

Cranfield University

Jonathan Michael Besso-Cowan



Dilemma Theory:

towards

a conceptual framework

for

Intercultural Management Teams

School of Management

PhD Thesis

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CRANFIELD UNIVERSITY

School of Management

PhD

Academic Year 2000

Jonathan Michael Besso-Cowan

Dilemma Theory:

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Intercultural Management Teams

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This thesis is submitted in partial fulfilment of the requirement for the degree of Doctor of Philosophy

Abstract

The primary contribution of this thesis is to extend the application of dilemma theory from the study of individuals, to the study of what actually happens, at the level of intercultural encounter in small groups of managers. The thesis makes additional conceptual contributions to the domains of culture, small groups and trust.

This thesis explores what insights may be gained from applying dilemma theory to intercultural team dynamics. It adopts a phenomenological perspective, specifically drawing on Hampden-Turner's dilemma theory and Levinas' philosophy of ethical hermeneutics. The thesis explores the conceptual derivation of dilemma theory. It explores the concepts of the virtuous circle, spiralling towards resolution (Bateson's 'pattern which connects') and the alternative vicious circle, exhibiting increasing instability until splitting occurs. An alternative derivation of dilemma theory from Halacha ('The Way' of Jewish Law) which guides this author, is suggested.

The thesis applies primarily qualitative methods of data collection to an intense study of small intercultural group processes over time. Data was obtained from two culturally diverse teams of six people, by hermeneutic analysis of semi-structured interviews, transcripts of audiotaped team discussions and the teams' collective written descriptions of their progress. Triangulation of these three methods can be considered as a hermeneutic variant of dilemma methodology allowing the patterns of interactions in the teams, arising out of the interactions of values and their resolution or otherwise, to be measured and team process dynamics to be described. The results were supported by the Thomas Kilmann Conflict Mode Instrument, which allows for resolution. The more cohesive group showed a tendency to dilemma resolution and embracing diversity. The other group worried about diversity, ignored the concerns of the most obviously 'other' team member, was distressed and almost fragmented, showing a lesser ability to resolve dilemmas and a tendency to splitting.

This thesis concludes that there is a general ability to resolve dilemmas in cohesive teams which value diversity and a lesser ability in teams, which suffer from considerable disharmony. If a team is considered as a fractal of a larger society, the contribution may have relevance to all forms of diversity.

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This research would not have been possible without the cooperation of twelve participants in Cranfield's 1996/7 MBA programme. Thank you for volunteering and giving me some of your valuable time.

Particular thanks are due to my friend and colleague, Will McQuillan for his encouragement and help and to Rabbi Professor Jeremy Rosen for our exploration of Halacha, as it mediates dilemmas.

I dedicate this work to my children, Ayelet Shoshana and Joseph Benjamin Sabino, in the hope that they may reconcile at least some of the dilemmas they might face during their lives.

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Chapter One Introduction

1.1 Introduction

In this first chapter, my personal perspective is introduced (1.2), prior to the statement of the research question (1.3). The significance of the subject to practitioners is then considered (1.4). I decided to complete the chapter with an exploration of the interpretivist philosophy of phenomenology, in particular hermeneutics, for two reasons. First, because the philosophical position of the researcher underlies and informs the whole research. Secondly, it allows us to introduce the philosophical perspective of Emmanuel Levinas, i.e., ethical hermeneutics, which has a particularly profound contribution to the study of diversity within teams, so that the literature survey in chapter 2 can be considered with Levinas' perspective in mind.

1.2 Personal perspective

As a researcher who -

- i) is Jewish in Gentile England
- ii) is half Ashkenazi, half Sephardi
 - I follow the Ashkenazi rite with Sephardi pronunciation;
- iii) has a multi-national cultural background (British, Italian, Greek, Turkish, Czech, Polish, Russian, Ukrainian);
- iv) speaks Italian to his children;
- v) grew up in the most ethnically mixed borough in the UK (Brent);
- vi) worked in UK, Italy, France, Israel, Russia, Poland, Holland, Belgium, Spain, Ireland;
- vii) studied in faculties/schools of Jewish studies, science, economics, engineering, management and music, in England and USA;
- vii) researched into industrial chemistry, financial sector regulation, risk management and law, insurance education and service firms;

I had an enduring fascination with encounters between people from different backgrounds and the interfaces between different subjects and modes of thought.

In 1981, I completed my professional examinations after an MBA. After six years in international insurance broking, I had started to teach at various business schools and training centres. My academic interests had been re-awakened. About seven years later, I felt that I would like to return to part-time study, preferably a PhD, because it would involve the type of rigorous academic research which I had not yet carried out. I had been told that it was essential to pursue a subject, which would be of enduring fascination, because part-time doctoral study would take many years and would require an utter determination to finish.

Having specialised in science up to first degree level, I had always felt that I had lacked the type of liberal arts education, which my hexalingual maternal grandfather from *mitteleuropa* had enjoyed. A PhD that would be centred in a business school and that would require some study of philosophy, psychology, sociology and anthropology, involving research into intercultural encounters, would draw on multiple layers of experience, and begin to quench a thirst for new knowledge via intellectual effort.

In conversation with my tutor Prof Charles Hampden-Turner, it became clear that intercultural encounters would be interesting to research. At this point I registered with Cranfield University and began research training and reading in various libraries.

It rapidly became clear that what actually happened in intercultural management teams, was significantly under researched. Whereas there was a vast sea of research falling loosely under the heading of culture and a large body of work on various types of groups in the work place, there was very little which sat at the junction of the two bodies of work. The gap had been noted by Adler and Bartholomew (1992) in their massive survey of cross-cultural management research. I became intrigued when I discovered a paucity of research into cross-national cultural teams, all the more remarkable when one considers the vast literature on small groups and the vast literature on culture. In addition, there is a significant literature on the phenomenon of process in diverse small groups and consequent effects on communication and

performance – but not on the particular phenomenon of diversity encountered when people from several nationalities come to work together.

Hampden-Turner had developed a theory of dilemmas, and a methodology based on it, which seemed particularly suitable for studying culture in the work place. However, dilemma theory and dilemma methodology had not yet been applied to teams. The focus of dilemma theory on resolution and splitting, virtuous and vicious circles, meant that it might be possible to research group process over time. At this point, I realised that my embryonic understanding of the domains of dilemma theory, culture and small work groups was suggesting that an examination of intercultural teams by means, in some way, of dilemma methodology would be fruitful. The voyage of discovery had begun.

In order to attempt to develop a conceptual framework for intercultural management teams, the research question, which I would pose, would involve researching intercultural teams through the intellectual lens of dilemma theory. We now move to consider the research question.

1.3 The Research Question

The research question is:

What insights can be gained from applying dilemma theory to intercultural team dynamics?

The research of this question would add knowledge to the literatures of intercultural encounter in the workplace, process issues in small groups, dilemma theory and dilemma methodology. It might also link with other bodies of knowledge and practice, in particular philosophy, sociology, anthropology and psychology. The survey of the literature is part of chapter 2 and the gap in published knowledge will be explored and situated within the broader domains studied. Those domains are:

- 1. Dilemma theory
- 2. Culture
- 3. Small groups

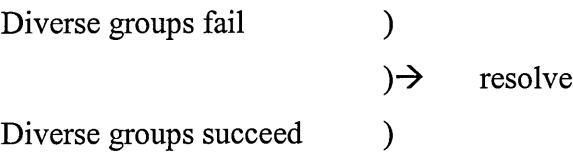
In addition, because the research subjects mentioned the subject and because it is an important ingredient of team success, another domain is explored briefly:

- 4. Trust

This thesis is concerned with extending dilemma theory to team process. Indeed, taking a dilemma perspective, the extension to team process, will be an exploratory use of the theory, which will in turn develop the theory. (The exploratory nature of the research explains why a primarily inductive approach has been taken, whereas a more deductive approach would tend to have been more usual for theory testing.) The thesis is therefore following an innovative methodological approach, as this is the first application of dilemma theory to teams.

The context of intercultural teams is rarely examined. It has been neglected and is therefore unfamiliar to many scholars; however, the myriad challenges would be familiar to many managers working across cultures and the need to make sense of these challenges is all the more important.

The thesis follows an inductive approach, making sense of a mass of data and generalising from it. Based on my research, future deductive work could be carried out. Furthermore, in most exploratory research the initial stages are inductive, generalising from a large body of unorganised data and findings. However, deductive research should follow in time. While you cannot predict moment by moment oscillation between horns of a dilemma, you can predict a general predisposition to cope, or fail to cope, with dilemmas. This thesis extends and reconciles, creates meaning out of contradiction, for example:



As such, it challenges one-dimensional thinking (Marcuse, 1960).

It focuses more validity, not reliability, in that one cannot predict which horn of the dilemma will predominate at any one time, especially under tension. The emphasis is on validity from which reliability may in time follow as these studies accumulate.

This research is exploratory research, hence a qualitative approach. The research at this stage is largely qualitative on account of the limited number of informants.

The methodological approach is a hermeneutic search for wider meanings via the reconciliation of dilemmas and the reconciliation of the informants' model with the researcher's model. Informants act for reasons they say they do; yet this may or may not be the most effective way, given the researcher model. The hermeneutic phenomenological approach is taken to analyse taped oral team conversations, interviews of team members and written records made by the teams. The qualitative approach taken is theoretically, rather than statistically, generalisable and allows a deeper understanding.

The above questions focus the mind on the purpose of the research and the implications of the decisions made, reported in the answers. Much more detail on these issues follows in chapter 3.

1.4 Practical significance of intercultural team dynamics for practitioners

The issue in question is of considerable practical importance, in addition to academic interest. Inter-cultural teams are proliferating as globalism advances. The interpersonal interactions within such groups have hardly been studied.

Inter-cultural management teams are an especially crucial type of small group with diverse membership. These are particularly worthy of study because they are likely to affect the fortunes of joint ventures, partnerships, mergers, acquisitions etc. They are unusually effective in certain contexts or unusually ineffective. They are of both business and academic interest.

The group is an intermediary stage between the individual and society. Groups represent a microcosm of the larger problem, but with the extraordinary capacity to solve the socio-emotional problems, which probably afflict the larger system. A group, by its very existence, is the potential resolver of the dilemma of individualism <-> communitarianism. It is an arena in which a solution can be forged.

Adler and Bartholomew (1992), in their wide survey of the literature, isolated research into inter-cultural teams as a significantly under-researched area. It is difficult to find groups who will submit to research in situ, because of complexity, privacy etc. Teams often have pressing concerns – their activity could be ‘make or break’. Canney Davison (1995) has made one of the few forays into the area and noted the paucity of research into what she refers to as international teams. This is despite a wealth of cross-cultural studies, a vast amount of group research and a growing body of research on diversity within teams.

Business must increasingly cross borders. Enterprises are forming clusters to optimise their share of the value chain. Many of these clusters and alliances are international. Inter-cultural managerial teams are a common requirement to manage the relationships and the individual units, which they comprise. Child (1981) refutes the superficial view of those who believe that cultural differences are disappearing simply because people world-wide increasingly use the same technology - at the level of artefacts, yes, but at the micro-level of relationships, no. The same object does not entail the same meaning. Thus the issues are of continuing, indeed growing interest, as evermore relationships are forged in growing numbers of intercultural teams.

Andre Laurent (1983) showed that not even organisational culture erases national cultural differences - it can increase them. Laurent (1983) examined the philosophies and behaviours of managers in nine countries in Western Europe, USA, Japan and Indonesia, asking them to describe their approach to more than 60 common work situations. Far from erasing or even diminishing national cultural differences, he discovered that cultural differences became more pronounced than normal for foreign employees working within the same multinational corporation than among employees working for organisations in their native countries. This was confirmed in longitudinal studies of British and French management students at INSEAD, who became

progressively more British and French, and of bureaucrats of the European Commission in Brussels, who after 18 years of collaborative effort, became more distinctively national in their views.

Another reason why research into intercultural teams is so important is that research shows that inter-cultural managerial teams are either extremely effective or extremely ineffective (Kovatch 1976). Such teams are more likely to fail through misunderstanding and more likely to reach innovative solutions. A solution, if it is found, is more likely to contain a rare combination of perspectives, initially remote from one another. Differing national culture is an obvious example of high diversity. Kovatch's (1976) findings are typical of conclusions from research into organisations with high diversity. Lawrence and Lorsch (1967) showed that highly differentiated organisations succeeded most but also failed most, depending on whether this differentiation was also balanced by integration. This is consistent with the view that much is at stake in inter-cultural teams - they either succeed or fail to reach agreement - success or failure are stark alternatives. Time is short and the face to face meetings are critical because telephone calls and faxes are too 'thin' to iron out profound differences in values. Because of the expense of operating inter-cultural teams, such teams are likely to be under sufficient pressure to succeed, both internally and externally generated, to result in considerable stress. Glossing over differences is costly. This perspective is supported by Shepherd (1964), who points out that heterogeneity is important in the success of small groups but that such heterogeneity must be coupled with similar norms concerning group process.

Different cultures have different values and ways of working. However, there is an essential complementarity of cultures because of the finite number of problems that they face. Values are different positions on binary continua, a position taken by Bateson (1976), Levi-Strauss (Leach 1976) and Edmund Leach (1976). Under stress, team members will tend to retreat into their favourite ends of various continua and their values will bifurcate - probably on national lines, but also on other dimensions of diversity. To succeed, the team members will need to find ways of integrating the widening dilemmas they face. With ever more cross-national-cultural teams being established, the value increases of attempting to improve the chances that such a team becomes an identifiable high performance team.

1.5 Phenomenology

1.5.1 Introduction to phenomenology, especially hermeneutics

When faced by a product in business, there is a tendency to consider it as an object. In fact products and services are embedded in socially constructed meaning. Indeed it is often the service aspect of the physical product, which is the most important. Products are often called ‘goods’ – literally, ‘good things’. But even ‘things’ are embedded in socially constructed meanings with knowledge and service as the context of that thing/good/product. Therefore, the search for meaning in the social constructs is very significant. With this in mind, I shall adumbrate the hermeneutic type of phenomenology, which is the epistemological philosophy appropriate to the phenomenon of interpersonal encounters, to which I commit myself in this thesis, as I explore dilemmas.

The word phenomenon comes from the Greek *phaenestai* meaning to flare up, to show itself, to appear. Constructed from *phaino* phenomenon means to bring to light, to place in brightness, to show itself in itself, the totality of what lies before us in the light of day (Heidegger 1977, pp74-75). Thus the maxim of phenomenology, ‘To the things themselves.’ (Moustakas 1994, p26)

According to Kocklemans (1967, p24), the term phenomenology was first used in 1765 in philosophy, and occasionally in the writings of Immanuel Kant. However, only with Hegel was a well-defined technical meaning constructed. For Hegel, phenomenology referred to knowledge as it appears to consciousness, the science of describing what one perceives, senses, and knows in one’s immediate awareness and experience. The process leads to an unfolding of phenomenal consciousness through science and philosophy.

Any phenomenon represents a suitable starting point for an investigation. What is given in our perception of a thing is its appearance, yet this is not an empty illusion. It serves as the essential beginning of a science that seeks valid determinations that are open to anyone to verify (Husserl 1931, p129). An example, which presents itself to

us each day, is that the sun appears to rise. This appearance is lawful and describable according to the principles of perception – we have seen it – and is not disconfirmed by the fact that the earth is turning.

The term, 'Phenomenology', was invented by the eighteenth century German mathematician J.H. Lambert, to describe the science of appearances. Franz Brentano (1973) extended the concept into psychology. He reintroduced the mediaeval concept of 'intentionality' into philosophy, looking at the difference between the material and the intentional object of a mental state. (Scruton 1995, pp 250-251)

Husserl (1954), Brentano's pupil, was the first important phenomenologist. He wrote about the *Lebenswelt*, or 'life world', defined as a world constituted by our social interaction, endowed with the 'meanings' that inhabit our communicative acts. We reach the 'transcendental 'we' by an imaginative self-projection, from the 'here' of first-person awareness to the 'there' of the generalised other. This concept of *Lebenswelt* enabled Husserl (1954) to revive the project of post-Kantian idealism: the project of distinguishing the human realm (the realm of meaning) from the realm of science and explanation.

The romantic theologian Schleiermacher (Scruton 1995, pp254-255) argued that the interpretation of human actions could never be accomplished by the methods used in natural science. The human act must be understood as the act of a free being, motivated by reason and understood through dialogue. The same is true of texts, which can be interpreted only through an imaginative dialogue with their author. This art of interpretation is known as 'Hermeneutics'. It involves the search for reasons rather than causes. (Scruton 1995, p255).

Wilhelm Dilthey (1976) extended Schleiermacher's hermeneutic method to philosophy. He argued that our attitude to other people is fundamentally different from the scientific attitude. We seek to understand their actions, not by means of external causality, but instead 'from within', by an act of rational self-projection called *Verstehen*.

1.5.2 Types of Phenomenology

Before examining hermeneutic phenomenology in greater detail, its location in its domain, as one of the five types of phenomenology (Moustakas 1994) found in social science, will be adumbrated in this section. (At this point one should note that other writers group the various types of phenomenology differently and that there is some degree of overlap between the five types. For the purposes of this thesis, Moustakas' (1994) typology will suffice. In particular, the approach of Burrell and Morgan (1979) of attempting to place all the available approaches into four quadrants divided by the dimension subjective <-> objective and a dimension of the nature of society in terms of regulation <-> radical change is rejected in favour of paradigmatic closure (Reed 1985). Indeed, dilemma theory can incorporate phenomenology from the interpretivist quadrant and existentialism from the radical humanist quadrant and so on.) The other four types listed by Moustakas (1994) are: ethnography, grounded research theory, empirical phenomenological research and heuristics. After the adumbration of the other four types, hermeneutics will be explained in greater detail and distinguished from them. This section finishes with an explanation of why hermeneutic phenomenology has particular resonance for me.

1.5.2.1 Ethnography

Ethnography is cultural description (Van Maanen 1982) arising out of direct observations of the activities of the group being studied and communications and interviews with the people involved (Moustakas 1994). The group is assumed to have purposes and intentions which are discoverable by sharing the 'informants models' which taken as a cluster, inform the purposes of the group as a whole.

1.5.2.2 Grounded Research Theory

The elements of experience are unravelled, these elements and their interrelationships are studied and then a theory developed which enables the researcher to understand the nature and meaning of the experience for a particular group of people in a

particular setting (Glaser and Strauss 1967). The theory is grounded in the data and is developed as the data is studied.

In grounded research a number of facts, events and experiences are ‘grounded’ in the models which a particular group has agreed to share and which are deemed essential for the successful accomplishment of objectives and the effectiveness of its continuing activities. Data is not so much viewed objectively, but have the meanings, which that group ascribes to it.

1.5.2.3 Empirical phenomenological research

The four volumes of Duquesne Studies in Phenomenological Psychology use, explain and develop empirical phenomenological research. (Vol 1: Georgi, Fischer and Murray 1971; Vol 2: Georgi, Fischer and Murray 1975; Vol 3: Georgi, Knowles and Smith 1979; Vol 4: Georgi, Barton and Maes 1983). Georgi, in his debate with Schutz (Georgi et al 1979, vol 3, p83), summarises the methods of analysis:

“(1) The researcher reads the entire description of the learning situation straight through to get a sense of the whole. (2) Next, the researcher reads the same description more slowly and delineates each time that a transition in meaning is perceived with respect to the intention of discovering the meaning.”

Georgi (1985), in his study of the concrete narrative by a co-researcher of the experience of leaning to drive, refers to the first level as reading the “Naïve Description” by the subject of the research. The second level is referred to as the formulation of a “General Description of Situated Structures of Learning”.

1.5.2.4 Heuristics

From the Greek *heuriskein* meaning to discover or find. “The process is autobiographic, yet with virtually every question that matters, there is also a social -

and perhaps universal – significance.” (Moustakas 1990). The self of the researcher is always present in the process. It involves an internal process of search through which one discovers the nature and meaning of experience and develops methods for further investigations and analysis. It involves creative self-processes and self-discovery as well as a deeper understanding of the phenomenon.

Heuristics gathers information around a sense of self and around ‘heuristic’ phenomena, that is, that which ‘serve to discover’, for example, a metaphor, a symbol, a story, a scenario. You discover not the world and not just yourself but yourself in relation to the world.

1.5.2.5 Hermeneutics – search for meaning

Hermeneutics grew out of attempts to understand the meanings, which join authors to their readers and words to texts. Hermeneutics began from attempts to understand the real meaning behind the words of holy texts. In the social science context, Makkreel (1975, p267) comments that “Hermeneutics must have more than a negative goal of overcoming obstacles in the way of regaining the original intention of the author. It must also allow for the more productive critique of a work whereby the particular intentions of the author can be refined, either by uncovering what fundamentally underlies them or going beyond them.”

Dilthey (1976) adds that a historical perspective is necessary to the hermeneutic task of understanding an author better than the author understands his own experience. The text is viewed in the context of art, science and history (Moustakas 1994). Gadamer (1984, p57) says, “it was never doubted that *behind* a person’s individuality something common and intelligible could be re-enacted.” He continues by reinforcing Heidegger’s emphasis on hermeneutics showing that interpretation is not an isolated activity but the basic structure of experience.

The interrelationship, between the direct conscious description of experience and the underlying dynamics or structures that account for the experience, provides a central meaning and unity that enables one to understand the substance and essence of the

experience (Moustakas 1994, p 9). Dilthey (1976, p182) illustrates the idea by pointing out that there is a relationship “between a poetically sensitive listener’s comprehension of a play and the most excellent literary-historical analysis”.

“The hermeneutical task is to find justifiable modes through which my experience and comprehension of the phenomenon being researched can serve as a bridge or access for elucidating and interpreting the meaning of the phenomenon.” (Titelman 1979, p188). “The descriptive protocol, like the text is an ‘open-work’ that awaits fresh interpretations from different personal perspectives and as history, in its unfolding, sheds new light on the experiences and events that have been described.” (Titelman 1979, p186).

1.5.2.6 Conclusion

In this thesis, a particular theory, dilemma theory, is being examined. Thus the grounded theory approach is not appropriate.

Heuristics differs from the Duquesne approach. Whereas the Duquesne researches ended in the creation of a general structural description, heuristic investigations culminate in a creative synthesis. In the Duquesne studies, the researchers’ identities disappear. In Heuristics, the participants remain visible. In this thesis, the participants remain very visible.

Hermeneutics is different from heuristics in that hermeneutics considers history, art, science, politics and other human enterprises, i.e., the broader context, whereas in the heuristic approach the depiction is complete in itself.

The purpose of this thesis is not merely to depict what happened in the teams studied, but to attempt to interpret what happened. It looks for the meaning behind the words: the context within which the text of group discussion was generated, as well as the depiction of what happened. In this thesis, a composite of various types of phenomenology is employed, culminating in heuristics, which search for meaning (hermeneutics). A dilemma is a formidable obstacle on the path to larger meaning,

because it represents the incompatibility of ideas. To resolve or to reconcile a dilemma, then, is to create a larger meaning.

A particular type of hermeneutics, the 'ethical hermeneutics' of Emmanuel Levinas (Wright 1999), has made a special impression on me, since I first heard about his philosophy in 1992, stuck at the dacha of the Central Committee of the Komsomol outside Moscow. Some rather aggravating people had disturbed a programme of study taking place there by carrying out a coup against President Gorbachev. It gave me the opportunity for some profound conversations with Alexander Izrailevsky, Professor of Philosophy at the University of Krasnoyarsk. I feel that Levinas' ethical hermeneutics may be of particular importance in explaining some critical findings of my research. He deals particularly with the 'otherness' of the 'other' and foreigners are a particularly noticeable type of 'other'. It therefore seems appropriate to introduce Levinas' philosophy at this point in the thesis, as it forms part of the broader school of phenomenology.

1.5.3 The Ethical Hermeneutics of Emmanuel Levinas

I am inspired by Levinas's remarkable attitude to the 'otherness' (alterity) of the 'other'. Indeed, according to Levinas, one's self arises out of one's ethical encounter with the transcendent 'other'. If man is a fragment of the Infinite, created in G-d's image, then one's obligation to the 'other' is infinite and an imperative, precisely because of the alterity of the 'other'.

Levinas, a Jew born in Lithuania, studied with Heidegger in Germany and introduced phenomenology to France in 1930. During the Second World War, Levinas was forced to labour for the Germans as a prisoner of war. His wife and daughter were in hiding and all the other members of his family in Lithuania were slaughtered by the Nazis (as, sadly, were many of my own family in Italy, Greece and Poland). Meanwhile, his teacher, Heidegger, had become an enthusiastic member of the Nazi party.

After the Second World War, Levinas rejected Heidegger's concern for ontology – clearly Heidegger's concern for Being allowed his involvement with the Nazis, which Levinas found unforgivable. Levinas regarded ontology as a first philosophy as a “philosophy of power” (Levinas 1969, p47). Instead, Levinas rejected the concern for Being as the starting point for philosophy. In the context of the monstrous slaughter of 6,000,000 Jews (his people and mine) for no reason except their ‘otherness’, personal ethical responsibility to others became his starting point and primary focus of philosophy, rather than a secondary reflection that followed explorations of the nature of existence and the validity of knowledge. Bernasconi (1989) states that “The confrontation with previous philosophy, which his analyses in ‘Existence and Existents’ (1947a, translated, 1978) and ‘Time and the Other’ (1947b, translated, 1987) represented, was elaborated further, when in his ‘Totality and Infinity’ (1961), they were integrated into an account of the possibility of ethics. The face-to-face relation with the ‘Other’, a relation with an exteriority irreducible to thematisation, exposed the neutrality of previous philosophy. In his ‘Otherwise than being or beyond essence’ (1974, translated, 1981), Levinas sought to restate this ‘beyond ontology’ in a language which minimised its debt to the ontological tradition.” Thus for Levinas, ethics precedes ontology. His emphasis was on one's asymmetrical obligation to the ‘other’ precisely because he is ‘other’ and not because he is similar. Instead of the ‘I’ of “I think therefore I am” of Descartes (1977), Levinas began with an ethical ‘I’. For Levinas, even the self was possible only with its recognition of the other, carrying with it an asymmetrical responsibility toward that which is irreducibly different. This view is well beyond the ‘I-thou’ relationship of Martin Buber (1970), which implies reciprocity. For Levinas, the relationship involved respect and responsibility for the other person rather than a relationship based on mutuality and dialogue (Steinfels 1995).

Levinas' ethical hermeneutics seeks to delineate an ethical ‘face-to-face’ relation with the ‘other’, which, while immediate and singular, is none the less transcendent. Derrida uses Levinas' ethical language and encouraged Levinas, in “Otherwise than Being” (Levinas 1981) to seek language forms which would circumvent preoccupations with ontology and enable an ethical philosophy; to go beyond the still too ontological language of his earlier “Totality and Infinity” (Levinas 1961).

Levinas went further in his critique of Western philosophy as a whole. His view was that modern states were descendants of the Greek polis, where interpersonal relations were via the medium of obligations to the city, whereas the alternative Jewish approach was that the people grew out of their obligations to each other. Thus in the polis of Athens,

“though Athens was dependent on citizens, it was not dependent on any particular citizen. Anonymous ones suffice. Therefore while Athenians do not constitute Athens, the Jews are Israel long before reaching the Promised Land. The Jews, in contrast to the Greeks, are united as a people by a Covenant addressed only to individuals” (Beaver 1993, p6).

“Within this Covenant, each person finds himself responsible for everyone else; each act of the Covenant expresses more than 600,000 personal acts of responsibility” (Levinas 1989 p224).

[Why 600,000? Because that was the number of adults standing at the foot of Mount Sinai to receive the Ten Commandments.]

The emphasis on one's ethical responsibility to the 'other' is rooted in Judaism. But how does Levinas inform readers other than this writer? Whereas interaction with the 'other' has often been xenophobic to a greater or lesser extent, Levinas demands that it is precisely the infinite 'otherness' of the 'other', which demands my responsibility. The argument is well beyond 'coping with difference' or 'tolerating difference' or even 'vive la difference', since even that latter expression does not adequately express the asymmetry of the obligation to the 'other'. Levinas' ethical philosophy reminds us of the transcendence of the 'other' and our obligation to that 'absolutely other' person. This has enormous importance for the approach of any team member to the other members of his team, for they are all infinitely 'other'. How much more obviously 'other' are the foreign members of intercultural teams!

In this research, the team that was attracted by difference, explored it and found it fascinating, found that their positive preconceptions were realised by the reality they experienced. The team that thought that they might be able to deal with difference was not able to. This finding is explored in greater detail in the conclusions to the thesis. It

has been introduced here in order to show the relevance and practical importance of Levinas' abstract concept of one's obligation to an 'other' who is 'absolutely other', to the study of intercultural teams.

1.5.4 Personal history of hermeneutics

Prior to the commencement of this course of doctoral studies, I had not been aware of hermeneutics as an aspect of social science. However, from a very early age (about seven or eight years old, as far as I remember) I had been engaged in hermeneutic interpretation of the Pentateuch. About one quarter of my primary school day in the 1960s had been taken up with the study of different aspects of what it was to be a Jew. My memory of my school days at the age of five are not very clear to me 40 years later, however, my five year old daughter attends a primary school where about one third of the day is devoted to Jewish studies and Hebrew language. At her age, her studies of the Pentateuch are in the form of basic exegesis by her teacher. My recollection is that an ever-increasing part of the day became devoted to hermeneutic interpretation, rather than purely exegesis, as I grew older and the curriculum of my daughter's school supports my recollections. The principal commentator, whose work we studied was 'Rashi' – Rabbi Shelomoh Yitshaki (1040-1105) who worked in the Rhineland. As I grew older, hermeneutic methods were also applied to the Mishna and the Talmud (Oral Law) and commentaries thereon. I am still engaged in such studies on a weekly basis, as I attempt to understand both the plain meaning and the deeper meaning behind the text of the Bible and the Mishna in the original Hebrew and the Talmud in the original Aramaic.

Hermeneutic study of the Bible has particular historical resonance for me. I am a Cohen, a hereditary Jewish priest, being a direct descendent down the male line, of Aaron, the brother of Moses. It was the role of the priests to expound and interpret the Torah to the people of Israel, in addition to serving in the Temple. After the destruction of the Second Temple, the role of interpreters and educators passed to the Rabbis. My mother's mother was a direct descendent of Rabbi Reggio the Saint (born 1666). The House of Reggio produced generations of Rabbis including successive

Chief Rabbis of Gorizia, seven and eight generations before me and also the founder of the Rabbinical seminary of Padua (Istituto Rabbinico Superiore di Padova, founded 1829). My mother's own teacher in London (Maurice (Moshe) Simon) was a prominent translator and commentator on the Bible, after whom I am named (my Hebrew name is Yehonatan Moshe ben Chaim haCohen). My father's father studied at the Rabbinical seminary of London (Yeshivat Etz Chaim) during the early part of the 20th century. Hermeneutics is of enormous personal resonance to me, as part of a 4000 year-old tradition in which my direct ancestors and I have been personally involved. It is therefore a natural approach for me to take in all fields, including social science.

2.1 Introduction

The research question is:

What insights can be gained from applying dilemma theory to intercultural team dynamics?

In order to carry out this task, an exploration of the basis of dilemma theory (section 2.2) is required and then with that in mind, a theoretical exploration of culture, particularly intercultural encounters (section 2.3) and small groups, particularly management team dynamics (section 2.4) is also required. This is the first application of dilemma theory to intercultural team dynamics. As we shall see later, this doctoral work will occupy a very under-researched area, namely that this research is “culturally synergistic” (Adler 1983, p31-32) and “intercultural” (Usunier 1998, p9).

The weighting given to each knowledge domain reflects the fact that this thesis is about dilemma theory in the context of intercultural teams. This explains why dilemma theory is explored in greater detail than culture at work or teams. It is also important to note that the works of various writers are brought to bear because they inform understanding of, particularly, dilemma theory, not because they hold necessarily typical views for their discipline. Only contributions to dilemma theory are explored.

The first area to be examined is dilemma theory.

2.2 Dilemma Theory

2.2.1 Introduction

“Dilemma (dile-mă) sb. 1523. [a. L., a Gr. δίλημμα, f. δι- (DI-) + λήμμα assumption, premiss.]

In *Rhet.* A form of argument involving an adversary in choice between two (or, *loosely*, more) alternatives, both equally unfavourable to him. (The alternatives are the ‘horns’ of the dilemma.)”

The above is part of the Shorter Oxford Dictionary’s (1968, p510) definition of dilemma. The first use in the technical sense was by Bacon and the first use in a popular sense was by Emerson (precise references not supplied by the dictionary). Both uses have the same essential meaning. The Greek implies a premiss or assumption, which has two elements, or a double element, to it. There is apparently no negative connotation to the word in Greek.

It is important to see dilemma in terms of the phenomenology and hermeneutics introduced in Chapter 1. Dilemma is a crisis of meaning, not necessarily for all mankind, but for a particular society, group or team, that has interpreted its environment and cannot see its way to achieving two or more contrasting objectives. For example, because of time pressures each member of a team must complete a division of labour, but can there be confidence that this has been done properly? This is a pragmatic dilemma (Watzlawick et al 1967, p192), perhaps critical for the group involved, but by no means insoluble, and present in some groups and not others. In short, dilemmas are encountered by those trying to create meanings, and the number and severity of those dilemmas depends in large measure on the interpersonal and intercultural sophistication of that group. While dilemmas will be present in some meaning systems and not others, there are sets of recurrent dilemmas that most societies either have solved or must solve.

It is essential to the understanding of dilemma theory, as developed by Professor Charles Hampden-Turner (2002b), that there is no necessarily negative connotation to

the word dilemma. Indeed, the dilemmas, for which he and his colleague Fons Trompenaars have become well known, are bipolar positives (Trompenaars and Hampden-Turner 1998, pp8-10):

Relation to people:

Universalism <-> particularism

To what extent are the *rules* in any group confronted by particular *exceptions* to those rules and what is being done about this? Are the rules resisting the exceptions or incorporating them into new 'universal' rules (influenced by Parsons and Shils 1951 and Parsons 1961).

Individualism <-> communitarianism

To what extent does the group, as a *community*, allow *individuals* to challenge, change and redefine the terms of their membership? Is personal originality encouraged/discouraged? Is group success valued above individual success? (influenced by Kluckhorn and Strodtbeck 1961)

Achievement <-> ascription

Is status earned by personal *achievements* on behalf of the group, or are certain roles in the group e.g., chairman, specialist, *ascribed* more prestige from the outset? To what larger cause if any is the group dedicated? (influenced by McClelland 1961)

Specific <-> diffuse

Is the group style analytic, fact based and results oriented? Or is it more concerned to find the patterns and relationships among its objectives? (influenced by Kluckhorn and Strodtbeck 1961)

(Note: hermeneutics is a diffuse methodology, which includes specifics.)

Neutral <-> affective

How does the group handle emotions? Is it 'professional' and detached? Or passionate and excitable?

Relation to nature:

Inner-directed <-> outer-directed

Is the group driven from within by ambitious objectives or is it more oriented to external dynamics, seeking to ride on the tide of events and seeking to respond to its environment? (influenced by Rotter 1966)

Relation to time:

Sequential time <-> synchronous time

Does the group think of time like a moving train or bus that must be caught and whose speed 'saves time', or, is the group more concerned with 'just-in-time' coordination and good timing?

The ends of these continua *may* in certain circumstances clash, e.g., the leader who makes rules will often face a clamour of exceptional cases. However, they *may* also be resolved, e.g., when the rules are revised and all those taking exception are now satisfied. It may be said of the dilemmas listed above that they frequently arise and must be dealt with quickly and skilfully, if the group is to remain effective. In cases where the group leader insists on his rules he may actually trigger greater deviance and more passionate objections in which case a vicious circle might result.

Both ends of these dilemma continua are potentially positive or negative, depending on the pattern of their interaction. They are not necessarily mutually exclusive in their positive form. Indeed, they can be mutually enriching, if those facing the dilemmas, are prepared to grasp both horns of the dilemma, listen to the music (Hall 1959) of the interaction between the two poles, and seek a resolution that integrates both.

[Edward T. Hall describes culture with the most beautiful metaphors of music (1959) and (1976) as:

"Deep cultural undercurrents structure life in subtle but highly consistent ways that are not consciously formulated. Like the invisible jet streams in the skies that determine the course of a storm, these currents shape our lives; yet their influence is only beginning to be identified."]

If they grasp only one horn of a dilemma, and try to maximise it, then, rather than the cybernetic system being a virtuous, self-reinforcing circle, tending to integration, there is a destructive splitting, or bifurcation of the values. Bateson (1976, pp42-46, pp127-128, pp294-295) calls this "schismogenesis" – "the progressive splitting in the structure of ideas". This will lead to a vicious circle tending to an ecological crisis (see especially Bateson's (1976, pp280-309) work on alcoholism).

Bateson (1976) refers to the dance of melodious values in healthy situations. He uses the term 'corybantic' (dancing). In unhealthy 'double bind' situations, the dance becomes an ever more violent leaping from one end of the continuum to the other, until splitting occurs. The resultant concepts of virtuous circles (analogous to corybantic values) and vicious circles (analogous to splitting) are very important in attempting to understand the consequences of facing dilemmas. These concepts are developed in section 2.2.5.

Hampden-Turner (in conversation with me explained that he)

"follows Bateson in viewing values as DIFFERENCES, not as things. Every difference requires a 'bit' or binary digit so that each end of the construct is *different from* its contrasting end e.g., a rule is different from an exception, an error from a correction. Individualism is different from communitarianism, dissent from loyalty etc. The significance of this paradigm cannot be overstressed. It transforms the conventional epistemology of objects in public space. Instead of regarding e.g., courage and caution, as two opposed Aristotelian classifications, we see that they were never, in fact, separable. Each value is rather a *contrasting position on a single continuum*, upon which those making value judgements move back and forth. Clumsy and

inappropriate movements will be stigmatised as *reckless* (too little caution) or as *cowardly* (too little courage). Adroit and effective movements will be lauded as wise, so that 'discretion is the better part of valour'."

Words like exception have no meaning unless a rule is being posited. There can be no dissent without a position to which loyalty is being demanded. The very word 'error' proposes a correct purpose. The resolution of a dilemma is greatly facilitated by the realisation that its two horns are not separate objects but divergent points upon a continuum. It is in this context that the work of other scholars will be considered.

Returning to the notion that values are differences, let us examine an example. A value judgement has not been understood properly until we know with what a value, say 'realism', is being contrasted. It could be 'idealism', 'wishful thinking', 'illusion', 'imagination' or 'dream', etc. Until we know the contrast in the speaker's mental model, we cannot know his meaning exactly, nor are we in a position to help him 'realise his ideals' since you cannot realise an 'illusion'.

There is therefore a tacit continuum that joins any aspect to its antithesis. Thus positing the value of concern for rules, by definition, involves the consideration of the absence of rules. A value judgement is understood best when juxtaposed with that from which it is different. This may be determined from the respondents whose values are being studied. (In anthropology, this questioning of the participants in the research is referred to as the informant's model.)

In the above example, the paradigm (set of basic assumptions about reality) is the concept of rules. An event not obeying the rules is an anomaly. As more anomalies are noted, pressure will rise and force the development of a new paradigm, which will incorporate the anomalies into the new rules. This accords well with Kuhn's (1970) view of scientific revolution (as opposed to the steadier development of ideas proposed by Popper (1958)) that normal science and research involve strenuous and devoted attempts to force nature into the conceptual boxes provided by professional education. Kuhn (1970) argues that unlike hypotheses, paradigms are not abandoned when they are falsified, because whole structures of organised knowledge (and the academics who have invested their lives' work in them) are under threat. The new

paradigm will only develop a following, if it is clear that it can encapsulate both the old paradigm and the anomalies. In the study of physics, Einstein's theory of relativity incorporated Newtonian physics, in addition to the anomalies. (This is of particular resonance for me because my undergraduate studies were in natural science and also because my relative, Michele Besso, worked with Einstein on his theory and is mentioned in the original paper. Davies (1995 p53) portrays the scene: Einstein "had been mulling over the problem of the motion of charged particles for some months and one day went to see Michele Besso, his good friend from the Patent Office, to use him as a sounding board. Following his extensive discussion with Besso, Einstein found he "could suddenly comprehend the matter". He duly visited Besso the next day and said: "Thank you, I've completely solved the problem." What Einstein had decided was that the common sense notion of time needed replacing Five weeks later the seminal paper was written."). Thus the resolution of dilemmas can be likened to a paradigm shift.

Hampden-Turner's (personal communication) approach to culture is that culture is the habitualised and realised way that people resolve the dilemmas of everyday life. It is a structuralist perspective of looking for differences (emic) in the way different cultures resolve basic universal (etic) dilemmas. Thus cultures find emic solutions to etic dilemmas (emic and etic are defined in section 2.3.5.2). There is no uniformity in the resolutions but there is much uniformity in the dilemmas faced. In addition to the examination of the issue of national culture in business, this view of culture has been applied to corporate culture (Hampden-Turner 1990, 1994) and to political action (Hampden-Turner 1973) and could be used in other types of culture.

Hampden-Turner (1994, p26) believes that culture's main function is to try to mediate dilemmas. Cultures are cybernetic systems, error correcting mechanisms, by which individuals, organisations and/or nations interpret, affect and learn from the outside world. He has not attempted to apply his theory to teams – the essence of this doctoral research.

Hampden-Turner (in conversations with me) has explained that approximately 15 bodies of knowledge informed the development of his theory (Hampden-Turner and Trompenaars 2002, Appendix 1, pp345-348). My perspective on the theory rests on

many of those bodies of knowledge, which influenced Hampden-Turner, in addition to other influences on my own life. My intention is to present those other influences i.e. Halacha and Follett, before presenting the bodies of knowledge, which influenced Hampden-Turner. It is worth adumbrating all 15 intellectual antecedents of Hampden-Turner's development of dilemma theory, in order to provide a complete picture. However, although it may be that all 15 bases were necessary to prompt the development of the theory in all its richness, several of the 15 categories seem to illustrate examples of the application of the theory, rather than being fundamental to the theory itself. The various bodies of knowledge have been assembled into an argument so as to show how the various components of the theory were established and how the theory was applied to various situations. The work of other theorists has been woven into the argument where appropriate.

2.2.2 Halacha and Dilemma Theory

Whereas Hampden-Turner based his theory on Greek mythology, I was not prepared so to do. Indeed the history of the Jewish people has been a struggle, sometimes to the death, with Hellenism. The Jew who tries to observe the precepts of his faith is faced with numerous dilemmas, many of an intercultural nature, every day. It is Halacha (Hebrew for 'The Way'), the code of Jewish law and its interpretation and application to daily life, which helps him mediate those dilemmas and thereby helps to define his culture. This, then, and not Greek mythology, is the basis on which I approach, and find personal meaning in dilemma theory.

This section commences with an introduction briefly contrasting the Biblical narrative with the alternative views of Ancient Greece and Ancient Babylon. The purpose of this is to show in which way the narratives are fundamentally different. The issue of the centrality of addressing the dilemmas inherent in the imperative to interact with others is then introduced. Finally, examples of each of the six principal Trompenaars-Hampden-Turner dilemmas (Trompenaars and Hampden-Turner 1998 pp8-10) will be derived from Jewish teaching. The purpose of this section is not a profound exploration which Gentile readers might term theological, but instead it comprises some brief examples of the process of Halachic mediation of the dilemmas of human

interaction with other people and with G-d, by which I derive personal meaning from dilemma theory.

2.2.2.1 Introduction

Greek mythology sets the gods in conflict. The Babylonian creation story also has the world created out of a struggle between their gods. The Bible contains many stories of humans in conflict, not gods in conflict. In the Bible, there is only one transcendent G-d and He created the universe at a point in time. Modern physics and astronomy, (Hawking 1988) in the form of the Big Bang Theory, (that the universe began explosively at a point in time and that it is not possible to know what went on before that) supports the Biblical account.

Another example of the differences between the Biblical view and alternatives proposed in ancient times is the story of the Flood. The Biblical story of the Flood arose out of a society filled with inter-human violence, whereas the Babylonian flood story is against a backdrop of inter-god conflict. The aim of the Bible and therefore of Judaism is to encourage humans to behave well; the emphasis is on correct action.

In the Bible, different approaches to action are contrasted; for example, Abraham's absolute commitment to hospitality compared with the abhorrence for hospitality exhibited by the people of Sodom (emblematic of a totally debauched and evil society). There is an interesting contrast between the hatred for foreigners exhibited by the people of Sodom and the clear statement against xenophobia contained in Biblical legislation: the 23-fold admonition to the Israelites in the Pentateuch to remember that they had been strangers in Egypt and therefore, to welcome anyone prepared to keep to basic civilised norms. (These basic civilised norms are the seven Noachide Laws: (1) the establishment of courts of law; (2) the prohibition of blasphemy; (3) of idolatry; (4) of incest; (5) of bloodshed; (6) of robbery; (7) of eating flesh cut from a living animal (Babylonian Talmud Tractate Sanhedrin 57a, deduced from Genesis 9)).

2.2.2.2 The imperative to address dilemmas inherent in the imperative to interact with others

In the Bible, there are four terms for what a Jew must do or must not do:

Torah, Mitsvot, Chukim, Mishpatim.

One could translate 'Torah' as teaching, i.e., general commandments. 'Mitsvot' are sometimes referred to as ritual commandments; however, they include imperatives such as visiting the sick, which might be classified by the reader as an ethical imperative. 'Mishpatim' are civil laws. 'Chukim' are commandments without apparent utilitarian benefits. However, there is overlap between the terms; they are not watertight Hegelian categories. For example, the laws of Kashrut (permitted and forbidden food) are Chukim; however, there are some health benefits and there are also the ritual benefits of thinking before you eat and not taking an animal's life without thinking. One can therefore argue that the four terms are there to illuminate different aspects of a unity of commandments (based on the commentaries of Rashi (Rabbi Shelomo Yitshaki) and Maimonides on Numbers 19). Similarly, the imperatives zachor (remember) (Exodus 20.8) and shamor (observe) (Deuteronomy 5.12) form the first words of the two different versions in the Pentateuch of the Sabbath rules in the Ten Commandments - in order to illuminate the two aspects of what is required.

Jews have legal/moral imperatives – there is no significant separation between law and morality, which is perhaps why Torah, Mitsvot, Chukim and Mishpatim do not form Hegelian categories, which can be differentiated clearly. Thus any crime against man is against both G-d and man. The emphasis is on correct behaviour in all circumstances. This involves great attention to detail in one's actions, for life is a succession of myriad details. The impact we have on the world arises out of our actions. It is fine to have moral thoughts and fine values but the essential matter is whether such thoughts and values lead one to carry out moral actions. It is Doing rather than Being, or even believing, that is emphasised. Thus Halacha, 'The Way', is a complete way of life rather than a 'religion' - in the sense of a noun separate from one's all encompassing way of life. Indeed, it must be significant that there is no

Hebrew word directly translatable as 'religion' because it is not a Jewish concept. If everything is 'religious' then the term adds nothing. It is only when confronting other faith systems such as secularism, or other religions that the Persian loan word 'Dat' needs to be used in Hebrew to signify Jewish 'religion'.

We are continually afflicted by conflicting pressures of work (employers, employees, colleagues, customers, suppliers), home, spouse, parents, children, siblings, friends, neighbours, community, Jews and gentiles. There are times when one is forced to engage with each category of those other than oneself, without forgetting the other categories of 'otherness'. An obvious response would be that of the hermit who could seclude himself so as to develop his relationship with his Deity away from the cacophonous interventions of other people. The Bible states that Enoch "walked with G-d" (Genesis 5:22). If so, why was he not chosen to be the progenitor of mankind after the Flood? In *Bereshit Rabbah* (the Midrashic commentary on Genesis) the statement that "Enoch walked with G-d" is interpreted as implying that Enoch lived monastically, concentrating on his relationship with G-d. The difference is that Noah interacted with people and spent a considerable time building his ark in full view of the surrounding evil people. The comparison is used to illustrate that retreating from the world of interaction with others is simply unacceptable – the Jew must engage with the dilemmas, which are the essence of life among people. In the words of Chief Rabbi Sacks (Sacks 2001, p69), "Judaism is not a religion of the solitary self. It is about the life we share and the things we create together."

Any resolution of a dilemma is simply the prelude to the next level of dilemma. An example is found in the requirement of a judge to judge a destitute person who has stolen. Halacha requires the judge to find the thief guilty because he has stolen and to impose the appropriate penalty. The dilemmas relating to property, theft and justice have been addressed and the judge has fulfilled his duties to the community and to the thief of dispensing justice. But then, he, the judge, must feed the thief, if necessary out of his own pocket or from communal charitable funds, if they exist, because the destitute thief is also a hungry fellow human being. Thus a second series of dilemmas, on a different level, has surfaced relating to required interaction between the same two people.

A significant difference in emphasis between modern European thought and the Jewish approach is in their attitudes to 'human rights'. In western liberal thought, human rights are expressed in lofty terms, such as the right to life, health, education and so on. The Jewish approach is to emphasise human duties and to spell them out in great detail. For example, the practical positive realisation of a person's 'right to life' only arises out of others' compliance with the human duty not to kill him (Ten Commandments). Compliance with that duty (i.e., 'doing' (or not doing)) leads to realisation of the right (desired state of 'being') and not vice versa. Peaceful enjoyment of property arises out of the duty not to steal or damage it. Another significant difference is that in Jewish law, parents have duties to children and children have duties to parents (to maintain them and to accord them respect) whereas the English law does not require children to maintain their parents (for example, when they are old).

Human rights and human duties form a corybantic binary continuum. Both are important; the question is which forms the text and which forms the context? Which horn of the dilemma is predominant?

This is not to say that in Halacha, people do not have redress against those committing torts against them – they have a right to enforce that others perform their duties. Here, the other horn of the dilemma is being vaunted.

2.2.2.3 Universalist <-> particularist dilemma

All 4000 years of Jewish history have involved, often to a significant extent, the encounter with the Gentile Other. Thus intercultural study is not only an area of research for me, but a way of life. At this point one meets the **universalist <-> particularist** dilemma. The Noachide Laws (based on Genesis 9) are basic civilised norms designed to apply to everyone (**universalist**) whereas the 613 commandments of Judaism are particular (**particularist**) to Jews – however, anyone can join (universalist), but they do not have to. Indeed, in the time of the Temple of Jerusalem, Gentiles could present the 'free-will' offerings as well as Jews, however, there were other sacrifices which were incumbent on individual Jews and others incumbent on

the Jews as a people, thus illustrating universalist, particularist, individual and communitarian aspects of worship. This example has particular resonance for me, as it was my priestly direct patrilineal ancestors who conducted the Temple ritual.

For Chief Rabbi Sacks (2001 p70), the “challenge is Jewish responsibility”:

“To be a Jew is to be asked to give, to contribute, to make a difference, to help in the monumental task which has engaged Jews since the dawn of our history, to make the world a home for the Divine presence, a place of justice, compassion, human dignity and the sanctity of life.” (Sacks 2001, p69).

“Jews are not called upon to choose between particularism and universalism. We are called upon to be both. Only by being true as Jews to the Jewish faith can we be a blessing to others. What makes us different is what provides us with something different to give. Our particularity is our universality.” (Sacks 2001, p70).

The emphasis on doing is noteworthy. It is also noteworthy that action in accordance with Halacha resolves the dilemma of universalism <-> particularism.

2.2.2.4 Individualistic <-> communitarian dilemma

The laws of charity are a good example of two of the Trompenaars-Hampden-Turner dilemmas. Charity is an individual duty to the community (Deuteronomy 15:7-8); but one must not give so much that one becomes, in turn, a charity case (Babylonian Talmud, Tractate Ketubot 50a), for poverty is a curse with no redeeming features (Exodus Rabbah 31:14). Indeed, the poor man must be given enough so that he may in turn be enabled to give charity (Babylonian Talmud, Tractate Gittin 7b). These laws of charity form a good example of the subtle interaction between the **individual** and the **community**. A **particularist** view would restrict donations to one's own people ('charity begins at home'). Instead, anyone (conforming to the Noachide Laws) may apply for charity (**universalist**): “We support the non-Jewish poor along with the poor of Israel” (Babylonian Talmud, Tractate Gittin 61a).

What happens when the **universal** freedom of commerce meets the **particular** consequences of the need to resolve the **individualist** <-> **communitarian** dilemma over how to carry out the highest form of charity, namely to enable your brother to establish himself in business? Money is an asset and like all assets can be used for good or ill. It can be invested, donated or rented, as with other assets. 'Renting' money is called charging interest (in Halachic terms, charging interest in excess of the inflation rate). However, why is it that the Halacha is that one may not charge interest to one's brother (Exodus 22:24) but one may charge interest to a stranger? As with all aspects of life, the Halacha has intervened to mediate between competing imperatives. The reason is not that there is anything wrong with charging interest, but instead, there is a requirement to give charity to your brother, i.e. to forgo the interest. (Your 'brother' meant a fellow Israelite or a resident *ger toshav* (follower of the Noachide Laws)).

In summary, the law on interest is **particular** in order to allow it to be **communitarian**. There is nevertheless a **particularist** line drawn limiting the **communitarian** benefit only to your brother.

In the matter of fraud, the line is drawn differently. It is a worse offence to defraud a Gentile than a fellow Jew, because the Gentile might then ascribe the individual's crime to the whole community and to its G-d (Tosefta, Tractate Baba Kamma 10:15). Therefore the deterrent is greater, thus protecting the Gentile more than the Jew.

Another concept which differs between English and Jewish law is that of the responsibilities of the seller to the buyer. The basic principle of English law is caveat emptor – let the buyer beware. Jewish law would see that as opening the door to oppression of the buyer. Instead, the seller has the duty to point out the defects of the goods for sale as well as their benefits (for example, Mishna, Tractate Baba Metzia 4:11). Thus the **individual** seller owes a duty to the **community** not to oppress its members, whereas in England, the seller does not owe these duties (more recently, various English statutes have imposed duties on the seller, but they are different from and less than the Halachic requirements).

Another type of business related oppression is the charging of unreasonable profit, defined as more than one sixth (Mishna, Tractate Baba Metzia 4:3, based on Leviticus 25:14) without declaring it. In the case of necessities (for example, food needed to live), the buyer can refuse to pay the extra profit and nevertheless require the seller to sell at only one-sixth profit. In the case of other items, the buyer can agree to pay more, or refuse, in which latter case, the buyer can withdraw from the negotiation (Shulkhan Arukh, Choshen Mishpat, 227:2-4). Again the **individual** right to trade is restricted because of the need to deal with another competing imperative, the need to ensure freedom from financial oppression, a **communitarian** imperative.

2.2.2.5 **Specific <-> diffuse dilemma**

In all legal systems there is a corybantic binary continuum between deriving details from general principles and deriving principles from details. Again the question is, which is the text and which is the context? This is an example of the **specific <-> diffuse dilemma**. The emphasis in Jewish law is very much to derive principles from case law. Indeed discussion of law is normally in the form of specific cases. However, there are also general principles in Jewish law, for example, “love your neighbour as yourself” (Leviticus 19:17) and “be holy” (Leviticus 19:2).

2.2.2.6 **Achievement <-> ascription dilemma**

An example of the **achievement <-> ascription dilemma** was fundamental to the structure of Second Temple society. The people were lead by the Priesthood (a hereditary group of descendants of the first High Priest, Aaron (my direct ancestor)) and by the Rabbis – a meritocracy of study. (But the son of a rabbi has the right to inherit his father’s position if he is competent (Shulchan Aruch Yoreh De’ah 246) – ascription and achievement.) Especially after the burning of the Temple, the Rabbis achieved the ascendancy. Indeed, a learned ‘mamzer’ (bastard) would have taken precedence over an ignorant High Priest (Babylonian Talmud, Tractate Horayot 13a). Hereditary priests continue to carry out certain rituals, for example, my father and I

bless the community using the same priestly blessing used in the ancient Temple of Jerusalem, but have no special influence over the community.

