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LETTER FROM THE EDITORS

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THE ROLE OF PERCEPTIONS OF FUTURE EXTRINSIC OUTCOMES AND PERSON-ENVIRONMENT CONGRUENCE IN CAREER CHOICE

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ABSTRACT

This study examined the relationship between student's perceptions of future extrinsic job choice outcomes and person-environment congruence in the selection of college curriculum. Pearson correlation and multiple linear regression procedures showed a highly significant relationship between reliance on perceptions of person-environment congruence in major choice and satisfaction with major. Reliance on perceptions of future extrinsic outcomes was found to be a negative predictor of major satisfaction. No support was found for person-environment congruence being attributed a greater role in major choice than future extrinsic outcomes. The influence of family, friends, and educators was found to be correlated with reliance on future benefits factors. ANOVA results showed major switchers attributed more importance to easy coursework than non-switchers.

INTRODUCTION

The career choice process and continues to generate substantial research. Of the psychologically-based theories, Holland's matching theory (1973) has generated the most research (Neiner & Owens, 1985). It also maintains the greatest following (Hall, 1987). The theory that individuals choose careers based on their perceptions of the congruence between their personality and alternative work environments, despite being burdened to some extent with conflicting evidence (Spokane, 1985), continues to accrue considerable empirical support.

Although person-environment congruence's role in vocational choice is well established, can one conclude that movement towards such a congruence explains most of the initial choice process, or even the greatest part of it, in relation to other factors thought to play a role? In his discussion of the problems faced in some of the studies which focused on congruence, Gati, for example, (1989) suggested that other important variables are being overlooked. Included among these other variables were occupational values, abilities, and aptitudes.

Labor economists have focused primarily on relative income and future income streams as determinants of occupational choice outcomes. This perspective assumes that individuals have

unlimited freedom in choosing a career and simply accept positions which offer the best net advantage, usually in terms of income (Rottenberg, 1956). Further determinants which have been hypothesized include large aggregate shifts in career "tastes and preferences" (Fiorito, 1982), which stem from the sociological perspective on vocational choice (Lipset, Bendix, & Malm, 1962).

Taking both psychological and economic approaches to career choice into account provides an opportunity to investigate career choice as a function of both person-environment fit and non-fit related preferences. This exploratory study examined the role of perceptions of personal fit, which may impel individuals toward eventual person-environment congruence, vis-a-vis other factors thought to play a role in the career choice process.

The current study is based on the view that career choice is the product of an ongoing decisional process (Mihal, Sorce, & Comte, 1985). From this perspective, individuals consider a variety of factors, each with different relative salience. Examples of such incremental decisions include whether or not to pursue higher education, which institution to attend, and which curriculum to pursue.

Just as career path corrections and redirection may occur after one's first job begins to provide real-world information about what the job is like, redirection often occurs college training and education. This is the phase of the vocational choice process during which personal notions, proclivities and tentative choices are first beginning to be evaluated against experiences. As new information about oneself and the fit with future career is acquired, some students inevitably change directions. This may serve to improve eventual fit between personal traits and career.

As mentioned, the pursuit of "fit" between individual and occupation is not universally relied upon as the sole determinant of occupational choice, and by extension choice of college major. Analysis of aggregate trends in career choice in other disciplines such as labor economics (Boskin, 1974, Falaris, 1984, & Freeman, 1981) suggests that both pecuniary (monetary compensation) and non-pecuniary factors-completely unrelated to person-environment congruence-are operant. This work provides strong support for the impact of perceived future extrinsic job aspects, i.e., pay, benefits, favorable job security, on career choice.

Economic theories of vocational choice, while allowing that non-pecuniary factors play a role in the maximizing of an individual's net advantage, have focused nevertheless on salary and wages as the primary determinant of vocational choice. For example, Berger (1988) conducted a study indicating that, holding family backgrounds constant, individuals are more likely to choose college majors offering greater streams of future earnings rather than, as some have argued, majors with higher beginning earnings at the time of choice.

Fiorito (1982), in a study attempting to reconcile differences in the two perspectives, found evidence suggesting that economists should pay greater attention to non-pecuniary variables. Accordingly, his study examined other career choice variables that stem from the sociological perspective. He proposed that "student tastes' towards particular occupations might run counter to

labor market factors (e.g., job market, pay levels), consistent with earlier work by Fogel and Mitchell (1973).

Fiorito's study utilized annual aggregate data on attitudes, values, and intended majors of college freshmen (Astin, King, & Richardson 1986; Astin et al., 1988). The data seemed to point to the operation of supra-market factor "taste" trends between the years 1968 and 1978 that were very pronounced and stable. For example, in what one dean of a large engineering college termed the "1972 Syndrome", high levels of anti-military/industrial complex feelings were reflected in the data by a steady decline from the higher Sputnik era levels in the ranking of the item "Make a theoretical contribution to science." This ranking reached its low point in 1971. Numerous other changes in item rankings by college freshman were consistent with such a sociological shift in career taste preferences. Fore example, these data indicate strong increases between 1967 and 1988 in the importance placed on financial gain, prestige, and recognition in relation to other career objectives by college freshmen (Astin, et al, 1986; Astin, et al, 988). The data also indicate strong shifts toward business and technical majors, widely held to offer greater job supply and compensation, and away from English, the fine arts, the humanities, and the social sciences. This shift has ebbed only slightly since its peak in the mid-1990s.

Thus, there has been a great deal of support for the influence of pecuniary-type extrinsic factors in career choice. Moreover, the salience of such factors may be increased by shifts in non-pecuniary influences such as value shifts and career-related taste changes. Clear shifts in career choice to career areas in a manner consistent with these apparent value and taste shifts lend support to the notion that vocational choice is influenced by a confluence of disparate decisional factors, in fact broader than has traditionally been allowed for in psychologically-based approaches to this area. Moreover, very little work has been done to address the effects of the interplay of these factors in individual vocational decisions.

Work that examines choice of college major at the individual level of analysis should include the influence of perceived future extrinsic career outcomes as a likely significant factor in this process. This factor may indeed be much stronger today than it was in the early 1970s, due to value shifts evident in the college freshman data. Accordingly, the current study incorporated this variable along with other variables, including personal fit, as predictors of satisfaction with one's college major. The next question is whether students choosing majors based on personal fit or extrinsic benefits increases or decreases satisfaction with one's major. There is no apparent rationale for expecting choice of major based on future extrinsic benefits to result in greater satisfaction with the major. Rather, future extrinsic benefits, because of their ability to override personal fit considerations, might be expected to decrease major satisfaction, as the course of study progresses and information about what the career entails becomes more available.

On the other hand, one would expect perceptions of personal fit with the major and career to increase major satisfaction, i.e., be positively related. This is because previous work, mentioned above, suggests that such perceptions are the means by which individuals move toward eventual

congruence with the work environment. As a student's course of study unfolds, understanding of what the career will involve reinforces the correctness of his or her choice.

There is some anecdotal evidence that individuals focus not only on long term strategic considerations in selecting a major such as personal fit and extrinsic job aspects, but may in fact be influenced by short term tactical considerations as well. For example, students involved in demanding coursework such as engineering or pre-medicine may be forced into executing "plan B" because of unacceptable performance. Or individuals may avoid majors thought to involve difficult coursework altogether, foregoing in the process what would have been their first choice based on perceptions of fit and future extrinsic factors. Thus, any examination of the more strategic elements of choice should allow for the salience of short term considerations, such as coursework difficulty.

Of secondary interest in the study involved potential relationships between sources of outside influence on the major choice and the tendency to rely on either fit perceptions or future extrinsic benefits in making a choice. For example, parental influence may favor more pragmatism and emphasis on extrinsic job aspects, such as pay and job security, than on personal fit with intrinsic aspects of the major and job. In fact, this is suggested by the previously mentioned database for national freshmen norms (Astin, et al, 1988), which demonstrates a marked increase in the role of family influence on career and major choice, concurrent with the assignment of greater priority to extrinsic benefits.

METHODOLOGY

The study sample consisted of 176 college juniors and seniors at a large university in the southeastern United States. Subjects participated on a voluntary basis for course credit. Students' majors included Accounting, Engineering, Fashion Merchandising, Finance, Management, Marketing, Restaurant and Hospitality Management, Sports Fitness, and others grouped into a miscellaneous category. Fifty-three percent of participants were male and forty seven percent were female.

Measurement and Analysis

An 18-item questionnaire comprised of Likert-type and demographic items was completed anonymously by subjects. Items addressed factors which may have played a role in participant's choice of major. Ordinates on the five-point scales for each item were labeled from (1) "had no influence whatsoever" through (5) "very strongly influenced me." Seven items measured the degree to which students said they focused on future extrinsic career aspects in major choice were included (see Appendix). Items constituted self-reporting of extrinsic factors that might have been considered in major choice, such as future financial gain (Smith, 1937; Freeman, 1971; Berger, 1988). Other extrinsic benefits such as fringe benefits, promotion, and job security--shown to have effects similar

to income on job satisfaction (Elton & Smart, 1988)--were also examined. A second scale including six items assessing the extent to which students focused on the fit of personal traits with future career in choosing a major. These items assessed perceptions of personality fit and fit with personal interests, considered by Holland to be a factor in career decision-making and supported by numerous studies (Swaney & Prediger, 1985). Additionally, this scale assessed the fit between personal values and careers, an integral part of Holland's attraction/ selection/ attrition framework (Holland, 1985, Chatman, 1990, Mihal-et al, 1984, & Tom, 1971).

Exploratory factor analyses were conducted to assess the unidimensionality of respective scales measuring extrinsic outcomes and personal fit as bases for career choice. The varimax rotation loaded all seven extrinsic outcome items on the first factor (item loadings in Table 1). Coefficient alpha was .87 for the scale. Varimax rotation showed all personal fit items to load strongly on a second factor (loadings in Table 1) and coefficient alpha was .82 for the scale. For both scales all item loadings exceeded .40 and there were no cross-loadings.

Table 1: Exploratory Factor Analyses
Item Loadings for Extrinsic Benefits and Personal Fit Scales

Perceived Extrinsic Career Benefits Scale	
Future financial compensation	.78
Prestige potential	.77
Job security	.75
Fringe benefits	.81
Promotional potential	.72
Favorable job market for this career	.41
High earning potential	.72
Perceived Personal Fit With Future Career Scale	
Fit with my interests	.74
Fit my personality	.74
Fit my values	.67
Fit my thinking style	.74
Would enjoy the work	.72
Overall personal fit	.84

Although the scales loaded very distinctly onto two separate factors in the factor analysis and coefficient alphas were quite good, the correlation between the two scales was somewhat high (r=.39). It was decided to eliminate those items from each scale that were most highly correlated with the opposing scale. The scales were reduced to three items for the fit scale and four items for

the extrinsic outcomes scale, which decreased the between scales' intercorrelation to .22, while maintaining high Cronbach values of .79 and .84 for the personal fit and extrinsic outcome scales, respectively.

Additionally, two items assessed the prospect of easy coursework as a reason for choice of major and were averaged together for use in statistical analyses. Also, additional items assessed the degree to which students had been influenced by family, friends, academic advisor, print media, and electronic media (Appendix).

The degree to which perceptions of personal fit with future career and perceived future benefits predicted satisfaction with college major was assessed using stepwise ordinary least squares regression. The first equation included only personal fit as a predictor of major choice, while the second included future extrinsic benefits as well. The third equation added easy coursework, which anecdotal evidence suggests may also play a role, especially in those who have switched from a previous major. In addition, a correlation matrix including the variables personal fit, future extrinsic benefits, major satisfaction, easy coursework, major switch, family influence, friend influence, print media influence, electronic media influence, and academic advisor influence was generated to provide information about relationships between sources of influence and factors emphasized in student major choice.

RESULTS

In the first equation of the stepwise regression procedure perceived personal fit with the major was substantially and positively related to satisfaction with one's college major (Beta = .37, $p < .001$, Table 2). Explained variance (r2) in major satisfaction was .110. However, adding perceived future extrinsic benefits in the second equation showed that it also was a substantial and significant predictor of major satisfaction as well (Beta = -.16, $p < .05$). The difference for this second predictor was that it was negatively associated with major satisfaction. Not surprisingly this second equation provided a significant increase in variance explained for major satisfaction (r2 = .139; r2 = .029, $p<.05$). Thus, regression results indicated that the more students had relied on general perceptions of personal fit with the career in choosing a major, the more likely they were to be satisfied with their current major. On the hand, the more they had based their decision on their perception that the relevant career would provide desired extrinsic rewards, the less satisfied they were with their major.

The correlation matrix (see Table 3) provided interesting information about which types of outside influence from others were most related to major satisfaction and also which of these were most related to perceived fit with career and which were related to perceived extrinsic benefits. Only one family influence on major choice was significantly related to major satisfaction ($r = .16$, $p < .05$), and positively so. The influence of friends, academic advisor, electronic media, and print media corresponded to correlation coefficients that were near zero.

Table 2: Hierarchical Regression: Major Satisfaction Regressed on Reasons for Major Choice			
	Regression Coefficients (B)		
Reasons for Major choice			
Personal fit	.37***	.37***	.37***
Extrinsic benefits		-.16*	-.16*
Easy coursework			-.004
R^2	.11	.139	.139
ΔR^2		.029*	.003
* p<.05, one-tailed **p<.01, one-tailed ***p<.001, one-tailed			

Table 3: Intercorrelations Among Major Satisfaction and Variables Relating to Choice of Majors											
	Mean	S.D.	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
(1) My Satisfaction with major	4.04	1.16	--	33**	-.16*	.00	.07	.19*	-02	.03	.02
(2) Personal fit as reason for choice of major	3.68	.95		--	.22**	-.03	.03	-.11	.12	.17*	.17*
(3) Extrinsic benefits as reasons for choice of major	3.74	.85			--	-.14	.30**	.26**	.11	.14	.22**
(4) Easy course work	2.11	1.30				--	.02	.14	.10	.03	-.10
(5) Family Influence	2.96	1.40					--	.40**	.09	.12	.21**
(6) Friends' influence	2.53	1.12						--	.22**	.13	.30
(7) Electronic media influence	2.06	1.05							--	.62**	.22**
(8) Print media influence	2.15	1.01								--	.21**
(9) University advisor's influence	2.70	1.23									--
Note: * p < .05, ** p < .01. Regarding multi-item scales, reliabilities were .74 for											

Basing major choice decisions on personal fit was significantly related to the influence of print media ($r = .17$, $p < .05$) and academic advisors($r = .17$, $p < .05$). Focusing on future extrinsic benefits was significantly correlated with influence from the family($r = .30$, $p < .01$), friends($r = .26$, $p < .01$), and academic advisors($r = .22$, $p < .01$).

DISCUSSION

The foregoing analysis suggests that perceptions of future extrinsic benefits associated with a particular career exert a substantial influence on student's choice of college major. This influence appears to be on a par with consideration given to the fit between college major and personal characteristics such as personality, interests, and cognitive style. The greatly overlapping confidence intervals for scale scores for the two variables support this notion. This result also corresponds to career taste/preference shifts shown in the annual freshman norms data mentioned data earlier.

In the absence of expectations about future extrinsic job benefits individuals might be expected to move toward eventual congruence between self and one's future work life. However, if one chooses a major and career based on extrinsic benefits such as compensation, benefits and job security, this may thwart the movement toward such a congruence. Our results showed clearly that the more students had relied on such considerations, the less satisfied they were with their majors. Among these students, those who do not change their major may presumably subject eventually to lower job satisfaction after graduation as they move into their careers. This affect of the extrinsic benefits factor on career choice is not something that has been taken into consideration in Holland's theory of career choice and empirical work in this literature stream. This issue should be investigated further..

This vocational choice mechanism whereby one moves toward eventual congruence with one's job based on personal fit may perhaps be better viewed as a kind of default choice basis. In a hypothetical environment where individuals have unlimited career choices and the differences in extrinsic outcomes from job to job are minimal, there would be few other conceivable bases upon which to choose a vocation. The reality of the vocational choice environment is likely very different. Fluctuation in extrinsic job choice outcomes, the perception of them, and the importance placed upon them is potentially a powerful dynamic. Shifts in career taste/preference further complicate the picture. A model which incorporates these additional factors would be extremely helpful.

As the results of this study suggest, the influence of extrinsic benefit factors may be quite high and thus may complicate the movement toward person-environment congruence. This may be true for greater or fewer numbers of individuals as the salience of such career choice outcomes rises and falls due to economic conditions or societal shifts in tastes and/or values.

Perceptions of the future job market, compensation, relative prestige, etc., appear to be greatly relied upon in spite of their negative effects on major satisfaction. In contrast, reliance upon fit perceptions appears to yield a very high level of concomitant major satisfaction. This may be due to the fact that personal fit, based on personality and interests may translate immediately into major satisfaction, in contrast to the future payoffs associated with extrinsic job benefits. In addition extrinsic benefits potentially have the power to at least partially override the otherwise operant

personal fit perceptions, reinforced through major satisfaction, which direct and redirect individuals through incremental early career decisions.

Interestingly, the influence of family and friends appears to increase the likelihood that extrinsic benefits are an important factor in choice, although of course, the relationship is not necessarily causal. Perhaps the previously discussed apparent sociological shifts in preferences are effected primarily through interpersonal influence rather than through various print and electronic media. Further investigation of how the reliance on these different sources of influence affects choice of major appears to be warranted. Longitudinal studies may serve to clarify the long term effects of the two groups of factors on eventual job satisfaction.

One limitation of the current study include the high concentration of business majors. This concentration in our sample may affect the transferability of results. On the other hand, business-related disciplines have accounted for 20-25% of the college population in recent years, so even if results were only valid for business majors, this represents a very significant proportion of overall student populations.

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APPENDIX: RATING SCALE ANCHORS
Five rating scale anchors were used to form Likert-type items. Participants were asked to rate the level of influence that each factor has on their choice of college major.
(1) Had no influence whatsoever
(2) Mildly influenced me
(3) Moderately influenced me
(4) Strongly influenced me
(5) Very strongly influenced me
SOURCE OF INFLUENCE ITEMS
1. Family influence or expectations
2. The influence of friends and acquaintances
3. The influence of TV or radio media
4. The influence of print media
5. The influence of school teachers or advisors
PERSONAL FIT ITEMS
6. This major fit my interests
7. Major corresponds to jobs that fit my personality
8. Major fit my values.
9. Major prepares me for jobs that fit my thinking style
10. Future work satisfaction
19. Major prepares me for a job which "is me"
EXTRINSIC BENEFITS ITEMS
7. Attractive future financial compensation
8. Potential for future prestige
9. Future job security
10. Future fringe benefits
11. Future promotion potential
12. Future supply and demand in the labor market appeared favorable.
13. Prepares me for jobs that will have a very high earning potential
OTHER ITEMS
14. Felt major would involve easier coursework than others considered
15. Mark the degree of satisfaction you have with your current major: (1) very satisfied (2) somewhat satisfied (3) neutral (4) somewhat dissatisfied (5) very dissatisfied

AN EXAMINATION OF EMPLOYEE CULTURE-BASED PERCEPTIONS AS A PREDICTOR OF MOTIVATION

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ABSTRACT

As worldwide competition continues to increase, corporations are feverishly seeking ways to increase productivity. A critical element to increasing productivity is employee motivation. This task of understanding and influencing the employee's motivation is often made easier, if the company attempts to select employees with specific values, beliefs and needs that align with those of the company. This study explores the relationship between the Hofstede cultural dimensions (as a predictor of values) and Vroom's expectancy theory (valence, expectancy, instrumentality) for the purpose of determining whether Hofstede's instrument can be used to predict an individual's motivation potential in a given organizational environment. A variety of hypotheses were tested using a web-based survey of US and German workers. Although the hypotheses concerning the relationship between culture-based perceptions and expectancies and instrumentalities were not heavily supported, several of the relationships between an employee's cultural values and valences were supported. This suggests that motivation, to some extent, can be predicted by knowledge of an employee's culture-based values. Additionally, this research presents some interesting findings on motivation across various demographic categories (e.g., nationality, gender) and suggests some issues for future research on selecting for motivation.

INTRODUCTION

As worldwide competition continues to increase, corporations are feverishly seeking ways to increase productivity. A critical element to increasing productivity is employee motivation. Most researchers believe that to enhance employee motivation, one must understand the motivation process. In other words, one must understand how an employee processes his or her environment to make choices. The most popular of the motivation process theories is Victor Vroom's Expectancy Theory (1995). The Expectancy Theory suggests that a person's motivation is based on the product of his or her valence (the value of an individual goal), expectancy (probability of successfully accomplishing a task), and instrumentality (probability that the successful accomplishment of the task will result in achieving a desired goal). In practice, a manager should attempt to understand an employee's valences, expectancy, and instrumentality for each task in order to influence his or her motivation. This task of understanding and influencing the employee's motivation is often made

easier, if the company attempts to select employees with specific values, beliefs and needs that align with those of the company. In other words, a good "cultural fit" may be an important prerequisite for motivation. More specifically, a company should consider the candidate's perceptions of expectancies, instrumentalities, and valences against the organization's environment for the best "motivational fit."

The most popular method used to select for productivity focuses on matching an individual's traits or characteristics with those required of the job (Cook, 1998). For example, many companies use all or portions of the "Big Five Personality Test Model" (McCrae & Costa, 1997) to screen applicants for extroversion, agreeableness, emotional stability, openness to change and conscientiousness. Another approach to screen for productivity, however, may be to assess an applicant's perceptions or value system. Recent research indicates that a person's perception (i.e. interpretation of environment) of an organization's operation (e.g., policies and procedures) is thought to be a major contributor to one's motivation and an excellent predictor of behavior (Andre et al., 2003; Henle, 2005; Hubbell & Chory-Assad, 2005). The perception construct is based on an individual's attitude, personality, values, beliefs and norms (Allport, 1955; Freud, 1963). While values, beliefs and norms are normally reserved to describe the culture of a society, organization or group, one can see that they might serve to describe an individual's culture or culture-based perceptions. If so, Hofstede's (1984) instrument for identifying a society's cultural dimensions may be an appropriate tool to describe an individual's culture-based perceptions. In other words, identifying an applicant's Hofstede profile might help predict an employee's potential motivation for a given organizational environment (e.g., policies and procedures). For example, an employee with high "uncertainty avoidance" might be more easily motivated in highly structured organizations (e.g., rules and procedures). An employee high in "power distance" might be less likely to speak out against inequities or to volunteer ideas. An employee high in "collectivism" might be more easily motivated with group-based financial rewards.

The purpose of this study is to explore the relationship between the Hofstede Cultural Dimensions and the elements of Vroom's Expectancy Theory (valence, expectancy, instrumentality). If a significant relationship exists between an individual's cultural characteristics and the way they perceive key motivational factors, it is logical to suggest that Hofstede's Cultural Dimensions may predict a person's motivational profile. Survey questions that provide a significant predictive power will be offered for future instrument development and testing.

THEORETICAL BACKGROUND

Culture, Values and Perception

Culture is defined as collective programming of a society's mind or modal personality (Wallace, 1970). At the individual level, the components of culture are expressed as an individual's

values and perceptions (Allport, 1955). Hofstede (1984) defines a value as "a broad tendency to prefer certain states of affairs over others. Because our values are programmed early in our lives, they are non-rational and determine our subjective definition of rationality or perception." Perception is the cognitive process by which an individual selects, organizes, and gives meaning to environmental stimuli (Andre et al., 2003). Through perception, individuals attempt to make sense of their environment and the objects, people, and events in it. In other words, the space between stimuli and response is occupied by perception. As such, knowledge of one's cultural-based or biased perception might be a strong predictor of motivation and behavior. An instrument that indicates a society's culture or work-related values might well be a predictor of a person's values and perceptions and therefore, motivation and behavior.

Cultural Dimensions

Geert Hofstede's 1980 study is one of the most frequently cited research efforts regarding the relationship between societal culture and work-related values (Albers-Miller & Gelb, 1996). His research has been instrumental in furthering an understanding of cross-cultural management theory and practice, revealing that members of different societies hold divergent values concerning the nature of organizations and interpersonal relationships. Recently researchers have begun to use Hofstede's model of culture as a framework for testing the affect of cross-cultural differences on behavior (e.g., consumer behavior). Hofstede's study yielded a structure consisting of four dimensions on which societies differ: *individualism*, *power distance*, *uncertainty avoidance*, and *masculinity*. Later, a fifth dimension of *time* was added (Hofstede, 1994).

Hofstede explained that the dimension of *individualism* is the degree to which individual decision-making and actions are encouraged by a society. This dimension reflects the way people live together. In a collectivistic society, the lower end of the individualism-collectivism continuum, individualistic behavior may be seen as selfish. In some cultures, like for example the US, individualism is seen as a blessing and a source of well being. In other cultures like the Mexico, it is seen as alienating. In general, employees with a lower Individualism Index (IDV) have lower career aspirations and tend to have a high emotional dependence and a high moral involvement in the company. Employees with higher individualism scores have a higher career orientation and egoistic working style and often tend to reject follower ideas and initiatives. In low IDV countries, group decisions are considered much better than individual decisions, while in high IDV countries the opposite is true. Finally, in high IDV societies there exists a high social mobility across occupation and more working hours per month are common.

The *power distance* dimension indicates the degree to which power differences are accepted and sanctioned by society. In other words, it indicates how different societies have addressed basic human inequalities in social status and prestige, wealth, and sources of power. The societal norm in a country with a high score on the PD dimension is for powerful people to look as powerful as

possible. People with power are considered to be right and good. Powerful people are expected to have privileges. In countries with high power distance, the exercise of power gives satisfaction and powerful people try to maintain and increase power differences. Within companies, disparities in power are often essential and functional. In countries with high Power Distance Indexes (PDI) people don't believe in the chance of career opportunities based on, for example, advanced training. Examples of countries with a high PDI are Mexico and India. In India people are born into castes, which influence their whole life and the chances of getting promoted. Also, in high PDI countries, (e.g., China) people are raised with a high value of obedience. As such, people in high PD cultures put a high value on authority and compliance becomes an attitude or social norm (Hanisch, 2003). The managers in high PDI countries make their decisions on their own without any feedback from the followers. The employees in these countries are scared to disagree with their bosses. Additionally, high PDI societies are characterized by tall organization pyramids. Managers usually rely on formal rules and there is little defense against power abuses by a supervisor (Hofstede, 1994). Another distinctiveness of high PDI countries is that many managers are dissatisfied with their careers and feel underpaid.

The *uncertainty avoidance* dimension represents the degree to which a society is unwilling to accept and cope with uncertainty. People use laws, rules, rituals, religion, and technology to address uncertainty. This dimension is related to anxiety, need for security, dependence on experts, and the application of information (Hofstede, 1984). The higher the uncertainty avoidance index (UNC) in a country, the more a high authority is required and the more the society believes in and relies upon experts. In high UNC countries the citizens tend to feel less able to participate in political decisions at a local level. In many case, a high UNC seems to provide a positive job stress that gives employees a stronger achievement motivation. On the other hand, a high UNC reduces the desire for creativity because of the possibility of failure. In work situations, employees with a high UNC have a higher loyalty and a longer average duration of employment (Hofstede, 1994). The power of a supervisor in a high UNC country depends on his ability to manage or avoid uncertainties. Finally, in high UNC employees have a high degree of task orientation along with precision and punctuality. Low UNC employees have a lower anxiety level and a greater acceptance of change and failure. Lastly, employees in low UNC countries are more likely to be optimistic about the reaching company goals (Hofstede, 1994).

The *masculinity* (MAS) dimension indicates the degree to which traditional male values (assertiveness, performance, ambition, achievement, and materialism) are important to a society. The opposite end of this continuum has been labeled femininity. The societal norm in a country with a high score on the MAS dimension is to try to be the best—typical values include achievement, productivity and "machismo". In these countries, big and fast are considered beautiful. Further, in a high MAS society (e.g., Japan), the managers have higher ideals of leadership, independence, and self-realization than countries with a low MAS (e.g., Sweden). Also, High MAS means a higher work centrality, the belief in individual decision, higher stress on job, a strong

achievement motivation, and a focus on money and material goods. On the other hand, low MAS societies suggest an organizational culture with lower job stress and that the managers have a work attitude of being service providers for their followers. Employees from low MAS countries are more relationship oriented and usually see work as a means rather than the end. In other words, they work to live rather than the more masculine focus of living to work (Hofstede, 1984).

The fifth dimension of national culture is a *long-term* versus short-term orientation (LTO/STO) of thought. According to Hofstede (1994), the dimension of time is based a society's adherence to principles of Confucius. For example, a society with a long-term orientation toward time would focus on future rewards and consider the family as the prototype of all social organizations. Virtuous behavior would consist of not treating others as one would not like to be treated oneself. One's task in life consists of trying to acquire skills and education, working hard, not spending more than necessary, being patient, and preserving resources (e.g., thrift). On the other hand, a short-term focus can be defined as the fostering of virtues related to the past and present, in particular, respect for tradition, preservation of "face" and fulfilling social obligations.

