SUPPORTING LITERATURE

Background literature review and theoretical reasoning

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INTRODUCTION

The purpose of this exploratory literature review is to identify theories and concepts, which influence value creation within organisational groups. The review aims to investigate human values and how they may influence the manifestation of organisational values. A better understanding of how values manifest over time will allow for the exploration of mechanisms that can be used to assess and embed values within a wider organisational group. The review supports the development of a framework, which business leaders can utilise to define, and help embed, core values into a wider organisational group.

The primary topics of investigation are human values and mechanisms to assess and embed values into a wider organisational group.

Identifying the Origins of Values

At the core of organisational sits an underlying set of values and beliefs (Cameron & Quinn, 2011). To truly understand organisational values in the context of this review it is important to examine literature pertaining to the influence of values on groups of people, the origins of these values and what goals and motivations are expressed by each of the core human values.

Human values have long been used to investigate the nature of people and their relationship to society (Hitlin, 2003). However, it is important in the first instance to distinguish the difference between values and traits to ensure the avenue of study has context. Values are by nature, what people consider important, whereas traits are an inherent indicator of what people are like (Roccas, Sagiv, Schwartz, & Knafo, 2002). Roccas et al. (2002); suggest that a person's traits influence behaviour, which individuals cannot control, whereas, a person's values influence behaviour, which individuals can control. Therefore, personality traits are not influenced by the effects of the surrounding environment (Dobewall, Aavik, Konstabel, Schwartz, & Realo, 2014). This is in contrast to values, which are developed through socialisation (Dobewall et al., 2014), this suggests values can be influenced by the surrounding environment. Therefore, in the context of this review values, not traits, are important, because the underlying values within an organisational group can influence a member's behaviour.

The concept of values has been discussed by many including (Inglehart, 1971; Rokeach, 1973). However, a well cited conceptual definition of values was presented by Schwartz (1992, p. 4), which can be summarised as:

> *"Values are concepts or beliefs that pertain to a desirable end state, which transcend specific situations guiding an individual's selection or evaluation of behaviour and events, the values and beliefs are ordered by their relative importance to the individual."*

Schwartz (1992); studied the writings of many theorists and researchers, which enabled him to conceptualise a definition of values, summarising it into the following list of six main features: (1) Values are beliefs that are tied inextricably to a person's emotion, (2) Values are a motivational construct and refer to the desirable goal's people strive for, (3) Values refer to desirable goals that motivate a person to action, (4) Values transcend specific actions and situations, they are people's abstract goals, (5) Values guide a person's actions and serve as standards or criteria to live by and, (6) Values are ordered by importance relative to one another. Schwartz (1992); originally argued the six features are common to all human held values and that values are trans-situational goals, which vary in importance and serve to guide the principles, which people live by.

However, Schwartz also suggests that what distinguishes one value from another is the type of goal that the value expresses (Schwartz, 2012). From six value definitions, Schwartz (1992) identified 10 basic value orientations that are defined by the underlying goal or motivation of each value. In essence, Schwartz argues that values are driven by an underlying goal, which leads to the favouring of one value over another. The dimensions, including the goal that the value expresses, are defined in, Table. 1 on the following page.

Table 1. **Schwartz 10 basic value-orientations and goal-expressions**

	Value	Goal-expression
10 Basic Values and Underlying Goal-orientations		
1	*Self-direction*	A person will seek to have independent thoughts and actions
2	*Stimulation*	A person will seek excitement, novelty and challenge
3	*Hedonism*	A person will seek pleasure or sensuous gratification for ones self
4	*Achievement*	A person will seek to demonstrate personal success through social standards
5	*Power*	A person will seek social status, prestige and dominance over others
6	*Security*	A person will seek safety, harmony and stability of relationships
7	*Conformity*	A person will seek to restrain their actions in order to avoid upset or harm to others and impulses likely to violate social norms
8	*Tradition*	A person will seek to respect and commit to the customs and beliefs that their culture or religious group provides
9	*Benevolence*	A person will seek to preserve and enhance the welfare of people they have regular close contact with
10	*Universalism*	A person will seek to understand, tolerate, appreciate, protect the welfare of all people and nature