The other hereditary position in Israelite culture was the King. Unlike most ancient kings, the King (ascribed authority) had to keep to Jewish Law (Deuteronomy 17:14-20), interpreted by the Rabbis (achieved authority) – and to complete the cybernetic system, the Rabbis (achieved authority) had to obey the King (ascribed authority), in civil law matters. In the event of national danger, the King could impose martial law.

After the exile to Babylon, authority was wielded by the Exilarch (aristocratic rabbi, elected from the aristocracy) and the Av Beth Din (the Head of the Religious Court), a knowledgeable Rabbi. They represented, as it were, civil and spiritual authority, except that both were subject to Halacha and there is no separation between law and morality.

The above examples refer to ‘official positions’ in wider society. There are, however, many descriptions of families in the Bible. An interesting trend from the perspective of the achievement <-> ascription dilemma is the position of the eldest son as **ascribed** chief of his siblings and heir to a double portion, compared with other siblings who might **achieve** more importance. The earliest example ended in the murder of his younger brother Abel by Cain (Genesis 4:8), filled with jealousy for the greater favour given by G-d to Abel’s sacrifice. Further examples were Isaac (younger brother) and Ishmael (Genesis 21–25), Jacob (younger brother) and Esau (Genesis 24–36), Joseph (11th brother out of 12) and his 10 older brothers (Genesis 37–50), Ephraim (younger brother) and Menasseh (Genesis 48:9–20), Moses (younger brother) and Aaron. In the cases here, the younger overtook the elder, suggesting that merit should predominate. The other interesting phenomenon in all these early relationships was that, as time progressed, they became more peaceful and even in the cases of severe dispute, some level of reconciliation had occurred or seemed to have occurred before the end of each story. There is no record of dispute over significance or inheritance of the birthright between Ephraim and Menasseh or arguments over position between Moses and Aaron, suggesting that merit had become accepted as a decisive factor.

2.2.2.7 Dilemmas relating to time

Generally, time in Jewish law is very well defined and sequential, for example, the dates of festivals, the beginning of the new month, the exact moment at which the Sabbath (or festival) begins or ends and many other points in the day, week or year. The past, present and future are strongly interlinked – a continuation of 4000 years of history.

Dilemmas relating to time are mediated by Halacha. Wasting someone's time is stealing his or her time. Wasting someone's time (which should have been spent on studying Torah) is prohibited in the Talmud (Babylonian Talmud, Tractates Shabbat 32b and 33b and Kallah 6:4). Not keeping an appointment is breaking an agreement. However, there are also other priorities. For example, if there is a poor man at the door requesting charity, one must deal with him there and then, or if a funeral cortege is passing, one must walk a little way with it or show respect in some way (Shulkhan Arukh, Yoreh Deah 361:3). In such cases, dealing with the poor man or the funeral cortege would take precedence.

2.2.2.8 Dilemmas relating to nature

The relationship to nature is also full of checks and balances. Adam is enjoined to work the land. This would at first glance suggest a control of nature. He also named the animals (Genesis 2:19-20), which suggests man's dominant role. However, he also must realise that nature is in the hand of G-d. Man is prohibited from causing pain to animals (Babylonian Talmud, Tractates Shabbat 154b and Baba Metzi'a 32a-b). One of the checks and balances relates to the treatment of fruit trees by a besieging army. They may not cut them down (Deuteronomy 20:18) for they provide food today but also tomorrow, after the siege. One must not ravage the land even in a situation of war. From this detailed law one can derive a general principle of avoiding pollution (which destroys the land). Wanton destruction is prohibited (Babylonian Talmud, Tractate Qiddushin 35b). There are also issues of public health which militate against pollution, as well as interference with a person's enjoyment of his land.

Thus humans work with nature while G-d works through nature. Nature is therefore not to be feared or controlled, but instead celebrated as something put there for man to enjoy. The three Jewish pilgrimage festivals, Tabernacles, Passover and Pentecost, celebrate harvests. Each month there is a celebration of the beginning of the month at the New Moon. The Jerusalem Talmud (Tractate Kiddushin 4:12) states that a person will have to justify before G-d for every legitimate pleasure he could have had and refused. Whereas the ancient Greek philosophers might have sat down to contemplate the concept of enjoyment and set themselves the task of concocting an aesthetic theory, the Jew enjoys! – as he is commanded to do.

2.2.2.9 Conclusion

Above are a minute number of examples from the myriad dilemmas, which daily face the Jew who wishes to observe his religion. Dilemma theory has roots deep in my faith, history and culture.

2.2.3 Mary Parker Follett

Hampden-Turner's choice of principal influences, remarkably, did not include the extraordinary American woman, Mary Parker Follett (1868-1933). She had taken the idea of 'elan vital' of the French biologist philosopher, Henri Bergson (1911, 1922) (who influenced Hampden-Turner in the development of dilemma theory (Hampden-Turner and Trompenaars 2002)) and applied it to management. Bergson's view was that the difference between a corpse and a living thing was its 'elan vital', for immediately after death, there was no particular chemical difference between the corpse and the living person – only the absence of life. Thus to be alive, an organism had to be organised – a form of negative entropy.

Follett (1926) preached integration as the way forward, rather than compromise. Thus integration was, in effect, 'the elan vital', the 'being organised' of management. (Integration has a strong family resemblance to dilemma resolution.) One of her published lectures was entitled "Business as an Integrative Unity" (1926), an

approach which she perceived as being of the most profound philosophical importance. As a woman and influenced by European ideas, Follett was very unusual as a management theorist of the early 20th century – perhaps unique? Her ideas are becoming increasingly influential on those who see integration (or reconciliation of dilemmas) as important for businesses, including Hampden-Turner. (The work of Follett inspired my father, Harold Cowan in his management studies in the late 1950's, indeed, I can remember her name being mentioned, from the time when I was a small child.)

2.2.4 Development of dilemma theory

Hampden-Turner's view of how his theory grew is adumbrated more fully below. In my view, brain research, which shows that the binary aspect of thinking is embedded in the very cells of the brain, together with the thinking of Bateson, Maslow, Blake and Mouton, and the systems theorists, would support the theory on their own and apply it to management– but it would be less rich and less interesting.

To Hampden-Turner (2000, Appendix 1; 1981, Map 2, p16), Greek mythology was clearly seminal, as were the theories of Rollo May (1970), who recuperated from tuberculosis in Greece and integrated psychology and mythology, while there. Maslow's "Motivation and Personality" (1954) noted that self-actualising people were able to integrate the two horns of a dilemma. The following statement by Maslow (1954) in his chapter "Growth in Self-actualising People" (quoted in Hampden-Turner and Trompenaars 2000, p ix), was the catalyst for Professor Charles Hampden-Turner to develop dilemma theory:

"The age old opposition between heart and head, reason and instinct, or cognition or conation was seen to disappear in healthy people where they became synergic rather than antagonists, and where conflict between them disappears because they are the same thing and point to the same conclusion

....

The dichotomy between selfishness and unselfishness disappears because every act is both selfish and unselfish. Our subjects are simultaneously both very spiritual and very pagan and sensual. Duty cannot be contrasted with pleasure, or work with play, where duty is pleasure and work is play.

Similar findings have been reached for kindness – ruthlessness, concreteness – abstractness, acceptance – rebellion, self – society, adjustment – maladjustment, ... serious – humorous, Dionysian – Appolonian, introverted – extroverted, intense – casual, serious – frivolous,.....mystic – realistic, active – passive, masculine – feminine, lust – love, Eros – Agape and a thousand philosophical dilemmas are discovered to have more than two horns, or paradoxically, no horns at all.”

I have already explained how I have derived personal meaning from dilemma theory in Judaism. I have also pointed to the work of Follett as being of personal significance. The next section explores those bodies of knowledge, used by Hampden-Turner, to develop his theory. The work of Laing, Klein, Russell and Whitehead and Chomsky is also presented below and integrated into the argument. We begin with the initial context, which prompted Hampden-Turner’s intellectual journey (a hermeneutist should not ignore context!).

In conversation with me, Prof. Charles Hampden-Turner explained that he had created dilemmas methodology in the early 1970s, when he found himself “rudely immersed” in the culture of a half way house for ex-convicts and ex-addicts in San Francisco, called the Delancey Street Foundation. It rehabilitated mostly one-time felons by putting them to work in a dozen or so businesses which earned the Foundation’s income (Hampden-Turner 1974).

Much influenced by the anthropologist, Gregory Bateson (1976), Hampden-Turner concluded that all the inmates he had interviewed had been caught in ‘double binds’, highly aversive and contradictory dilemmas in which they were ‘damned if they did and damned if they did not’. Among the double binds afflicting them was the simultaneous presence of right wing and left wing ideologies by which they were

totally condemned and sympathetically exonerated. “It’s not surprising we’re schizoid”, said their leader, himself an ex-felon.

In his study of rehabilitation, Hampden-Turner concluded that the dilemmas that were mentally ‘crucifying’ various inmates had been resolved. The new culture was in itself reconciliatory. For example, society was held to have caused much criminality, yet paradoxically, only the individual could break down the chain of causation. It was a non-violent community, with fiercely aggressive use of language. Hampden-Turner wrote *Maps of the Mind* (Hampden-Turner 1981) some five years later. In this book, dilemma theory is still latent, not explicit. But one can clearly trace its sources, adumbrated below. Common to all are situations that present inherent dilemmas - choices with potential resolutions, which reconcile both choices.

It happened by a series of historical contingencies that the following areas of intellectual enquiry influenced Hampden-Turner in his development of dilemma theory. Clearly, if he had not shared a student flat with the son-in-law of Gregory Bateson and had not been at Harvard in the 1960’s, other influences might have been dominant – however, that was not the case. (Indeed, this author has his own derivation of dilemma theory, explained above.) Dilemma theory is inclusive of, integrates and models, other theories, especially theories of the middle range, such as cognitive consistency theory. Subsequently, after the theory had first been developed in about 1984, it was found to integrate fractals and chaos theory, which add to its comprehensiveness.

It is in the nature of the development of paradigms that they are pushed by succeeding scholars, until the weight of exceptions forces a re-evaluation of the paradigm and the development of new paradigms (Kuhn 1970). Dilemma theory is too new to have accumulated many objections.

Each of the sources of dilemma theory will now be explored. The purpose is to demonstrate that dilemma theory is in reality a paradigm – a theory of theories – a meta-theoretical epistemology, through which a wide range of studies may be approached. The theory will be built up, component by component, layer by layer. We commence by referring back to the Delancey Street Foundation, which among other

therapeutic activities, acted out its own comedies and tragedies (psychodramas) in three-day marathon group therapy sessions. These dramas were modern day equivalents of the dramatisations of the myths of Ancient Greece, so influential on Hampden-Turner.

2.2.4.1 Classic Greek tragedy

The earliest dramatisation of extreme dilemmas was classic Greek tragedy, less entertainment than mass lessons in civics and morality. In these plays, values were personified and became endowed with ‘godlike’ powers. The more they were vaunted, the more they were likely to transform into their opposites and clash destructively. The antidote to such excess is comedy. However, if the fun cannot be shared, the consequence is tragedy.

The ideal is *harmonia* or *symphronasis*, (harmony or symphony) in which conflicts are resolved; which for Sophocles meant to see life steadily and to see it whole (Sophocles 1979). Greek dramas dramatised the terrible tragedies inherent in polarised value judgements, as opposed to the Greek axiom “nothing to excess” inscribed on the base of the statue of Athena on the Parthenon.

The more strenuous and self-righteous is one’s morality, the more dangerous it could become. The rival protagonists (i.e. the horns of the dilemmas personified) in the plays tore apart Dionysus. In Greek mythology, Dionysus, Lord of the Plays, was originally torn to pieces by the Titans. Zeus is described as having struck the Titans with thunderbolts. The horrific Greek myth was that mankind was created from the ashes of the Titans and the blood of Dionysus. The cult of Dionysus taught its followers that polarities are potentially excessive – one must steer between the rock and the whirlpool, Scylla and Charybdis. Excess is ruinous in all things, business included.

In ancient Greece, the festival of Dionysus celebrated the grape harvest. This was a seasonable *difference* in the cycle of life. In winter the grapes were cut back to resemble twisted stumps ‘writhing in pain’. In summer and autumn, the vines – the

twisted stumps - burst forth with foliage and fruit. The Greeks saw the same seasons in the fortunes of their characters – intoxicated with hubris at one moment before being cruelly cut down - only to develop again (Kirk 1976).

Here we see the ideals of harmonia and symphronasis, the danger of vaunting only one horn of a dilemma, ‘nothing to excess’, values as differences. But what if one horn of a dilemma is repressed? We look to Freud (Rickman 1954), Jung (1940; Campbell 1971), Rank (Becker 1973) and Fromm (1941, 1949, 1956 1964, 1965) for inspiration for this component of dilemma theory.

2.2.4.2 Freud and neo-Freudians

An important inspiration for the development of dilemma theory was made by Freud and the neo-Freudians, in particular the pathological nature of repression of one horn of a dilemma.

Freud (Rickman 1954) and neo-Freudians, such as Jung (Jung 1940, Campbell 1971), Otto Rank (Becker 1973), and Erich Fromm (1941, 1949, 1956 1964, 1965), explored what they perceived as a struggle of various forces within the psyche and developed the idea that some of those forces were denied conscious awareness. For example, the id was repressed by the superego and the libido by the collective unconscious (Freud and Jung (1940)). Another example is Otto Rank’s theory (elaborated by Ernest Becker 1973) that people live in denial of death by their life force repressing their death force. This repression can have appalling consequences in that it can be transformed into the tyrant’s determination to show power over life and death by slaughtering others.

Fromm (1941, 1949, 1949, 1956, 1964, 1965) started with the idea of contradiction – man is the freak of the universe. Man is part nature and subject to its laws and yet is capable of transcending nature through culture, language and symbolism. Adam and Eve, on being cast out of Eden realised that they were set apart, yet they yearned for the harmony from which had been were expelled. One fatal reaction to being stretched upon the existential poles of finitude and transcendence is that human reason

consciously opts for one and tries to negate the other. Yet the negated pole creeps back into the argument, the more dangerous for being unrecognised. Fromm uses the term 'productive personality' for someone with the capacity to grow by holding finitude and transcendence in balance – in contrast to the regression of the 'non-productive'. Productive people relate to things creatively and to people through the art of loving, loving being unified separateness (Fromm 1956). Thus harmony, love, creativity, 'productiveness' – the syndrome of growth - come to those who hold both poles of the contradiction (or dilemma) in balance, whereas the alternative imbalance leads to the syndrome of decay.

Although Hampden-Turner (1981) is sceptical of an identifiable area of the brain that contains the unconscious, he does accept the process of repression (1981, Map7, pp40-43. He attributes this to the way Aristotelian logic dominates Western styles of thinking. It essentially forbids the entertaining of two opposing propositions simultaneously. In order to be 'logical', one of the two propositions has to be put down, denied conscious awareness. For example, if one is to subscribe to the commonly held British view of economics, one needs to argue that Economic Man is self-interested and not altruistic. In this model based on Adam Smith (1776, 1981), such altruism that exists is seen as an incidental product of the 'Invisible Hand'. The alternative would be to be at ease with the possibility that man is able to reconcile self-interest and altruism.

Repressing the awareness of dilemmas has the effect of strengthening them, not eliminating them. Hence, writers such as Charles Handy speak of "The age of paradox" and "The age of uncertainty", where nothing is uncontested.

[I tutored MBA students and facilitated a learning set on a project-based course at City University Business School, which encouraged students to examine paradoxical business situations in their companies. There was a great reluctance to tangle with paradox, so we made the practical exploration of a paradox into the compulsory middle project out of three. Forced to entertain two opposing propositions at the same time, rather than repressing one horn of the dilemma, the results were often of remarkable quality. One should note that it is becoming common to allude to the dilemma approach by using the term 'paradox'. I do not feel that paradox is a better

term than dilemma, as long as one remembers that dilemma in this context does not necessarily have any negative connotations.]

The effect of banishing from conscious awareness of one horn of a dilemma is to keep that dilemma alive and potentially destructive. This is a potential consequence of some of the misinterpretation of Jung's theories as exhibited in incorrect analysis of the Myers Briggs Type Indicator (MBTI). Instead, Jung is quite clear that a person should be able to call on both his dominant persona and his shadow character, according to what is appropriate in the particular circumstances. (See discussion of the MBTI in the presentation of the findings from analysis of the MBTI in the HRM notes in section 4.2.2.)

Two other concepts, which illuminate the consequences of struggling against dilemmas and the catastrophe, which might ensue, are, respectively, the cognitive consistency theory of Kelly (1955), Lecky (1945) and Festinger (1957) and the catastrophe theories of Thom (1975) and Zeeman (1977), which follow.

2.2.4.3 Cognitive consistency theory

A body of scholarship that uses inconsistency or dilemmas as a starting point is the cognitive theory of Kelly (1955), Lecky (1945) and Festinger (1957). George Kelly (1955), Prescott Lecky (1945) and Leon Festinger (1957), three psychologists, writing separately, proposed that people struggle for consistency among their personal constructs and that how they achieve such consistency has fateful consequences. They argued that the personality constantly struggles against dilemmas and anomalies and in favour of *cognitive consistency*.

In "When Prophecy Fails" (Festinger et al 1956), Festinger joined a cult prophesying the end of the world. Its members had sold everything and repaired to the top of a mountain. When the cataclysm failed to materialise, there was audible weeping and distress. The cult leader went into a trance and assumed that his god had spared the world because of the faith shown by the cult members. They immediately redoubled their missionary activities to repair their cognitive consistency and to find additional

people to agree with them. While this would have alleviated tension in the short term, it would clearly compound inconsistency in the long run.

Although the three authors emphasised the importance of cognitive consistency, (which at first sight, would appear to have a 'family resemblance' (Wittgenstein 1951) to dilemma resolution), none of them distinguished more or less effective ways of creating cognitive consistency. The three authors' perspective differs fundamentally in their attitude to dilemmas from the Bateson (1976) and Hampden-Turner (1994, 2000) view, in that they see dilemmas as problems to be overcome before return to business as usual.

2.2.4.4 Catastrophe Theory

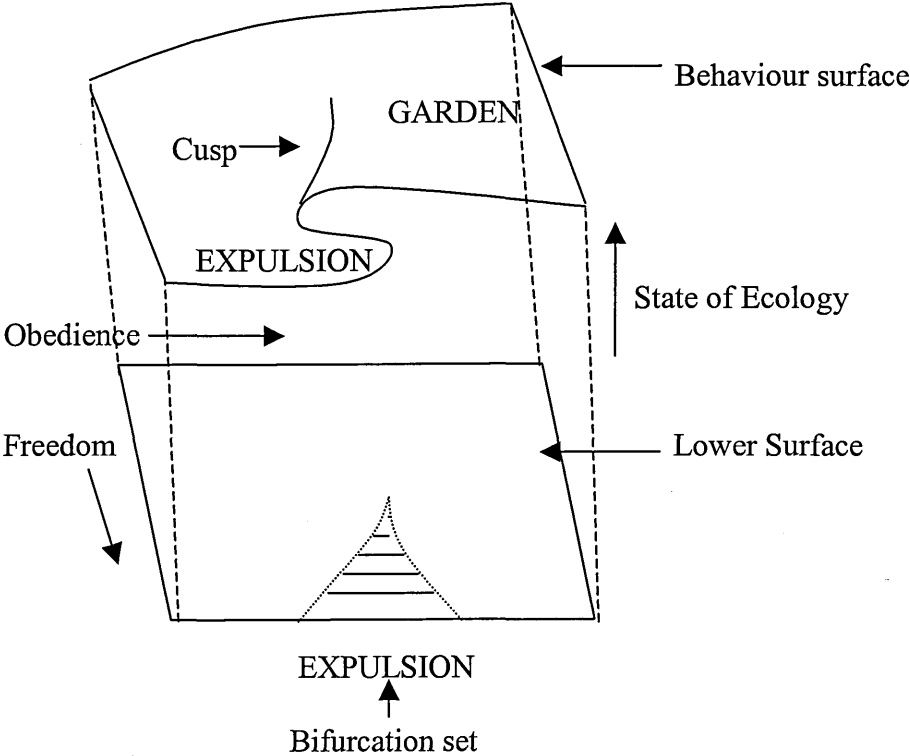
Humanistic psychologists such as Maslow (see below) would suggest that people develop through the reconciliation of opposite endowments, as do groups, larger organisations and entire cultures. But they can also collapse, as illustrated by the catastrophe theories of Renee Thom (1975), the pure mathematician and applied in a social context by Christopher Zeeman (1977), who worked on the eruption of prison riots. Zeeman's (1977) contribution was the catastrophe curve and cusp – another view of repression. On his diagrams, the edge pulled down is repressed. The middle ground becomes a precipice, which results in oscillation between extremes. An example would be Winston Churchill's view that the Nazi is either at your knees or at your throat.

Two other examples follow, one drawn to illustrate a catastrophe curve and cusp and the other described.

After the illustration and commentary thereon, another group of thinkers, the Existentialists, illustrate the vaunting of a unipolarity, part of the inner directedness <- > outer directedness family of dilemmas. In the presence of a world which they felt had descended into the madness of Nazism, good could only come from their interior. In the world of business, entrepreneurs launch themselves existentially at their

markets, succeeding if they are able to reconcile their product/market perspective with the desires of their customers.

Figure 1: Catastrophe cusp diagram illustrating the story of Adam and Eve in the Garden of Eden and their expulsion after eating from the Tree of Knowledge



The relative strength of the interaction between obedience and freedom on the lower surface governs the effects of movement across the upper folded behaviour surface. Adam and Eve tumble over the edge of the cusp and are expelled from the Garden.

Similar diagrams can be drawn to illustrate Bateson’s (1976) theory of schismogenesis – the growing split in the structure of ideas – where alcoholic pride collapses to hit bottom, affected by the interaction on the lower surface between the ‘unconquerable soul’ and the ‘booze’. They can also illustrate the collapse of the extreme elation of the ‘Triumph of the Will’ into ‘Gotterdammerung’ as Freedom/violence interacts with Fate/love on the lower surface of fascism.

2.2.4.5 Existentialism

Another influential movement saw the post war world as irrational and full of contradictions and dilemmas was existentialism. *Existere* means to stand out in Latin. It translates into English very poorly as an intransitive verb, which denotes passivity. In fact it is the philosophy of ethical action, even impulse, made all the more urgent by the failure of extant ethical principles during the Holocaust. Existence precedes essence, that the world is a moral vacuum into which we thrust our moral convictions. Without this thrust there is only Nothingness. We define Nothingness with our existential being (Sartre 1943, reflected in the title, “Being and Nothingness”).

It was represented in psychology by Rollo May (1969, 1972, 1977) and Victor Frankl (1963, 1979), in theology by Paul Tillich (1952) and in philosophy by Albert Camus (L’Etranger 1942; La Peste 1947; Le mythe de Sisyphe 1942; L’homme revolte 1951; all quoted by Sprintzen 1988) and Jean-Paul Sartre (“Being and Nothingness” 1943). These thinkers spoke much of absurdity, the void, the incessant movement of contradictions; that you needed to shake your fist in the whirlpool’s shrieking face and so on. They had discovered the limits of Western logocentrism, which had recently led to the Holocaust and to the Nazi occupation, under which Sartre, Camus, Marcel and Frankl had lived, Frankl as prisoner 119,104 in Auschwitz concentration camp (and other concentration camps) (Frankl 1984, p25).

Because Western ethical axioms had been belied by the Holocaust, these thinkers proclaimed Nothingness. They were reacting to what they (but not this doctoral candidate) could have called the excruciating ‘Death of G-d’ in the form of one-dimensional values. They confronted dilemmas and called them contradictions and absurdities. Camus (Sprintzen 1988), Tillich (1952), May (1969, 1972, 1977) and Frankl (1963, 1979) gradually wrote themselves out of despair. May (1969, 1972, 1977) emphasised the need to overcome false dichotomies. Camus (Sprintzen 1988) emphasised that we should be neither victims nor executioners - we should rebel but have a duty to find community with others. For Frankl (1963), the horror of the concentration camp could remind one of the meanings that are generated from within one. He invented logotherapy. This is a form of psychology based on focussing the

client on a recognition and acceptance of himself in a meaningful way as part of a totality, including the real world in which he must function.

For the existentialists, the external environment was absurd; there was injustice outside and in one's rage, one would rediscover humanity. Goodness is not assumed to be out there. Goodness is inside. All one can do is to shriek one's defiance. In confronting the inner-directed <-> outer-directed dilemma, one rediscovers one's humanity. Existence precedes essence – by railing against injustice, a new essence is created – a reaction against the extreme nihilism of the destruction in the two world wars. Martin Luther King read Camus in a Birmingham, Alabama jail and was then inspired to defy the Jim Crow laws publicly (King 1963).

Here, then is another element in the creation of dilemma theory, very relevant to business. Entrepreneurs do not analyse as much as act, thrusting out of themselves a product they value and which they offer to customers to do the same. Entrepreneurs are the existentialists of business.

In business studies, it is as if existentialism had been rediscovered after half a century. According to Hampden-Turner in conversation with this author:

“We are entering the “Age of Paradox” which, according to Charles Handy, follows on the “Age of Uncertainty”. John Naisbit sees “Global paradox”. Paradox includes phenomena like Handy's “The Empty Raincoat” in which business has lost its meaning and its spiritual moorings. We are faced with “blur” according to Stan Davis and Christopher Mayer as we all reel from Toffler's “Future Shock”. We face the “Innovator's Dilemma” wherein “new technologies cause great firms to fail” according to Clayton M. Christiansen. Falling back on metaphors of alchemy, Handy has given us “The New Alchemists”, a survey of contemporary business and their presumed magical powers, not to mention Silicon Valley, “Where Wizards Stay Up Late”, an American bestseller by Katie Hafner and Mathew Lyon. For some, it is all just absurd, as in Richard Farson's “The Absurd Manager” or Barry J Gibbon's “If you want to make G-d really laugh, show him your business plan”.”

Having explored repression, excessive vaunting of a unipolarity, whether it be because one feels that dilemmas are there to fought against or because the outside world has gone mad, and portrayed this diagrammatically with the aid of catastrophe theory, we can now move on to theorists, who are at ease with entertaining both horns of a dilemma simultaneously, corybantically, cyclically or successively. We begin with the remarkable polymath, Gregory Bateson, the strustural anthropologist, who had a critical influence on the development of dilemma theory.

2.2.4.6 Structural anthropology

The ideas that values are binary and are differences on a continuum, are derived from the work of G. Bateson (1976), C. Levi-Strauss (Leach 1976) and E. Leach (1976). Values are perceived (Bateson 1976) as “corybantic” – dancing to and fro along the continua between contrasting pairs of attributes. There is also a potential catastrophic outcome if the corybantic oscillation becomes extreme. The “mind” is seen to be writ large in the culture of the community and shared among its various members.

Leach (1976), Levi-Strauss (Leach 1976) and Bateson (1976) have contributed to the ideas of values being binary continua along which people make choices which determine their culture, the constructive consequences of integrating values and the destructive consequences of a bifurcation in a person’s value system.

Edmund Leach (1976) has famously likened culture to a traffic light. Humans select from the colour spectrum which exists in nature, two colours as far apart as possible while remaining bright (red and green), with yellow as an intermediary colour. The dilemma of who has the right of way at a junction is resolved by a sequence of red yellow green, according to which drivers wait their turn to move.

Levi-Strauss (Leach 1976) proposed a binary logic behind all myths, including those of ancient Greece. Myths speak of a succession of overvaluations followed by undervaluations followed by overvaluations and so on – a corybantic process, in Batesonian terms. For example, he interpreted the Oedipus myth as undervaluation of kinship (e.g., patricide) followed by overvaluation of kinship (e.g., incest). Corybantic

oscillation, when extreme, is violent, like Wagnerian operas (“Gotterdamerung” etc) or Shakespeare’s “Hamlet” (“to be or not to be” – but at the end, the stage is littered by death).

The structural anthropologist, Gregory Bateson, was a personal mentor of Charles Hampden-Turner and a major influence on his thinking. Bateson’s (1976) work is absolutely critical to the development of dilemma theory. He introduced the idea of the ‘corybantic’ oscillation between the horns of a dilemma, where the dilemma is resolved and the catastrophic splitting in schizophrenics and alcoholics – schismogenesis – where the dilemmas are not resolved.

Bateson (1976) in his work on alcoholism rejects Descartes’ (1977) view of mind-body duality with the implication that the mind must control the body. Instead, Bateson (1976) saw disorders of behaviour as disturbances in the ecology of mind with excesses upsetting that steady state and leading to uncontrollable oscillation. Bateson’s (1976) perspective of mind is cybernetic. The alcoholic has split his body from his conscious purpose in an attempt to prove that his willpower is stronger than the demon drink and that his ‘self’ can control his ‘weak flesh’.

The materialist view of ‘the problem’ is alcohol. The cybernetic view is that the problem is the schismogenesis (growing split in the structure of values) involved in alcoholism:

exhibitionism	<->	spectatorship
strength	<->	weakness
sober independence	<->	drink dependence
willpower	<->	surrender
risk	<->	security

Alcoholics Anonymous is often successful because it substitutes a human relationship (your buddy comes to sit with you) for an attempted manipulation of the body by means of alcohol. The alcoholic learns to integrate his alcoholic self and mend the bifurcation in his value system.

Bateson's (1976) double bind theory of schizophrenia is illustrated by a nightmarish confusion between the text and the context of a communication between mother and schizophrenic son, made worse by the tertiary injunction that the son keep trying (and failing) to gain the mother's affection. Happy to see her, the son put his arm round his mother. She stiffened and he withdrew. She said, "Don't you love me anymore?" He blushed and she continued, "Dear, you must not be so easily embarrassed and afraid of your feelings." Moments after the encounter, the son suffered a violent relapse. The mother's primary injunction was to show affection. The secondary injunction was communicated at a higher level of abstraction: the stiffening. The tertiary injunction was to keep trying, because she was repressing her negative feelings to her son. She denied that her revulsion was revulsion and punished the son's correct interpretation. In order to believe his mother's love, the son was forced to falsify his experience and his mind disintegrated.

Both the examples of alcoholism and schizophrenia show the negative consequences of schismogenesis (the growing split in the structure of ideas) and the positive consequences of repairing the value system (which was involved in the treatment of the alcoholic and would have been involved in the treatment for the schizophrenic). Once again, excess had excited and not cured the dilemma, so that the alcoholic typically oscillates from rigid over-control to drunken binges until death intervenes.

Bateson looks towards 'Ecology of Mind' (from the title of his 1976 book "Steps to an Ecology of Mind") looking for ecological balance, involving the recognition of what the individual can and cannot change. A more optimistic perception of what people might be capable of is brought to bear by the humanistic psychologists especially Benedict (Maslow 1963) and Maslow (1954, 1963). They introduce the concept of striving to resolve dilemmas – they introduce the concept of synergy. Maslow is particularly influential amongst business managers, so his contribution also serves to project dilemma theory into the world of the business practitioner.

2.2.4.7 Humanistic psychology

Whether groups of managers develop or disintegrate, was importantly addressed by Abraham H Maslow (1954,1963), based on Ruth Benedict, who developed the concept of synergy. Similar ideas were developed by Rollo May and by Carl Rogers (1951,1961).

A major step forward was achieved by Ruth Benedict (Maslow 1963), shortly before her death. She examined the values of three American Indian Nations, two of which were in a state of acute distress, with chronic alcoholism and despair and one which was cohesive, orderly and relatively prosperous. Ruth Benedict (Maslow 1963) coined the term *synergy* from the Greek words *syn-ergo* meaning to work together. The difference between happiness and despair was not in the invocation or the presence of particular values, but in whether those values *worked together* or exploited each other. This was especially true for altruism – egoism. In the happy Nation, helping others altruistically led to egoistic rewards for the helper. Societal synergy is created by the reconciliation of contrasting values.

Abraham Maslow (1954, 1963) picked up the idea of synergy from Ruth Benedict and turned it into a major principle of personality development. Self-actualising persons, he wrote, had values that were in synergy with each other. Both pagan and religious, tough and tender, sceptical and committed, selfish and unselfish, they discovered that there was pleasure in doing their duty. Maslow, though seldom addressing himself to business studies, was more influential in this field than anywhere else and spent his last years as a guest of Saga Food Services (a Californian Food Services company).

Similar ideas were expressed by Carl Rogers (1951, 1961) in his books, “On becoming a person” and “Client centred therapy”. He argued that basic acceptance of another allowed experience to accumulate around that person and development to occur. Whether groups and cultures grow or descend into savagery depends crucially on their response to dilemmas.

Our explorations around the components of dilemma theory have, so far, concentrated on philosophical, anthropological and psychological issues – the ‘software’ of the

mind. However, does the very hardware of the mind – the physical brain – allow the two horns of a dilemma to be entertained together?

2.2.4.8 Brain research

If dilemmas are more than mistakes, anomalies and embarrassments to careless researchers, we should find them in the structure of the brain - and we do. Thus the idea of dilemma would appear to be inherent in the brain. From split brain research by R Sperry (1964), M Gazzaniga (1967) and J E Bogen (1975) comes the notion of lateral brain studies. The specialised role of the right and left hemispheres of the brain was discovered by medical doctors attempting to prevent the spread of epileptic seizures.

The right hemisphere is visual, spatial, non-verbal, holistic, imaginative. The left hemisphere is verbal, numeric, articulate, atomistic, propositional. Thus dilemmas are at the root of hemispherical functioning, mediated by the corpus collosum, a bundle of nerves joining the two, but severed surgically to stop epilepsy. Each of the two coordinated hemispheres of the brain has its own mode of functioning. The right side perceives the world as a whole that can be divided into parts, whereas the left side sees the world as fragmented into parts that can be assembled into a whole (an example of the basic dilemma of specific <-> diffuse).

Split brain studies suggest that the two ways of processing information are interchangeable. There is therefore a moral choice as to which form of processing the individual will use first, right brain or left brain. For example, criminal behaviour can be approached in two ways:

- a) right brain: the criminal is perceived in the context of abuse, degradation, peer pressure and dealt with accordingly (a holistic approach);
- b) left brain: the criminal has carried out a delinquent act, which must be punished. Any mitigating circumstances are considered after the guilty verdict (a fragmentary approach).

The specialisation of the two hemispheres occurs after the age of two, which strongly suggests that it is related to the acquisition of language. Although specialised, the two hemispheres do work together, but in different ways (for the 95% who are right handed, bilaterally specialised):

<u>Left hemisphere</u>	<u>Right hemisphere</u>
verbal	non-verbal
analytic	holistic
reductive into parts	synthetic
sequential	visio-spatial
rational	intuitive
time-oriented	timeless
discontinuous	diffuse

Hampden-Turner (1981) adds:

Levi-Strauss:	Positive	Mythic
Getzels/Jackson/Hudson:	Convergent	Divergent
Chomsky:	Surface structure	Deep structure
Russell:	Object level	Meta-level
Kuhn:	Normal science	Paradigm change
Varela:	Tree	Net
Laing:	False self	True self

Paul Maclean (1969), building on earlier work by James Papez, posited another view: the idea of the three layered brain. The brain was split into three layers: an inner ‘reptilian’ brain, an intermediate ‘mammalian’ brain and a cerebral cortex specific to man. This forms another series of differences programmed into the very structure of the human brain. This evolutionary perspective is used to explain the dilemma between deep process (emotion) and surface process (cognition in the cerebral cortex). (The structure of the brain need not be considered ‘reptilian’, ‘mammalian’ and ‘human’ products of ‘evolution’; the essential point is the difference in functions

(generating dilemmas) and the coordination between the functions (enabling the possibility of resolution of dilemmas).

It follows from such studies that dilemma and existential choice are wired into the way our brains work and hence how managers think. Of especial importance to interpersonal relations and of successful teamwork, is the recent brain research of Rilling et al (2002) discussed in the section on trust (section 2.6).

Thus far we have seen that both the 'software' and the 'hardware' of the mind can and do entertain dilemmas and we have seen the catastrophic consequences of repressing or fighting against dilemmas, or vaunting only one polarity. We are suggesting that resolution is the optimal approach to a dilemma, however, how are we to achieve this? For an answer, we turn to the world of cybernetics.

2.2.4.9 Systems theory

For ways of reconciling dilemmas, we must turn to modern systems theory and its circular ways of thinking. The idea of self-organising teams spontaneously seeking higher levels of development and complexity comes from Magorah Maruyama (1963, 1982, 1989, 1994) and Francisco Varela (1976). Positive and negative feedback may seek, respectively, to increase or reduce deviance.

The simplest cybernetic system is a thermostat. It is homeostatic, governed by the external temperature. As the temperature cools, the circuit is closed and the heating system is switched on. As the temperature rises, the circuit is eventually broken, the heating ceases and the system will gradually cool, until the thermostat activates the heater again and so on.

Systems theory operates by means of contrasts: hot<->cold (thermostat), faster<->slower (governor on a steam engine) etc. Feedback can be deviance reducing, such as the governor on a steam engine, or deviance enhancing, as can be achieved by tampering with the governor.

A small group is a self-organising system. The results can be positive or negative, i.e., the group can self-organise to cohere about achievement of the task or it can organise itself destructively. The feedback can be applied productively to achieve group targets or it can be deviance enhancing and destructive. Given the complexities facing modern business and the interdependencies of many problems, teams resolving dilemmas as they arise are increasingly vital.

Varela (1976) showed that the members of human groups self-organised spontaneously to make sense of their presence therein. There appears to be an innate need in humans finding themselves in groups, for resolving the dilemma of self assertion <-> group support. Independence and dependence are reconciled by interdependence.

Varela (1976) attempted a synthesis between dialectical ('the tree') and cybernetic ('net') viewpoints. He described dualisms, such as mind/body, context/text, whole/part, being/becoming, as 'stars'. These stars consisted of 'the it'/'the process of becoming it'. Unlike Hegelian contradictions, Varela's dualisms become complementary. Varela (1976) borrowed the Batesonian concept (Bateson 1976) of a conversational domain in which minds are jointly defined as a conversational pattern ('net') and bodies as participants in that pattern ('tree').

Magorah Maruyama (1963,1982,1989,1994), posited that Western management, especially US and NW European management, was concerned with deviance reducing feedback loops: you have an ideal, you don't achieve it, you feedback the degree of error and you correct it. The Japanese are more interested in deviance amplifying feedback. You get something right and you create a number of different variations - which perhaps the customers might prefer - then you try them out. Honda tried out 120 different scooters including three in pastel shades for women. The 'deviance reducing' approach resolves the dilemma of 'what we intended' compared with 'what we got' in favour of the original intention. The 'deviance enhancing' approach resolves the dilemma in favour of a variety of unintended but potentially satisfying consequences for the customer. The chief competitive advantage lies in thinking in both ways, to correct errors and to produce multiple variations on success.

In summary, the reconciliation of dilemmas is a cybernetic process. The feedback loops involved can be deviance reducing or deviance enhancing, both of which can have positive consequences, if handled consciously. Self-organising groups are cybernetic systems, which can generate virtuous circles of dilemma reconciliation – or negative, vicious circles leading to disintegration. (see section 2.2.8 for discussion of virtuous and vicious circles.)

Creating virtuous circles (or vicious circles) is a circular process. Corybanticism is more like a type of oscillation. There is a third type of interaction between value differences, which happens when they occur at different levels. The theorists who inform us about these ideas of text and context, particularly important for a hermeneutist, are Russell and Whitehead (1910-1913) and Chomsky (1976) and others whose work is described in the next introductory section on the serial interrelationship of values at different levels and the two sections which follow dealing with the contributions of the theorists.

2.2.4.10 The serial interrelationship of values at different levels

In the sections on Russell and Whitehead (which also mentions the contributions of Watzlawick, Beavin and Jackson (1967), Whorf (1956) and Carnap (1942)) and on Chomsky (1976), the concept of text and context at different levels of language is introduced. This is of considerable importance in understanding the process and the concept of resolution of dilemmas and in hermeneutics. (The contributions of these theorists did not form part of the 15 bodies of knowledge, from which Hampden-Turner (2000) derived dilemma theory, although he did write about them in his “Maps of the Mind”, 1981).

2.2.4.11 Russell and Whitehead

Russell and Whitehead, in *Principia Mathematica* (1910-1913, also explained by Bateson (1976) and Watzlawick, Beavin and Jackson (1967)), noticed that objects within a class (e.g. several different chairs) and the class itself (all chairs) are at

different levels of logical type (see also Watzlawick et al 1967, p192). Benjamin Whorf (1956) extended this idea to communication. This gives us object level and meta level in language (Rudolf Carnap 1942). Words about objects are in one category while words about words (for example metaphors) are in a higher meta category. The two interact in language.

The concept of different levels of language is important in the development of dilemma methodology. One of the stages of the analytical process is to look for text and context. Hermeneutics also examines text within its context.

2.2.4.12 Chomsky

Noam Chomsky's (1976) ideas of generative grammar and syntactical structures explain that a person may use his mind to generate an infinite number of lawfully structured sentences, including sentences he has neither used nor heard before. Linguistic acquisition in small children aged 2-5 years is quite extraordinary. It suggests that the young child's mind is pre-programmed to assimilate language. Most children in the world are bilingual and many learn three or even four languages without formal training (for example, my children). From listening to our own children, we find that children appear to know grammatical rules before they hear the words, so they say sheeps, geoses, mouses etc., because that would conform to regular grammar.

A simple statement is termed a 'surface structure'. However, to obtain real understanding, one must realise that the surface structure is part of a more complete linguistic representation called a 'deep structure' by Chomsky (1976 and Lyons 1975).

Bandler and Grinder (1975) apply Chomsky's linguistics to psychotherapy. 'I became angry and hit him', is the surface structure of the statement. The deep structure is 'I became angry with my boss and I hit him with the Dictaphone'. This can be 'transformed' to the surface in many different ways to report the event, according to with which nuance the speaker wishes to colour his story.

As with Russell and Whitehead (1910-1913), we also find two levels in Chomsky's (1976) approach. Language works when the human being can operate at both levels and integrate them. One can also see that R D Laing's (1965) idea of the deeper person is confirmed by 'deep structures'. Laing's truer deeper self is betrayed by the more false surface manifestation. Oscillation between the two can be deeply disturbing. Thus we can contrast the integration of the two levels of Russell and Whitehead (1910-1913) and of Chomsky (1976) (and the other authors mentioned) as a form of reconciliation of dilemmas, with the deeply disturbing wilder oscillation, perhaps leading to splitting, arising out of the clash between the false surface manifestation and the true deeper self of Laing. (For more details about the contributions of R D Laing and also Melanie Klein, see the section on virtuous and vicious circles. Laing and Klein's contribution did not form part of the 15 bodies of knowledge from which Hampden-Turner derived dilemma theory, although he did write about them in "Maps of the Mind" 1981).

Now that we have examined how dilemmas might be resolved, we should examine how various writers on organisational behaviour have approached the pressing dilemmas found in organizations operating in the business world of their day. They are discussed in historical sequence. We shall be introduced to the specific <-> diffuse dilemma and the concept of 'High D, High I' (Lawrence and Lorsch 1967) and the influential dilemma mapping of Blake and Mouton (1965).

2.2.4.13 Organisational behaviour

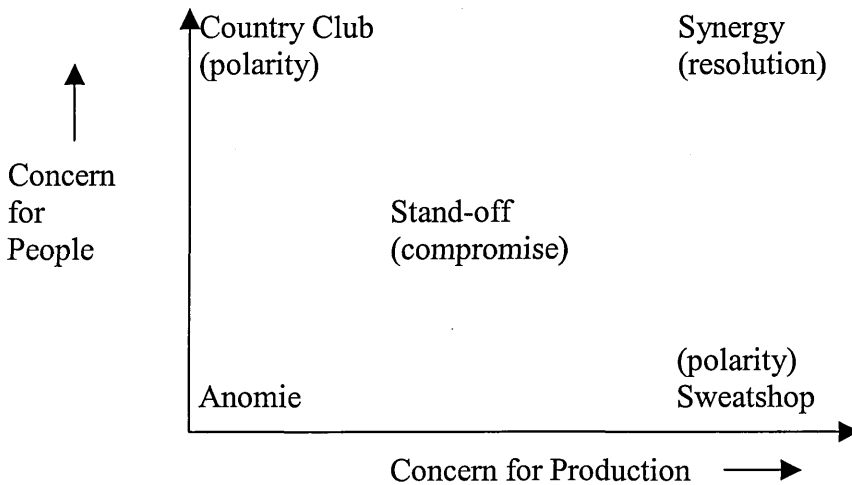
If dilemmas are everywhere in psychosocial development, we should find them in organisational behaviour also. What connects the work of the following writers is that, as major contributors to the area, they have identified the different dilemmas of their age and set out to resolve them, each in their own way. For example, Roethlisberger and Dixon (1937) dealt with worker morale during a period of rapid unionisation of the United States workforce.

Roethlisberger and Dixon (1937) examined the way people worked. In contrast to the then predominance of F W Taylor's (1911) mechanistic views of maximising output, Roethlisberger (1937) argued that workers spontaneously restricting output in an informal system, where they found the formal structure onerous. So called 'rate busters' (colleagues who worked too hard) were punished in various ways, so that overall standards would not be raised. This meant that the formal company structure of maximising output was in conflict with an informal worker organised system of managing output by punishing rate busters and thereby sustaining group morale. Roethlisberger assisted Elton Mayo in his Hawthorne studies (which took place at Western Electric between 1924 and 1933) (Mayo 1933, 1945) and in the relay test room experiment. Over the weeks of the experiment, production rose steadily, whether so-called independent variables were present or absent. The meaning of conducting an important experiment had transcended the routine chore of assembling relays. The search for new meanings never ends and all routine work can also be framed as an enquiry.

Blake and Mouton (1965) have been very influential in the development of Dilemma Theory, indeed they were forerunners. They were the first to portray a dilemma in a grid form. They plotted degree of 'concern for task' on one axis and degree of 'concern for people' on the other axis. [This is a sub-category of the Trompenaars-Hampden-Turner dilemma: specific (dead task) <-> diffuse (live person).] They showed that there were various outcomes including the most desirable reconciliation of the two concerns. Unfortunately, they spent their entire professional lives on this single bifurcation.

Figure 2: Concern for People <-> concern for production
(Blake and Mouton 1965)

Blake and Mouton (1965) divided the binary construct of Concern for People and Concern for Production into the two axes of a graph and plotted five basic positions that can be taken:



The five positions are:

- | | |
|---------------------------|--|
| Bottom left: | anomie – little activity or concern for people |
| Top right: | resolution of concern for both |
| Centre: | compromise |
| Top left or bottom right: | polarity |

Trist and Emery (1960) made a brave attempt to bridge Britain's 'two cultures' (C P Snow 1961) by examining the interaction of social and technical systems in a newly nationalised British coal industry. They showed that changes to the technical system in the workplace had effects on the social system, which in turn had effects on production. It was therefore necessary to understand the social context within which the technical system was operating, before changing it. Trist and Emery (1960) researched the change from shortwall coal mining, carried out in gangs of four (two experienced men and two assistants) to longwall coal mining, carried out by individuals strung out along the long face loading coal onto a conveyor. The longwall system worked well, only when the technical 'text' was reintegrated into the social 'context', by recreating the teams of four.

Lawrence and Lorsch (1967) based their theory on biology: degrees of integration (I) and differentiation (D). The degree of both integration and differentiation is positively correlated with organisational success. Integration and differentiation would appear at first glance, to be at mutually exclusive, opposite ends of a spectrum. In fact they appear to be two horns of a dilemma, which can be reconciled to produce optimum success. Lawrence and Lorsch (1967) responded to growing interest in organic models of organisations, by borrowing a biological metaphor. They examined relative degrees of differentiation and integration among the sub-systems of organisations. Their approach is known as a contingency model because, in the case of simple manufactures, the levels of D and I made little difference, whereas in complex and creative organisations, success depended on High D and High I.

Argyris and Schon (1978) addressed a growing interest in how organisation and managers learn in a business environment becoming increasingly knowledge intensive. They proposed two models of behaviour:

A Model 1 type discussion would involve the assertion of a proposition in conflict with another's proposition. The most successful show-off would win the day.

A Model 2 approach would be to assert your proposition and then request inquiry, i.e., you would show that you were willing to be corrected.

Model 1 involved pushing. Model 2 involved pushing and pulling – it allowed for the downgrading of ego to allow learning. Integrating the pushing and pulling forms of approach to others, allowed for learning and for improvement of the proposition.

Michael Porter (1980) analysed the strategies of companies. He was attempting to address the challenge of Japan to American industry. The metaphor of military strategy became popular in business policy. He did not resolve the dilemma. He proposed that companies choose one of two generic strategies: either low cost or premium quality. The implication is that these are opposites; however, dilemmas theory would suggest that it is possible to integrate the two and that premium quality can be produced and sold at low cost, perhaps by selling very large volumes. It is

interesting that Porter (1980) is now retreating from his previous stark either/or perspective.

Henry Mintzberg (1987) analysed the formulation of corporate strategy. He proposed two methods: design v. emergent strategy. Design is specific, codified and cascaded down from the top of the corporation. Emergent strategy is diffuse, involves many local initiatives, the best of which are sponsored throughout the enterprise. In many organisations, the two approaches are integrated; information and ideas flow up and down the hierarchy and across from one department to another. Thus the specific (top-down) <-> diffuse (bottom-up) dilemma can be reconciled.

Here business issues were the main concern whereas philosophers, psychologists and tragedians were interested in the wider phenomena.

These writers are particularly significant because their work has been influential in either, or both, organisational behaviour and strategy and are widely known of by practising managers. Blake and Mouton's (1965) work is also critical to the development of dilemma theory. Lawrence and Lorsch's (1967) work is also influential and both are particularly important for my thesis because they address dilemmas, which are critical for teams.

In our discussion of Porter (1980), the challenge of Japanese industry to the then prevailing American business paradigm was mentioned. It happens that the dominant Japanese preference for one horn of a dilemma over the other is in many cases the mirror image of the American (and to a lesser extent the British) preference. We shall now examine firstly the USA and then the challenge of Japan, which so shocked American and European business in the last quarter of the 20th^h century.

2.2.4.14 America and Japan

Certain authors, whose work we shall examine briefly, from the worlds of political science, sociology and cultural studies were the source of many insights for Hampden-Turner and Trompenaars (who received their PhDs from Harvard and

Wharton respectively) into American society. An understanding of American society is important because business studies are very largely an American invention and have yet to be unscrambled from the cultural preferences of the USA.

Talcott Parsons (1951), the Harvard sociologist, was very influential on the thinking of Trompenaars and Hampden-Turner. He originated modernisation theory, now out of favour. He asserting the dimension of universalism <-> particularism but then concluded, mistakenly in my view, that universalism triumphed over particularism. More recent findings by Hampden-Turner and Trompenaars (2000) suggest that universalism does indeed increase but so does the number of particular exceptions that those rules cover. Talcott Parsons (1951) perceived the USA to be typically universalist. Indeed, Trompenaars and Hampden-Turner's database shows that the USA is one of the most universalistic cultures in the world.

An American sociologist who embraced contradiction was Daniel Bell in his book, the "Contradictions of Capitalism" (1978). He saw the capitalism of the late sixties as a conflict between prudential, abstemious, calculating producers of goods, sold to extravagant, sensuous and spontaneous consumers – who were the same people. The system needed both the activities of producing and consuming. This particular polarisation seems to have passed out of fashion. The word 'contradiction' is used by those who seek to eliminate dilemmas, although they may acknowledge their temporary existence as a malaise.

Richard Hofstadter (1968) noted a paranoid streak in American society. The American way was individualist, however, if under attack from foreign enemies, it was patriotic to band together. This enabled 'patriots' to be communitarian on the basis that individualism was under attack from communist conspiracy. You finish up emulating those you fear by closing ranks against them and practising the very communitarianism you detest. It was in this context that 'red scares' were regularly launched. [Now that the 'Cold War' is over, perhaps the new 'War on Terror' will be its replacement. That this might be the case, is not intended to minimise what has been shown, on September 11, 2001 in New York and thereafter, to be a very real and active threat to human life.]

Lester Thurow (1980, 1985, 1996) argued that there was insufficient personal financial gain from education to make it significantly worthwhile for the individual to go to college. His interpretation was that the motivation to be better educated was communitarian in origin, in that everyone else would benefit from that education, more than the individual involved. More communitarian countries and communities value education highly, e.g. Japan Singapore etc.

Robert Reich (1983, 1987, 1991) noted that a long list of technologies had been invented by the individualistic Americans, but developed and refined by the communitarian Japanese. It takes close relationships to diffuse technologies fast.

All the above writers had illuminated dilemma theory by the development, exploration and reconciliation of the universalism <-> particularism dilemma and/or the individualism <-> communitarianism dilemma. Now for the challenge of Japan.

Most studies show that East Asian values are the mirror images of British and American values; in other words, they reverse left and right and the order of priority. Influential authors who support this idea include Akio Morita (1986) and Ikujiro Nonaka and Hirotaka Takeuchi (1995).

Akio Morita (1986) described Americans as bricklayers and Japanese as stonemasons. By this he meant that Americans laid pre-manufactured identical bricks, i.e. employees hired for specified skills; whereas Japanese would chisel the stone so that all the stones would fit i.e. hire employees from school and college and chip away at them. The Japanese are usually at the other end of the scale from the Americans on the Trompenaars Hampden-Turner database (Hampden-Turner and Trompenaars 2000, p346).

Nonaka and Takeuchi (1995, preface, p. ix) discuss tacit and explicit knowledge creation. They

“focus on explicit knowledge and tacit knowledge as basic building blocks in a complimentary relationship. More importantly, the interaction between these two forms of knowledge is the key *dynamic* of knowledge creation in the

business organisation. “Organisational knowledge creation” is a spiral process in which the above interaction takes place repeatedly.”

The above paragraph shows convergence with the spiral diagrams of Hampden-Turner and Trompenaars (2000, 1997 especially chapter 10, pp230-241). For Nonaka and Takeuchi (1995), knowledge is converted from tacit to explicit and back again, as well as tacit to tacit and explicit to explicit, all four conversion processes constituting knowledge creation.

The issue of knowledge creation leads us to the subject of creativity, very important to businesses and the *raison d’être* of many teams.

2.2.4.15 Studies in creativity

The key theorists on creativity which have influenced the development of dilemma theory are Arthur Koestler (1964) on the Janus phenomenon, on holons and bisociation, Frank Barron (1968) on creative resilience and Liam Hudson (1966, 1975), Jacob Getzels and Philip Jackson (1962) on the dynamics of divergence-convergence.

Koestler (1964) proposed two ideas of interest here, the ‘Janus phenomenon’ and ‘holons’, and ‘bisociation’. Janus was the Roman god of coming and going. Koestler (1964) proposed the concept of the ‘holon’ as an element, which was simultaneously a whole to the parts beneath it and a part to the whole above it, in an organic hierarchy. The universe is composed of many holons. [The natural science background of the author of this doctoral thesis informs him that the universe is formed of matter and antimatter – perhaps another example of the holon concept?]

Bi-sociation of two or more ideas previously remote from each other leads to creativity, e.g., Gutenberg’s development of printing in Europe as a solution to the need for portable Bibles for large numbers of pilgrims. He bisociated the previously remote ideas of the wine press, the minting of coins and the production of footprints

in the snow to arrive at the idea of repeated pressurised permanent liquid marking of paper/vellum i.e. printing.

Frank Barron (1968) used the ego strength of the Minnesota Multiphase Personality Inventory (MMPI), a measure of mental health, to show that creative people are both more neurotic and more resilient. Creative people worry and are more stressed but rebound from this stress with greater resilience to have another try, until they arrive at a discovery. In short, they reconcile vulnerability with ego strength, and letting go with holding fast.