Motivational Theories

Research indicates that the validity of motivational theories is closely tied to the values, beliefs, and norms of the society, i.e. a society's culture (Gagne & Deci, 2005). Two of the most popular motivational theories which embody the notion that performance is related to one's perception and value system are McClelland's (1962) Learned Needs Theory and Vroom's (1964) Expectancy Theory. In other words, both theories suggest performance motives reflect persistent characteristics or perceptions of reality. The learned needs theory suggests that needs are acquired from one's culture, i.e. learned at an early stage through coping with one's environment. As such, learned needs become the focus of one's motivation and help create one's value system and vice versa. Three of these learned needs are the need for achievement, the need for affiliation, and the need for power. When an employee's job does not allow needs to be fulfilled, he or she will reduce productivity and often become a behavior problem (McClelland, 1962).

The Expectancy Theory (Vroom, 1964) holds that people are motivated to behave in ways that produce the highest probability of desired outcomes based on their perceptions of the situation. Critical to the magnitude of motivation are the variables of *expectancy, instrumentality,* and *valence*. Expectancy is defined as the probability that an individual believes he or she can successfully accomplish a particular task. Instrumentality represents a person's belief that successful completion of a particular task will lead to the individually desired outcome (goal). Valence is the value an individual places on the desired outcome. As such, the motivation potential of pursuing a particular behavior is calculated as expectancy (E) times instrumentality (I) times valence (V). This study proposes that an individual's E, I, and V and therefore motivation, may be influenced or moderated by culturally-biased perceptions.

RESEARCH MODEL AND HYPOTHESES

The literature indicates that an individual's motives are influenced by his or her perceptions and value system (Hofstede, 1994; Maslow, 1987; Vroom, 1964). Specifically, Vroom (1964) indicates that motivational potential is the product of an individual's perception of *expectancy* times *instrumentality* times *valence*. Since a person's perception is influenced by one's value system, it seems reasonable to believe that culture-based values might moderate the values of an individual's *expectancies*, *instrumentalities* and *valences* and therefore have an effect on the individual's motivation. As such, an instrument that assesses cultural dimensions might be suitable for identifying an individual's culture-based perceptions and value system and therefore be suitable for predicting the motivational potential offered by various organizational policies and procedures.

Expectancy is an individual's perception of (the probability) whether he/she can successfully accomplish a task (Vroom, 1964). It is proposed that Hofstede's dimensions influence the expectancy of an individual in many ways. For example, individuals with a low *power distance* score have a higher expectancy for getting promoted than people with a high *power distance* score. Employees with a high score in the *individualism* dimension have a high expectancy regarding the truth of their own decisions. Individuals with a high *uncertainty avoidance* believe that there is only one way of doing things and therefore have reduced expectations of success under dynamic environments. Individuals with high *masculine* values are more likely to persist in the face of early task failures. Employees with a *long-term view of time* are more apt to exhibit patience when confronted with failure. As such, the following hypotheses are proposed:

1a. The employee's power distance index (PDI) will significantly predict the employee's expectancy.

2a. The employee's uncertainty avoidance index (UNC) will significantly predict the employee's expectancy.

3a. The employee's individualism index (IDV) will significantly predict the employee's expectancy.

4a. The employee's masculinity index (MAS) will significantly predict the employee's expectancy.

5a. The employee's time orientation index (LTO) will significantly predict the employee's expectancy.

Instrumentality is an individual's perception (of the probability) that the successful completion of a task will lead to desired rewards or valences (Vroom, 1964). For example, individuals with high *masculinity* are more likely to believe that hard work results in job promotion. Employees with high *uncertainty avoidance* require rules stating the relationship between accomplishments and rewards. The average worker with high *power distance* scores believes that he or she will be rewarded or not rewarded at the discretion of top management. Individuals with

a *long-term view of time* are more likely to believe in the connection between task accomplishment and reward. As such, the following hypotheses are proposed:

1b. The employee's power distance index (PDI) will significantly predict the employee's instrumentality.
2b. The employee's uncertainty avoidance index (UNC) will significantly predict the employee's instrumentality.
3c. The employee's individualism index (IDV) will significantly predict the employee's instrumentality.
4d. The employee's masculinity index (MAS) will significantly predict the employee's instrumentality.
5e. The employee's time orientation index (LTO) will significantly predict the employee's instrumentality.

The valence is the value an individual places on a particular outcome or reward/need. One would expect that valences are significantly affected by one's learned or culturally-based value system. For example, employees high on *masculinity* generally favor pay increases, job titles and promotions over time off or better working conditions. Employees, with low *uncertainty avoidance* value autonomy and flexibility. Employees with a high degree of *individualism* value individual recognition. Individuals with a high sense of *power distance* are more comfortable with inequities of rewards. Individuals with a *long-term orientation* place a higher value on security and pension benefits. As such, the following hypotheses are proposed:

1a. The employee's power distance index (PDI) will significantly predict the employee's valences.
2a. The employee's uncertainty avoidance index (UNC) will significantly predict the employee's valences.
3a. The employee's individualism index (IDV) will significantly predict the employee's valences.
4a. The employee's masculinity index (MAS) will significantly predict the employee's valences.
5a. The employee's time orientation index (LTO) will significantly predict the employee's valences.

METHODOLOGY

The essence of this study was to determine whether culturally-biased perceptions influence or predict an employee's perceptions of motivational factors. As such, a three part, 61-question survey was developed to test the hypotheses. The first part was used to measure an individual's cultural-based perception. It consisted of 26 questions (5 MAS, 5 IDV, 5 UNC, 5 PDI, 6 LTO) and was taken directly from Hofstede's Value Survey Module (1994). The second part measured a worker's perception of typical organizational expectancies, instrumentalities and valences. This section consisted of 27 questions (6 valence-related, 11 expectancy, and 10 instrumentality) and was

adapted from Vroom's (1995) listing of typical work-related perceptions of motivational factors. The third part consisted of 8 questions to measure various the samples various demographic characteristics (e.g., management level, gender, age, nationality, earnings, and work experience with their current organization). Additionally, it was believed that the questionnaire should be administered across two nationalities to control for and identify variations in work-related values that weren't captured by the Hofstede Value Survey Module. Further, any supportive evidence obtained across the two cultures would provide a stronger case for a generalization of the findings.

The questionnaire was developed in English and pilot tested using 10 employees of a local manufacturing firm. Adjustments were made to some of the wording and then the questionnaire was translated into German. The German version was back translated into English by the "Sprachdienst Gehring" company which specializes in translations of materials for the German business world. After comparing the back-translated version with the original English version, there were some wording adjustments made to the instructions within the final German questionnaire. Subsequently, the questionnaire was developed for administration via a website to ensure employee confidentiality.

Human Resource managers at 10 US and 8 German companies requested their employees voluntarily participate in this on-line survey as part of ongoing local industry-university research projects. Multiple companies were used to reduce the possible effect of organizational cultures. The survey/questionnaire was made available via two university websites for a two week period. Although the survey approach and sampling method is suitable for testing the hypotheses, the methodology presents some clear limitations regarding response rate and control. For example, since the questionnaire was administered via a website, it has an unknown response rate and therefore could be subject to various respondent biases. Further, since the questionnaire responses were recorded anonymously via a website, it was not possible to separate or control the results by organization and, as such the results might have an organizational bias. Also, because the questionnaire was administered to companies within two specific geographic areas, the responses might have a local bias.

RESULTS

The web survey/questionnaire approach to data collection resulted in 233 usable responses; 104 German workers (60 men and 44 women) and 129 US workers (55 men and 74 women). The individual scores for each of the cultural dimensions (e.g., MAS, LTO, IDV, UNC, PDI) exhibited equality of variance and were then partitioned into quartiles by nationality. The high and low quartiles were used for hypothesis testing. Although it significantly reduced the sample size, it is considered an appropriate approach for exploratory research when it is believed that character extremes might provide the most visible reactions (Judd et al., 1991). Also, the aggregated mean scores of the expectancy, instrumentality, and valence questions were used to test the hypotheses

via correlation analysis. In addition, individual E, I, and V questions were examined for significance in an attempt to build a usable evaluation instrument.

The results of the hypothesis testing for the relationship between culture-based perceptions and *expectancies* revealed that none of the U.S. employees' *expectancies* were significantly related to culture-based perceptions and values. The German employees, however, had two culture-based value systems that related to perceptions of *expectancies*. The uncertainty avoidance dimension was significantly related to their perception of successfully accomplishing the tasks (r=.28 @ p<.05). Most striking in this area was *the belief that organizational change was not a positive influence to increasing performance* (-.50 @ p<.01). Also, the power distance dimension was significantly related to *how they perceived their ability to successfully accomplish tasks* (r=.31@ p<.06). The question that was the most striking in this area was that *a close working relationship with their supervisor was important to successfully accomplishing tasks* (.50 @ p<.01). There were, however, several other *expectancy-related* questions that provided some expected and unexpected results. As expected, the power distance dimension index was negatively correlated (.29 @ p<.06) with their *willingness to voice dissatisfaction with unsatisfactory working conditions*; this was only significant for US workers. Unexpectedly, however, the individualism dimension index was negatively correlated (-.27 @ p<.08) with the employees' *belief that performance is best performed in groups*; this, however, was only significant for the German workers. One might have expected this result for US workers, since the US has the highest cultural index of individualism in the world.

The results of the hypothesis testing for the relationship between culture-based perceptions and expectancies revealed that none of the German employees' instrumentalities were significantly related to culture-based perceptions and values. The US employees, however, had two culture-based value systems that related to perceptions of instrumentalities. The masculinity dimension was significantly related to their perception of the probability that *successfully accomplishing the task would lead to rewards or desired outcomes* (r=.34 @ p< .02). Most striking in this area was the belief that *competition is more likely to result in better performance and rewards* (r=.63 @ p<.01). Additionally, and most surprisingly, the individualism dimension was negatively related to the workers' perception that *the successful completion of tasks lead to rewards* (r=-.44 @ p< .01). The question that was most striking in this area was their belief that *promotions were based on skills and abilities* (r=-.53 @ p<.01). Also, interestingly, there was a significant disconnect between how the US and German workers' perceived the influence of power distance on instrumentality. The German workers believed that *if they voiced dissatisfaction with unsatisfactory working conditions, the conditions would be changed* (r=.39 @ p<.02). The US workers, however, had the opposite reaction (r=-.28 @ p<.07). In other words, the Germans believed that the higher the power distance, the more likely their voice would be heard. On the other hand, the US employees believe that the lower the power distance, the more likely their voice would be heard.

The results of the hypothesis testing for the relationship between culture-based perceptions and valences revealed that three of the culture-based perceptions were related for the US workers;

uncertainty avoidance (r=-.26 @ p<.06), *individualism* (r=-39 @ p<.01) and *masculinity* (r=.55 @ .01). On the other hand, only one dimension of culture-based perceptions was related to the German's desire of valences; *masculinity* (r=.46 @ p<.01. Tables 1 and 2 indicate the significant relationships between the cultural dimensions and employees' valences by question and nationality. As expected, employee scores on *power distance, individualism*, and *masculinity* had the most correlation with their desire for certain outcomes. In addition, there were several interesting relationships worth noting. For example, higher scores on *individualism* were inversely related to the need for personal time in both cultures. Also, particularly noteworthy was that the need for personal time was negatively correlated for US workers on each dimension. As expected, both cultures had a negative correlation between the need for a good working relationship and *power distance*. Unexpectedly, however, the need for variety and adventure on the job were oppositely correlated for the cultures on the *individualism* dimension. In other words, the US employees high in *individualism* preferred not to have adventure on the job whereas the German employees high on IDV preferred to have it. One might expect this type of dichotomous result to occur in the relationship between the need for variety/adventure on the job and the *uncertainty avoidance* dimension. Hofstede's (1984) findings suggest that the US is significantly lower on the *uncertainty avoidance* dimension and therefore one might expect that they would have significant differences about adventure on the job; however, none existed. Lastly, the need for job security was surprisingly correlated with the *masculinity* dimension for both cultures.

Table 1: The correlation between cultural-based values and work-related needs of the US workers

Needs Question	PDI	UNC	IDV	MAS	LTO
Time for personal	-.37**	-.37**	-.83**	.52**	
Good physical working conditions	-.26*			.51**	
Good working relationship with direct superior	-.42**			.71**	
Employment security			.47**	.61**	
Cooperation amongst fellow employees				.80**	
Consulted by your superior in his/her decisions	.68**				
Opportunity for advancement	.34*			.26*	.41**
Variety and adventure on the job			-.41**		

*Correlation is significant at p<.05
**Correlation is significant at p<.01

The entire samples (non-partitioned) were used to evaluate the demographic factors. Importantly, the findings indicate that several of the culture-based values and perceptions varied significantly by demographic factors. For example, women were higher on *uncertainty avoidance* (r=.139 @ p<.03) and higher on *long-term orientation* (r=.139 @ p<.03). Also, as expected, age was

positively correlated with *uncertainty avoidance* (r=.402 @ p<.01). Having a university degree was negatively correlated with *uncertainty avoidance* (r=.325 @ p<.02) and positively correlated with workers in the service sector and those exhibiting *masculinity* (r=.317 @ p<.03). Only one of the culture-based values systems varied significantly by nationality and that was the *long-term orientation* dimension; the US was significantly more *short-term oriented* than the German employees (p<.01). None of the results varied significantly by salary, supervisory position or years in the organization.

Table 2: The correlation between cultural-based values and work-related needs of the German workers

Needs Question	PDI	UNC	IDV	MAS	LTO
Time for personal			-.75**		
Good physical working conditions			.61**		
Good working relationship with direct superior	-.74**	.43**			
Employment security			.48**	.33*	
Cooperation amongst fellow employees	-.30*		.28*	.65**	
Consulted by your superior in his/her decisions	.59**				
Opportunity for advancement					
Variety and adventure on the job			.33*		

*Correlation is significant at p<.05
**Correlation is significant at p<.01

Although the Hofstede dimensions didn't vary much across the two country samples, several of the demographic factors were significantly different between the countries. For example, there were a number of significant gender differences. First, the US women were significantly higher on *uncertainty avoidance* (.177 @ .03), *individualism* (.166 @ p<.06) and were more *long term oriented* (.148 @ p<.04) than US men. Surprisingly, there were no significant differences between the German women and men. Further, there were significant demographic differences in the work-rated needs between employees of the two countries (Tables 3 & 4). For example, the German workers didn't significantly value time for a personal or family. On the other hand, the US workers had significant correlations between personal time, gender and the work sector. As expected more personal and family time was needed by women and those workers in the manufacturing sector. Also, the German workers didn't significantly value good working conditions. The US workers' value for good working conditions was negatively correlated with years in the organization. The workers of both countries seemed to value a good working relationship with their supervisor, but often on different demographic measures. For example, US workers had a positive correlation between the supervisor relationship and years in the organization and supervisor rank and a negative correlation with gender.

Table 3: Correlation between demographic variables and work-related needs of US workers							
Needs Question	Gender	Age	Yrs Org.	Univ Deg.	Supv Rank	Pay Grade	Mfg
Time for personal or family life	.30						.29
Good physical working conditions			-.24				
Good working relation with direct superior	-.17		.28		-.27		
Employment security	-.18						.23
Cooperation amongst fellow employees				.26			
Consulted by superior in his/her decisions	-.22	-.25					
Opportunity for advancement	.20	-.23	-.23			-.26	
Variety and adventure on the job	.23	-.28	-.29			-.33	-.27
Correlations are significant at p<.01							

Table 4:Correlation between demographic variables and work-related needs of German workers							
Needs Question	Gender	Age	Yrs Org	Univ Deg	Supv Rank	Pay Grade	Mfg
Time for personal or family life							
Good physical working conditions							
Good working relationship with direct superior			.32	.33			-.20
Employment security							-.30
Cooperation amongst fellow employees				.22	-.26		
Consulted by your superior in his/her decisions						-.27	
Opportunity for advancement							-.19
Variety and adventure on the job					-.31	-.29	
Correlations are significant at p<.01							

The German workers had a positive correlation with years in the organization, university degree and a negative correlation with the manufacturing sector. The US workers had a positive correlation between need for security and the manufacturing sector and a negative correlation with gender. Conversely, the German workers had a negative correlation between security and the manufacturing sector. US workers with university degrees believed that cooperation amongst fellow workers was important. Similarly, German workers with university degrees believed in the importance of cooperation. On the other hand, the importance of cooperation was inversely related

to the supervisor's rank. The US workers' gender and age were negatively correlated with the need to be consulted by the superior in his or her decisions. For the German workers, only pay grade was negatively correlated with a need to be consulted. The US worker's had a number of factors that correlated with a need for advancement; gender was positively correlated while age, years in the organization and pay grade were negatively correlated. For the German workers, only the manufacturing sector was negatively correlated with the need for advancement. Lastly, the US workers' need for variety/adventure on the job was positively correlated with gender and negatively correlated with age, years in the organization, pay grade and manufacturing sector. The German workers' need for variety was negatively correlated with supervisor rank and pay grade.

DISCUSSION AND IMPLICATIONS

The purpose of this study was to determine whether an "employee-organization motivation fit" could be predicted using an instrument normally reserved for measuring dimensions of a society's culture. Specifically, the study examined the relationship between an individual's Hofstede's cultural dimensions (used as an indicator of individual culture-based perceptions and values) and the elements of Vroom's Expectancy Theory to determine whether one could predict motivation potential in various work-related settings. To test the hypothesis of this relationship a survey was developed and returned by 233 German and US employees.

The results of the survey data, aggregated across nationalities and partitioned by quartile, failed to support any of the five hypothetical relationships posited between an individual's culture-based values and his/her perception of *expectancies*. Only two of the individual's perceptions of *instrumentalities* appeared to have been influenced by culture-based values (masculinity and uncertainty avoidance). Similarly, only one of the individual's perceptions of *valences* appeared to have been influenced by culture-based values (masculinity).

Although there wasn't a lot of support for the hypotheses, a number of questions did provide expected and unexpected significance and implications for a culturally-based performance management system. For example, there were two questions that significantly related *power distance* to expectancy. The question that asked *to what degree the employees agreed with the statement that best performance is accomplished in groups* was correlated at $r=.264$ @ $p<.01$. It makes sense that people with a high PDI like team work ("together we are strong") and to work together with people and workers from the same level. Additionally, people from high PDI cultures do not see themselves as upwardly mobile and therefore are not in competition with their colleagues; this characteristics typically increases the group harmony. Similarly, the question that asked *to what degree the employees agreed with the statement that group rewards will be more effective than individual rewards* was correlated at $r=.212$ @ $p<.01$. This correlation also makes sense--people with a high PDI prefer to work in a team and think that team work and team rewards are more effective than single rewards.

In addition to the questions that correlated *uncertainty avoidance* with expectancy, there were several other motivational questions that correlated with *uncertainty avoidance*. For example, the question that asked *to what degree the employees believed they could develop a close working relationship with their co-workers* was negatively correlated at r=-.273 @ p<.01. This confirms Hofstede's (1994) notions that employees with a high UNC don't believe in their ability to develop close working relationships, while employees with a low UNC believe in their flexibility to develop closer working relationships. The question that asked the employees about their *possibility of establishing a close relationship to their supervisor* was also negatively correlated at r=.208 @ p<.01. Similarly, it is difficult for a high UNC employee to believe in the possibility of establishing a relationship with his or her superior because there are so many different uncertainties that might influence this relationship in a negative way. Also, high UNC employees have a strong belief in experts and require a high degree of formalization (e.g., titles and chains of command) which naturally create a gap between the supervisors and the employees. Also, the question that asked the employees *the degree to which they preferred short-term over long-term results* was significantly related to one's uncertainty avoidance r=.226 @ p<.01. Expectedly, people with a high UA prefer short-term results over long-term results, because the longer the time until the result of an action becomes measurable, the more anxiety and uncertainty there is about the success of the action. Lastly, there were a number of questions regarding instrumentalities that had negative correlations with the uncertainty avoidance dimension. For example, the degree *to which the employee believes that if they exceeded job requirements their pay would increase* correlated at r=-.221 @ p<.01. The degree *to which the employee believes that if they exceeded job requirements they would be promoted* correlated at r=-.332 @ p<.01. The degree *to which employee believes their knowledge and skills lead to promotion* correlated at r=-.287 @ p<.01. All of these relationships might have been expected because individuals high in UA prefer rules, law, contract and unions. In other words, these workers feel more comfortable if promotions or pay increases are based on something as easily quantifiable and predictable as seniority. The idea that a supervisor might have to subjectively judge their performance makes them feel uneasy.

Although the hypothesis testing of the aggregate sample didn't reveal much in the way of significance, the testing of the individual national samples revealed some interesting relationships. For example, the US employees (N=129) showed a significant relationship between *instrumentality* and the dimensions of masculinity and individualism (negative). The German employees (N=104) showed a significant relationship between *expectancy* and the dimensions of power distance and uncertainty avoidance (negative). The employees of both countries had significant relationships between *valence* and a number of the culturally-based questions (Tables 1 & 2). Particularly significant for US employees were those valence questions relating to the masculinity, individualism and power distance dimensional values. On the other hand, the German employees' perception of valences demonstrated more of a significant relationship with the power distance and individualism dimensional values. Additionally, there were a number of significant relationships between the

valences and several of the demographics by nationality (Tables 3 & 4). Again, these findings present some interesting insights to how work-related needs vary by demographic and as such, must be taken into consideration when motivating individuals.

Lastly, the findings present an interesting puzzle. Some of the results were significant by country, but not by Hofstede's cultural dimensions. This seems to suggest that some other national influences are being picked up that aren't measured directly by the Hofstede dimensions. Likely candidates might be the country's views on labor (e.g., unions) or various organizational cultures. For example, the German sample had a much higher regard for the purpose of labor unions than the US (South Carolina-a right to work state) sample. Additionally, the sample of 18 organizations (10 US and 8 German) may not have been large enough to reduce the effect of organizational culture on employee perceptions. In any case, the study points out that the Hofstede instrument isn't 'fine grained' enough to have much of a value in predicting motivation.

CONCLUSIONS

Most managers will agree that the essence of management is to influence employees to accomplish organizational goals. In other words, the job of motivating one's employees to satisfy the needs of internal and external customers. This task is even more important in today's highly competitive, globalized environment where an employee's daily performance is often the difference between success and failure. As such, there is an increasing need for organizational research on employee motivation.

Over the last decade, the research on methods to improve employee or organizational motivation has taken two general paths: (1) creating motivation, and (2) selecting motivation. The notion of creating motivation suggests that a supervisor understand each employee's needs (extrinsic and intrinsic) and then provide opportunities so that he or she can satisfy those needs. While this research approach is the most popular, it has provided little new information or improvement to organizational productivity, satisfaction, and learning over the last several years. The biggest organizational improvements appear to becoming from new research on better selection methods. Specifically, "getting the right people on the bus" (Collins, 2001) or getting a maximum of "emotional intelligence" (Goleman, 1995). A key factor in "getting the right people on the bus" is to insure the employee's fit with the organization's motivation systems. In other words, select only those employees that will be motivated by the company's existing motivational systems. This approach has several advantages over trying to tailor motivational techniques to each worker. First, and foremost, it isn't dependent upon the manager's skill at understanding the employee's needs and the skill at providing opportunities to satisfy those needs. Second, it allows the company to focus on being the best at providing a smaller array of rewards. In turn, this permits the company to become the employer of choice for a certain type of employee.

This study was designed to examine the question of whether Hofstede's cultural dimensions can predict an individual's preference for certain motivational environments. If an individual's motivational needs can be accurately profiled using Hofstede's cultural dimensions, it would be a significant advancement to employee selection methods. Unfortunately, most of the hypothesize relationships between culture-based value systems and *expectancies* and *instrumentalities* were not supported. At first glance, this suggests that the Hofstede survey is not a particularly good instrument for predicting an individual's motivation within an organization. However, one's motivation is the product of three factors (E * I * V = Mp) and many of the relationships between culture-based values and valences were supported. This is important because it suggests that an organization that has knowledge of an individual's valences can create a better employee-organization fit through selection and improve motivation and productivity by offering a tailored or cafeteria style rewards system. As such, this research underscores the role that culture-based selection might play in improving motivation (Tables 3 & 4).

Future research should continue to examine the relationship between culturally-driven values and perceptions and the factors of motivation. While the Hofstede instrument proved ineffective at predicting an employee's motivation, the notion of predicting motivation through a candidate's expectancies, instrumentalities and valences remains sound. As such, future research might develop an instrument that measures an employee's Es, Is, and Vs in various work scenarios.

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EMPLOYEES' KNOWLEDGE OF OFFICE POLITICS: DEMOGRAPHIC DIFFERENCES

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ABSTRACT

Office politics, which actually is a game, goes on in most working environments. Employees need to learn rules of politics so that in the workplace they can reap the rewards to which they are entitled. To determine demographic differences in employees' knowledge of the rules of office politics, a survey that included ten statements related to office politics and that requested four types of demographic information was administered to 264 employees. ANOVA results revealed significant differences (<.05) between employees' responses and three of the four demographic factors.

INTRODUCTION

Office politics involves the strategies people in various types of organizations use to gain a career advantage (Rozakis & Rozakis, 1998). Office politics also involves understanding how things get accomplished (Cole, 1999). Getting things done will necessitate building relationships with the people with whom one works since careers are made or damaged on the basis of relationships (Frankel, 2004).

Some political maneuvering goes on in most work environments, especially in those where influence and monetary gain are important (Fisher, 2002). This political maneuvering, usually referred to as office politics, is actually a game; and employees who do not play the game pay the price (Hawley, 2001; Reed, 1999). The game of office politics has specific rules and boundaries (Frankel, 2004). While these rules will vary with the company, some rules are invariant; they include behaving ethically and treating people fairly rather than behaving in a deceitful, unethical manner. The game of office politics is competitive, but it does not include playing unfairly to assure winning at another person's expense (Cole, 1999). Dobson and Dobson (2001) agree that office politics and behaving ethically are not mutually exclusive; they believe that it is possible for principled persons to help create an office environment that "rewards and supports good behavior rather than political sneakiness" (p. xii).

Another rule of office politics is that of being loyal to and showing support for the supervisor. DuBrin (1990) points out that one's accomplishments are often a team effort and that

such accomplishments should be shared with one's supervisor. Correcting or outshining one's supervisor, especially when others are present, could result in retaliation later on. Making one's supervisor look good, on the other hand, could result in a move up the corporate ladder as the supervisor moves up (Hawley, 2001). Employees with strong work skills who do not show support for their supervisors are less likely to succeed than are employees (even those with meager work skills) who support their supervisors (Bragg, 2004; Fisher, 2002).

Employees who have issues with some of the concepts of office politics need to understand that favoritism exists in every firm and that their ability or inability to use office politics effectively can advance or impede their careers (Beagrie, 2004). In fact, employees who are inept at office politics may be perceived as people who are not team players and not good candidates for promotion; they may also be viewed as persons who are untrustworthy and lack social skills and common sense ("FastCompany's Five Rules," 2003). Decisions concerning raises and promotions are not, after all, based entirely on merit; they may be a way of paying back favors or rewarding an employee for making a favorable impression on prospective clients when entertaining them (Rozakis & Rozakis, 1998).

LITERATURE REVIEW

Self-promotion, honesty and truth telling, flattery, gossip, favors and hidden motives, attire and grooming, and business socializing and etiquette were found to be the primary aspects of office politics addressed in the literature.

Office politics involves self-promotion; perceptive employees know that they must make sure that their efforts and accomplishments are recognized (Kuzmitz, Sussman, Adams, & Raho, 2002). Tooting one's own horn, when done in a low-key manner, is highly recommended especially when trying to convince a supervisor that a raise or promotion is deserved. Tooting one's horn too loudly, however, may result in being called a braggart, which may fail to impress influential people. The best advice for self-promotion is to document all accomplishments; this will add strength when making a case for promotions and salary increases (DuBrin, 1990; Hawley, 2001). Bixler and Dugan (2001) maintain that self-promotion should include such basics as keeping commitments, sending letters of appreciation and congratulations, being accessible, and having business cards readily available when meeting others. Watson (1999), too, recommends self-promotion. He warns, however, that such self-promotion should be done cautiously, taking into account what others think about it. Perhaps sharing rewards and expressing appreciation to subordinates for their work would be advisable so that they feel they contributed to the supervisor’s success.

In addition to personal attributes, office décor, including a display of awards and certificates of achievement can be used for self-promotion. Displays and office furnishings, however, should be business related; pictures of a child's artwork or lamps and other accessories that belong in one's home are inappropriate for the office. According to Bixler and Dugan (2001), one's office décor

should convey a message that is congruent with the person's business image and with the manner in which he or she wishes to be perceived.