(Schwartz, 1992)

Following on from the 10 value-orientations listed above Schwartz (1992) believed that the structure or relationship between each of the values created conflicts with some values but were congruent with others. For example, seeking goals associated with achievement values will conflict with a pursuit of benevolent values, whereas pursuing achievement values and power values will be compatible (Schwartz, 2012). Schwartz (1992); presented the value relationships in a theoretical model that represents the theory of basic values in a circular continuum, with 10 broader values centrally located within four overarching traits: (1) Openness to change, (2) Self-transcendence (the realization that one is part of a greater whole), (3) Conservation and, (4) Self-enhancement (an overly positive view of oneself) Fig. 1, on the following page. The content of the 10 basic values and structure of relationships are strongly supported by tests carried out in over 200 samples across 70 countries (Schwartz, 1992). In the context of this review, and the reason for it being of primary interest, is the strong support for the relationships identified, the inherent validity and reliability of the instrument. As well as, an argument for the 10 values being expressed by underlying goal-orientations, which can be conflicting or congruent.

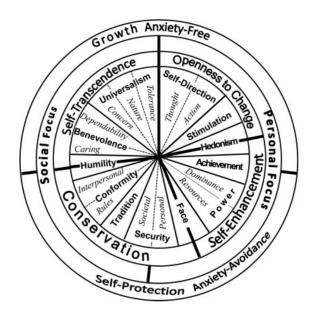Figure 1. **Circular model of basic values**

(Schwartz, 1992)

The 10 basic values identified by Schwartz (1992) were refined further in a recent paper. This research sought to build on the idea of the circular continuum, by portioning the continuum into a finer group of more meaningful and distinct values that would be more predictive (Schwartz et al., 2012). The refined theory produced 19 distinct values that were consistent with the motivational order of the original theory (Schwartz et al., 2012). Schwartz developed a set of 19 refined measurable values that showed consistency across multiple groups and nations. The 19 refined motivational values are also presented in a circular model of basic values, Fig. 2, page 8. Table. 2 on the following page, outlines each of the 19 refined values along with the goal that the value expresses:

Table 2. **Schwartz 19 refined basic values and goal-orientations**

<table>
<tr><th colspan="3">19 Refined Basic Values and Goal-orientations</th></tr>
<tr><th></th><th>Value</th><th>Goal-expression</th></tr>
<tr><td>1</td><td>*Self-direction*</td><td>A person will seek to have independent thoughts and actions</td></tr>
<tr><td>2</td><td>*Self-direction-action*</td><td>A person will seek freedom to determine one's own actions</td></tr>
<tr><td>3</td><td>*Stimulation Excitement*</td><td>A person will seek novelty, and change</td></tr>
<tr><td>4</td><td>*Hedonism Pleasure*</td><td>A person will seek sensuous gratification</td></tr>
<tr><td>5</td><td>*Achievement Success*</td><td>A person will seek success according to social standards</td></tr>
<tr><td>6</td><td>*Power-dominance*</td><td>A person will seek power through exercising control over people</td></tr>
<tr><td>7</td><td>*Power-resource*</td><td>A person will seek power through control of material and social resources</td></tr>
<tr><td>8</td><td>*Face Security*</td><td>A person will seek maintaining one's public image and avoiding humiliation</td></tr>
<tr><td>9</td><td>*Security-personal*</td><td>A person will seek safety in one's immediate environment</td></tr>
<tr><td>10</td><td>*Security-societal*</td><td>A person will seek safety and stability in the wider society</td></tr>
<tr><td>11</td><td>*Tradition Maintaining*</td><td>A person will seek to preserve cultural, family, or religious traditions,</td></tr>
<tr><td>12</td><td>*Conformity-rules*</td><td>A person will seek compliance with rules, laws, and formal obligations</td></tr>
<tr><td>13</td><td>*Conformity-interpersonal*</td><td>A person will seek to avoid upsetting or harming other people</td></tr>
<tr><td>14</td><td>*Humility*</td><td>A person will seek to recognise one's insignificance in the larger scheme of things</td></tr>
<tr><td>15</td><td>*Benevolence-dependability*</td><td>A person will seek to be a reliable and trustworthy member of a group</td></tr>
<tr><td>16</td><td>*Benevolnce-caring*</td><td>A person will seek devotion to the welfare of a group's members</td></tr>
<tr><td>17</td><td>*Universalism-concern*</td><td>A person will seek a commitment to equality, justice, and protection for all people</td></tr>
<tr><td>18</td><td>*Universalism-nature*</td><td>A person will seek the preservation of the natural environment</td></tr>
<tr><td>19</td><td>*Unversalism-tolerance*</td><td>A person will seek to accept and understand those who are different from oneself</td></tr>
</table>