Liam Hudson (1966, 1975), Jacob Getzels and Philip Jackson (1962) wrote on the dynamics of divergence-convergence. Their view was that to be creative, an excessive number of elaborations of the problem must be generated in order to be able to extract the crucial convergence. From the perspective of dilemma theory, the problem must first be elaborated divergently before being solved convergently. Thus creativity required the exploration and resolution of the convergence <-> divergence dilemma. Only on redefinition of the question will a novel answer be generated.

Having established the main components of dilemma theory, and projected it into the business world in various contexts, the argument continues into the world of science and research.

2.2.4.16 Epistemology and the philosophy of science

Introducing the ideas of Kuhn (1970) brings dilemma theory into the philosophy of science (including social science). It involves the exploration of the rules <-> exceptions dilemma. The ideas of Schutz (1963) are critical for those wishing to carry out research into the live (e.g. people) or the very small (e.g. subatomic particles). In this research, a social science study is carried out into team process dynamics – research into human interactions.

Kuhn's (1970) insight into scientific revolutions explains that major scientific advance involves the realisation that the current universal pattern of assumptions or

paradigm no longer explains all particular findings. The existing paradigm is challenged by accumulating exceptions, until a crisis is reached, at which a new paradigm is put forward, capable of incorporating the exceptions.

Hence 'Normal Science' runs into more and more anomalies and the dilemma is resolved by a new paradigm which makes new sense of the data previously organised by 'Normal Science' and the anomalies too. An example is Heisenberg's principle of complementarity that explained that light could be both a wave and a particle, depending on the form of measurement of its characteristics. The unit of measurement is a quantum of light, which Hampden-Turner (Hampden-Turner and Trompenaars 2000) likens to packaged waves or the reconciliation of waves and particles. Another example is Einstein's advance over Newton's physics. Einstein explained discrepancies in Newtonian physics by proposing the idea that energy and mass were interconvertible according to the equation $E = mc^2$, thus including and expanding on Newton's physics (Davies 1995).

Alfred Schutz (1963) explained that the world examined by social scientists (as researchers, or indeed as simple inhabitants) has been predetermined and preclassified by the very people being researched. Thus the researcher's and the informant's models are by definition different and must therefore clash – 'they' are fellow theorists. This inevitable clash of perspectives is of interest to dilemma theory because resolution of the dilemma is the only solution to the conflict or paradox. What subatomic physics and social science have in common is that *we affect what we measure by the way we measure it*. Both the very small and the alive respond to us. The dilemma is that one cannot know without being known. This is of critical importance for qualitative research, such as this doctoral thesis.

Having examined dilemmas in the philosophy of science, dilemmas examined experimentally in moral development studies follow. This will include looking at the potentially horrific consequences of negative dilemmas and will also involve the introduction of the concept of the hierarchy of dilemmas.

2.2.4.17 Moral development studies

Jean Piaget (1965, 1977) gave tests (puzzles) to children to determine at which age they could reach certain levels of comprehension, demonstrated in their ability to resolve the dilemmas involved in the puzzles. Lawrence Kohlberg (1969) created mini-crises to create a dilemma in the respondent's mind. Stanley Milgram (1963) created more serious crises in his studies of conformity and obedience.

Kohlberg (1969) presented people with moral dilemmas. He was attempting to determine which level (out of his 6 levels) of moral reasoning, a person had reached. Kohlberg's (1969) work is very important in that it shows how the resolution of a dilemma forms part of the next level of dilemma in the 6 levels of moral dilemma.

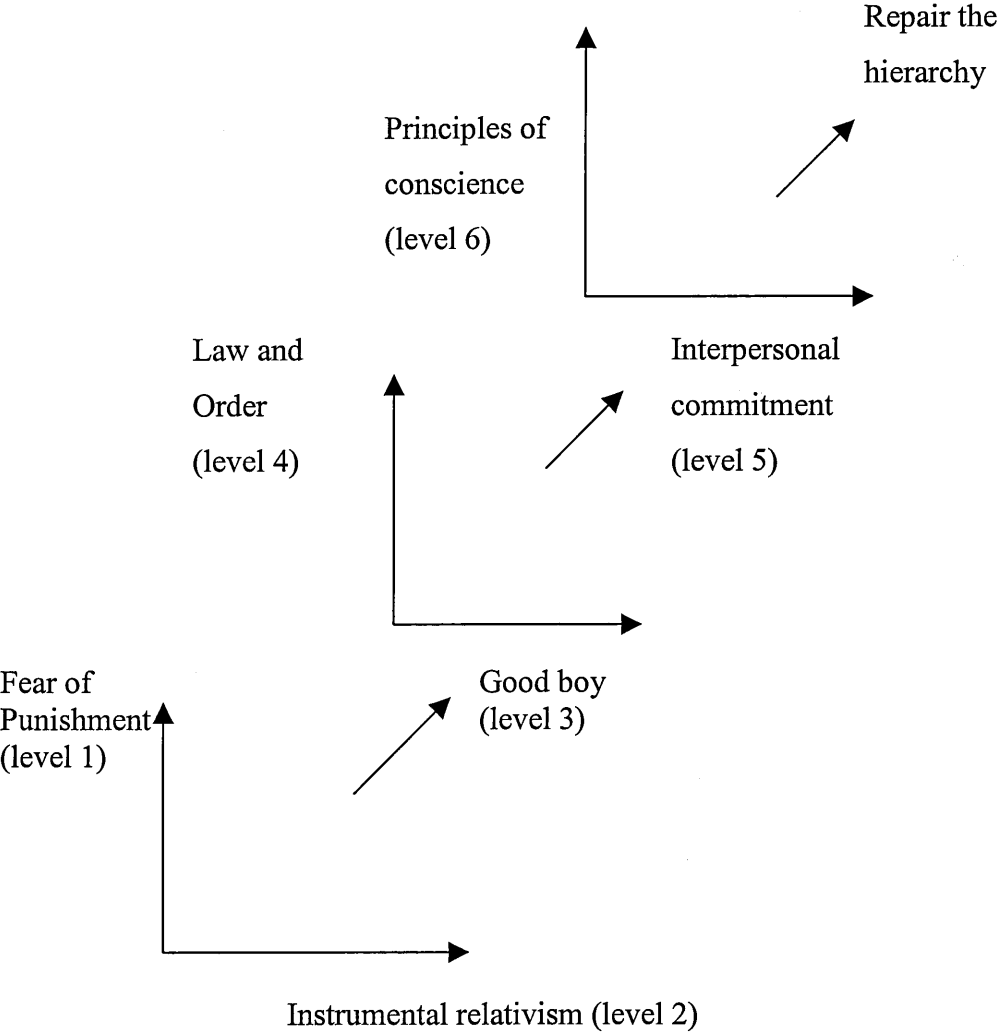
The six levels are:

- Level 1: fear of punishment
- Level 2: instrumental relativism – justifying what is good for me
- Level 3: good boy/girl – approximate to your parents stereotyping of “good”
- Level 4: law and order
- Level 5: interpersonal commitment
- Level 6: principle of conscience

There is a story of Hans choosing whether to steal in order to pay for expensive drugs to save his dying wife. This poses a series of dilemmas, of a higher and higher order. The six levels can be applied to Hans and his poor wife. Kohlberg's (1969) showed that people responded at the highest level of which they are aware. The levels become clear and visible when dilemmas are faced.

Developing the example of Hans and his sick wife, why should he not steal to pay for essential medical treatment to save her life? The hierarchy of dilemmas can be shown graphically as on the following page:

Figure 2 Hierarchy of dilemmas



At level 1, the respondent might reason “I’d be punished by G-d or my father-in-law if I let her die”.

At level 2, he might say, “I have a right to the services of my wife and no one is going to frustrate me”.

At level 3, a “good husband” would steal the drug for his wife or, a “good citizen” would not.

At level 4, the dilemma would be expressed as, “I must not break the law which forbids stealing, or the law of G-d which enjoins me to succour my wife”.

At level 5, he might say, “I made a voluntary public commitment to uphold her health and welfare and must do so.”

At level 6, he could argue that any society that allows a drug seller to exploit the desperation of a sick person is unjust.

Therefore, Hans will decide that, “I will steal the drug, administer it to her and say publicly why I took it. I will plead not only for my own wife, but for all those in the same position.” That principle of conscience (level 6) becomes an interpersonal commitment (level 5) between him and other people who want to change the law, which then becomes a new law (level 4), which involves new stereotypes of good boy etc (level 3), new instrumentalities (level 2) and new reasons for reward and punishment (level 1). Thus the consequences of the repaired hierarchy cascade down the hierarchy, as further changes occur in response to changes in society which throw up other difficult dilemmas.

Stanley Milgram (1963) arranged an experiment whereby candidates were requested to apply an electric shock of ever increasing severity to an acquiescent victim groaning in simulated anguish. Most were prepared to increase the shock well beyond the point at which groaning gave way to unconsciousness, also simulated. Others would apply a fairly small but unpleasant shock but then cease and some refused to cooperate and would not inflict pain of any sort, irrespective of consent. The dilemma imposed on the informants was horrible – it explains much about the way dictators with relatively small armies/police forces are able to dominate large populations and involve substantial numbers of them in their own subjugation. It also reveals the very dangerous consequences of evading dilemma by way of uncritical compliance with one horn of the dilemma, a direct order from a “scientist”. Milgram lost his position at

Harvard as a result of these experiments. Perhaps they reveal the dilemma of psychology itself as a “predictive science”. Can we manipulate subjects and lie to them without discovering the shadows of their deceit in their brutal conduct. Are torture chambers constructed in part by those who seek to predict and control?

Milgram’s (1963) work is very important in that it shows the sheer horror that can be generated by posing negative dilemmas and what a high proportion of people can have (what should be) their moral sense subverted, so that they are prepared to cooperate in the apparent affliction of pain. Milgram is very much a positivist and not a dilemma theorist. He imposed a dilemma on his subjects in the name of experimental psychology. The implications of his experiment are that the attempts to achieve perfect experimental control involve deceiving the research subjects as to the purposes of an experiment and placing them in a dilemma. Atrocious behaviour by most subjects was initiated and elicited by the psychologist himself.

2.2.4.18 Chaos theory and the patterns of fractals

Although chaos theory and fractals came to the attention of Hampden-Turner after dilemma theory had been formulated, they are important because they legitimise the simultaneous presence of chaos and order, of self-similarity and uniqueness and of phenomena which are turbulent and disordered and yet contain within them a hidden symmetry and order. Ilya Prigogine (1984) spoke of irreversible chemical transformation from one state to another in substances going through chaos to new order. The famous Mandelbrot set (Mandelbrot 1982, Gleick 1997, p221) uses an endlessly iterated equation, which is made to ‘migrate’ by a changing number, the Strange Attractor (Rosenhead 1998). The result is an orderly unfolding yet unpredictable aesthetic pattern. All these phenomena are systems of order on the edge of chaos or as Richard Pascale (1991, book title) puts it, they are “Managing on the Edge”.

In the natural world, fern leaves are fractals being composed of smaller replications of the whole leaf, which in turn are composed of even smaller replications and so on – each successively smaller aspect of the leaf is a fractal of the larger. Two other natural

examples, amongst the many which exist, are snowflakes, which are all different and yet are symmetrical and similar – a form of orderly chaos or rule-bound particularity, and typhoons, which all look similar but are very chaotic (Gleick 1997).

The concept and reality of fractals is of interest to the study of teams. That is because one could view a team as a fractal fragment of the wider organization of which it is part. One could also view a team as composed of the fractals represented by the team members. Thus teams or work groups are an intermediate form between the individual and the wider organization.

We now proceed to the consequences of resolution (virtuous circles) and splitting (vicious circles).

2.2.5 Virtuous or vicious circles

The issue of resolution of a dilemma or, alternatively, splitting is very important in understanding how dilemma theory can be used in practice. The work of Bateson (1976), Benedict and Maslow (1963, 1954) (dealt with above), Laing (1965) and Klein (Segal 1979) informs this issue.

2.2.5.1 The virtuous circle

The virtuous circle is achieved dynamically by spiralling upwards towards synergy in a pattern which reflects one of Bateson's (1979) two patterns characteristic of living things in nature (symmetry and spirals). [This does not mean that other natural phenomena (whirlpools, galaxies and hurricanes/typhoons/twisters) and man-made objects (based on Fibonacci series) cannot also show spiral form.]

Synergy (from the Greek *synergia* meaning a working with) describes the capacity of two people, forces or structures of information to optimise one another and achieve mutual enhancement. The idea of synergy was introduced into physical science by Buckminster Fuller (description of his cube made from helixes 1975), into

anthropology by Ruth Benedict (Maslow 1963) and by Abraham Maslow (1954) into psychology. Maslow (1954) found that his ideal 'self-actualizers' had a rare capacity to resolve value dichotomies.

In her studies of Native Americans, Ruth Benedict wondered why the Zuni, Arapesh and Dakota appeared secure, vital and likeable while the Chuckchee, Ojibwa, Dobu and Kwakiutl disturbed her. After many attempts to find some variable or another which would explain her feelings, she stated (Maslow 1963) that:

"From all comparative material the conclusion emerges that societies where non-aggression is conspicuous have social orders in which the individual by the same act and at the same time serves his own advantage and that of the group...not because people are unselfish and put social obligations above personal desires, but when social arrangements make these identical."

2.2.5.2 The vicious circle

The vicious circle involves ever wider and more frantic oscillation until splitting occurs and the system becomes chaotic and collapses. The concept of splitting can be found in the work of Bateson (1976) in his attempt to understand alcoholics and schizophrenia (see section 2.2.4.6), in the work of Melanie Klein in her work on child play therapy (Segal 1979), and in the work of those who were influenced by them, such as R D Laing (1965) and Wilfred Bion (1961). (Laing and Klein are not mentioned in Hampden-Turner's summary of the intellectual antecedents to dilemma theory (Hampden-Turner and Trompenaars 2002, Appendix 1), however, Laing is mentioned in Hampden-Turner (1981) and was clearly influential.)

2.2.5.3 R D Laing

Laing (1965) advances the existential perspective of Sartre (Laing and Cooper 1964). Laing (1965) perspective on schizophrenia is that it begins with 'splitting' or 'schizoid' functioning. People who are ontologically insecure (i.e. those who have not

been allowed to experience themselves as continuously related to the world by moral action) may split themselves into two: a false self to the outside world, masking an inner true self hidden from others.

In offering one's true self to others, there is an existential anxiety about possible rejection. The possibility of rejection of the false self creates less anxiety – it does not involve rejection of the true self. This short-term benefit is very dangerous because if the true self is never committed, it can not confirm itself or learn from experience. The false self can only be confirmed in its falsity. Sartre (1943) suggested that there is no exit from the vicious circle (Huis Clos) of offering the false self in bad faith.

Figure 3: Laing (1965) contrasts the ‘benign circle’ with the ‘vicious circle’:

Figure A: Benign circle

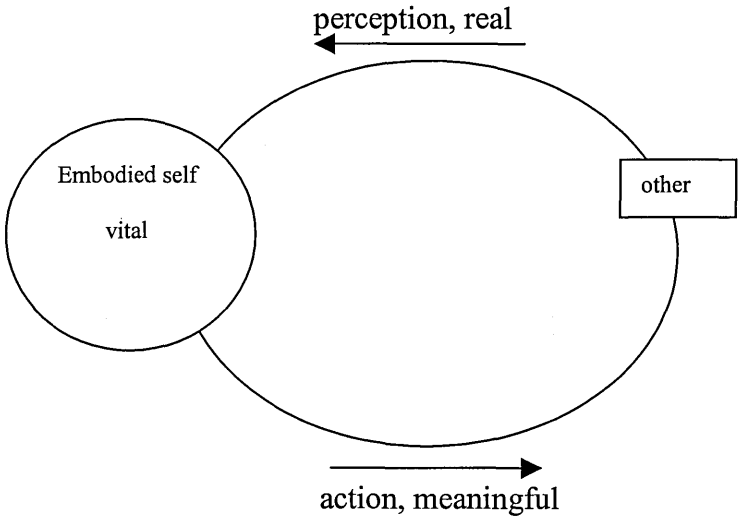


Figure B: Vicious Circle

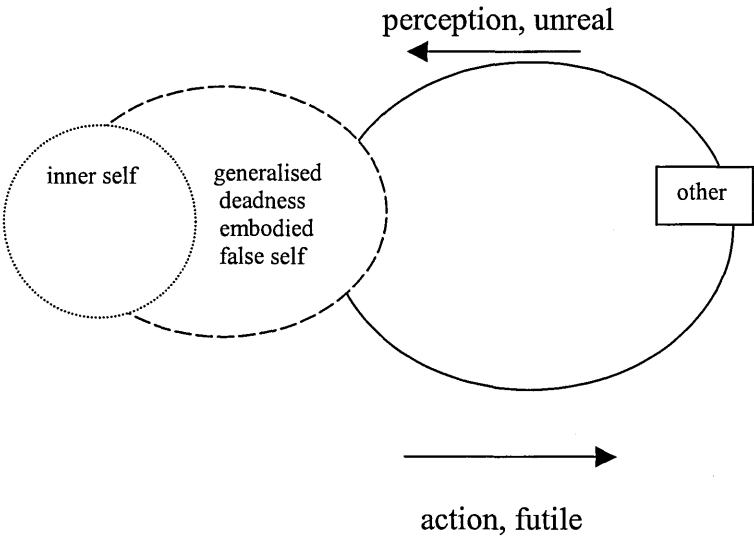


Figure A shows: (self/body) ↔ other.

Figure B shows: self ↔ (body/other)

In figure B, the self is precluded from having a direct relationship with real things and real people.

It is interesting to notice similar forces at work in the corporate business context and in intercultural encounters. In the political realm, one can see the destructive consequences in Communist and Nazi cultures which while destroying the 'other' (defined by 'race' or by 'class') ended with self-destruction. Authoritarian systems can be seen as a mixture of Bateson's (1976) schismogenesis and Vickers' (1978, p23) "self-exciting system". Such systems have a tendency to increasingly wild and monstrous manifestations, which initially are exciting but ending in disaster.

2.2.5.4 Klein

From observation and psychoanalysis of psychotic children, Melanie Klein (Segal 1979) suggests splits in the approach of the child from its early days of breast feeding. There is a splitting between 'bad breast' and 'good breast'. 'Bad' objects are seen as all bad and 'good' objects are seen as all good. Because everything is mixed, good and bad, the primitive defence mechanism of splitting tends to deconstruct objects into good and bad. There can also be splitting of the ego in which one part of the personality is split off and obliterated. The subject might deny all knowledge of aggression in himself.

Freud focused on the libido instinct, with its source, aim and object. The object was somewhat incidental. In contrast, Klein emphasised the object, although she did not abandon the notion of the instinct, as did others of the object-relations school (Hinshelwood, Robinson and Zarate 1999, p47).

2.2.6 Summary

In summary, dilemma methodology is a meta-theory, a theory of theories. It does not invalidate most of the approaches detailed earlier, but places each in a broader context. Instead of the basic stuff of the universe being things about which we can be positive, it consists of differences which begs the question, different from what? It follows that all values are binary constructs with two contrasting ends, both essential to virtue. This gives rise to a continuing dilemma of which end of the continuum

should precede the other in sequence (which is the text and which is the context at any one time). What decides positive or negative outcomes is not the presence of the values, nor their strength or beauty but the relationship between them. Values are either synergistic or mutually enhancing so that they develop together, forming a virtuous circle, or oscillate fiercely to and fro, creating an ever wider split between them, coming apart before our eyes - a vicious circle. The effectiveness of groups and organisations tends to depend on which pattern predominates. Corporations do not add value because values do not add up. They reconcile values and thereby generate cash.

2.3 Culture

Culture, particularly national culture in the workplace is examined because the context of this research is intercultural managerial teams. This section commences with an introduction to the domain of culture, particularly intercultural management research. This doctoral thesis is placed within the frameworks of Adler (1983, p31-32) and Usunier (1998, p9).

The section continues with a discussion about the problem of defining national culture and whether or not ethnicity might be a more appropriate descriptor than nationality. Having overcome that hurdle, culture at work is introduced. Immediately, two important issues arise. The first issue is whether psychological or sociological aspects of the team members are more important. The second issue is whether cultures are converging, in which case the study of different cultures will be of decreasing importance, or whether cultures are divergent, in which case the study thereof is critical as intercultural encounters proliferate. Another important issue arises, that of stereotyping, which is a potential problem obscuring the ability of group participants to accord each other's contributions appropriate respect. This is discussed prior to introducing value dimensions in culture and then the dilemma perspective on culture at work. Hampden-Turner and Trompenaars' contributions are examined and contrasted with those of Hofstede. The section finishes with a critique of the Hampden-Turner and Trompenaars model.

2.3.1 Introduction to the domain

The domain of cultural studies is very wide and in many of its manifestations, it has had a strong political agenda. It has borrowed widely from anthropology, sociology, psychology, philosophy, political science, linguistics, literary criticism, and art theory. It has focused particularly on the relationships between cultural practices and power. It has examined the issue of the 'Other' in society, the 'Other' being, variously, the working class, women, ethnic minorities, foreigners, homosexuals, other marginal groups (Sardar and Van Loon 1997).

The domain of international and cross-cultural management research can sit within cultural studies, or perhaps more comfortably (because of an absence of overt political agenda) within management studies. It clearly involves a consideration of the 'other', in particular, the foreigner.

2.3.1.1. Categories of research

The research tends to fall into several categories. One type of research describes a specific 'foreign' country, for example Bonnacorsi's (1992) research on the relationship between size and export intensity in Italian manufacturing firms. Much of this work has been done by westerners on Japan (Usunier 1998, p9). Another type compares the same management issue in two or more countries. The third type (to include this research) examines interactions between persons from several nations. There is considerable research on negotiations between teams representing companies from two countries, but very little on collaborative work carried out by teams including three nationalities.

Adler (1983, p31-32) describes six types of research:

1. Parochial

Research in one country (usually a major economy, usually USA) by nationals of that country.

2. Ethnocentric

Researchers attempt to replicate (usually) American research in another country.

3. Polycentric

Researchers describe, explain and interpret patterns of management in foreign countries.

4. Comparative

Researchers try to identify similarities and differences in organisations and management across cultures.

5. Geocentric

Researchers study organisations that work in several countries and try to identify similarities that will allow multinational companies to unify their management systems for world-wide operations.

6. Cultural synergy (least common, according to Adler)

Researchers focus on cross-cultural interaction and try to build on both cultural similarities and differences to create organisational processes that offer world-wide relevance and can be tailored to local specificity.

There is also a distinction (Usunier 1998, p9) between comparing national management systems and local business customs ('cross-cultural') and studying actual interactions between people with different national/cultural backgrounds ('intercultural').

Adler (quoted in Boyacigiller et al 1996, p169) has stated to cross-cultural researchers:

“Interaction, not merely comparison, is the essence of most managerial action.”

2.3.1.2. Conclusion

In conclusion, this research is culturally synergistic (Adler 1983, p31-32) and intercultural (Usunier 1998, p9).

2.3.2 National Culture

There are numerous definitions of culture (164 had been found by Kroeber and Kluckhohn (1952) prior to 1952!) and therefore numerous definitions of any aspect of culture, such as national culture.

Two interesting definitions of culture are by Schein (1985) and Geertz (1973a). Schein's (1985) view was that culture is the way in which a group of people solves problems and reconciles dilemmas. Geertz (1973a) suggested that culture is the means by which people communicate, perpetuate and develop their knowledge about attitudes towards life and that culture is the fabric of meaning in terms of which human beings interpret their experience and guide their action.

Schein explains how he derived his definition of culture quoted in Schein 1992 and replicated below:

Figure 5: Schein's (1992 pp8-10) survey of words commonly used to describe culture, which he used and added to, to derive his definition of culture.

Commonly used words relating to culture emphasise one of its critical aspects – the idea that certain things in groups are *shared or held in common*. The major categories of such overt phenomena that are associated with culture in this sense are the following:

1. *Observed behavioural regularities when people interact*: the *language* they use, the *customs and traditions* that evolve, and the *rituals* they employ in a wide variety of situations (for example, Goffman 1959, 1967; Jones, Moore and Snyder 1988; Trice and Beyer, 1984, 1985; Van Maanen 1979).
2. *Group norms*: the implicit standards and values that evolve in working groups, such as the particular norm of a 'fair day's work for a fair day's pay' that evolved among workers in the Bank Wiring Room in the Hawthorne studies (for example, Homans 1950; Kilmann and Saxton 1983).
3. *Espoused values*: the articulated, publicly announced principles and values that the group claims to be trying to achieve, such as product quality or price leadership (for example, Deal and Kennedy 1982).
4. *Formal philosophy*: the broad policies and ideological principles that guide a group's actions toward stockholders, employees, customers and other stakeholders, such as the highly publicised 'HP Way' of Hewlett-Packard (for example, Ouchi 1981; Pascale and Athos 1981).
5. *Rules of the games*: the implicit rules for getting along in the organisation, 'the rope' that a newcomer must learn to become an accepted member, 'the way we do things round here' (for example, Schein 1968, 1978; Van Maanen 1976, 1979; Ritti and Funkhouser 1982).
6. *Climate*: the feeling that is conveyed in a group by the physical layout and the way in which members of the organisation interact with each other, with customers, or with other outsiders (for example, Schneider 1990; Tagiuri and Litwin 1968).
7. *Embedded skills*: the special competencies group members display in accomplishing certain tasks, the ability to make certain things that gets passed on from generation to generation, without necessarily being articulated in writing (for example Argyris and Schon 1978; Cook and Yanow 1990; Henderson and Clark 1990; Peters and Waterman 1982).
8. *Habits of thinking, mental models and/or linguistic paradigms*: the shared cognitive frames that guide the perceptions, thought and language used by the members of a group and are taught to new members in the early socialisation process (for example, Douglas 1986; Hofstede 1980; Van Maanen 1979).
9. *Shared meanings*: the emergent understandings that are created by group members as they interact with each other (for example, Geertz 1973a; Smirchich 1983; Van Maanen and Barley 1984).
10. *Root metaphors or integrated symbols*: the ideas, feelings and images groups develop to characterise themselves, that may or may not be appreciated consciously but that become embodied on buildings, office layout and other material artefacts of the group. This level of the culture reflects group members' emotional and aesthetic responses as contrasted with their cognitive or evaluative response (for example, Gagliardi 1990; Hatch 1991; Pondy, Frost, Morgan and Dandridge 1983; Schutz 1991).

However, as Schein says (1992, p10) “none of the above are “the culture” of an organization”. Schein proposes that the word culture adds “two critical elements to the concept of sharing”, namely, *structural stability* and *patterning or integration*. His perspective is that “culture formation is always by definition ... a *striving towards patterning and integration*” (Schein 1992, p11).

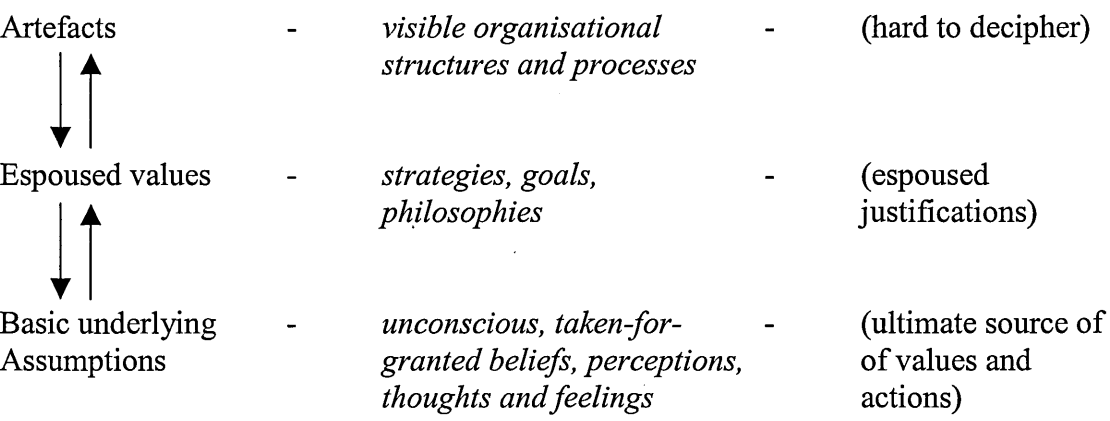
Based on the above, Schein defines culture (1992, p12):

“The **culture** of a group can now be defined as:

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

Figure 6: Schein’s three levels of culture

He then suggests that culture exists at three levels:



One should, however, take note of Holden’s (2002, p24) comment that the three levels “are not watertight”. He points out that language can be seen as a “physical manifestation”. “In another sense, language is a mental experience and as such is invisible. With it we can describe artefacts, values and assumptions.” He also quotes Sapir (1956) to the effect that no two languages are ever sufficiently similar to be considered as representing the same social reality. Holden’s illustration is that the

word culture has different meanings in different languages. Thus 'culture' (English) is not completely the same as kultur (German), kultuuri (Finnish), kultura (Russian), banda (Japanese) (Holden 2002, p23).

It is also worth pointing out that, while using the three levels in each case, Schein has illumined various different issues in different versions of the diagram in different publications.

2.3.2.1 National or Ethnic Culture?

Is 'national' or 'ethnic' more appropriate? Also how to define national – is it coterminous with citizenship and/or language and/or race and/or religion? Clearly it is not always so. For example, in Belgium, there are French speaking Walloons, and Dutch speaking Flemish and also some German speakers. Each area has its own representative bodies. Switzerland is another multi-ethnic culture which works, Albania is multi-religious (Moslem and Orthodox) and works after a fashion, Bosnia and Cyprus clearly do not function as multi ethnic states – they have divided – and Lebanon, with its 11 groups recognised by the constitution is a mess on many dimensions. There are few mono-ethnic cultures. The range is from Japan, Poland, Slovenia and Italy as almost homogeneous, to Papua New Guinea with its 300 languages. In spite of these problems, nationality tends to be used in most of the research. Nationality is an 'intersection' of concepts, a merger of the culture concept, mostly derived from anthropology, with the concept of the nation-state as understood in political science. Because the nation state is the most common form of political organisation in modern times, this 'intersection' has become dominant.

The issue of the fuzzy nature of the definition of national culture is not a particular problem for this research, because the particular focus is dilemma resolution in teams exhibiting diversity of some, or all of the characteristics of citizenship, language, race or religion. Self-definition by the group participants has been used; for example, one of the research subjects described herself as a Tamil from Malaysia.

2.3.2.2 Culture at work

We are interested in culture at work. Within the domain of culture at work, there are a number of cultural differences that can be examined. Culture can be national and/or corporate and/or job/role/functional/professional and/or individual. We are interested in national cultural differences as a particular form of diversity in teams.

As previously explained, culture acts at three levels (Schein 1990):

1. Artefacts, creations: technology
art
visible and audible behaviour patterns
2. Values norms
3. Basic assumptions: relationship to environment
nature of reality and truth
nature of human nature
nature of human activity
nature of human relationships

This variant of Schein's diagram emphasises the different categories of basic assumptions. His categories are compared with and integrated with others in the diagrams in section 2.3.4.

There are many categories of culture. In the context of management, the most interesting cultures are corporate culture, national culture and individual culture. It is very challenging to attempt to distinguish individual culture from personality. However, it is important to deal with the question about whether the interaction of national cultures will be the dominant factor in an intercultural team or whether the interaction of individual psychologies of the team members will be dominant. In a sample of two teams, statistical analysis will be of such low validity as to verge on uselessness. However, is this an either / or question, or is it really a dilemma? A

psychological perspective assumes that the dominant influences would emanate from the psyche (from inside) of the individual. A sociological perspective or anthropological perspective assumes that the dominant influences come from society itself, i.e., from outside the individual. This appears to have strong 'family resemblances' (in the sense described by Wittgenstein (1951) and (1953, §67)) to the inner-directed <-> outer-directed family of dilemmas of Trompenaars and Hampden-Turner (1998, p141), which was inspired by Rotter (1966, p1-28). Thus psychologically influenced <-> sociologically influenced can be perceived as a dilemma. It is clear to me that both influences will be significant and that the choice of one or the other would be to vaunt one horn of a dilemma and ignore the other – an inappropriate approach from a dilemma theory perspective. Although the language of culture pervades this thesis, the analysis of the HRM notes described in chapter 4, shows that three tests based on psychology were given to the team members. The identity of the three tests and the sections of chapter 4 where they are described and their relationship to dilemma theory discussed are:

4.2.1 The Kolb Learning Styles Inventory

4.2.2 The Myers Briggs Type Indicator

4.2.3 Thomas Kilmann Conflict Mode Instrument

Thus both horns of the dilemma of the sociological <-> psychological dilemma of behaviour will be addressed. However, if cultures are anyway converging, the whole issue of culture becomes of decreasing interest and urgency for researchers and practitioners alike. Whether cultures are converging or diverging is the next issue to be debated.

2.3.2.3 Cultures converging or diverging?

An important continuing debate in Social Anthropology is: To what extent are people the same and hence capable of universal description and to what extent are they different and need to be detailed in their particularities. We are embarked on a search for differences and patterns, which though complex, recur.

There are two academic views on national cultural trends: those academics who believe that cultures are converging to universal description and those who see cultures as divergent in their particularities and differences: the convergers and the divergers. This debate is important because if one feels that cultures are clearly converging, any study recognising cultural difference of a particular area is of only transient significance. If, on the other hand, one does not believe this (and the weight of the evidence is against the convergers, on anything other than the level of artefact), then study of the area can be of profound significance.

The concepts of convergence and divergence grew out of C P Snow's (1961) 'Two Cultures' debate concerning the sciences and the arts. Getzel and Jackson (1962) perceived the then current intelligence tests as being inappropriately skewed towards science based convergent thinking. They devised tests, which could measure humanities type divergent thinking. Hudson (1966) applied Getzel and Jackson's (1962) test to English schoolboys and confirmed that the divergers tended to study humanities while the convergers studied science.

These different styles can be usefully applied to investigators themselves. Cultural convergers believe that culture will be just a strange quirk (Levitt 1983). According to this school of thought, there is a homogeneous global business culture and universal management theory (Everett et al 1982; Hickson et al 1974).

In contrast, divergers believe that cultural differences, especially cognitive and perceptual differences, are so deep that cultures, despite adaptation and change, will always differ significantly (Triandis 1982-1983; Laurent 1983).

Convergers believe that there are recognisable 'contingency' factors that impose a universal pattern of administration, forcing managers to act in a particular way. These contingency factors include:

technology, market, geographic diversification, large-scale production, socio-economic status (Child and Tayeb 1983; Gruenfeld and MacEachron 1975).

Pugh et al (1969) suggest that specialisation and formalisation are significantly correlated with organisational size in different culture. Later work by Redding (1990) shows that, in fact, company size may itself be strongly related to cultural and environmental factors.

The convergers believe that managing inter-cultural teams is only slightly more complex than managing an ethnically homogeneous team. Divergers believe this task is much more complex. In one sense, the two views can be reconciled by reference to the different layers of manifestation of culture (Schein 1990, 1992).

At the centre of the cultural 'onion' are basic assumptions of survival. These grow out of a nation's geography and history. For example, the Dutch have struggled against rising water, the Inuit against cold, the Swiss against mountains and so on – just to survive. (Indeed, the English word culture comes from 'to cultivate', hence agriculture, aquaculture, horticulture etc.) This environment creates assumptions that are so basic that they are rarely challenged or even considered.

The second layer is values and norms. Norms are how people operate. They involve what is right and wrong. Values are what are good and bad – they relate to the ideals of the group.

The third and outermost layer is the very visible world of artefact. Here there is clearly convergence (for example global brands, such as Coca-Cola, Microsoft, Intel, etc), but at deeper layers, this is no evidence of convergence– if there is any movement, it is glacial.

Intercultural encounters require an agreement of norms of operation; otherwise the effectiveness of the encounter will be very sub-optimal. The dilemmas faced must be reconciled by each member of the encounter and the resolutions must cohere significantly of the group is to function. A particular problem which might handicap group members in giving due weight and respect to each others' contributions is the phenomenon of stereotyping, which is examined in the next section, prior to exploring different theorist's views on value dimensions and culture.

2.3.3 Stereotyping

Ferrari (1972) shows that teams comprising members from high status and low status cultures will tend to speak more to the members from high status cultures. Team members from America were perceived as having more technological expertise than their Moroccan colleagues, purely because the USA is a more highly developed economy - without assessing the technological expertise of the individuals who happened to find themselves members of the group. This is a potential problem in any intercultural group.

I found that many Russians and Poles, encountered during my visits to their countries in 1990, 1991 and 1993, were wary of Western consultants because they were quite sick of being talked down to as though they made fire by rubbing sticks together. In fact many of them are far more highly educated than many of their Western interlocutors. Deference shown to their culture and education by the author and his colleagues dispelled the initial wariness or even hostility of their Russian and Polish colleagues.

2.3.3.1 Cross cultural misinterpretation - the role of cultural stereotyping

Cultural stereotyping is a particular danger, which could cause team failure if no learning occurs. A vicious circle could easily be created. The researcher will need to watch for signs of the negative aspects of cultural stereotyping.

Trompenaars' view (Trompenaars and Hampden-Turner 1997) on stereotyping is to explain that in intercultural encounters, the differences are noticed and not the large number of similarities. Thus stereotyping is a codified drawing attention to differences and occasions when the parties were at cross-purposes. This means that if one overlaps two national cultures, portrayed by normal distributions, what is not in common are the extreme ends of the value bifurcations.

[It is also worthwhile noting that stereotyping can be motivated by hatred e.g. of Blacks, Jews, Gypsies and other marginals, or of 'the neighbours' e.g. mutual dislike between

the English and the French or, at a murderous level, between the different nationalities in ex-Yugoslavia, or of any other type of 'Other'.]

Nancy Adler (1992 p72) attempts to suggest an approach to stereotyping - "effective stereotyping" - which "allows people to understand and act appropriately in new circumstances." Her view is that a stereotype can be helpful when it is:

1. Consciously held - description of a group norm, not necessarily of an individual
2. Descriptive - rather than evaluative; what people will be like, not whether they are good or bad
3. Accurate
4. The first best guess - about a group prior to obtaining information on a specific person
5. Modified - based on further observation and experience with actual people and situations.

Adler proceeds to point out that "a subconscious stereotype is difficult to modify or discard even after we collect real information about a person, because it is often thought to reflect reality".

Having discussed the challenge of stereotyping, value dimensions and national culture are discussed as a prelude to discussion of the dilemma perspective on culture in the workplace.

2.3.4 Value dimensions and national culture

The basic assumptions at the root of culture can be represented by value dimensions. Various scholars have prepared sets of value dimensions: Kluckhohn and Strodtbeck

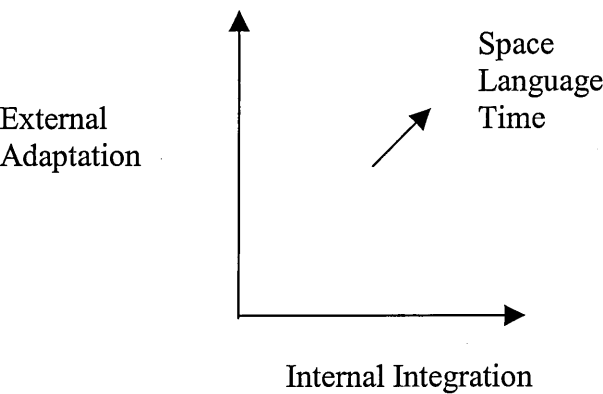
(1961), Schein (1990), Hall (1976), Adler (1993), Hofstede (1980), Trompenaars and Hampden-Turner (1993, 2000) and others. They all draw on the anthropological work of work of Kluckhohn and Strodtbeck (1961) (see below).

Figure 7: Schneider and Barsoux (1997) connecting assumptions

Schneider and Barsoux (1997) connect the assumptions as to:

- 1. external adaptation; and
- 2. internal integration; with
- 3. the linking assumptions of space, language and time.

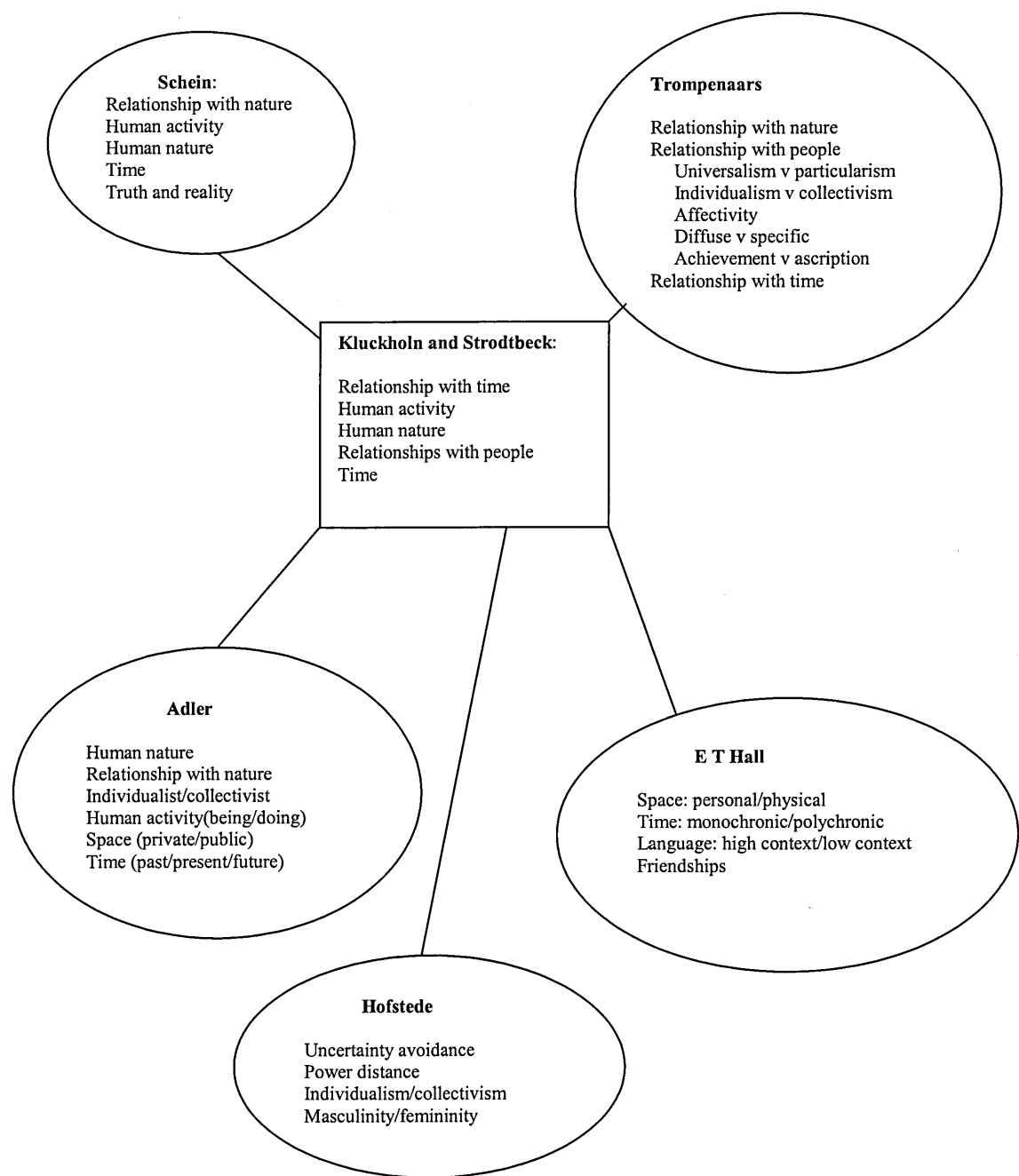
This can be characterised as the resolution of a dilemma:



Kluckhohn and Strodtbeck (1961, p49) looked at five settlements in the United States, comprising very different populations, to derive their value orientation theory: (Navaho (Native Americans) off reservation; Zuni (Native Americans) in a Pueblo; Spanish American village; Mormon village; Texan and Oklahoman homesteader village recently established.

Figure 8: Views of value orientations

Other views of value orientations have developed these ideas and as can be seen from the diagram below, they are quite easily included in Schneider and Barsoux’s (1997) diagram on the next page.



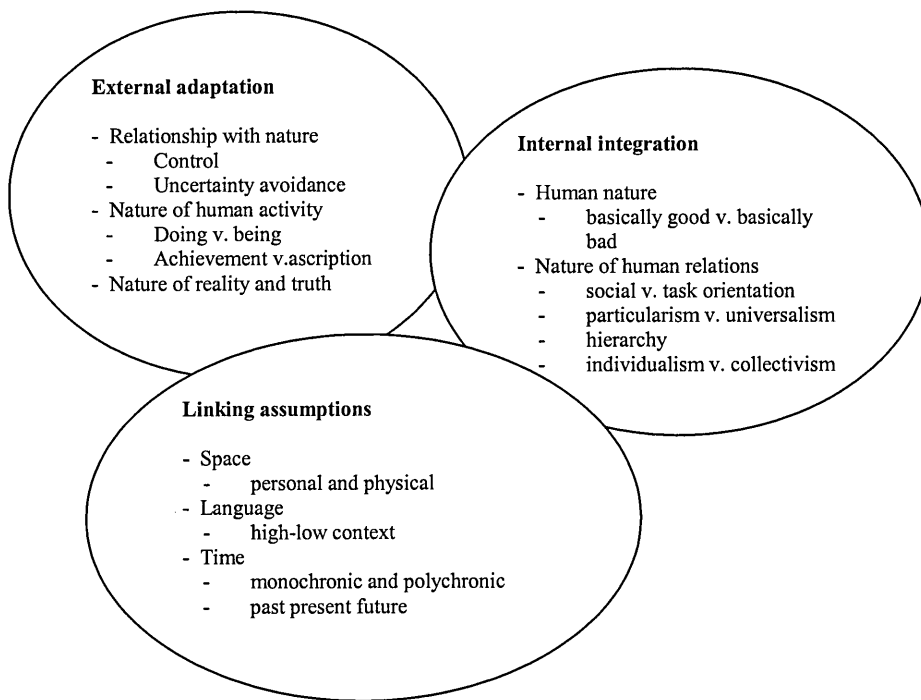


Figure 9 **Schneider and Barsoux' attempt to integrate external adaptation with internal integration by means of linking assumptions**

2.3.5 Culture and Dilemmas

2.3.5.1 Introduction

This section attempts to understand the nature of culture. It explains the various levels of culture, the place of dilemma and the importance of the hermeneutic approach in attempting profound understanding. The theory of Hampden-Turner is examined, situated within several wider bodies of theory and finally criticised. In the criticism, the approach of Hofstede is introduced and commented upon. The bases for dilemma theory have been commented on much more fully in section 2.2.

2.3.5.2 Levels of behaviour

The anthropologist, Margaret Mead (1953), when researching Samoan ritual, described culture as shared patterns of behaviour. However, behaviour is only the visible level of culture. What really matters is the meaning of the behaviour, because the same behaviour can have different meanings and different behaviours can have the same meaning. Thus Geertz (1973a) explains that Man is an animal suspended in webs of significance he himself has spun. He takes culture to be those webs, and the analysis of it to be therefore not an experimental science in search of law but an interpretative one in search of meaning.

Claude Levi Strauss (1971) takes a similar view, speaking of a web of signification and of culture as a system of shared meaning and understanding. Levi-Strauss calls myths as shared cultural contexts for communication. He regards all myths as having a binary code. The mind has a rhythm of opposites in which every conscious thought has an unconscious opposite.

Schneider and Barsoux (1997, p19) illustrate Schein's (1990) three levels of culture metaphorically, in a cartoon, as navigating the sea of international business:

1. The surfer can ride across the surface observing artefact and behaviour.

2. The snorkeller swims among the fish (the population of the habitat) and can obtain information about beliefs and values by interviewing and surveys.
3. The deep-sea diver in his diving suit reaches the treasure of basic assumptions by means of inference and interpretation (hermeneutics).

Schein's (1992, p12) definition of culture (see section 2.3.2) builds on his earlier ideas (1985) that culture is a set of basic assumptions – shared solutions to universal problems of external adaptation (how to survive) and internal integration (how to stay together) – which have evolved over time and are handed down from one generation to the other. This definition is very 'etic' (universal) in terms of the universal problems and very 'emic' (particular) in terms of the particular solutions. This 'etic' – 'emic' dilemma is fundamental to anthropological debate about culture.

The origin of the terms 'etic' and 'emic', much used in linguistics, anthropology and cross-cultural studies, is in work by the linguist, Edward Sapir (1929). He differentiated between *phonetic* sound patterns that were universal in several languages, and *phonemic* sounds that were particular to one language. (An example of a phonemic sound would be some of the click sounds used in the Bushmen languages in Southern Africa, for example, the !Kung.)

Thus Levi-Strauss (1971), Geertz (1973a) and Schein (1985) support the hermeneutic approach to the discovery of the real essence of the understanding of culture – the "treasure of basic assumptions". This is in contrast to Mead (1953) and some of the proponents of the idea of cultures converging, who focus on the purely surface aspects of behaviours and artefacts. Schein's (1985) three layers allow the integration of the two perspectives. Basic assumptions can remain divergent and be discovered hermeneutically at the same time as behaviour and artefact being determined by observation and found to be, in many cases, clearly convergent.

Another thinker who has proposed that cultures find 'emic' solutions to 'etic' dilemmas is Charles Hampden-Turner (1973, 1981, 1983, 1985, 1990, 1994 and with Alfons Trompenaars, 1994, 1997a, 1997b, 2000). His approach to culture is that

culture is the habitualised and realised way that people resolve the dilemmas of everyday life. It is a structuralist perspective of looking for differences (emic) in the way different cultures resolve basic universal (etic) dilemmas. There is no uniformity in the resolutions but there is much uniformity in the dilemmas faced. In addition to the examination of the issue of national culture in business, this view of culture has been applied to corporate culture (1990, 1994) and to political action (1973) and could be used in other types of culture.

In summary, Hampden-Turner (1994) states that "culture's main function is to try to mediate dilemmas". Cultures are cybernetic systems, error correcting mechanisms, by which individuals, organisations and/or nations interpret, affect and learn from the outside world.

2.3.5.3 Hampden-Turner and Trompenaars

Dilemma methodology, developed by Charles Hampden-Turner (1994, Hampden-Turner and Trompenaars 2000) draws on the work of Wilfred Bion (1961), Claude Levi-Strauss (Leach 1976), Blake and Mouton (1965) and in particular, Gregory Bateson (1976). Hampden-Turner (1983) looks for connecting patterns of how people respond to dilemmas. He and his colleague Alfons Trompenaars have used seven principal dilemmas to characterise national cultural preferences. These cultural values are binary continua:

Relation to people: Universalism <-> particularism
 Individualism <-> communitarianism
 Achievement <-> ascription
 Specific <-> diffuse
 Neutral <-> affective

Relation to nature: Inner-directed <-> outer-directed

Relation to time: Sequential time <-> synchronous time

(The neutral <-> affective comparison (it is not a true dilemma) has not been very much quoted (if at all) by Hampden-Turner and Trompenaars in their most recent books (2000). I have not taken great notice of it in my research.)

Hampden-Turner and Trompenaars have developed a view of national culture in the business world that is particularly significant for this research. Canney Davison (1995) stated that there was no theory that connects static values with activity in a group. In fact, dilemma theory does allow for this connection and dilemma methodology can measure it. The model of progress to resolution of dilemma is apparently the only one that can be used to measure both the content and the dynamics of cross-national cultural group process.

Hampden-Turner and Trompenaars have devised 25 grids similar to the grids of Blake and Mouton (1965). Some are based on the work of other important writers e.g. Argyris and Schon's (1978) double loop learning, Deming's (1982) error correction mechanisms, Deborah Tannen's (1990) reports <-> rapports, Bartlett and Ghoshal's (1990) multicultural <-> globalism being reconciled by the transnational corporation. Hampden-Turner and Trompenaars (2000) have collected 45,000 responses to a questionnaire designed to elicit the response to 25 standard dilemmas, from managers in 56 countries (and less than 200 responses/country in approximately another 50 countries). Hampden-Turner's dilemma theory is criticised below in section 2.3.5.5.

2.3.5.4 Hofstede

No discussion of national culture in the management context can occur without discussion of the work of Geert Hofstede (1980). His work was based on a standard questionnaire completed by 116,000 IBM employees, in 20 languages, in 66 countries, between 1967 and 1973. This standard IBM questionnaire was administered in two stages to verify validity by replication. The questionnaire was an attitude scale personality inventory used by IBM personnel department world-wide. It was based on reworded items from the California Psychological Inventory and the Minnesota Multiphasic Personality Inventory. In those days all undergraduates had taken one or

other of those tests. The personnel staff used amended forms in their questionnaire. Hofstede grouped some of the questions and labelled them.

Out of 150 questions, 60 related to values and beliefs of the workforce relating to motivation, hierarchy, leadership, well being in the organisation, etc. Each national sample had similar age, gender and job profiles and the IBM corporate culture was particularly strong. The idea was that national culture should be the only source of variance.

Hofstede derived four dimensions from his data:

individualism <-> communitarianism
power distance
masculinity <-> femininity
uncertainty avoidance

Hofstede has been cited by numerous researchers and a number have attempted to use his approach to examine various cultures.

He can be criticised as follows:

1. The system is descriptive and not dynamic; it cannot be used to measure group process.
2. He defines the four dimensions, rather than allowing his respondents to self define.
3. The dimensions are drawn in terms of more or less of each factor, rather than as true dilemmas. For example, more individualism means less communitarianism, whereas one can strive for more of both. There is no possibility of reconciliation and therefore, this approach is not useful when one attempts to measure the progress to cultural synergy.

The clustering of countries on the value dimensions maps have been used by others to try to predict how people from various countries might work or trade together. This urge to quantify can backfire. Cultural dimensions are not proxy measures for cross-cultural differences of cultural distance in international marketing (Kogut and Singh 1988). The measures might have some relevance to organisational issues, as intended by Hofstede, but are inappropriate for marketing. It is difficult to derive much meaning from the 'proximity' of Costa Rica to UK compared with its 'distance' from Guatemala, or that Pakistan and Denmark are similar.

2.3.5.5 Critique of the Hampden-Turner and Trompenaars model

The four main criticisms of the Hampden-Turner and Trompenaars model are:

1. One dilemma is irreconcilable (neutral <-> affective)

Whereas the other six dilemmas are reconcilable, the neutral <-> affective dilemma is not. It is, never the less, a necessary 'dilemma', to help us differentiate between cultures. The issues matter because they matter to the participants.

In an ideal state, the neutral <-> affective dilemma would be reframed as a resolvable dilemma.

2. Can dilemmas really be reconciled (Canney Davison 1995)?

Canney Davison asks this question, almost rhetorically. The evidence is quite strong that dilemmas can be resolved and values integrated. Some dilemmas are not reconcilable *as stated* or *as imposed* by an oppressive system of authority which prohibits reformulation. But they can be creatively redefined and reconciled where the culture is amenable to this. Einstein famously said that many problems are insoluble at the level of their initial description.

3. Some practical dilemmas are effectively insoluble

Some practical dilemmas are effectively insoluble: if someone is going to shoot you, you might die. There is not much synergy available in the relationship between the gunman and the victim – the ‘relationship’ is designed to intimidate the victim.

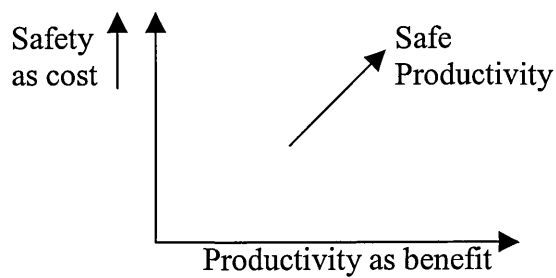
No one ever claimed that every dilemma was resolvable by the individual at a particular level of occurrence. If, in the novel ‘Sophie’s Choice’ (William Styron 1980), the Nazi officer asks Sophie to choose between the death of her son or her daughter, that dilemma is part of the persecutory process, aimed at making Sophie responsible for the death of her child. The point is not that the victim can always resolve the dilemma, but that society in its construction of social reality can prevent such appalling cruelties. Many workplace dilemmas can only be solved by the interventions of senior managers with the power to alter definitions.