Part of playing the game of office politics is making decisions on the extent to which one feels compelled to tell the truth in all situations. Honesty and truth telling, according to Cole (1999), should be a way of life in the workplace; however, being ruthlessly honest to the extent of trampling on other people's feelings is not recommended. DeLuca (1999) points out that telling an employee in the presence of others that his job will be eliminated by the end of the year is demoralizing and serves no useful purpose. In some cases, employees may find that total honesty is less important than telling supervisors what they want to hear. For example, when asked how the sales report is progressing, employees may assure the supervisor that everything is on schedule even when that is not the case because a positive report is what the supervisor wants to hear. In short, what a person tells should be truthful; however, gauging how much to tell requires skill; and one's words must be chosen carefully and politically (Hawley, 2001).

Compliments, defined as giving sincere praise in recognition of the efforts and accomplishments of others, are always appreciated (Mitchell, 1998). Flattery, defined as excessive or insincere praise, has not traditionally been viewed in a positive manner. When it comes to the office politics game, however, Rozakis and Rozakis (1998) maintain that "flattery will get you everywhere--if it's used properly" (p. 171). They further state that flattery is effective in influencing others and "creates a more pleasant office environment for everyone" (p. 171). One of the most effective ways of using flattery is perhaps giving a compliment on another person's behalf, which is then passed on. For example, an employee mentions to a colleague that he is impressed with the supervisor's business acumen; the colleague then conveys the compliment to the supervisor. Thus a person's ulterior motive is less obvious, and the compliment is perceived as more sincere.

While office gossip in years past has not been considered in a positive light, it is currently being taken more seriously. According to DuBrin (1990), gossip is definitely "a vehicle for building peer relationships" (p. 96). Further, it is seen as a socializing force which improves employee morale. People who spread gossip must remember, however, that it is unwise to pass along negative information about someone unless it is factual and would soon be public knowledge (DuBrin, 1990). Employees who gossip, according to Beagrie (2004), may have hidden agendas so office colleagues should take such information at face value. The desire to gossip is often fueled by the human need to fit into a group. Rather than fitting in, however, employees may find themselves ostracized when they spread gossip that maligns another person (Dobson & Dobson, 2001).

Gossip may be personal or professional. Responses to personal gossip and back-stabbing should be noncommittal and limited to slow nods or short verbal responses, such as "oh, really!" Silence is an even better response; such gossip should not, of course, be repeated (Bragg, 2004; James, 2003; Reed, 1999). While personal gossip should not be given attention, professional gossip should be given attention since it is a technique for become skilled in office politics and is approximately 80 percent accurate. The most valuable professional gossip includes job changes,

while the least valuable gossip is related to office romances or other personal information such as extramarital affairs (DuBrin, 1990). Sharing professional gossip with one's supervisor is simply part of office politics (Rozakis & Rozakis, 1999). Employees should keep in mind that information should be shared with one's supervisor before one's colleagues. The supervisor should never be the second person to know (Hawley, 2001).

When it comes to favors in the office, Cole (1999) maintains that they are "the absolute bottom line of what politics is all about" (p. 484). DuBrin (1990) states that "quid pro quo arrangements with others in the workplace are a standard way of getting things accomplished" (p. 93). DuBrin (1990) adds that exchanging favors is especially effective when favors are done with no expectation of receiving anything in return. Such generosity is usually remembered later when promotion decisions are made. Holden (2003) also emphasizes the importance of doing favors, such as giving a job referral and lending professional materials, to building successful work relationships. Although the person may not be in a position to return the favor immediately, he or she may be able to repay the favor at a later time. Perhaps the saying, "What goes around, comes around" applies when doing favors for those who are not in a position to return the favor.

Requests for favors must be made wisely and should never be used to create win-lose circumstances in which the person requesting the favor wins and the person granting the favor loses. Having a well-developed relationship with the person who is being asked for a favor is important. Further, the person requesting a favor should remember that once another person has done the favor, he or she is owed a favor in return (Cole, 1999; "FastCompany's Five Rules," 2003).

Sometimes when a person does a favor for someone, the recipient of the favor may question the other person's motives. The best advice is to remain friendly toward the person until a determination can be made regarding a hidden agenda. Holden (2003) warns against hidden agendas when dealing with others. He recommends being open in one's dealings with other people; otherwise, people may sense a lack of complete honesty and may be reluctant to trust others. Regardless of the hidden motives of the person granting the favor, doing favors is implicit in the workplace politics game. When people go out of their way to do favors for other people, they are making a deposit in the "favor bank" that they can cash in later when the need arises (Frankel, 2004; Rozakis & Rozakis, 1998). In summary, asking for favors should be done wisely; and spending one's favor account should also be done wisely (Cole, 1999).

Clothing is a powerful communicator and makes a difference in the way individuals are perceived (Cole, 1999). One connection people often make is between a person's manner of dress and performance: "sloppy dress, sloppy mind, sloppy work" (Holden, 1998, p. 70). The implication is that someone who is considering a large investment in an organization would question the advisability of doing so when dealing with someone wearing frayed jeans and sandals (Holden, 1998, 2003).

Dressing appropriately for the job enhances one's corporate image and lends credibility to one's ideas and accomplishments. Clothing should be selected that reflects the company culture and

that is appropriate to the stage in one's career (DuBrin, 1990). Wearing shoes with run-down heels and carrying a worn-out attaché case is not recommended for those aspiring to supervisory positions (DuBrin, 1999). If the corporate culture is casual, employees should remember that it is wise to invest in high-quality casual clothing with high-quality accessories as well (Rozakis & Rozakis, 1998). According to Dobson and Dobson (2001), employees can make themselves more promotable by following the dress standards set by their organizational leaders. While some persons would consider conforming to the company's dress codes a form of dishonesty, others know that doing so is simply good office politics. Employees who follow the firm's dress standards will send the message that they are aware of the importance of appropriate attire to the company's image and that they wish to confirm to the standards of the corporate culture. Employees on the way up should, however, avoid dressing better than their supervisors (DeLuca, 1999).

Grooming is an important aspect of one's appearance. People who are well groomed, in addition to being well dressed, convey the message that they pay attention to detail. Good grooming supports an expensive outfit; a lack of good grooming destroys the overall image (Holden, 1998). Authors of books on office politics agree with DuBrin (1990) that "Looking good when accomplishing something is as important as the accomplishment itself" (p. 23).

The people with whom one socializes in the organization can affect career advancement. Networking with people during business meals can supplement relationships (Rozakis & Rozakis, 1998). Hawley (2001) advises employees to accept all invitations from those of higher rank. In addition, reciprocating invitations is important. One should remember, however, not to bring up business at social events as this would be considered pushy (DeLuca, 1999).

Business lunches provide employees with opportunities for showing their good manners and can, therefore, afford some political edge in the future. Selecting the right restaurant and the right table and ordering appropriate food and beverages are all aspects of the power lunch that contribute to making a favorable impression. Employees should be aware that in some companies, however, going out for lunch regularly is viewed less impressively than eating at one's desk. As DuBrin (1990) points out, to serious-minded executives in such companies, the nonverbal message being conveyed is that the employee is too busy to "engage in the frivolity of eating lunch out" (p. 81). Using good table manners during business meals can send positive nonverbal messages about a person. Poor table manners, on the other hand, call attention to the person in a negative way. Poor table manners give the impression of carelessness about details, and employees know that taking care of details is an important part of business (Cole, 1999). Important reminders when dining out include avoiding foods that are difficult to eat neatly, eating lightly, ordering coffee only after the meal, permitting the host to pay for the meal, and waiting to discuss business until the end of the meal (DuBrin, 1990).

In addition to dining etiquette, displaying good manners in other situations can project a positive image of oneself and the organization (DuBrin, 1990). Remembering names is important when attending corporate mingling events (Rozakis & Rozakis, 1998). People who are successful

at the office politics game know how important it is to remember the names of colleagues and clients. Standing when visitors who come by infrequently arrive in the office is still considered good manners. In addition, making appointments with persons of higher rank, rather than dropping in unannounced, is the mark of a well-mannered person. Being diplomatic, being sensitive to other people's feelings, and using bias-free language are just as important for people with career aspirations as are dressing appropriately and using proper table manners (DuBrin, 1990). To play the office politics game successfully, one should know and use both company and social etiquette (Hawley, 2001).

RESEARCH PURPOSE AND SURVEY PROCEDURES

The purpose of this research was to determine the demographic differences in employees' knowledge of office politics. A survey was developed which included ten statements related to office politics. These statements were based on self-assessment exercises developed by DuBrin (1990) and Rozakis and Rozakis (1998). The 264 respondents consisted of a convenience sample of employees from selected companies in the Mid-South area, primarily employees from business and education. The sample was nonrandom and purposive, which is considered appropriate in situations in which a larger population cannot be easily accessed (Babbie, 1990). Employees surveyed were asked to indicate the extent of their agreement or disagreement with each of the statements provided using a 5-point scale with 5 representing *Agree* and 1 representing *Disagree*. Demographic information on gender, age, classification of organization, and position in organization was also requested. The .05 level was used to determine statistically significant differences between employees' responses and demographic factors.

FINDINGS AND DISCUSSION

As shown in Table 1, slightly over half (51.9%) of respondents were female, 38.6% were under 25, 68.6% were classified as working in business organizations, and 27.7% classified themselves as manager/supervisor.

Employees were asked to indicate the extent to which they participated in office politics using a 5-point scale with 5 representing *Always* and 1 representing *Never*. As shown in Table 2, the largest percentage (33.7%) indicated that they sometimes participated in office politics; only 13.3% said they never participated.

Statistical analysis was run using SPSS, Version 12. Mean responses and standard deviations were calculated. As shown in Table 3, the statement with which the largest number of employees agreed was *Dressing appropriately for the job is important since appropriate attire lends credibility to your ideas and accomplishments.* The statement with which most employees disagreed was *Helping someone who cannot help you in return is a waste of time.* (Both responses are in

agreement with office politics mavens.) The statement with which employees were in greatest agreement with office politics' authors was related to *Always telling the supervisor the truth rather than what he or she wants to hear.* Supervisors typically want a positive response, especially when asking about the status of a project. The determination of whether statements were correct or incorrect was based on books on office politics by authors Dobson and Dobson (2001), DuBrin (1990), Holden (1998, 2003), and Rozakis and Rozakis (1998).

Table 1: Demographics of Respondents

Demographics	Number of Respondents	Valid Percent
Gender: Female	137	51.9%
Male	127	48.1%
Total	264	100.0%
Age: Under 25	102	38.6%
25-39	75	28.4%
40 or above	87	33.0%
Total	264	100.0%
Classification of Organization: Business	181	68.6%
Education	37	14.0%
Self-Employed	17	6.4%
Other: (Heathcare,Government)	29	11.0%
Total	264	100.0%
Position in Organization: Administrative support	39	14.8%
Customer service	60	22.7%
Manager/supervisor	73	27.7%
Professional/technical	54	20.5%
Other (Teachers, Salespersons)	38	14.4%
Total	264	100.0%

Employees' mean responses were in agreement with selected office politics authors on questions related to the importance of appropriate attire, the necessity of playing the office politics game, the importance of practicing self-promotion, the importance of using correct table manners, the correct behavior when questioning someone's hidden motives, and the advisability of helping someone who cannot return the favor. Employees' mean responses were not in agreement with

authors of office politics books on statements related to truth telling, using flattery, doing favors for one's supervisor, and sharing office gossip with one's supervisor.

Table 2: Employees' Participation in Office Politics		
Extent of Participation	Number of Respondents	Valid Percent
Always	23	8.7%
Frequently	64	24.2%
Sometimes	89	33.7%
Rarely	53	20.1%
Never	35	13.3%
Total	264	100.0%

Table 3: Employees' Knowledge of Office Politics: Mean Responses			
Statement	Expected Response	Mean*	S.D.
Dressing appropriately for the job is important since appropriate attire lends credibility to your ideas and accomplishments.	Agree	4.36	.99
Always tell your supervisor the truth rather than what he or she wants to hear.	Disagree	3.93	1.12
Smart employees know that it is sometimes necessary to play the game of office politics even if they do not approve of the game being played.	Agree	3.61	1.24
Practicing self-promotion is simply good office politics; make sure your supervisor knows of your accomplishments.	Agree	3.51	1.15
Using flattery to get in a supervisor's good graces is recommended as flattery when used properly creates a pleasant work environment.	Agree	2.90	1.25
Think of doing favors for your supervisor as an investment that you can cash in when the need arises.	Agree	2.89	1.25
Using correct table manners when dining with supervisors and clients plays no role in office politics.	Disagree	2.43	1.56
When trying to determine another person's hidden motives, it is best to avoid being friendly until you can determine the hidden agenda.	Disagree	2.31	1.19
Tell your supervisor the office gossip, even when you are not sure it is true.	Agree	1.96	1.16
Helping someone who cannot help you in return is a waste of time.	Disagree	1.81	1.05
*Based on a five-point scale with 5 representing *Strongly Agree* and 1 representing *Strongly Disagree*.			

Table 4: ANOVA Results: Demographic Factors and Statements								
	Gender		Age		Class. of Organization		Position in Organization	
Statement	F	P-value	F	P-value	F	P-value	F	P-value
Smart employees know that it is sometimes necessary to play the game of office politics even if they do not approve of the game being played.	.258	.612	.526	.592	.884	.450	1.126	.344
Tell your supervisor the office gossip, even when you are not sure it is true.	2.987	.085	2.400	.093	.230	.085	.349	.845
Helping someone who cannot help you in return is a waste of time.	1.315	.253	.451	.638	.487	.692	.598	.664
Practicing self-promotion is simply good office politics; be sure your supervisor knows of your accomplishments.	.019	.890	1.822	.164	4.282	.006*	.443	.778
Always tell your supervisor the truth rather than what he or she wants to hear.	.437	.509	7.554	.001*	.672	.570	3.765	.005*
Think of doing favors for your supervisor as an investment that you can cash in when the need arises.	.292	.589	5.240	.006*	.578	.630	2.005	.094
When trying to determine another person's hidden motives, it is best to avoid being friendly until you can determine the hidden agenda.	.257	.613	.161	.851	.295	.829	1.080	.367
Using flattery to get in a supervisor's good graces is recommended as flattery when used properly creates a pleasant work environment.	1.779	.172	2.420	.091	.005	.999	2.539	.040*
Dressing appropriately for the job is important since appropriate attire lends credibility to your ideas and accomplishments.	1.876	.172	2.892	.057	1.923	.126	2.346	.055
Using correct table manners when dining with supervisors and clients plays no role in office politics.	.002	.963	.575	.563	.652	.582	1.996	.095
*Significant at the .05 level								

ANOVAs were conducted to examine the differences between mean responses and demographic factors. As shown in Table 4, ANOVA results revealed significant differences (<.05) between employees' responses and three of the four demographic factors: two factors varied significantly by age, one by classification of organization, and two by position in the organization. None varied significantly by gender.

Always tell your supervisor the truth rather than what he or she wants to hear showed significance by age group: employees under 25 years of age (mean of 3.59) vs. the 40 or above group (mean of 4.17) and between the Under 25 group (mean of 3.59) vs. the 25-39 age group (mean of 4.07); thus (since office politics mavens disagreed with the statement) younger respondents were more in agreement with the experts than older respondents. Significance was also indicated between Administrative Support (mean of 4.23) and Customer Service (mean of 3.47) and between Manager/Supervisor (mean of 4.08) and Customer Service (mean of 3.47) in the category of position within the organization. Thus, employees in Customer Service were more in agreement with authors of office politics books than employees in Administrative Support and those in Manager/Supervisor positions.

Think of doing favors for your supervisor as an investment that you can cash in when the need arises showed significance by age. Those under 25 years of age showed greater agreement with the statement (mean of 3.20) than those 40 or above (mean of 2.63). Thus, younger employees agreed with office politics mavens more than older employees. *Practicing self-promotion is simply good office politics; make sure your supervisor knows of your accomplishments* was significant for Classification of Organization. Those in Business (mean of 3.56) showed greater agreement with the statement than those who were Self-employed (mean of 2.59); in addition, employees in Education (mean of 3.70) showed greater agreement with the statement than those who were Self-employed (mean of 2.59). *Using flattery to get in a supervisor's good graces is recommended as flattery when used properly creates a pleasant work environment* showed significance for position in the organization; however, while this behavior showed significance, Scheffe's post-hoc analysis revealed that no two groups differed significantly at the .05 level.

SUMMARY AND CONCLUSIONS

In summary, areas of office politics with which employees were most knowledgeable related to dressing appropriately; employees were less knowledgeable about truth telling and gossip. When responses were compared to demographic factors, younger respondents in Customer Service positions in business and education were more in agreement with authors of office politics books than were older respondents in Administrative Support and Managerial/Supervisory positions who were self-employed.

While some individuals are comfortable with the game of office politics, others are unwilling to participate in it. Individuals who are uncomfortable with office politics must realize that a certain amount of "office politicking" is necessary for them to receive promotions and get along with supervisors, co-workers, and clients (DuBrin, 1990). In addition to the topics addressed in the survey, Bragg (2004) suggests that winning at the game of office politics includes getting along with everyone, exhibiting teamsmanship, avoiding whining and complaining, being seen, making sure

that the boss succeeds, showing loyalty, demonstrating good work skills, being courteous and polite, and making sure that others succeed.

To reap the rewards to which they are entitled, employees would be wise to recognize that working hard and performing well on the job may not be enough to gain career advancement. Playing the office politics game, especially in some organizations, could mean the difference between career stagnation and advancement.

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KNOWLEDGE MANAGEMENT: A VALUE CREATION PERSPECTIVE

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ABSTRACT

The knowledge economy has sparked considerable interest in knowledge management [KM] over the last decade. This interest has encouraged numerous scientific disciplines to address knowledge issues in a variety of different ways. The result is the proliferation of models and concepts developed by different schools of thought. Effective intra-organizational KM suggests: 1) a need for the integration of these various models, concepts and perspectives to service the overall knowledge needs and interests of organizations and 2) a holistic approach to KM that leverages the different human and technical aspects presently under consideration in many organizations. Since all of these concepts and models aim to increase the value of goods and services produced by organizations, a need exists to assess them using value creation measurement tools and techniques. Such an approach will help in the achievement of a certain level of maturity in KM through which the appropriate choice of KM tools and mechanisms support the integration of organizational resources. In this article, the literature on KM and value creation is reviewed to determine possible connections among the various models and concepts and determine how KM can be assessed from a value creation perspective. By establishing a relationship between knowledge concepts, which form the basis of individual skills, and organizational competencies and value creation concepts, which measure the value of organization, a foundation upon which to build an integrated organizational model for KM is provided.

INTRODUCTION

Knowledge that is unique and specific to an organization is now viewed as a key asset that can lead to a sustainable competitive advantage (Nonaka et *al*., 2000). Information and knowledge are recognized as driving forces behind the creation of organizational value (Cuganesan, 2005).

The designation of knowledge as an organizational asset in need of development and protection requires a paradigm shift on the part of managers (Edvinsson, 2001). In contrast with the traditional paradigm under which asset value depreciates over time, knowledge increases with use and the number of users (Barthelme-Trapp and Vincent, 2001). As a result, the creation of

organizational value through knowledge is linked to the presence of strong, effective interrelationships among its members (Russ and Darling, 2000).

An intra-organizational knowledge management system is, in the image of the system it serves, a [translation] "… set of mutually interrelated units" (Durand, 2002). The dynamic complexity of the knowledge transfer system arises, among other things, from its nonlinearity, the interval between short-term reaction and long-term response resulting from the production, dissemination and absorption of knowledge as well as from the temporal delay between the causes and effects (Roos et *al*., 1997; Sterman, 2001).

The management of an intra-organizational knowledge system calls for another paradigm shift. The manager must make the change from the traditional value chain to a dynamic and complex value network (Allee, 1999; Sveiby, 2001). Modern management principles need to reflect the reality of intangible assets that propel the new economy (Lev, 2002). In contrast with tradition, the modern organization is a place where value is created within a network setting. The value chain is evolving into a value network. Strategic management of knowledge exchange is the key value creation element in this value network (Sveiby, 2001). Knowledge is an intangible asset, and the alignment and integration of intangible assets within an organization, while complex, have become crucial issues in value creation (Kaplan and Norton, 2004).

Administration of an organizational knowledge management system requires the sustainable integration of various theoretical concepts and approaches relating to knowledge management (Glœt and Berrell, 2003). The aim of this article is to contribute to the advancement of knowledge by establishing theoretical and operational connections among the various knowledge management concepts from an organizational value creation perspective.

INTEGRATIVE APPROACH

The holistic approach to knowledge (Diakoulakis et *al*., 2004) allows the complexity of the knowledge management and transfer processes to be put into perspective, with a view to achieving exponential returns within an organization (Tobin, 2004). The holistic approach emphasizes the dialogics of the system regulating knowledge. The dialogics principle defined by Morin (1991) assumes the presence of two or more elements that combine in a complex manner within a single unit but where their duality is maintained in the combination (Bruyat and Julien, 2001).

Knowledge belongs to individuals (Argyris and Schon, 1978; Nonaka and Takeuchi, 1995; Diakoulakis et *al*., 2004), and knowledge allows individuals to act competently (Sveiby, 2001). The process of creating value through knowledge therefore rests on the organization's capacity to move individual knowledge toward an organizational knowledge reservoir (Meilich, 2005). Such organizational formalization of knowledge relies on the implementation of an effective system that supports and promotes the organization's intangible assets (Lev, 2002). Effective knowledge

management also requires the implementation of congruent objectives between the organization and its employees (Meilich, 2005).

According to the various perspectives, the means for acquiring and managing this valuable knowledge resource is dependent upon organizational capacity (Afuah, 2002), the organization's technical resources, the alignment of knowledge management and human resources management (Liebowitz, 2004) and the organization's strategic vision (Srivastava et *al.*, 2001; Glœt and Berrell, 2003). The following question therefore arises: upon what foundation does the intra-organizational knowledge management process rest? An integrative approach to the perspectives should shed light on this question.

KNOWLEDGE TRANSFER AND VALUE CREATION PROCESS WITHIN A KNOWLEDGE MANAGEMENT SYSTEM

Knowledge transfer [KT] is the key value creation process within a knowledge management system that aspires toward value creation by maximizing knowledge (Liebowitz, 2004). The value of knowledge in fact doubles when it is transferred (Sveiby, 2001). Since knowledge is inherently inert (Lev, 2002), the transfer process conditions its dynamization and its increase in value.

SYSTEMIC PERSPECTIVE: THE KEY ROLE OF THE KT PROCESS

Organizational knowledge is viewed as a systemic and dynamic construct, which also has a social and contextual component (Parent et *al*., 2005). The prominence given to the knowledge transfer process requires the creation of a series of complex links (Davenport et *al*., 1998) between the structure of the organization and the organizational mechanism through which knowledge circulates, that is, between its capital and organizational structure on one hand and its relational and social capital on the other. The impact of the interrelationships between the various intellectual capital components on the creation of organizational value is complex (Cuganesan, 2005). Depending on the author, the key component in the generation of intellectual capital is: 1- the quality and strategic relevance of knowledge; 2- the quality of the organization's structural asset; 3- the informational asset of the players; 4- the capacity of the latter; and/or 5- the dynamization of relationships between the organization's tangible and intangible assets.

A number of constants have emerged from our review of the literature as regards knowledge transfer definitions.

As illustrated by the definitions set out in the above table, knowledge transfer is recognized primarily as a dynamic and complex process. The knowledge transfer process within a network context corresponds to a global approach to knowledge management; its objective involves the organization's exponential returns (Tobin, 2004). Effective knowledge management involves an

understanding of the complex network of social, technical and human resources that enable knowledge to be used as a competitive advantage (Davenport et *al*., 1998).

Table 1: Definitions of Knowledge Transfer (KT) Concept	
Author(s)	**Definitions**
O'Dell & Grayson, 1998	Intra-organizational KT is a **person-**to-**person process**. It is an **interactive**, continuous and **dynamic** process that fundamentally requires specific capacities.
Levine & Moreland, 1999	Intra-organizational KT is a process whereby a unit – the **individual**, group, department or division – is affected by another's experience.
Szulanski, 2002	KT is not an action but rather a **process** through which an organization creates and maintains a **complex** series of routines.
Parent et *al.*, 2005	KT is a **dynamic process** of **complex** interactions between players who seek to understand and identify the reality and act upon it.

Knowledge management is a strategic pillar in the development of an organization's human capital (Liebowitz, 2004). It is through the various opportunities offered by the intra-organizational social network and the multiplicity of personal interactions within this network (Liu and Shou, 2005) that the relational capital of employees (Liebowitz, 2004) and organizational capacities (Burt, 1992) are developed. Viewed as a whole, the relational capital (Russ and Darling, 2000) and social capital (Lin, 1999) held by human capital (Glœt and Berrell, 2003) condition the realization of intellectual capital. In combination, human capital and structural capital determine the effectiveness of an intra-organizational network for the transfer of explicit and tacit knowledge. The knowledge transfer process plays a key role within the dynamic social network and knowledge management process.

To date, the authors generally recognize that organizational units, which are entrenched in the knowledge management network, share and exchange resources (Tsai, 2001). However, several authors maintain that a considerable amount of confusion is present in the literature as regards concepts surrounding the entire knowledge management and transfer process (Glœt and Berrell, 2003).

Two conflicting paradigm orientations exist with regards to knowledge management: the information technology (IT) discipline versus the organizational behavior (OB) school (Glœt and Berrell, 2003). The technocratic paradigm emphasizes the tangible aspects of knowledge management while the humanist approach focuses on the organizational processes of learning and the harnessing of tacit forms of knowledge within the organization's resources (Glœt and Berrell, 2003). As a result, the role of technological information systems is to assist in the knowledge creation process (Blumentritt and Johnston, 1999).

As illustrated in the following table, a taxonomy of the various schools of thought in the field of knowledge management emerges from a review of literature. The approach toward knowledge

employed by the "technocratic" school is based on information technologies that support employees in their daily tasks (Bassi, 1997; Davenport et *al*., 1998; Massie, 1998).

Table 2: Taxonomy of Knowledge Management Schools of Thought

TAXONOMY OF SCHOOLS OF THOUGHT			
Technocratic (IT) (Bassi, 1997; Davenport et *al.*, 1998; Massie, 1998)	**Humanist (OB)** (Wharton, 1999; Glœt & Berrell, 2003; Johannessen et *al.*, 2005)	**Strategic** (Malhotra, 1998; Rosset, 1999; Tissen et *al.,* 1998)	**Economic** (Bourguignon, 2005; Kaplan & Norton, 2004; Joia, 2004)

A second school of thought, the "humanist" school, places the human being at the center of the knowledge transfer issue (Wharton, 1999; Glœt and Berrell, 2003). The humanist view considers the behavior of individuals; knowledge is perceived as a source of capacity building (Johannessen et *al*., 2005). A third school of thought focuses on the "strategic" aspect of knowledge (Malhotra, 1997; Rosset, 1999; Tissen et *al*., 1998). This school considers knowledge as a means for generating a sustainable competitive advantage for the organization. Lastly, a fourth school, the "economic" school considers knowledge development from a perspective of the creation of intellectual capital (Bouteillier, 1999; Earl, 2001) and overall value (Liebowitz, 2004) within the organization.

VALUE CREATION: THE CONCEPT OF CAPITAL

In view of our ultimate goal, which is the development of an integrationist model of knowledge management, it is necessary to establish connections among the various concepts of capital supporting the knowledge transfer network.

Intangible assets have supplanted tangible assets as key value creation elements within organizations over the last 25 years (Swamy, 2004). The concept of "capital" emphasizes the value creation potential of certain resources (Allee, 1999). "Capital" also promotes the organization's ability to achieve its goals by employing these resources (Sveiby, 2001). Within a new perspective of a dynamic value network, the concepts of value and capital correspond to any intangible quality that is desirable and useful (Allee, 1999). According to Kaplan and Norton (2004), intangible capital is the ultimate source of sustainable value creation. However, value creation through intangible assets is achieved by implementing specific principles including the contextual alignment of their applications with the organization's strategy (Marr et *al*., 2003). Therefore, in order to manage the organization's intellectual capital, it is necessary to be familiar with its constituent parts (Joia, 2004) because each part has the potential to transform the other (Cuganesan, 2005) and influences the

organization's overall performance (Bontis et *al.*, 2000). The concepts of capital and value creation are related to the total value of an organization.