(Schwartz et al., 2012)

Figure 2. **Refined circular model of basic values**

(Schwartz et al., 2012)

The refined theory was tested by Schwartz et al. (2012) across 15 samples from 10 countries (N = 6,059) the results demonstrated that the refined model offered a more precise insight into the underpinnings of human values (Schwartz et al., 2012). The refined theory implies the existence of a three-level hierarchical structure Fig. 2, compared to the two-level structure presented in the original theory Fig. 1 (Cieciuch, Davidov, Vecchione, & Schwartz, 2014). However, the notion of a three-level structure has not been tested empirically (Cieciuch et al., 2014). While Cieciuch et al. (2014), using a refined version of the Personal Values Questionnaire (PVQ), presented results which supported the existence of a three-level structure in the refined theory, they argued that the instrument used required further analysis and development to empirically measure the outer level. The refined theory offers a more detailed understanding of a person's value system. However, the current methodology and lack of empirical evidence to support the three-level hierarchical structure mean it is still some way from being a reliable and valid measure of human values, compared to the original theory.

Transferring Values to the Wider Group

The Characteristics of an Organisations Founder

Organisational values can originate from one of two sources: (1) the beliefs and assumptions of the founder, and (2) beliefs, assumptions and values brought into a group by new leaders or members. The most important factor in the creation of an organisation's values is the founder, as they start the process of value formation. This process generally consists of four stages: (1) the founder has an idea, (2) the founder brings in a core group of people that start to believe in a common vision, (3) the foundation group begin to work together in unison, and (4) others are now brought in and a common history is formed if the group remains stable (Schein, 2004). If the founder of a company

has a significant influence on the formation of an organisation's values, then the motivating characteristics and values of a founder could, over time, have a significant bearing on what values develop within the wider group.

Company founders are often self-confident, determined people who have created strong assumptions about the world, human nature, relationships and the environment they operate (Schein, 1983). Extensive research has been conducted which looks at what motivates people to start their own business, with a desire for autonomy (Gelderen & Paul, 2006), market need (Gatewood, Shaver, & Gartner, 1995), opportunity, resources and capabilities being listed as leading factors (Baptista, Karaöz, & Mendonça, 2014). However, at the core of what motivates a business founder is individual mental programming, as it has the greatest influence and establishes the way people think, feel and act (Hofstede, Hofstede, & Minkov, 2010). If indeed a founders mental programming influences their decision to start a business, how does this programming manifest within an organisation over time?

Mental programming is defined by, Hofstede et al. (2010) as a pattern of thinking, feeling and acting that each individual carry's within. These programs are learnt throughout a lifetime and manifest at three levels: (1) *Personality*: which is inherited and specific to an individual, (2) *Culture*: which is learned and specific to a group, such as a family and, (3) *Human nature*: which is inherited and universal. This mental programming can influence a person's desire for autonomy or self-rule as it stems from early experiences in life. In fact, Hofstede et al. (2010) argue that a person's mental programs lie in the social environments in which they grew up, and are in fact, a collection of experiences that start in the family and continue to develop through each stage of their life, from school through to their living communities. Thus, influencing a person's values, the way an individual sees the world and how they respond to their surrounding environment. Mental programming, which forms in a business founder from an early age, is likely to then be normalised within their organisation as his or her values and beliefs form the foundational values that transfer to a wider group during the organisation's inception. This means that the values and beliefs formed at an early age, may influence, the values present within organisations as founders transfer, consciously or sub-consciously, those values to a wider organisational group. This may also influence the ongoing sustainability of a group, as new leaders enter an organisation, with different mental programming and values than the original founder, creating the potential for conflict or confusion.