Another example of a ‘double bind’ is that of the gasoline delivery tanker truck drivers of “Western Oil” of California (Hampden-Turner 1994, p108). The dilemma of the truck drivers, who were told that they must raise their productivity and must deliver petrol more safely, is a dilemma imposed by senior management, which the individual lorry driver was helpless to change. The safety manual, far from helping the drivers to resolve the apparently irreconcilable, was a trap to show that the drivers had knowingly contravened the safety rules – and they had to sign the manual!

When the workers complained of nausea they were told that they were a bunch of neurotics. The nausea was the result of being placed in a ‘double bind’ – it caused psychological stress. Drivers could not deliver faster without driving more hazardously. Productivity appeared to be part of an irresolvable dilemma with safety.

An outside consultant suggested that drivers be rewarded only for safe deliveries. This redefined productivity. Resolution of the dilemma could now take place. It can be portrayed diagrammatically as follows:

Figure 10: Diagram exhibiting the dilemma of safety <-> productivity



The drivers were so happy, that the Teamsters Union presented the consultant with a silver steering wheel.

4. Hofstede: – the seven dimensions model is only a version of Hofstede's four.

There are three important comments on Hofstede's conclusions (Woolliams 1997, appendix to Trompenaars and Hampden-Turner 1997):

1. Number of dimensions required

Hofstede has claimed that the correlations are so high that several of Trompenaars and Hampden-Turner's dimensions are really only versions of one dimension of his own work. This is true for about 25 developed countries. However, the remaining dimensions are needed if, for example, South Americans are not to be portrayed as the same as Arabs. All seven dimensions are necessary to give a picture of each nation.

2. Non-parametric data

Hofstede has treated the data as though it was parametric whereas his understanding of the data is defective (and he has not replied to this point published in 1997). In fact, the data is non-parametric. The seven dimensions are non-parametric amalgams of the responses to the 25 standard dilemma questions. For example, stating that American managers can be placed 65% along the universalistic <-> particularistic scale is NOT the same as saying that 65% of American managers chose the universalistic option. The aim is NOT to produce a polarised bimodal measure at each end of the scale. Instead it is to produce a scale that maximises the difference between each country.

3. Insufficient data

The third comment is that Hofstede has used the first edition of “Riding the Waves of Culture” (Trompenaars 1993) whereas the second edition (Trompenaars and Hampden-Turner 1997) has much more data. The data used by Hofstede was insufficient for him to draw his conclusions. Woolliams has conducted numerous statistical tests, suitable for the non-parametric data, in order to test its validity.

2.4 Small Groups

2.4.1 Introduction to the domain

The context of this doctoral research is intercultural management teams, a type of small group – hence the examination of this domain.

Lewin (1948) and McGrath (1984) are clearly correct that groups are real and important. Allport (1924) and similar early thinkers asserted that groups were not ‘real’ because you could not bump into them – only into actual people. This latter view does not correspond with reality; groups are real because they have real effects (Lewin 1948). Groups have pervasive, persistent and powerful effects on human behaviour. They are the context in which culture is transferred to new members, in which they learn a new language, develop their concept of ‘self’ and learn ‘what is right’, permissible, proper or taboo; they are therefore worthy of research.

Much work has been carried out on therapy groups and similar contexts, where the focus of interest was psychological. I have researched intercultural groups in a management school context and applied dilemma theory to them. Culture is more of a sociological concept. It therefore seems appropriate to examine groups from the perspective of management literature and sociological literature, hence the use of McGrath’s (1984) typology of research into small groups. However, dilemma theory would inform us that the perspectives of psychology and sociology form a binary continuum – two horns of a dilemma. As such, the issue is really which horn of the dilemma is to be vaunted at any one time. Thus some psychologists will be quoted, such as Bion (1961) and Schutz (1967), but only as they inform management thinking (i.e., the Thelen (Stock and Thelen 1958; Thelen 1956; Thelen, Stock et al 1954) and Dunphy (1964) extensions of Bion (1961) into management studies and the FIRO-B application of Schutz’s (1967) ideas).

The field of group research comprises three relatively separate areas (McGrath 1984), however, the view taken here is that all three approaches are useful and compatible because groups deliver social influence, pattern social interaction and perform tasks:

1. Social influence school

The social influence school sees groups as *vehicles for delivering social influence*.

2. Interaction process school

The interaction process school sees *groups as vehicles for patterning social interaction*. Since interaction in the teams is the focus of this research, this school will be considered in detail.

3. Task performance school

The task performance approach perceives *groups as task performance systems*.

The issue of influencing will not be considered because we are interested in what actually happens during discussions within the groups under study, not on how they interact with others.

The task performance approach is also interesting because the groups under study are attempting to complete real tasks effectively. This approach will be discussed only where it illuminates the argument.

Prior to examining the Interaction Process School: *groups as vehicles for patterning social interaction*, some definitions are needed.

2.4.2 Definition of Groups

There are many definitions of group (summarised in Shaw 1976). They stress the ideas of interaction, interdependence, mutual awareness, a past and an anticipated future. These definitions exclude various other types of social aggregations (see Encyclopaedia Britannica's discussion on social groups), which differ from each other and from groups in their positions on two axes:

1. degree to which there are structured interrelations among the members, the basis of those structured relations and the degree of deliberateness of development of those structures;
2. degree to which they differ in size or scale – from cultures and societies down to work crews, friendship groups and families.

Groups can be distinguished from other social aggregates because groups are those social aggregates that involve mutual awareness and potential mutual interactions. Research on groups tends to include research into work groups, families and friendship groups. These groups are all sufficiently small to allow for mutual awareness and potential mutual interactions. They are also dynamic. In some cases their membership is fixed (such as the groups I studied) whereas in other cases their membership can vary.

McGrath (1984, p9), borrowing from mathematics, describes groups as “fuzzy sets”. Their membership is also fuzzy (being slightly indeterminate and therefore difficult to define) because:

1. an individual can be a member of several groups;
2. not all the normal membership of the group may be present at every meeting.

Thus some groups are more “groupy” (McGrath, p9) than others. Some are also more dynamic than others. McGrath (1984, p11) describes groups with official memberships but which might not carry out much activity as a group as “Standing Groups”. They are rather static. The pattern is of the relationships between the members. They are contrasted with “Acting Groups” which are dynamic and where the pattern is between the behaviours of the individuals. The variation in this pattern of behaviours over time is the focus of the study of group interactions. This pattern is influenced by various inputs, which will now be considered.

2.4.3 Inputs to groups

Groups do not operate in a vacuum. There are four types of inputs:

1. properties of the members;
2. properties of the group structure (the standing group);
3. properties of the task;
4. properties of the surrounding environment.

These inputs have effects on the group process – they form the *context* within which the group members create *text*.

This thesis examines groups of very similar group structure, task and surrounding environment. However, the members of the group have different properties and the internal dynamics of the groups are radically different. Because there are no such things as ‘typical groups’ or totally ‘homogeneous groups’, each group acts as the control group of the other.

2.4.4 Patterns within groups

Behaviour (verbal or non-verbal) by one group member can be considered as communication with another or several other group members. A series of such behaviours forms the communication pattern. The communication has two components, task content and an interpersonal component. The task or action process forms the task pattern. The interpersonal aspects form the interpersonal relationship pattern. The group also may impact on others; the third stage is the impact of the group – the influence process. This research will concentrate on the interpersonal communications patterns and to some extent on the task pattern.

McGrath (1984, p25) has noted that there is a distinct absence of theory, which leaves the field of group research littered with a plethora of unconnected data. Early attempts of theory generation comprised a search for one single sovereign theoretical principle that would ‘account for’ all human behaviour. Three examples are: imitation,

sympathy, and suggestion. These can be seen as the progeny of Plato's cognitive, affective and conative trio. Theories that relied on only one of these, were too simple to remain viable.

McDougall (1908) suggested a list of 'instincts' of which individuals would have more or less. At least this was apparently multivariate. Then others added their 'instincts' and the theories collapsed under the weight of evermore 'instincts'. It is important to realise that both the 'instinct' searcher and the inheritors of Plato's trio were merely making theoretical assertions supported only by anecdotal evidence, not proper experimental work. There was no basis on which one could assess the validity of the assertions and much of the work was re-labelling of behaviour, offered as explanations.

Logical positivism made inroads into social science while behaviourism became dominant in psychology. Based on 'objective behaviour', on systematic observation of behaviour, they demolished the weak theories previously offered. Unfortunately, they inhibited the development of all theory in the field of groups. Although rather extreme, one could describe this as a switch from data-less theory to theory-less data.

There are three negative consequences of the lack of sufficient theory development:

1. fragmented data – insufficient theory to connect them;
2. research shaped by the availability, cost and efficiency of available tools;
3. research subject to the whim of popularity.

It is arguable that the natural science concepts of causality are suitable for the study of e.g. the physics of two body systems and to some degree to three body systems. However for systems more complex than that, the mathematics are intractable. Human beings are anyway infinitely more complex than physical bodies exerting, e.g. gravitational pull on each other. In addition, most groups involve more than two people, and those people usually have significant links outside the groups that impinge on the dynamics of the groups.

A more productive route is to think of groups as complex systems (rather than simple two-body systems or chaotic systems) where, by careful observations, certain patterns can be teased out from the complexity. These might point toward (rather than prove, as in causality) what is happening.

[It is interesting that researchers from many disciplines are now reaching the conclusion that complexity theory (Rosenhead 1998) (rather than only causality or chaos) has something to offer their scholarship, and are exchanging ideas at the Santa Fe Institute.]

2.4.5 Group Interaction Observation

Early examples of group interaction observation include Newcomb (1943) and Lewin (1953), who looked at interaction purely as an intervening variable in the interpretation of input-output relations, rather than interaction per se. Simmel (1950) theorised about diads and triads and supported his musings solely with his own experience rather than with a systematic observation of groups actually interacting.

Whyte (1943) conducted a detailed case study over a long period of a single street corner gang. He focused on status, leadership group structure and interaction. He discovered that when the gang went bowling, the leader always would win. The leader was liked and part of being a leader was being the best at bowling. If any gang member appeared likely to overtake the leader, the others would joke with and jostle him so that he would not win. Whyte (1943) concluded that social status affected task performance.

The first effective effort at observing and charting group interaction, in terms of systematic observation categories, was the Interaction Process Analysis (IPA) of RF Bales and his colleagues (Bales 1950a, Bales 1950b, Bales 1953, Bales and Slater 1955, Bales and Strodtbeck 1951, Borgatta and Bales 1953). Bales' work dominated the 1950s and early 1960's. There followed a decline in research in the area, until the late 1970s. New technology, such as videotaping and the application of complex

mathematical techniques (Fourier analysis etc.) promoted a return to the area. In addition, Bales and Cohen (1979) developed a new process observation system called SYMLOG, a more complex and flexible system. Bales' approach is discussed and referenced below.

2.4.6 Development of groups over time

Groups change over time. There are well over 100 theories. Reviews by Hill and Gruner (1973) and Shambaugh (1978) show that they fall into two types:

1. sequential stage theories;
2. recurring phase theories.

Each type is examined and then the intention is to reconcile the two views.

2.4.6.1 Sequential stage theories

Sequential stage theories describe the typical order of the phases of group development. The most famous theory is that of Bruce Tuckman (1965; Tuckman and Jensen 1977). He posited the first four stages of his theory in 1965 and added the fifth stage in his work with Jensen in 1977.

Tuckman (1965, Tuckman and Jensen 1977) (reviewed more than 50 studies of groups (mostly therapy and training groups of limited duration). He discovered that the groups progressed through the five stages of:

1. Forming;
2. Storming;
3. Norming;
4. Performing;
5. Adjourning.

At each stage, the group focuses on specific issues and this influences group members' behaviours. The different stages involve the following:

1. Forming

The group is not yet a group but a set of individuals. This stage is characterised by discussion about the purpose of the group, its title, leadership pattern, life span. Each individual tries to establish his personal identity within the group.

2. Storming

Most groups go through a conflict stage when the preliminary consensus is challenged and re-established. Personal agendas are revealed and a certain amount of hostility might be generated. If successfully handled, this stage leads to a new more realistic setting of objectives, procedures and norms. This stage is particularly important for testing norms of trust in the group.

The storming process is particularly significant as dilemmas are addressed in order to create norms that then facilitate performance.

3. Norming

The group must establish norms and practices. When and how it should work, types of behaviour, decision making, degrees of openness, trust and confidence. Individuals will experiment, testing the temperature of the group and measuring appropriate level of commitment. Norms will arise out of resolution of dilemmas.

4. Performing

Really effective performance is possible only when the previous three stages have been successfully completed.

5. Adjourning

The group finishes. Prior to scattering, it might review its performance and process, giving feedback to team members.

These are five stages through which groups travel (some really unsuccessful groups become trapped in the storming stage). This is a powerful model, known to the teams, researched and used by them. Of all the sequential theories, it creates the most interest in the academic literature.

The view taken here is that the team moves up a stage when the dilemma facing them is resolved. Hence, norming ends when norms of group process have been established. At this point performing can begin, using these norms as a framework. The stage being attacked is the text and the lower stages, which have been achieved, are the context.

2.4.6.1.1. Other Sequential Models

Other sequential models are either overly complicated or do not improve on Tuckman's model. Examples from the domain of group process research and from outside the domain follow:

1. Moreland and Levene (1982, 1988)

This theory looks at stages of membership:

prospective member -> new member -> full member -> marginal member -> ex member.

The research carried out for this doctorate examines groups that had an established membership from the first day – there were no new members joining during the period that the groups were observed.

The new member is interested in adjusting the rest of the group to his needs, while the remainder of the group attempts to mould the new member to meet the needs of the group. The full member negotiates his role to find a niche that is most comfortable.

2. Worchel, Coutant-Sassic and Grossman (1992)

Worchel et al (1992) propose six stages of group development:

Discontent with their current groups -> Precipitating event brings together the group -
> members begin to identify with the group -> they turn their attention to group productivity -> attention turns to individual group members who negotiate to expand task efforts to meet personal goals -> disintegration begins.

3. Levinger (1990)

From outside group research, Levinger proposed five stages to close relationships: initial attraction; building a relationship; continuation; deterioration; ending.

4. Hopper (1950)

Hopper proposed three stages to revolutions:

preliminary stage: (crime, suicide, travel, emigration increase);
popular stage: (discontent spreads);
institutional stage: (new government forms.)

2.4.6.2` Recurring phase theories

Recurring phase theories specify those issues that dominate group interaction and recur.

2.4.6.2.1 Bales

R F Bales (1965) two-process schema argues for an oscillation between task related and relationship building activity (see above). Bales and Cohen (1979) developed a new process observation system called SYMLOG, a more complex and flexible system. Each unit is coded in terms of three bipolar dimensions:

1. up-down (dominance <-> submissiveness);
2. right-left (positive <-> negative);
3. forward-backward (task conforming <-> task deviating).

Bales's work has a strong underlying theory that adds to the significance of his work, but also limits it. His theory is that groups with a purpose, goal or task are continually faced with two distinct but related sets of concerns:

1. *instrumental* or task oriented concerns;
2. *expressive* or social emotional concerns, associated with the interrelationships between group members.

The two concerns operate continually. Time devoted to one means time not devoted to the other which causes strain on that other. Bales's theory is that there is an orderly series of phases of instrumental concerns and a parallel cycle of expressive phases. This can be considered as a dilemma. Bales concluded that successful teams scored highly on both axes.

The instrumental phases are:

1. orientation (gather information);
2. evaluation (of that information);
3. control (and decision-making).

Each phase involves both passive (e.g. asks for orientation) and active (e.g. gives orientation) categories.

As these three phases proceed, the social-emotional strains increase but so do the efforts to counter such strains also increase, i.e. there is an increase in both negative and positive expressive functions, which are:

1. decision (disagrees <-> agrees);
2. tension management (tension <-> tension release);
3. group identification (antagonism <-> solidarity).

Bales requires researchers using his Interaction Process Analysis (IPA) to code every statement into one (and only one) of the twelve categories. This means that a statement cannot be both instrumental and expressive at the same time. This is so fundamental to the theory that any system that does not agree with this fundamental dichotomy cannot use Bales's IPA method.

The IPA also illustrates two other issues facing the small group researcher: the unit act and the perspective from which to make the observation. Bales defines the unit act as the smallest segment of behaviour that is meaningful in terms of the IPA category system. The perspective for observation was the impact the act would have on the group. But what is the "group perspective" as opposed to the perspectives of the individual group members?

The IPA is 'content free' i.e. it can be used in any verbal small group situation. However, that means that it is very difficult to use it when the content is the issue, for example in looking at the effectiveness of the group.

Bales's own work required a high degree of observer training and was therefore reliable. However, this reduced its value where researchers were unwilling to invest in that depth of training. Where tape recording and even more so where transcripts were used, the non-verbal aspects of communication were lost.

Another major problem with Bales's methods and research (indeed with many of the theories and methods) is that they involved only Anglo-Saxons (particularly American men). It is not clear that the same results would be found in groups from other countries or in inter-cultural groups.

Hirokawa (1982, 1983) explains why it is difficult to link the Bales method with effectiveness. Both “where shall we go for lunch” and “do we have all the data necessary?” would both be coded as ‘asking a question’. Hirokawa introduced the idea of measuring task relevant communicative behaviours.

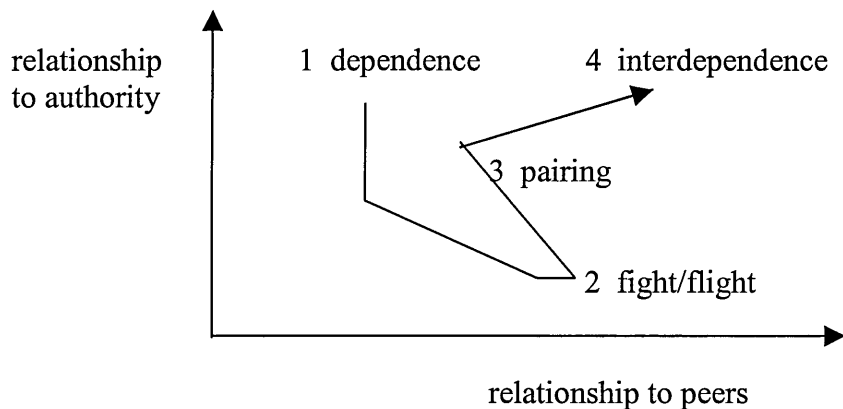
2.4.6.2.2 Bion and Thelen

Melanie Klein's follower, Wilfred Bion (1961) states that there are three phases in group process:

- i) dependency on a leader;
- ii) pairing among members for emotional support;
- iii) fight/flight reactions to a threat to the group.

Figure 11: Bion and Thelen Dilemma Map

These ideas can be mapped on a dilemma map:



The key difference between Bales and Bion (1961) is that whereas Bales insists that the instrumental and expressive phases are consecutive, Bion (1961) believes that they are independent but operate simultaneously. Thelen (Stock and Thelen 1958; Thelen 1956; Thelen, Stock et al 1954) developed Bion's (1961) psychological approach into a group observation system. Thelen separated fight and flight into separate categories, scored degrees of emotions and introduced an 'other' category for emotions. Sessions were divided into units of 3 to 20 minutes, with more of a macro perspective than Bales.

2.4.6.2.3 Dunphy

Whereas Bion was more interested in the swings between emotion/work states, Dunphy (1964) inferred a development scheme implicit in Bion's (1961) ideas:

- (1) dependence on leaders;
- (2) attack on leader (fight) followed by scapegoating others (flight);
- (3) pairing;
- (4) effective work with little emotion.

2.4.6.2.4 Hare

Hare (1973, 1976) has drawn on the ideas of Parsons and Shils (Parsons 1961, Parsons and Shils 1951) to identify four basic needs or functions of groups:

1. The members must share a common identity and have a commitment to the group – termed **L** for latent pattern maintenance and tension reduction.
2. They must have or be able to generate the skills and resources needed to reach their goal(s) – termed **A** for adaptation.
3. They must have rules (norms) to coordinate their activities and enough solidarity (cohesiveness) to stay together to complete their goals – **I** for integration.
4. They must be able to exercise enough control over members to be effective in reaching their common goal(s) – termed **G** for goal attainment.

Hare (1976) portrays these four needs as a 2 by 2 matrix. A and G have an external referent while L and I have an internal referent. L and A refer to instrumental processes while G and I refer to consummatory processes.

Hare (1976) also applies these ideas, based on Parsons’ (1951) structural-functional theory of social systems, to:

<u>A</u>	<u>G</u>	<u>I</u>	<u>L</u>
Major social sub-systems: economic	political	legal	familial

Different system levels: organismic personality social system culture

Hare and Naveh (1984) used the LAIG system to analyse how President Carter guided Prime Minister Begin and President Sadat to sign the Camp David Accords ushering in peace between Israel and Egypt. They found that the negotiations did indeed follow the four stage process to successful completion.

Hare also tries to integrate numerous other theories, some of which are three stage and some only two stage (usually they focus on the consummatory and not the instrumental).

McGrath renamed the Hare’s basic problems as below (column marked McGrath). McGrath (1984) attempts to integrate Hare/Parsons, McGrath and Tuckman:

<u>Hare / Parsons</u>	<u>Tuckman</u>	<u>McGrath</u>
L: latent pattern maintenance	I: Forming	V: Values and Goals
A: adaptation	II: Storming	A: Abilities and Resources
I: integration	III: Norming	N: Norms and Cohesiveness
G: goal attainment	IV: Performing	P: Group Task Performance

There is a good fit for I, III and IV but not II Storming. Empirical evidence is strong for Storming as a separate stage. There is a rise in intragroup conflict and negative reactions. It is the period during which anything can be questioned/challenged. The dilemmas are explored. Norming can be considered as a mix of McGrath’s A and N – which still leaves Storming unpaired.

The existence of the conflict stage is confirmed by IPA profiles, Tuckman’s (1965) review of therapy groups, in Schutz’s (1958) work, and in the work of Bennis and

Shepherd (1956), Mills (1964), Dunphy (1964), Slater (1966), and Mann, Gibbard and Hartman (1967), referred to above.

2.4.6.2.5 Schutz and FIRO

William Schutz (1958, 1966) sees group development occurring in the context of members concerning themselves with:

- i) inclusion; ii) control; iii) affection.

His theory is called the Fundamental Interpersonal Relations Orientation (FIRO). Schutz (1967) stated that the interpersonal need for inclusion is the need to establish and relationship with people with respect to interaction and association. Terms connoting positive inclusion include that the person belongs, mingles, communicates, feels together with others and pays attention to them. Negative terms connoting inclusion are feeling excluded, isolated, an outsider, lonely, detached, ignored. The issue here is who is “in” and who is “out” (Napier and Gershenfeld 1993, p490).

The interpersonal need for control, is the need to establish and maintain a satisfactory relationship with people, with respect to control and power. Control behaviour refers to the decision making process between people. Terms connoting positive control include power, authority, dominance, influence, control, ruler, supervisor, officer, leader (Schutz 1967). Terms connoting negative power include rebellion, resistance, follower, anarchy, submissive, henpecked (Schutz 1967). The issue here is who is “top” and who is “bottom” (Napier and Gershenfeld 1993, p490).

The interpersonal need for affection is the need to establish and maintain a satisfactory relationship with respect to love and affection. Terms connoting positive affection include love, like, emotionally close, personal, intimate, friend (Schutz 1967). Terms connoting negative affection include hate, cool, dislike, emotionally distant, rejecting (Schutz 1967). The issue here is who is “near” and who is “far” (Napier and Gershenfeld 1993, p490).

Schutz (1967, p170) uses the metaphor of changing the wheel of a car. One goes round the wheel tightening the nuts one by one. Then the process is repeated and so on until the wheel is securely fixed. In a similar way, phases of a group emerge come to the fore and then recede only to have the group return later to deal with these same issue again at greater depth. At termination, the process reverses as the group dissolves.

2.4.6.2.6 Dilemma perspective on sequential and recurring theories of group dynamics

The sequential and recurring theories are not mutually exclusive. The underlying dilemmas are unlikely to be resolved completely as the group progresses sequentially so the issues will recur. As the issues recur, they will cause the group to reassess their norms, and perhaps to reformulate them.

2.4.7 Teams

Recent work has focused on different kinds of teams, including the increasingly common form, the self-managing team (Katzenbach and Smith 1993). Katzenbach and Smith (1993) distinguish between a work group and a team. They define a team as follows (p 45):

A team is a small number of people with complementary skills who are committed to a common purpose, performance goals, and approach for which they hold themselves mutually accountable.

They then proceed to expand the definition. The smallness of teams has already been covered above. Complementary skills fall into three categories:

1. Technical or functional expertise
2. Problem-solving and decision-making skills

3. Interpersonal skills: risk taking, helpful criticism, objectivity, active listening, giving the benefit of the doubt, support, and recognising the interests and achievements of others.

Interestingly, Katzenbach and Smith (1993) warn against overemphasising skills. They discovered that in all of the numerous teams they examined, not one had a full range of skills. Instead, they discovered what they refer to as "the power of teams as vehicles for personal learning and development" (p48). As long as the skill potential existed, they found that the sense of performance focus, shared commitment, and each member's sense of individual accountability encouraged the team to help its members fill the gaps.

Common purpose and shared performance goals was seen to be a symbiotic combination. The common purpose sets the tone and aspiration and the performance goals define a team work-product and assist the team in measuring its progress. A common approach is very important. It defines how the team will go about its task.

Mutual accountability is essential - without it, according to Katzenbach and Smith (1993, p60), no group becomes a team. They believe team accountability to involve promises to the other members of the team and to others which underpin commitment and trust - "two critical aspects of teams".

Katzenbach and Smith (1993) develop the idea of the "High Performing Team". The first stage is the work-group, which is distinguished from the team in that its efforts are simply the sum of the individual bests of the members. There is no joint effort to achieve collective work product. There is no risk of the conflict that is required to make the decisions involved.

Five key points on the team performance curve are defined (Katzenbach and Smith 1993, p 91):

1. Work group: no significant incremental performance need that would require it to become a team.

2. Pseudo-team: there could be a significant incremental performance need but it has not focused on collective performance and is not really trying to achieve it.

3. Potential team: really tries to improve its performance impact but it needs more clarity of purpose, goals or work-products and more discipline in hammering out a common working approach, to meet the significant incremental performance need.

4. Real team: meet the criteria stated in the main definition of teams: a small number of people with complementary skills who are committed to a common purpose, performance goals, and approach for which they hold themselves mutually accountable.

5. High-performance team:
 meets all the conditions of a real team and has members who are also deeply committed to one another's personal growth and success.

The researcher has studied teams that have the characteristics of "high performance teams" (one of them may fall into the lower category, a "real team"), however, groups/teams further down the curve would be of considerably less interest and will therefore be avoided.

In contrast to Katzenberg and Smith (1984), Hackman (2002) makes no distinction between group and team, using them interchangeably. Hackman (2002) mentions five key factors for team success:

- real team
- compelling direction
- enabling structure
- supportive organisational context
- expert coaching

The two teams have a team task, a definite membership, delimited authority and stability. They have compelling direction – or can have if they choose – for the teams studied were self-managing. According to Hackmann (2002, p100-101), autonomy gives room to excel, but autonomous teams gone bad are very bad indeed. The team structure seems good, but we shall see. Expert coaches are available and the organisational context was supportive. Hackmann (2002) is against too much harmony in the teams because one might go too far to satisfy your friend and not remember that there are some corporate imperatives. Excessive politeness in a group can delay storming, a necessary phase for surfacing dilemmas prior to resolving them and thereby establishing group norms.

In one way, the teams under observation are unusual in that they are self-managing. For examples of such teams see: Lawler (1978); Goodman, Devadas and Hughson (1988); Manz and Sims (1993); Walton (1985).

2.4.8 Natural v. Concocted Groups

One can distinguish between natural groups, which exist independently of the researcher's activities and purpose and concocted groups, created for the purpose of research. The intention is to study natural groups and to interfere with them as little as possible.

2.5 Diversity and Communication

Intercultural diversity is a subset of diversity in general. In the context of intercultural groups, communication between group members is a critical issue inherent in the nature of the operation of the group. Creativity is also critical in the management context. The implication of diversity on communication and creativity are introduced in section 2.5.1 and dealt with in turn, in greater detail, in section 2.5.2 (communication difficulties) and section 2.5.3 (creativity).

2.5.1 Diversity creates communication difficulties and provides opportunity for creativity

There is evidence that whereas diversity (a) improves creativity, it (b) increases communication difficulties. This is supported by the work of Lawrence and Lorsch (1967) which shows that High D(iversity) requires High I(integration) if high performance is to be generated. Thus, as Kovatch (unpublished, quoted by Adler 1991) shows, high diversity teams were found to be either significantly better or significantly worse than homogeneous teams.

[N.B. All human beings are unique so all groups are 'diverse'; it is just that (paraphrasing Orwell's (1945) *Animal Farm*), 'some are more diverse than others'. Thus heterogeneity and homogeneity are not absolute 'things' but instead constitute a degree of difference, a binary continuum.]

2.5.2 Diversity improves creativity

The majority of research shows that groups which are heterogeneous in ethnicity (Ling 1990, Watson et al 1993), gender (Hoffman, Harburg and Maier 1952), attitudes (Triandis, Hall and Ewen 1965), can be more creative, especially in terms of quality of ideas (McLeod and Lobel 1992) than homogeneous groups (Kirchmeyer and McLellan 1991). Cox and Blake (1991), Jackson (1991), and Triandis et al (1965) suggest that this is because of greater differences in perspectives.

Researchers who have found heterogeneity to have a negative effect on performance include O'Reilly and Flatt (1989) and Ancona and Caldwell (1992).

McGrath (1984) divides tasks into:

- a) performance: action;
- b) intellective: problem solving with correct answers;
- c) decision-making: problem solving where the "correct" answer is unknown

There is weak or inconclusive evidence for the proposition that heterogeneous groups outperform homogeneous groups carrying out performance and intellective tasks. However, the evidence from the research into creativity in decision making groups supports the position that heterogeneous groups are more creative.

Examples relating to creativity include Ziller, Behringer and Goodchild (1962) who increased heterogeneity by changing the membership of the group ('open groups') and compared such groups with those with a stable membership ('closed groups'). The open groups were more creative.

Pelz and Andrews (1966) found that 'open groups' were more creative than closed groups, even where the closed groups were interdisciplinary. They concluded that where scientists work collaboratively on a daily basis, the creativity benefits of heterogeneity disappeared after three years; they had become homogeneous.

Hill (1982) reviewed various pieces of research that proved that heterogeneous groups failed to live up to their potential (based on statistical pooling). Hall and Williams (1966) found the opposite. This is hardly surprising when one considers the problems which such groups face – it supports Kovatch's (quoted in Adler 1991) view that heterogeneous groups are likely to be either much more or much less successful but are unlikely to be mediocre.

Bantel and Jackson (1989) carried out field work in 109 banks in six mid-western states. They examined the performance of heterogeneous groups compared with more

homogeneous groups. They found that the more heterogeneous the decision-making groups, the more frequently the bank adopted innovative practices.

The theoretical writing of O'Bannon and Gupta (1993) proposes that increasing heterogeneity improves performance until a point where the dis-benefits begin to outweigh the benefits – a curvilinear relationship. They also suggest that heterogeneity of cognitive resources coupled with homogeneity of social cohesion factors will generate the best corporate performance. This has significant implications for cross-national cultural teams where the presence of the 'Other' or indeed several 'Others' in the group has the potential to reduce social cohesion.

It might be that the positive effects of heterogeneity may apply to heterogeneity of certain types, up to a certain degree and only in certain organisational circumstances. There is not yet enough research at the frontier of O'Bannon and Gupta's (1993) curved line to trace its path. I think, however, that there may be an important connection between their work and work which describes 'cross-cultural competence', for example, Hampden-Turner and Trompenaars (2000). A conclusion might be drawn that if the level of ability to deal with difference is higher, a more diverse team will be more effective, whereas if the team members embrace diversity with less fervour, a lower level of diversity might be preferable, even at the expense of creativity.

In conclusion excessively homogeneous groups have four problems associated with them:

1. they may lack the controversy and clash of perspectives so necessary for high quality decision making and creativity;
2. they tend to risk avoidance (Bantel and Jackson 1989);
3. they engage in 'groupthink' more frequently (Janis 1972);
4. they have more trouble adapting to changing situations and are more appropriate for static situations (Johnson and Johnson 1994)

2.5.3

Diversity creates communication difficulties

Linguistic difficulties are likely even if all the nationalities present supposedly speak the same language, because non-native speakers will be likely to impute different meanings to certain words. Their use of English will retain echoes of the cognitive patterns embedded in the mother tongue. Also, the English that they use might not even be primarily British English.

Watson et al (1993) show that diverse groups have more difficulties in determining what was important and in working together, and more frequently have members who tried to be too controlling. This was the reason advanced for group process problems in heterogeneous teams.

The statistical research into cross-cultural issues does not illuminate exactly what are the communications difficulties. This has been isolated as a significant gap in the literature by Canney Davison (1995).

Canney Davison examined participation rates in 23 operational and training teams, by means of pre and post questionnaires and by coded participation rates and structured observational analyses. She found that participation rates were significantly affected by:

- i) culturally influenced leadership style
- ii) being a mother tongue speaker
- iii) being a member of the organisationally dominant nationality
- iv) previous international experience

Lee's (1993) PhD thesis looked at 44 Australian (in English) and Hong Kong Chinese (in Cantonese) meetings. She analysed participative decision styles. She found that different behaviours signified participative styles in each country. If participative leadership meant allowing unsolicited speech acts, Australians were more participative. However, if participative leadership means stimulating open ended unbiased consultation and allowing direct statements of disagreement and criticism,

then the Hong Kong Chinese were more participative. Hence Canney Davison's decision to examine culturally influenced leadership style.

Ling's (1990) PhD thesis suggested that domination in bi-cultural joint venture teams might be related to the team's attitudes towards diversity, reflecting an ethnocentric or geocentric norm in the organisational culture.

Salk's (1992) PhD thesis researched three international joint ventures. She found that language was a key factor in both dominance of one partner and in identifying social identification tendencies (tendency to identify with one group or the other). Attitudes to diversity were also significant.

Canney Davison's (1995) research is the nearest to my thesis, but is very quantitative. Participation rates are also problematic because they signify different things to different cultures. In a British company, it would be significant that the British team members participated the most, however, in other contexts, it might devalue what they had to say.

The particular context of this doctoral research is tri-national majority British groups operating in the English language in an English context. The particular importance given to rhetorical skills in their language by the English is significant. It would put those less proficient in the use of the vast vocabulary and numerous idiomatic expressions, found in the English language, at a disadvantage both in participation and in persuasion, unless, active attempts were to be made by the native speakers to elicit the views of the others. Such active attempts could be critical in the formation of successful intercultural groups. (Results might well be different were English to be used by a group composed of only non-native speakers (or perhaps with a small minority of native English speakers). Such English tends to be stripped of idiom and more obscure grammar and vocabulary.)

2.6 The issue of trust

It is widely acknowledged that trust can lead to cooperative behaviour among individuals, groups and organisations (Axelrod 1984, Gambetta 1988, Good 1988, Mayer et al 1995, McAllister 1995). Because trust is an essential component in healthy and productive relationships (whether in diads or small groups), and because it was referred to by the teams studied, trust is examined briefly as a separate issue. In this section, trust is defined and its components explored (section 2.6.1). Trust is then viewed from the dilemma theory perspective (section 2.6.2) and finally, trust is examined in the particular context of the formation of groups composed of people previously unknown to each other – the context of this doctoral research.

2.6.1 Definition

Rousseau, Sitkin, Burt and Camerer (1998) conducted a review of the issue of trust in sociological, psychological and economic literatures. They synthesised a definition of trust, which includes the definitions from all those three areas, which impinge on this research:

‘Trust is a psychological state comprising the intention to accept vulnerability based upon positive expectations of the intentions or behaviour of another.’

They note two necessary conditions of trust, namely, risk (vulnerability) and interdependence of trustor and trustee. Both intention and action are also covered by the definition.

McKnight et al (1998) proposed a definition of trust based on four core beliefs: that the other is benevolent, competent, honest and predictable. Mayer et al (1995) proposed that trustworthiness be determined by the other’s ability, benevolence and integrity. Cunningham and MacGregor’s (2000) definition of trust comprises three beliefs – predictability, benevolence and fairness. Their definition shares predictability and benevolence with McKnight et al’s definition and their fairness seems similar to McKnight et al’s honesty, because, in general, to be fair is an honest

approach and to be honest is a fair approach, although the two terms are not interchangeable. Integrity, honesty and fairness also have much in common. Cunningham and MacGregor (2000) admit that their omission of a belief relating to competence (or ability) is only because they wanted to focus on aspects different from the literature on leader-member exchange (LMX) theory and unrelated to the quality of LMX. Competence is similar to the LMX dimension of 'respect for abilities' (Graen and Uhl-Bien (1995) or of 'contribution' (amount and quality of work) (Dienesch and Liden (1986)).

2.6.2 Trust as the resolution of a dilemma

Having defined trust and examined its components, the dilemma perspective on trust in human relationships is now explored.

From a dilemma perspective, trust can be seen as a resolution of dilemma of relationship, namely, the need for interdependence versus the need for personal certainty. Interdependence is an aspect of any relationship because the existence of a relationship is based on the notion that both parties see some benefit from interaction. The benefit to one party arises out of generation of the other's benefit; i.e. the two benefits and therefore the two persons are interdependent. Individuals desire certainty so that they can live free of excessive stress. However, because the formation of a relationship must involve some contact with another sovereign being different from one's self, one opens oneself to the unpredictable activity of that different other. Trust resolves the problem, since it is defined as involving both interdependence and vulnerability. By building trust, one reduces the uncertain consequences of the vulnerability needed to open one's self to the possibility of interdependence.

The dilemma resolved by trust has a family resemblance to the individualism <-> collectivism dilemma. The need for personal certainty is an individualist perspective whereas the need for interdependence involves interactions with other people – an aspect of collectivism. As trust grows, interdependence and personal safety/security/certainty can grow. As trust shrinks, insecurity creeps in and the

relationship starts to fracture. Collapse is likely as this vicious circle destroys the relationship.

2.6.3 Trust at the formation of teams

Trust at the formation of teams is an interesting subject, particularly for this research, which involves two new teams, the members of which have not met before. McKnight (1988) discusses the apparent paradox of high initial trust levels. He explains this by suggesting that it is based on an individual's propensity to trust or organisational cues which promote this behaviour and that this paradox applies to initial meetings and is therefore not based on the trusting persons developing trusting experiences of each other.

McKnight's explanation does not really advance matters and I found this to be a tantalising mystery until, by chance, I heard a short piece on the BBC World Service about some research at Emory University into brain activity, which supported and would appear to explain McKnight's findings. The Emory academics, Rilling, Gutman, Zeh, Pagnoni, Berns and Clinton (2002), invited 36 women to play the Prisoners Dilemma game while being observed with MRI scanners. They were scanned during cooperation and during non-cooperation, both with another woman and with a computer. The results showed different brain activity according to whether the game was played with a woman or a computer. The second phase measured brain activity in those parts of the brain, which tend to be active during pleasurable activity. The greatest benefit accrued to a player when one person cooperated and the other defected. In fact, the brightest signals arose during cooperative alliances, in those parts of the brain known to respond to desserts, pictures of pretty faces, money, cocaine and other illicit delights. According to Rilling et al (2002), this is the first study, which suggests that social cooperation is intrinsically rewarding to the human brain, even in the face of pressures to the contrary. According to the authors, it suggests that the altruistic drive to cooperate is biologically embedded; either genetically programmed or acquired through socialisation during childhood and adolescence. I would suggest that it is not necessary to posit nature versus nurture as an Aristotelian 'either – or' decision. Instead, I would be tempted to view it as a

dilemma, part of the inner-directed (nature, genetics) <-> outer-directed (nurture, socialisation) family of dilemmas.

If the brain is 'wired' to find pleasure in cooperation, it will explain why groups who show a high degree of collaborative, trusting activity tend to find pleasure in their work, while groups exhibiting an absence of trust are distressed. This finding has may have great significance both in the study of groups and in interpersonal relationships, however, unfortunately, it was published only two weeks before the deadline for submitting revisions required by the examiners of this paper. It has therefore not been possible to incorporate the work of Rilling et al (2002) more fully into this thesis. It is also important to realise that Rilling et al's research has the potential drawbacks of being ethnocentric (Americans) and gendercentric (women) and that this must temper any excitement at its apparent significance. We must wait for further probing of these issues.

3.1.1 Introduction

It has been found (Adler and Bartholomew 1992) that the most productive cross-cultural research is at the interface of professional and academic discourse - an interface inhabited by this doctoral candidate. Triandis (1994) and Goffee and Jones (1993) also suggest examination of cross-cultural interaction with its rich textures – rather than focusing on individuals.

There are some prescriptive comments (Rigby 1987; Phillips 1992) about how intercultural teams might operate. They are based on Hofstede's (1980) dimensions. The problem with this is that Hofstede (1980) and Trompenaars and Hampden-Turner (1997) measure the respondent's positions on dimensions at a moment in time. These studies include very large samples and have considerable statistical significance, but the situation of an individual respondent when faced with a questionnaire is not the same as that of a group member caught up the group's dynamics and responding situationally and interactively. Teams have a dynamic of their own as the various team members attempt to work together to achieve their goals. If the gap in the research (i.e., what actually happens in intercultural management teams), is to be addressed, then a theory, and a methodology based on the theory, must be found to enable both cultural differences and the dynamics of team process to be described and analysed. The use of various methodologies and the methodological choice is described in this chapter.

The research question addresses how dilemma theory can contribute to the understanding of team process in intercultural management teams. Dilemma theory and the methodologies based on it, open a persuasive approach to both cultural issues and the dynamics of team process. However, I cannot simply assume this; instead the point must be argued. This introductory section considers the methodological arguments at five levels. After this section, we will return to my academic background, research philosophy, epistemology and ontology, to discover how I have situated methodology within my experience and learning.

The second section surveys the chosen genre of qualitative methodology, concentrating in greater detail than in this section on the approaches to be used. Sections 3.3, and 3.4 explain the choice of the methodologies actually used in this research. Section 3.5 explains in detail the research actually carried out. The hermeneutic version of dilemma methodology is described in section 3.8.

3.1.2 Researcher's background

My original academic background is in natural science, both in industry, working in research at ICI and elsewhere, both on a laboratory scale and on a semi-technical scale, and academically with a first degree in Chemistry from the University of Manchester. An area of particular interest was science at the sub-atomic level. After this initial background of experimental chemistry, in which the intention is to replicate experiments precisely, or on the industrial scale to replicate them approximately, my research interests broadened.

Literature search and interviews were used to prepare my first academic publication, "Chemical Industry: Risk Management and Insurance" (Cowan 1980). My publications on financial sector regulation "Lloyd's Regulatory Requirements" (Cowan 1994, 1st edition, Besso-Cowan 1997, 2nd edition) also used these methods. Unpublished research at London Business School used David H. Maister's work (summarised in Maister 1997) on professional service firms and facilitator service firms to develop a theoretical model of the insurance broker. Semi-structured interviews with approximately 50 insurers and insurance training providers, during three visits to Poland with a French colleague (financed by the European Union), formed the data for the design of an insurance education and training plan for Poland. Concurrently, I have continued my studies of Judaism, which began at home and at primary school. My studies of Judaism and of natural science inform my approach to this doctoral research.

3.1.3 Philosophical underpinnings of the methodology

Every student needs to commit himself to a particular philosophical viewpoint, rather than arguing between them, a process more appropriate to a thesis in philosophy. Earlier in this thesis, I explained that my view was that dilemmas are phenomena, best assessed hermeneutically. For methodology, my commitment is to the philosophy of James and Dewey, the philosophers of pragmatism, who bridged the gap between ideas and action (Rorty 1999; Poplin 1999a; Poplin 1999b; Meyer 1999; Robinson and Groves 1999; Menand 2002; Scruton 1995). I emphasise that this is not intended to be a philosophical treatise, but merely an adumbration of my approach based on my reading of the above mentioned seven texts.

My philosophical approach to the methodology of research is pragmatic, according to what is likely to provide interesting and useful results and what is feasible, influenced by John Dewey. Dewey, the American philosopher of education and pragmatism in general, held the view that that which truly guides us is true and that we take it as our point of departure that ideas have consequences. These 'ideas', it is proposed, include methodologies of inquiry, which affect the results we discover.

This approach has been chosen to balance the preponderant findings of Lawrence and Lorsch (1967) that virtually all the American corporations they studied over 13 years were over differentiated and under integrated. In Dewey and James, we can find a saving concern with connectedness, which is another reason why I have chosen to study teams.

Pragmatism is an epistemology of 'true' interactions, i.e., that which is useful to those conducting the interactions. Since it is not possible to separate (1) the investigator and (2) his tools, from that which (3) the research subject to be known does as a consequence, the true focus of the pragmatist must be on the interaction of all three. Something that is useful, i.e., the pragmatic choice, may be neutral, good or bad, depending on the purpose to which it is to be put. I made a pragmatist's choice of methodology according to what is most useful to discover James's 'richer universe' etc, but I hope that I do not and will not take a pragmatic approach to what is good – very far from it. This affects my perspective on the so-called ethics of research. For

example, where a research subject requested that particular parts of a semi-structured interview be kept confidential, I hope that it is clear that I complied with that request, even though the information would have been exceedingly 'useful'. My choice was that of keeping to my agreement with another person, rather than furthering my interests. A true pragmatist might argue that keeping one's word would generate a reputation, which would be useful in the longer run; however, that was not my approach.

When considering the issues of validity and reliability of this approach, where human processes (or sub-atomic particles) are being researched, the researcher becomes part of the system at all but the simplest levels. One cannot 'experiment on' someone without that person reacting. Medical research involves the measurements of the subjects' reactions to such interventions. (Although even in medicine, or even in surgery, there are psychological components to the end result.) However, where pairs or groups of people, reacting with at least some freedom, are involved, they interact with each other. Those interactions then fuel further interactions, and so on. A cybernetic system has been created. Indeed, the researcher must be affected by his interlocutor(s) and so on, at all but the most basic levels. The results are somewhat unpredictable; thus large samples are required to prove, with even low statistical reliability, the existence of rather low level facets of human interactions. Coming from a natural science background, this caused me significant initial concerns. My experimental work in chemistry at the University of Manchester and at Imperial Chemical Industries had been quantitative and positivist. I then remembered that at a subatomic level, the research process involves the researcher becoming part of the system and interacting with it. This helped me grasp the ideas of cybernetics and helped convince me that qualitative study of interpersonal interactions was both possible and potentially valuable and that as the researcher, I would inevitably be part of the research itself. Indeed, while at the level of Newtonian mechanics, a positivist view will do; however, at sub-atomic levels and in astronomy, the newer paradigm of relativity, developed by Einstein, is essential to include the mounting anomalies that appeared to challenge the Newtonian model.

3.1.3 Summary

In summary, I argue that a deeper understanding of more complex situations can be obtained **hermeneutically** from **qualitative** research, although with the disadvantage of the inability to prove that the results would be applicable to similar situations. The dilemmas faced by teams might be similar but one could not predict which horn of a dilemma might be vaunted, by another team, at any particular time.

The **unit of analysis** is the binary digit constituting a dilemma, expressed verbally on the audiotapes, during the semi-structured interviews or in writing in the HRM notes or on the questionnaires. A search has also been made for various other more tacit communications. An example of this might be a reminder by a team member to another member of the team, of a commonly agreed norm. Much of norming is tacit. The norm is often noticed only when it is broken, so that norm<->infringement is the dilemma in that case.

The physical world of physics and chemistry can be described, **epistemologically**, as a world comprising facts and objects that can be identified. In contrast, the world being examined here comprises differences on continua, both ends of which need to be maintained and developed – therefore, dilemma is not an exceptional or unfortunate circumstance, nor evidence of having made a mistake, but is the natural form which values take. (For example, the needs to risk and to secure the enterprise are values on a continuum, which confront managers with the dilemma of risking more, in order to secure more, in order to..... and so on, spiralling towards resolution. See the sections on dilemma theory in Chapter 2 for discussion about values being differences on a bi-polar continuum.)

Ontologically, we are looking at the relationships between values, which develop or degrade both. We reconcile polarities to find meaning. The polarities can be there in states of virtue or vice. They could lead to virtuous or vicious circles of activity. It is therefore the process, which is virtuous or vicious.

3.2 Qualitative social science research.

We will now turn to the case for qualitative social research, which may be used in further research, as the basis for quantitative measurement. This is an opportunity to deal with this in greater detail than in the introductory section of this chapter.

In this section, the history of the discussion of qualitative research and comparisons with quantitative research will be explored. This candidate will use Dilemma Theory to integrate various views. In 3.2.3, this particular doctoral research is measured against the typical characteristics of qualitative research and found to conform to them. Different types of qualitative research are discussed in 3.2.4.

In the next section, section 3.3, the reasons for the choice of qualitative research are then discussed and summarised. Dilemma theory is discussed in chapter 2 and dilemma methodology is discussed in detail later in this chapter. In this chapter, the reasons for using dilemma methodology are explored in 3.4 and followed by an explanation of how dilemma theory can encompass the work of small group theorists such as Tuckman (1965), Bion (1961) and Schutz (1967). The actual research carried out for this doctorate is discussed in section 3.5 and the hermeneutic variant of dilemma methodology is described in section 3.8.

3.2.1 Historical review of social science research

Until the 1970s, qualitative research techniques were given only fairly brief coverage in research texts. (Goode and Hatt 1952, Phillips 1966, Blalock 1970, Nachmias and Nachmias 1976). They were also referred to as being used for basic questions (Blalock 1970, pp45-6):

“In general, the techniques of participant observation are extremely useful in providing initial insights and hunches that can lead to more careful formulations of the problem and explicit hypotheses. But they are open to the charge that the findings may be idiosyncratic and difficult to replicate. Therefore many social scientists prefer to think of participant observation as

being useful at a certain stage in the research process rather than being an approach that yields a finished piece of research.”

To the extent that qualitative and quantitative methods were discussed, the debate was at the level of technical adequacy (Vidich and Shapiro 1955; Becker and Geer 1957). Qualitative research should be given priority if, in Kuhn’s (1970) terms, we remain at a pre-paradigm stage. To do otherwise is to amass data, which rests on questionable premises. Bryman (1988) is concerned to describe qualitative and quantitative research methodologies as two pre-paradigms, rather than fall into the trap, condemned by Fayerabend (1975, p6), of describing them as paradigms. This provides support for using qualitative methods in this research.

Glaser and Strauss (1967) delineated a logical connection between theory and qualitative data and thereby laid the groundwork for a philosophical debate on qualitative research. Books about qualitative research (primarily or entirely) began to be written in the 1970s (Lofland 1971; Schatzman and Strauss 1973; Fletcher 1974; Bogdan and Taylor 1975; Douglas 1976; Schwartz and Jacobs 1979). No longer was positivism the only really acceptable approach.

All quantities are of qualities. Before determining the unit of measurement of something and how to measure it, one needs to explore what “it” is – its qualities. The role of this doctoral research is to explore the qualitative issues. There is a tendency to measure what is most easily measurable and to ignore the tacit and the diffuse, for example, ambience in a group, feelings, atmosphere etc. It may be for others to measure the quantitative aspects of the qualities explored here, once the theory is better elaborated. Qualitative research is crucial in dilemma theory. This is because both sides of a dilemma may be quantitatively greater for two very different reasons, because the values are fighting each other ‘viciously’ or synergising ‘virtuously’. Quantitative methods cannot distinguish between these very different outcomes.

3.2.2 Views of qualitative and quantitative research

One view is to consider quantitative and qualitative research as two approaches to the way in which social situations ought to be examined. They are two “essentially divergent clusters of epistemological assumptions, that is, of what should pass as warrantable knowledge of the social world.” (Bryman 1988, p5).

A second view is purely technical, i.e., which methodology is appropriate to the research question. Bryman (1988, p5) notes that many writers oscillate between the two views and he sees the epistemological and technical views as divergent *genres*. Each genre tends to be presented in clearly different styles. The vocabulary of scientific rhetoric (experiment, variables, control) denotes the presentation of quantitative research while case studies and stories etc., tend to denote qualitative research.

A third view which I propose, linked to the second view, is that the quantitative <-> qualitative debate is another example of the manifestation of the left brain <-> right brain split and its integration. It is yet another dilemma, this time facing the researcher, rather than facing the group members researched in this study. The dilemma is inherently capable of integration in that all quantities are of qualities. The dilemma is where to position the research along the binary continuum.

The epistemological view and the technical view of the differences between quantitative and qualitative research could also be said to form poles of a binary continuum. A strong indication that this proposition is no mere supposition, is that Bryman's (1988, p5) comment about oscillation is very much like Gregory Bateson's (1976) description of corybantic oscillation along value continua.

Accordingly in this thesis, I shall seek qualities with a capacity for tentative measurement. Thus the main thrust of the research will be hermeneutic qualitative research to derive meaning from the observed phenomena.

3.2.3 Characteristics of qualitative research

Several authors (for example, Bryman (1988) and Miles and Huberman (1994)) have described characteristics typical of qualitative research. In this section, this research is tested for conformance to those typical characteristics.

Bryman (1988) lists six characteristics of qualitative research:

- seeing through the eyes of ...
- description
- contextualism
- process
- flexibility and lack of structure
- theory and concepts

This research conforms quite well to these criteria. It is designed to research the dilemmas using the participants' own vocabulary, based on their conversations, written work and semi-structured interviews, i.e., 'seeing through the eyes of'. Description of what happened is extensive. The statement of any one participant is *described* within the *context* of the group, its *process* and its task(s), as well as the process and task(s) of the individual. The *theory and concepts* of culture, groups and dilemmas are explored in a *flexible* way. Any *structure* is imposed by the nature of the task or chosen freely by the group participants.

Miles and Huberman (1994) list characteristics of exploratory 'in-depth' research:

- i intense and prolonged contact in the field
- ii designed to achieve a holistic or systemic picture
- iii perception is gained from the inside, based on the actors' understanding
- iv little standardised instrumentation is used
- v most analysis is done with words
- vi there are multiple interpretations available in the data
- vii the challenge is to find the most compelling interpretation based on theory or internal consistency.

For the same reasons as the explanation of the application of Bryman's (1988) criteria (above), this research will conform to a considerable extent to Miles and Huberman's (1994) characterisations. Taking their points in order, although the groups were recorded over a two-week period, which is quite short, many group meetings were recorded. Forty tape recordings, each of up to ninety minutes, were collected. This is an extremely intensive focus on two groups of six people. On several days, up to three tapes were recorded by a single group – a large part of the working day. Thus the contact with the subjects was definitely intense although whether it was prolonged is arguable.

The intention was to generate a holistic picture of the operations of the groups. To this end, several research methods were used and triangulated. The dilemmas faced by the group were analysed based on the subjects' own vocabulary (even if the groups' dilemmas could be fitted within the seven families of dilemmas isolated by Trompenaars and Hampden-Turner (1997)). The semi-structured interviews were used to ensure that the perception would be gained from the inside and not only from the researcher's analysis of the tapes. The analysis uses words rather than numbers.

This research is exploratory and as with any hermeneutic work, multiple interpretations will be available. The challenge is indeed, as Miles and Huberman (1984) state, to find the most compelling interpretation, based on theory or internal consistency.

3.3 Methodological choices

The key issue here is what types of methodology are available which would assist me in addressing the research question. There are five levels of methodological choice, which must be addressed and the appropriate choices made. At this point, I shall repeat the research question so that the five levels of methodological choice which follow it can be considered with the research question in mind:

What insights can be gained from applying dilemma theory to intercultural team dynamics?