Table 3: Key elements in an organization's sustainable value creation

	Tangible +	**Intangible**
market value = (stock value)	book value + (financial capital) **1**	intellectual capital **2** (goodwill)
1 financial capital = (book value)	money capital + physical capital	
2 intellectual capital = (goodwill)		human capital **3** +
	structural capital **4**	
3 human capital =		social capital + information capital
4 structural capital =	technology + innovation capital +	customer/supplier/partnership relationships + organizational capital* * *(Kaplan &Norton, 2004)*

Reference to Bourguignon (2005), Joia (2004) and Kaplan & Norton (2004)

A consensus appears to exist among the authors on the whole as to the components of intellectual capital. In general, human capital includes social and information capital while structural capital consists of processes, technologies and innovation capital. Kaplan and Norton (2004) differ slightly and include organizational capital (culture, mission, vision and values of the organization) within intellectual capital. Allee (2000) also differs somewhat from the other authors in her broadening of the concept of intellectual capital to include relationships established by the organization with the social community and its contributions to sustainable development and protection of the environment.

All intangible capital, like intellectual capital, is dynamic (Roos et *al*., 1997) and if carefully managed generates gains in terms of organizational performance (Edvinsson and Malone, 1997; Roos et *al*., 1997; Bontis et *al*., 2000; Joia, 2000 & 2004). Value creation is conditioned by the manner in which the resources forming the intellectual capital are deployed (Cuganesan, 2005). The creation of value through intellectual capital is conditioned by the manner in which the interrelationships between the types of capital comprising the intellectual capital are deployed and managed (Cuganesan, 2005).

Knowledge management is the fundamental activity in the production, growth and maintenance of organizational intellectual capital (Marr et *al*., 2003). The objective of knowledge management is to optimize intellectual capital, which is proportionate to the maximization of knowledge corresponding to the organization's mission and strategic vision (Swamy, 2004). Value

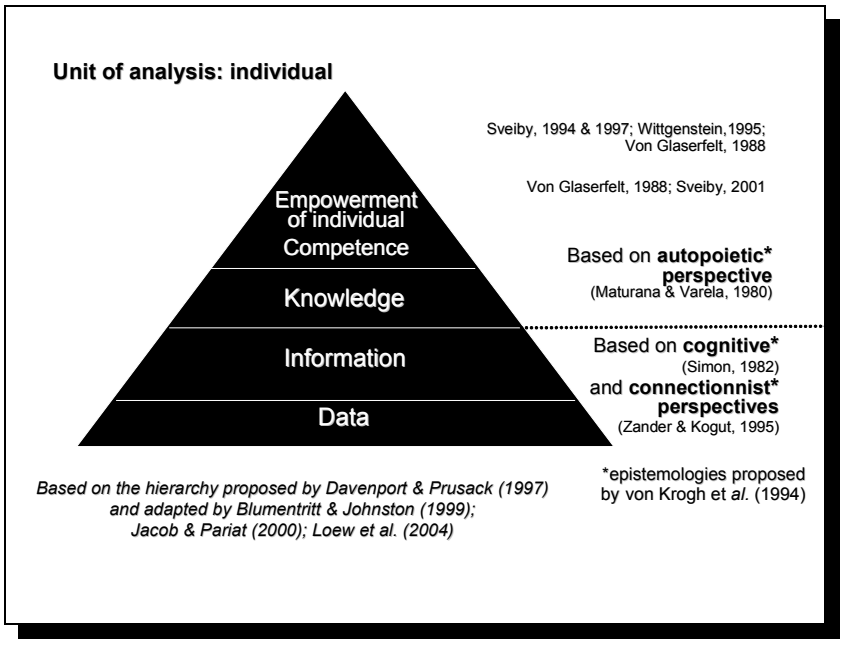
creation is the raison d'être of knowledge management (Allee, 1999). Knowledge management also aims for value creation based on the organization's intangible aspects, that is, its structural, information, social, relational and human capital, which comprise its intellectual capital (Liebowitz, 2004).

VALUE CREATION: DATA VS. INFORMATION VS. KNOWLEDGE

Given that the creation of intellectual capital and knowledge are closely linked to the epistemological vision of individuals within the organization (Marr et *al*., 2003), it is worthwhile to define the epistemologies underlying the knowledge management system. Three epistemologies suggested by von Krogh et *al.* (1994) can serve as a guide to practitioners and researchers as regards knowledge management (Sveiby, 2001): cognitivism (Simon, 1982), connectionism (Zander and Kogut, 1995) and autopoiesis (Maturana and Varela, 1980).

The following knowledge pyramid is a visual representation of the hierarchy of concepts based on the cognitive, connectionist and autopoietic perspectives.

Figure 1: Epistemological perspective of the Knowledge Pyramid and a few of the authors who have explored the concepts mentioned herein



Based on the hierarchy proposed by Davenport and Prusack (1997)
and adapted by Blumentritt and Johnston (1999); Jacob and Pariat (2000); Loew *et al.* (2004)

From the cognitive and connectionist perspectives, the concept of information corresponds to contextualized data. Knowledge corresponds to contextualized information and the empowerment of individuals is derived from the application of knowledge in the resolution of the problem (Loew et *al*., 2004). It follows that [translation] "For many, implementing a knowledge management plan amounts to putting into place the appropriate computer tool …" (Ermine, 1998).

In contrast, autopoiesis supporters maintain that [translation] "… information is the emerging and tangible portion of knowledge" (Ermine, 1998). Data differs from information, and knowledge is personal (Meilich, 2005); it belongs to individuals.

The hierarchical pyramid proposed by Davenport and Prusack (1997) considers the individual as a unit of analysis; it allows the epistemologies suggested by Krogh et *al.* (1994) to be displayed and substantiated. We can appreciate the relevance of the autopoietic epistemology in the value creation process: knowledge, whatever form it takes, requires individual human intervention if competence and empowerment of individuals are to be achieved. In addition, value creation, through knowledge, is conditioned by its alignment with the organizational strategy (Malhotra, 1998; Rosset, 1999; Tissen et *al.*, 1999).

KNOWLEDGE TYPOLOGY AND VALUE CREATION

Knowledge management is an emerging discipline where the recognition of knowledge precedes its conversion potential (Diakoulakis et *al*., 2004). From a perspective of value creation through knowledge management (Liebowitz, 2004), tacit knowledge is an inimitable intangible asset (Meilich, 2005) and the crucial component of information capital. To a certain extent, explicit knowledge can only generate a short-term competitive advantage (Johannessen et *al.*, 2005).

Knowledge management is therefore conditional upon the implementation of effective knowledge management and transfer procedures and practices (Jacob and Pariat, 2000) suitable for managing the two knowledge categories of explicit knowledge and tacit knowledge. Knowledge management focuses on the communication of people with other people and with information, that is, community-based knowledge management, in order to generate a competitive advantage (Swamy, 2004).

Information has no value if it is not transformed into knowledge (Oubrich, 2003); its strategic value results from the transformation of a piece of information into knowledge (Jacob and Pariat, 2000). The transformation of data into information, which is thus extracted and formed on the basis of the data, increases the value of the latter (Swamy, 2004).

Knowledge consists of information that has been altered by experience, context, interpretation and thought (Davenport et *al*., 1998). Knowledge is the source of individual competence (von Glaserfeld, 1988; Sveiby, 2001).

Due to their inertia, data, information and knowledge cannot in and of themselves create value or generate organizational growth (Lev, 2002). Such intrinsic inertia implies that value

creation is dependent upon the organizational infrastructure, which is constituted of management processes and systems that establish a connection between the technological and human aspects of the organization (Glœt and Berrell, 2003).

Supporters of the autopoietic epistemology oppose the tacit-explicit dichotomy of knowledge (Diakoulakis et *al*., 2004); they maintain that knowledge can only be personal in nature. When it is codified or codifiable, knowledge is explicit; when knowledge is experiential, it is tacit (Swamy, 2004). Tacit knowledge conditions the capacity for explicit knowledge to be absorbed (Meilich, 2005). Tacit and explicit knowledge must therefore be considered within a continuum (Seufert et *al*., 1999).

Together, explicit and tacit knowledge constitute the organization's information capital. Collective knowledge in an organizational context results from the brokerage of information among individuals in a continuous process of transforming data into information and converting tacit knowledge into explicit knowledge (Nonaka, 1994). Value creation is determined by the transfer of tacit and explicit knowledge between individuals and the inter-conversion of one type of knowledge to another (Nonaka and Takeuchi, 1995). In contrast, the more tacit the knowledge, the more difficult it is to imitate and transfer (Seufert et *al*., 1999), and non-formalizable tacit knowledge is the source of the organization's cognitive wealth (Nonaka et *al*., 2000). Conversion of tacit knowledge and explicit knowledge is therefore a major organizational issue (Meilich, 2005), and the organization's dynamic capacity is an influencing factor (Johannessen et *al*., 2005) in the value creation process.

KNOWLEDGE MANAGEMENT AND VALUE CREATION

Given the highly contextual nature of knowledge, its management strategy must take into consideration the organizational framework (Perrin, 2004).

Organizations that subscribe to the knowledge-based strategy adopt new management models for the development and accentuation of intangible assets that comprise its information capital (Bontis et *al*., 2000). The knowledge-based theory falls within a resource-based view and is directed at the creation of value through the transfer and conversion of knowledge (Sveiby, 2001). Under the knowledge-based theory, the emphasis of knowledge management is placed on the integration and coordination of individual knowledge and on knowledge creation (Diakoulakis et *al*., 2004). This view further holds that social networks facilitate the creation of new knowledge within an organization and incidentally increase its intellectual capital (Tsai, 2001).

Social capital is central to value creation within an organization (Liu and Shou, 2005). The social network combines conveniently with resource-based and dynamic capacity strategies (Liu and Shou, 2005) and heightens the creation of organizational value. Individual interactions take the form of informational flux, generating a power of influence and social recognition and, lastly, a reinforcement of social identity and recognition (Lin, 1999). Social capital is a network asset (Lin,

1999) that is based on the quality of the interrelationships among the players (Johannessen et *al*., 2005).

From an etiological standpoint, human capital and social capital are distinct: social capital is a quality, or an opportunity, created between individuals; human capital, in contrast, is a quality stemming from individual ability (Burt, 1992). Human capital that is specific to an organization is tacit for the most part (Meilich, 2005). As a result, social capital is essential to the formalization of human capital. Social capital and human capital are therefore complimentary.

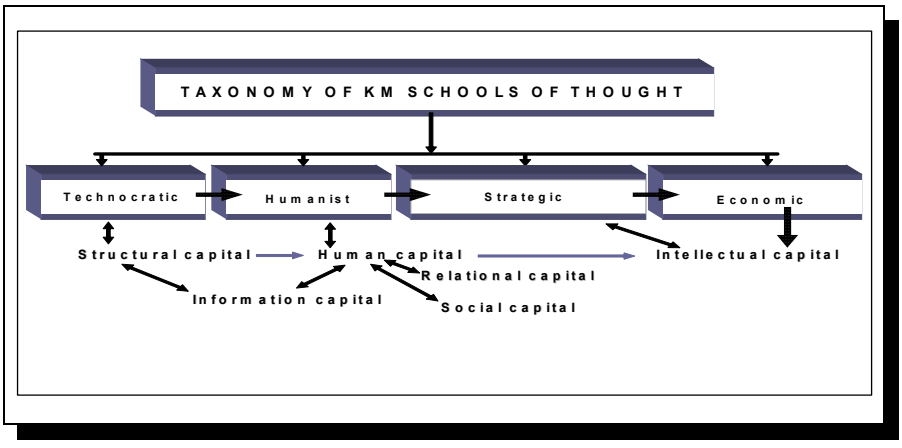
The role of the organization is to provide individuals with an effective structure. The organization's structural capital must allow its individuals to collaborate by accentuating their talents and market opportunities in order to create economic value (Edvinsson, 2001).

OUR CONTRIBUTION: CONNECTIONS BETWEEN INTANGIBLE CAPITAL AND SCHOOLS OF THOUGHT

The importance placed on intellectual capital by researchers and practitioners stems from the recognition of its impact on an organization's superior performance (Joia, 2004). The concept of intellectual capital originated from a willingness to showcase the intangible assets (Joia, 2004) deemed largely responsible for value creation and performance within organizations (Edvinsson and Malone, 1997).

The technocratic, humanist, strategic and economic schools of thought seek value creation but advocate the utilization of different tools. In light of the above, it is possible to establish a connection between each school of thought with the form of intangible capital it emphasizes.

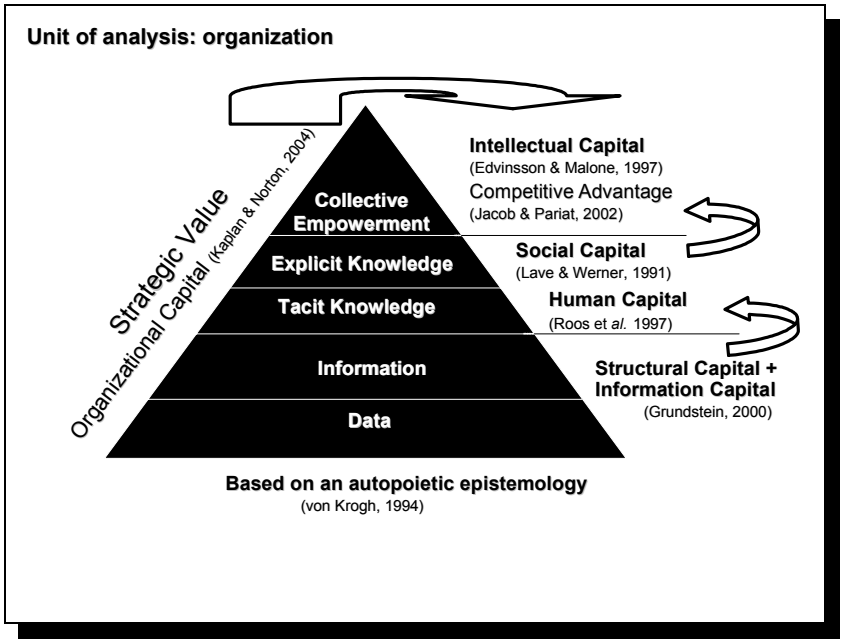
Figure 2: Connection Between Intangible Capital and Schools of Thought



COMBINING UNITS OF ANALYSIS

From an autopoietic perspective (von Krogh et *al*., 1994), the knowledge hierarchy pyramid proposed by Davenport and Prusack (1997) allows for the alignment of the various concepts relating to the organization's intangible capital. The knowledge pyramid reproduced above (see Figure 1) considered the hierarchy of knowledge formation as well as the value of knowledge from an individual perspective. This stage considers the organization as a unit of analysis. It therefore aims to establish a connection between the technocratic, humanist, strategic and economic schools of thought and the various concepts relating to the forms of capital supporting the organization in its value creation.

Figure 3: The organizational perspective of interacting capitals creating intellectual capital within the Knowledge Pyramid, and a few of the authors who have explored the concepts mentioned herein



Based on an autopoietic epistemology (von Krogh *et al*., 1994)

The juxtaposition of the previous pyramid (Figure 1) and the above pyramid (Figure 3) allows for a conceptual link to be established between the units of analysis of the individual and the organization.

FUTURE RESEARCH

Effective knowledge management should provide an opportunity to create organizational value and generate a competitive advantage. This capacity to utilize knowledge as a strategic lever requires an understanding of the complex network of technological, social, human and financial resources that must be encompassed in the process (Glœt and Berrell, 2003). However, an overview of the literature on knowledge management, knowledge transfer and value creation through knowledge management and knowledge transfer reveals that the conceptual bases are fragmented and that few empirical studies exist.

The volume of knowledge management literature has increased at an annual rate of 50% over the last decade (Serenko and Bontis, 2004). In spite of this, Diakoulakis et *al*. (2004) note that knowledge management is an emerging discipline. In order to attain the level of maturity necessary to its operationalization, the knowledge management discipline must now establish connections among its various concepts. We have then observed that certain steps must be implemented within a knowledge management system:

1. Consciously adopt an organizational epistemology (von Krogh, 1994) recognizing the individual nature of knowledge and considering tacit and explicit knowledge within a continuum (Seufert et *al*., 1999);
2. Consider knowledge transfer as a key process within the knowledge management system, as stated throughout this article;
3. Recognize the dialogic (Morin, 1991) supporting knowledge transfer, while acknowledging that the conversion of individual capital (human capital and social capital) into organizational capital (intellectual capital) can only be considered once this reality has been recognized;
4. Link the individual/organization units of analysis by implementing mechanisms designed to ensure the conversion of individual assets into organizational assets.

FEW EMPIRICAL STUDIES

The small number of empirical studies carried out to date is an indication that the managerial issue of knowledge management and transfer as well as this field of research is comparatively young. In the author's opinion, the establishment of connections among the various theoretical concepts would be an interesting empirical research topic. More specifically, the empirical use of social capital as an impetus to the structure of the intra-organizational process of knowledge generation, dissemination and absorption, with a view to generating strategic intellectual capital, has not been addressed in the literature. In addition, the practical connection between the various types

of capital to support the intra-organizational knowledge management system has not yet been studied.

KEY ROLE OF THE KNOWLEDGE TRANSFER PROCESS

The key role of the dynamization of intra-organizational knowledge management systems through knowledge transfer has been inadequately discussed in the literature.

Recognition of the inevitable inanition of knowledge in the absence of dynamization through the knowledge transfer process (Lev, 2002) makes knowledge transfer a key element in value creation as regards intangible assets. Consequently, the unavoidable need to integrate the knowledge transfer process within the knowledge management system justifies empirical studies concerning the impact of human and social capital in optimizing the capital structure and on the performance of intra-organizational systems. In our view, the impact of the knowledge transfer mechanism on the creation of organizational value has been neglected thus far.

CONCLUSION

In this article, knowledge management and knowledge transfer processes were considered within a value creation perspective. The inherent complexity of these processes must be understood in view of the dialogic supporting the organizational system. To this end, a theoretical model was suggested that can guide the implementation of and support the knowledge management and transfer processes within an organization. Given the link that exists between the notions of capital and value creation, the model aims to integrate the various forms of capital that make up the organization's intellectual capital. As a result, the proposed model establishes a connection among the various schools, which emphasize one or other of the organization's forms of intangible capital as the driving force behind knowledge management. The knowledge transfer process is the key element in the dynamization and value creation within the system. In effect, tacit knowledge, which is individual in nature, is a major source of the competitive advantage enjoyed by the organization. The adoption of the autopoietic epistemology for knowledge management allows us to establish a hierarchy of the inter-relationships among the organization's resources and to bring to light the key role of the knowledge transfer processes in the dynamization of all of the organization's intangible capital, which are inherently inert.

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APPENDIX A
The Gallup Workplace Audit/Engagement Index/G12
I know what is expected of me at work
I have the materials and equipment I need to do my job right
At work, I have the opportunity to do what I do best every day.
In the last seven days, I have received recognition or praise for doing good work.
My supervisor, or someone at work, seems to care about me as a person.
There is someone at work who encourages my development.
At work, my opinions seem to count.
The mission/purpose of my company makes me feel my job is important.
My fellow employees are committed to doing quality work.
I have a best friend at work.
In the last six months, someone at work has talked to me about my progress.
This last year, I have had opportunities at work to learn and grow.
In addition, the original research included the item:
On a five point scale, where "5" is *extremely satisfied* and "1" is *extremely dissatisfied,* how satisfied are you with (Name of Company) as a place to work?
Source: Harter, J.K., F.L. Schmidt & T.L. Hayes (2002). Business-unit-level relationship between employee satisfaction, employee engagement, and business outcomes: A meta-analysis. *Journal of Applied Psychology, 87* (2), 268-279.

PROCEDURAL JUSTICE, VOICE EFFECTS AND SHAM: EXAMINING THE DECISION MAKER FROM A RESEARCH CONTEXT PERSPECTIVE

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ABSTRACT

Procedural justice pertains to fairness judgments based on norms of social process involving acceptable behavior and allowance for proper treatment of people (Lind & Tyler, 1988). Research has clearly documented that people perceive procedures are fair when they are given the opportunity to voice their opinions and preferences. While studies clearly support positive effects of voice, there is a gap in the literature regarding negative voice effects. Sham, a negative voice effect, is a procedure that appears to provide the opportunity for voice prior to a decision, but the voice preferences and values are never really considered. Although defined, there was little to no research that shed light on sham and in fact, scholars generally dismissed the notion that organizational decision makers would engage in such a practice. Recent research has established the existence of sham in an organizational context (Potter, in press) and found that perceptions of sham occur prior to the announcement of the decision. This paper discusses how differences in research contexts may have contributed to prior assumptions that sham rarely occurs in organizations. These differences will be discussed by following the Leventhal (1980) framework that outlines six justice rules for determining procedural fairness. Original studies of procedural justice were conducted in courtroom settings that grounded findings in a legal context. Due to the popularity of justice research, the focus shifted from the legal arena to organizations. This paper makes new contributions to the literature by examining decision makers and contrasting the legal and organizational research contexts in order to increase understanding of organizational justice, voice effects and sham.

INTRODUCTION

Judge: "In this courtroom, Mr. Miller, justice is blind to matters of race, creed, color, religion, and sexual orientation."

Miller: "With all due respect your honor, we don't live in this courtroom, though, do we?"

Judge: "No. We don't."

This excerpt from the dialogue in Ron Nyswaner's 1993 film *Philadelphia* provides an excellent example of how individuals contrast expected differences in behavior that would be observed inside versus outside the legal arena. Although our lives do not take place on a movie set, we recognize the dissimilarity between the courtroom and the corporate world. With respect to the courtroom, the initial procedural justice studies primarily concerned the process of adjudication in the European and United States court systems. Thus the research findings were grounded in the legal context. This paper explores how the transition from the legal context to the organizational context may have contained assumptions about decision makers that impacted the procedural justice body of knowledge.

Procedural justice research clearly shows that people perceive fairness in procedures and outcomes when they are given the opportunity to voice their opinions and preferences. Therefore voice has been found to have positive effects on individuals' fairness perceptions, even when the outcomes were unfavorable. Although the results have been consistent about positive voice effects, there is a possibility that negative voice effects have been overlooked. The literature contains little to no research that examines negative voice effects. This lack of research creates a gap in knowledge that limits our understanding of voice effects and procedural justice.

Due to the legal bindings that accompany a judge's position, researchers could be fairly confident that people would perceive a judge's decision to be trustworthy, non-self serving and unbiased. Although a general assumption exists that a trustworthy organizational decision maker is the norm, deviations may prevail. A departure from the ideal is possible in organizational settings when there is an asymmetrical distribution of outcomes favoring the decision maker rather than the participants. The decision maker may attempt to reconcile the disparity of the outcome allocation by attempting to placate the participants by soliciting their input. However, the employee's voice is not considered and the outcome privileges the decision maker's preferences. When participants suspect that their input will not be considered, the result is a negative voice effect termed sham.

This paper will focus on examining the differences in the research, legal and organizational contexts, to help explain the underdeveloped study of negative voice effects and sham. The contextual setting may have heavily influenced procedural justice researcher assumptions about the decision maker's impact on voice effects. Drawing a comparison between the legal context, the origination of procedural justice studies and organizational context may make the lack of attention to negative voice effects as sham more clearly understood. Filling the gap in understanding sham will extend the body of knowledge regarding voice effects and procedural justice.

PROCEDURAL JUSTICE

Procedural justice pertains to fairness judgments based on norms of social process involving acceptable behavior and allowance for proper treatment of people (Lind & Tyler, 1988). Research established that individuals will be more satisfied with their outcomes when the procedures used in

the decision making process are deemed to be fair (Thibaut & Walker, 1975). Procedural justice theory merits significance because unlike previous theories regarding the role of fairness, it emphasized the importance of the process rather than the outcome.

Procedural justice's emphasis that individuals pay particular attention to and place importance on procedures holds implications for organizations (Lind & Tyler, 1988). In an organizational setting, relevant outcomes include pay levels, job positions, budget increases, or the allotment of office space. Organizational managers spend a considerable amount of time not only planning how to build enough resources to ensure the viability of the organization, but also face the task of allocating scarce resources (e.g. money, job positions and office space). Procedural justice theory predicts that organizational participants will make fairness judgments about the allocation process, which subsequently affect individuals' attitudes and behavior.

Initial Procedural Justice Research

The initial procedural justice studies were primarily conducted in courtroom settings thereby grounding findings in a legal context. Researchers focused on discovering more about the process of adjudication, the resolution of conflict by binding judgment (Walker, LaTour, Lind & Thibaut, 1974). The purpose of the studies was to determine which adjudication process litigants preferred: the inquisitorial or adversary model.

The *inquisitorial model*, common to the European legal system, differs from the adversary model with respect to the litigants' representatives. The inquisitorial system employs one representative for both litigants. The sole aim of the lone representative is to gather all information of the case in a nonpartisan, unbiased manner and to present the case to the decision maker.

The *adversary model*, which is indigenous to the United States court system, involves three separate parties, a decision maker and two litigants each having their own representative. The litigant enlists a representative for the sole purpose of presenting evidence and building a case on the litigant's behalf. Findings from several studies show that participants were more satisfied with the procedure and outcome of the adversary model (Walker, LaTour, Lind & Thibaut, 1974; Thibaut & Walker, 1975; LaTour, 1978; Lind, Erickson, Friedland & Dickenberger, 1978). Researchers also concluded that participants did not opt for the adversary model due to familiarity with their own nationality's court system (Lind, Erickson, Friedland, & Dickenberger, 1978; Leung & Lind, 1986). Having established the adversary model as the preferred procedural choice, researchers then began to investigate what component of the adversary model appealed to litigants.

Process Control

Process control in the procedure accounted for participants' preference of the adversary model. Process control is the opportunity for the disputants or litigants to present information to the

decision maker and increases the perception of fairness in the procedure (Lind & Tyler, 1988). Procedural justice theory predicts that individuals will be more satisfied with the outcome as well as the procedure when given the opportunity to present information to the decision maker (Thibaut & Walker, 1975). Moreover, research provides evidence that process control increases satisfaction with procedures in spite of unfavorable outcomes (LaTour, 1978; Lind, Kurtz, Musante, Walker & Thibaut, 1980; Tyler, Rasinski & Spodick, 1985).

VOICE EFFECTS

Researchers introduced the term voice for process control when conducting procedural justice studies in the organizational context. Voice is the opportunity for one to express his or her opinion (Hirshman, 1974). Folger (1986a) suggests the word control in process control alludes to some degree of influence, whereas voice is more neutral regarding the issue of influence. While the interpretation of voice differs slightly from process control, numerous studies support that both influence procedural justice judgments.

Positive Voice Effects

Initial research regarding voice did more to verify its positive effects rather than explain why individuals attach importance to the opportunity to present information to a decision maker (Greenberg, 1990). Researchers attempted to explain the importance of voice though the self-interest and group-value models (Lind & Tyler, 1988; Tyler, 1987; Tyler, 1989).

Self-Interest Model. The self-interest model posits that people want the opportunity to provide their side of the story to ensure favorable outcomes for themselves. This argument proposes that the individual's desire to present evidence promotes their self-interest in that they want their voice to influence the decision in a positive manner. The self-interest model explains the importance of voice from an instrumental perspective because participants use input as a means to an end (Tyler, 1987).

Group-Value Model. According to the group value model, the opportunity to offer input has value regardless if it influences the outcome. The value-expressive component, the basis of the group-value model, contends the importance of voice comes from the value people perceive in the opportunity to express one's views (Tyler, 1987).

In addition, this model incorporates an assumption that people value group membership. Specifically, people want the opportunity to offer input because they perceive it as recognition of group membership. Even if an individual's input fails to produce a favorable outcome, his or her need for affirmation of social standing within the group has been confirmed by their opportunity to offer input (Tyler, Rasinski & Spodick, 1985). Moreover, group members place aside self-interest to ensure the viability of the group and a long-term relationship with the decision maker. Concern

about the long-term relationship with the decision maker will lead individuals to attend to three non-control issues: the neutrality of the decision making procedure, trust in the decision maker, and evidence of social standing (Tyler, 1989). The group value model emphasizes a human psychological need for a sense of belongingness to a group and the decision maker's recognition of one's group membership. The group-value model explains the importance of voice through a non-instrumental perspective. Participants value voice for the sake of expression rather than a means to ensure better outcomes for themselves (Tyler, 1989).

The group value model's noncontrol issue of social standing includes the aspect of interpersonal treatment (Tyler, 1989). People take into consideration the treatment they receive during social interaction when making their fairness judgments. This concept of justice, referred to as interactional justice, has focused on the interpersonal behavior of the decision-making parties and how the behavior affects procedural justice judgments. Research pertaining to interactional justice has focused on justifications given for the allocation decision and whether those affected by the allocation were treated with dignity and respect (Bies & Moag, 1986; Tyler, 1987; Tyler & Bies, 1989; Bies & Shapiro, 1988; Barling & Phillips, 1993; Shapiro & Brett; 1993). Interactional justice research adds to our knowledge of procedural justice and represents the continuation of interest in learning more about the role of fairness.