Founders and Leader's Influence on Transferring Values

An understanding of how values are embedded into an organisational group is required to better understand the influence key leaders and founders have on organisational values. In their study of organisational culture Hofstede et al. (1990) argued that the key leaders and founders of an organisation shape the way in which an organisation forms, and that their values, become members practices over time. These practices then become normalised as new members enter the organisation with similar demographic characteristics and values as those of the founder. Their socialisation is then a matter of learning the shared practices of the group they have entered (Hofstede et al., 1990). The beliefs of the key leaders and founder are then transferred to the group and normalised as the way things are done. Hofstede et al. (1990); concluded that the values of key leaders and founders, undoubtedly influence, the shared practices and assumptions of an organisation's members.

Research supports the notion that values transfer, both consciously and sub-consciously, to the wider group over time (Hofstede et al., 1990; Schein, 2004). However, embedding values through better communication and processes could enhance the overall outcome and strength of an organisation. When an organisation's ethos is communicated and promoted to employees their acceptance can influence both behaviour and attitude (Tsai, 2011). It has been shown that if the interaction between leadership and employees is good, and the interactions are strong, then there is a greater commitment and collaboration by employees (Tsai, 2011), this is also supported by (Molenberghs, 2015). Tsai (2011); concluded that by clearly communicating a vision to employees and obtaining their acknowledgment of the vision, leaders can in turn enhance work behaviours, job satisfaction, attitudes, and shared practices within the group. Founders and key leaders can therefore use mechanisms to embed values or assumptions within the organisation, this may be implicitly or explicitly conveyed (Schein, 1983). However, Schein (1983) observed that the most important and even potent influences for embedding values are: a) deliberate role modelling, teaching and coaching, b) what leaders pay attention to, measure or control, and c) leader's reactions to critical events or times when the organisation's survival is threatened.

The notion of leaders embedding values is supported by others, who argue, organisations wishing to perform successfully should have clearly defined objectives, and leaders should ensure the organisation's values are openly aligned to the objectives, and therefore respected by employees within the organisation (Vaňová & Babel'ová, 2012). Furthermore, research has confirmed that exemplar behaviour by key leaders can act to improve the success of an organisation (Vaňová & Babel'ová, 2012). Hofstede et al. (1990); concluded that the values of founders help shape an organisation and that the way these values are shared amongst the wider group affects ordinary members within that group. Over time these core values become member's practices, and it is these practices, which form the basis for a group. The notion of values being consciously, and actively, passed on to members of a group where they then manifest as shared assumptions and practices is also supported by (Cameron & Quinn, 2011; Schein, 2004). Values are an integral part of an organisation and the best organisations can be characterised by a strong commitment by employees to the companies over-arching values (Peters, 1982). The active alignment of values and objectives, as well as, the behaviour and observable actions of founders and leaders plays an integral role in the way the wider group adopt and develop values.

While a person may adopt the values of the organisational group they belong to, they will also be influenced by, their own personal values, beliefs, and mental programming. When a person is placed in a situation, such as within an organisational group, they will order their values in relative importance and those values will guide the individual's action (Schwartz, 1992). However, if situations call for a person to enact a certain identity the core values that exist within that individual do not disappear, even though the person may be identifying with the wider group (Hitlin, 2003). This was evident in a study of company managers, where it was found that managers who maintained a clear understanding of personal and organisational values felt more positively about their work, and the ethical functions of the organisation. This was in stark contrast to managers who experienced less clarity of both their own, personal values and those of the organisation, these managers felt less positively about their work, and the ethical behaviour of the wider organisation (Posner & Schmidt, 1993). Posner and Schmidt (1993); concluded that having clarity of one's personal values was of greater importance than having clarity of an organisation's values, in relation to organisational

ethics and attitudes toward work. When a person is faced with organisational values similar to their own they are more likely to fit into the environment than if those values are misaligned with their own. Meaning that bringing people into a group who have similar values to those, which currently exist, will likely result in a better adoption of the organisation's ethics by that person.