The five levels of methodological choice are:

- 3.3.1 Positivism v. interpretivism
- 3.3.2 Deductive v. inductive
- 3.3.3 Quantitative v. qualitative
- 3.3.4 Appropriate v. inappropriate
- 3.3.5 Techniques chosen and those valid techniques which were not chosen

3.3.1 Positivism versus interpretivism

The first level of methodological choice is between positivist and interpretivist approaches. As has been explained in chapter 1, the underpinning philosophy for this thesis is one derived from hermeneutics. Hermeneutics is part of the interpretivist school. Dilemma theory involves the consideration of differences. It considers values as phenomena; bipolar continua, capable of resolution or of splitting. It does not consider values to be 'things'. In addition, it considers that causality is not an appropriate approach to researching human relationships. Instead, it considers human relationships to be cybernetic processes, including the relationship between researcher and researched. This reminds me of my studies of subatomic phenomena during my first degree in chemistry. In the study of sub-atomic phenomena, the subatomic particle/wave packet is affected by the method of research. Thus both in interpersonal studies and sub-atomic studies, the phenomena have a cybernetic relationship with the researcher. This makes a positivist approach unsuitable. The interpretivist approach of Phenomenology, in particular, Hermeneutics, is examined in greater detail in the section devoted to it, later in this chapter.

3.3.2 Deductive versus inductive

The second level of methodological choice is whether to use a deductive or an inductive methodology. Dilemma theory requires us to look for reasons rather than causes. It requires us to search for meaning behind the text of the debate involved in the relationships between people who find themselves part of a team. Very little is known about what actually happens in intercultural management teams - the type of teams to which dilemma theory would be applied. What we are therefore likely to have is a mass of data, which will need organising and analysing, with the help of dilemma theory. The inductive approach is therefore appropriate and the deductive approach is largely inappropriate – only very tentative deductions might be made.

3.3.3 Quantitative versus qualitative

This debate is conducted in greater detail in later in this chapter. In summary, it is clear that quantities are of qualities and in our case, very little is known about the qualities. That is, it is difficult to make numerical measurements of items within a category when the very little is known about the definition of the category and the characteristics of the items. There is a chronological aspect to the investigation of any particular subject. In the early, exploratory phase, little is known. It is essential to allow the informants to speak and not to close down prematurely, what might be promising and interesting avenues of enquiry. The trend is to start with broad, ‘thick’ (Geertz 1973b), ‘high context’ (Hall 1976) descriptions. Later, once some qualities have been sufficiently described, ‘thin’, ‘low context’ (Hall 1976) quantitative work can be undertaken. It is too early in this field for researchers to use quantitative methods, unless they are able to have access to quite large samples. Even then, it is not yet sufficiently clear which qualities would be surveyed.

The decision to use qualitative methods for my exploratory research became an obvious choice. I decided to be rather strict about using only qualitative methodologies, except where the research subjects, as part of their programme had been subjected to quantitative tests, reported in their work. I was determined not to seek solace in numbers when, with my small sample, the numbers would have had

very little statistical significance. (Coming from a natural science background, it would have been all too easy to slip into the trap.) The other reason for using qualitative methodology was that it would allow me the biggest learning opportunity, which would provide me with a more rounded research training, instead of building on quantitative work carried out in the chemical industry and the chemistry laboratory. In terms of research training, exploring the three quantitative instruments applied to the research subjects by the university as part of their programme, plus my research into the quantitative work of Hofstede (1980) and of Hampden-Turner and Trompenaars (1998), seemed a sufficient introduction to quantitative methodologies, within the context of what is, fundamentally, a qualitative work.

3.3.4 Appropriate versus inappropriate

At this point, I must remember that my research is exploratory research. In exploratory research it is important to let the informant speak. Knowledge about intercultural team dynamics is in an embryonic phase, so the research must be broad, so as to bring out the phenomenon in all its colour and to avoid premature closure of any stream of ideas. For example, face to face interviews allow for interaction with the research subject so that promising lines of enquiry can be followed up, whereas many questionnaires allow for little, if any, interaction. The test for appropriateness will be whether it allows the research question to be debated and answered.

There are various types of research design in organisation studies (Bryman 1989, p29, Table 1.2):

- “D1: experiments
- D2: surveys
- D3: qualitative research
- D4: case study
- D5: action research”

These five categories of design should be distinguished from methods or techniques, which form the next level of choice.

Appropriate types of inductive qualitative research would include case studies (D3) and the category of qualitative research (D4) itself. The others are not appropriate because (continuing with Bryman's (1989) typology):

D1: experiments: I am researching into what 'actually happens' since that is the gap in the research (Adler 1983). Experiments are not what 'actually happens'.

It would be interesting in the future to intervene in teams at some point with a brief explanation of dilemma theory and suggest that the teams describe the dilemmas they face and how they might resolve them. Then the teams could be observed to see what they do (if anything), with what they have learned (if anything), about their teams as a result of the dilemma intervention.

D2: surveys: surveys could be used to collect quantitative data by the use of a questionnaire or interviews. The questionnaire or interviews could be carried out at intervals to plot change. However, with a sample of only two teams (only two teams volunteered for this research), the approach, while perhaps feasible, would not yield much in the way of valid results. The old Trompenaars Hampden-Turner questionnaire was administered but with no particularly useful results. This is discussed in greater detail later in this chapter.

D5: action research: this type of research involves considerable activity by the researcher in conjunction with the researched, to deal with what is recognised as a problem. I desired to restrict anything, which would disturb the natural functioning of the teams, so that I could discover 'what actually happens'. Action research might be suitable in future projects were they to take place in teams, which were suffering from significant unresolved dilemmas.

It is critical that the methodological choice be suitable for the research question. The question implies the choice of a methodology, which would be able to deal with intercultural team process dynamics. That means it must be able to deal with cultural

issues, inter-personal relationships and communications, team process issues and the dynamics thereof. It cannot be a static description and analysis of a situation at a particular moment in time. It must be able to apply dilemma theory to the interactions within the teams in question, in order to answer the research question. That means it must be capable of surfacing and analysing the dilemmas. The subdivision of qualitative research chosen is the hermeneutic version of dilemma methodology, because it best meets all the requirements.

3.3.5 Techniques chosen and those valid techniques which were not chosen

The following are valid sources of qualitative data harvesting techniques (although the category of case study is really a research design):

- case studies;
- interviews of various levels of structure;
- questionnaires;
- diaries and reports written by participants as part of their work;
- diaries and reports prescribed by the researcher;
- participant observation;
- unseen observation;
- audiotaping;
- videotaping.

Qualitative research could be supported by quantitative tests. In the field of teams and culture there are a number of famous tests, for example, Bales’ SYMLOG, Belbin’s role types, Myers Briggs Type Indicator, Thomas Kilmann Conflict Mode Instrument, Kuhn’s Learning Style Inventory, Hofstede’s questionnaire for culture, Trompenaars Hampden-Turner (THT)’s questionnaire and many others. These tests are described in some detail elsewhere in this thesis. I do not intend to comment particularly at this point, on quantitative work, except to say that I did not see it as anything other than a support to qualitative research. I shall comment only on those tests actually used (in Chapter 4), plus Hofstede’s (1980) test (chapter 2). A particularly important reason

for not delving more deeply into quantitative work is that only dilemma methodology has the capacity to measure BOTH culture and team process dynamics and only the qualitative hermeneutic approach allows for the 'thick' (Geertz 1973b), 'high context' (Hall 1976) research appropriate for exploratory research.

There are sections of chapter 3, which explain the use of most of the types of research. At this point only brief notes will be produced on each techniques. For more detail, please see later in the chapter.

Case studies

Very briefly, case studies are very appropriate, obtaining thick high context data using various techniques.

Interviews of various levels of structure

The less structured, the richer the data is likely to be. However, it is decreasingly likely that the interviews will remain comparable. Interviews allow for the harvesting of 'thick', 'high context' data, especially if there is not too much structure to the interview. Interviews allow for two way communication, and follow-up questions to expand and clarify issues. They are very valuable.

Questionnaires

Although some questionnaires allow for lengthy answers, most do not. Questionnaires have the advantage of being comparable, and can be distributed in significant numbers. The problems relate to misconceptions as to the nature of the question or the nature of the required type of answer. In many cases, one cannot ask for clarification.

Diaries and reports written by participants as part of their work

This type of method is suitable for longitudinal studies. One can leave participants to write what they wish in a diary, or one can require the participant to address particular issues.

Diaries and reports prescribed by the researcher

It could be that the researcher wishes to ask particular questions. Or that no other diary has been specified. If the researcher has a question, he can include it.

The next four types of examination are all related to direct observation:

participant observation;

unseen observation;

audiotaping;

videotaping.

These four methods are described in more detail later in the chapter. They have the following characteristics:

Participant observation

There is the possibility/temptation to intervene, in which case, the research will be even more affected than if filming, taping, or unseen observation is utilised. Non-verbal communication can be observed. This is a thick, high context process.

Unseen observation

There can be element of dishonesty in unseen observation. The participants might object, should they find out. The advantage is that there is no disturbance of the participants – hence ‘pure observation’.

Audiotaping

Taped conversation might be quite natural to some; however, others will feel shy. The process of analysis is very time consuming although potentially quite rich. Audiotaping also allows the relationships to be examined, rather than solely the concerns of the participants, because one hears the interplay of language between the participants. Body language is invisible to an audiotape. One can hear a few sounds, which might allow one to guess what happened.

Videotaping

If the six participants sit in a circle, which is quite normal, videotaping will be problematical. This is because the camera will have a good view of the face opposite, a reasonable view of people at the side of the picture but the back of the head will be all it will see if the camera is kept still. Other than this problem, it is expensive and

time consuming to analyse the result. If the camera is moved around the participants, they will be distracted. People might be shy in the presence of a camera than in the presence of an audiotape recorder. As with audiotaping, videotaping allows consideration of relationships, not just individuals, because one can observe the interactions between the participants. One can see some of the body language and other non-verbal communications. Canney Davison's (1995) research used videotaped team discussions, which she analysed quantitatively.

The choice made at this level was to audiotape the teams (they operated the machines), to conduct semi-structured interviews and to analyse texts, similar to structured diaries, produced by each team. The old Trompenaars-Hampden-Turner questionnaire was administered, however, it did not generate any useful results. Better developed questionnaires, such as exist in 2003, might have been useful in attempting to determine current cultural position. The test could have been administered again to measure change, if any. I had wanted to do this but the teams did not have enough time – they refused. If I were to carry out more research in this area, I would try at least part of the new test, administered at intervals, to support further qualitative research.

The data harvested was subjected to the hermeneutic variant of dilemma methodology. The alternative is the quantitative variant, i.e. the test. The implications are described immediately above. The test is not designed primarily to measure relationships or group process dynamics. It is therefore only suitable as a support for qualitative research. Only the hermeneutic version of dilemmas methodology can surface dilemmas and analyse them, deal with team process dynamics as well as static situations and measure cultural dilemmas.

Other techniques could have been used. For example, in future research with more teams, a team of researchers might be needed to produce data on the same basis. A structured interview might be suitable to provide comparable data. As explained above, questionnaires could be used. In the future, I would be strongly tempted to administer a Belbin (1991, 1993) role type questionnaire, especially as a synthesis between dilemma theory and Belbin's (1991) theory is being developed by Hampden-Turner (2002a). It has been used for the first time in July 2002.

The research subjects had three quantitative tests administered to them (MBTI, Kolb's LSI and Thomas Kilmann) as part of their course. All three produced interesting results from the psychological perspective. The only one of the three, which is in the form of a dilemma capable of resolution, is the Thomas Kilmann test. It was therefore of particular value, both in terms of the results and also as a further element of triangulation of the other data.

Hofstede's test is described and criticised in chapter 2. For those reasons, I do not believe that its use would have been helpful, particularly as it does not take a true dilemma approach, even if, superficially, two of the four dimensions appear to be phrased as dilemmas.

The diary type documents involved questions suitable for the purposes of the HRM faculty who posed them. Fortunately, they were very useful for this thesis. In the future, a diary incorporating questions specifically designed to surface dilemmas and how they are faced could be devised and used.

3.4 Types of qualitative research

Three of the best known modes of qualitative research are participant observation, unstructured or semi-structured interviews and case studies. (Case studies can encompass either or both quantitative and qualitative data.) In the immediately succeeding sections, each is described and this doctoral research situated within it. These forms of research are examined because each can be used as a method of harvesting dilemmas and observing attempts at resolution.

A variety of qualitative research methods can be chosen to complement each other and to round out description of what occurred. Verification lies in part in internally consistent views, derived from different sources. For this reason, a number of research methods will be used.

3.4.1 Participant observation and “pure” observation

Participant observation is the sustained immersion among those s/he wishes to study, in order to generate a rounded profound account of the group/organisation/society. Malinowski (1922), in the early part of the 20th century, encouraged anthropologists to ‘come down from the veranda and mix with the natives’ (Malinowski 1922, quoted in Burrell and Morgan 1979, p50). Malinowski’s overriding contribution to this debate was to establish the importance of field-work. Indeed as Jarvie (1964, p2) notes, “with the exception of Morgan’s study of the Iroquis (1851), not a single anthropologist conducted field studies until the end of the nineteenth century.”

In contrast to participant observation, Lofland (1973) used so-called pure observation (researcher observes others, without participating), supported by interviews, in her studies of urban life.

The advantage of pure observation, is that by use of audio tapes (or other forms of recording), several groups operating simultaneously may be observed by one researcher. This enables each group to be the reference group for the other groups (there is no typical group – by definition, a ‘typical’ group would be atypical). The disadvantage is that pure observation is unlikely to allow access to the subjects’ world views. This explains why qualitative researchers rarely use pure observation alone. It is normally supported by interviews (Lofland 1973), or some other methodology. Dilemma theory is sceptical of all so-called purities. The unengaged researcher is not a fly on the wall but a thousand times larger and his/her disengagement is noticed, reciprocated and makes a difference to what is seen.

Pure observation is therefore not pure, but influenced by the researcher. The presence of a recorder may inhibit interaction. The respondent’s behaviour may mirror the researcher’s detachment. One can never know exactly what would have been the effects of other approaches to this unrepeatable situation. Indeed the presence of a researcher might have been even more inhibiting than the presence of an inanimate, unobtrusive tape recorder.

Careful listening to the taped conversations yields clearly articulated dilemmas and hints at tacit dilemmas. This is described in greater detail in section 3.5.

3.4.2 Semi-structured interviews

Unstructured or semi-structured interviewing allows for the flexibility required to enable the subject to supply information of interest to him/her, outside the questions or themes of interest to the interviewer. This is important, because if one were interested in the views of a subject, one would be interested in what is of interest to that subject, what excites them, what they wish to talk about. This form of interview is different from the yes/no, how many? etc., type of questions and answers used and elicited in structured interviews, which form the basis for certain types of quantitative research.

The context of the interview is important, as is the avoidance of bias. Choosing a relaxed environment, without distractions, is often not too difficult but avoidance of bias is practically impossible; the researcher is part of the research and brings his/her character and perceptions to the table. The more open the questions, and the more the interviewer allows the interviewee to speak, the less likely is the intrusion of bias. The interviewer must try to avoid leading questions. The questions must also be tailored to the intellectual level and cultural background of the interviewee so as not to intimidate or confuse the interviewee.

The interviews in this research were carried out over coffee during breaks, or at lunchtime, in the study area or the coffee lounge – relaxed contexts. The first few questions are seeking factual information about the subject. The questions that followed were designed to encourage the subjects to speak about their views and experiences.

One of the ideas behind the questions in the interviews was to discover a little about the life histories of the research subjects. Whether the subject had a multi cultural background, whether they had lived and/or worked abroad and spoke foreign

languages, might be interesting background information when considering the data from the audiotapes, the HRM notes and other parts of the interviews.

Semi-structured interviews may give meaning to what was already recorded and what the record left unsaid. The interviewee may tell you what was intended and felt when something was said.

3.4.3 Case studies

Case studies allow a narrative approach wherein various actors can describe their response to each other. In so far as a case is a story it also has the structure of a story. One or more 'Narrative I's' wind their way through the story, encountering crises or dilemmas, which they must attempt to resolve. A case study is a small history – literally, 'his story' – in which the conscious person tells you what is meaningful and why. The story can be told by the researcher, by one or more subjects of the research, or by a combination of these.

The case study approach can perform a number of functions (Yin 1994):

- i exploration
- ii description
- iii evaluation

There are also issues of the number of case studies, the selection of sites and the length of the research. Case studies are narratives. The researcher places the events in sequence and explains what happened. Stories are only exciting if they comprise some dilemmas that are resolved or left unresolved. The stories are about heroes and the various dilemmas that they face. This research is exploratory. Two teams were studied simultaneously over a period of about two weeks. Written work by the groups covers a whole ten-week term.

Frost and Stablein (1992) characterise case study researchers searching for new insights as, fishing in the murky waters of real phenomena without the security of a

set of clear empirical findings. The telling of the story and the hermeneutic derivation of meaning from it is used to collect important dilemmas and then analyse, in terms of dilemma resolution (or otherwise), the activity of the groups.

Yin (1994) explores the issues related to the choice of one case study or multiple cases. The potential vulnerabilities associated with a single case are noted. In the case of this doctoral research, the research subjects were self-selecting and there were two groups of six. The story of each team constitutes a case study.

3.5 Reasons for choosing the qualitative research techniques in this research

A quantitative approach, positive about its qualities, does not seem appropriate to exploratory research into dilemma resolution in intercultural teams. Large numbers of teams are rarely available and were not available, in practice. Even if they had been available, it is impractical to attempt any particular profundity of research into large numbers of teams without a huge research team, or a great length of time – also rarely available, and certainly not available to a doctoral student.

In contrast, a single case study can portray a particular story in very great detail. By means of a hermeneutic approach, profound understanding may be derived from such qualitative research. (This research involved studies of two teams that allowed for some comparison between the two cases.)

The problem is that the findings might not be useful in many other situations. This is a limiting factor in qualitative research. In this case, however, the researcher was fortunate to encounter teams of highly contrasting fortunes, as far as development and effectiveness were concerned. It is at least likely that most teams would fall somewhere in between.

This research is by its very nature exploratory research. The two teams are very real to the participants, many of whom are self-funded (or at the very least are foregoing 12 month's income) and will be suffering considerable social and family disruption. They are highly motivated, they have real tasks and are determined to succeed in their

studies. One could argue that a control group should have been used. In fact, there is no 'characteristic group', suitable as a control group. Indeed, were such an 'average' or 'typical' group to be found, it would be highly unusual and therefore, by definition, unsuitable as a control. Instead, the two groups studied form excellent comparison groups for each other. There is no need for further groups for control purposes. (However, of course, I am aware that the research would be likely to be richer, the more subject groups studied. I worked with what was feasible.) It has been suggested that a group from industry should be researched. The disadvantage would be that in terms of background, knowledge and task, the group would be excessively different from the two university groups. It is also notoriously difficult to gain access to real groups in industry, rather than training groups that would have attracted many of the same criticisms as the university groups. One can conjecture that managers *in front of others* might be very wary of having their errors subjected to scrutiny, because it might lower their reputation in the eyes of subordinates, peers and bosses.

3.5.1 Summary

Primarily qualitative research has been selected because:

- Conflicts in perception between the knower and the known are not yet resolved satisfactorily in management studies, although this research will attempt such a resolution.
- Social and organisational research is still at a pre-paradigmatic stage and a new qualitative paradigm must be constructed.
- What people say and what they mean by what they say can be contradictory. The differences and similarities are elusive. It is necessary to use one qualitative method to illumine others in mutual comprehensiveness and contextualisation.
- The knower or researcher is an inevitable part of the known or the researched. As a relative novice, this researcher needed to discover what he brings to a relationship and the whole, which is thereby formed. Two or more living systems

elicit from each other such an astonishing diversity of behaviours that these must be elucidated and described before they are quantified.

That said, some modest and preliminary quantification will be attempted. Groups make more or less progress on their tasks and develop their skills.

3.6 Dilemma Theory into Dilemma Methodology

Dilemma theory provides a basis for analysing managerial situations, i.e. the dilemmas managers face. But how is this to be done? One method is posing pre-prepared dilemmas to managers, in the form of a questionnaire. Another is a hermeneutic interpretation of interviews and/or recorded conversation. This section provides an opportunity to examine dilemma methodology in detail.

3.6.1 The Trompenaars-Hampden-Turner Dilemmas Questionnaire

The questionnaire poses dilemmas which the Trompenaars and Hampden-Turner have derived from works of management theory and from dilemmas stated by various research subjects, encountered by the authors over many years of research. Some are based on the work of other important writers e.g. Argyris and Schon's (1978) double loop learning, Deming's (1982) error correction mechanisms, Deborah Tannen's (1990) reports <-> rapports, Bartlett and Ghoshal's (1990) multicultural <-> globalism being reconciled by the transnational corporation.

The latest variant of the instrument offers four potential answers to each dilemma posed. Two are reconciliatory and two are not. The answers can be plotted onto dilemma graphs. Trends towards reconciliation (or otherwise) can be plotted. These trends could be derived from repeated application of the instrument or from the subjective perceptions of the research subjects of the trends in the situations in which they find themselves.

The questions in the questionnaire are all dilemmas, which are conflicts between right and right. Of the four answers, two are integrative and two are polarised. The two integrative answers allow evaluation to take place in alternative sequence. (In Bateson's terms, one integrative answer commences its corybantic dance at dilemma horn A and then dances across to horn B, while the other integrative answer's dance begins at B and moves to A; or in Hall's (1976) terms, A is the text to B's context, while the other answer has B as text to A's context.) The two polarised answers permit stubborn adherence to alternative polarities.

For his doctoral thesis, Trompenaars (1982) chose seven dilemmas from trawling the literature. According to Hampden-Turner, there are thousands of potential dilemmas, but the seven principal dilemmas are useful as guides because the other dilemmas can be considered as 'family resemblances' (Wittgenstein 1951) of the seven. The choice of the seven is inevitably arbitrary. It was made from the prominent sociological literature of the period (1982) when Trompenaars wrote his doctoral thesis at Wharton ("The meaning of organisation and the organisation of meaning").

There are perhaps 20 scales of individualism <-> communitarianism stretching back many years before Hofstede wrote about it in 1971. Examples include: (1) the California Personality Inventory, devised by H G Gough in 1957, (2) David McClelland's scale in his book, "The Achieving Society" (1961) and (3) the scale of individuality in "The Authoritarian Personality" by Adorno et al (1950). But none have been created from the response to confrontation with dilemmas (except Kohlberg's scale, which measured only moral development and not managers' dilemmas) and applied to dilemma resolution.

The old Trompenaars-Hampden-Turner questionnaire forced a choice between two opposites, which gave the static position (an individual's preference, at that moment, for one horn of a dilemma over another), whereas the new questionnaire also measures momentum (the answers include the possibility of movement towards resolution). Interestingly, where faced with integrative choices, respondents are less prone to insist on starting with the value they would have chosen, had they been faced with a stark choice of opposites (as in the old questionnaire and indeed, in many of the other scales measuring individual dilemmas). Thus they chose integration before they

chose their favoured value (Hampden-Turner and Trompenaars 2000, appendix). The integrative choices are dilemma horn a in the context of dilemma horn b and dilemma horn b in the context of dilemma horn a.

The theory's strength in reflecting momentum is in itself an inherent weakness, if one perceives the inherent uncertainty in dilemma resolution as a problem for the wary, rather than an opportunity for the creative (itself, of course, a dilemma). Either you know the direction of travel (which of the two integrative dilemmas are chosen) or the current position, which is unveiled when the values are put under siege. This is analogous to Heisenberg's Uncertainty Principle in atomic physics and it leaves uncertainty here as well. This is not very satisfactory, but it is what happens with extremely responsive entities, such as people or sub atomic particles.

3.6.2 Hermeneutic interpretation

The other method is hermeneutic interpretation conversations or interviews, which may or may not be taped. The eight-stage procedure is as follows (Hampden-Turner 1990):

1. Familiarising oneself with the 25 standard dilemmas as a starting point

This sensitises the researcher to the types of dilemmas, which might be baldly stated or intuited from the data. In order to search for a dilemma, it helps to be aware of what might be discovered.

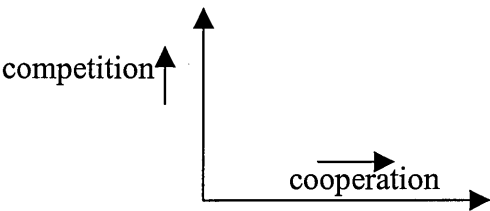
2. Combing the tapes/transcripts for dilemmas

It is in the nature of groups that where they function cohesively, they appear to have resolved all their dilemmas. In contrast, where they function badly, the dilemmas surface loudly! It is therefore more difficult to harvest the dilemmas from more cohesive groups. Where dilemmas are not baldly stated, instances of humour and metaphors help signal their presence. Humour and metaphor are indicative of the existence of dilemmas because a joke relies on the collision of two meanings or two

matrices of thought (Koestler 1964) and Levi-Strauss once described a metaphor as a likeness of unlike categories (described in Leech 1976). An attempt to reconcile dilemmas is therefore likely to use obviously metaphorical statements. Metaphors represent the attempt to create new language to describe the likeness of unlike categories.

3. Mapping the dilemmas

Mapping or charting the dilemmas involves plotting each end of the dilemma as the axis of a graph, for example competition <-> cooperation can be depicted as follows:



If the intention is to reconcile the dilemma, the danger would be a drift to either extreme (arch-rivalry and factionalism as extreme competition or collusion and mutual protectionism as extreme cooperation) or an unsatisfactory compromise. Instead, reconciliation (Hampden-Turner) or integration (M.P.Follett) is the desired result. How can this be achieved?

4. Processing dilemmas

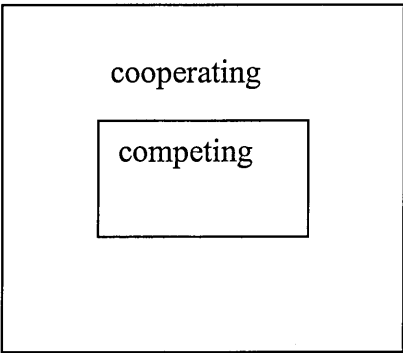
Competition or cooperation sound like ideals, indeed religions, as they tumble from the mouths of politicians and cold war warriors. These nouns seem so solid, even though, here, they are abstract. How can such seemingly solid positions be reconciled? The secret is to convert the nouns into present participles – add “ing”. We now have competing and cooperating, which are processes rather than positions. Each process can interact with and qualify the other.

5. Framing and contextualising dilemmas

A way to reconcile dilemmas is to make one axis the frame or the context for the other. For example, competing takes place in the context of cooperation, or

cooperation occurs in the context of competition. This allows for industry associations, marketing and purchasing cooperatives and other competing-cooperating hybrids. Also, competing with similar organisations enables the highest level of cooperating with one’s customer; whereas excessive competition might harm customers (for example, failure to adopt an industry standard enabling interconnectivity of equipment from different suppliers) and excessive cooperation might lead to collusion, which might reduce cooperation with customers (for example, price maintenance cartels).

A pictorial illustration of the competing in the context of cooperating example follows:



6. Sequencing Dilemmas

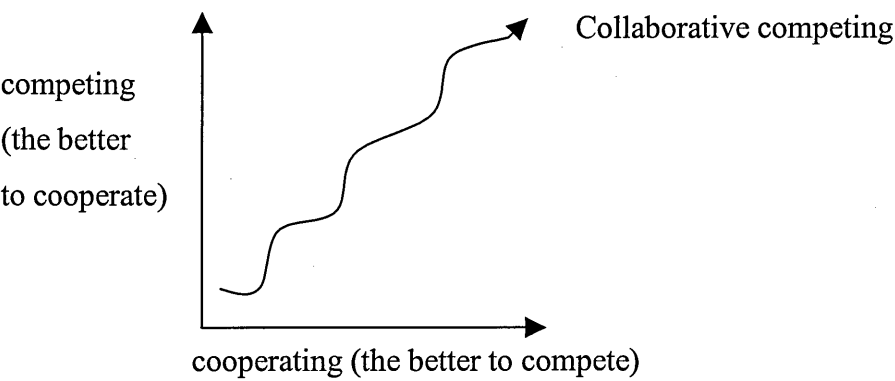
How can contrasting values be accommodated simultaneously? Time allows contrasting horns of a dilemma to be mediated. Thus the “context” can be put in place before the “text” is written on it. For example, the systems of cooperation can be established before competition begins, or several teams might compete to determine which idea would be adopted, after which all will cooperate in its implementation. Thus sequencing the horns of the dilemma, the text and the context, allows mediation of the dilemma.

7. Waving/cycling dilemmas

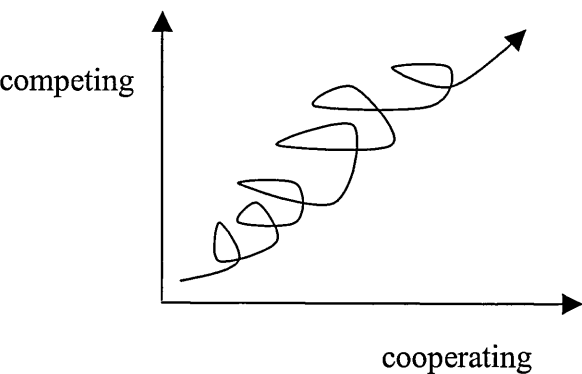
The sequencing process described immediately above suggests a waveform, moving between the axes of the dilemma. Taking the dilemma of “deciding at HQ” <->

“pluralizing local initiatives”, a waveform could be drawn, depicting a sequence of allowing environmental inputs to pluralize, then deciding at HQ which input to incorporate into global strategy. Mintzberg (1987) might call such a process “emergent strategy”. The decision would then be cascaded down to the operating units and so on. The strategic thinker would both learn and decide, would be changed by and in turn himself change, the environment.

The competing <-> collaborating dilemma can be depicted as follows:

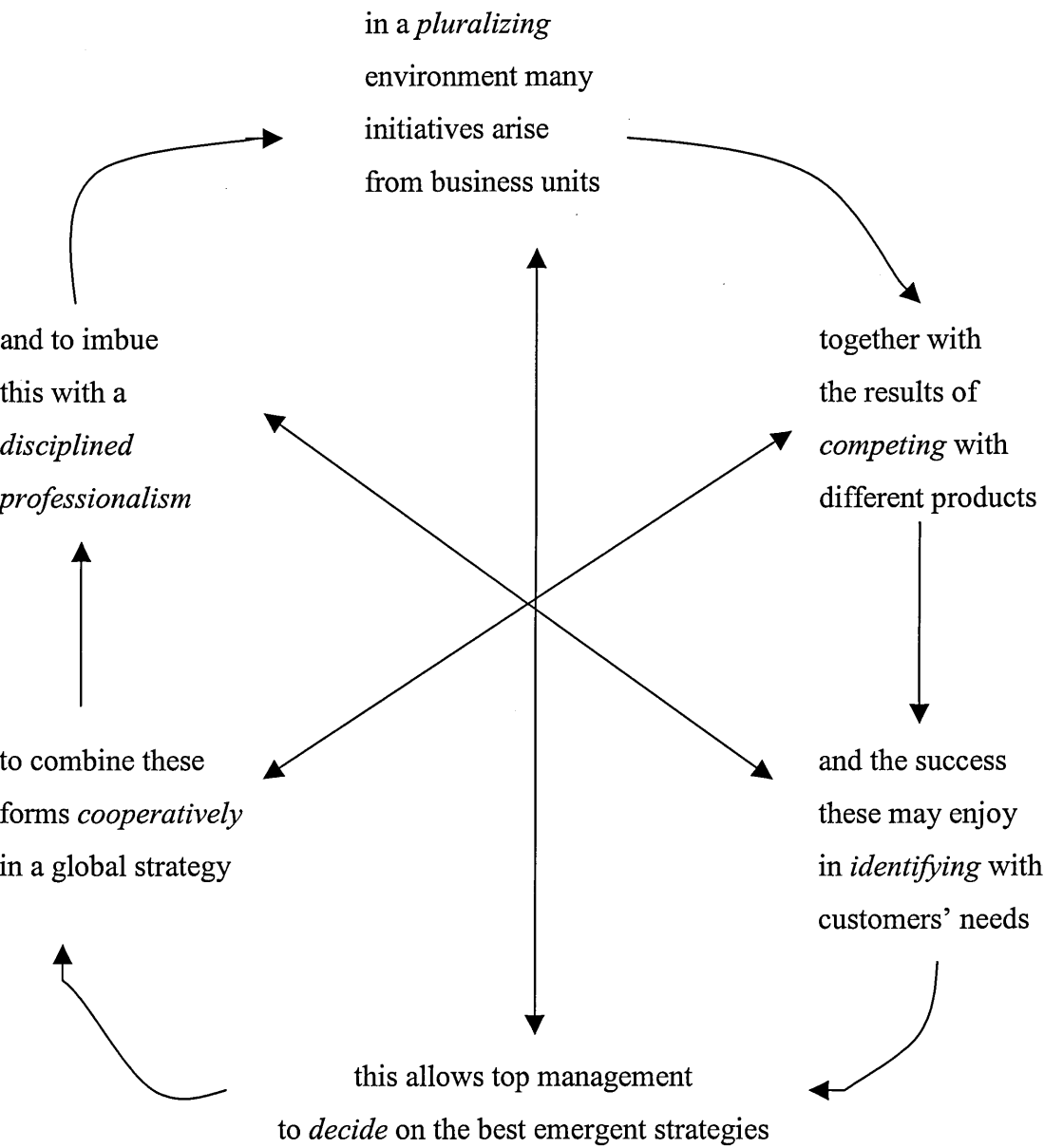


Sometimes the process of reconciliation resembles a spiral rather than a wave, in that a retreat along one axis is necessary before an advance along the other is possible:



8. Synergising dilemmas

The final stage is to create cybernetic systems such as virtuous circles, involving perhaps several dilemmas. One can involve competing <-> cooperating, pluralizing <-> deciding and identifying with customers needs <-> adherence to a professional discipline:



The three dilemmas are each synergised and in turn, synergised with each other, into a cybernetic system. The process can start anywhere – that is why the ‘sentence’ as one travels around the circle, has no capital starting letter and no full stop – it is a virtuous circle.

3.7 Reasons for choosing dilemma methodology

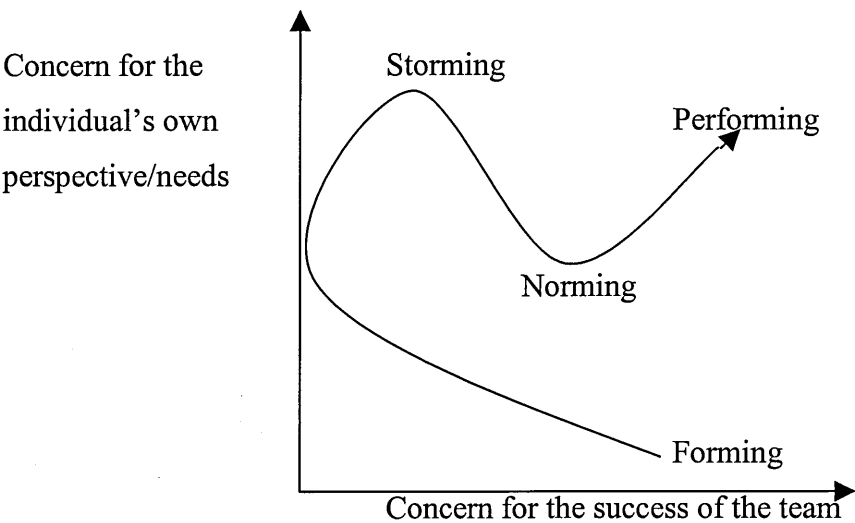
The antecedents to the development of dilemma theory are adumbrated in Chapter 2 and its operationalisation as dilemma methodology is described later in section 3.6 of this chapter. This section explains why dilemma methodology is appropriate to the study of intercultural managerial teams.

Dilemma methodology is particularly appropriate to the study of the processes involved in the functioning of intercultural managerial teams. There are other methodologies that enable a researcher to make a static measurement of a subject's cultural perspectives. This allows for informed speculation as to how typical members of a culture might view the world and how they might behave. However, the reason why the diversity of culture in teams is worth discussing, is not that the cultures of the various team members are indeed diverse, but how the individuals interact. For it is interaction that is at the root of the synergy which can be found in effective teams.

None of the other methodologies allow for the progress to resolution of the dilemmas inherent in culture to be plotted. If that progress can be mapped and understood, a contribution will have been made to assisting the growing number of such groups to function more effectively. Thus dilemma methodology is a very valuable framework for exploring the operations of intercultural managerial teams.

Dilemma theory also can encompass other scholars' analytical models. Three approaches particularly valuable for studying teams are Tuckman's four stage (1965) (or later five stage (Tuckman and Jensen 1977)) model, (forming, storming, norming and performing (and adjourning)), Bion's model (Bion 1961) of emotional modalities and Schutz's (1958) model of the primary needs of an individual in a social context. (All of these are described in detail in chapter 2 and situated within the larger body of literature on teams and small groups.) They can all be explained using dilemma theory. Tuckman's theory is sequential whereas the other two are recurring. The sequential and recurring theories are not mutually exclusive. That is because the underlying dilemmas are unlikely to be resolved completely as the group progresses sequentially, so the issues will recur. Tuckman's (1965) theory can be portrayed as the attempted reconciliation of the individualism <-> communitarianism dilemma:

Figure 12: Diagram of the individualism <-> communitarianism dilemma



In particular, that storming involves the surfacing of the dilemma and the attempt at resolution to create norms. It is only then that performance is effective. However, as performance proceeds, anomalies will rise and challenge the norms. More storming will occur in order to reformulate the norms to include the anomalies ... and so on. This shows that even the most sequential model can be reconciled with a recurring perspective and vice versa.

Wilfred Bion (1961) states that there are three phases in group process leading to interdependence:

- i) dependency on a leader;
- ii) pairing among members for emotional support;
- iii) fight/flight reactions to a threat to the group.

Figure 13: Diagram of the dilemma (Bion and Thelen):
relationship to authority <-> relationship to peers

These ideas can be mapped on a dilemma map:

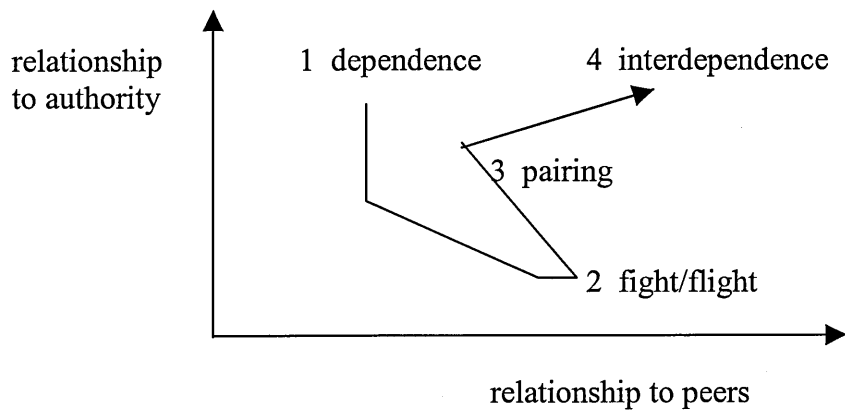
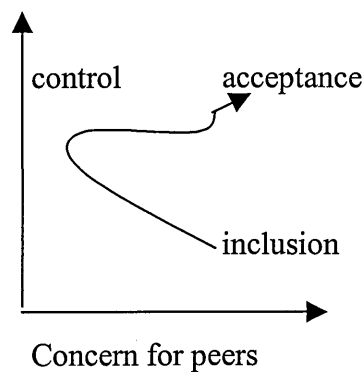


Figure 14: Diagram of the dilemma (Schutz)
relationship to authority <-> relationship to peers

William Schutz (1958, 1966) sees group development occurring in the context of members concerning themselves with:

- i) inclusion; ii) control iii) acceptance.

This can be portrayed as:
Concern for authority



3.8 Detailed description of the research

3.8.1 Composition of the groups and context of the research

The students of the 1996/7 MBA programme at Cranfield University were approached in order to obtain volunteers for this research. The approach was in the form of a short presentation to the students by the researcher, during their initial orientation week, which preceded the beginning of their first term.

The programme has the particular characteristic that much of the work must be carried out in groups. The amount of work is so great that the students rapidly realise that they must rely on each other. Thus, the successful operation of the groups is very important for each student's successful completion of their MBA. The reason for this structure is to help students discover how to work in self-organising groups – an important structure in modern organisations.

The membership of these groups is fixed by the university staff, at the beginning of each of the terms of the one-year programme. The students are placed in different groups each term. Two groups of six students volunteered, one from the 'red stream' and the other from the 'yellow stream'. Each group was composed of three British men, one British woman, one foreign man and one foreign woman. (Because of the limited capacity of lecture rooms, the MBA cohort was divided into a number of parallel 'streams' identified by different colours, including 'red stream' and 'yellow stream'. Each team was identified by the colour of their stream and their group number e.g., Yellow 4 and Red 4.)

The students attended lectures and seminars. They were set various types of work, including reading prior to and after lectures, case studies and other types of written work and also major pieces of work such as a weekend assignment, referred to by the research subjects as the "WAC", in the transcribed discussion analysed in chapter 6. The research focused on a two-week period towards the beginning of the first term.

3.8.2 Sources of data

There are four sources of data:

- 3.8.2.1 Dilemma questionnaires
- 3.8.2.2 Taped group discussions
- 3.8.2.3 Individual interviews with group members
- 3.8.2.4 Groups' own biweekly HRM self reporting

3.8.2.1 Dilemma questionnaires

Some of the group members completed the Trompenaars-Hampden-Turner dilemma questionnaire, towards the beginning of their MBA programme, reporting on their personal perspective, and their view of the organisation in which they had worked immediately before starting their MBA programme at Cranfield University. Other group members did not complete the questionnaire. This was because, either they felt that their English was insufficient to complete it at all or in a reasonable time, or because they did not tackle it until pressure of work had built up to such a degree that they did not have time.

The questionnaires form the only quantitative research technique used during this doctorate. The questionnaire used is based on 23 dilemmas. It has been developed during its application to tens of thousands of managers from dozens of countries.

The questionnaire has been designed to register and facilitate resolution of dilemmas. The two horns of each dilemma are converted into the x and y axes of graphs. The subject plots his/her position on each of approximately seven different families of dilemmas. The graphs can be used to plot the progress (or otherwise) towards resolution of dilemmas facing a group. This is a unique facet of this instrument. Whereas other instruments are designed to elicit and analyse cultural differences, but not to resolve the consequences, this instrument can be used to plot progress towards the resolution of dilemmas and even to assist a group to resolve their dilemmas. There

are two reconciliatory responses and two non-reconciliatory responses to each question.

The difficulty with the instrument is that completing it is quite time consuming (up to one hour) especially for those whose English is weak. Because of these time and language issues, not all the group members completed the instrument and none were prepared to complete it again at the end of the intensive two-week audiotaping period. By then, their studies were all absorbing. The research subjects were not pressed to complete the questionnaires because the variant of the questionnaire used was a very early variant allowing for reconciliatory choices (prior variants had required the respondents to choose between the horns of each dilemma posed). It was found, later, to lack reliability and consequently, has been much developed since.

3.8.2.2 Taped group discussions

Initially, the researcher attended a couple of the discussions of the groups, but discovered that it was impossible to take notes fast enough and only one group could be monitored at a time. Therefore, almost from the start, the researcher requested the groups to tape record their discussions, which they agreed to do.

Approximately two weeks of groups' discussions were taped by each of the two groups. This is the primary source of data on what actually happened during the group discussions, rather than what participants might have thought had happened.

Some of the more interesting discussions were transcribed to assist the researcher with his analysis. The actual process of transcription, time consuming and painful though it was, required extreme concentration on exactly what was said, who said it and how it was said – and was therefore very useful in performing hermeneutic research. Fortunately, the quality of the tapes was good and the group members' voices were distinctive.

Taped discussions are an example of pure observation (Lofland 1973), with all the consequent problems. For those reasons, the three other data sources were used to

triangulate the results and to meet the criticisms of pure observation, from the qualitative perspective.

Most of the discussions taped during this research were of a task nature. Significant process discussion occurred in Yellow team but nothing especially significant in Red team. This makes comparison difficult other than the generally amiable nature of the Red team and the rather strained nature of the Yellow team. For this reason, only selected portions of taped discussion will be included in this thesis, to illustrate particular points. These issues are discussed in greater detail in chapter 6.

3.8.2.3 Individual interviews with group members

Towards the end of the two weeks of taping (see data source 3 above), each group member was interviewed. The interviews lasted about one hour. Shortly before the researcher commenced interviewing group members, a checklist of 15 questions was prepared to guide the semi-structured interviews. Certain of the questions (1 to 8) are designed to elicit certain basic personal facts such as name, age etc. However, others are much broader and more open (especially 9 to 13), designed to allow the interviewee to raise issues of interest and importance to them. This is designed to give context to the data from the tapes and to explain individual perspectives on each group.

Notes were taken by the researcher, in full view of the interviewee, after seeking his/her permission.

All 12 interviewees were asked the following questions:

- 1. Name
- 2. Age
- 3. Citizenship
- 4. Residence
- 5. Parents
- 6. Spouse

7. Employment history
8. Education
9. Expectations of group work
10. Structure of group discussions/group operations
11. Perceptions of others
12. Perceptions of self
13. Dependence on the group
14. Why study for an MBA?
15. Why Cranfield University?

These questions provided a common framework to each interview, without preventing the interviewee from airing issues of concern. Where an interviewee wished to prolong or extend a particular line of discussion, the researcher allowed this. Supplementary questions to elicit further data and enhance understanding of already extant data were sometimes asked if the line of questioning was perceived by the researcher to be useful in enhancing his understanding.

One of the interviewees was so upset at his/her description of the operation of the group that s/he requested that part of the interview be kept private. The researcher agreed to this and will keep his promise, even though the data was rather illuminating.

3.8.2.4 Groups' own biweekly HRM self reporting

As part of their Human Resources Management (HRM) course, each group was required to prepare answers to approximately four questions per two weeks, posed by their lecturer, designed to elicit information and opinions about the operations and development of the groups. The researcher was provided with copies of all the reports, prepared by each group.

The preparation of the HRM notes were in themselves exercises and an illuminating window on how each group carried out a discrete task. By having to focus on process issues, the group was required to make explicit some of the tacit norms (Nonaka and Tacheuchi 1995).

3.8.3 Problem of access to informal discussions

It is inevitable that some informal discussions will have taken place between pairs or larger sub-groups away from the group room, perhaps at lunch or tea/coffee breaks or in the evening. Sometimes the results were reported to the rest of the group during the recorded discussions. The interviews were designed partly in order to collect general impressions of group activity, which would include the results of such side discussions. The HRM reports might also cover this point if the group members thought it was significant.

3.8.4 Triangulation

The use of four types of data collection was decided on, in order to triangulate the data, i.e. to use one type of data collection method as a way of validating/checking on data collected by another means. The questionnaires, interviews and HRM notes were useful in establishing the context in which the group discussions took place and vice versa; each method illuminates the others. Denzin (1978) refers to this approach as “between method” methodological triangulation, i.e., different methodologies of data collection are used.

The nature of observation was also different in each type of data:

- 1 The questionnaire was completed by the group member, without assistance – it is a survey.
- 2 The tape recorders were operated by the groups and recorded all group sessions.
- 3 The semi-structured interviews were carried out by the researcher and were interactive.
- 4 The HRM notes were prepared by the groups.

3.8.5 Comparison of the two groups

Dilemmas are clearer in less cohesive groups – they shout, dispute etc. One of the groups has significant process problems. The significant dilemmas are stated fairly clearly. In contrast, the other group is very serene - they do not appear to have any dilemmas! In fact, they will still face these dilemmas plus others particular to their situation. The difference is not in the dilemmas but in their more successful resolution of the dilemmas.

Hints of tacit communication are significant for the analysis of the harmonious group. There are fewer reasons for making the tacit explicit. However, although all appears serene, the HRM notes and the interviews can, by careful analysis (a hermeneutic approach) show how the dilemmas have been resolved – or buried. Whereas one group has poorly established/adhered to norms and their communication is ‘low context’ (Hall 1976), the more serene group has ‘high context’ communication (Hall 1976).

Within the context of the eight stages (see below, section 3.8) of the hermeneutic variant of dilemma methodology, the process of dilemma analysis carried out was:

- i) search for major disputes and analyse them for dilemmas expressed and perhaps resolved – mostly discovered in the less cohesive group;
- ii) examine the conversation of the more cohesive group to trace signs of these dilemmas;
- iii) examine both groups for more tacit indication of the resolution or otherwise of underlying dilemmas. The hypothesis derived from listening to the tapes is that such indicators could be:
 - iiia) Attempts to bring silent people into conversation;
 - iiib) Task v process;

In the early stages, process and task are equal but then one would expect a rapid downward curve in the successful group, i.e. having established the process norms, most of the time can then be used in carrying out the tasks of the group. This downward curve would also occur but less rapidly, in the less successful group.

iiic) Extent of questioning of others;

The unsuccessful group would shy away from questions for fear of receiving unwelcome answers and because they might not value contributions of the others.

(Reconciles dilemma between teachers and pupils: providers and consumers of knowledge – the roles can change according to relative levels of knowledge of various subjects.)

reconciliation of independence and dependence by means of interdependence

iiid) Time spent ensuring that everyone understands;

iiie) Supportive statements:

appreciation, laughter, endorsement, repetition

initiative is supported

do initiatives attract support – yes is a resolution - or, are they snubbed

or is supportive behaviour smoothing – licking each others wounds

iiif) Number of statements trying to clarify another's point of view;

respectful, supportive – positive resolution of the two

- an aspect of the dilemma of speaking and listening

iiig) humour and laughter and irony;

humour arises from a sudden surprising change of context (Koestler 1964):
for example: “she was a good cook as cooks go and as cooks go, she went”

recognition of anomaly: sarcasm is recognition of disapproved anomalies or
discrepancies or hypocrisies or pretences (it is different from irony)
for example: “You’re a nice chap, I don’t think”

iv) Integrate all four types of data;

Review the findings so far against the context derived from the secondary
data.

Derive new propositions from this process.

Test them against the primary data and so on.

Having redefined the field qualitatively, the way is open for quantitative and further
qualitative researchers.

3.8.6 Analysis of the interviews and diaries

A similar method of analysis was used in each case. Both sets of documents were read many times over, alternating with reading and thinking about the dilemmas in the books of Hampden-Turner and Trompenaars and in the then current Trompenaars Hampden-Turner questionnaire. Gradually, I began to notice phrases, which suggested the presence of dilemmas. Dilemmas appear invisible until you know how to find them and then they seem to appear ‘everywhere’ – rather like stars becoming visible at dusk. At least that was my experience. I experienced extreme difficulty in noticing anything initially and found this very dispiriting. I resolved this problem by identifying a few key dilemmas, which are inherent in the nature of team working and then began to look for those dilemmas. I started noticing a few dilemmas. Gradually others emerged from the page. I also noticed that there were certain issues, which recurred or appeared once but very significantly. Some of them did not take the form of dilemmas; however, their importance decided me on including these comments in

some way. I shall now deal with the analysis of the interviews with the twelve team members (six from each of the two teams) and then with the five biweekly Human Resources Management (HRM) notes from each of the two teams. Finally, for completeness, I shall mention the analysis of the taped discussions, although this is dealt with in detail in chapter 6.

In addition to the search for dilemmas, I was also informed in my analysis by the various models of team process. In particular, I was looking out for evidence of Tuckman's (1965) sequential model and the Bion (1961), Thelen (1954, 1956) and Dunphy (1964) recurring model and the Schutz (1958, 1966, 1967) recurring model. I was also concerned about some of the issues discussed in the section of culture, for example, stereotyping. My brief foray into the academic domain of 'trust' in the formation of teams, was provoked by the comments of some of the interviewees and by some comments in the HRM notes. In the case of the academic domain of trust, I read the academic work after commencing the planning of the route, whereas in the other domains of knowledge, my research preceded most of the analysis of the field research.

3.8.7 Interviews

I realised from the literature of research and from advice from tutors and friends that I would need some sort of coding to manage and interpret the data. This was my next problem and again, until I decided to use a tabular approach, I wondered how to hold such a large amount of data and manage it. As my unit of analysis is the dilemma, I began to look for the seven families of dilemmas of Hampden-Turner and Trompenaars. Increasingly sensitised to dilemmas, I discovered more dilemmas, expressed in the research subjects' own words. I cut and pasted phrases into columns on the page, one vertical column for each research subject, using Microsoft Word, by means of which I had typed the interviews from my manuscripts. The next question was what to do with the remainder of the subjects' questions. I decided to note down issues that seemed important to the teams. I added these comments to the columns on the grids, coding them as 'issues' or other factors or questions. By using this coding framework for the interview material, I was able to build a grid with dilemmas and

issues down the left hand side and the names of the members of the teams across the top, one grid for each team. The tabulation of results enabled me to scan horizontally for the group view on a particular dilemma or vertically for the views of one particular subject. This enabled me to compare the comments by each team member on each issue/dilemma and then to summarise the general feeling of each group and then to compare the comments of the two groups.

Having surfaced some dilemmas, I began to review the responses to the dilemmas by the research subjects. The aim was to try to find attempts by the research subjects at reconciliation of the dilemmas. The processes described above were reviewed several times in order to attempt to mine more dilemmas and other issues of interest.

Having completed this phase, the responses of each group were collected and collated. Then the results from the two groups were identified. This enabled the groups to be compared and contrasted.

3.8.8 Biweekly HRM Notes

In the case of the analysis of the HRM notes, the notes were analysed in the order of the questions posed in each of the biweekly assignment. The responses of the two groups were placed in broad columns, side-by-side to allow for rapid direct comparison. At the end of each pair of columns, a box was placed to contain my analysis of the comparison between the two sets of comments. This method of analysis is not typical. Normally, one would extract the key issues and deal with them one by one, the method chosen for the analysis of the interviews. The advantage of the method chosen for the analysis of the HRM notes relates to the opportunity of telling the story in the words of the research subjects themselves, as it happened, in chronological order, in the form of two parallel case studies and analysed by me. The reader is able to participate in the journey undertaken by the two groups from first meeting to the dissolution of the groups after 10 weeks.

3.8.9 Taped discussions

The taped discussions are discussed, analysed and criticised in detail in chapter 6. As with the other two data sources, discussed above, I began by immersing myself in the data. I listened to the approximately 40 hours of tapes several times. In the case of some of the tapes, I listened to them until I began to know some of the conversations by heart. I had hoped that they would form the core of the research, with the other two data sources providing triangulation. In fact, it happened that there was a very interesting series of tapes for one team, but virtually nothing of interest happening with the other team during the two weeks of discussions, which were taped. It happened that the process debates occurred at other times during the life of the more harmonious team. As a measure of comparative team process dilemmas and their resolution or otherwise, the tapes were a grave disappointment. However, one of the sets of tapes included a very interesting argument continuing over three tapes. I decided to analyse this consecutive series of discussions as an example of how one would use the hermeneutic version of dilemma methodology to analyse such discussions. I have presented this chronological analysis in chapter 6, detailing exactly how I conducted it, interspersing (a) the actual words of the participants or (b) my summaries of their words with (c) my dilemmas-based analysis, distinguishing between the three forms of words by use of different fonts. The purpose of the inclusion of the contents of chapter 6 is two-fold. First, listening to the actual words of the participants enabled me to confirm that the HRM notes and the interviews were accurate reflections of what actually happened – at least for the period taped, but by extensions, probably for the full 10 week life of the teams. Secondly, the methodology was worth presenting, so that other researchers who might follow me, might profit from my hard won experience. Discussion of the taped discussions continues in chapter 6.