Voice versus Employee Exit

Hirschman (1974) discussed how voice benefits an organization as a means of lowering employee dissatisfaction and curbing turnover. Employees who have the opportunity to voice their opinions have the ability to alert management to procedural problems. If the organization addresses the problem, employees are more likely to stay with the organization rather than leave disgruntled. Although employee voice may draw attention to weaknesses in current institutionalized processes, Hirschman (1974) argues that every organization requires for its existence a balance of voice and employee exit. Very high levels of employee exit could thwart an organization's performance. Conversely, very low levels of voice would deplete necessary levels of feedback needed in organizations (Hirschman, 1974).

Participation

Voice as a form of participatory decision-making provides a benefit to organizations. Research findings support that individuals who were offered the opportunity to participate in the decision making process will be more satisfied with outcomes than those who did not participate (Folger, 1977; Folger, Rosenfield, Grove & Corkran, 1979; Lind, Lissak & Conlon, 1983; Musante, Gilbert & Thibaut, 1983).

Greenberg and Folger (1983) explain participants' increased satisfaction as the fair process effect. Individuals who participate in a decision making process may be more willing to accept outcomes (even unfavorable) because of their belief that their input was considered. "The absence of a participatory process makes it easier to perceive an allocator's decision as having been made without much thought, whereas participation can contribute to the perception that it was a considered judgment" (Greenberg & Folger, 1983: 246).

Offering voice as a form of participation benefits organizations when participants are more willing to accept decisions, especially when decisions run contrary to the participants' requests. Additionally, research shows that participants express signs of satisfaction with the organization and decision maker, which are valuable outcomes for the organization (Folger, Rosenfield, Grove & Corkran, 1979; Tyler & Caine, 1981; Tyler, Rasinski & Spodick, 1985; Folger & Martin, 1986; Fryxell & Gordon, 1989; Folger & Konovsky, 1989).

Negative Voice Effects

Frustration Effect. Although voice, through its positive and fair process effects, provides benefits to the organization, consideration must also be given to the "frustration effect", a negative voice effect since it lowers fairness judgments (Folger, 1977). Folger found the frustration effect in experimental situations where the unequitable outcome from a procedure allowing voice was judged less fair than the same outcome from a procedure denying voice (1977).

The frustration effect occurs when participants are disappointed and frustrated that their input did not affect the outcome. Although the procedure may provide the opportunity for participants to offer their input and voice their concerns, individuals do not judge the procedure as fair. The procedural justice literature reveals some attempts to explain the frustration effect (Folger, Rosenfield, Grove & Corkran, 1979; Lind & Lissak, 1985) but it has received surprisingly little attention from organizational researchers. Perhaps it is the lack of research regarding the frustration effect that cause Lind and Tyler (1988) to conclude that the frustration effect is rare and that people are remarkably willing to accept procedures at face value.

Sham. The literature contains evidence of another negative voice effect termed a sham (Lind & Tyler, 1988; Goodwin & Ross, 1992). A sham is a procedure that appears to provide the opportunity for voice prior to a decision, but the voice preferences and values are never really considered (Lind & Tyler, 1988). Although Lind and Tyler make reference to sham in their book, The Psychology of Procedural Justice, the authors generally dismiss the likelihood of such a practice, speculating that such procedures "carry the seeds of their own destruction" (1988: 202). However, research has yet to determine whether the authors' supposition about the occurrence of sham and the "seeds" of destruction are accurate.

Considering the positive effects that organizations can accumulate by offering voice, such as employee compliance and satisfaction, some organizational decision makers may be tempted to

engage in a sham. Perhaps the decision maker's contemplation of using a sham is suppressed by high ethical standards or fear of consequences when participants detect they have been victims of a sham. On the other hand, perhaps it is not uncommon for organizational decision makers to attempt sham. Currently, procedural justice research regarding voice effects neither verifies nor refutes either of these possibilities. Researchers have suggested that more should be learned about sham; however, the recommendations have yet to launch such studies (Lind & Tyler, 1988).

Voice Research

Researchers find that positive voice effects increase fairness judgments of procedures, outcomes, performance appraisal, job recruitment and promote positive attitudes toward supervisors. Conversely, negative voice effects lower fairness judgments, decrease participant satisfaction and reduce trust in leaders.

As shown in Table 1, researchers detect negative voice effects in studies conducted in an organizational context but not in studies conducted in a legal context. This leads to the question of whether the context of procedural justice studies influences the findings regarding voice effects. The literature clearly shows that positive voice effects are well documented and more fully developed than negative voice effects.

RESEARCH CONTEXTS AND LEVENTHAL'S FRAMEWORK

Examining differences between the legal and organizational context may help explain the underdeveloped study of negative voice effects. The contextual setting may have influenced procedural justice researchers' assumptions about the decision maker's impact on voice effects. Drawing a comparison between the legal context, the origination of procedural justice studies, and the organizational context may make the lack of attention to such issues as the frustration effect and sham more clearly understood.

Assumptions about the trustworthiness of decision makers may be a carryover from the initial procedural justice research studies (Thibaut & Walker, 1975). The decision maker in the legal context is a judge who bases verdicts on the facts presented and applicable law. A judge is responsible for pursuing justice and ideally does not allow personal bias or preferences to sway his or her decision.

Leventhal's Justice Rules

Leventhal was the first researcher to recognize that procedural justice theory could be applied to situations outside the legal context (Lind & Tyler, 1988). Leventhal (1980) identified six justice rules for determining procedural fairness: bias suppression, consistency, accuracy of

information, correctability, representativeness, and ethicality. The six justice rules are used as a framework to identify disparities between the legal and organizational context.

Table 1: Positive and Negative Effects of Voice

STUDY	FINDINGS	EFFECTS
LEGAL CONTEXT		
Thibaut, Walker, LaTour & Houlden, 1974	High degree of process control more fair than procedure lacking disputant process control	Positive
LaTour, 1978	Negative verdicts were evaluated more positively when they resulted from procedure allowing disputants process control	Positive
Lind, Kurtz, Musante, Walker & Thibaut, 1980	Verdicts rendered positive or negative did not cause disputants to reverse their previous evaluations of procedural fairness	Positive
Lind, Lissak & Conlon, 1983	Process control effect on fairness independent of the decision control	Positive
Tyler, Rasinski & Spodick, 1985	Process control increases satisfaction irrespective of whether it is linked to decision control	Positive
Leung & Lind, 1986	Procedures allowing disputants process control preferred regardless of disputant's culture	Positive
Tyler, 1987	Citizens accept lack of decision control when given opportunity to state their case	Positive
Conlon, Lind & Lissak, 1989	Important for disputants to express their opinions	Positive
Tyler, 1989	Support that control issues of voice matter, but noncontrol issues are valued as well	Positive
ORGANIZATIONAL CONTEXT		
Folger, 1977	Workers in voice condition displayed significantly greater dissatisfaction than workers in mute condition	Negative
Sheppard, 1985	Voice, or ability to have one's say may be critical factor in procedural justice judgments	Positive
Greenberg, 1986	Support found for procedures giving employees input into performance appraisal system are more fair that those that did not.	Positive
Bies, 1987	Opportunity for voice was positively associated with people's judgments of procedural fairness	Positive
Earley & Lind, 1987	Voice enhances perceived justice beyond level of choice alone in lab study	Positive
Bies & Spariro, 1988	People perceive a voice procedure as fairer than a mute procedure in situations involving job recruitment or budget decision making	Positive
Folger & Konovsky, 1989	Aspects of voice, feedback and recourse, uniquely related to satisfaction with pay, organizational commitment and trust in management	Positive

Table 1: Positive and Negative Effects of Voice		
STUDY	**FINDINGS**	**EFFECTS**
Lind, Kanfer & Earley, 1990	Voice appears to promote positive attitude toward supervisors, tasks and goals and to lead to better performance	Positive
Leung & Li, 1990	Voice is especially important when negative outcomes are involved	Positive
Sweeney, McFarlin & Cotton, 1991	Internals are more likely to view perceived influence (voice) as contributing to their beliefs about procedural justice	Positive
Goodwin & Ross, 1992	When input is not considered, individuals perceive their input as pseudo-participation	Negative
Shapiro & Brett, 1993	Instrumental and non-instrumental aspects of voice contribute to procedural justice judgments	Positive
Korsgaard, Schweiger & Sapienza, 1995	Feeling of attachment and trust significantly decreased over time when leaders exhibited no specific signs of consideration of input	Negative
Korsgaard & Roberson, 1995	Both non-instrumental and instrumental aspects of voice were related to satisfaction of performance appraisal	Positive
Potter (in press)	Participants perceived the request for input was a sham	Negative

Primary Difference in Bias Suppression

Leventhal's bias suppression rule identifies the primary difference between the legal and organizational context that directly impacts procedural justice studies. The bias suppression rule stipulates that a procedure is perceived as unfair if it is apparent that the decision maker has a vested interest in the outcome or does not consider all points of view because of personal preferences or beliefs. The legal context more readily adheres to the bias suppression rule because of assumptions made about a judge's ability to act as a neutral decision maker. However, the same assumption about a decision maker in the organizational context may not hold. An organizational decision maker may have vested interests that obstruct neutrality. If researchers made unfounded assumptions about decision maker neutrality, findings from studies conducted in the organizational context may have been limited. The bias suppression rule more clearly identifies a critical difference between the legal and organizational context than Leventhal's (1980) other five justice rules.

Consistency

Consistency in a fair procedure means that the process remains congruent across people and over time. The consistency rule refers to reliability in a procedure that leads individuals to perceive a sense of uniformity to the process. The legal system maintains consistency in its procedures, in part, because the process has been established for many years and is fundamentally the same for all litigants.

Consistency in procedures may be evident in organizations when a process has been sufficiently institutionalized and does not change as it is applied across employees. If the procedure changes or a new procedure is introduced, employees may alter their fairness judgments or may withhold judgments until the new procedure is fully understood. Organizations must often adapt to changes in their environment that requires the alteration of certain procedures. Leventhal (1980) suggests that changes in procedures should be carefully explained to those affected.

Accuracy of Information

Accuracy of information in a procedure indicates fairness to individuals because it indicates decisions are based on a factual analysis of the situation. The accuracy of information rule is demonstrated by a representative of the litigant, an attorney, who is responsible for submitting accurate information to the judge on behalf of the litigant. The attorney, an advocate of the litigant, receives the information directly from the litigant and then relays the facts to the judge, pleading the litigant's case.

Accuracy of information plays an important role for organizational decision-making procedures. Employees may perceive a procedure as unfair if the decision is based on incorrect or insufficient knowledge of the given situation. Unlike the courtroom situation, an employee may not have an advocate such as an attorney to assist him or her in obtaining and presenting information to the organizational decision maker. Thus, the decision maker's information about an employee should be relevant and gathered in a precise manner.

Correctability

Correctability, when part of a procedure, allows individuals an alternative in the event a decision is perceived to be wrong. The appeal process in the court system represents a provision for the correctability rule of the adjudicative procedure. Litigants may attempt to reverse the decision of a judge through the established formal appeal process.

The correctability rule may be clearly recognized in organizations that provide opportunities of mediation or arbitration in the instance of a dispute resolution. Research has shown that disputants perceived mediation as fairer than arbitration because they were allowed to participate in the development of the agreement (Folger, 1986a; Shapiro & Brett, 1993). Disputants may turn to these procedures in an attempt to overturn an unfavorable outcome.

Representativeness

Representativeness embodies the interests of subgroups affected by a procedure. The representativeness rule in the court system is manifested in the selection of agents who can decide

outcomes (Leventhal, 1980). In the legal context, a jury sometimes acts as the decision maker. Jurors are selected by attorneys on the basis that their background or experiences are similar to the background and experiences of the litigant. Jurors who are selected because they share some commonality with the litigant thereby represent a jury of one's peers and constitute a form of representativeness that is consistent with Leventhal's (1980) rule.

The representativeness rule in organizational procedures may be demonstrated when decision-making committees are formed that include representatives from relevant subgroups. An example would be a task force organized to decide on the location of a new facility which includes members of each department in the organization such as marketing, accounting, and production.

Ethicality

Ethicality is linked to individuals' personal ideals of morals and ethics. According to the book, Modern Judicial Ethics (1992), judges are governed by five canons that compose the model code of judicial conduct.

Canon 1:	*A judge shall uphold the integrity and independence of the judiciary.*
Canon 2:	*A judge shall avoid impropriety in all of the judge's activities.*
Canon 3:	*A judge shall perform the duties of the judicial office impartially and diligently.*
Canon 4:	*A judge shall so conduct the judge's extra-judicial activities as to minimize the risk of conflict with judicial obligations.*
Canon 5:	*A judge or judicial candidate shall refrain from inappropriate political activity.* (pp. 7-11)

The guidelines provided by these canons comprehensively cover the ethical behavior expected from judges. The institutionalization of the court system and an individual's socialization may contribute to these fairness judgments. The fact that people have historically turned to decision makers in a legal context in pursuit of justice may contribute to beliefs about the ethical and moral attributes of the procedures.

The ethicality rule in organizations may be observed in procedures that do not violate an individual's moral or ethical values. Leventhal (1980) proposes that an unfair procedure may include spying on employees or other procedures that invade personal privacy.

RESEARCH CONTEXT AND DECISION MAKER

Legal Context

Overall, the legal context appears to incorporate easily Leventhal's (1980) six rules of procedural fairness. Perhaps the formal structure established by precedent of prior legal proceedings found in the legal context contributes to the apparent applicability of the justice rules. Individuals generally assume that procedures performed in a legal context will be bound by fairness as the

institution of laws and legal proceedings were established to ensure that citizens have access to justice.

The legal context may also be more prone to the assumption that a judge will make decisions in a neutral and unbiased manner, thereby meeting the stipulations of the bias suppression rule. The public understands that a judge has specific responsibilities when serving as a decision maker. A judge is obligated to subject the facts of a particular case to the applicable law in reaching a decision without allowing personal opinion to influence the outcome. Judges are usually elected by a voting body or are appointed by an upper-level elected official. Although rare in occurrence, judges have been removed from their position for neglecting their responsibilities as an appointed public official.

Organizational Context Susceptible to Negative Effects

The organizational context does not adhere to the bias suppression rule as readily as the legal context. Attempting to apply the bias suppression rule to organizational decision makers results in apparent disparities. The following statements address how assumptions made in the legal context regarding bias suppression and decision makers may not hold in an organizational context.

Vested Interest. Leventhal states that the bias suppression rule dictates, "personal self-interest and narrow preconceptions should be prevented at all points in the allocative process" (1980: 41). An organizational decision maker differs from a judge in a courtroom because the organizational decision maker is unlikely to be devoid of self-interests or preconceptions. Ideally, a judge is not affected by the outcomes or a decision made in the courtroom and does not have a vested interest in a decision that favors either party. Organizational decision makers cannot always distance themselves from outcomes since they are members of the same entity as the participants affected by the decision. Thus, organizational decision makers may indeed have vested interests in an outcome.

Long-Term Relationship. A judge may never again encounter the litigants in a dispute and, therefore, the judge does not have to contemplate how an outcome will affect the future relationship with disputants. The organizational decision maker is likely to have subsequent encounters with those affected by the decision and may be concerned with maintaining a harmonious long-term relationship with the employees. Additionally, the decision maker in an organization may be evaluated on his or her ability to make sound decisions and gain compliance from employees.

Efficiency Concerns. The organizational decision maker may be faced with efficiency concerns that a judge would not have to confront. Although judges must consider caseloads, settling cases faster does not necessarily result in career success or litigant satisfaction. The organizational decision maker not only has time efficiencies to consider, but also issues of profit, monetary costs, and opportunity costs must be addressed. The organizational decision maker must allocate scarce resources in a manner that is timely, efficient and fair. Thus, the organizational decision maker attends to aspects of the procedure that will help to ensure fairness judgments from the organizational participants. The research shows that participants who have the opportunity to

express voice are more satisfied with the outcomes, even when outcomes are unfavorable. The organizational decision maker who is caught between allocating scarce resources and the desire to optimize fairness judgments may solicit participants' input without the intention of using it (i.e. sham).

CONCLUSION

Sham in the Organizational Context

Researchers may not have questioned the assumption of the unbiased decision maker when generalizing procedural justice theory from the courtroom context to the organizational context. Based on the literature, researchers appear to have been more interested in testing other tenets of the theory, such as the positive aspects of process control and the organizational benefits of offering voice to employees.

Lind and Tyler state that "individuals are remarkably willing to accept procedures at face value" which indicates employees tend to trust processes in their organization (1988: p. 201). In addition, Lind and Tyler also contend that organizational procedures might be subject to abuse, which suggests the possibility of organizational decision makers utilizing sham. Perhaps decision makers do not engage in such deceptive action due to fear of repercussions from participants' detection of the sham. On the other hand, organizational decision makers may attempt sham more often than we think. To date, substantial organizational research neither verifies nor refutes either of these possibilities.

Future Research

This paper takes the necessary first steps in opening the door to research on negative voice effects and sham. The topic of procedural justice has received an incredible amount of attention from scholars for several decades. Although great strides have been taken in extending the procedural justice body of knowledge, there is still work to be done. Currently, scholars suggest that future research focus on validity issues, mediators, moderators and how to improve measurement of organizational justice constructs (Greenberg & Colquitt, 2005). This paper raises the argument that looking back may help us when we go forward with procedural justice research. Understanding the history of procedural justice studies, assumptions about decision makers and differences in research contexts increases awareness of how these factors can impact research results. In addition, the relatively few studies on negative voice effects and sham indicate there is much more to know about this side of procedural justice. Expanding our knowledge about organizational justice will benefit those who care about fairness issues. Moreover, in the instance of a negative voice effect like sham, we also benefit from learning about those who do not care about fairness.

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THE FIT BETWEEN THE CONCEPTS OF ORGANIZATIONAL CULTURE AND CLIMATE

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ABSTRACT

The purpose of this paper is to clarify the nature of the complex interrelations between organizational culture and climate. In terms of the basic assumptions, values and beliefs, it is the culture of an organization which dictates the expected employee behavior permits to form a compatible work environment, namely, the organizational climate. The key point is that these two concepts exist in work settings, and they are not mutually exclusive. This study is conducted from the behaviorist approaches of organizational theorists such as (Schein, 1992; Denison, 1996; Cameron and Quinn, 2006), and focuses on the examination of the match between a shared value system, organizational culture, and its reflection on daily business practices, organizational climate. Two different sampling procedures and three measurement instruments were used in four organizations in the present study. The first sample frame covers all of the managerial and administrative staff from three organizations, with the sample size comprising 121 respondents. The second sampling frame includes the first two organizations and another one covering 145 respondents.

The research findings indicate that there is a fit between the concepts of organizational culture and climate with statistical analyses indicating a meaningful composition of cultural and climatic variables. The organizational values which are related to the stability and control (i.e. bureaucratic nature) of organizations clearly separated from the rest of the values. In turn, the values which are about the flexibility and discretion are related to corresponding climatic features (such as decision making, interpersonal relations, and communication). The establishment of such a fit between these conceptual elements could possibly lead organizational behaviorists and practitioners, to have a clearer picture of the contextual structure of organizations and to take the necessary measures to maintain or to change certain values and business practices, thus planning changes in strategies more effectively. It would also be of help for human resources departments both for employee selection, and planning programs for designing interventions to improve organizational effectiveness and efficiency.

THE FIT BETWEEN THE CONCEPTS OF ORGANIZATIONAL CULTURE AND CLIMATE

This paper[1] focuses on the assessment of the interactions and overlap between the concepts of organizational culture and climate through an empirical investigation conducted in Turkey. Organizational culture has become a subject in which conceptual work and scholarship provides guidance for managers (Cameron & Quinn, 2006; p. 16). This study is not cross cultural per se. However, since the term science can be characterized, among others, as being objective and universalistic, the location of the sample of the present study should be looked at as a scientific attempt aiming at the corroboration or the falsification of the relevant theories (Popper, 1963; pp. 233-240; Denison, Haaland & Goelzer, 2004; p.98). This should be true regardless of the economic, sociological and cultural differences in the environments where these studies are conducted.

The purpose of this paper is to clarify the nature of the complex interrelations between organizational culture and climate. In terms of the basic assumptions, values and beliefs, it is the culture of an organization which dictates the expected employee behavior permits to form a compatible work environment, namely, the organizational climate. The present study relies on the behaviorist approaches of organizational theorists such as Schein (1992). Since employee behaviors are the reflections of organizational culture, there ought to be a fit between the roots of culture (such as basic assumptions and values), and the rules and daily business practices of employees (i.e. climate). In terms of the internal and external dynamics of organizations, this theoretical approach is, inevitably, in line with Martin's (2002) integration and differentiation perspectives as well as Cameron and Quinn's (2006) competing values model. With the assumption of this theoretical framework, one would be expect finding empirical evidence which indicate the interdependence between certain cultural attributes and climatic features of organizations regardless of their idiosyncratic characteristics. If the values are at the core of the concept, "normative climates and artifacts become visible as symbolic devices manifesting cultural values" (Howard, 1998). Though the similarities as well as dissimilarities between the concepts of organizational culture and climate are of importance in the organizational behavior literature (Ashkanasy, 2003; Martin, 2002; Cooper, Cartwright & Earley, 2001, Ashkanasy & Jackson, 2001; Denison, 1996; Reichers & Schneider, 1990), no study focused directly on the interplay between these two concepts. Yet, the shortcomings in defining the concepts of organizational culture, and climate have resulted in a number of difficulties in the measurement process (Hofstede, 2000; Lewis, 2000).

The assessment of such a fit between these concepts could lead organizational behaviorists and practitioners, to have a clearer picture of contextual structure of organizations and to take necessary measures to maintain or to change certain values and business practices, and finally to plan change strategies more effectively (Brookfield, 2000, p.17). One recalls the study by Hofstede, Neuijen, Ohayv and Sanders (1990) who examined the concept of organizational culture under the heading of manifestations of culture as symbols, heroes, rituals, values, and practices. They stated

that employees' shared perceptions of daily practices should also be considered as the core of the culture. In other words, the cited study of Hofstede et al. (1990) supports empirically that there is a link between organizational values (culture) and daily practices and customs (climate).

The assumptions of the rationale of the present study may be more clearly explained with reference to the person-environment fit (P-O Fit) theory. The P-O fit literature identified four different operationalizations of P-O fit, and one of the most frequently studied types of fit theory is the person organization (P-O) fit (Sekiguchi, 2004). The P-O fit can be defined in terms of the match between the values of individuals and the value systems of organizations. As Sekiguchi (2004) states the fourth operationalization of the P-O fit is "the match between the characteristics of individual personality and organizational climate sometimes labeled organizational personality". It is, in fact, the rationale of this study that there should be a relationship or compatibility between the cultural attributes of organizations (organizational personality) and their climatic features. This rationale could be defined an expansion of the P-O fit in relation to the multidimensional concept of the person-environment (P-E) fit.

Hence, the aim of this study is to understand the nature of a common pattern between the vast variety of cultural attributes of organizations and their corresponding (not identical), reflections in the work environment (i.e. organizational climate). Such an assessment (fit) could be defined as the contextual and mental picture of organizations based on employee perceptions. It would also be of benefit to senior management to know grasp the cultural form organizations and the interplay between this vital formation and its effect on ongoing business styles and practices. Moreover, if social scientists were able to decipher some sort of pattern which indicates a fit between these conceptual dimensions in different parts of the world then, it could lead to a global sort of empirical evidence.

THEORETICAL BACKGROUND

Organizational Culture

According to Reichers and Schneider (1990), following Smircich (1983), there have been two distinct approaches to the definition of culture. While the first approach treats organizational culture as "something an organization is, the second one accepts culture as something an organization has" (1990, p.22). Although almost all of the academicians agree upon the second approach including Schein (1992), Killman (1985), and Hofstede (2000), the concept of culture has not yet been clearly defined and accepted.

In the light of the functionalist approach, the development of organizational culture is related to the capability of organizations in solving their"external adaptation and internal integration problems," and the development of culture is "identical to the process of group formation" (Schein, 1992, pp.51-52). In a similar manner, Hofstede states, "one can only define culture for a group of

people… organizational culture is that which distinguishes the members of one organization from other people" (2000, p.135; 1991, p.262).

Marcoulides and Heck (1993) introduce organizational culture as "… consisting of three interrelated dimensions: a socio-cultural system of the perceived functioning of the organization's strategies and practices, an organizational value system and the collective beliefs of the individuals working in the organization" (p.209).

In his widely accepted and well-known definition, Schein (1992) defines culture as: "A pattern of shared basic assumptions that the organization learned as it solved its problems of external adoption and internal integration, to be taught to new members as the correct way to perceive, think and feel in relation to those problems" (p.12). Furthermore, Schein (1992) suggested that organizational culture is composed of three levels as artifacts (the visible level), values (not observable, at the mid-level) and basic assumptions (at the core of the formation). For Hofstede (1990), levels (or in his words, manifestations) of culture have four categories -from top to deepest- as symbols, heroes, rituals, and values. He claims that symbols, heroes and rituals are considered as practices and are visible part of the cultures while values constitute its intangible part (1998, p.2).

The 3-perspective theory of integration, differentiation and fragmentation is also worthy of attention (Martin, 2002). The integration approach accepts organizational culture as a shared and unambiguous phenomenon, whereas, the differentiation approach suggests that there are a number of subcultures in organizations. The fragmentation approach, however, describes organizational culture to be ambiguous and not even known by the members of an organization. Regarding the study of Martin (2002) Ashkanasy (2003) underlined the richness as well as the complexity of the cultural terrain.

Organizational Climate

The organizational climate, broadly speaking, is, related to the work atmosphere that consists of ways and methods of organizational functioning undertaken by the organizational members. It has been widely defined as the shared perceptions of employees regarding organizational functioning and practices. According to Taguiri and Litwin (1968) climate is "the relatively enduring quality of the total environment that (a) is experienced by its members, (b) influences their behavior, and (c) can be described in terms of the values of a particular set of characteristics (or attributes) of the organization" (p.25).

Schneider et al (1992) define the concept of organizational climate as "employees' perceptions of events, practices, and procedures as well as their perceptions of behaviors that are rewarded, supported and expected" (p. 705). Chinho Lin (1999) defines organizational culture as the shared assumptions and values by group members and climate as the shared perceptions about organizational conditions. Lin (1999) bases his definitions on Litwin and Stringer's (1968) organizational climate questionnaire. This well-known measurement device covers nine dimensions

of the concept of organizational climate: structure, responsibility, reward, risk taking, support, warmth, standards, conflict and identity.

Schneider, Brief and Guzzo (1996) define the four dimensions of organizational climate as 'nature of interpersonal relationships, nature of hierarchy, nature of work and focus on support and rewards'. Though there is an ongoing debate among scholars as to the relevance of the dimensions regarding the concept of organizational climate, these dimensions are mainly considered to be employee perceptions of organizational procedures, operations and practices.

Moran and Volkwein (1992) examined the concept of organizational climate under four dimensions, namely, cultural, perceptual, structural and interactive. These dimensions are, in fact, complementary depending upon the viewpoint of researchers. Schein's definition of the climate concept is "the feeling that is conveyed in a group by the physical layout and the way in which members of the organization interact with each other, with customers or with other outsiders" (1992, p.9). If the analysis of organizational climate were held on an individual level, the concept would be named "psychological climate. The aggregation of psychological climate would basically form the organizational climate (Isaksen, Lauer, Ekvall & Britz, 2000-01, p.172).

The interdependence between the concepts of culture and climate

Despite the fact that the interdependence between the concepts of organizational culture and climate is of vital importance for both theoretical and practical reasons, "most researchers have ignored the similarities and differences between organizational climate and organizational culture" (Fey & Beamish, 2001, p.855). In this respect, a great part of the studies (Denison & Mishra, 1995, p.204; Kotter & Hesket, 1992, p.11; Pettigrew, 1990, p.415; Deal and Kennedy, 1982, p.5), examined the relationship between overall performance of organizations and organizational culture. Another part of the studies focused on the examination of the association, not only between organizational culture and climate, but/and also between relevant organizational issues such as person-environment fit, creativity, innovation or managerial values (Fey & Beamish, 2001; Kirsh, 2000; Wallace, Hunts & Richards, 1999; Amabile, 1996; Ahmed, 1998; Verbeke, Volgering & Hessels, 1998; O'Reilly, 1991).

The mechanism which shapes the nature of the match between culture and climate is purely about the human side of organizations, linking these two concepts to each other. The key point is that these two concepts exist in work settings, and contrary to the general belief they are not mutually exclusive (Ashkanasy & Jackson, 2001, p.402). Denison (1996) gives an example of overlapping conceptual dimensions in the relevant literature in relation to the use of risk-taking dimension as a conceptual dimension of organizational culture as Litwin and Stringer (1968) suggested, or like Chatman (1989) who accepted risk-taking as one of the conceptual dimensions of organizational climate. As academicians and researchers, all we can say is that there is a blurred but potential link (Wallace, Hunt, Richards, 1999) between organizational culture and climate.