Key Mechanisms Identified for Transferring Values

Key leaders and founders can enhance company performance and employee commitment to values by implementing mechanisms to better communicate the organisation's desired values. In essence, this transfer of core values is then normalised as shared practices and assumptions over time (Hofstede et al., 1990). In the context of this review, it is the way in which founders implement mechanisms to transfer the organisation's core values to a wider organisational group, through communicable methods, which is of primary interest. After an extensive review of the previous theories and perspectives, a number of core methodologies were identified, which would offer a deeper understanding of the mechanisms required to enhance value transfer in an organisation.

From the literature the following 10 transfer methodologies were identified: (1) *Openly share:* Founders and leaders openly share their values with the wider group, (2) *Teach & Embed:* Founders and leaders deliberately embed, teach, and coach new and existing members of the wider group about the organisation's values, (3) *Measure & Control:* The founders and leaders deliberately measure and control the organisation's values making changes to accommodate changing objectives, (4) *Role Modelling:* Founders and leaders deliberately role model their own personal values to the wider group, (5) *Critical Events:* Founder and leaders commitment to the organisation's core values, when reacting to critical events both internal and external, (6) *Define Objectives:* Founders and leaders clearly define the organisation's objectives to the wider group, (7) *Values & Objectives:* Founders and leaders align the organisation's values to the organisation's objectives, (8) *Value Statements:* Founders and leaders embed the organisation's values using value statements and visual aids, (9) *Exemplary Behaviour:* The founders and leaders are committed to ensuring their behaviour is exemplary and consistent with the organisation's values and, (10) *Alignment of Values:* Founders and leaders ensure that new members to the wider group have values that align with those of the organisation. Each of the transfer mechanisms contribute in their entirety to improving the way in which values can be transferred from the founder or key leaders of an organisation to the wider organisational group, enhancing the alignment of values and creating a stronger organisational unit.

The most prominent literature relating to human values is that of Schwartz (1992), and his definition of values has been cited and used extensively in the literature. Schwartz argues that values originate from our personal goals, concepts and beliefs. These goals and motivations then guide an individual's actions serving as a means to live by. However, it was shown by Schwartz that when values are placed in a circular continuum, opposing values will conflict, while values sitting alongside each other will be congruent. In an organisational setting these goal expressions, which represent each value, are transferred to the wider organisational group where they can manifest as observable behaviours Hofstede et al (1990). These behaviours can either be congruent or conflicting depending on the underlying value orientations of the leadership or wider group.

The literature draws together a number of concepts, which argue that key leaders and founders can influence the manifestation of values within a wider organisational group. The embedding of core values can be enhanced through exemplary leadership, role modelling or through formalised visions and statements that improve the transfer of information from leaders and founders to a wider organisational group. There is also evidence that suggests improving the flow of information, from the leadership to the wider group can enhance the group's alignment of values with those of the organisation. It is therefore hypothesised that; improving the way organisations define, transfer and embed their core values into the wider group will result in a better alignment of values between the leadership and the rest of the group. The clarity and precision in which information is transferred to the wider organisational group may enable leadership teams to embed specific values based on the organisation's objectives and strategy.

In essence, the literature has identified that values transfer to a wider organisational group over time and that this transfer of values will result in a manifestation of either conflicting or congruent values or motivational goals. It is further argued that having key leadership teams with values congruent to an organisation's will aide in creating organisation wide buy-in, and the use of mechanisms to embed the values can build a stronger value-based organisational group. The review concludes by suggesting that a tool, which assessed an organisation's core values would enable organisations to better manage their values, align it with their objectives and identify leaders with congruent values. Helping leaders to act as role models and enhance the transfer of an organisation's values, could improve the flow of information, reduce uncertainty and minimise conflict. Therefore, creating social order and developing a collective identity within the wider organisational group.

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