A strict phenomenological approach would suggest the need to approach the data with a ‘completely open mind’ or *epoché*. According to Natanson (1966 p6), “the central endeavour of phenomenology is to transcend [what Husserl calls] the natural attitude of daily life in order to render it an object for philosophical scrutiny and in order to describe and account for its essential structure”. According to Burrell and Morgan

(1979, p233), the procedure of *epoché* means that “the phenomenologist suspends his complicity and participation in the ‘natural attitude’”. In contrast, Schutz (1967) specifically recognises that the analysis of meaning in everyday social life does not require the transcendental knowledge yielded by the phenomenological reduction. In his study of the social world, he abandons the strictly phenomenological method. He accepts the existence of the social world as presented in the natural attitude. My position is that it appears impossible (at any rate for me – I cannot speak for Husserl) to clear my mind completely of my ‘natural attitude’. I am a product of my entire life experience and reading. In addition, I am specifically attempting to use dilemma theory, which posits a particular view of the world (described at length in chapter 2). As such, I intended to look at my data of the phenomena I had collected, through the ‘intellectual spectacles’ of dilemma theory, by means of the hermeneutic variant of dilemma methodology. Therefore this research requires me to observe the phenomena of team process with a particular perspective and not an empty mind. I think that if I had taken a completely ‘empty minded’ view, I would not have been able to surface the dilemmas that I found. I commend it to others.

4.1. Introduction

In this section, Bi-weekly Learning Team Assessments (the reports) prepared by each of the two teams, Red and Yellow, under study are analysed for the presence of dilemmas and the responses to those dilemmas. The method of analysis chosen was the method of constant comparison of the written statements of each team with the other.

Both teams, each of six first-term MBA students at Cranfield University, attended lectures on Human Resource Management (HRM), completed three questionnaire-based tests (Kolb Learning Styles Inventory (LSI), Myers Briggs Types Inventory (MBTI), Thomas Kilmann Conflict Mode Instrument) and commented, at biweekly intervals (the reports), on the progress of their teams. The reports were structured in the form of answers to questions set by the course faculty. The questions set by the faculty are shown in **bold** below. Both teams used, to varying degrees, the results of the questionnaire-based tests to inform their analyses.

The five biweekly reports, covering activity during a period of ten weeks, constituted part of each team's HRM module's assessed work. The advantage to this research in using the HRM biweekly reports is that they are the response of the whole team, in their own words, unmediated by the influence of any bystander. They form the words of the team, but they are not spontaneous, in that they have been carefully prepared and discussed prior to committing them to paper. There is also likely to be a potential bias in the reports, in that each team will wish to portray itself in a positive light in front of the lecturer who will read the reports and award grades. There might also be a culture that 'Managers manage, therefore we manage'. There was no independent assessment of the teams on the MBA programme; the faculty relied on the teams' reports. The presence of six people in each team reduces the chance of collusion in the submission of mendacious reports. In the case of the Red and Yellow teams, this research involved tape recording two weeks of team meetings and the tapes support the statements made in the reports. This researcher also attended some of the team

meetings and can confirm that the reports are a reasonable representation of what took place.

Irrespective of any possible bias in the HRM reports, the questions put to the teams required them to address dilemmas related to task and to process. The reports are being used in order to surface the dilemmas faced by the teams, prior to the analysis of other data, which will be used for triangulation and more profound analysis of the teams' activities.

Each team's reports were analysed for the presence of dilemmas and then compared with the reports of the other team – the method of constant comparison. The material is presented chronologically since the reports represent longitudinal research into the maturation of two teams. Conclusions are drawn at various points during the story and at the end. Research into teams (see Chapter One) supports the notion that teams change over time, therefore, a longitudinal perspective is likely to be of considerable value in analysing what happened.

4.2 The Three Questionnaire-based Tests

The three questionnaire-based tests pose dilemmas to the respondents. The dilemmas explored in each of the three tests can be viewed as examples of one or more of the six principal dilemmas of Hampden-Turner and Trompenaars (2000).

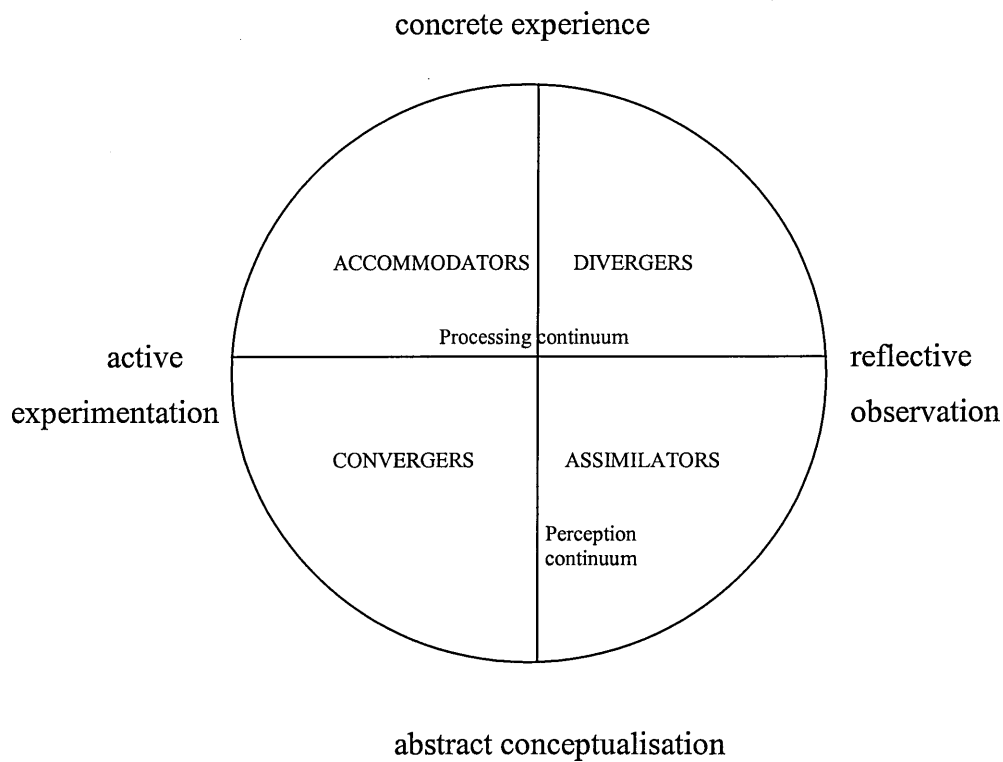
4.2.1 The Kolb Learning Styles Inventory

The Kolb Learning Styles Inventory (LSI) considers the intersection of two continua:

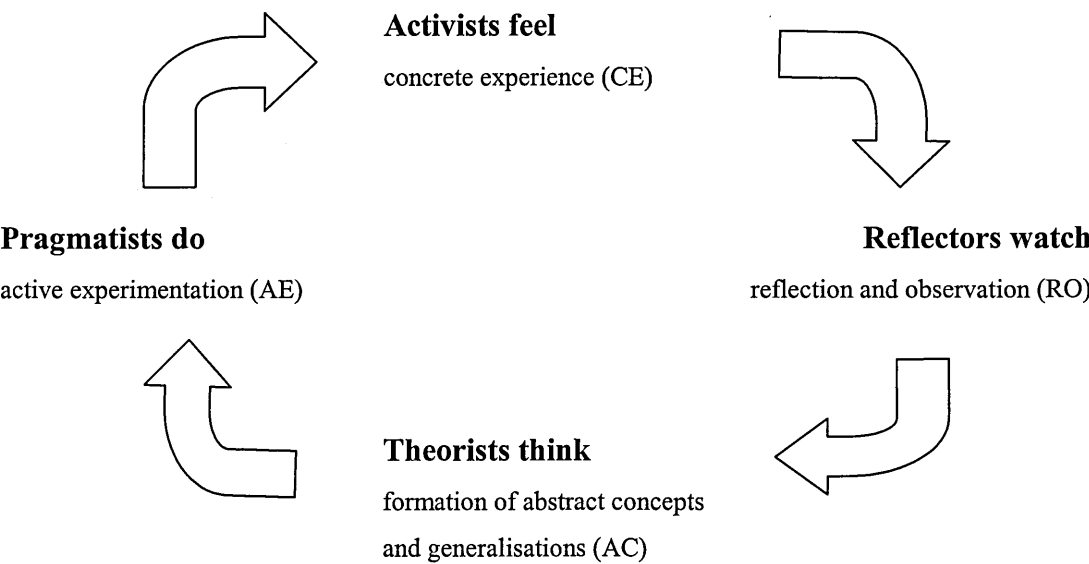
1. Processing continuum: active experimentation <-> reflective observation
2. Perception continuum: concrete experience <-> abstract conceptualisation

These binary continua can be perceived as dilemmas. However, the instrument forces respondents to choose from one or other polarity and does not offer reconciliatory choices.

Figure 15: Kolb Learning Style Inventory (LSI)



Kolb’s model of learning is a four phase cycle:



The Learning Styles Inventory tests for respondents’ tendency to fall in one of the four quadrants shown in the upper diagram.

4.2.2 The Myers Briggs Type Indicator

The Myers Briggs Type Indicator (MBTI), (Myers with Myers 1980) a Jungian approach (Jung 1923), positions respondents along four dimensions:

Introvert	<->	Extrovert
Sensing	<->	Intuiting
Thinking	<->	Feeling
Judgement	<->	Perception

These four MBTI dimensions have family resemblances (Wittgenstein 1951) with one or more of the six Trompenaars-Hampden-Turner (THT) dilemmas (Hampden-Turner and Trompenaars 2000):

- a) The introvert – extrovert dimension is an aspect of the THT inner directed <-> outer directed dilemma, for it is based on the person’s “relative interest in their outer and inner worlds” (Myers with Myers, 1980, p7).
- b) The sensing <-> intuiting dimension of perception is an aspect of the THT specific <-> diffuse dilemma, since it indicates relative interest in details or the big picture (Bridges 1992).
- c) The thinking <-> feeling dimension of judgement is an aspect of the THT universal <-> particular dilemma, because it indicates relative weight accorded to universal, objective, impersonal, principles and rules and to particular personally held subjective views (Myers with Myers 1980; Bridges 1992).
- d) The fourth dimension of judging <-> perceiving is, therefore, a double dilemma of the previous two THT dilemmas, i.e., specific <-> diffuse and universal <-> particular.

Although the family resemblances exist, it is nevertheless important to note that whereas MBTI measures personality, THT dilemmas describe culture.

Jung's position on paired characteristics was that a developing individual incorporated his 'Shadow' into his dominant 'Persona' to develop his 'Self'. A whole person would function effectively when that person was able to deploy both their dominant persona and their 'shadow' personality characteristics as appropriate. The problem with the MBTI is that those taking the test might conclude that they should 'play to their strengths' i.e. do more of what they do well. This would result in a greater deployment of their dominant personality characteristics and a reduced deployment of their 'shadow' characteristics – very different from Jung's original intention of a 'coincidentia oppositorum' (reconciliation of opposites) (Campbell (ed) 1971) to form the Self. Thus the use of the MBTI by individuals is problematic if the original ideas of Jung are not understood.

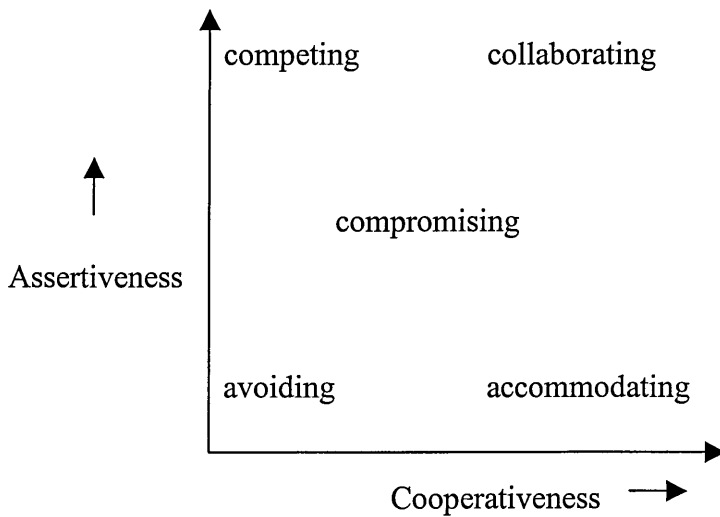
Another problem with the MBTI is that it is not reconciliatory; it forces the respondent to choose between one pole of the binary continuum or the other. No reconciliatory choices are offered, even though Jung believed that a whole person would reconcile their dominant and 'shadow' personality characteristics.

Whereas on an individual basis, the MBTI might not encourage the deployment of shadow characteristics and reconciliation of dominant and shadow characteristics, in a team (or indeed in a dyad or among any number of people), one dominant characteristic might find its shadow characteristic in the MBTI result of another team member. Thus the cybernetic relationship in the team might allow reconciliation between dominant and shadow characteristics highlighted by the MBTI.

4.2.3 Thomas Kilmann Conflict Mode Instrument

The Thomas Kilmann Conflict Mode Instrument plots responses to the assertiveness <-> cooperativeness dilemma on a graph. The graph resembles the grids of Blake and Mouton (1964), cited by Thomas and Kilmann (undated), who also cite Thomas (1976). The instrument can be depicted as shown below:

Figure 16: The Thomas Kilmann Conflict Mode Instrument



[The term ‘collaborating’ which is used here as a label for the reconciliatory solution, has in other contexts, a negative connotation of Quisling-like behaviour. One could therefore choose some more neutral word instead of ‘collaboration’. In this case, the researcher has chosen to use ‘collaborating’ for the following reasons:

1. the research subjects use the term;
2. Thomas and Kilmann use the term;
3. There is no trace of negative connotations to the use of the word by any research subject or by the theorists who decided to use it.]

This instrument is particularly valuable. This is because it allows for a number of responses to the dilemma presented, including the reconciliatory choice entitled ‘collaborating’. This is in contrast to the other two instruments, the LSI and the MBTI, both of which force respondents to choose one pole of a binary continuum and therefore do not allow for possibility of reconciliation. This distinction, between forced choice instruments and the instrument, which allows for reconciliatory choices, is very important.

4.3. Comparison of responses

4.3.1 Introduction

In this section, the reports will be analysed in chronological order. Then conclusions will be drawn from those analyses.

The questions, shown emboldened, are those from the reports.

Interpretations and conclusions are italicised in order to differentiate them from the paraphrased reports.

All statements between double quotation marks “...” are direct quotations from the teams’ reports (with the teams’ occasionally idiosyncratic grammar and sentence structure left unchanged). The reports are paraphrased and presented in normal type.

Where the words Forming, Storming, Norming, Performing (and other grammatically related words, e.g., Norm) are used with an initial capital letter, they are intended to have the meaning accorded to them by Tuckman (1965).

The reason for the choice of a chronological presentation, rather than e.g. a thematic presentation, is so that the reader can observe and experience the team’s development unfolding longitudinally.

4.3.1.1 Weeks One and Two

Q1 How does the learning style inventory help to explain the way in which your learning team operates?

Red team described itself as a balanced team, because of their differences, with two strong accommodators, two strong divergers, one strong converger and one converger close to being an assimilator. The absence of a strong assimilator is reflected in the

team's "suspicion of theoretical models and our weakness in drawing together disjointed ideas." The team found timekeeping difficult. While they felt that they were "reasonably well focused", sometimes they allowed themselves to become "sidetracked" and spend too long on "minor issues". They did not feel that they could attribute this to the absence of an assimilator. They are clearly happy to be working together, describing the atmosphere as "comfortable, open and enthusiastic".

Yellow team described itself as comprising "extreme examples" of each type, leading to conflict – but they "tolerate differences". An example of the consequences of the differences was during an exercise where an "'Accommodator' was happy to have the correct *solution* without a full understanding of the *theory*, whereas a 'Diverger' wanted to understand the *theory* and to be able to apply a *model* to solve the problem."

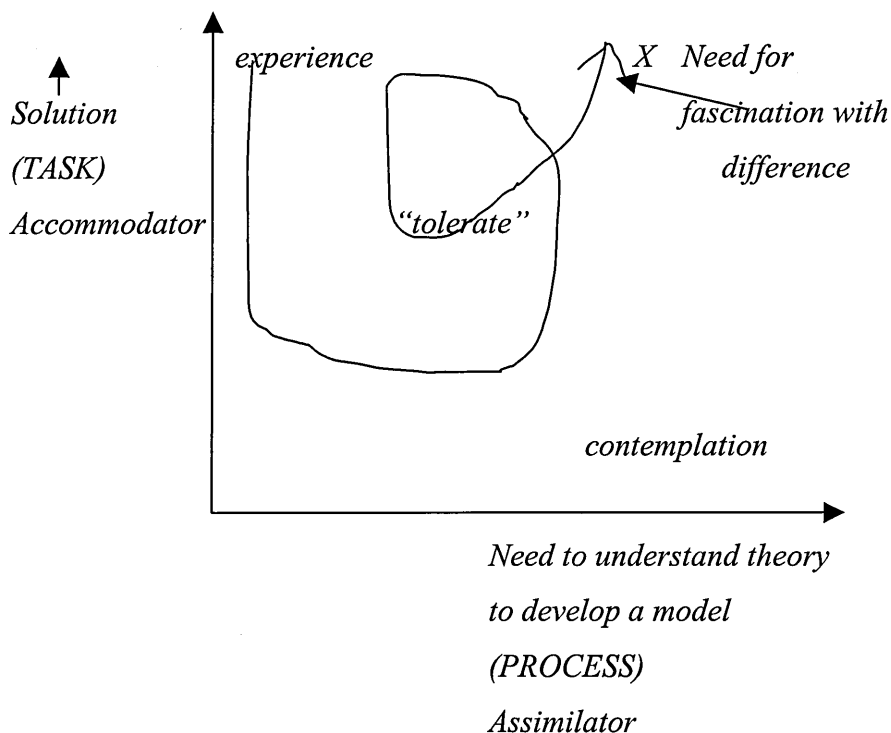
Conclusion:

Red team: *difference seen as creating "balance"*

Yellow team: *difference seen as creating conflict – but they "tolerate" it*

The issue is not the cultural diversity or indeed any other type of diversity per se. Instead the problem is the reaction of the participants to that diversity. This supports Kovatch's research (Kovatch 1976, quoted in Adler 1991), which suggest that culturally diverse teams are either very successful or very unsuccessful, rather than average. The reaction to diversity can be either tending to resolution of the issues, or to disintegration.

Figure 17: The Task<->Process dilemma



X signifies: an abstract idea verified by concrete experiences or:
a concrete experience explained by abstract idea.

Fascination with difference is part of the process.

Q2 What have you learned about yourselves as a learning team over the last fortnight?

Both teams have communications problems, differences in levels of preparation etc. This is inevitable at such an early stage. At this point, the teams would be expected (Tuckman 1965) to be moving through the Forming stage and into the stage at which Storming begins as part of the search for norms.

Red team celebrates its existence: “We have discovered a depth of talent, experience and maturity, which allows us to develop ideas effectively and discuss openly the

performance of the team as a whole and the role of each member within it.” *The self-praise has some justification, for this team does function rather well and the team members clearly like and respect each other. The HRM reports are an attempt by the teams to present themselves and their work for assessment by faculty. It is therefore not surprising that there should be some celebration of success. However, it should be emphasised that the semi-structured interviews and the tape-recorded discussions support the veracity of the HRM reports as representations of what transpired. The team members enjoy working with “such a professional and cultural mix”. Diversity is celebrated.*

Despite these positive comments, Red team is frustrated by its “inability to maintain direction consistently or to manage time as we would like; in addition, we are not yet satisfied with the quality of our preparation for team discussions or the efficiency of the formation of our solutions and presentations. These weaknesses have resulted in inconsistent solutions raging from the superficial to the over-detailed.” *These comments suggest that all is not as harmonious as initially portrayed. It is interesting, that Red team sees problems within the broad context of success (described before the problems are mentioned). Their liking for each other and mutual respect carries them over some of the bumps in their relationships with each other. Their inability to keep to time and to maintain direction suggest that they are so fascinated by each other and the process of “discovery” in the team, that they are not focusing sufficiently on their tasks. They have a job to do: Cranfield is not a Rive Gauche café discussion circle. They are also very polite to each other. This is not a cause of unalloyed joy, for sometimes it is necessary to address uncomfortable topics, directly, if necessary. Some politeness might need to be sacrificed, in order to allow dilemmas to surface and to be resolved, rather than swept under the carpet of politeness.*

Red team’s discussion about “quality of preparation” suggests that the team is still settling in to the Cranfield system of work. Their own team Norms are yet to be established and the Norms of the whole programme are yet to be absorbed.

The dilemmas which appear to cause difficulties for Red team, are those related to Task<->Process and to Time. The dilemma of Individualism<->Communitarianism inherent in the formation of a team (see discussion of this dilemma further on in the

response to this question by Yellow team) does not appear to cause the team a problem; indeed, they are enthusiastic about working with each other in a team.

Yellow team argues over “minor details”, even “when there is general overall consensus”. They have “poor individual and group timekeeping”. They are unable to “arrive at common understanding due to different interpretations of the same statement.” They noted “different degrees of personal preparation before Learning Team sessions.” Using the difference in meaning between two French words, they commented that there was “Communication between individuals without real understanding. (The difference between écouter and entendre!)”

Their example of the implications of the problems adumbrated in the above paragraph is that the biweekly report for weeks one and two (1½ pages), took three hours to complete, “due to discussion of fine ‘details’ of content and wording.” “One member volunteered to produce a written summary of the task. During the Learning Team session, another member began to write the summary believing this to be helpful and beneficial to the process. This caused an unfortunate misunderstanding and conflict between two group members which had to be resolved.”

Yellow team’s conclusion on the above two paragraphs seems hardly born out by their earlier comments contained in those two paragraphs: “We can conclude that there is a strong group desire for development and team building based on new found skills, compromise and common objective.” There may indeed be a “desire” for team building but they are not progressing. There is no strong evidence of any “new found compromise”. They are saying the right things but not doing them.

There are a number of dilemmas and issues surfacing:

1. Individualism <-> Communitarianism Dilemma

First, the dilemma of individualism <-> communitarianism which is inherent in the existence of a team. Each team-member remains an individual, with his own objectives and abilities. The purpose of the formation of a team is so that the individual team members are able, by cooperation, to achieve more than they would

have done individually. Each individual, if the team is to develop, must take into account team objectives as well as his own – a communitarian perspective. A virtuous circle of individual knowledge, ability and creativity fuelling a greater contribution to the team, which in turn enables each individual to realise his potential to a greater degree than on his own. A vicious circle can be created whereby individuality is jealously guarded, impoverishing the team, which begins to reduce each person's ability to contribute because too much time is spent in squabbling and recrimination...and so on to collapse.

In the case of the duplicated work mentioned above, one could interpret the behaviour as individual initiative on behalf of the community i.e. the team. However, the resultant behaviours are strongly hostile. The extra work is perceived as implying a lack of trust of the person who volunteered first and an invalidation of their effort. One unfortunate result is that effort expended has been penalised, whereas in an ideal world, effort should be rewarded and if necessarily channelled positively to ensure congruence with team objectives.

2. Time and Rules Dilemmas

A second area of interest relates to the dilemmas of time keeping. Behind Yellow team's statement, "Tasks often take longer than the time originally allocated to them.", could lurk several different interpretations. Both teams desire better time keeping. This relates both to the time dilemma and to the dilemma of rules. The time dilemma is sequential (linearly arranged packets of time) <-> synchronous (circular time or a dance of time). Better time keeping usually focuses on sequential aspects, i.e., meeting a succession of targets, although integrating subdivided tasks is a process of synchronising various inputs. The rules dilemma relates to the relative importance of rule keeping and rule setting: who is to say that the time allocations were meaningful? Overly rigid compliance with inappropriate rules is a recipe for a vicious circle.

Another interpretation is that the team-members are unable to concentrate on what matters, perhaps because there are too many other issues unresolved, e.g., power, trust. The parallel preparation of the biweekly report, referred to above, might arise

from the desire to be helpful; however, it might also suggest a lack of trust in the other's ability. If it arises out of the desire to be helpful, it is rather unsubtle and suggests a lack of empathy with the other team member and a lack of effective communication. Why not offer to help before spending time doing so?

3. *Specific <-> Diffuse*

The Specific <-> Diffuse family of dilemmas includes Analysis <-> Synthesis. The Yellow Team's argument over details of the HRM report shows a skew towards analysis with a deficit of synthesis, therefore, they are not easily able to concentrate on the overall picture.

Q3 What practical steps will you take in the next 2 weeks to improve your performance as a team?

Both teams decide on a similar list of steps except that Red team decides to review both team and individual progress each week. A review loop is an essential aspect of team learning for it requires the team-members to discuss their progress. Improvements can arise from such discussion. A virtuous circle can be initiated.

Both teams decide to appoint a 'facilitator' for each item of work. The facilitator is both a facilitator of team discussions (the normal meaning of the word) and the person who has prepared the material for the discussion, for example, read part of a book and prepared a summary or prepared a model answer for a case study.

One of the 'practical steps' referred to in the question was the idea of Yellow team of, "Better division of tasks within the group." This is actually a strategy fraught with risk because Lawrence and Lorsch (1967) show that high differentiation (splitting tasks among highly different people) requires high integration – clearly absent. An issue related to this is the growing realisation of a considerable lack of trust among yellow team members. This increases the risk of differentiation – in fact they duplicate various aspects of tasks and integration of sub-tasks is a process full of friction. The

existence of a lack of trust in the Yellow team, in strong contrast to the trust present in the Red team is shown clearly in the analysis of the semi-structured interviews.

4.3.1.2 Weeks Three and Four

Q1 What effect did the steps you took to improve your team's performance have?

Yellow team report that its ideas for improvement have born fruit. "Adoption of a broad working framework and structure since week two has improved individual understanding of group and fellow learning team members expectations." Preparation was "more focused" leading to a "reduction in group frustrations". They feel more effective. *By empathising more with each other's expectations and delivering what is expected, trust will grow (see section on Trust).* Use of a daily facilitator and better punctuality *show a preparedness to delegate roles to each other and a more serious approach to their commitments, respectively.* Norms are being established at this point after the Forming and Storming of the previous two weeks. *Yellow team looks healthier at the beginning of the second fortnight, than during the first fortnight.*

Red team members are finding adequate preparation of each topic to be too time-consuming, especially for Shigyaki, whose English caused him difficulties at the beginning of the programme. Nevertheless, they noticed that "quality of preparation has improved."

The appointment of a facilitator, 3 days before the date of debate, "has been "useful". However, particularly Shigyaki and Charmain found that the more dominant native speakers usurped their position, when Shigyaki or Charmain were facilitating. *There is no doubt that with four British native English speakers in each of the two teams, operating in England, English-speaking British is the dominant culture. Canney Davison (1995) shows that the native culture tends to dominate, indeed trample other minority cultures. However, whereas Ingrid (a foreigner (Dane), a woman, a non-native English speaker with an atypical MBTI profile) feels completely alienated to the point of wanting to leave Yellow team, Red team has the maturity and fascination*

with difference, to overcome their natural inclination. They deliberately included Shigyaki in the debate, inviting him to comment if he had been quiet.

The broad team discussion format adopted by Red team was found to produce exactly what it was supposed to avoid, i.e., lengthy discussions, out of focus. Responsibility for the “structure of the discussion format has been moved to the facilitator, this will give an opportunity to see other approaches and paradigms.” *This would seem to mean that each of the six team-members would have their own way of facilitating a discussion enabling each person to experience five other ways of conducting a discussion – another example of fascination with the other, of fascination with diversity?*

Red team is very enthusiastic about its “weekly review”. It gives them “valuable insight” into how the team operates. They propose increasing the frequency of reviews, especially because it will help the team be more aware when the “dominant types are ‘taking over’”.

Q2 In what ways does the MBTI help to explain the way in which your learning team operates?

The Red team has quite a good balance of characteristics whereas the Yellow team is less balanced with virtually no F (Feeling) and a very strong bias to T (Thinking) (except Ingrid).

The effect of the presence of an ‘odd man out’ might be particularly exaggerated because of the effect noted by Bion (1961) that in any group, a person with a particular propensity to a specific emotion will take on much of that emotion for the whole group. In this case, Ingrid would become more ‘Ingrid-like’ and the others less like her, thus exacerbating the difference. As an effect that exaggerates a difference, it has the potential to create a vicious circle tending to fracture, rather than a virtuous circle tending to resolution. (In fact, in the semi-structured interview, it became clear that Ingrid was so distressed, that she had almost left the team.)

Yellow team has four extroverts and two introverts (Neil and Umberto). This had influenced the way the other four saw them. The introverts' relative lack of participation was attributed to Umberto "not having a sufficiently good command of English" and Neil, who was sponsored, "did not have the same degree of commitment as he had not had to invest his own money". In fact, Umberto is married to an Englishwoman and has excellent command of English and Neil's sponsorship was irrelevant – he just could not see any point in squabbling so he did not join in (evidence from the semi-structured interviews). The biweekly report shows that the Yellow team had moved beyond the rather simplistic J-type (MBTI) assumptions to understand that the introverts would want to "process information inwardly before articulating it". Also that the introverts "had the problem of getting a word in edgeways owing to the extroverts."

Zig-zag analysis of the MBTI scores show that Anne and Ingrid have reverse scores. They had "worst disagreements". Another interesting finding was that the three T-dominant members (Alistair, Anne and Umberto), with their analytical approach, had difficulty dealing with the N-dominants (Neil and Michael) and N-auxiliary (Ingrid, who was the only F-dominant) who tended to skip the phase of analysing evidence. Michael is the only P – all the others are J, which might account for "the decision to apply a fairly rigid structure to our working." They comment that the structure had been "too rigid and been equally annoying as no structure at all. However, there was an unwillingness by some J's to depart from it." This can be interpreted as another example of the Rule setting <-> Rule keeping dilemma, tending to a vicious circle. [In a vicious circle, the same problems occur repeatedly as the situation spirals downward towards disintegration, whereas in a virtuous circle, the situation spirals upward towards resolution of the dilemma in question (Hampden-Turner 2000).]

Red team found the MBTI to be very useful in explaining how the team members were different and why it was quite reasonable for some Storming to begin. "Any individual frustrations were put to one side in order to achieve the tasks." However, as the pressure of work grew, "these frustrations have surfaced". The team gives an example of the team members' different approaches: "The structured approach of the ENTJ is the polar opposite to the idea searching random approach of the ENTP. The ENTP tries to open the task whilst the ENTJ tries to pull the task into a cohesive

structure, leading to lengthy rambling discussions.” The ISTJ recognised the symptoms and was able to re-focus the team on the task.

The interviews show how each team dealt with the situation of one team member with a “random searching approach” attempting to operate among a majority of more structured thinkers. In Yellow team, Michael perceived himself as the random thinker (although those were not his actual words) and tried to lead the others in his direction i.e. further towards the flexibility horn of the structure <-> flexibility dilemma. The others rejected his leadership.

This is in sharp contrast to Red team’s Stephen who disliked structure but simultaneously valued it pointing out that if the team had followed his approach, they would never have achieved anything! Stephen is able to function as a respected and effective member of his team because he understands that both horns of the structure <-> flexibility dilemma must be grasped and the dilemma reconciled to create a virtuous circle, to use Trompenaars-Hampden-Turner terminology. Stephen’s very open admission of error in his interview is in sharp contrast to the situation in Yellow team where only Umberto admits error and then it is not in the sense that his whole approach would have been wrong.

The virtuous circle would be: By creating a structured framework → a productive environment is created for free thinking → which encourages creativity → which is effective when positioned within a structured framework ...and so on round the circle. The alternative vicious circle is that structure represses creativity which encourages creative rebels to attempt to destroy/subvert the structure which represses the freethinkers who rebel further and so on to destruction.

Red team has 3E:3I, 3S:3N, 2F:4T and 3J:3P. The only imbalance is a slight preponderance of T over F, i.e., thinking over feeling. This would be expected among managerial types. The team speaks of the dominance of the S and T’s in the team “which emphasises why we spend too much time analysing and we don’t conclude more promptly”. This is not a tenable conclusion; the dominance of N rather than T would explain the phenomena.

The lack of F types “explains why we have avoided discussing *at any depth* how the team and individuals are operating for fear of causing rifts and why it is only now that we are beginning to storm.” They also believe that it explains why the dominant types are able to “browbeat” the less dominant types and not enough time is given to the ISTJ’s difficulty with the English language (Shigyaki had great difficulty at the beginning of the year). They do not define ‘dominant’, however, it would appear to mean the more vociferous ones who are able to dominate and steer the discussion so that it meets their needs. Another example is that “the ESFP’s easygoing character” and “cultural tendency to ‘go with the flow’ is unknowingly being taken advantage by the dominant types”. The ESFP is Charmain.

The team states that the MBTI does not explain why the three ‘dominant’ types include one I and two Es whereas the three quiet types include one E as well as the other two Is. *The above point about Charmain’s cultural tendency is likely to be part of the story.*

The MBTI “has allowed frank and honest discussion of differences in the team. We have discovered that knowledge of these differences is allowing us to storm in an impersonal and constructive manner (i.e. people are not making personal attacks but making personal and team observations).” This team’s natural politeness, combined with fascination with diversity, resulted in the exploration of differences found to be attractive, but resulted in aggravating differences being “put to one side”. The MBTI discussion has provided a valuable vehicle for storming, which does not offend their natural politeness. It has also explained why different MBTI types tend to participate at different times in a discussion and in different ways. They state that they need to develop characteristics which they lack such as “closure, concluding and being aware of the needs of *all* members of the team.” This explains why time keeping is poor.

It would appear that Red team’s ability to reconcile between MBTI opposites supports the contention (expressed in the earlier section explaining problems with the MBTI) that the MBTI might be able to point to reconciliatory possibilities in the cybernetic relationships in the team. There is support for the suggestion that the team as a whole might be able to reconcile shadow characteristics with dominant characteristics and vice versa among the team members. The evidence is in the reconciliatory activity

shown both in the Biweekly HRM reports and the interviews of Red team. This is in clear contrast with the way Yellow team dealt with instances of the same dilemmas.

Q3 What have you observed about yourselves as a learning team over the last fortnight? What conclusions do you draw from these observations?

Yellow team has decided to use two sub-teams, *but in the absence of High I (high integration), there is the likelihood of the negative potential inherent in High D (high differentiation) (Lawrence and Lorsch 1967).* On assignments to be examined, “there is a reluctance” to take the approach which has lead to their most successful working, i.e., working in sub-teams. “All individuals want to ensure that they have an input to ensure that in ‘their mind’ we have not missed any important points and there is no chance of losing marks.” *This suggests a lack of trust on work, which really matters, for example, the completion of this biweekly report. The work is designed by the University to encourage cooperative activity so individual work suggests that there is likely to be a lack of trust between members of the team. It is a contravention of one of the key norms of the MBA programme, which is designed to teach team working.*

Red team members said of themselves: “Individuals are committed to making the team work and sharing the team responsibilities equally.” They are trying to help each other, for example, they changed the allocation of reading to help Shigyaki. In previous weeks, they relied on experts, especially relying on Jane for accountancy. Then they decided to avoid this, regarding the expert as a “guide” rather than asking Jane to “lead the discussion”. They surprised themselves in their ability to tackle problems “without too much guidance”. *Red team concentrates on learning, rather than on what might be more efficient ways of completing tasks (such as specialisation based on pre-existing expertise).*

Red team points to two continuing problems. One is time keeping and sometimes the lack of an agenda. The other problem was the three ‘dominants’ and three “quiet types”. The dominants must be more “accommodating” and the quiet types “must contribute more and not ‘back down’”.

Red team has an average age of 35, and attributes some of their approach to their greater maturity than the norm for the student body.

Q4 What practical steps do you intend to take this week to improve your team's performance?

Yellow team comment that they still spend “disproportionate time debating the details of different approaches to given tasks, compared to actually getting on with them.” This meant that there was insufficient time to complete tasks, especially case material. Yellow team's conclusion is that, “it has been recognised that we need to become more ‘task’ and less ‘process’ oriented.” Their example to prove their conclusion was the completion of “the strategy Kwiksave case in less time than expected. It was driven forward by our Accommodator/ENTP member” (Michael) “who repeatedly stressed that the purpose of the exercise was not to formulate a perfect strategy, but to be able to apply the technique and model. The team were surprised and pleased by the new approach.”

Careful reading of the above example shows that the reason for Michael's success was his attention to the correct process, i.e., the repeated stressing of the importance of answering the question (i.e., “apply the technique and model”). By following an effective process, the task was carried out within its time budget.

Yellow team's next comment is also process related. They wish to use more “genuine non-judgemental brainstorming at the start of an exercise”. They felt that this “would save our lengthy initial debates.” Brainstorming enables participants to concentrate on the ideas themselves, rather than on their proposers and the interpersonal baggage that their ideas might carry. It could be argued that there is also an issue of the team members running away from their poor interpersonal relations, rather than engaging with each other and working at improving the relationship. Even if this is the case, brainstorming might still be an effective process for the team to adopt.

Yellow team members' comments about workload suggest:

- a) they want "teaching" rather than learning.*
- b) their allocation of work to those already expert in it, suggests that they are risk averse.*
- c) allocation to experts reduces the amount of potential for individual learning.*

These three issues go to the heart of education. There is a dilemma of the educational process <-> the task of obtaining a good grade. It is likely to be a mixture of both. Until the end of the second fortnight, team members would concentrate on some of their weaker areas, even taking responsibility for preparing case studies in those weaker areas. This was a superb learning opportunity. Unfortunately, it was difficult and did not always succeed. Where this approach failed, the individual concerned was unable to explain the case to the other team members, thus reducing the utility of the learning team time to those other team members. Instead, they would like those with established expertise to play to their strengths and then 'teach' the others. The weaker candidates will then be able to use their time on areas where they are stronger. There is merit in this approach, if the purpose of the programme is to 'teach', but not so much merit, if the purpose is to facilitate learning.

Yellow team's last comment is a speculative suggestion, without concrete ideas of how to realise the suggestion. There is the perception that preparing for the learning team sessions is very time consuming, especially for the two non-British students Ingrid (Danish) and Umberto (Italian). The proposal was to treat learning team time as "a support to personal reading and lectures, and not as an additional burden". They wonder whether "awareness and acceptance is all that is necessary". This suggests greater empathy with each other's difficulties, and showing that empathy will improve the working of the team.

Red team decided to ensure that they had an agenda and to keep to it. They decided to increase the frequency of team performance analysis to 10 minutes every day, with important points being noted. It would include comments of the effectiveness of facilitation. It would include praise for achievement and suggested improvements where necessary. MBTI results would be used to build on the strengths of team

members to improve the performance of the team. *The comment on MBTI results being used to build on strengths, could exacerbate the overdominance of dominant characteristics, instead of searching for internal reconciliation of the Self with the Jung's 'shadow' personality characteristics. Perhaps the reconciliation can occur in the cybernetic relationships between team members. The issue is whether the individuals are able to use their 'shadow' characteristics when required and to hold them in corybantic equilibrium (Bateson 1976) with the dominant 'persona'. Therefore in the Red team, the extrovert members invite the introverts to comment and reduce their own noise. In the Yellow team, various forms of diversity are trampled rather than celebrated.*

An important decision by Red team is to divide much work between “two mini-teams”. Their idea is that each mini-team of three people will use the other mini-team as “a sounding board, reporting progress and conclusions on a regular basis” and also a monitoring group which will ensure that “the mini-team remains focused.” *This approach suggests reconciliation of High D with High I (Lawrence and Lorsch 1967).*

Red team decides that one of the roles of the facilitator will be to ensure that all team members are given time to contribute with no “browbeating”. *This would help to bring out the introverts and quiet people and control their more vociferous colleagues.*

4.3.1.3 Week Five and Six

Q1 What effect did the steps you took to improve your team's performance have?

Red team members appear to trust and to like each other, which enables them to show a willingness to play, to experiment. This enables them to learn and progress. They show that they have not only learned about the MBTI academically, but have internalised it sufficiently to use it in the answer to this question. For example, they decide during the 'WAC' major exercise on marketing, to choose the ENTJ to facilitate the session since he had the most structured approach. It worked well.

In the last report, Red team had decided to explore areas where they had no particular pre-existing expertise. However, when it comes to MBTI types, they chose to allocate HRM to the ESFP, the ISFJ and the ENTP, as it was felt that they would be more “feeling and sensitive for this task”. *Thus when it comes to MBTI scores, the team members are playing to their strengths (or staying within their comfort zones if one were to be a little uncharitable) rather than exploring and perhaps improving on their weaknesses.*

Red team found that their agenda setting, facilitation and mini-teams were working well and time management was improved. The team continued with its review sessions during week 5 but not in week 6 because of pressure of work and the success of the team. However, they are aware that regular review is essential to avoid problems in “the event of a ‘real’ crisis”.

Yellow team does not mention the MBTI in their response, which might suggest that they had considered the MBTI as an “exercise” but not as something that had real value to the progress of their activity and their learning.

It is clear that Yellow team does not understand the terms “task” and “process”. They seem in earlier weeks to have been remarkably task oriented – they “need to get on with it” – with little real internalisation of the ideas needed to allow an effective process. They perceive over-attention to process because, whereas they believe they are spending time on it, they are not really resolving any of the dilemmas they face. They continue to Storm, which looks like a process issue, for they have not allowed themselves to address the issues sufficiently to Norm.

Efficient Performance, for all their claims to “efficiency”, is unlikely to occur until Norms have been established. Yellow team members believe that they have achieved greater efficiency by “taking into account individual skills, personal preferences and availability, generally in this order of importance”. This might seem sensible. However, learning will occur when team members are working on precisely the areas in which they have no skill, and do not like. Worrying about whether someone is available evades the issue of whether they should have been available.

The claims to efficiency have another interesting aspect to them: “the team can now “process” a far higher volume of work than previously whilst still producing satisfactory results in each subject”. Is the purpose “to “process” a high volume of work” (purely task orientated) or to learn how to learn (process oriented – deutero-learning (Argyris and Schon 1978)), or better, a resolution of both?

Q2 Analyse your learning team’s performance to date using the stages of team development and characteristics of high performing teams.

Yellow team noticed that an accounting exercise had been very successful, perhaps because with none of them an expert, all needed help: “despite considerable individual study, no member had a clear idea how to tackle – let alone answer – the problem”. *With all needing help, all would help each other. This would involve careful listening to each other, which is an aspect of showing respect for each other, of valuing each other. It shows Inclusion (Schutz 1967). Each builds on the other and takes pleasure in his/her own learning and therefore in the contributions of the others which enabled that learning.* “However, through an effective team session which built progressively on each member’s contribution, the team was able to crack the case. That proved highly satisfactory not only from the accountancy learning viewpoint (we actually understood far more of the subject) but also from the team spirit developed by the team effort.” *Thus, Yellow team had begun to appear as though it might start to operate as a high performing team (Katzenbach and Smith 1993).*

Unfortunately, by week 6, (in answer to Q1) the team reported that when asked to draw a team picture in an HRM class, they could not even agree on a common picture, let alone who would draw it. They describe this as “a relatively trivial task revealed the team’s lack of communication and trust, compounded by the inability to compromise over strongly held opinions and paradigms”.

Yellow team’s comments on the Tuckman (1965) sequential model of team development suggest a lack of real understanding of the model. The Forming and Norming process should involve the development of trust. If there is a significant lack

of trust, Performing will not be excellent. Instead, Storming will continue until Norming occurs. It is arguable that Norming never really occurs in Yellow team, which is why storming is recurrent. Norming involves a movement towards the resolution of dilemmas. Storming is a prerequisite to two possible outcomes: resolution or splitting.

Lack of trust deters risk taking. It encourages “no one will find me out” and “I won’t go down with this lot” attitudes.

During this period, Yellow team had to present to an outside visitor to the Business School. The end result was rather a fiasco. Michael was to produce the slides to accompany the presentation. He refused offers of help and at the last minute was unable to print out the result. Anne had to present without slides. Recriminations were vocal! This shows unresolved Storming, distrust, the need for control (“I can do it by myself”).

The leadership is shared but actually, they will not lead and will not follow, as in the WAC exercise. This suggests counterdependent behaviour.

Red team “formed quite quickly in the orientation week and Normed more or less immediately.” Storming allows issues to surface. Red team is rather polite. Their politeness had not allowed for productive Storming. The danger of this is that an unresolved issue will surface later when it is more inconvenient and when attitudes and roles have solidified. The MBTI exercise in week 4 was a fortunate opportunity to allow Storming within the politeness Norm of the team. The result is an increase in “efficiency and effectiveness”. Red team believes it to be “approaching” the level of a “high performing team” (per Katzenbach and Smith 1993). They feel that they lack “external recognition and support” in the absence of “physical feedback from the faculty regarding team performance”. In fact the reports are marked. This means that if the reports constitute a true reflection of the activity of the team, there is substantial feedback from the faculty in the form of comments on the assessed reports. The team also notes that it compares notes on team dynamics with other teams in the Red stream. (The body of students is divided into a number of streams for reasons of timetabling and lecture room size.) External feedback is therefore definitely present,

at least to some degree. The team assesses itself as high on humour, respect and support for each other and commitment and moderately high (7/10) on “focused energy” (not being distracted).

Red team states that they would like comments of the faculty. In fact, the bi-weekly reports are assessed, which is quite a high level of faculty comment. They should be able to see themselves – indeed the questions on the reports are designed to provoke such thinking. On one level, Red team are congratulating themselves that they are so mature and good at team working and at the other level they want more comments from the faculty. This might suggest a certain underlying insecurity. Perhaps the insufficiency of storming has allowed too many issues to lie dormant, creating the insecurity. It suggests a reversion to the lowest level, ‘dependency’ mentioned in Bion’s model (Bion 1961).

Q3 Describe the major paradigm or paradigms influencing the functioning of your learning team. As a learning team, how are you dealing with this/these paradigm/paradigms?

Yellow team notes two paradigms, the “Stick to timetable” syndrome and the “Clench your teeth” syndrome.

The “Stick to timetable” is the “unhealthy consequence of the two unspoken but nonetheless acknowledged team’s rules, namely “Get it done at any cost” and “Time is precious here”. “Unfortunately, when one tries to enforce them at the same time they clash and produce a paradigm which compels all members to adhere rigidly and blindly to set timetables, without ever questioning whether the previously allocated times and subjects still make sense: even when it is obvious that agreed tasks ought to be dropped or superseded.” The team suggest an explanation: “We think these may be indications of an underlying sense of mistrust in the individual’s own judgement within the team coupled with a collective fear to deliver poor results as a group.”

The above paragraph comprises the surfacing of dilemmas and the creation of a vicious circle. The rules <-> exceptions dilemma is present and unreconciled in that

“all members adhere blindly to set timetables” instead of taking exceptions into account to improve the rules (the reconciliatory route.) Adhering to the timetables, unmediated by reference to changing reality, becomes increasingly dysfunctional. There is also a dilemma relating to time (time is precious but must be used to get the work done at “any cost”). The team was becoming increasingly self-aware and suggested that a lack of trust and a fear of failure were significant negative influences on team performance.

The “Clench your teeth” syndrome arises, according to the report, “from “not letting the team down” and the contrasting desire to hide one’s own weaknesses”. The desire “not letting the team down” is “a well established set of values in the MBA course”. *This analysis by the team itself suggests that Yellow team is becoming more self aware than during the first few weeks. However, as they acknowledge in the report, “The fact that we are able to rationalise these feelings does not necessarily mean that we can come to terms with them, as Ingrid’s case has clearly shown.” Yellow team members appear to have a problem in overcoming their lack of trust sufficiently for them to put into practice the consequences of their better understanding of process. “Clench your teeth” would appear to arise from the ‘approach <-> avoidance’ dilemma confronting those who feel they must contribute (‘approach’) and yet wish to hide their weaknesses (‘avoid’).*

Red team does not address the question quite so graphically. However, it is clear that they also notice two phenomena. They feel that they had to be “the best performing team” in the stream so they were “very competitive”. They had to have the “best answer” which resulted in their rambling discussions and a feeling of work overload. They decided to use the 80:20 rule (Pareto Analysis) to generate a “good answer”. They also realised that they did not need to be competitive in the Cranfield environment.

The second phenomenon noted by Red team, was what they called the “Cranfield environment paradigm”. This required them “to do ALL the work” leading eventually to “total burnout”. They decided to divide the work and support each other (*divide and integrate per Lawrence and Lorsch 1967*).

Q4 What practical steps can you take to improve you team's performance over the next two weeks?

The formation of sub-teams can be an efficient approach. It can also be a form of avoidance of the problems in the team. In such circumstances, it is a form of compromise, which avoids the issue for a while. Red team divided into two in order to complete the tasks. Their process skills enabled them to integrate the results for both sub-teams.

Yellow team split into two sub-teams, based on "personality traits". They perceived that Michael and Ingrid were similar and that Anne and Alistair were similar (both ESTJ (MBTI)). Each pair was teamed with one of the perceived neutrals, Umberto and Neil. (*According to Umberto (later telephone conversation with the researcher), only Ingrid gave any support to Michael after the fiasco of the non-appearance of the slides at the presentation to the outside visitor – support for a fellow victim?*)

This solution, adopted by Yellow team is a form of avoidance of the real problem. The real problem is how they deal with difference, lack of trust, personality clashes and so on. Homogeneity makes relationships less challenging but also less productive. It postpones facing the real issue of people's diversity to a later stage. Separating the combatants allows for a cease-fire but nothing more. There is the danger of further and perhaps worse conflict when the two differentiated teams need to integrate their work (Lawrence and Lorsch 1967).

Red team wanted to continue with the improvement ideas noted at the end of week 4. In addition, they wanted to prepare for revision prior to end of term exams. Shigyaki was going to take English lessons.

4.3.1.4 Weeks Seven and Eight

Q1 What effect did the steps you took to improve your team's performance have?

At the end of the previous fortnight, Yellow team committed itself to “be more open and honest about their about their feelings towards the learning team work, even at the risk of being perceived as ‘rocking the boat’”. The team also committed itself “to compromise over issues”. “...we must compromise and get on with the important task – to pass the course.”

Unfortunately, one team member did not agree with the approach of the team and consciously avoided being more open. This was not recognised by the other team member until the production of the biweekly report covering weeks seven and eight. A crisis point was reached and the team requested outside help from the faculty (Donna). *The team was in a considerable state of distress (private conversation with team members).* As with Bateson's research on alcoholics (Bateson 1976), it took near-collapse before help was requested.

A considerable exogenous shock was administered to Yellow team. The members of Yellow team had the humility to listen to the faculty member, recognised as an expert, and to take her seriously. Many things became clear and the team began to function in a more tranquil and effective fashion. It should also be pointed out that requesting the help of the outside authority figure is a regression to 'dependence', the lowest level of Bion's model (Bion 1961). (Bion refers to dependence on a leader; however, dependence on an outside authority figure has similar connotations.) It is lower than the 'fight/flight' reactions of the team (Ingrid almost exhibited complete 'flight' faced by the 'fight' with and among the others.).

Yellow team states that they learned about:

- “- recognition of insensitivity towards each other in discussion;
- the idea that ESTJs can have feelings;

- the need to ensure that we are getting the best contribution from all individuals.”

When referring to the literature on ‘trust’, the influence of benevolence and fairness looms large. Recognising another person’s feelings, behaving sensitively towards them and helping them to give their best contribution is fair and benevolent. It would also strengthen ‘affiliation’. Hampden-Turner’s (1993) definition of trust: ‘Trust is a belief that your difference however surprising will be beneficial to me’ emphasises this aspect, in that the team now realises the need to help each other and to value each other.

The team’s summary comment suggests a dawning realisation of how the team could function better. At this point, the ideas may just be ‘understood’ but not really internalised sufficiently to affect behaviour. Their comment was:

“Through this process, we have begun to realise that we are here to learn, not just achieve and pass exams. It is through the process of questioning and looking at issues from different viewpoints that we can begin to develop as a team. In summary, *“the importance of being curious”*.” (in this case, their italics)

Being “curious” about each other’s perspectives is a way of learning from each other and simultaneously of according respect to each other. It is the very otherness of the other, which fascinates Red team, whereas Yellow team has found its way, only after much pain, to a dawning realisation of this perspective.

Yellow team’s approach to the diverse learning styles of its members became “more accommodating, with people being allowed to investigate ideas, which before would have been shut down.” The team suggests that this is an example of “people making compromises, and actively being more considerate to other members in the team”.

Red team’s experience was not cathartic like Yellow team. Instead, they recorded steady progress. They found themselves learning from the skills and approaches of the others. The initial problems of time keeping and agendas were much improved. A full team review was held every Friday. At the end of each day, work carried out and

timings were noted and any critical points raised without actually leading to a full review. For example, Euan noticed that Phil had been quiet during a session that Euan had facilitated. This lack of contribution was discussed immediately.

Review meetings are held after each presentation to assist the presenter in honing his skills and in teaching the others.

Red team members all passed their exams with a fairly small spread of marks, perhaps reflecting the shared work. Another reflection of the team's working together was the Marketing Success Project. Euan wrote the text, Shigyaki and Phil carried out the research and wrote the appendices, Jane and Charmain sub-edited and Stephen prepared the final document. "The team performance remained good throughout."

Q2 How do the different ways in which your learning team members are motivated affect your team's performance?

Yellow team has recognised that there are some positive as well as negative consequences of diversity. This is a change from the early stages of development of the team when diversity was "tolerated". Good marks in the WAC major assignment motivated the entire team. This is a reward from outside the team. Inside the team, the more extrovert members of the team obtain motivation from the energy in the team and from social affiliation, whereas the introverts gain motivation from inside themselves, sometimes working through ideas on their own before bringing them to the team. Some of the members were very "task and results driven" however, the negative aspect of this was that others' feelings were trampled on.

Yellow team have recognised that "to avoid conflicts between the result driven and process driven individuals, the group has been forced to focus on improvements to achieve active listening, flexibility and a higher degree of tolerance. As a result group performance has improved in terms of increased productivity and more effective use of competencies within the group." *The words chosen suggest that the move towards resolution of the Result-driven <-> Process-driven dilemma (similar to Task<->Process) was "forced" and therefore rather grudging. Listening to another person*

could be seen as a fascinating privilege rather than something "forced" on the team. This is in contrast to the Red team where the team members were fascinated and intrigued by their diversity and explored it on many occasions. Active listening to another person is a form of respect for that other person's individuality. It is a form of behaviour found among friends. If team members are motivated by affiliation and friendship, more active listening would be a route to even greater motivation. Greater enthusiasm might be expected.

Yellow team saw the diverse approaches to problem solving as positive, and frustration and a perceived lack of progress as the negative consequences of diversity. The example of Ingrid's extreme unhappiness was an example of one member's frustration creating friction in the group. Ingrid was so unhappy that she considered leaving the team.

Yellow team has drawn on the most basic unifying motivation, which was the desire to obtain the MBA, "to be able to keep going despite the challenges that we have had": *Not many signs of enjoyment in that sentence!*

Red team enjoyed the experience of working as a team. They found the team was a "learning medium" and the "vehicle to self-actualisation" (*they refer to Maslow 1954*). The volume of work was far too much for each person but together, they could achieve the target: "by shared effort" and "the understanding/support of a shared experience". They also found that the team provided them with their occasional "need for belongingness and love to support them in our endeavours."

Shigyaki has a family, which is a major motivator for him. For the others, "self-actualisation is the more significant motivation". Euan and Shigyaki want to do something for their countries. Shigyaki wants to understand "English culture and work practices". He had to work more hours. *Events commonplace for the others, could be cultural phenomena new to him.*

Euan is motivated to learn as much as possible. Feedback and recognition are motivators for Stephen, Phil and Jane. This made the marking of assignments very significant. The team had to be careful that the marks did not dominate discussions

and become de-motivating. "Challenge and uncertainty are key motivators for Charmain, Stephen, Phil and Jane". The team believes that this "helps explain positive attitudes to team work and to flexibility". The "constantly changing nature and demands of the MBA programme stimulate and challenge motivation." They are challenged and motivated by the prospect of new teams in the next term at Cranfield, "although we will be sad to break up what is a good team". Stephen is happy to be pressurised to work because the pressure is applied with his agreement, indeed he has been willing to accept "overload" and to "work through the night".