METHODOLOGY

Sampling procedure

The study was conducted in four well-known organizations located in two major cities (Istanbul and Kayseri) of Turkey. There were a total of 73 employees (senior staff excluded) in the first company (organization A), operating in the finance sector with a total of 41 responses yielded a response rate of 56.2%.

The second company (organization B) was a large-scale organization, operating for almost 10 years in the textile sector with a number of branches both domestic and international. It had five main divisions and the 'marketing department' as a functional unit, was included in the sample. There were 50 employees and all of them responded. The main reason of this selection is related to the homogeneity of a single department as suggested by Hofstede's (1998); "theoretically it is obvious that in order to be a meaningful subject for the study of its organizational culture, a unit should be reasonably homogeneous with regard to the cultural characteristics studied…"(p.1).

The third company (organization C) which was operating in the manufacturing sector had only 43 employees at different managerial levels apart from assembly line workers. Of these, 33 responded to the questionnaire. A total of 30 questionnaires were taken into account because of the high amount of missing values.

The fourth and the last one (organization D) which was one of the leading pharmaceutical distribution companies, had a total of 81 employees, and the sample frame covered all of them. A total of 54 responses yielded a response rate of 67 %.

Two different sampling procedures were applied in the present study. The first sample frame covered all of the managerial and administrative staff from the first three organizations (A, B and C), and the sample size comprised 121 respondents. The second sampling frame which included organizations A, B and D covered 145 respondents. The reason for the creation of two different data bases were due to both the use of three different measurement instruments for data collection purposes, and the comparison of the outcomes of the data analyses in a more reliable manner.

The climate questionnaire was necessarily used for all of the organizations. The Denison Questionnaire was used for organization A and C, while Wallach's Organizational Culture Index (OCI) was employed for organizations A, B and D for making comparisons. Regarding the first data base, there were two sets of data collection one of which was for organizations A and B with a sample size comprising 91 respondents. The second one covered 71 respondents who were the members of organizations A and C. That is why the first sampling frame that included 162 different responses for 121 members of the three organizations were the main data base.

Another data base was created by including organization D along with organizations A and B, covering 145 responses. The second data base was only used to see whether there are similarities with the outcomes of previous analyses regarding the first sample frame.

Measurement devices

Three different instruments are employed for this study:

1. The organizational climate questionnaire: This measurement instrument developed in this study (see Appendix 1A), was based, mainly, on the Organizational Climate Questionnaire (Litwin and Stringer, 1968), and the study of Schneider, Brief and Guzzo (1996) as well as other leading scholars' studies (Kirsh, 2000: Fey & Beamish, 2001; Jones & James, 1979). Each of the measurement devices that were developed by the above cited scholars have differing numbers of conceptual elements (up to 50 items) depending upon both their own perspectives and the complexity of the measurement. This is a 6-point Likert scale ranging from 'totally agree' (6) to 'totally disagree' (1). It comprises 26 items capturing the10 dimensions of the concept of organizational climate (20 items), and also contains 6 items about socio-demographics.

   Appendix 1A displays a detailed description of the conceptual dimensions of organizational climate questionnaire. These conceptual dimensions, which were operationalized in this study, were selected according to the frequency of their usage and the importance given by above cited scholars and the author. The final design of the questionnaire is based on the results of four different studies (Yahyagil & Deniz, 2004; Yahyagil, 2003; Dikmen & Yahyagil, 2001; Yahyagil, 2001) conducted in Turkey. The factor and reliability analyses that were performed for these studies indicated that this measurement instrument was both valid and reliable (Cronbach alpha = .90). The translation of the 20 items of the climate questionnaire is also given in Appendix 1B as for complementary information.
2. The second measurement instrument is the Organizational Culture Index (OCI) originally developed by Wallach (1983). This instrument measures three major cultural dimensions, bureaucracy, innovation, and support. This is a 4-point Likert scale that includes 24 items ranging from 'does not describe my organization' to 'describes my organization most of the time'. It is, in fact, a 24-item adjectival trait questionnaire ranging from 0 to 3. This instrument was especially preferred for this study since it creates the cultural profile of an organization based on perceptual descriptions of the members of the organization (Yahyagil, 2004). This instrument was translated into Turkish by a team of organizational behaviorists and was tested in two different pilot studies. Its internal consistency reliabilities were between (C.Alpha) .68 and .72 that indicated statistical significance (See, Hair et al. 1998).
3. The third measurement instrument is the short (36-item) version of Denison's Organizational Culture Questionnaire. Denison and Mishra (1995) examined the cultural attributes of an organization within two categories as the internal integration and external orientations of organizations. Each category was divided into two main dimensions as four cultural traits.

The cultural traits of involvement and consistency are related to internal dynamics while the traits of adaptability and mission are related to external environment of organizations. Each trait has four main conceptual dimensions and each of them is composed of three sub dimensions totaling 4 x 3 = 12 dimensions. Each sub dimension comprises 5 items, and giving a total of 60 items to measure the concept of organizational culture.

Denison's measurement instrument was first translated into Turkish by Goksen (2001), and then it was revised and used in another study (Icın, 2002). Finally, the original instrument was examined, and 2 items were excluded from each sub-dimension for the sake of a better adaptation to the Turkish context. In this process, similar items and the ones that might be interpreted incorrectly because of the cultural and linguistic and cultural differences of Turkish people (i.e. 1- 'Teamwork is used to get the work done rather than hierarchy' and 2- People work like they are part of a team') were removed. As an example, the removal of the second item is due to the fact that members of Turkish organizations consider themselves as team members, but what they generally mean is to work with others in their department or division where they work The 36-item version of Denison's measurement device consists of four main and twelve sub-dimensions, each of which covers three items instead of five items. There is also a validity and reliability study of the short version of the Denison Questionnaire by (Yahyagil, 2004).

RESEARCH FINDINGS

The results of the analyses for the climate questionnaire indicated a reliability coefficient value (C. alpha) of (.91) for organizations A, B, and C, and (.88) for organization D. The reliability coefficient value (C. alpha) of Wallach's OCI was (.78) for organizations A, B and (0.79) for organization D, while it was (.87) regarding the Denison Questionnaire for both organizations, namely A and C. All of these values indicated statistically satisfactory results for all of the measurement instruments.

Three exploratory factor analyses (with eigenvalues greater than one) were performed (varimax rotation with Kaiser normalization) to explore the underlying structure of the observed variables for understanding the match between theoretical constructions and the observed data. A principal component analysis of a 20-item climate measurement instrument indicated the KMO measure of overall sampling adequacy as .846 ($p<.000$), and extracted five factors with, and accounted for 67 % of the total variance.

The second principal component analysis of the 24-item Wallach's organizational culture instrument had a KMO measure of overall sampling adequacy as .758 ($p<.000$), and yielded seven factors that accounted for 70% of the total variance. The final factor analysis of the 36-item Denison short version organizational culture instrument had a KMO measure of overall sampling adequacy of .708 ($p<.000$), with 9 factors extracted, and accounted for 70% of the total variance.

The second set of exploratory factor analyses were conducted by entering the main conceptual dimensions (not the individual items) of all three questionnaires. Ten main conceptual dimensions of organizational climate, and four main conceptual dimensions of Denison's culture concept were entered as independent variables for performing the first exploratory factor analysis (with eigenvalues greater than one and varimax rotation with Kaiser normalization) to assess whether there would be a meaningful factor structure. The analysis indicated a KMO value of .845 ($p<.000$), and yielded two factors accounting for 59% of the common variance. The first factor included nine main climatic dimensions out of ten, and the second factor was composed of all four cultural traits (dimensions) together with a supportive climatic dimension as presented in Table 1.

As Kline (1994) explains principal component analysis provides a matrix of correlations, and the factor loadings are the correlations of the variables with the factors (p.40). Regarding the findings, which are related to Denison's questionnaire, indicated that cultural and climatic variables were assigned into two different (components) groups as climatic features and cultural traits. Such a separation, which is meaningful regarding the observation of cultural and climatic variables empirically, and indicative of the construct validity of the measurement instruments, has been used in the present study.

Table 1: Factor Analysis Scores for the Main Dimensions of Climate and Denison's Culture Concept

Variables	Component 1	Component 2
Decision-Making	.867	
Reward Mechanism	.839	
Interpersonal Relations	.744	.412
Communication	.656	.454
Team Work	.654	
Risk Taking	.649	
Innovation	.581	.485
Formalization	.560	.447
Nature of Work	.467	.416
Adaptation Trait		.873
Mission Trait		.817
Consistency Trait		.759
Involvement Trait	.549	.561
Support	.407	.510
Eigenvalues	6.81	1.56
Proportion of variance	33.4	26.4

Note: Principal Component Analysis with Kaizer Normalization. Bolds represent main cultural traits

The second factor analysis was performed in the same manner as the previous one. Ten main climatic dimensions and three main dimensions of Wallach's culture concept were entered as independent variables. The analysis (See, Table 2) resulted in a KMO value of .870 ($p < .001$), and yielded two factors accounting for 57 % of the common variance. Three points deserved attention. The first one was the separation of bureaucratic culture dimension from the rest of the cultural and climatic variables. The second one was the combination of innovative cultural dimension with the two climatic variables of risk-taking and decision making. Finally, the third one was the blend of supportive cultural dimension with most of the climatic variables similar to the composition of Denison's involvement trait with climatic variables (See, appendices 4 and 5). All indicated the validity of the measurement instruments and the existence of logical as well as the meaningful composition of cultural and climatic variables. Furthermore, since the third factor's initial eigenvalue was exactly 1.000 as shown in the scree plot (See Appendix: 2), this result was taken into account in the set of confirmatory factor analysis.

Three sets of confirmatory factor analyses (CFA) which were based on the maximum likelihood procedure were performed following the exploratory factor analyses to determine whether the number and loadings of observed variables would confirm the predicted factor structure. The first confirmatory factor analysis was performed to understand whether or not main cultural dimensions (the Denison questionnaire) and climatic dimensions were separated from each other. For this analysis, the KMO value was .845 and $p < .000$, justifying a very high statistical significance. The goodness of fit test indicated a good model fit (chi-square = 81,708, df = 64, p = .067). As it is known, the test value should be non-significant (i.e. $p > .05$) and the chi-square value should be large (George and Mallery, 2001) regarding the outcomes of this test are concerned.

The pattern matrix indicated two factors, and the solution explained 60 % of the total data variance. While one of the factors consisted of all the main climatic dimensions together with Denison's involvement trait, the second factor was composed of the remaining three cultural traits.

While the overlaps were the indicators of core conceptual dimensions (i.e. interpersonal relations, communication, nature of work) among the concepts of organizational culture and climate, the interdependence between the involvement trait of Denison's culture concept, and certain climatic features (Table No: 3) were suggesting reciprocal relationships between the relevant variables.

The second CFA was conducted in the same manner for ten main climatic and three main cultural dimensions (Wallach's culture index). The number of factors to be extracted was specified as three factors based on the result of previous principal component analysis. For the outcome of this analysis, the KMO value was .870 at a high significance level ($p < .000$), and the result accounted for 64% of the total variance (See, Table 4). The goodness of fit test indicates good model fit (chi-square = 53.451, df = 42, p = .111). The results indicate that the interdependence, specified a priori exists between observed values and their underlying latent constructs. Since the components share a common variance following a nonorthogonal rotation (promax), the total amount of variance, which is satisfactory, is explained by three factors.

Table 2.: Factor Analysis Scores for the Main Dimensions of Climate and Wallach's Culture Concept		
Variables	Component 1	Component 2
Formalization	.810	
Support	.772	
Communication	.761	
Supportive	.753	
Reward Mechanism	.717	
Team Work	.677	
Nature of Work	.671	
Interpersonal Relations	.658	
Innovation	.556	.553
Bureaucracy		-.717
Risk Taking		.701
Decision Making	.426	.640
Innovative		.416
Eigenvalues	5.96	1.40
Proportion of variance	45.9	10.8
Note: Principal Component Analysis with Kaizer Normalization. Bolds represent main cultural traits.		

Table 3: Pattern Matrix Scores for the Main Dimensions of Climate and Denison's Culture Concept		
Variables	Component 1	Component 2
Decision Making	.967	
Reward Mechanism	.869	
Interpersonal Relations	.743	
Team Work	.647	
Risk Taking	.623	
Communication	.604	
Innovation	.518	
Involvement Trait	.472	
Formalization	.462	
Adaptation Trait		1.012
Mission Trait		.824
Consistency Trait		.634
Note: Bolds represent main cultural traits.		

The interpretations were based on a pattern matrix, which provides partial correlations between basic conceptual dimensions and factors after rotation. While the first factor indicated high degrees of correlations between the majorities of climatic dimensions with supportive culture, the second factor included only innovative type of culture with an extremely large loading, and should therefore be interpreted as an independent component. In contrast, the third factor included the bureaucratic culture dimension with a significant negative sign together with two basic climatic dimensions namely, decision-making and risk taking. The overlaps among basic dimensions (See Table 5) represent the quality of interdependence between the concepts of organizational culture and climate especially in the light of the general characteristics of the two organizations.

Table 4. Pattern Matrix Scores for the Main Dimensions of Climate and Wallach's Culture Concept_

Variables	Component 1	Component 2	Component 3
Formalization	.886		
Support	.830		
Interpersonal Relations	.751		
Reward Mechanism	.734		
Supportive Culture	.729		
Communication	.727		
Team Work	.690		
Nature of Work	.651		
Innovation	.502		
Innovative Culture		1.036	
Decision Making			.689
Bureaucratic Culture			-.420
Risk Taking			

Note: Bolds represent main cultural traits

As it is displayed in Table 6, a correlation analysis was used to see the relationships between multiple climatic and cultural dimensions. Wallach's main cultural and climatic dimensions were entered only in this analysis. The outcome indicated that the relationships between innovative cultural dimension, and innovation (.48), risk taking (.35) and decision making (.31) statistically significant and meaningful. The same climatic dimensions together with support (.62) and team work (.66) were also correlated significantly with supportive cultural dimension. Similar results were obtained regarding Denison's main cultural traits and climatic dimensions. As it is presented in appendices 4 and 5, almost identical results were also obtained as outcomes of the factor plots of two different factor analyses.

Table 5: Structure Matrix Scores for the Main Dimensions of Climate and Wallach's Culture Concept_			
variables	Component 1	Component 2	Component 3
Support	.787		
Supportive Culture	.785	.524	
Communication	.760		.405
Formalization	.717		
Interpersonal Relations	.716		.437
Innovation	.680	.506	.405
Reward Mechanism	.675		
Team Work	.674		
Nature of Work	.663		
Innovative Culture	.417	.997	
Decision Making	.608		.823
Risk Taking	.504	.425	.554
Bureaucratic culture			
Note: Bolds represent main cultural traits.			

Table 6: The correlations between Wallach's 3 main cultural and 10 main climatic dimensions										
Dimensions	Totform	Totcom	Totsuprt	Totrewrd	Totdcsm	Totwnatr	Totteam	Totinnov	Totintpr	Totrisk
Supportive Culture	.53**	.58**	.62**	.56**	.39**	.49**	.66**	.63**	.54**	.38**
Innovative Culture	.27*	.31**	.23*	.30**	.31**	.30**	.28**	.48**	-	.35**
(*) Denotes significance level of .05 (**) Denotes significance level of .001										

Furthermore, a set of regression analyses was also performed to understand which climatic dimensions explained the four main cultural dimensions within the context of Denison's organizational culture model. The outcomes of the analyses (See Table 7 & 8) indicated that the climatic dimensions of interpersonal relations and communication explained 46.4% of the cultural trait of involvement while the dimensions of innovation and support explained 25% of the cultural

trait of consistency. For Wallach's culture index, the climatic variables of team work, innovation and reward mechanism accounted nearly %30 of the variance in the variable of supportive cultural dimension.

Table 7: Linear regression with climatic variables as independents and each of Denison's cultural traits as dependent ones

Variables	β	*t*	R^2	ΔR^2	ΔF	*p*
Interpersonal relations	.47	4.18	.42	.42	49.7	.000
Communication	.27	2.38	.46	.04	5.67	.02
Involvement trait (Dependent)						
Innovation	.36	3.23	.20	.20	17.06	.000
Support	.23	2.1	.25	.05	4.38	.04
Consistency trait (Dependent)						
Innovation	.38	3.59	.24	.24	22.1	.000
Support	.32	3.04	.33	.09	9.25	.003
Adaptation trait (Dependent)						
Communication	.35	3.12	.22	.22	19.41	.000
Innovation	.27	2.42	.28	.06	5.89	.018
Mission trait (Dependent)						

Note: Beta values are standardized regression coefficients.

Table 8: Linear regression with climatic variables as independents and each of Wallach's cultural dimensions as dependent ones

Variables	β	*t*	R^2	ΔR^2	ΔF	*p*
Team work dimension	.39	4.93	.43	.42	63.9	.000
Innovation	.32	3.98	.12	.12	52.1	.000
Reward	.27	2.38	.05	.05	42.9	.02
Supportive culture (Dependent)						
Innovation	.38	3.61	.22	.21	24.86	.000
Risk taking	.21	1.99	.04	.03	14.84	.000
Innovative culture (Dependent)						

Note: Beta values are standardized regression coefficients.
No predictors for bureaucratic culture dimension.

These findings were not only statistically meaningful, but also revealed important empirical evidence. The climatic variables of innovation, communication, support and interpersonal relations had statistically considerable beta weight in explaining the variance of the cultural dimensions.

Table 9: Factor Analysis Scores for the Main Dimensions of Climate and Wallach's Culture Concept

Variables	Component 1	Component 2	Component 3
Innovative culture	.809		
Supportive culture	.747		
Innovation	.744		
Risk taking	.583	.442	
Nature of work	.531	.480	
Communication		.821	
Team work		.701	
Interpersonal Relations		.641	
Decision making		.631	
Formalization	.512	.573	
Support	.503	.567	
Bureaucratic culture			.957
Eigenvalues	5.88	1.10	1.03
Proportion of variance	45.3	8.5	7.9

Note: Principal Component Analysis with Kaizer Normalization.
Bolds represent Wallach's main cultural dimensions.

The result of a final factor analysis which was based on the second data base (covering Organizations A, B and D) was run by entering 10 main climatic dimensions together with 3 cultural dimensions of Wallach (See Table 9) for comparison reasons regarding the previous analyses. This final factor analysis had a KMO value of (.902) at a very high level statistical significance (p=.000), yielding 3 factors explaining the 62% of the total variance. The most striking outcome of this analysis was related to the bureaucratic culture dimension which was totally separated from all of the variables, while supportive and innovative culture were together with innovative, risk taking, reward mechanism and the nature of work as the main climatic features. This result deserved attention because all of the analyses were able to indicate that three main cultural dimensions with corresponding climatic ones were separated from each other in a similar way in spite of the fact that Organization D, regarding Wallach's OCI, was perceived as being equally bureaucratic and innovative by the members of relevant organization, in compare to organizations A and B (See Appendix 3). Furthermore, a regression analysis (See table 10) was used both to see the nature of

the relationship between the main climatic dimensions and Wallach's culture dimensions as well as the comparison of these results with the outcomes of previous (See Table 7 and 8) regression analyses.

Table 10: Linear regression with climatic variables as independents and each of Wallach's cultural dimensions as dependent ones

Variables	β	*t*	R^2	ΔR^2	ΔF	*p*
Innovation	.31	4.42	.42	.42	102.7	.000
Reward	.27	4.00	.11	.11	78.9	.000
Team work	.25	3.93	.05	.05	63.0	.000
Risk taking	.18	2.88	.02	.02	51.8	.000
Supportive culture (Dependent)						
Innovation	.45	5.89	.28	.28	56.5	.000
Risk taking	.17	2.25	.03	.03	31.6	.000
Innovative culture (Dependent)						

Note: Beta values are standardized regression coefficients.
No predictors for bureaucratic culture dimension.

DISCUSSIONS

Since there has been no agreement on the conceptual dimensions of organizational culture and climate, it was the assumption of the investigator to compare the outcomes of the use of different measurement instruments. They have been developed for measuring the same concepts, and the comparisons were based on different conceptual models to see whether or not there was a statistically meaningful association.

The research findings were able to indicate a fit between the concepts of organizational culture and climate due to the outcomes of a set of factor analyses which indicated a meaningful composition of cultural and climatic variables. What is meant by a meaningful composition of the variables is related to the separation and the blend of the cultural attributes and climatic features. Regarding Denison's organizational culture model (See, Appendix 4), the involvement trait which includes sub-dimensions of empowerment, team orientation, and capability development linked with all of the climatic dimensions. Similarly, in terms of Wallach's culture index, organizational values, which are relevant to the bureaucratic cultural nature of organizations, were separated from the rest of the cultural attributes indicating the importance of organizational structure (See, Appendix:5), and the flexibility for executing daily business activities. The innovative and supportive cultural characteristics of organizations indicated a strong association with the corresponding climatic features of organizations.

The findings of this study, to a certain extent, supported Denison's (1996) conclusion that these two concepts address a common phenomenon (p.646). If certain cultural attributes of several organizations indicated a statistically significant relationship with the corresponding climatic features of the organizations in a part of the world, this could be accepted as a fit between these concepts. Furthermore this fit between the concepts of organizational culture and climate has certain characteristics regarding the interdependence between particular conceptual dimensions. The understanding of the nature of the interaction between organizational culture and climate bears importance not only from the theoretical perspective, but also its practical implications. It would be worth quoting the explanation of Geertz (See Weick, (1981, p.212) "culture moves rather like an octopus too _ not all at once in a smoothly coordinated synergy of parts, a massive coaction of the whole, but disjointed movements of this part (…) which somehow cumulate to directional change." Although the application of organizational culture and climate fit are bounded with the interpretations of managers of the subject, the assessment of the organizational culture-climate fit could serve as a knowledge-tool for the betterment of organizational activities.

In today's business world, the application of modern managerial principles for reaching maximum efficiency is needed to survive in a highly competitive medium. The realization of such efficiency depends on the establishment of a strong cultural base, and the creation of a compatible work environment. Neglect on the part of the senior management of organizations to understand their own cultural characteristics and the main features of their work environment is likely to prevent them from realizing organizational goals efficiently.

Today's organizations have been spending much effort in adapting themselves both to implement new business strategies such as e-business, and to take new measures for reaching better organizational performance as a result of the rapid acceleration of new technological developments. Considering this fact, today's managers have focused on understanding how work environments enhance creativity leading to an innovative organization. Creativity theories simply underline the fact that contextual factors of work environments can influence individuals' creative behavior (Shalley, Gilson & Blum, 2000). In terms of the role of organizational culture in promoting innovation, O'Reilly (1989) emphasizes the functional role of widely shared norms held by members of an organization. In this regard, an attempt which might be made for the betterment of certain work conditions such as the introduction of flexible work hours and increment of job complexity would have been adequate unless senior management valued innovative ideas and supported them even if some of them were awkward proposals. In such a situation, a rigorous analysis of organizational culture and climate fit, in the light of the outcomes of the present study, would have been of help to introduce new organizational values, contextual modifications, and to make decisions on the nature of training and development programs for fostering creativity in organizations. As O'Reilly (1989) states, "for a strategy to be successfully implemented, it requires an appropriate culture (…) they sometimes fail because the underlying shared values do not support the new approach "(p.17).

The expansion of O'Reilly's remark to the outcomes of this study would suggest nothing, but a significant need to activate organizational values in a compatible work environment for the achievement of organizational change strategies. Such a necessity is able to indicate the fact that there should be a fit between organizational culture and climate. Otherwise, neither imposing new organizational values nor making some modifications in the work atmosphere of work places would be of any help in reaching an effective organizational functioning.

The assessment of the match between the concepts of organizational culture and climate will also be of importance for human resource managers. Furthermore, the contemporary interpretation of the relation between human resources management, culture and climate are four folds (Ashkanasy & Jackson, 2001, p. 406) as attachment, commitment, socialization, and careers. Today's human resources managers would not only look at the outcomes of different studies such as the assessment of P-O fit for selection purposes, but also assess the level of match between cultural characteristics of their organizations and corresponding climatic features. Such an assessment would serve to determine three important facets of managerial functioning. Firstly, it would be an effective tool for analyzing employee perceptions related to the application of basic managerial principles (i.e. the effectiveness of communication channels, degree of involvement both in business activities and in the decision-making processes). Secondly, it would be of help both for the interpretation of organizational values (organizational culture), and for making necessary modifications by senior management to achieve desired employee behaviors. Thirdly, human resources departments of organizations may find a practical use in the assessment of the fit between organizational culture and climate prior to the use of P-O fit analyses for selecting the right person for the right job.

In terms of the differences both in organizational attributes and the personality characteristics of individuals, there is a need for future research to understand the predictive validity of the match between organizational culture and climate by means of focusing on propositions such as a higher level of fit between organizational values (culture) and basic features of work atmosphere O'Reilly (1991, p.512) would indicate a higher level of P-O fit in relation to certain affective employee attitudes such as job satisfaction, commitment, organizational citizenship and willingness to recommend one's organization.

In sum, the outcomes of the present study provide empirical evidence that the concepts of organizational culture and climate, which are profound and fundamental components of organizations, are dependent on each other and combine the entire managerial system of corporations. From the organizational behaviorist's perspective, an attempt to expand the concepts of organizational culture and climate is likely to lead to he acceptance of the idea that there is a construct which might be defined as the 'organizational octopus' as discussed by Weick (1981), following Geertz as a metaphoric but a functional term.

ENDNOTES

[1] This study is the second part of a research project based on the findings of a pioneering study the title of which is "*The Interdependence between the Concepts of Organizational Culture and Climate: An Empirical Investigation*" included two organizations only and published by The University of Istanbul, Turkey (See the reference list).