Q3 How can your learning team actively celebrate an oration and acknowledgement of the diversity within the group?

After the traumas experienced by Yellow team, it celebrates diversity in the group (in terms of: "differences in learning styles, MBTI scores, style of motivation, age, gender and nationalities") by acknowledging that the team members have:

"learned a lot in trying to make the team work, and that we are happy in the fact that we have continued to work as a group instead of splitting up. We believe that in future years we will look back on this learning process, and value greatly the insights that we gained."

As an oration, one team member suggested a "crazy night of 'show and tell'...: Hot home made Italian pasta from Umberto, a video of Wales playing rugby at Cardiff Arms Park from Neil, washed down with good old English ale, rounded off with sweet Danish pastries from Ingrid". *It is interesting that national differences were chosen. They are the most obvious and certainly the most uncontroversial. The result might not have been so friendly were the team to have chosen more contentious differences!*

Red team writes that they are "interested in learning about our different cultural backgrounds". "Most discussions include the questions: How is it done in Japan? Or in the military? Or in engineering? How do Buddhists do it? Or how do Hindus?"

“We all enjoy the cultural diversity of our group.” “We acknowledge our diversity here in a poem:

ODE TO RED TEAM

Here is a short poem about Red corp,
To celebrate our diversity with candour,
Shigyaki is Japanese and he’s a wise old sage
He rides a green bike that he thinks is the rage
Stephen is the youngest and a techy
But boy he produces reports that are sexy
Charmain is Malaysian and always happy
She writes reports that are quite snappy
Bill is an engineer who hates rambling
He keeps us on track so we’re not struggling
Jane is the accountant and is always trying
to teach the team double entry but it’s difficult
Euan is a major from the army
And I’m sure that he thinks we’re all barmy.”

Red team’s oration covers national diversity, professional diversity and some aspects of character diversity. It shows that the team is sufficiently at ease to make humour out of their diversity – indeed, they obviously enjoy so doing.

Q4 What practical steps can you take to improve you team’s performance over the next fortnight?

Yellow team’s comments suggest that they have internalised what they learned from the faculty member – at least at a cognitive level. The three steps they propose to implement to improve the performance of their team are:

- “To become more inquisitive and curious regarding other team members’ motivation

Understanding, respecting and dealing with diverse attitudes and perspectives will enable the team to increase its efficiency.” *[A resolution of the Task<->Process dilemma.]*

- “The group should aim to support all individuals

Individuals may choose to support the group, however a significant progress will occur when as a group we are able to support individuals in areas where they are not naturally strong.” *[A resolution of the Individualism<->Communitarianism dilemma.]*

It is important that the team be seen as a vehicle for ‘self actualisation’ because that reconciles the communitarian and individual perspective.

- “Practical revision sessions orientated around past exam papers

This should support all team members.”

Red team has four “practical steps for improvement”:

- “Improvement Goals and Achievements”

They felt that they had set too many goals and therefore not achieved all of them. Instead they would set fewer goals and achieve them.

- “Review and Critique Performance Daily”

Part of their “drive for constant improvement”

- “Planning Revision and Other Activities”

Planning to complete work to allow time for revision.

- “Planning Ahead for Revision and the Exams”

Revision is planned as a team. Each member will prepare revision notes in a subject in which he has no pre-existing expertise. Then the team will revise from the notes as a team. *[Another example of successful resolution of the Synchronous<->Sequential time dilemma. Each one will carry out his sequence of tasks synchronising at the date agreed because of their commitment to the group and trust in each other.]*

4.3.1.5 Weeks Nine and Ten

Q1 What effect did the steps you took to improve your team's performance have?

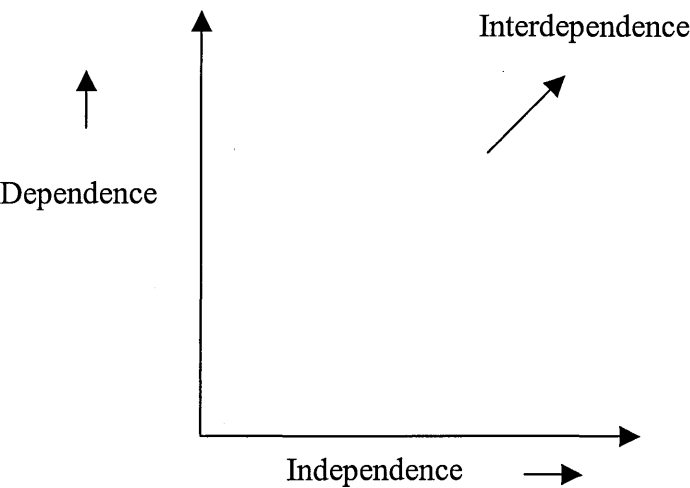
This fifth and last report covers the stage of completion of projects and revision. Yellow team spent less time together and followed methods, which they had discovered earlier in the term to be effective. There was not sufficient time to assess fully the value of their new thinking arising out of the intervention of the faculty member during the previous fortnight.

Steps taken by Yellow team, which they found to be effective, were:

- individuals chose to attend revision sessions according to their individual knowledge and learning style. This reduced the frustration, which would otherwise have arisen had they had to attend sessions perceived to have been without benefit to them.
- team members with particular knowledge (especially quantitative knowledge) supported their less able colleagues and offered one-to-one tuition.
- revision of past exam papers was timetabled. It was seen as the best compromise in view of diverse level so knowledge and learning styles.
- “The Learning Team has further divided tasks for the completion of projects. There has been a high degree of individual responsibility for completing individual tasks to deadline, to be (sic) enable a first draft to be prepared and

submitted to the group for comment. This approach has required a high degree of trust and dependency within the team, but has been the most effective method of producing high quality work in a short period of time.” This comment suggests that the near collapse of the group, coupled with the intervention by the faculty member, constituted a cathartic experience for the team. *Finally, the team has appeared to gel. It enabled them to profit from High D (differentiation) by being capable of High I (integration) (Lawrence and Lorsch 1967). What enabled resolution of this dilemma, was the “high degree of trust” between the team members, which enabled “dependency” on each other. This suggests that Independence<->Dependence has been resolved in the direction of Interdependence.* In the terms used by Tuckman (1965), Storming has abated, at least some Norms have been established and “effective” Performance has occurred.

Figure 18: Diagram of the dilemma dependence <-> independence



Red team had the goal of preparing for the ‘Marketing Success Story’ (MSS) presentation. With impending exams and consequent revision obligations, the team “minimised the time they spent on preparing” for the MSS presentation. However the mark obtained for the MSS was 70%, “very good considering the amount of time spent”.

Euan, Shigyaki and Bill had carried out the work so they presented, after several rehearsals with feedback. Upon feedback from the team, Shigyaki used cue cards. He spoke well and confidently. Euan handled the questions well. Bill wore a dressing gown (representing the football commentator Stato) which “added a spot of humour”. During the team’s own review of the MSS, the presenters “mentioned that all feedback was useful in the actual presentation.” Shigyaki was disappointed that he had not been able to help Euan and Bill in answering questions as “he could not quite understand” them. The team discussed this and realised that they had not planned how to take questions, i.e., as a panel or all questions to one person. It was something to remember for future presentations.

Two particular problems occurred during the period covered by Red team’s report. The first problem related to interruptions to Shigyaki’s facilitation and the second related to a new outbreak of arguments/Storming.

- Interruptions to Shigyaki’s Facilitation

While Shigyaki was facilitating Strategy on 26/11/96, Euan helped Shigyaki. “However, Shigyaki later felt that Euan was taking over his facilitation.” The team discussed this problem. Shigyaki requested other team members to bring problems immediately to his attention during his facilitation so that “he could make amendments on the spot and not be overtaken during a facilitation.” Stephen also tried to take over Shigyaki’s facilitation this week. Jane noticed this and brought it to Stephen’s attention. Stephen “immediately apologised and let Shigyaki continue. The team also noticed an improvement in Shigyaki’s facilitation.”

Taking over facilitation suggests a number of attitudes. Firstly it might be impatience with Shigyaki’s English. Secondly it could be the typical ‘imperialistic’ approach of the dominant culture. Thirdly, it could suggest a lack of respect for Shigyaki’s input. The latter conclusion is unlikely since the interviews show that Shigyaki is held in high esteem. Instead, it is likely that the first two reasons have something to do with the problem. An interesting issue is the notion of how to demonstrate wisdom and authority. In Japan, senior people say little but make sure that it is wise. In England, people at all levels are more vocal and people at the top speak more while the juniors

listen. (Hampden-Turner 2000). Japanese people also allow more silences during conversation (Hall) than English people who speak sequentially but with few silences and with some interrupting. Pausing and pondering in Japan is a sign of deep respect. Thus the problem with English and the imperialistic approach of the dominant culture (Canney Davison 1995) would be exacerbated by the different cultural approaches to debate and indicating personal significance. A further issue is that of content as opposed to process. The process of apparent improvement of Shigyaki's statement appears more important than that he says it.

- Renewed Storming

Toward the end of the term, the teams are under two conflicting pressures: the need to complete assignments and the need to revise for examinations. Red team had intended to complete all assignments by the end of week 9 so that the last week could be devoted to revision. The outstanding projects at the end of week 8 were HRM and Strategy. "HRM was treated a bit like a WAC" assignment, carried out earlier in the term. This implies that the sub-team of Jane, Stephen and Charmain worked more or less round the clock on it until it was finished, as the whole team had done during the 'WAC' assignment. They had hoped to finish by 29/11/96. A few small amendments remained so the paper was submitted on Monday 2/12/96. The HRM sub-team had supported the other three when they were working on the MSS project. Now the HRM sub-team expected similar support from the MSS sub-team (Bill, Euan, Shigyaki). They felt that the support they had given "was not reciprocated". They "felt let down". The whole team's conclusions from this problem were:

- the issue of lack of support "should have been brought up at the time."
- "there was a lack of invitation felt by the non-HRM team, They felt that the HRM team was defensive of the material."
- "there was an overall lack of communication in understanding the issues."

The Strategy project was not completed during week 9; instead work continued into week 10, eating into revision time.

Tuckman's (1965) sequential theory of team development suggests a progression through three preliminary phases to reach Performance. Those who posit cyclical theories (e.g., Bion 1961; Schutz 1957, 1966) believe that the phases are recurring.

Both sets of theories (sequential and cyclical) can be reconciled by perceiving team development as a process of cyclical development spiralling upwards towards eventual completion of the task. Thus one would expect a process of Forming and Storming to lead to Norms of a certain level of sophistication, leading to Performance. As Performance proceeds, Norms will come under strain, whether because they were imperfectly formulated/understood or because they have collided with unexpected events. This will lead to friction, frustration and questioning (Storming) of the Norms. The Norms will be reformulated (or not) and the team will return to Performance (or not). And so on, as the team learns how to work more effectively (or not, as the case may be), until it completes the task (or not). This reconciliation of sequential and cyclical theories, by the metaphor of the spiral of reducing oscillation reaching towards successful completion, suggests that Red team should expect periodic episodes of frustration and strife, which will lead to greater understanding and better performance. Red team learned the value of Storming and that politeness could be excessive, if it did not allow them to disagree, explore the dilemma in question and reconcile it, albeit politely. [They did indeed undergo two periods of storming, in week 4 and during the last biweekly period.]

The alternative would be degeneration into 'civil war'. The same problems would recur to ever increasing frustration, distrust and anger. Yellow team had found itself in this position. Fortunately, just before Ingrid would have quit, Yellow team's basic commitment to succeeding at their MBA prompted them to call for outside help – a cathartic moment. Yellow team were encouraged by the faculty member to value each other, to be curious about each other and to perceive diversity as a source of potential personal and team enrichment, rather than a phenomenon to be tolerated. Yellow team's decision was certainly more courageous than allowing disintegration, however it was symptomatic of the very grave problems in the group.

Red team has progressed, spiralling cyclically upwards faster than Yellow team, which before the intervention of the faculty member had not moved beyond destructive

storming. Red and Yellow teams started together but have moved at very different speeds, it is suggested, because of their differing abilities to reconcile dilemmas.

Q2 What insights does the Thomas Kilmann instrument give your group as to the way it handles conflict?

Collaboration is the least favoured form of dealing with conflict for Yellow team. This is hardly surprising when one considers the friction in the team. Their analysis of the situation is quite accurate. Collaboration is the only response, which resolves dilemmas; however, different responses are more appropriate in certain situations. Collaboration is a time consuming process. For those not predisposed towards it, it would also be emotionally quite draining. Where time is of the essence or the matter is trivial, other responses would be more appropriate. Sometimes it is not possible to find a resolution, so a compromise or another type of response might be all that would be available. However, as an overall approach in a team, collaboration is the reconciliatory approach, which would appear to assist team operations over its whole life.

Red team has a very different set of Thomas Kilmann characteristics. Competing is the lowest scoring characteristic. Those with the highest tendency to competition, Euan and Stephen, had voiced their opinions and concerns at the beginning of the programme. Shigyaki is an avoider, Stephen and Bill are compromisers and the other three are collaborators. This team would, therefore, appear to be predisposed to collaboration, or at least compromise. The team points out that it had remained within its comfort zone at all times except for the minor storm in week 4 and during week 10 when the sub-team dealing with HRM had questioned the lack of contribution by the other team members.

In retrospect, Red team is rather polite. This politeness combined with a strong tendency to seek collaborative responses, or at least compromises, has resulted in some of the key dilemmas being finessed or avoided. Storming was almost absent. Red team was rather pleased about this, attributing this to their greater average age, maturity etc. This celebration is justifiable to some degree: the team did function very

well. However, Tuckman's (1965) research shows that Norming and Performing cannot be optimal until Storming has occurred. Storming is a stage necessary to surface differences and to address them. Without this stage, the differences might remain hidden until the team is surprised by a sudden disagreement at an inconvenient time, such as during the last two weeks, when completion of assignments and revision are of paramount importance. Success in these tasks requires maximum trust between team members who depend on each other. This was hardly the time for conflict and accusations.

Q3 Discuss the ways in which leadership issues have been handled in the group?

Power is not the issue that it might be in teams with an appointed leader. In a self-managing team, there is no reason why any one team member should accept leadership from anyone else. Yellow team recognises, in its report, that Michael tried to become leader in the early stages, "by a sort of gentle coaching, coupled with a good level of preparation and a certain degree of persuasiveness". The approach was dropped when the others did not accord him any referent power. There was still, however, the issue of expert power. Yellow team allocated work according to the team member's expert abilities. Expert power also lead Neil to take on an expert role (if slightly unwillingly), when he lead the discussions on mathematical aspects.

Red team also has utilised the expertise of, e.g., Jane in accountancy. However, in neither team has expertise been used as a blatant form of power. Red team had appointed a facilitator for the lengthy WAC exercise; however, each person in the team had taken the facilitator role at some point, mainly based on subject. This suggests the use of expert power, which resulted in no adverse comment by other team members. The facilitator was appointed by the team from among its members so the relationship does not really involve power, especially as there is a new facilitator for each session.

Q4 What learning will you bring to your learning teams in Term 2?

Yellow team mentioned four points:

- the need to value and work with diversity;
- continually checking that we are getting the best contribution from all individuals; (a feedback loop)
- being willing to recognise and accept problems when they occur;
- the value of learning.

They summarised their four points with a quotation:

“the desire to be curious about how our new team members function”

Yellow team’s learning is fresh from their recent cathartic experience – their major problems, followed by faculty intervention and the greater understanding which followed.

Red team will bring its learning about timekeeping and the 80:20 rule (Pareto), keeping to agendas, and effective facilitation. Their learning about the stages of team development will enable them “to become a high performing team faster”.

Red team uses the term difference to mean difference in MBTI and Kolb LSI scores in the team. They have become aware of these and have a better understanding of their implications. There is also awareness that there is diversity both in multi-national teams and non-multi-national teams. They feel that they have learned “how to use the strengths of diversity in the team in arriving at different solutions”.

4.4 Summary tables of factual findings

For ease of access, I have summarised the factual findings in tabular form, comparing Red and Yellow teams. In most cases, I have taken the dilemma as the unit of analysis. I have also situated the findings within the main models of group process.

Table 1: Factual Findings

Team		Red	Yellow
Issue	HRM Notes		
Biweekly Weeks 1-2			
Attitude to diversity		Difference creates balance Fascinated by diversity.	Yellow team saw difference as creating conflict. Yellow team 'tolerated' diversity.
Learning Style Inventory		Better balance. May be more predisposed to collaboration.	Worse balance. May be less predisposed to collaboration.
Group process dynamics		Initial communication problems – forming, storming.	Initial communication problems – forming, storming.
Leadership		Group appoints a facilitator for each piece of work.	Group appoints a facilitator for each piece of work.
Virtuous or vicious circles		Red team institutes regular reviews: double loop leaning: allows virtuous circle to begin.	
Dilemma: Task <-> Process		Red concerned but understand the dilemma	Yellow team says the right things but do not do them. They do not understand the dilemma.
Dilemma: Integration <-> Differentiation			Yellow team divides tasks, but that requires trust and an ability to integrate.
Dilemma: Individual <-> Communitarian		Red team members enthuse about working as a team.	Yellow team squabble over details.
Dilemma: Rules <-> Exceptions			Overly rigid compliance with inappropriate rules is recipe for vicious circle.
Dilemma: Sequential <-> Synchronous		Red team overruns on time	Yellow team overruns on time, duplicates work to help but without consent. Distrust is generated.
Dilemma: Analysis <-> Synthesis		Red reconciles the dilemma: no problems reported.	Yellow argues over details: skew to analysis, deficit of synthesis.

Biweekly HRM Notes	Red	Yellow
Weeks 3-4		
Inclusion of diverse approaches	Quiet Asians deliberately included by dominant English speakers. Diversity celebrated. Facilitator charged with enabling each member to contribute with no 'browbeating'.	No effort to include Ingrid's different approach (- Ingrid very upset).
MBTI balance	Good MBTI balance – may predispose Red to reconciliation.	Poorer MBTI balance – may predispose Yellow to disharmony and difficulty in reconciliation.
Understanding of MBTI	MBTI misunderstood.	MBTI misunderstood; sub-teams based on vaunting further the dominant horn of their dilemmas instead of learning when to deploy shadow their character.
Dilemma: Structure <-> flexibility	Stephen is enabled to reconcile himself to more structure and is included.	Michael attempts to lead group towards flexibility – rejected by others.
Group process: Storming	Red team is so polite that storming is postponed until now.	Storming does not really stop: vicious circle begins.
Dilemma: Individual <-> communitarian		All individuals want their input to everything – lack of trust.
Dilemma: Learning <-> task completion	Red team members move deliberately to choose opportunities for leaning rather than utilising pre-existing specialisation.	Yellow very task oriented. Prefer teaching to learning, may be more risk averse. Suggest brainstorming, perhaps to avoid interpersonal strife. Where Michael pays attention to process, they are pleasantly surprised.
Double loop learning	Red increases frequency of reviews to once per day.	
Dilemma: Integration <-> Differentiation	Red establishes sub-teams, each of which will monitor the other. (Reconciliation of High D with High I).	

Biweekly HRM Notes Weeks 5-6	Red	Yellow
Dilemma: Task <-> process	Red like and trust each other enabling them to play, to experiment.	Yellow team does not understand the difference between task and process.
MBTI	Red team-members play to their strengths	Yellow does not mention MBTI.
Group process	Norming has occurred -> performance. Red believes that it may be approaching a 'high performance team'.	Storming continues, norms unstable. Yellow team does not appear to understand Tuckman model. Farce at presentation to visitor.
Dilemma: Analysis <-> Synthesis		Yellow team still vaunting analysis and held up by lack of agreement over details.
Tuckman and Bion models	Red is strangely reverting to 'dependency'; perhaps insufficient storming has left unresolved issues, generating insecurity.	
Dilemma: Rules <-> exceptions		Yellow is generating a vicious circle by overly inflexible attachment to rules.
Trust	High level of trust.	Trust is lacking.
'Paradigms'	'Best performing team' -> 'very competitive'. They decided to strive for a 'good answer' using Pareto analysis Rather than 'burnout' and overrunning time, they divided the work, while supporting each other.	'Stick to timetable' – inflexibly. 'Clench your teeth' (approach <-> avoid dilemma)
Dealing with sub-teams	High D and High I (Lawrence and Lorsch 1967)	Combatants separated – cease-fire.

Biweekly HRM Notes Weeks 7-8	Red	Yellow
Schismogenesis	Dilemmas are being resolved and virtuous circles established.	Yellow team is unaware that Ingrid is about to leave until there is almost a collapse of the group (as with Bateson 1976, on alcoholics).
Bion and Thelen model		Dependence on outside consultant is reversion from Ingrid's near flight in response to the fight of the others.
Schutz model	Inclusion, control and affection are all building on each other and strengthening.	New curiosity about each other enables inclusion and the beginning of the process to affection. A virtuous circle becomes possible.
Maslow model	Red team is a vehicle for self-actualisation.	Yellow team is 'able to keep going despite the challenges'.
Celebration of diversity	Red team always celebrated diversity.	Yellow finally able to celebrate diversity.
Dilemma: Synchronous <-> sequential	Red's approach to revision divides the work and then integrates the results. This is possible because of trust.	
Group process	Performance	Finally norms are established allowing effective performance. Trust builds.

Biweekly HRM Notes Weeks 9-10	Red	Yellow
Dilemma: Dependence <-> independence	Resolved as interdependence.	Resolved at last as interdependence.
Group process	An outbreak of storming as dilemmas surface through the politeness. Need to revisit High D <-> High I dilemma because integration was inadequate	Norms are established, allowing effective performance. High D of work was matched by high I based on the beginnings of trust.
Dominant language of dominant nationality	Shigiyaki's facilitation is interrupted. Could (1) represent the different cultural norms of Japan and UK or (2) his lower linguistic ability (although rapidly improving) or (3) imperialistic approach of dominant culture. The matter is resolved.	
Thomas Kilmann	Predisposition to collaboration – helpful in teams.	Collaboration is least favoured form of dealing with conflict. Suggests a predisposition to conflict and difficulty with dilemma resolution.
Leadership	Very democratic – no problems	Initial attempts at leadership by Michael rebuffed.

4.5 Concluding comments

Both teams faced very similar dilemmas and found similar ways of dealing with some of the issues – and yet their stories were so different. For example, the workflow was the same and both teams decided to cope with overload by forming two sub-teams. They both faced issues of integration of the work of their two little sub-groups. Both teams faced the issue of cultural diversity. Red team had two Asians plus four British while Yellow team had two West Europeans plus four British. However, there were big differences in the way each team dealt with the dilemmas they faced. For example, Red team was fascinated by diversity, whereas Yellow team ‘tolerated’ it and had to be taught to be curious.

These differences could arise from many sources. In a small sample, each player figures very large. For example, Red team had more of a balance of MBTI types and a better balance of Kolb LSI profiles than Yellow team. Red team, according to its Thomas-Kilmann profile, appeared more predisposed to collaborative solutions than to conflict – a rather useful attribute in teamworking. The results of these tests are likely to be significant, but only part of the story.

Relative examination results among two groups of six provide a precise statistic, which means little. For this reason, the researcher decided not to explore them. There is likely to be differential intellect, differential ability in English, various other priorities other than the course and so on. One factor, which was universal among all 12 team members, was that the need to succeed was very strong. The cost of the MBA is substantial, especially if the opportunity cost of a year’s income, plus residence costs are taken into account. In addition, failure of an MBA course would look pathetic on the student’s CV. Although the workload is too great for one student alone, it would not be so great over a 10 week period for extra work to be substituted for effective group process, should the student find himself in a group forever Storming. Both groups seem to comprise hardworking intelligent people, able to carry out the assignments. One would expect all of them to pass. Thus exam results over such a short period might indicate relative group quality; however, the influence might not be particularly significant. Over a 10-week period, a student would be able to survive a ‘bad’ group. However, the experience could be traumatic. Over a longer

period, 'bad' groups might well fragment under the stress and trauma (and in the case of Yellow team, it almost did fragment).

There may be many factors contributing to the relative pre-dispositions of the groups to reconciliatory behaviours. In a sample of two teams, any suggestions are only tentative and exploratory. However, what can be stated is that where the nature of the relationships in the team tend to reconciliation of the dilemmas they face, the teams are likely to progress more harmoniously, as happened with Red team. The alternative has the potential to destroy the group thereby terminating the opportunity for any progress – as nearly happened in Yellow team.

It is important to state that although the two teams were remarkably different, the picture was not one of absolutes. Although I have concentrated on the differences, which make a difference, one must beware of stereotyping. An excellent group requires Storming to create its Norms and thereby to enable Performance; Storming is a prerequisite of Performing and discord is the prerequisite of concord, because it surfaces the elements from which concord may be fashioned. The essence, therefore, is not the existence of discord, or Storming, but whether the team is able to grow via Storming to Norming and thence to Performing; or, having failed to Norm, to Storm again, thrashing around ever more violently towards self destruction.

Red team's harmony was disturbed by examples of Storming, whereas Yellow team's storming was punctuated by examples of harmony and faced by breakdown, Yellow team members had the courage to summon help and learn at that cathartic moment to be curious about each other.

In terms of dilemma theory, Storming involves the surfacing of dilemmas and then their resolution or otherwise. There tend to be two routes to reconciliation, one of which is the context for the other and vice versa. For example, flexibility can exist within an overall structure and structure can make sense out of flexibility.

Since this research took place in an intercultural context, it is important to point out that the term 'Storming' implies noise heat and stress. This might be quite apt in the USA but unacceptable in Japan. The essential requirement is the process stage of

surfacing dilemmas and resolving them to some degree so as to generate Norms. The noisiness of the process and the visibility of any discord are likely to a considerable extent to be culturally determined and are less relevant.

Chapter Five: Semi-structured Interviews

5.1 Introduction

This chapter focuses on the semi-structured interviews of all 12 research subjects, carried out during the first four weeks of the academic year.

The content of the interviews has been tabulated under the headings of some of the questions posed and of other interesting factors on which the respondents commented.

The remainder of this chapter comprises the analysis of the tables. The tables comprise the actual content of the interview notes made by the researcher. The method of analysis chosen was the method of constant comparison. It involved the comparison of the responses of each individual with that of their fellow team members and the comparison of the responses of the members of one team with the responses of the members of the other team, interesting factor by interesting factor.

5.2 Nature of the interviews

The researcher interviewed each of the 12 research subjects during the first four weeks of the academic term studied. Each interview lasted about one hour and involved reference to a list of 15 questions. These questions were designed to elicit basic biographical information, including experience of other cultures, plus attitudes to team working, attitudes to fellow team members, the nature of the operation of the teams and reasons for taking the MBA at Cranfield.

The questions were:

- Name
- Age
- Citizenship
- Residence

Parents
Spouse
Previous employers
Education
Expectations of Group Work
Structure of Group Discussions/Group Operations
Perceptions of others
Perception of self
Dependence on Group
Why do an MBA?
Why Cranfield?

The interviews were semi-structured, in that where interesting lines of debate were noticed, further probing questions were used. In some cases, the answer to a later question was given as part of the answer to a previous question. In such cases, flexibility was shown: the question was not repeated.

During the interview, the researcher openly took detailed notes of the responses to the questions. Where the researcher needed clarification of a reply, this was requested. All 12 respondents cooperated with the interviewer, showing considerable interest in discussing the story of their team.

The notes taken were typed and then analysed. Some of the 15 questions posed were used to create rows of cells on the two tables, which form part of this chapter. In addition, comments on other interesting issues were the subject of rows of cells, for example the issue of leadership and the dilemma of structure <-> flexibility. Some of the interviews did not elicit comments on some of the interesting issues. The interviewees tended to discuss aspects of greatest interest to them. For example, Alistair, an ex-Navy officer, is very concerned about the issue of leadership. Both Stephen and Michael, who, in contrast to most of the other members of their respective teams, are interested in ideas and some space for freethinking/brainstorming, are concerned about issues around the dilemma of structure and flexibility.

Almost all of the comments in the two tables are directly from the interview notes taken by the researcher. As far as possible, the notes comprise the actual words of the interviewees. There are some errors of grammar and syntax, especially in the interviews of the non-native English speakers, and they have been left, as original, in the tables. A few explanatory comments (italicised) have been inserted by the researcher.

One particularly noteworthy phenomenon was that Ingrid was so upset at her treatment in her group that she requested privacy for some of her comments. I agreed to her request in relation to those comments, which I had marked clearly, on the interview transcript. All that needs to be said is that her comments were not a surprise when one had analysed the later biweekly HRM reports of her team. Her distress was so great that she contemplated leaving the team. This fact was not communicated to her team at the time of the interview. However, it forms part of the later biweekly HRM notes and is therefore “public information”, in that all the members of her team will have seen it, as will the HRM faculty involved in the MBA programme.

All interviewees were happy to comment on themselves and nearly all to comment on fellow team members. Shigyaki would not speak directly about his colleagues, on the basis that he did not yet know them well enough to comment. One might suggest that coming from a communitarian society (Japan), commenting on fellow team members might be seen as inappropriate and disloyal. His fellow team member Jane was also reluctant; however, her comments were broadly in line with comment in the biweekly HRM reports and the comments of other people and Jane’s own comments at other points during the interview.

5.3 Nature of the analysis

The tables of data were analysed with two sets of intentions:

1. constructing a profile of each team member, from their own perspective and from the perspective of their fellow team members.

2. from the responses to questions and comments on key issues, searching for reconciliatory attitudes and behaviours and non-reconciliatory attitudes and behaviours.

The tables of raw data were then analysed in tabular form.

In the case of the responses to questions and comments on issues, the results of the analysis of the table of comments on issues and responses to questions have been inserted beneath each tabulated row of comments/responses. The responses of Red and Yellow teams are next to each other to facilitate comparison.

The tables and commentary are presented in sections below in the following order:

- 5.4 Comments on issues and questions
- 5.5 Analysis of comments on issues and questions
- 5.6 Comments on team members
- 5.7 Analysis of comments by team members about themselves and their team mates

5.4 Comments on issues and questions

Yellow team

Name:	Michael	Alistair	Neil	Anne	Ingrid	Umberto
Issue: Expectation of Group work Compared with first degree, the work is more involved and structured At Hatfield, he studied with another and shared work. At Cranfield, group work more structured and “very involved” – complicated and open for interpretation – not a science but an art. Lots of potential for debate – possibilities for distraction – sidetracking. Was apprehensive about group gelling. Induction week started by being polite. After feedback session in induction week many barriers broken down because everyone said what they really thought – definitely better to say what you think.	It would be discursive – involve high degree of team structure – would need leader. <i>Laughter.</i> What happened? Coming from more disciplined environment, expected lots of discussion – fearful of lack of leader or co-ordinator – I didn’t want to be leader – I would be stereotypical. I consciously stood back from leading. I still believe it needs a facilitator / co-ordinator.	To concentrate on reading and to look at case studies. Amazed at how many approaches there were.	My expectations were coloured by courses I’d done at Trade Indemnity – I knew there were theories. To do CIM (<i>exams of Chartered Institute of Marketing</i>), we set up a team to crack that. Teamwork was a reason I chose Cranfield – I knew it had worked for me. I didn’t expect so much trouble and agro early on – so much conflict. In previous teams we didn’t spend so much time together – we just had to pass an exam 8 weeks away – no actual group work, just helping each other. (<i>At Trade Indemnity</i>) Group was self-chosen from people known for 6 months – the CIM group was 5 – we only allowed good people we liked to join.	Good way of exchanging what I’d read and done before with the others – exchanging ideas – to see if my idea is same as the others, to see if I’m on the right lines myself. It can be difficult with 6 people – at home you study in a concentrated way. In a group, if not constructive it can be destructive – disjoined conversations – need to be able to come to conclusions – you can disagree because people who have different interests, maybe others won’t want to discuss it. Therefore everyone must be very open-minded to benefit.	Chose Cranfield because of importance of team working – he thought he lacked the skills. More group work than he expected – he expected just to discuss case studies. The process of team building is part of learning. Not sure if it is the right way to tackle MBA.	Phases: 2-3 days – tense and polite, very English. Then forced to face reality: (they asked each other the question:) “How would you like to work for them?” They decided to tell truth. In answering the feedback he was still in polite phase.
Structure of Group discussions Shared responsibilities for leadership. Alistair and Michael tend to check on what is happening because we are task oriented. To check we are on course with reference to bigger picture. Starting to allocate work to people by	We try to set a timescale by consensus. We generally summarise reading – the people who have read, speak – consensus. Someone gets up and speaks. After the meat of the issue, answer the case study – quite	The group was very formal and stuck to agendas even if everyone had understood the matter. Instead there would be a mini-lecturette to use up the hour on the agenda. Very frustrating. He pointed out that they should move on but they	We’ve been very good at it. We don’t know each other very well, we’re different personalities – some very strong individuals who want to try and lead to give their opinions, to put everything into structure – can be	So who’s read it? Confessions – finger points of struggling in further the non-reader will have to explain – it holds us back. So what’s the question we have to answer. What’s the key feature? – lots of questions.		

	volunteering. Credibility of comments based on knowledge base of individuals but altered by actual quality of output of comments.	consensual. During Week One, there was a lot of overalking, butting in; the Brits did a lot of the overalking. When Umberto and Ingrid wanted to get in, the volume increased. We've learned since last week to give everyone a hearing.	wanted to check for understanding.	Then Michael says – "What I'd like to do is..." And similar comments. He directs, proposed but is very willing to tolerate dissent. It's fine up to a certain point but we've asked him to step down (Yesterday). It all gets very confused – round and round in circles. People argue points and find they've been arguing about the same thing. Who does it? I've been involved at least twice. Almost everyone has at some stage, except maybe Michael. Michael's a bit funny – there have been two occasions when he's contributed nothing, chaired, structured – "he is the chairman" – true from the beginning. Myself, Neil, Umberto or Alistair writes on white board. I missed out a vital stage at the beginning: we set the agenda – the timetable we never kept to – before who's read it. Alistair and Neil refer to timetable. I'm always quietly aware of it best; I don't say it because I know they will. At the end of today we'll have only achieved 3 little questions on HRM. There was no preparation – ages spent arguing about the same thing. We've come up with a hand-written answer – one will take it back to type it. Ingrid said she'd do	good but can prevent creativity – not much room for interesting points to pop up. People were very ambitious to go through everything – to prepare for 3 lecturers every day – I don't want to do that. Everyone appears to be about to agree to divide the work. It leads to conflicts to start with. Expectations of well preparedness to start with, but no one was. Sometimes only 2 people have read and the others haven't. They get mad why the others didn't read it. Some read slower, understand slower. Alistair was very dominating. We've covered a lot even though we sometimes feel we are not very effective – more than many other groups. I'm not sure how useful the group work is – people were ambitious so did much individual work and this contributed to success of group. There's too much over ruling, we don't come up above level of individual work 2 + 2 does not get equal 5 – perhaps we don't agree how to work yet. It is frustrating. 4 hours a day it is frustrating. She worked in groups before – the aim was clearer and time pressure was lower. At Copenhagen Business School there was a group of 6 – did	He didn't try to be objective – he was subjective. Umberto got mixed response. They move to second phase – feel good, we're a team. But now after 10 days, we think we know each other but do we? Things will develop and pop up in about weeks 3 and 4 just before WAC. We'll manage. (If there were irreconcilable differences, one would know after 10 days). We tried to set rule: every time we meet there will be a timekeeper for the session. We said it – we haven't done it. We work better if we start brainstorming and then move to structure e.g. for accounting we ask if everyone understands and then one person summarises and guides the discussion – a volunteer. There's a pattern: for a certain subject, one person will tend to speak up. The patterns are not clear yet. More time for brainstorming in Marketing Strategy – 20 minutes more. In Accounts and Economics – shorter. Agenda for day at start and then loosely keep to time. Agenda for meet in
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			it. Ingrid started to write down answers. Alistair also did this. We all were dictating to one another. Ingrid was very annoyed – she said it was her responsibility. Alistair said just to get it done. Ingrid went to tutorial – we didn't. She was very upset – she went red. She took all the notes we had / someone gave her them – I'm not sure. We discussed whether to leave it to her or to get it done ourselves – do we plough on the 5 of us and get it done or do we upset her by fait accompli. Alistair' view: tough luck. There'll be times when we can't be involved in everything. She'll just have to be upset. Umberto and Michael felt very strongly – we'll lose 1 hour of our time but we should accept that loss for the long-term interest. She's already upset we can't upset her anymore – we'd be starting up long term problems. I don't know which side of the fence I'm on – both points of view are equally valid. Neil is very quiet. He's technically very good in QM etc. Very bright – top prizes.	extremely well – people listened more to each other. There might be a slight competition to be the one who is speaking etc. (at Cranfield). Active listening is not high – maybe because people don't know what to expect from each other. Hope atmosphere can be easier – there are a lot of defences up – then everyone could contribute more easily. I would expect them to have some opinion. She's still in early phase – things still to be cleared up. The other groups only discuss case studies (only one other group goes through the reading – the other group being studied). I'm not sure that output is higher as a result of this – because of the way we're doing it. How are we going to work? Today we agreed not to go through every page – past spend 10 minutes on basic summary and concentrate on difficulties. I pointed out that one can't do everything. We are sitting in a group "to cover up each other". I felt a bit guilty if I didn't read everything. I'm not used to working in English, reading English. Vocabulary problems at start. Unpleasant feeling not to be able to express yourself as quickly as the	the afternoon – focus on major tasks (or in late morning). Alistair, Michael and Neil think time is somewhat important "let's stick to the schedule" (Neil has external engagements – moving house therefore might be temporary. For Michael it is a mindset. For Alistair it is Navy habit) Not like in Italian army, where 11.00 = 10.30 – 11.30 (he was an officer). Umberto detects Alistair trying to get out of the box to be as open as possible. No one is particularly concerned about time although all talk about time. Umberto is much more concerned about time here than in Italy – it is a plus of being at Cranfield. No one is late. 10 minutes late hasn't happened so far a few minutes late, yes. No one stands out as being particularly creative but no one lacks creativity. Alistair and even more Anne are creative, but only a bit more than the others.
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Leadership	Shared responsibilities for leadership. Alistair and Michael tend to check on what is happening because we are task oriented. To check we are on course with reference to bigger picture.	Leadership has fallen out – different people act as leader according to what they have read etc. Michael and I are falling into that mantle. WHY? Background, male, similar outlook, we're in the same box, where we come from, where we're going. Potential language problem for Ingrid and Umberto – hard for them to take charge. Neil was vying for leadership last week but probably hasn't experienced it before - I'm not sure he wanted it. Anne is the wild card – she could do it, I don't have the whole picture yet. I can see potential conflict with me. I take a harder view, Michael takes softer view. Leadership has been my bread and butter for 11 years. I would have been happy to sit back but at some point any group will have a confrontation – better at the start – my inclination for force the issue. I'm sure a democratic				others – they might think “she doesn't contribute”. Maybe I'm listening more than I would have done otherwise.	
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			group could work – I've never seen it – we weren't making progress at start because no one driving programme.				
			WHY NOT LET ANNE DRIVE? Because she's also sitting back until she disagrees with direction.				
Structure <-> flexibility	Due to time pressures, formalised, must watch time. But creative thinking should be less rigorous, less formalised, less time related. "It's OK to go off at tangents – off the wall solutions" I try to get group to work in ways different from others. E.g. I thought of an idea at the wrong time – I don't think the idea should be suppressed and dealt with another time – don't want to lose enthusiasm – conflict. They want to note idea and deal with at appropriate time. It is a challenge for me to behave in a sequential manner – it has its benefits but it is destructive to creativity. I'm not a machine – people are not machines – otherwise I'm the same as every other Andersen Consultant.		Coming from more disciplined environment, expected lots of discussion - fearful of lack of leader or co-ordinator.	He takes a structured sequential approach. Looks for patterns.	Some very strong individuals who want to try and lead to give their opinions, to put everything into structure – can be good but can prevent creativity – not much room for interesting points to pop up.		
Listening to others	I'm a good listener, but only if I'm learning.	During Week One, there was a lot of overalking, butting in; the Brits did a	I'll make my point – if you want to listen, fine, but not just to make my voice	I can't think of anyone saying anything critical to me. Maybe they did and I	There's too much over ruling, we don't come up above level of individual		

		lot of the overtalking. When Umberto and Ingrid wanted to get in, the volume increased. We've learned since last week to give everyone a hearing.	heard. If you listen, others will speak, if they listen, you will speak.	didn't listen. We've done a lot of hearing – not listening.	work 2 + 2 does not get equal 5 – perhaps we don't agree how to work yet. It is frustrating. 4 hours a day it is frustrating. There might be a slight competition to be the one who is speaking etc. (at Cranfield). Active listening is not high – maybe because people don't know what to expect from each other. Hope atmosphere can be easier – there are a lot of defences up – then everyone could contribute more easily. I would expect them to have some opinion.			Umberto chose Cranfield precisely because it is so British – he wants to work in Britain and to learn how British people work.	I've been here too short a time to overcome natural distrust of group working (comes from distrust of other people). Overcoming that will be a step in the right direction.
Diversity <-> Homogeneity	I try to get group to work in ways different from others. E.g. I thought of an idea at the wrong time – I don't think the idea should be suppressed and dealt with another time – don't want to lose enthusiasm – conflict. They want to note idea and deal with at appropriate time. I'm not a machine – people are not machines – otherwise I'm the same as every other Andersen Consultant.		He had perceived the design teams (<i>in which he had worked prior to Cranfield</i>) as being “multidisciplinary” in the sense that they comprised different types of engineers. However his Cranfield team's diversity was unfamiliar: “I didn't realise how many different approaches there were”.						
Trust			He'd worked in design teams – you rely on work of others – you rely on it being correct/good quality. I am used to trusting other professionals – not blind trust. Is there some trust? (<i>in our</i>						

Dependence on the group	I'm not too work oriented – non-competitive environment. In the real world you have to work with the lowest common denominator – you have to adapt and work with what is there. Umberto said, “fire them” but I know it isn't like that. Not worried about non-orientation to personal performance – I want an education. If I wanted to be in the top 10 I would have to be competitive to the detriment of the group – they need to do worse than you. The group is functioning at a very high level and it will		group). Not as much as I would like. With Strategy, Umberto and I worked on it and the others liked it. With HRM (<i>the biweekly assignments</i>) where the output is marked, there was a round robin discussion – no one would trust the others – although the risk is trivial. Why waste 6 hours on it? If one could get 1% in 1 hour, why spend another 5 hours on 1/2%. We could do it in pairs. We need to get to know each other and develop trust. We pay lip service to being a team but we'll only trust when we know each other better. You cannot go from being a group to a team overnight.	I don't depend on them at all – it's a shame. The group comes out with a lot of different perspectives I wouldn't have achieved on my own. I could have got 60% on my own – if they get 80% together. <u>YESTERDAY:</u> We spoke about each of our problems. I said: different levels of commitment. Low levels: Neil and Umberto. Umberto apologised. Everyone had different levels of expectations – Umberto thought he had fulfilled his commitment. Neil actually had done it	I don't mind being dependent on the group for work but I don't know about friendship...	I'm very dependent on group. My first objective: I know I have tendency to do things my way. I'm trying to do things like the others – maybe I've gone too far – maybe I should be a bit more independent – but not yet a problem. If the trend goes on, then yes, too far, but if like now, OK.
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	be successful both in terms of output and personal relationships – it will go a long way.				best, but felt as though group had anti-Neil position so didn't contribute. Neil gets so fed up with hot air – not answering the questions. I can't think of anyone saying anything critical to me. Maybe they did and I didn't listen. We've done a lot of hearing – not listening.				
Intercultural comments	Norway: "management by confrontation" compared with the less direct use of "inference" in England. He finds it "frustrating".					DIFFERENCES BETWEEN UK AND DENMARK: This school is much more intensive – people are more experienced – time pressure is much higher here. At Copenhagen (<i>Business School</i>), she worked 20 hours a week at the bank as well as studying. In Copenhagen, going to school was part of life. Here, socialising is more important. I'm talking more to more people – a little closed community – it is interesting. But too many English people (<i>at Cranfield</i>). It is difficult for foreigners because of the language. (At IMD - 90% international.) The English stick together and talk about what is happening in England.	DIFFERENCES BETWEEN UK AND ITALY: Let's talk about layers. I've given this a lot of thought. If you've lived with an Englishwoman for 8 years you think about this. <u>1st layer</u> Italians are warm, outspoken and tend to be a bit loud, good chaps, good girls. British: reasonably nice, cold, kind. This is what I used to think. <u>2nd layer</u> : People are not so different. Upbringing and social conditions matter much more than language and nationality. I can find more in common with you than with Mirafiori worker in Turin or Sheffield steel worker.		

						Social life matters. <u>3rd layer:</u> A sort of cycle there's some truth, there are differences between myself and my wife and my English friends. They are subtle, difficult to spot, very profound, rooted – can't do anything about it. Example: Marks and Spencer – if you don't like the clothes you can have money back without explanation. That's natural for English people. I found it outrageous, basically wrong. All Italians think if it is faulty, yes, but not just I changed my mind – not acceptable. You can't overcome this. These are national differences. You can ask should I overcome them? Why do it.
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Red team

Name:		Euan	Stephen	Bill	Jane	Charmain	Shigyaki
Issue: Expectation of Group work		I thought I'd be older than most. I expected high intelligence, variety of backgrounds, looking to achieve highest possible result. I expected to be "on receive" (listen and learn) more than give - I've a lot to learn about business and commerce. I feel challenged - some is extremely hard work. I hadn't realised how much time we'd spend together. It's a very valuable learning vehicle - find solutions to problems.	Always had worked individually - never in groups. I was open-minded about it - I wanted to build this skill - attracted by the idea. No fixed pre-conceptions but expected group to be task oriented. I didn't understand group dynamics - I'd heard about it but until you're in the real situation....	"At Foster Wheeler, project teams were used. They were more hierarchical, more structured, more focused, always with a leader appointed." He "expected Cranfield would be less hierarchical - learning groups, not just groups to achieve a specific target." He was "interested to meet people - pleased to see some foreigners in the group."	To learn from other people's ideas and experience and what I can contribute to them. My thinking is quite tunnel - finance career - I want to break out of it - group work might help me think outside my box. <i>WHAT DOES IT MEAN TO WORK IN A GROUP: HOW SHOULD IT BE DONE?:</i> Everybody's ideas - contributing, open, you should say if you're not happy. The team should be structured otherwise we'd meander - like at the start - we're trying to overcome that. People should gain confidence from being in a team - people shouldn't "pooh pooh" ideas - team should achieve its goal for the day - team perform to best ability.	"Sharing and support, each would help the other - total team work - helping hand." Working for a management consultant, she had lead teams. She "expected self managing teams - we're all adults."	Perceptions were based on US Business Schools - student formed their own groups. US students very, very competitive, therefore want to best study group. The Japanese not perceived as so competitive. The ones left behind form their own group. I feared I'd find that at Cranfield.
	Structure of Group discussions	Broad age range (13 years), 2 foreigners, 2 girls. Older side - average age 35. We're fortunate that we had a broad range of experience - quite well balanced - broad expertise. We've got a vociferous	Very structured - going through steps to achieve an aim. Not how I'd work - I'm more of an ideas person - I'm not good at structure. I found it limiting. I'm good at ideas but not at conclusions. I like to spend	Initially we were a bit amorphous - we didn't manage time well. Last week we looked at this - we developed a particular model: Phase A: "10-30 minutes initial phase, all 6 people	Started haphazard. Now focused on objective of the session and on the "question" or the case. We'd allocated time but that's out of the window. We take turns as facilitator - it works. Euan did it yesterday and set a	"Started with dominance problem - it worked itself out. Average age is higher than the rest of the stream. The more experienced people dominated. Jane and Euan were older, more experienced and dominated - it happened by default.	Very happy that the facilitator controls process - learning teams of diverse culture and language levels. MBAs with MScs, gender, previous profession. I thought it was an excellent idea. I found out that people value most how to help

side: 3 do more talking and get things going, 3 quieter. Charmain is saying more now. She might have felt overwhelmed to start with. Bill is quiet – very bright and capable. Shigyaki is quiet – language problems.	as much time as possible on ideas, not structures. But to achieve an aim.	were involved.” Phase B: the people who were interested were rambling. Bill, Shigyaki and Charmain dropped out bored/not seeing any point in discussing.” Phase C: “active summary end phase – all involved.”	timetable – we didn’t keep to it. We spend too much time on strategy and not enough on marketing. No one watched the time until nearly 5.30pm when we had to finish (language lesson starting). We know time management might be a problem but we’re not squabbling about it. We need a strategy to overcome time problem. People are happy with facilitation idea. Shigyaki is quite a wise old guru (facilitation was his idea).	The culturally different (Charmain and Shigyaki) were giving in – taking a back seat – it isn’t in our culture to go ahead and push.”	others, therefore right choice. There is a prevailing British culture, British paradigm. An executive from Coca Cola asked me why I came to Cranfield – why is it strange to find a Japanese here? Yes! Cranfield famous in UK, but not Far East.
We allocate responsibilities to one person for a subject – established Wednesday for the whole next week. Routine matters are dealt with. We move forward on a consensual basis – product of maturity and wanting to get things done. We don’t spend time analysing things to death – true of everybody.	Alison (<i>his girlfriend</i>) is very organised. I’ve learned from that. I can see the value of it. At start, group was haphazard, we’d waste half an hour chatting – it went on far too long – no time for work.	After the MBTI test, Bill developed the model and it was agreed. “The MBTI reinforced it.”	In terms of the development of the team, “In the first week, such a model would not have been accepted – people need time to realise themselves. By week 3, we all knew we failed to control time. We have a specific agenda on the board and keep to time – if work is left, we return at the end of the agenda – before things mushroomed.”	Three on, three off: Bill was also quiet – he didn’t see the point in speaking – switched off. It has changed. We realised that there wasn’t synergy – we weren’t being productive – lots of discussion – not getting anywhere – not in time.	I can hardly remember what happened at the beginning. On the first day we prepared for presentation under time pressure. People carried out their conversation – I could not follow at all. I felt desperate. My brain system stopped functioning – fail safe mode – minimal function to survive. My ears rejected English.
The pattern was set up early. Very little discord, great group. But actually, after first 3-4 weeks, the quieter ones were unhappy, especially Charmain. She was giving way too easily, 3 of us did far more talking. Charmain felt she was being talked over. Bill is naturally quiet. Shigyaki’s language problems. Charmain didn’t make it clear/put her foot down. Now it is resolved.	Until recently, I wasn’t conscious that discussions lengthened because I came up with so many ideas. I’m more appreciative of others’ opinions and ideas – I listen more.	“Levels of preparation improved. The facilitator became more important. The facilitator is now decided two weeks in advance.”	We spoke about it – (Jane and Charmain) – Jane and I are the “feeling” (MBTI) in the team – I felt it, she felt it and said it. We made added efforts. The noisier ones made active attempts to listen and the quieter ones made attempts to speak up to the point of raising voices – but we don’t do that because we’re Asian – we don’t see the need to shout in Asia. We’ve actively made it work. We’re a TEAM now. We still facilitate as original – those who cannot do all the reading hook on the facilitator – its called TRUST. It works – after the “new team”. There is more work – in a way it makes you lean more on the facilitator. We are “lighter” – we’re not so dogmatic –	That evening I asked my group to hear my problems. I thought they might cut me out. Their reaction was actually the opposite of what I had imagined. “Why did you not tell us earlier?” – signs of great friendliness – very helpful and wonderful. They helped me.	Since then I’m entitled to stop if I have a problem – they tell me definitions. They slow down, define English words. Nowadays this morning we discussed that we never experienced conflict in learning team. I asked them why. We’re are in storming
Discussions and workload now balanced and people comfortable with the way business is done. People work as to their strengths and weaknesses and contribute as appropriate.	The three contributors talked over the others. The MBTI scores were helpful.	“Shigyaki is kept away from large amounts of reading, Jane is kept away from accountancy because she’s an accountant.”	If the facilitator has to present, he should develop		
	The group is a lot more				

	People don't get too heated/emotionally charged. People can speak freely. Things are resolved. The WAC seemed to go very well – very productive. The longer you spend working individually, the better your contribution. 1-4pm reading WAC: a) to let Shigyaki absorb it, b) to improve contribution. We'd worked out in advance how to do it and we adhered to it. 4pm-midnight (we hoped to finish at 10.30/11pm) to work on it in the group. Saturday morning to write up individual answers by 8.15pm. Stephen worked right through the night until 11am/midday. I worked up to deadline. All finished by deadline. Two things concern me: a) I'm not sure if we dig deep enough. b) I'm slightly concerned we haven't had an altercation – after going through it once, people are more relaxed to say more unusual things etc. The bond might not be particularly deep. My background is in forming strong bonds and it	open – people make time for each other. We focus very well – get job done.	it to the final stage and then demonstrate it – if no major errors, it is submitted. Before, we developed the product in the group and it took too long re-inventing.” <i>Bill drew a diagram, which had the following meaning. to explain the change:</i> <i>Before: circular discussion among the group with no product.</i> <i>After: the facilitator presents his ideas for discussion and refinement by the “Table” (i.e. the other members of the team) and there is a product.</i> “Everyone wants to work in the group – they resist breaking the group down – but pressure of work might require it for some things.	we put the MBA in perspective. The WAC was performed well. The WAC is hyped but it doesn't need to be. We appointed a facilitator – democratic – did the work and there was no argument. If you have a non-selfish goal, it always works – common vision, common goal. We all managed to hand in the WAC on time.	phase or norming. Can we reach norming without storming? Answer was that we are too old – too old to argue (laughter) – older, matured, we know how to manage without conflicts – that's true – we know how and when to compromise. I don't think we compromise too much – we make good quality presentations – we are too sticky about quality of performance – reason for over-running time, most of the time. We now keep to time – we're more conscious of time – we put agenda on board. Somehow starting last fortnight, consecutive successful time management.
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		group to hear my problems. I thought they might cut me out. Their reaction was actually the opposite of what I had imagined. “Why did you not tell us earlier?” – signs of great friendliness – very helpful and wonderful. They helped me. Since then I’m entitled to stop if I have a problem – they tell me definitions. They slow down, define English words. Very happy that the facilitator controls process – learning teams of diverse culture and language levels. MBAs with MScs, gender, previous profession. I thought it was an excellent idea. I found out that people value most how to help others, therefore right choice. There is a prevailing British culture, British paradigm.					We’ve actively made it
	talked over the others. The MBTI scores were helpful. The group is a lot more open – people make time for each other. We focus very well – get job done.		He was “interested to meet people – pleased to see some foreigners in the group.”	We’re so diverse – its quite helpful. e.g. : Euan Army Shigyaki Japanese Stephen Technical / IT Charmain Malaysian Bill Consultant Eng. Should be quite interesting.			
Diversity <=> homogeneity	We’re fortunate that we had a broad range of experience – quite well balanced – broad expertise. My background is in forming strong bonds and it hasn’t really happened here. Maybe the relationships are a bit too polite. During the first few weeks, I raised superficiality of work but not depth of relationships. Its not as though we are going into battle (shared adversity). Some of the other groups with more in common might have deeper bonding. All guys, all single, close age group. They might get more out of it. Getting more emotionally involved, more adventurous in their propositions. More open in their approach towards each other. We might not have that sort of blend to go down that sort of line. There is interdependence,						Trust

	which is working well. I trust them. We'll all support whoever is not able to do their bit.				work. We're a TEAM now. We still facilitate as original – those who cannot do all the reading hook on to the facilitator – its called TRUST. It works – after the “new team”. There is more work – in a way it makes you lean more on the facilitator. We are “lighter” – we're not so dogmatic – we put the MBA in perspective.	
Dependence on the group	Reasonably relaxed. I'm not totally dependent. There are things, which I haven't grasped which they have (quantitative).	As work has increased, I rely more and more on the group. We decided early on that one person would facilitate and study a particular area. I'm not happy that I don't prepare all the work – I'm letting them down. The discussion is not so valuable if only three know about the subject. They will be there for me and I for them. I feel it difficult to voice problems to the group – I'll pull them back a step. It would be a problem. I only thought about it now.	The group functions well so it is fine. You can have a discussion and be listened to with all the group. The only problem is time. If six try to do something, it is hard to coordinate, but with three, it is easier. I'm used to groups so I don't see it as an imposition.	I understand that we're dependent on group performance, hence my concern about everyone contributing. We work well together. We're not going to fail the MBA. At start I felt self-pressure because they were relying on me for accountancy – I'm not worried about letting them down any longer. I had a lack of confidence in my ability. I might not know everything about accounting. In fact we're doing fairly simple stuff. We don't have anyone with a marketing background – could be a weakness. Another group has 3 marketeers and no finance – perhaps they could have set up the groups better. Strategy, marketing and economics lectures are all talking about the same thing and it is difficult to distinguish the subject. Marketing has a big impact on strategy.	50:50 – Happy to depend on group – initially distressed because of group synergy.	