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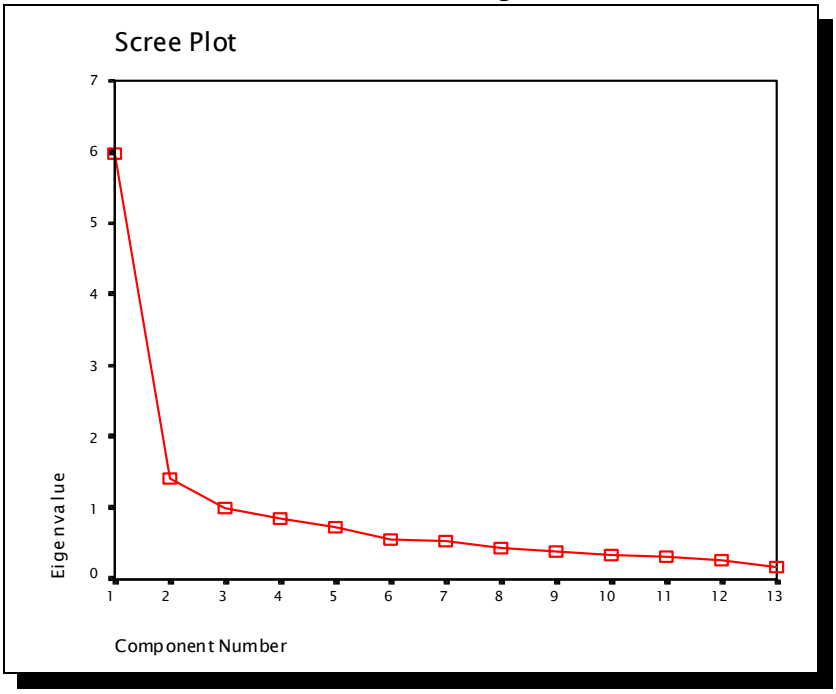
Appendix 1A
The 10 Conceptual Dimension of Organizational Climate

	Litwin & Stringer	**Schneider, Brief & Guzzo**	**Fey & Beamish**	**Jones &** James	**Kirsh**
1- Formalization					
Q.1 F.1	**x**	**x**	**x**		**x**
Q.8 F.2	**x**	**x**			
2- Support					
Q.3 S.1	**x**	**x**		**x**	**x**
Q.13 S.2	**x**	**x**		**x**	**x**
3- Nature of Work					
Q.6 WN.1		**x**		**x**	
Q.12 WN.2	**x**	**x**		**x**	
4- Reward					
Q.4 RW.1	**x**	**x**			**x**
Q.18 RW.2	**x**	**x**	**x**		**x**
5- Interpersonal Relations					
Q.10 Int.1	**x**	**x**	**x**	**x**	**x**
Q.15 Int.2	**x**	**x**	**x**	**x**	**x**
6-Risk Taking					
Q.11 R1					
Q.14 R.1	**x**	**x**		**x**	
7- Communication					
Q.2 C.1			**x**		
Q.16 C.2		**x**	**x**		**x**
8- Innovation					
Q.9 Inv.1	**x**				**x**
Q.19 Inv.2					**x**
9- Decision Making					
Q.5 Decm.1		**x**	**x**		**x**
Q.20 Decm.2			**x**		**x**
10- Team – work					
Q.7 TW.1		**x**		**x**	**x**
Q.17 TW.2					

Appendix 1B
English version of the Organizational Climate Questionnaire
(20 items / *6 point-Likert scale*)

Q1) clearly defined jobs and business procedures
Q2) information given about organizational activities
Q3) getting assistance from top-management
Q4) reward in proportion to involvement in business strategies
Q5) involvement in decision-making process
Q6) challenging nature of work
Q7) emphasis given to teamwork
Q8) red tape is kept to a minimum
Q9) new and original ideas to receive consideration
Q10) warm relations between peers and superiors
Q11) having freedom and autonomy
Q12) motivating nature of work
Q13) availability of peer support
Q14) risk taking encouraged
Q15) easy-going work atmosphere
Q16) accessibility to information on job flow
Q17) efficient team work
Q18) recognition in proportion to individual performance
Q19) management welcomes new ideas and changes
Q20) emphasis on involvement in decision-making process

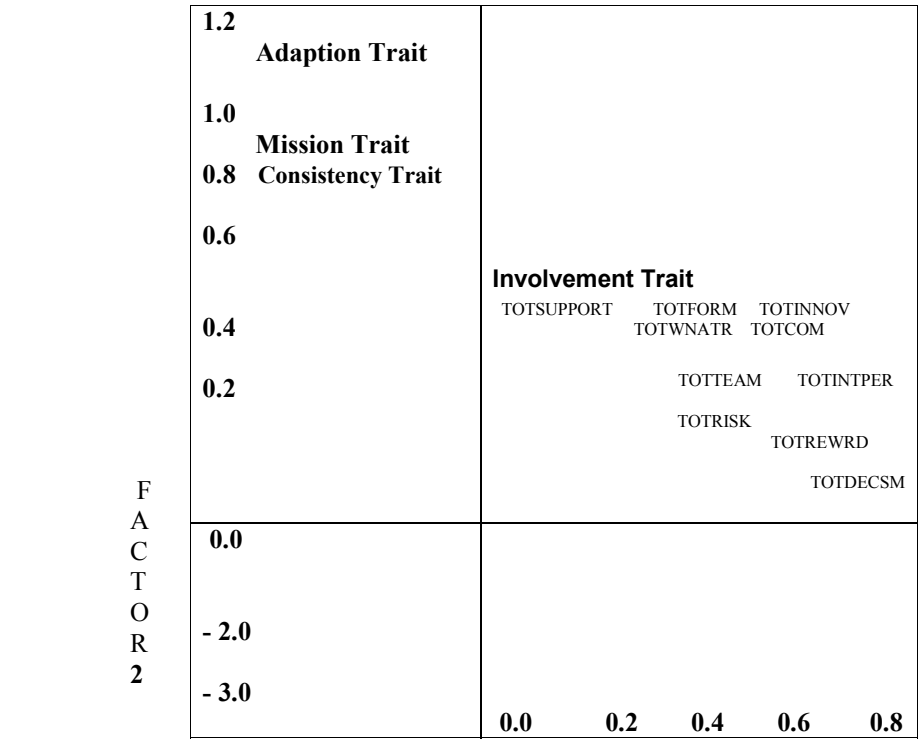
Appendix 2
The Scree plot for Principal Component Analysis of Wallach's Culture concept



Appendix 3: The Differences in the Mean Values of Wallach's Cultural dimensions			
Organization	**A**	**B**	**D**
Bureaucratic	**1.81**	**1.95**	**1.97**
Innovative	**2.07**	**2.38**	**1.95**
Supportive	**1.88**	**2.04**	**1.79**

Appendix 4

Conceptual interdependence of cultural traits and climatic features based on factor plot of the conceptual dimensions of Denison's culture and Yahyagil's climate model (See Table 3)



Note: **Bold letters representing Denison's major 4 cultural dimensions, and TOTs representing 10 main climatic dimensions**

Appendix 5

Conceptual interdependence of cultural traits and climatic features based on factor plot of the conceptual dimensions of Wallach's culture index and Yahyagil's climate model (See Table 4)

1.0 **0.8** TOTSUPPRT * **Supportive culture** ** TOTCOM * TOTINTPR * TOTFORM * TOTREWRD * *TOTINNOV **0.6** TOTTEAM * TOTWNATR * **0.1**	**Innovative culture *TOTRISK *TOTDECSM
0.0 **- 2.0** **Bureaucratic culture **- 3.0**	

THE PERCEIVED VALUE OF MENTORING: EMPIRICAL DEVELOPMENT OF A FIVE-FACTOR FRAMEWORK

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ABSTRACT

Mentoring in business has gained significant popularity in professional practice and attention by academic researchers. Those who study mentor/protégé relationships have concluded that mentors provide psychosocial and instrumental career support for protégés. In this study we look beyond the types of support and address the outcomes associated with the mentor/protégé relationship. The results of a cross sectional survey show five distinct outcomes associated with mentor/protégé relationships: success, awareness, advancement, attitudes and behaviors. The survey also reveals differences in perceived value of mentoring between those who have mentors and those who do not, those who are involved in mandatory and voluntary mentoring programs and gender based differences. The five factor framework and results are examined and integrated into the existing literature. The paper concludes with recommendations for practitioners and suggestions for further research.

INTRODUCTION

Mentoring is a sustained relationship between a younger, less experienced individual (protégé) and an older, more experienced individual (mentor) dedicated to achieving long term success and fulfillment (Burke, 1984; Kram, 1985). Mentors provide support, visibility, resources and direction (Ragins, 1989). By providing these functions, mentoring relationships benefit both the individuals involved and the organization (Joiner, Bartram & Garreffa, 2004).

In this paper we look beyond the types of support that mentoring provides and address the outcomes associated with the mentor/protégé relationship. The results of a cross sectional survey show five distinct outcomes associated with mentor/protégé relationships: success, awareness, advancement, attitudes and behaviors. The five-factor framework and results are examined and integrated into the existing literature. The paper concludes with recommendations for practitioners and suggestions for further research.

THE VALUE OF MENTORING

Mentor/ protégé relationships have been investigated by researchers since the 1970's and much has been learned about the nature and benefits of such relationships (Ragins, 1997). Studies have addressed individual and organizational level factors that affect the relationships (Higgins & Kram, 2001), as well as the processes involved in mentoring relationships (Kram, 1985). Current research is looking into the negative effects of mentoring (Eby & Allen, 2002), formal versus informal mentoring (Raabe & Beehr, 2003), and developmental networks as mentor surrogates (Higgins & Kram, 2001).

The origin of the word 'mentor' can be traced back to the Greek meaning 'enduring'. In fact Mentor was the friend that Odysseus, the King of Ithaca, entrusted with the education of his son Telemachus during the Trojan War (Hamilton, 1948). In ancient Greece it was a common practice for wise men to counsel younger men, and Mentor became the "counselor, guide, tutor, coach, sponsor, and mentor for his protégé" (Hunt & Michael, 1983).

Some scholars trace the modern usage of the word to the character Mentor in Les Aventures de Télémaque by the 17th century French writer Fenelon (Turner, 2005). Regardless of the origin of the term, throughout history those with wisdom and experience have offered counsel as a training and development tool. Master-apprentice, professional-intern, teacher-student, and coach-athlete are relationships that generally follow this pattern. This pattern guides current research and practice, with the modern view of the mentor- protégé relationship viewed as "one of the most complex and developmentally important relationships.. . the mentor is ordinarily several years older ., a person of greater experience and seniority...a teacher, advisor or sponsor" (Levinson, Darrow, Klein, Levinson, & McKee, 1978:97 as quoted in Higgins & Kram, 2001).

Research indicates that mentors serve two basic types of functions, career and psychosocial (Sosik & Godshalk, 2000; Kram, 1983). The career functions include sponsorship, exposure and visibility, coaching, protection, and challenging assignments. Generally mentors enhance the possibility of career advancement. Sponsorship involves nominating the protégé for assignments and transfers/promotions. The exposure and visibility function involves giving the protégé assignments that were highly visible to corporate decision-makers. Coaching includes advice and feedback relevant to achieving work objectives. Reducing risks that might damage the reputation of the protégé falls under the protection function as the mentors assume the risk themselves (Zaleznik, 1977). Mentors also provide challenging assignments that allow protégés to develop job related skills (Noe, 1988) and can affect the degree of job related stress experienced by the protégé (Sosik & Godshalk, 2000).

The psychosocial functions of mentors consist of role modeling, acceptance and confirmation, counseling, and friendship. Generally, they serve to enhance the protégé's self-image. In role modeling, the mentor provides examples of appropriate behavior and attitudes. Mentors perform the acceptance and confirmation function by exhibiting unconditional positive regard.

Counseling involves allowing and actively encouraging the protégé to talk about his/her fears and anxieties. The friendship function manifests itself through informal contact at work.

Mentor/ protégé relationships have also been found to follow a distinct pattern. The pattern is frequently portrayed as a four phase model with initiation, cultivation, separation, and redefinition phases (Kram, 1983). These phases are completed sequentially and research has identified the characteristics of the phases and the "turning points" from one phase to another (Kram, 1983). In the first phase, which lasts between one half and one year, mentors provide challenging work, visibility and coaching. Cultivation, the second phase, is the two to five year period in which the mentoring functions are maximized.

The separation phase marks a significant change in the relationship and can take place over a 1/2 to 2-year period. Among the reasons for separation are a desire by the protégé for more autonomy, events that cause hostility between the mentor and protégé or promotion/transfers that limits interaction. The separation phase allows the protégé to demonstrate his/her skills and abilities independent of the mentor which also shows the mentor's ability to develop talent (Kram, 1983). In the final phase, the mentoring relationship is either ended or becomes peer-like in redefinition.

The dynamics and progression of mentoring relationships as well as the functions that they provide have been the primary focus of mentoring research. As this academic research progressed, the acceptance and use of mentoring in organizations has increased greatly and it continues. Books on mentoring are extremely popular in the business press (e.g. Hudson,1999; Holiday, 2001; Johnson & Ridley, 2004; Harvard Business Essentials, 2004). Although the benefits of mentoring are widely accepted, they have not received the rigorous empirical investigation needed to support these beliefs. Some researchers have found relationships between mentoring and traditional individual level variables such as self-esteem, promotions, pay increases and job satisfaction (Waters, McCabe, Kiellerup & Kiellerup, 2002; Chao, 1997; Whitley, Dougherty & Dreher, 1992), however researchers recognize that organizationally relevant outcomes have been largely overlooked (Joiner, Bartram & Garreffa, 2004). However there has been some recent interest in examining these outcomes, for example several recent studies addressed the relationship between mentoring and commitment and turnover (Joiner, Bartram & Garreffa, 2004; Payne & Huffman, 2005).

Several administrative questions also remain under-researched, for example - should mentoring be a mandatory or voluntary program? Should a protégé pick their own mentor or should the company assign them? ... and so on. With the increasing popularity of mentoring in organizations it becomes more important to have guidelines for designing and implementing mentoring programs. Researchers have recognized this need and have called for more research to be focused on the implications for applied practice (Eby & Allen, 2002) and there is a movement towards addressing these administrative concerns. For example, there is currently much interest in whether mentoring should be formal or informal and how the relationship should be initiated (Raabe & Beehr, 2003; Waters, McCabe, Kiellerup & Kiellerup, 2002).

Although the increased interest in individual level outputs and administrative parameters has the potential to move the field forward, some advocate broadening the focus of mentoring research even further (Eby & Allen, 2002). For example, the notion that mentoring relationships could be dysfunctional and have a negative impact on the individuals and organization lead investigators to examine various forms of dysfunction. One typology identifies negative relations, sabotage, difficulty, and spoiling and other dysfunctions, and differentiates them by the nature of the mentoring (psychosocial or career) and the intentions of the mentor or protégé (Scandura, 1998). Empirical studies have subsequently shown that distancing, manipulative behavior and poor dyadic fit can lead to specific organizationally relevant individual level outcomes of low job satisfaction, turnover and stress (Eby & Allen, 2002; Eby, Butts, Lockwood & Simon, 2004).

Some have gone as far as to propose that the functions of a mentor relationship might be provided by a set of relationships. The key idea is that individuals might rely on a number of others to provide career support, a phenomenon described by Kram (1985) as 'relationship constellations'. This line of research draws from social network theory and proposes a developmental network typology of four relationships determined by the strength of the ties and the range of the diversity in the developmental network (Higgins & Kram, 2001).

Although mentoring research is expanding into new areas, even the recent research concentrates doesn't substantively address the outcomes or perceived value of the mentoring relationship. In this paper we go beyond looking at individual situations and the experiences of specific dyads and look at the general perception of mentoring. We also go beyond the functions and processes of mentoring and explore the outcomes that are their result. Specifically we investigate the perceived value of the outcomes of mentor/ protégé relationships. Therefore, we ask the following:

Research question: What is the perceived value of mentoring?

METHODS, ANALYSIS AND RESULTS

In order to investigate the perceived value of mentoring, an anonymous survey was conducted during fall of 2004. The survey contained 26 'statements of belief' about the values of mentoring. The list was compiled based on conjectures and assertions of outcomes that appeared in the literature and through discussion with a university mentoring advisory board. Subjects were asked on a five point scale their agreement with the statement from strongly disagree (1) to strongly agree (5). Table 1 contains the 18 statements that were used in the final analysis..

The sample was obtained from one primary source, a major annual professional workshop (91 respondents) and was augmented with some responses from adult professionals attending professional training (22) and MBA classes (7). The survey contained demographic and professional information and a series of questions regarding the value of mentoring.

One hundred and twenty (120) completed surveys were returned. The sample was 60% male, had an average age of 43.9 years old with 21.5 years in paid employment. The sample represented a large number of industries and occupations, with the highest percentage coming from education (11.7%) and sales (10.8%). 50.4% of the respondents had a mentor at work. Of these, 44.4 chose the mentor themselves and the mentoring program was voluntary for 68.3%.

Table 1: Mentoring Factors
Success
• I think mentors are a positive influence on an individual's ability to succeed in business.
• Mentors are vital and necessary to achieve long term goals and objectives in professional development.
• I think mentors provide better stability in my field/industry.
• I think mentors provide an opportunity to ensure strong career satisfaction.
Awareness
• Mentoring provides protégés with an awareness of their prospective tasks and areas of responsibility.
• Mentoring provides protégés with an awareness of career
• Mentoring provides protégés with an awareness of their prospective options and goals.
Advancement
• Mentoring allows for a better transition into the workforce.
• Mentoring is a critical step in the transition of protégés from entry level to middle management.
• Mentoring is a critical step in the transition of protégés from middle management to upper level management.
• Mentoring enhances personal influences such as networking, guidance, interests, and self
• Mentoring enhances situational influences such as organizations, groups, professional associations and social networks.
Attitudes
• Without a mentor, potential protégés are more likely to lose interest in work.
• Without a mentor, potential protégés are more likely to develop low self
• Without a mentor potential protégés are more likely to lack a sense of hopefulness regarding their future opportunities.
Behavior
• Without a mentor, potential protégés are more likely to exhibit higher degrees of absenteeism.
• Without a mentor, potential protégés are more likely to more susceptible to poor performance.
• Without a mentor, potential protégés are more likely to engage in negative behavior (e.g., alcohol & drug use, etc)

A factor analysis was conducted on the questions dealing with the effects of mentoring (principal components extraction, vari-max rotation). The analysis resulted in 5 orthogonal factors that are presented in table 1. The alpha reliabilities for the factors were all acceptable (Cronbach,

1951) and ranged from .79 for 'Success' to .90 for 'Attitudes. They can be found on table 2, which also shows the correlations between the factors, age and years in paid employment.

Table 2: Correlation Table

#	Variable	Mean	S.D.	1	2	3	4	5	6	7
1	Years in paid employment	21.48	11.36							
2	Age	43.86	11.88	0.88**						
3	Success	4.12	0.68	0.06	0.02	(0.79)				
4	Career Awareness	4.04	0.60	-0.13	-0.13	0.47**	(0.82)			
5	Advancement	3.92	0.64	-0.03	-0.06	0.59**	0.64**	(0.82)		
6	Attitudes	2.70	1.00	0.09	0.06	0.34**	0.26*	0.38**	(0.90)	
7	Behavior	2.43	0.92	0.13	0.12	0.32**	0.26*	0.34**	0.67**	(0.86)

** p < .001, *, p< .05, Cronbach's alpha reliabilities are in parentheses on the diagonal

Table 3 is a summary of mean tests conducted between the five factors and mentoring status, voluntary vs. mandatory mentoring, level of education and gender. The mean test shows that those respondents that had a mentor had a greater agreement with the success factor. Those respondents that chose their mentor them self had a greater agreement with the attitude factor. Respondents for whom mentoring was voluntary showed higher agreement with every factor on mentoring, except for value/prescription. There were no differences in agreement with the factors associated with level of education. Female respondents showed lower agreement with every factor on mentoring, except for value/prescription.

Paired sample T-tests between all pairs of the six factors showed that there is a significant difference in the mean responses between all of the factors except for the top two - Success and Career Awareness. The order by degree of agreement: Success (mean of 4.12 with 5=strongly agree), Career Awareness (4.04), Advancement (3.92), Attitudes (2.70) and Behavior (2.43). The respondents agreed with the first three factors (mean >3) and disagreed slightly with the last two factors (mean<3).

DISCUSSION

The five-factor model is in line with the existing research. The use and value of perceptual measures of outcomes is established in mentoring research (Waters, McCabe, Kiellerup & Kiellerup, 2002) and some of the individual factors, such as career success, have already been examined (Joiner, Bartram & Garreffa, 2004). The first three factors - 'Success', 'Awareness' and 'Advancement' were all considered positive outcomes of mentoring relationships, and the factor

analysis indicates that they are different factors. The factors were significantly correlated, but had significantly different means. This indicates that 'Success' is and 'Advancement', although related, are not the same and because 'Success' is higher it is reasonable to posit that 'Advancement' is not necessary for success.

Table 3: Mean Test (ANOVA)

	%	Success	Awareness	Advancement	Attitudes	Behavior
Had a mentor	50.4	4.22*	4.07	3.97	2.75	2.46
Did not have a mentor	49.6	4.00*	4.01	3.85	2.68	2.41
Mentor chosen by self	44.4	4.10	4.03	4.00	2.97*	2.61
Mentor assigned by organization	55.6	4.20	4.04	3.80	2.50*	2.21
Voluntary	68.3	4.38***	4.22**	4.18***	2.85*	2.58*
Mandatory	31.7	3.78***	3.76**	3.48***	2.26*	1.95*
High School	7.8	3.94	3.59	3.84	2.70	2.37
Associates degree or some college	13.9	4.20	4.09	4.10	2.65	2.48
Bachelors degree	35.7	4.14	4.04	3.91	2.85	2.46
Some graduate study	11.3	4.04	4.15	3.77	2.46	2.41
Masters degree	29.6	4.10	4.11	3.95	2.57	2.30
Doctorate	1.7	4.50	4.00	3.60	2.67	3.33
Female	39.1	4.00*	3.90*	3.78*	2.51*	2.10**
Male	60.9	4.22*	4.15*	4.03*	2.84*	2.64**

*** p < .001, ** p< .01, * p<.01

Each of the five factors seems to be plausible results of the career and psychosocial functions of mentoring. It is tempting to assume that 'Success', 'Awareness' and 'Advancement' correspond to the career functions of mentoring, however the mechanisms are not indicated in the questions. The psychosocial outcomes of mentoring also contribute to career success and advancement. Only 'Awareness' seems outside of the psychosocial realm, and that might also be an unwarranted assumption. The idea that none of the five categories of outcomes appears to be the result of just one of the two functions is in line with recent research that is taking a more 'holistic' approach to mentoring, such as that extending the concept beyond rigidly defined dyadic relationships (Higgins & Kram, 2001) and findings that the type of support given is not clearly related to the outcomes of mentoring (Payne & Huffman, 2005).

The lack of agreement with the last two factors, 'Attitudes' and 'Behavior', is interesting. It might be that the way the questions are worded prompted a negative response, or perhaps the specific attitude and behavior components are outside of the expected sphere of influence of the

mentor. Recent research has addressed potential negative effects of mentoring relationships (Eby & Allen, 2002), but negative effects is not what is indicated by the disagreement with the last two factors. They are potential positive outcomes of mentoring relationships. None of the five factors address negative outcomes, and it seems apparent that disagreement does not mean that mentoring had the opposite effect. If we adopted the interpretation that disagreement meant the opposite, we would conclude that our sample thought that mentoring leads to dissatisfaction, increased turnover, substance abuse and other dysfunctional outcomes.

Our study shows differences between the perceptions of those involved in mandatory vs. voluntary programs, findings that fit into streams of research investigating formal vs. informal mentoring programs (Raabe & Beehr, 2003; Waters, McCabe, Kiellerup & Kiellerup, 2002). The respondents who were involved in a voluntary mentoring program thought that mentoring programs were of a higher value than those involved in mandatory programs. The score was significantly higher in all five factors. Our study did not address the specific mentoring experiences of the individual subjects, but rather asked for opinions of mentoring in general. However, in studies where formal mentor relationships were compared with informal relationships, the informal relationships were more related to organizationally relevant outcomes (Raabe & Beehr, 2003). Although a causal relationship cannot be shown in this study, it is reasonable to speculate that voluntary programs require a 'buy-in' therefore we would expect those who value mentoring to be involved. Practitioners should reconsider whether making mentoring mandatory is necessary or what kind of training or program can be initiated to gain the 'buy-in' evident in voluntary programs. This 'buy-in' perspective is consistent with the that the protégé must show respect and desire for the relationship (Kram, 1983).

Differences in age, number of years in the workforce, education, whether someone had a mentor and if so whether the mentor was assigned to or chosen by the protégé did not have a significant effect on perceptions of the value of mentoring. The minor exception was that individuals who chose their own mentors perceived mentors to have a greater impact on 'Attitudes'. Gender based differences in perception were revealed for each of the five factors. Men perceived the value of mentoring to be higher than women did on every factor. This was surprising because it was anticipated that mentoring might be considered a way to ameliorate gender biases in the workplace. The explanation for this strong finding is not apparent, perhaps men are more likely to be socialized in team sports and situations with active coaching and therefore are more likely to gain an appreciation for similar relationships.

Employers can use the measurement tool to find out their workforce's perceptions regarding mentoring and use this knowledge to design the organization's mentoring program, as well as to target training and information sessions. Researchers can use the measurement tool to explore relationships between individual and organizational characteristics and perceptions regarding mentoring.

CONCLUSIONS

This research contributes to the field in three ways. First, the results of the factor analysis provide a typology of perceived outcomes associated with mentoring relationships. Second, the specific relationships between the five factors and other variables give some insight into what influences perceptions about mentoring. The third contribution is the measurement tool for the perceived outcomes.

Research into the relationships between demographic and career characteristics and the factors could be done with more detailed questions regarding occupation, education and so on using larger or more targeted samples. The establishment of specific relationships can be of value to practitioners wishing to design mentoring programs and mentor training.

Further research designed to develop the factors themselves should investigate 'Attitudes' and Behavior', the two factors that respondents disagreed with. The statements that were associated with these factors were different than those for the other three in as they were stated in the negative. Rewording the statements to be more consistent with the other statements might give a different result. The factors can also be augmented with measures of negative outcomes of mentoring (Eby & Allen, 2002; Scandura, 1998) to create a more complete measurement tool.

Researcher can theoretically develop the relationships between the five outcome factors, the two function categories and other organizationally relevant characteristics. Empirical studies designed to test or reveal relationships can be augmented with objective outcome measures to get a better overall picture of the dynamics of mentoring.

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SPIRIT AT WORK: SPIRITUAL TYPOLOGIES AS THEORY BUILDERS

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ABSTRACT

This article is an examination of the concept of spirituality with a focus on the workplace. It examines how the concept has been often confused and intertwined with specific religious ideas over the years. It also looks at the current, newfound emphasis on spirit in the work setting. This article offers a framework for spiritual typologies. Finally, the paper provides a two-fold definition of spirituality, which will assist researchers in a variety of disciplines to further the inquiry into the spiritual dimension of work.

INTRODUCTION

The objectives of this paper are to define types of spirituality, describe the dimensions of each type, and to suggest which types of spirituality are acceptable regarding the workplace. Doty and Glick (1994) cautioned against using typologies as merely classification systems. Therefore, we attempt to firmly ground spiritual typologies in theory. Having theory based typologies will enable researchers to develop research designs that will measure distinct constructs. This paper begins with a literature review on spirituality, in its relationship with religion, and then presents three schools of thought about the construct, Religious, New Age, and Humanistic. The paper further examines a secular humanistic approach to spirituality and how such a relationship would be acceptable in advancing the body of knowledge about spirit in the workplace. Finally, a definition of spirituality that can be used in scholarly research is proposed and a typology is offered.

SPIRITUALITY AND RELIGION

One often hears people assert, "I'm not a religious person, but I am very spiritual." This may mean a greater awareness that there are forces at work that are beyond a person's experience or that there is a need to find a personal connection outside of organized religion ENRfu(Spohn, 1997). In general, people see spirituality as either a personal affirmation of the divine with a connectedness to spiritual/humanistic values or an affiliation with and allegiance to an organized religion ENRfu(Kelly, 1995). In many cultures, spirituality and religion are considered one and the same.

Traditionally, a spiritual person is a religious person, but this view disregards the basic humanness of spirituality ENRfu(Elkins, Hedstrom, Hughes, Leaf, & Saunders, 1988).

Spirituality lives outside of any exclusive domain of any specific religious orientation ENRfu(Elkins, 1998; ENRfuJung, 1932; Maslow, 1998; ENRfuPaloutzian, 1997). Literature makes a distinction between spirituality and religion ENRfu(Bhindi & Duignan, 1997; ENRfuConger, 1994; ENRfuJagers & Smith, 1996; ENRfuKing & Nicol, 1999; ENRfuLee & Zemke, 1993; ENRfu Frankl, 1975). Even some writers and thinkers that do not separate religion and spirituality define religion in two states - the personal and the public. Some examples are:

Fromm's (1967) humanistic and authoritative religions;
ENRfuAllport & Ross' (1967) intrinsic and extrinsic religions,
Maslow's (1970) "big R" and "little r" religions,
Roof 's ENRfu(1979) meaning and belonging dimensions of religion.

Pargament (1997) defines religion as a " . . . process, a search for significance in ways related to the sacred." (:32). It is interesting to note that Pargament (1997) makes no mention of doctrines, rituals, beliefs that are associated with organized religion. The internalization of religion concerns itself with beliefs, feelings, and experiences, while the external dimensions concern themselves with ritual participation, communalism, and social involvement (Roof, 1979).

Spirituality is not religion. Rather, it is a part of being human. Religions are man-made and are very important to a person feeling comfortable in becoming more spiritual, but they are not a prerequisite for spirituality. Religion is a man-made concept with all the idiosyncrasies, fallacies, and ego's that goes with things man-made. Spirituality, however, is a basic part of being human. Spirituality transcends religion (Banner, 1995).

Recognizing that religion has a spiritual aspect, but that religion is primarily a "personal set or institutionalized system of religious beliefs, attitudes, and practices" ENRfu(Mish, 2003) through which people search to reach an ultimate reality or deity, we can differentiate between religion and spirituality for study. Table 1 summarizes various schools of thought.

SPIRITUALITY

The discipline of spirituality is relatively young and still in its infancy. Spirituality means different things to different people and there is no universally acceptable meaning associated to it. People often employ a spirituality term depending on the context and purpose. Spirituality can be described in religious, secular, or metaphysical contexts. In religious context, one may attempt to describe a connection with God through a set of rules, dogmas, and strict adherence to tenants of some central organization. In a secular framework, one may search for a meaning of experiences (or work) outside of a religious view (Paloutzian, 1997) or to find fulfillment in lifeENRfu (Frankl,

1975; King & Nicol, 1999). In metaphysical terms, one could refer to spirituality as a belief in a force or thing greater than oneself (Witmer, 1989). In sum, in the long view of history, the concept of spirituality can be found in all cultures and at any given moment in time ENRfu(Elkins, 1998; Jagers & Smith, 1996; Fromm, 1967).

To be certain, today, the very nature of spirituality is as complex as ever. New Age practices, naturalist spirituality, animism, feminist spirituality, and Twelve Step programs have millions of devoted followers (Spohn, 1997). Consider that in the last realm of spirituality, we now not only have Alcoholics Anonymous, but all forms of addictions, ranging from gambling to food addicts. Additionally, there are a plethora of televangelists, ranging from traditionalists like Billy Graham and Oral Roberts to the new, emerging Dallas-based televangelist/best-selling author/rhythm and blues artist T.D. Jakes. There are more spiritual guides (Wayne Dyer), channelers (Ramtha), and self-professed motivation gurus (i.e. Tony Robbins and Steven Covey) emerging every day. In Asian subcontinent several spiritual gurus emerged. For example, Adi Sankaracharya, Ramanujacharya, and Madhwacharya emerged in India as spiritual gurus of three different types of spiritualism. A disciple of Rama Krishna Paramhamsa, Swami Vivekananda, visited Chicago and gave spiritual discourse in early part of this century. These spiritual gurus talk of spiritual divergence. This spiritual divergence makes it more difficult than ever to speak of the spirituality dimension as a unified whole construct.

Thus, to differentiate the types of spirituality, we can take all forms of spirituality and place them in three categories: (1) Religious or Traditional, (2) New Age or Popular, and (3) Humanistic or Psychological (Twigg, Wyld, & Brown, 2001). The ultimate goal of this effort will be to work with this three-fold typology of spirituality to refine the concept for practical use in today's workplace through managerial research. This paper extends the concepts discussed in previous research concerning spiritual typologies (Gibbons, 2000; Twigg, Wyld, & Brown, 2001).

DIMENSIONS OF SPIRITUALITY AND TYPOLOGIES

Spirituality consists of two dimensions, one transcendent of the physical world and one consisting of connectedness to the physical world. Both are considered spiritual, in that, in both cases, the experience goes beyond that which is tangible. This 2-dimensional distinction on spirituality has been made in various ways in the literature. While there are many religions with varying methods to get in touch with another dimension of life, spirituality is the realization that there is both a transcendent dimension to life and a connectedness to oneself, as well as others ENRfu(Elkins et al., 1988). Transcendence is an awareness of something beyond the world, as we know it. Connectedness is a sense of affiliation with other worldly things. In the context of the workplace, the first dimension of spirituality has to do with vision, while the second has to do with working with others.

Table 1: Different Schools of Thought on Religion and Spirituality

School of thought	Scholar	Comments
Religion Equals Spirituality	Allport, 1968 Beazley, 1997 James, 1902/1961 Schneiders, 1986	*Traditional religious spiritualities* are, in this sense, considered those that follow a scripted ritual, doctrine, or dogma, determined by clergy, denominational administrators, and theologians and the formal institutions of which they a part. This follows the definition of religious tradition defined by Libby (1994) as " an official, formal tradition with a systematic structure of beliefs and practices nurtured by an elite corps of religious professionals" (p.21).Some traditional religious definitions are presented below.
Religion Differs from Spirituality	Banner, 1995 Bhindi & Duignan, 1997 Conger, 1994 Dewey, 1934 Elkins, et al., 1988 Ellen, 1993 Frankl, 1975 Gibbons, 2000 Jagers & Smith, 1996 Jung, 1932 Kelly, 1995 King, 1989 King & Nicol, 1999 Lee & Zemke, 1993 Leigh, 1997 Maslow, 1970 Paloutzian, 1997	*Christian spirituality* is the lived experience of Christian belief in both its general and more specialized forms ENRfu(Spohn, 1997: 111).... It is possible to distinguish spirituality from doctrine in that it concentrates not on faith itself, but on the reaction, that faith arouses in *religious* consciousness and practice. It can likewise be distinguished from *Christian* ethics in that it treats not all human actions in their relation to God, but those acts in which the relation to God is immediate and explicit. (McGinn, Meyendorff, and Leclercq, 1985: xv-xvi). A *Christian* view of the consequences of spirituality is contained in the *Bible* as the fruits of the Spirit (Galatians 5:22-23): love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and temperance (Ellison, 1983). *"Christian* spirituality is the lived experience of *Christian* belief in both its general and more specialized forms" (Spohn, 1997:111).
Religious or Traditional Spirituality	James, 1902/1961 Allport, 1968 Schneiders, 1986 Beazley, 1997 Ellison, 1983 Morgan, 1999	"Spirituality is a *religious* self-transcendence that provides that provides integrity and meaning to life by situating the person within the horizon of ultimacy" (Schneiders, 1986:253). "The affirmation of life in a relationship with *God*, self, community, and environment that nurtures and celebrates wholeness." (Ellison, 1983:331). italics added for emphasis
New Age or Popular Spirituality	Nature: R.W. Emerson, Thoreau, 1961; Watts, 1972. Feminist: Ellen, 1993; King, 1989 12 Step: Kelly, 1995	
Humanistic or Psychological Spirituality	Jung, 1932 Dewey, 1934 Maslow, 1970 Elkins, et al., 1988 Conger, 1994 Banner, 1995 Guare, 1995 Kelly, 1995 Bhindi & Duignan, 1997 Paloutzian, 1997 Lee & Zemke, 1993 King & Nicol, 1999 Leigh, 1997 Gibbons, 2000	

This two-dimensional categorization of spirituality has also been expressed in terms of vertical and horizontal (Moberg, 1984). Awareness of a transcendent force is classified as vertical, (e.g. looking towards the heavens) and connectedness is a dimension in the horizontal (e.g. feeling in tune to that which is physically close) ENRfu(King & Nicol, 1999). According to ENRfuElkins (1998), spirituality can be described as a multidimensional construct, consisting of many components, such as, Transcendence, Meaning and Purpose in life, Idealism, Connectedness, and Altruism ENRfu(Elkins, 1998).

Transcendence

The spiritual person believes that there is a transcendent aspect to life ENRfu(Elkins et al., 1988). This belief is beyond religious definitions, but is widely used in Western religions as beliefs in a Supreme Being. Eastern religions retain the sense of transcendence by relating to an unseen world. It is in this "other world" that human beings gain great value in being in harmony with and adjusting to this 'other worldly' view as the purpose of life. Thus, the greater an individual believes that life has a meaning and purpose, the greater the belief in a transcendent aspect of life ENRfu(Guare, 1995).

A spiritual person knows that life involves more than just every day existence. They have experiential knowledge that there is a meaning to life, even though they may not know specifically what the specific meaning is. Life having a meaning also implies that there is a purpose to life. A spiritual person knows that there is a purpose to their lives, even if they realize that they are not necessarily to know what purpose. The greater an individual believes that life has a meaning and purpose, the greater their belief in a transcendent aspect of life. There is a human need for transcendence, a sense that humans feel when they commit themselves to a purpose, which involves something larger than us. This transcendence dimension includes the meaning of life, the sacredness of life, a collective consciousness, and idealism ENRfu(Elkins et al., 1988).

A spiritual person believes in the sanctity of life. All life has deeply embedded within it sacredness. Life is not divided into sacred and secular. Rather, all experiences have an element of holiness. This sacredness often manifests itself with a sense of awe or wonder in areas not normally considered religious or spiritual ENRfu(Elkins et al., 1988). Rita Guare (1995) epitomized this concept by relating an anecdote about a high school geometry teacher, about whom she remarked about his "sense of sacramentality towards geometry" (p. 190).

A spiritual person is idealistic, in that they can see what could be, not just what is. This idealism is more than Maslow's (1998) conception of self-actualization. The idealistic spiritual person recognizes and cherishes the potential of others. The greater an individual's idealism, the greater will be the belief in a transcendent aspect of life. A spiritual person has a commitment to a vision that things can always be better. They do not dwell upon failures, but rather rejoice in

experiences. This idealism is demonstrated in a capacity to accept people, places, and things exactly as they are - and also for what they can become.

Connectedness

Spirit has other meanings in our language, such as a sense of connection to the universe, affiliation with a group, common purpose to complete a task, or even to a religious concept. Spirituality is also viewed as the invisible essence that animates any form, the energy of the universal design and control as it comes to focus in any living form ENRfu(Banner, 1995).

Spirituality is recognition within ourselves (internal) and our experiences (external) of a depth beyond the surface. This connectedness is to larger meanings, larger energy fields, and larger networks of relationships ENRfu(Guare, 1995). The connectedness dimension has a more physical aspect than the transcendent.

A common theme that evolves is one of a sense of being a part of and being connected to something larger than oneself. It can manifest itself in meaningful work that contributes to the larger whole, to a connection to a group or organization, and to our connection to that larger whole through spirit ENRfu(Banner, 1995). Many people have the view that they are separate from the world around them and that they can manipulate the world to their desires. In today's environment, however, this self-centered behavior may have run its course ENRfu(Banner, 1995; ENRfuCovey, Roger, & Merrill, 1994; ENRfuSenge, 1990). Individuals and organizations, committed to a vision beyond their self-interest, find that they have energy not available when pursuing narrower goals ENRfu(Senge, 1990). People sharing a common vision will share information about the best, quickest, and easiest way to meet organizational goals.

Believing in a greater power and having a sense of humility in the presence of something that is bigger and unknown is not enough for human beings to have a spiritual nature. "No man is an island" is more a statement of the human need to connect not only with other people, but also with other earthly entities. Thus, the dimension of connectedness includes having a sense of material values, altruism, and social justice ENRfu(Elkins et al., 1988).

A spiritual person has a keen sense of material value. While having a sense of material values, they do not expect material things to gain them true satisfaction. They understand that physical things cannot fully satisfy a human being. Emotional and spiritual needs must also be met. Another aspect of this is the realization that material things are not necessarily earned; rather they are bestowed upon a person by some higher power. The material thing is not theirs to have, but theirs to use wisely in the aid of other human beings ENRfu(Elkins et al., 1988).

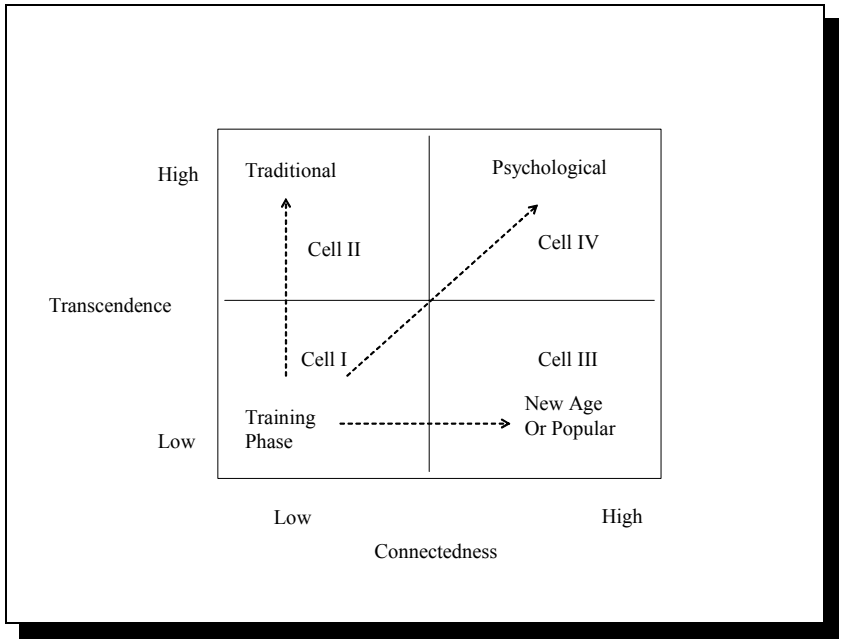
A spiritual person is one with a strong sense of social justice and a connection with the pain and suffering of other living things. Each human has a commitment to others. They live in the spirit of altruism. Helping others in need is a true calling ENRfu(Elkins et al., 1988). The spiritual person

can thus rejoice in life and other living things because they are conscious of the hardships and tribulations of this life ENRfu(Elkins et al., 1988).

TYPOLOGY

Typologies of spirituality can be presented as a two by two matrix as seen in Figure 1. When there is little feeling of a sense of connectedness to worldly things coupled with a low sense of some transcendent entity only the inborn sense of spirituality is evident. This phase is called a training phase. A high sense of a transcendent and little awareness of connectedness is classified as the religious/traditional phase. Low transcendence and high connectedness is classified as new age/popular and high transcendence and high connectedness is classified as humanistic/psychological. These phases are further explained below.

Figure 1: Typologies of Spirituality



Cell I: Training Phase

This cell, called training phase, is characterized by low connectedness and low transcendence. This phase is represented by young children or people with little spiritual awareness and little religious convictions. Many mid-life epiphanies start from this phase. Adults that have become more aware of the delicate balance of nature and might be faced with their own mortality may come to feel a void in their life. They can be attracted back to their religious upbringing and

seek to rejoin their early childhood religious roots. They can be susceptible to whatever seems to be the predominant new wave of the times.

During the training phase an individual gets some ideas of both connectedness and transcendence. But the maturity level of individual is not enough to digest either connectedness or transcendence in their entirety. Some individuals get confused and prefer to stay in this stage and never attempt to advance ahead into other stages (cells II, III, or IV). Often these people are caught up in day-to-day material life such that little time is left for the realization of either inner self or outer world. For these individuals life is hijacked by non-essentials.

Cell II: Religious or Traditional Spirituality

This cell is characterized by high transcendence and low connectedness. After undergoing the training phase, some individual prefer to advance to transcendence stage. Early definitions of religion dealt with the nature of man and humanity's relationship to some transcendent plane. Humankind's attempts to give form and substance to their basic sense of a transcendent force have spawned various methods in which to reach this higher plane. Defining the concept of spirituality has overtones of religion in many people's minds ENRfu(Jagers & Smith, 1996; Kelly, 1995; Schneiders, 1986; Spohn, 1997). Religion has been alternately defined as: a belief and attitude ENRfu(James, 1902); a search for meaning in life ENRfu(Frankl, 1975; King & Nicol, 1999); or a desire to be more in contact with a transcendent entity ENRfu(Allport, 1968). These definitions of religion make it clear that religion is not about specific rituals, doctrines, dogmas, etc. that are associated with religion today. Spirituality as a construct separate and distinct from these traditional definitions of religion, began to surface in the scholarly psychological literature with works such as Jung (1932) and Maslow (1970).

Defining spirituality in a religious context can present a certain arrogance, often in a deliberate attempt to inject a religious spin to spirituality. Some writers would place spirituality in the domain of a certain worldview at the expense of other worldviews. Even acknowledging that spirituality is a human attribute by stating that "All human existence has a spiritual aspect . . ." one text goes on to infer that spirituality is definitely a Roman Catholic notion ENRfu(Jones, Wainwright, & Yarnold, 1986: p. xxvi). In that statement, conceiving of a specific notion of religious-based spirituality, the writer acknowledges that spirituality is strictly a Roman Catholic invention, much to the chagrin of other Christian "sects," but also to the exclusion of all other religions, including: Eastern faiths, Islam, Judaism, and Indigenous religions.

Allport (1968) believed that people need to share their experiences, and they do this through sharing rituals and doctrines. Thus, measuring a person's active involvement with institutionalized religious doctrines would be an appropriate measure of a person's spirituality. The translation of the underlying construct of a search for connectedness to a transcendent plane to traditional institutional practices has had the consequence of confusing the measurement of spirituality. There are many

means, devices, rituals, and dogmas that are part of different religions, but they can be viewed as symbols of the underlying theory of spirituality. Yet, by placing a specific religion in front of the word spirituality, we can get many instances of trying to measure the same thing.

Cell III: New Age or Popular Spirituality

Cell III represents low transcendence and high connectedness. From the training phase, some individuals prefer to advance to high connectedness. The individuals subscribe to the philosophy that connectedness of self to the outer world is more important that the transcendence. This is called New Age or Popular Spirituality. This is both comprehensive as well as difficult to scientific study. Comprehensive because New Age spirituality is a mix of spiritual, social, and political forces ENRfu(Kelly, 1995); difficult to study because it refers to a holistic belief, that everything is a connected process, wherein humanity is one with the universe ENRfu(Kelly, 1995). Because of inherent difficulty, many academics may be hesitant to study spirituality, due to what may be loosely called "New Age" thoughts. New age advocates seem to include and accept any and all feelings and sentiments at their face values. Past-life and out-of-body experiences, speaking in foreign tongues, and reincarnation are just some of the examples of the accepted new age thought ENRfu(Mitroff & Denton, 1999). Popular spirituality derives its meaning from the fact that it usually is based in the theories of ordinary people, not theologians, and that popular spirituality has little reasoned doctrine or structures. Popular spirituality is based in feeling and sentiments usually from a few self appointed charismatic gurus. Popular spirituality is also not associated with any mainstream religions, but may take some doctrines and practices from mainstream religions ENRfu(Libby, 1994).

The genesis of new age spirituality lies in the history of humankind. However, trends emanating from the 1960's fostered many of these holistic new age spiritualities, such as feminist spirituality ENRfu(Ellen, 1993; King & Nicol, 1999), naturalist spirituality ENRfu(Emerson, 1982; Thoreau, 1961; Watts, 1972), and the study of the occult. Feminist spirituality is a source of divergence from religious spirituality definitions, where women have found that the traditional religious definition is perceived as being too exclusionary, restrictive, oppressive, and patriarchal in nature ENRfu(Ellen, 1993; King, 1989). Feminist spirituality is sensed as transformational growth in human development, a holistic, organic, and dynamic quest to seek fulfillment and liberation ENRfu(King, 1989). An extension of the occult, as quoted in Kelly (1995), is the nature movement espoused by Emerson ENRfu(Emerson, 1982). Nature is seen as the sacred place where the individual can perceive the presence of the divine ENRfu(Emerson, 1982; Thoreau, 1961; Watts, 1972). Henry David Thoreau brought this movement into America's view with his book Walden Pond ENRfu(Thoreau, 1961). There is a mystical component to some of the new age spiritualities that is different from, but connected to a more eastern philosophy of religion than western ENRfu(Watts, 1972). This mysticism is more on the nature of letting go of control and letting one

become more in tune with metaphysical nature ENRfu(Fromm, 1967). Twelve step programs make use of the "Let go, Let God" nature described by Fromm (1967) and ENRfuKelly (1995).

A variety of these spiritualities, ranging from New Age practices to feminist political writings and Twelve Step programs, are in evidence today ENRfu(Spohn, 1997). Beazley (1997) has described these popular spiritualities as "bromidic." Popular spiritualities may be considered placebo's that offer a false sense of security by some ENRfu(Beazley, 1997). However, it is not the intention here to make judgments about the relative merits of these popular or new age spiritualities.

Cell IV: Humanistic or Psychological Spirituality

This phase represents both higher connectedness as well as high transcendence. Some individuals prefer to move to this phase from the training phase because they understand the importance of both connectedness as well as transcendence. The early scholars on religion tend to focus on this plane. For example, the early writers on religion did not differentiate a separate meaning between religion and spirituality, but they clearly did not intend to support the definition of religion that has evolved ENRfu(Allport, 1968; ENRfuJames, 1902; ENRfuJung, 1932; ENRfuWatts, 1972). These early writers make it clear that they refer to the personal "religious" experience, distinctly separate from churches and theologies. As such, religion is seen as a belief and attitude in an unseen spiritual order and a search for "oneness" with this unseen reality ENRfu(James, 1902), a search for affiliation with all of reality ENRfu(Allport, 1968), and obviously not affiliated with organized religious life ENRfu(Jung, 1932).

The humanist psychological writers make it obvious that the term "religion" must be expanded beyond a God that controls the universe ENRfu(Fromm, 1967). Religion must thus be differentiated between a search for meaning to reality; and a formalized system of doctrine, dogma, and rituals ENRfu(Fromm, 1967). Allport (1968) operationalized intrinsic and extrinsic religious orientation based on a human beings need to socialize. Therefore, according to Allport, a person's spirituality can be measured by a person's need to affiliate with others (connectedness). Intrinsic religious orientation is based on a person's need to socialize with others that look inward to their justification to be closer to the entity that they call God (transcendence). External religious orientation is divided into a personal aspect – association with others to share a personal relationship with the entity that they call God, and a social aspect – association with a community of others for the sake of social gathering. A humanistic viewpoint of spirituality sees more of a relationship between spirituality and intrinsic religious orientation than between spirituality and an extrinsic religious orientation.

Spirituality is more basic than, prior to, and different from religion ENRfu(Dewey, 1934; Elkins, et al., 1988; ENRfuHaase, Britt, Coward, Kline, & Penn, 1992; ENRfuMaslow, 1970). Spiritual values are native to being human and do not need a supernatural component to make them real ENRfu(Maslow, 1970; ENRfuColes, 1990; & Moberg, 1984). There is a psychological reality

of spirituality that is constructed by the human mind and heart (Kelly, 1995). Carl Jung (1932) described religion as that which connects people to their ego and psychic processes. As such, it is a reflection on the symbols and myths, which express ingrained archetypes. These archetypes are such a part of people that they determine a mindset that will reproduce the same ideas over and over again. A phenomenological viewpoint sees religion as humankind's search for the meaning of life, rather than a search for oneself, as it is an essential characteristic of humankind to have a spiritual consciousness separate from an instinctive consciousness ENRfu(Frankl, 1975). Thus, religion does not imply an affiliation with organized religion ENRfu(Jung, 1932).

The psychological aspect of spirituality can be reflected in a more scientific or secular manner ENRfu(Kelly, 1995) than religious or new age spirituality. It must be recognized though that purely empirical work is not necessarily true science. Science does not, and cannot, operate in a vacuum. Science must address values and goals, along with the sacred, mystical, ambiguous, unconsciousness, personal, and subjective, in order to advance knowledge ENRfu(Maslow, 1970). People can operate on a plane that is above the pettiness and self-involved actions that are seen in everyday life. One must believe that humankind is capable of being flexible, creative, and autonomous. One must have a strong sense of self-efficacy and be willing to see beyond dichotomies. One must have broad interests, with no shame or regret. Finally, one must have a child-like acceptance of the world and themselves, understand human nature as it is, and have the greatest love for humanity that transcends their personal ego and strives to merge with others, beyond self-interest. The characteristics previously mentioned could be measured and studied in an empirical manner, which is beyond the irrational, albeit real, matters of faith alone ENRfu(Maslow, 1970).

Cell IV makes it clear that spirituality is different from religion. Spirituality can be distinguished from religion in that religion concentrates not on faith itself, but on the reaction that faith arouses in religious consciousness and practice. A definition of spirituality should reflect differences from religion ENRfu(Paloutzian, 1997). It is not the intent here to invalidate religion; rather it is recognized that religion has been ". . . the mother of spiritual giants, an incubator, and a reservoir of the most vital spiritual values. " ENRfu(Elkins et al., 1988, p. 16). Table 3 summarizes some of the most notable writers on the subject areas of spirituality.

A HUMANISTIC DEFINITION OF SPIRITUALITY

Spirituality lacks a rigorous, scientifically developed and tested construct. Since spirituality seems to contain many sub-constructs ENRfu(Elkins et al., 1988), a sectional approach is used here. A definition of spirituality using the two hypothesized dimensions of spirituality, transcendence and connectedness, is presented here. Spirituality is defined as:

> *The degree of awareness of a higher power or life philosophy manifesting itself in an awareness of a transcendent dimension to life and an awareness of a connectedness concerning self, others, and the external environment.*

This definition allows for the inclusion of many conceptions of spirituality. The belief in supernatural ghosts and goblins can be included, as well as the belief in the Blessed Virgin Mary, the power of the collective conscious or even a totally secular image. It is strongly believed that this is a definition of spirituality that can be workable for management and organizational researchers to operationalize in the study of many aspects of organizational life including; leadership, motivation, communication, conflict, negotiations, diversity, organizational culture, organizational citizenship behavior, altruism, and ethical decision-making. In this way, the study of the true impact of spirituality at work can be empirically investigated, freed of the stigma of religion and religious-bias and refocused on the increasingly spiritual nature of today's workforce. It is hoped that this redefinition and clarification will assist management researchers in their own quest for the proper assessment of spirituality in the workplace.

SPIRIT AT WORK

There is a movement to make corporate America a friendlier, more creative environment by tapping into employees' spiritual sides. The trend toward corporate spirituality seems to be the outgrowth of spontaneous, personalized efforts by individual managers, departments, factories and companies, throughout the United States and Canada. While organized religion often looks outward, depending on rites and scripture, spirituality looks inward. Its goal is greater personal awareness of universal values, helping an individual live and work better and more joyfully ENRfu(Brandt, 1996). Spirituality at work has been defined as "the recognition that employees have an inner life that is nourished by meaningful work, which takes place in the context of community" ENRfu(Ashmos, Duchon, & Laine, 1999, p. 129). Gibbons (2000) further conceptualizes the definition of spirituality at work as "A journey toward integration of work and spirituality, for individuals and organizations, which provides direction, wholeness and connectedness at work" (p. 4).

Requiring employees to accept a particular religion at work is illegal, but managers must realize that people, including themselves, come to the workplace and marketplace with a set of beliefs, values, and behaviors, based on religious attitudes ENRfu(Brandt, 1996;ENRfu Leigh, 1997). Confounding spirituality with religion makes it much more difficult to use spiritual knowledge to better relationships in the workplace, bring more diversity into the workplace, and raise the standard of work. The difficulty arises, in large part, due to the rich, varied, diversified, and intense dimensions of religion.

In a rapidly changing world, many people feel that they are not in control of their lives ENRfu(King & Nicol, 1999), either at home or at work. Management at work has changed from a traditional plan, direct, organize, and control paradigm to one of facilitating, coaching, mentoring, and empowering people to do their own planning, organizing, and controlling. Organizations have embraced the concept of restructuring the firm to take advantage of this change in leadership, reengineering the organizational structure to make it flatter, more responsive to customer and

geographical changes. Team-based projects, rather than an individualistic-based division of labor, means giving up control by managers to their employees, who are being given more responsibilities through empowerment ENRfu(Kirkman & Rosen, 1999).

Empowerment means trust on the part of management and labor alike. For managers to gain trust, they must look out for the health and well being of employees in ways not emphasized before. Allowing employees to plan, direct, organize, and control the everyday actions leaves the manager to look at the horizon and attempt to facilitate, train, and enable the employees on a global, not individual level. The manager must be aware of impending changes in the workplace, in order to take advantage of changes in technological, political, and cultural arenas. Managers and employees must take on a spiritual outlook, one that is above petty self-centered interests and based more in whole-centered visionary, mission related interests, so that all can benefit from the synergy that comes from a well run team (Banner, 1995; Zaleznik, 1989). A leader of today must go beyond the roles of managers and try to touch the souls of others, which Bennis (1994) labeled as transformative power. In the end, the most important thing that a leader must do is to define a transformative vision ENRfu(De Pree, 1988). Maslow (1970) proposed a new style of enlightened management, intertwining supervision and leadership that proposed defining religion (spirituality) in terms of concern with the problems of humans, ethics, and with the future of humankind. In doing so, an enlightened manager brings with him or her a philosophy of spirituality to the workplace. The more a workplace becomes involved with issues of vision, ethics, values, and culture, the more spiritual it becomes (Maslow, 1998). In a spiritual workplace, there is less hierarchal relationships between management and labor. Workers are empowered and diversity is sought out in a spiritual workplace.

One can question the usefulness of spirituality typology in organizational settings. As leaders in organizations are interested in getting maximum output for the organization through organized and committed leadership, it is important for the managers to focus on the potential of every individual employee. Spirituality helps in understanding the inner life for employees that can be nourished by meaningful work and integrating the work with spirit. Taking the clue from typology, managers need to start with training phase where the connectedness and transcendence are low and gradually take them to psychological transmission phase where the connectedness and transcendence are high. In organizational settings, leaders encourage every employee to follow chosen spiritual path while honoring the path of others and provide practical wisdom and compassion to inspire them in every walk of life. This will in turn increase productivity as well as employee satisfaction in organizational settings.

Incorporating diversity into the workplace is difficult when there are so many different religious views and philosophies on how to live one's life. However, spirituality rises above religion. Spirituality is a basic human dimension that can be learned, understood, and incorporated into the workplace. Individuals and organizations committed to a vision beyond their self-interest find that they have energy not available when pursuing narrower goals ENRfu(Senge, 1990). The positive consequences of a spiritual workplace include a greater appreciation for diversity, a decrease in

conflict, and an increase in respect and reverence to others ENRfu(Leigh, 1997). Indeed, it has been suggested that spirituality may be the way to give meaning and purpose to people in the workplace, without having to deal with the diversity or legal issues that may arise with the use of religious rites and doctrines ENRfu(Conger, 1994).

CONCLUSIONS

After explaining different schools of thought on religion and spirituality, this paper provides a rationale for making distinction between spirituality and religion. We posit that spirituality is a separate and distinctive construct from Religion. We also provide a comprehensive definition of spirituality defining it in a totally non-religious way. Known as humanistic spirituality, the construct has a lot of common ground with other well-researched constructs such as, transformational leadership (Bass, 1985), organizational citizenship behaviors (Organ, 1988), and emotional intelligence (Goleman, 1995).

The typology of spirituality discussed in this paper provides a rationale for understanding the importance of spirituality in work and organizational settings. Though in business management, religion does not have a big role to play, spirituality has a major role. Using both transcendence and connectedness dimensions, the typology of spirituality helps managers understanding the stages through which employees go through in the process of development. This enables managers to see what employees could be rather than what they are. This spiritual idealism is enables managers to accept people, places, and things exactly as they are - and also for what they can become. Based on this typology, future research should address the development of unique measure of spirituality and see how this is linked to both individual and organizational performance.

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