Intercultural comments				WORKING WITH OTHER CULTURES: The <u>Germans</u> are quite mechanical. They are good at following rules but not good at thinking outside the rule. Dominated by works council which gave them little flexibility – WC took them to court regularly over refusal to do overtime etc. Not friendly. Not performing well. An English guy was stepping in as M.D. Sales were bad. Controller was aggressive. <u>Swedes</u> are very friendly and open. Very receptive to new ideas. Very quick to take things on board. Quite warm compared to Germans. <u>Italians</u> are very “interesting”. At TI we had two manufacturing sites in Italy. We had to spend twice as long on discussions in Italy – they love to talk. Lovely people. I couldn’t work there – too frustrating. If someone is in a meeting and they want to talk to them they just butt in (Factories in Lazio). <u>Portugal</u> – TI had a very ethical culture. All worked hard, long hours. The Portuguese were more conscientious, very clever, well qualified. Best at TQM. Very, very friendly. <u>Holland</u> – more like English, quite reserved. Civil, not overly friendly. Quite stubborn.		Very happy that the facilitator controls process – learning teams of diverse culture and language levels. MBAs with MScs, gender, previous profession. I thought it was an excellent idea. I found out that people value most how to help others, therefore right choice. There is a prevailing British culture, British paradigm.
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				My mother (German): rules are the rules. Quite stubborn. Andrew (<i>husband</i>) says: "You're so German, you have to follow the recipe" – he'll bring in anything.
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5.5 Analysis of comments on issues and questions

Question: Expectation of group work	
Yellow team	Red team
<u>Michael</u> 's perspective on group work is that it allows for the "potential for debate (<i>positive</i>)... distraction (<i>negative</i>)... sidetracking (<i>negative</i>). Later in the interview, he says that he welcomes the opportunity for brainstorming rather than excessive structure , however, it appears that he is ambivalent about the implications of this, particularly when it is not his brainstorming but that of others.	<u>Euan</u> 's comments are completely positive . For him, "it's a very valuable learning experience – find solutions to problems". Coming from the British Army, he feels that "he has a lot to learn about business and commerce." He expected to be ""on receive" (listen and learn)" from people with "high intelligence, variety of backgrounds, looking to achieve highest possible result".
(Yellow) Michael's perspective on group work is that it allows potential for <u>debate</u> (<i>adversarial</i>), <u>distraction</u> (<i>negative</i>) <u>sidetracking</u> (<i>negative</i>) In contrast with Michael's negative comments are Euan's positive comments: (Red) For Euan, group work is a <u>very valuable learning experience</u>. (Yellow) What Michael looks forward to is <u>brainstorming</u> (<i>competitive utterances</i>) rather than excessive structure. (Red) Euan expects to be "<u>on receive</u>" (<i>listening and learning</i>) from highly intelligent people from a variety of backgrounds. Brainstorming can be contrasted with listening and learning.	
<u>Alistair</u> immediately mentions his concerns over leadership and structure . After many years as a Naval Officer, that is hardly surprising. He is also concerned " not to be leader – that would be stereotypical". He "expected lots of discussion ", "it would be discursive" and clearly this concerns him. It is not the teamwork, which concerns him so much as the leadership/structure issues.	<u>Bill</u> expected groups at Cranfield to be " less hierarchical " than the "project teams" in which he had operated at Foster Wheeler, which had had appointed leaders. He was " interested to meet people – pleased to see some foreigners in the group."
	<u>Charmain</u> 's expectations are " sharing and support, each would help the other – total team work – helping hand. " Even though she had lead teams when working for a management consultancy, she " expected self managing teams – we're all adults. "

Comments Here the contrast is between Alistair (Yellow) who wants strong leadership and structure and who fears “discursive discussions”; and: Bill (Red) who hoped “Cranfield would be <u>less hierarchical</u>” and Charmain (Red) who “expected <u>self managing</u> teams – we’re all adults.” Bill (Red) is “pleased to see some foreigners”. The biweekly HRM notes show that the Red team members frequently ask each other for different perspectives based on national or professional origin/background, whereas Yellow team perceives diversity as being a potential problem. The difference is between an opportunity for learning and a potential for problems. This is one of the key differences which colours the different perspectives of the two groups.	
<u>Ingrid</u> came from the academic environment of Copenhagen Business School and saw the group as “a good way of exchanging what I’d read and done before with the others – exchanging ideas – to see if my idea is same as others..”. This statement suggests an academic environment rather different from Cranfield’s MBA programme (and from this researcher’s memories of his MBA studies at London Business School and New York University Business School).	<u>Shigyaki</u> had feared that Cranfield might be like American business schools, which, he had heard, sidelined Japanese students because they were less competitive than Americans and might have less than perfect English. They are left to form their own groups. Instead he had a truly cathartic experience when he revealed his problems to the others and far from being sidelined, the team promised and delivered their support.

Comments

Red team members embrace Shigyaki in his moment of extreme distress and go out of their way to support him in his diversity. As comments elsewhere show, they reduced his reading so as to cut the burden of English and slowed down their speech, stopping to give definitions of problematic words. Diversity (everyone will contribute differently) is reconciled with homogeneity (everyone will contribute the same) by valuing similarly each person’s different contribution.

Contrast the treatment of Shigyaki (Red) with the treatment of Ingrid by Yellow team:

Ingrid takes a very academic view of study, as is previewed by her expectations and confirmed by the comments of others and comments in the biweekly assessments and taped conversations. She tries to fit a case study to all aspects of theory in a book but there is no time for this on an MBA programme. Only Michael has any sympathy for her predicament and there is only evidence for this at one point on one taped conversation. The others, especially Anne who becomes incandescent and Alistair who decides to press on irrespective of Ingrid’s concerns, do not show respect for her diverse position. Ingrid is ‘overtalked’ repeatedly in the taped conversations. This issue is dealt with further in the analysis of the interviews. Ingrid’s ‘academic’ diversity is trampled by the dominant ‘practical’ perspective. There is no reconciliation.

The contrast between the treatment of Shigyaki and Ingrid is another example of the implications of the different perspectives on diversity exhibited by the two groups. This is dealt with and reinforced further at other points in the analysis of the interviews.

Neil has experience of team working among engineers. He believed that his experience of “multidisciplinary engineering teams” would prepare him for managing different perspectives. Instead he was “**amazed** at how many approaches there were” when people from a non-engineering background were involved.

Anne’s experience of team working in an academic environment had involved a **voluntary** team of people who **knew each other** and who worked **part time** on marketing examination preparation. This would appear to have been a positive experience for “team working was a reason I chose Cranfield – **I knew it had worked for me.**” In fact there had been “**no actual group work**” and the team had been **self-selecting**.

Jane feels that her thinking is “quite **tunnel** – finance career – I want to **break out** of it – group work might **help me think outside my box.**” She expects to “**learn** from other people’s ideas and experience and what I can **contribute** to them.” She believes that “Everybody’s ideas – **everybody** should be **contributing, open**, you should say if you’re not happy. The team should be **structured** otherwise we’d meander – like at the start – we’re trying to overcome that. People should gain **confidence** from being in a team – people **shouldn’t “pooh pooh” ideas** – team should **achieve** its goal for the day – team **perform** to best ability.”

For Stephen, the experience was wholly new. He “**wanted to build the skill**” and he was “**attracted by the idea**”. His only

<u>Umberto</u> “chose Cranfield because of importance of team working – he thought he lacked the skills.” He wanted to immerse himself in an English environment in order to learn how to work with English people. Although there is more time spent with the team than he expected, he wanted to learn to improve something, which he lacked: “The process of team building is part of learning.”	preconception was that the group would be “task oriented”.
Comments (<u>Yellow</u>) Neil thought that he had had “<u>multidisciplinary</u>” team experience i.e. had had experience of teams with a breadth of input. Instead he was “<u>amazed at how many approaches there were</u>” in the Yellow team. (<u>Yellow</u>) Anne had thought that she had had experience of group work and that it had worked for her. In fact, she even states that there had been “<u>no actual group work</u>”. In Yellow team, she encountered a non self-selecting group comprising people who had no prior knowledge of each other. Therefore, both Neil and Anne had approached their team thinking that they had some pertinent experience and in Neil’s case, thinking that he had experienced a breadth of inputs. Both found that their preconceptions were in excess of the reality that confronted them. In contrast, Jane and Stephen (both <u>Red</u> team members), look forward as novices to an enlightening learning experience. Jane wishes to broaden her experience out of the “<u>tunnel</u>” of her finance background: “<u>I want to think outside my box</u>”. Stephen states his lack of knowledge and looks forward to learning. Thus both Jane and Stephen have low preconceptions of their experience and abilities upon which they intend to build. Umberto (<u>Yellow</u>) is at Cranfield to learn about working with English people, a desire which is almost guaranteed to be fulfilled, at least to some degree because he will spend so much time in the company of English people during the group work and other aspects of the MBA programme. He also states his lack of team working skills, considers this an <u>important</u> issue and considers team building as part of the <u>learning</u> experience. His views and preconceptions predicate him to, at least some, satisfaction with the experience, like the Red team members and unlike his fellow Yellow team members.	

In summary, all the members of Red team perceive the experience of group work as a matter of learning, which they perceive positively. Several see that at an open approach is required and are attracted by diversity.

In contrast, several Yellow team members have expectations of the utility of prior experience and/or abilities or expectations of the nature of group work which are unrealistic. They are therefore likely to be disappointed. There is also an approach to leadership, which is not congruent with self managing teams. This also predicates conflict, stress and disappointment. There is a lack of sympathy, in practice, for diversity.

Question: Structure of group discussions	
Yellow team	Red team
The answers to this question paint a picture of a team in a state of considerable distress. <u>Michael</u>'s comments are reasonably positive but the others are not. There are a number of problems mentioned: 1. Overtalking <u>Alistair</u> and <u>Ingrid</u> both mention that there was much "overtalking" or "overruling" by the "Brits". Alistair mentions that when Ingrid and Umberto tried to speak, "the volume increased". He believed that they had dealt with this problem. That is not clear from Ingrid's comments. (Indeed, tape recorded discussions show several examples of "what Ingrid is saying" type of comments by others, as though she cannot speak for herself. In one case she finally breaks through to say, sharply, "That is not at all what I am saying". She became more distressed as the term progressed and the others were not really aware of it.) 2. Time Anne, Umberto, Alistair and Neil all mention, or are said by others to have mentioned, the problem of time. The MBA programme appears to be so structured that relentless time pressure will encourage effective team working	All the members of Red team spoke at length about the operations of their group. <u>Shigyaki</u>'s comments are dominated by his profound experiences during the first few days. They are worth repeating in full, because they illustrate the extent to which the Red team members were prepared to work with the divergent characteristics of their fellow team members, as they found them, however long it took. The payoff was Shigyaki's probably everlasting gratitude plus an insight into a Japanese perspective. <u>Shigyaki</u>: "Very happy that the facilitator controls process – learning teams of diverse culture and language levels. MBAs with MScs, gender, previous profession. I thought it was an excellent idea. I found out that people value most how to help others, therefore right choice. There is a prevailing British culture, British paradigm. An executive from Coca Cola asked me why I came to Cranfield – why is it strange to find a Japanese here? Yes! Cranfield famous in UK, but not Far East. I can hardly remember what happened at the beginning. On the first day we prepared for presentation under time pressure. People carried out their conversation – I could not follow at all. I felt desperate. My brain system stopped functioning – fail safe mode – minimal

and effective prioritisation of work. The problem of time is mentioned by most interviewees, and repeatedly in the biweekly HRM assessments by both groups. The problem for Yellow team is that several of the participants find the failure to keep to time to be frustrating. There are two responses. The first is to try to retreat to the formalism/structuralism horn of the structure <-> flexibility dilemma. The other is the more reconciliatory approach of attempting to make effective use of time. Umberto (actively) and Neil (passively) tend to the latter approach, while some of the others tend to the former. Later, in the biweekly HRM reports, Ingrid and Anne argue heatedly over the preparation of Key Learning Points. Anne sees it as a matter of efficient use of time whereas Ingrid sees it as a matter of trust and keeping to commitments. Thus apparent time problems might be symptomatic of other more important issues. Umberto points out that various interviewees mention time but do little about it, which he interprets, as meaning that time is not really very important. This could be projection of a typical Italian view that precise timekeeping is not very important, or simply the interpretation of an empirical observation. Anne says that she is very aware of time but does not mention it because she knows the others will.

3. Creativity

Both Ingrid and Umberto comment on the problem that **overstructuring** of debate might **hamper creativity**: “**not much space for interesting points to pop up**” (Ingrid) and “**We work better if we start brainstorming and then move to structure**” (Umberto).

4. Unwanted leadership/dominance

Michael mentions that he and Alistair “tend to **check** on what is happening

function to survive. My ears rejected English.

That evening I asked my group to hear my problems. I thought they might cut me out. Their reaction was actually the opposite of what I had imagined. “Why did you not tell us earlier?” – signs of **great friendliness – very helpful** and wonderful. They **helped** me.

Since then I’m entitled to stop if I have a problem – they tell me definitions. They slow down, define English words.

Nowadays this morning we discussed that we never experienced conflict in learning team. I asked them why. We’re are in storming phase or norming. Can we reach norming without storming? Answer was that we are too old – too old to argue (laughter) – older, matured, we know how to manage without conflicts – that’s true – we know how and when to compromise. I don’t think we compromise too much – we make good quality presentations – we are too sticky about quality of performance – reason for over-running time, most of the time. We now keep to time – we’re more conscious of time – we put agenda on board. Somehow starting last fortnight, consecutive successful time management.”

3 noisy people and 3 quiet people

The other 5 team members all mentioned (or in Jane’s case, Charmain stated that Jane had mentioned) the initial split between three noisy people and three quiet people:

Euan: “We’ve got a vociferous side: **three** do more talking and get things going and **three** are quieter.”

Stephen: “At start, **3:3** split.”

Charmain and Jane: “We spoke about it (**3 on, 3 off**).

Bill drew a model. All 6 would speak in the beginning, then the **three people** who were interested (would be) rambling and finally all six would contribute during the

because we are **task oriented**" whereas Anne points out that Michael "**directs**" and that they have asked him to **stop** and Ingrid points out that Alistair was very "**dominating**". Anne, Umberto, Neil and Alistair "write on the white board" which could be interpreted as a bid for a form of leadership, although it might be a neutral facilitation role.

5. Importance of feelings

Anne describes the discussion on whether to duplicate Ingrid's work on the HRM notes. Umberto and Michael were very concerned that it was **better to avoid offending** Ingrid (process approach) and if necessary lose time whereas Alistair's view was "**tough luck**", "**she'll just have to be upset**" the task had to be completed (task approach). Anne is not sure where she stands on this and Neil is not recorded as having said anything. In the next breath, Anne points out how quiet Neil is, so perhaps he did not say much. There is no serious attempt to reach a reconciliatory position, certainly not by Alistair (who says, elsewhere, that he does not suffer fools gladly). (Blake and Mouton 1964 and Hampden-Turner and Trompenaars 1997 both show how the task <-> process dilemma can be reconciled.) This episode is another example of the potential riding roughshod over Ingrid's feelings. She is not taken sufficiently seriously which is especially problematic, as she is the only F (feeling) in the MBTI. She is clearly not a social expert. Michael and Alistair both try but do not really succeed. Umberto is a better reconciliator.

summary phase.

All agreed that Charmain and Shigyaki were quiet. Charmain: "The culturally different (Charmain and Shigyaki) were giving in – taking a back seat – it isn't in our culture to go ahead and push." All also agreed that Bill was also quiet.

Charmain: "Three on, three off: Bill was also quiet – he didn't see the point in speaking – if he had nothing to say he switched off. It has changed. We realised that there wasn't synergy – we weren't being productive – lots of discussion – not getting anywhere – not in time.

We spoke about it – (Jane and Charmain) – Jane and I are the "feeling" (MBTI) in the team – I felt it, she felt it and said it. We made added efforts. The noisier ones made active attempts to listen and the quieter ones made attempts to speak up to the point of raising voices – but we don't do that because we're Asian – we don't see the need to shout in Asia. We've actively made it work. We're a TEAM now."

The MBTI results gave the team members a framework for the extroverts and the introverts to understand each other. This encouraged each subgroup to engage in reconciliatory behaviour, i.e., the extroverts encouraged the introverts to speak more, while they spoke less and the introverts tried harder to overcome their natural reticence. This has the added advantage, in Jungian terms, of allowing all team members to explore the shadow side to the dominant personality traits highlighted by the MBTI. Fortunately for the group, there were two F (feeling) types, one of whom (Jane) was an extrovert social specialist from the dominant British culture, particularly aware of intercultural difference being half British and half German and the other (Charmain) having lived in various countries, speaking several languages. Typically for their MBTI types, Jane (EF) both "felt it and said it" while Charmain (IF) only "felt it".

A positive by-product of Bill's modelling

	and the discussion around the MBTI results was an improvement in timekeeping, facilitation and group discussion. <u>Stephen</u>: "Time management has improved. Analysis has become infinitely quicker. More efficient." Two other factors were mentioned: 1. Lack of Storming Shigyaki mentions this and records the laughter about them being too old to argue. Euan is worried about the lack of an altercation: "after going through it once, people are more relaxed to say more unusual things etc. The bond might not be particularly deep." (The biweekly HRM reports show that excessive politeness hid some underlying problems which surfaced during the last two weeks of term, which would have been better dealt with earlier. It is also possible that the problem of the 3:3 split might have surfaced earlier and have been dealt with earlier.) 2. Structure <-> flexibility dilemma <u>Stephen</u> chafes under the structural rules of the group. Euan (his MBTI exact shadow) is a particular problem for him. However, while Stephen perceives structure as reducing his exploration of ideas, he can see the value of structure: "I like to spend as much time as possible on ideas, not structures. But to achieve an aim. We've got very little time to achieve tasks. My way, we'd never have got anything done. I'm grateful for the structure. Alison (<i>his girlfriend</i>) is very organised. I've learned from that. I can see the value of it. At start, group was haphazard, we'd waste half an hour chatting – it went on far too long – no time for work." He also made the reconciliatory comment: "Until recently, I wasn't conscious that discussions lengthened
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	because I came up with so many ideas. I'm more appreciative of others' opinions and ideas – I listen more."
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Comments

The clear differences between the two teams are visible here. Whereas Yellow team is prepared to trample Ingrid's **feelings**, to the point where the group almost collapses later in the term, the Red team members are prepared to invest much time and effort in **accommodating their diversity**, particularly that of Shigyaki. These trends tend to reconciliation in the case of the Red team and to a vicious circle in the case of the Yellow team. This is a critical difference.

Red team is fortunate to have two F types, one of whom (Jane), is both a task and a social specialist – a “star”. She is able to reconcile the **task <-> process dilemma**. The others are **flexible** enough to participate in this **reconciliatory process**, which as dilemma theory would predict (Blake and Mouton 1964; Hampden-Turner and Trompenaars 1997), enables simultaneous success on both task and process (social) dimensions.

Yellow team's F type is Ingrid who is treated rather shabbily. She becomes evermore **upset** and the group **Storms** frequently, flailing around for norms without really establishing them. Towards the end of the biweekly assignments, Yellow team is advised to be curious about each other, to discover each other's concerns and to take them into account. This is a cathartic moment for them. Until then, a **vicious circle** exists of Ingrid's concerns being ignored, leading her to be more unhappy and stubborn leading the others to accord her even less credibility – and so on, worsening by the week.

In contrast, Red team does not really **Storm**, although one could interpret the concern of the “quiet people” (introverts) about the “noisy people” (extroverts) as polite storming resulting in a new norm of participation.

Power/leadership is a contentious issue in the Yellow team. The only source of power is the quality of task and process contribution. There is no reason why any team member should tolerate Michael's bid for leadership or Alistair's dominance. Alistair's reasons are **ascriptive**, rather than **achieved**, and yet not even the other Brits ascribe leadership to them. Several taped discussions have Neil explaining something numerical (accounting or statistics) slowly and patiently, repeating each point until it is properly understood by all. The others respect this. However, even though he is experienced in team working, Neil is not looking for leadership, merely to contribute what he knows, should someone want to listen.

In contrast, Red team has no difficulty with **democratic leadership**. Jane and Euan try to ensure that everyone is **involved**, especially the quieter ones, as the group moves forward and Jane proposes the use of a portable PC to record work as it is carried out. Each member has his **unique contribution** and is **valued** for it.

Yellow team members do not value each other to the same degree, if hardly at all, in some cases:

- Ingrid is put down (although Michael tries to help her)
- Neil and Umberto's quietness is misinterpreted as a lack of participation or not having done the work
- Michael's bid for leadership and Alistair's dominance is resented
- Anne is fiery and not well understood although Alistair does better than most.

It is interesting that when the group later divides, Michael and Ingrid form one group and Alistair and Anne the other, for **reasons of personality rather than ability**, while the more neutral Neil and Umberto are sent, one to each sub-group.

Issue of Leadership	
Yellow team	Red team
<u>Alistair</u> spoke the most about leadership. As a Royal Navy officer, it has clearly been a big part of his life: “Leadership has been my bread and butter for 11 years.” Even his response to the question about expectations of Group Work includes comments on the importance of leadership and his fears of its absence. He states that: “Leadership has fallen out – different people act as leader according to what they have read etc.” This is a statement apparently reporting an example of expert power. However, in the very next sentence, he says: “Michael and I are falling into that mantle.” And ascribes this to: “Background, male, similar outlook, we’re in the same box, where we come from, where we’re going.” These are <u>ascribed</u> characteristics rather than <u>achieved</u> characteristics and might mean nothing in the group if the other five do not ascribe importance to them. His last comment is rather sceptical: “I’m sure a democratic group could work – I’ve never seen it – we weren’t making progress at start because no one driving programme.” It suggests that he does not really believe that an effective, democratic, self-managing team is possible. Michael also says the “right thing” about “Shared responsibilities for leadership.” But also points out that “Alistair and I tend to check on what is happening because we are task oriented.” <u>Anne</u> says that Michael had been asked to desist from attempting to lead the others. <u>Ingrid</u> is not happy about Alistair’s dominance. There appear to be two norms operating and clashing: the leader-follower norm and the democratic shared leadership norm.	In contrast to Yellow team members concerns about leadership, Red team members hardly discuss it. Once the extrovert <-> introvert continuum has been addressed and its implication absorbed, all team members are valued for what they contribute and all are assisted to make their contribution. Facilitation rotates, planned two weeks in advance, and all the team members trust each other. The team seems truly self-managing.

Comments

Whereas Red team is at ease with **shared democratic leadership**, with a revolving facilitator role.

In contrast, Yellow team is suffering from an unresolved clash of two norms:

Two Yellow team members make a play for the leader role, for reasons which are ascriptive rather than achieved, a play which is not accorded any legitimacy by the others, who support the democratic norm and do not see any need to perform the role of followers. This causes strains in the group and distrust.

The dilemma of structure <-> flexibility	
Yellow team	Red team
With the exception of Michael and to a lesser extent Ingrid, the team does not question the need for structure. <u>Alistair</u> fears that it might be absent in the event of “lots of discussion”. <u>Neil</u> “takes a structured sequential approach” and “looks for patterns”. <u>Umberto</u> is also an ex-military officer but from the Italian army where, as in the rest of Italian society, punctuality is less important and rules are there to be evaded, leaving more space for flexibility. <u>Ingrid</u> sees that structure “can be good but can prevent creativity – not much room for interesting points to pop up.” She is aware of the value of both and can therefore be said to be holding both horns of the dilemma. <u>Michael</u> believes that: “creative thinking should be less rigorous, less formalised, less time related. “It’s OK to go off at tangents – off the wall solutions.” “I try to get the group to work in ways different from others. E.g. I thought of an idea at the wrong time – I don’t think the idea should be suppressed and dealt with another time – don’t want to lose enthusiasm – conflict. They want to note idea and deal with at appropriate time. It is a challenge for me to behave in a sequential manner – it has its benefits but it is destructive to creativity. I’m not a machine – people are not machines	Only <u>Stephen</u> has anything in particular to say about the structure <-> flexibility dilemma. He comments on the team that they are: “Very structured – going through steps to achieve an aim. Not how I’d work – I’m more of an ideas person – I’m not good at structure. I found it limiting. I’m good at ideas but not at conclusions. I like to spend as much time as possible on ideas, not structures. But to achieve an aim. We’ve got very little time to achieve tasks. My way, we’d never have got anything done. I’m grateful for the structure. <u>Alison</u> (<i>his girlfriend</i>) is very organised. I’ve learned from that. I can see the value of it. At start, group was haphazard, we’d waste half an hour chatting – it went on far too long – no time for work.” The comments about his dislike for, but respect for structure, suggest that he has grasped, a little reluctantly, both horns of the dilemma and attempted to address the issues. His approach is therefore likely to tend to reconciliation, especially if the rest of the group is supportive.

– otherwise I’m the same as every other Andersen Consultant.” Michael is addressing the structure <-> flexibility dilemma by attempting to take the rest of the team with him towards the flexibility horn of the dilemma. It is true that he mentions, very briefly, that they “must watch time”. However he appears to see structure and a sequential approach to activity, as threatening to turn him into a machine and as a threat to his individuality. This is not reconciliatory behaviour and as dilemma theory would predict, the others do not follow him. The tension remains and is not resolved.	
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The issue of listening to others	
Yellow team	Red team
<u>Michael</u> asserts that he is “a good listener, but only if I’m learning.” So to him, listening would not seem to have any intrinsic value, such as showing respect. Both <u>Alistair</u> and <u>Ingrid</u> report on overtalking/overruling, especially by Brits. <u>Neil</u> will make his point. If someone wants to “listen to him, fine, but not just to make my voice heard.” He points out that “if you listen, others speak, if they speak, you will speak”. <u>Anne</u> points out that there has been “a lot of hearing – not listening.” <u>Ingrid</u> states that “active listening is not high”, maybe because people do not know what to expect.	<u>Stephen</u> was very keen to “get my opinion across – then, not so much now.” The three contributors talked over the three quiet people. He had not been aware that “discussions lengthened because I came up with so many ideas. I’m more appreciative of other’s opinions and ideas – listen more.” Stephen continues to say that “the group is a lot more open – people make time for each other.” <u>Shigiyaki</u> described his experiences during the first few days: “I can hardly remember what happened at the beginning. On the first day we prepared for presentation under time pressure. People carried out their conversation – I could not follow at all. I felt desperate. My brain system stopped functioning - fail safe mode – minimal function to survive. My ears rejected English. That evening I asked my group to hear my problems. I thought they might cut me out. Their reaction was actually the opposite of what I had imagined. “Why did you not tell us earlier?” – signs of great friendliness – very helpful and wonderful. They helped me. Since then I’m entitled to stop if I have a problem – they tell me definitions. They slow down, define English words.”

Comments

Yellow team seems quite aware of its listening problem, except for Michael whose perspective on listening is limited to what is useful to him. However, what do they do about it? The quieter members are not invited to speak. Ingrid's contribution is so suppressed that the others even presume to speak for her ("Ingrid says...."). Ingrid and Umberto are not invited to give Danish and Italian perspectives. People are not invited to give their differing perspectives.

Red team had some similar but lesser problems at the beginning. The three noisy people drowned out the three quiet people. Then the issue was faced and to a considerable degree resolved. Stephen learned to curb his exuberance a little. Shigyaki's experience can be seen as a tribute to the other team members for listening and helping and to himself for the courage to admit his difficulties. They all rally around to help him.

The dilemma of diversity <-> homogeneity	
Yellow team	Red team
<u>Michael, Neil and Umberto</u> responded. <u>Umberto</u> chose Cranfield precisely because it has a high proportion of British students. He is attracted by watching British people in action over time in the work environment because they are diverse from him and he wants to learn about that diversity. Neil is amazed "how many different approaches there were". Michael believed himself to be significantly diverse in that he believes in dealing with a matter at any point even at the wrong time, rather than losing creativity. The biweekly HRM notes reinforce comments on Yellow group's ambivalent, and in some cases negative, views on diversity.	Euan, Bill, Jane and Shigyaki all comment favourably on the diversity in the team: "We're fortunate that we had a broad range of experience – quite well balanced – broad expertise." (Euan) He was "interested to meet people – pleased to see some foreigners in the group." (Bill) "We're so diverse – its quite helpful." (Jane) "Very happy that the facilitator controls process – learning teams of diverse culture and language levels. MBAs with MScs, gender, previous profession. I thought it was an excellent idea. I found out that people value most how to help others, therefore right choice. There is a prevailing British culture, British paradigm (<i>of helpfulness</i>)". (Shigyaki) All are attracted by the team's diversity. However, Euan is ambivalent. He thinks that if all were single British males of a similar age, the bonding might be deeper.
Comments Diversity is much appreciated by <u>Red</u> Group and not (according to the biweekly reports) by <u>Yellow</u> Group, for whom diversity is seen as a problem. Where difference is embraced it can be enriching for all parties. It rarely works to suppress differences because those whose perspectives are suppressed will not appreciate it. Yellow team needs to move beyond the idea that diversity might be disturbing.	

The issue of trust	
Yellow team	Red team
<u>Neil</u> is the only one to deal with the issue of trust per se and his comments are very pertinent. The group is prepared to trust where there are no marks at stake, however where marks are involved, however infinitesimally few, there is bickering to the nth degree "no one would trust the others". The discussion of a biweekly HRM note took 6 hours where Neil estimates that 1% was earned in the first hour and the vast majority of the remaining 5 hour debate was likely to be over ¼%. (The inefficient use of scarce time resulting from distrust was remarkable. (The percentages relate to a number of marks available for the HRM course as part of the MBA. The exact identity of the marks is not the point. The point is that having gained 1 unit in 1 hour, another 5 hours, which could have been used on other assessed work, was frittered away arguing over a maximum of ¼ unit. Because trust is so low, this trivial matter was not be devolved to one or two team members. Instead the entire team participated.) <u>Umberto</u> states that: "I've been here too short a time to overcome natural distrust of team working - comes from distrust of other people."	Both <u>Euan</u> and <u>Charmain</u> are happy with the level of trust; indeed Charmain is very enthusiastic. Euan comments that, "There is interdependence, which is working well. I trust them. We'll all support whoever is not able to do their bit." Charmain says, "We've actively made it work. We're a TEAM now. We still facilitate as original - those who cannot do all the reading hook on to the facilitator - its called TRUST." (The words 'team' and 'trust' are in capitals to try to give the reader an idea of her tremendous enthusiasm and emphasis in uttering those words.)

Comments

On the point of trust, the differences could not be more stark. Trust is a vital component of group work and particularly team work, because, since there is a shortage of time, team members need to trust that the others will actually perform the work to a level, which benefits the whole team. That they believe that the others have good intentions is not enough. All of the components of trust discussed in the literature should be present.

Without trust, time is wasted on supervising each other and duplicating work. It leads to disputes and is insulting. Without a high level of trust, groups will not become high performing teams.

Neil points out that whereas Yellow team members are happy to allocate unassessed work to a team member or sub-group, where work is assessed, all the team members insist on their say. They bickering endlessly about each little point, even though the end result of this huge expenditure of time and effort has such a trivial effect on the marks for the whole MBA. He interprets this as resulting from a lack of trust.

Neil's conclusions and comments are supported by the major arguments reported in the biweekly HRM notes and the tape-recorded row where Ingrid objects to Anne not preparing Key Learning Points (KLPs), as all their team had promised under the jointly agreed rules (which were typed and circulated by Michael). Indeed the perceived necessity of Yellow team having typed rules suggests a lack of trust. It also creates a high likelihood of lack of flexibility and the row between Anne and Ingrid can be interpreted as an example of this and of a lack of trust.

[The row between Anne and Ingrid (in which the others also participated) occurred when Anne decided not to prepare KLPs on a piece of work because it would not be an efficient use of time to attempt to do this when the material did not lend itself to such treatment. Ingrid's position was that this was a breach of promise i.e. a breach of the rules adopted by the team.

The team argued for about an hour about the use of 10 minutes to deal with KLPs before deciding to attempt to derive KLPs and to discuss them briefly. However, the resultant atmosphere was very acrimonious.

The dilemma of rules <-> exceptions was not reconciled. Nor was the dilemma of task <-> process, i.e., the efficient progress of task (by means of an exception to the rule) as opposed to the process issue of building trust (by observing the rule).

(As with most rows, there were other factors involved. The intention here is not oversimplification, but instead to illustrate the points being made in this analysis.)]

Umberto's apparently innate distrust of others does not help although he is less prone to the negative consequences of distrust than some of the others.

Tellingly, Red team never even discussed preparing written rules. Those who mentioned the issue of trust do so in celebration of the level of trust in the group. They speak of "interdependence" (which is one of the requirements for trust) and they support each other.

Interdependence itself is a resolution of independence and dependence, one of the inherent dilemmas of team work. Dependence on an external authority, or complete independence, suck energy out of the potential for team work. Unfortunately in Yellow team, there is not sufficient trust for interdependence; as a result they continue to act independently and duplicate each other and check on each other.

[At this point, one should remember that trust, even in the Red group, requires 'maintenance'. At the end of the biweekly HRM reports, one sub-group of Red team, feels let down by the other. If such problems are not dealt with and relationships re-examined and repaired, one might expect trust to deteriorate.]

Intercultural comments	
Yellow team	Red team
Umberto is married to an Englishwoman and intends to live and work in England. Learning about how to work with the English was one of his motivations in coming to Cranfield. He had some very astute comments about the levels of differences between English and Italian approaches to life. He has thought very deeply about cultural diversity. Although he describes himself as seeing issues in black and white, and can be very stubborn, he is open to persuasion and he does try to reconcile dilemmas. The taped discussions show this quite clearly. <u>Ingrid</u> makes a few comments about the differences between Denmark and England. She feels that there are “too many English people (<i>at Cranfield</i>). It is difficult for foreigners because of the language. (At IMD - 90% international.)” <u>Michael</u> had worked and lived in Norway and enjoyed the experience. He made a few comments about it.	<u>Jane</u>’s mother is German and she speaks at some length on the differences between England and Germany. She had also worked in various other countries and noticed various differences, which she found interesting. <u>Shigyaki</u> commented on American and British attitudes to Japanese students and also commented on his work in China and Vietnam. <u>Charmain</u> has worked and lived in several countries and speaks many languages. She grew up as a Malaysian Tamil, a religious and racial minority. <u>Euan</u> was born in East Africa, where he lived until he was 8 years old. He had worked abroad in the Army.

Four members of Red team have had considerable experience of living and/or working outside their home countries. The two Far Eastern team members come from societies, which favour politeness and agreement. This might have some bearing on Red team's lack of Storming and excessive politeness. In Yellow team, Umberto thinks profoundly about Anglo-Italian differences and is there to study them further. Ingrid finds that Cranfield has "too many English". It is unfortunate that the one F type (MBTI) in the team finds the environment to some degree uncongenial. It seems to prevent her from being a social specialist. Michael has positive intercultural experience; however, he tends to want to advance his approach rather than to act in a reconciliatory manner. Umberto and Ingrid are very stubborn, Alistair does not suffer fools gladly, Anne has a very fiery temper, Michael sulks and Neil tends to retreat into himself if the discussion is unproductive or people will not listen. This is not the recipe for a "happy family" and particularly not a recipe for the appreciation of intercultural (or any other type of) diversity.

	play very much." An extrovert. Michael is used to saying where he is going. He tends to justify his perspective defensively. If Michael is proven wrong or overruled, he'll take 5 minutes before rejoining the discussion, especially if overruled.	Alistair is used to saying where he is going. He tends to justify his perspective defensively.	want to listen, fine, but not just to make my voice heard. If you listen, others will speak, if they listen, you will speak. I like to consider things. I'll read, I think, I'll say something, which makes sense. The others might think that I don't want to get involved – the group is dominated by loud extroverts. I like to summarise. I like to put out all the data, think about it and then come to conclusions. I like to know where we are in a discussion. I take a structured sequential approach, look for patterns. There has to be a reason for everything. When I justify something, it is from an objective point of view – if it is wrong, I'll change my point of view. When I become frustrated, I pull out rather than participate more..	Anne	Ingrid	Umberto	can justify it and is willing to reason so you can have a discussion rather than a monologue.
Anne	Michael Taylor says – "What I'd like to do is..." And similar comments. He directs, proposed but is very willing to tolerate dissent. Its fine up to a certain point but we've asked him to step down (yesterday). Michael's a bit funny – there have been two occasions when he's contributed nothing, chaired, structured – "he is	Alistair is an interesting character – a real team player – less selfish than anyone else about personal motives. He really believes that the team's job is to get everyone to pass – we all believe it but Alistair makes sure of it. He tries to help people – he helped me set up my computer. There was some work we hadn't finished – I volunteered. I	Neil	I'm an integral part of the team. They've used the knowledge I've got already quite heavily. I'm very frustrated on the time we waste.	Ingrid is the most hopeless timekeeper - I mean time manager. She says she'll do some work by tomorrow but she doesn't – she's not realistic about what she can achieve – she does the working hours but not efficiency. Her computer sat in Grad Admin since Monday and she didn't collect it. It handicapped her all week. She wouldn't	Umberto is very, very dogmatic – black and white opinions "No I'm sorry I can't accept it – it's not right" – even things in textbooks. Once or twice he's said 10 minutes later "No you're right I'm wrong". He told us his nickname in the army was Little Hitler – he knows it's a character flaw. (Ingrid doesn't realise her	

	the chairman" – true from the beginning.	thought I needed another view – I asked who would help, straightaway two people said "I can't" – it really annoyed me. I said, "well who will". Alistair agreed even though he'd done more work than anyone. I was very cross. Alistair is a meticulous planner – very worried about workloads. He has a non-commercial background.			have collected if I hadn't gone with her – and she took my purse by accident. I'm a pretty scatty person myself, so I sympathise with her. It's driving people mad. She's causing a problem in the group – she likes to fit everything to a model – if she can't she'll keep going back until she can. She says, "how does this fit into this rule". We say, "it doesn't matter because we've used a tree diagram". We're studying EasyJet. She wants to go thorough the whole Marketing book to ask questions so that we can fit answers to model. But that's a term's work. Michael spent 10 minutes to 30 minutes explaining to her that it wasn't possible. He can handle her. This is not her problem with English. She's said its tiring to use English. "By the time I've marshalled the words they'll have jumped down my throat." Anne sympathises from her experience with French friends.	problem). Umberto is very, very intelligent. If we were in Italy he might be the leader in the group.
Ingrid	Michael	Alistair	Neil	Anne	Ingrid	Umberto
	Fairly easy to know his directions, very clear, easy to speak with, nice person.	Dominating, many ideas, very energetic. A little black and white. Not listening so much (she's changed her mind since	In to details, very analytical. Not that strong a character.	I didn't know what to write. Difficult to find out about her. A little bit confusing in her way of doing things. She's got a temper – can be	I am very outgoing, find it easy to speak to people, open-minded, important that atmosphere and tone are good. I'd have a	He needs to work on being more self-confident. You'd doubt what he really wanted to do.

			then).				problem with people who try to dominate/override people – everyone should have a choice to be heard. I might focus on relationships between people.	
Umberto	Lot in common but both have strong personalities therefore either very good or not at all.	Get along very well, might have problems occasionally but solve them – he'd enjoy it.	Work together reasonably well – won't be a pal but they'd get by, no major problems – won't have complete mutual understanding.	Could work together – wouldn't mind only problems is she's too soft and I don't work well with soft bosses because I tend to overstep the mark and this causes clashes. We could do it but I'd need to be careful.	a bit aggressive.		Might have problems. I might not understand what she wants from me – she might be inflexible at time. I wouldn't like to work for her.	Very self-confident. Good at personal skills – easy to talk to people, persuade others. Abnormally developed sense of justice – especially ethically black and white – I should try to perceive all shades of grey but I have problems. I'm working on it – I might be better in 10 years time.
Summary of comments by self about self and by others about self	Michael tries to lead the group. Alistair is happy because he is also trying to lead and there is space for them both. Ingrid is happy. Umberto sees potential trouble. Neil's view is not congruent with Michael's self image and Anne is ambivalent. The team asks him to desist from leadership.	Alistair sees himself as focused and clear. He will help someone who tries but not suffer fools gladly. He provides structure and looks to the others for ideas. Michael sees Alistair as a kindred spirit. Neil's view of Alistair is not entirely congruent with Alistair's self image, however, Anne is very impressed. Ingrid endorses the black and white aspect of his character and sees him as domineering. Umberto is happy.	Neil sees himself as a methodical introvert who will talk to those prepared to listen. He makes up his mind carefully after considering all the facts. Ingrid and Michael see him as very detailed and Anne misinterpreted his introversion as lack of commitment but has changed her mind. Umberto is reasonably happy Alistair is concerned that he might sulk. Ingrid sees him as weak.	Anne sees her self as an integral part of the team and frustrated by time wasted. Ingrid notices her temper and sees her as confusing. Alistair is ambivalent while Neil sees her as wanting things her way. Michael sees her as fighting if she is not convinced. Umberto sees her as soft.	Ingrid sees herself as open minded friendly. Its important that the atmosphere is good and that no one is trying to dominate. She might focus on relationships. Umberto, Anne and Neil see elements of inflexibility in her. Anne sees her as a problem for the group. Alistair and Michael are briefly positive but Alistair and Anne note her poor timekeeping.		Umberto sees himself as very confident and seeing things in black and white. Several others notice this but also notice that he is aware of it. Michael and Alistair mistake his introversion for lack of participation. Neil sees him as a kindred spirit. Ingrid doubts what he wants to do and sees him as lacking self confidence.	

Red Team

Comment about:		Euan	Stephen	Bill	Jane	Charmain	Shigyaki
Comment by:							
Euan	My first concern was not to be too vociferous/overbearing because I'd been trained to take command all my life. I couldn't do that – I've too much to learn. I was concerned I'd give the impression of command and they'd feel inhibited. But I didn't want to see aimless discussion – they've been times when I had to refocus things without being domineering. It worked quite well. In the early stages, I might have been regarded as a military stereotype – it could have been the perception. Some have said I was too forceful on occasions. Charmain might have thought it. I think I can make some reasonable contributions. I want to give the highest quality I can achieve. I want to see the group do well. I want to get as much out of it as I can.	Very bright, very keen to do as well as he can. Very enthusiastic. Talks a lot of good sense. I sometimes think he speaks rather quickly before he thinks through it. Not a great problem – he's learning to consider things. He takes work on. He loves presentations. Youngest but not the least bit intimidated. Good team member.	Very quiet. Never quite know what he's thinking. Very bright. Doesn't make a great deal of contribution – but good ones. Times when he's too reticent – he doesn't want to bring out his comments too readily. He was frustrated when discussion went on. But it is easier to get consensus when all are involved. I'm disappointed he doesn't say more – I haven't said that. I said that silence doesn't help the process of discussion. He's by nature quiet – there we are – I don't see much point in pursuing it. Sound team member – could do more.	Very bright, very capable, very professional, works jolly hard, pretty effective. Keen to get a lot out of the course and progress career. Thoroughly good person. Sensitive. Keen for group to do well. Sets a lot of store on team discussion. Wants to see good result. Has an opinion on virtually everything. Solid team member.	Very bright. Keen to do well. Pretty quiet to start with. Now says a lot more. I used to think she was pretty superficial. Not the case – she's opened up and has more to offer. I'm glad she's saying more. When she said little, none of it was terribly meaningful, but I've changed my views. Her contribution is more valuable. She has dealt with companies at a high level.	Extremely bright, very capable, charming chap. Keen to do as well as he can. He's sponsored. He's very structured. He's got a very quick brain, but moves forward step by step within a structure. Slightly hampered by his English. Makes good contributions. Very sound. Feels commitment to team. Good team member.	
Stephen	English country gentleman. Major in the Army. He likes structure, I don't – we have opposite MBTI scores. A bit of tension between us during first 2 or 3 weeks. During first week, he had a chat with us over his English. I was impressed he could do that – he could admit to a weakness. Shigyaki is not a typical	Naïve in terms of worldly understanding. I don't value my own ideas as much as others' – I don't have so much experience. I voice my opinions and test	Very good at pulling ideas into coherent model. Very good at focussing the group. He sits back, stops us, summarises and we move on.	Very amiable, a lot of humour to the group, infectious laugh. Other groups get tense – the humour releases it in our group.	I like her, very amiable. It's difficult, she is something of a dark horse, I can't characterise her in terms of strengths or weaknesses. I don't think that she is		

	3 weeks. We make more allowances now.	them against the group. I think on my feet – it's a mistake sometimes. I work through an idea by speaking it – if I thought first, some ideas would be better. I feel it difficult to voice problems to the group – I'll pull them back a step. It could be a problem.		She is very conscientious – she always has work prepared. Some of us rely more on the group.	confident in her own abilities – she'd float an idea and then pull it down – not so much now – therefore difficult to gauge her ideas. She's getting better; she's voicing her ideas more now. Funny, because socially, she is very confident.	Japanese, more outgoing, like the Japanese neighbour I had when I was a child. Japanese meetings are very hierarchical. Shigyaki doesn't fit in with that classical view.
Bill	Euan Very good. Military background – it amuses me that he worries about ordering people around – but he doesn't. Good team player. Enthusiastic.	Stephen Very enthusiastic. He'll take on more than he needs to.	Bill I look at the bigger picture – I had problems with the amount of time we were spending. I make some points and then drop out when rambling began. I try to talk to the others about structuring our approach to the MBA. I can contribute to most areas because I've covered them to some extent before. I used to delay bigger issues – but here one must get things done even if not to best level.	Jane More the conscience – touchy feel stuff. She's Shigyaki's local sponsor for foreign students. She's very important for her accounting knowledge. She's a realist timewise – she suggested splitting up to consider things. She has the bigger picture for time.	Charmain Charmain is a bit quiet – but competent – she might be suffering from the rambling.	Shigyaki Obviously very clever – lots of languages. Good, but reading English is difficult – he thinks that by week 4 he'll be OK. He comes up with good ideas.
Jane	If someone hasn't contributed, he'll try to bring them in. He'll check if people are happy and agreed. He notices about Bill.	He thinks about his own position but he realises the problems, but doesn't do anything about it. He notices about Bill.	Bill is being too quiet – he's worried about the time aspect. He wants to spend more time on reading, preparing – we need to find a balance. He wants to spend more time on his own – the others want to spend more time in the group. When we spent a lot of time discussing, Bill looked bored. I don't know if he is but that's my impression. I'm concerned about Bill's worries – his concern about time prevents him contributing.	I'm contributing quite well. My preparation has been good so far. It helps us to get through things quicker. I suggested bringing a PC with ideas on it as a basis rather than wasting time entering data and text. I'm trying to lead by example. My main concern is that I'm not able to think outside my own experience. I don't think of myself as particularly creative to think of abstract ideas – I hope the MBA will help. I'm a bit too conscientious	Charmain is not saying as much as she could. Charmain goes with the flow – her opinion drifts with the flow rather than giving her own ideas – whether that is a cultural Malaysian (this notion comes from Charmain's contributions)? Charmain's English is fine. She's not very forceful in the team environment.	Shigyaki is not saying as much as he could. I'm concerned about Shigyaki's speed of understanding English – we need to involve him more. He's asked me to be his mentor about what English people might do and what English words mean. He's worried he might slow the team down but we've told him we can go slower. Shigyaki is quite a wise old guru – facilitation was his idea.

					– I must be careful not to take on too much work for the group. I'm sensitive to people's feelings. I'm good at involving people. If someone hasn't contributed, I'll try to bring them in. I check if people are happy and agreed. I'm being a good contributing team player. Tomorrow, we'll look at comments on each other and revisit what we did in induction week. It was my suggestion and everyone liked it. Everyone probably has a problem with someone else so it's best to get it out on the table. I'm concerned about Bill's worries – his concern about time prevents him contributing, I'm concerned about Shigyaki's speed of understanding English – we need to involve him more.		
Charmain	Euan	Stephen	Bill	Jane	Charmain	Shigyaki	
	Thorough.	Young, eager.	Balanced and realistic.	Detailed, hardworking.	Accepting and accommodating. I don't see the need to bulldoze against what you can't control. If I cannot contribute positively, I'll accept, I won't say anything negative. I won't argue until the cows come home. I won't argue if others are not receptive.	Coping, trying – problem of language. I learn French now and I know how it would feel if I couldn't speak a decent sentence to someone.	
Shigyaki	#	#	#	#	#	#	
Summary of comments by self about self an by others about self	Euan is worried about having a tendency to command because of his	Stephen sees himself as naive and not valuing his ideas as much as others.	Bill says he sees the big picture. He can contribute to most areas of study. He	Jane is well thought of by all. She worries about the others who are quiet. She	Charmain sees her self as accepting and will accommodate and will	Shigyaki is seen as extremely bright by most team mates. They wish he	

	military background and he wants to avoid this. He thinks he has managed to refocus without being domineering. He wants to give the highest quality he can achieve. All the others think well of him and do not see him as overbearing. Jane sees him bringing in those who have not contributed. Bill sees him as a good team player. Stephen does not like structure whereas sees Euan as liking it.	However, he will voice his opinions against the group, thinking on his feet, which might be a mistake sometimes – he should think more first. Euan notices the latter characteristic. All the others are positive and note his enthusiasm and preparedness for work. Jane notes that he sees the problems with Bill and does nothing about it.	is unhappy about rambling – he pulls back when it occurs. And worries about use of time. The extroverts misinterpret his introversion. Jane realises his concerns and worries that he looked bored. He is generally well thought of.	brings humour to the group as well as being a social and task specialist.	not argue if the others are not receptive. This is noticed by some of the others who feel she could say more. Her quietness is misinterpreted by the noisier members.	could contribute more but see that he is hampered by his command of English. Shiggyaki himself worries about his English and the amount he contributes. He worries that he might interrupt at the wrong time.
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Shiggyaki's self-perception:
 I have been giving them certain burden because I'm not able to write efficiently – in reading it is still difficult. When we do group presentation, my input is limited – they are bearing it. Fortunately people never complain – they actively try to share my burden. I really wish I can be more contributing. Due to my language problem, I interrupt at time when I am not supposed to by normal British people. I have to guess what is being discussed so I violate this flow, this norm, when to interrupt or not.
 I'm getting better – I feel more comfortable with linguistic interruption – now I can get maybe one joke in 3 or 4 or 5 – to start with it was 1 in 100.

Shiggyaki's perception of others:
 I don't know the others individually – we have not time other than through work problems with the MBA.

5.7 Analysis of comments by team members about themselves and their team mates

This analysis is looking for congruence between self image and the view of others. It is also looking for behaviours, which might inhibit or promote reconciliatory behaviours. The conclusions drawn are derived from the two tables of comments and this researcher's summaries of comments at the foot of each table. The tables precede this section.

Yellow team

A number of incongruences are present. Firstly, Neil and Umberto's introversion is misunderstood as lack of participation. Secondly, Ingrid is perceived as friendly by some but a problem by others. Thirdly, all of the team members are seen as stubborn or fixed minded by one or more of the others. These are not characteristics likely to assist in reconciliation. In addition, Michael's and Alistair's bid for leadership is not appreciated by some members.

Red Team

There are few incongruences between self perception and the perception of others. Some of the noisier members misinterpret Bill's introversion for lack of participation and do not understand Charmain's accepting nature. All sympathise with Shigyaki and no one is worried about when he interrupts. Jane and Euan both concern themselves with the welfare of the team. The only significant problem appears to be with Bill and to a lesser extent with Charmain; however, the problem of noisier and quieter members was resolved later in the life of the team. Stephen dislikes structure but also values it so his concern about Euan does not manifest itself as a significant problem.

In summary, Red team members have generally positive views about each other. None of them appear to be overly stubborn or bad tempered. Many are perceived as good team player. Jane is a "star" – both a social and a task specialist.

The findings from this section confirm that Red team is likely to tend to reconciliation of dilemmas whereas Yellow team, with its greater incongruences, is likely to find this more difficult. Several Yellow team members are considered stubborn or to see things as black and white. This might prompt them to hold tight to one horn of a dilemma without an appreciation of the other.

6.1 Introduction

The two groups tape-recorded their deliberations, on behalf of the researcher. Since only two weeks out of the total of ten weeks were recorded, it was a matter of good fortune if one team was dealing with a process issue during the period recorded. Both teams had the same very large amount of work issued to them. Necessarily and as one would expect, most of the debates related to the preparation and delivery of work, i.e., task related. The entire set of 40 tapes amount to a huge number of words. I analysed them by the cyclical process of analytic induction. I listened to the tapes many times, especially those which appeared to contain some debate of process. As my familiarity with a particular tape or short series of tapes deepened, more aspects of the debate began to surface. There were some interesting events and discussions in the lives of the two teams.

Yellow team happened to have process problems during the two weeks of taped discussions. Red team raised very few equivalent issues, although the absence of such severe storming is also in itself significant.

In this chapter, in sections 6.2, 6.3, and 6.4, a story of Yellow team's process debate, (which spread over three sessions in the course of a whole day), is presented and analysed chronologically. The intention is to enable readers to understand how dilemmas arise, how they are elicited hermeneutically, by the cyclical method of analytic induction, from the text and then how they are analysed. This is more informative in terms of the process of analysis than listing the dilemmas or arranging the data thematically.

A few other interesting vignettes show aspects of the debates. Unfortunately, much of the remaining data was almost entirely task related.

Before presenting the process debate and the vignettes, the issues raised by the findings from the taped discussions will be discussed (section 6.1.1) and the relationship of the audiotaping to oral history will be examined.

6.1.1 Discussion

It is noteworthy that, whereas there were important group process developments in the life of one of the teams during the period of audiotaping, there was little process debate by the other team. There are a number of conclusions, which can be drawn from this. First, the results do not imply an absence of process debate in the more harmonious team. Instead, their periods of “storming” occurred during other periods of the ten-week life of the teams. Secondly, the total lifetime of a team is likely to have implications for the speed of team development, in the sense that teams can develop at a more leisurely pace if they have more time in which to do it. Thus the more harmonious group was able to postpone storming, because they had time to permit their arguably excessive politeness towards each other. Indeed, there was an outbreak of storming towards the end of the life of the group, which reflected some quite surprising disharmony and misunderstanding, which could have surfaced earlier, if the team had had a shorter life. One could also argue the point the other way, in the sense that there is little investment of a person’s life and emotions in a very short lived group; people might well tolerate activity for a short while, which they would not be able to tolerate for a longer period. The importance of the task would also have an influence over the extent to which a person would tolerate behaviour, which might annoy him.

There are methodological implications for these conclusions. One solution would be to tape and analyse the whole ten-week period. The problem is logistical: about 300 hours of tapes would be likely to overwhelm a single researcher if anything other than superficial analysis were to be carried out. An alternative would be to have a researcher with each group who would note the position of the tape counter at points which seemed interesting, so that analysis could be carried out more efficiently. In addition, a full time observer would be able to give other comments about the

atmosphere in the team. The observer could also ask questions during breaks to clarify interpretation. Such work is suggested for future research.

6.1.2 Oral History

Taping interviews is widely used in the burgeoning area of oral history. Does the audiotaping part of my research learn from or inform oral history?

Oral history projects usually involve either old people speaking about their life in general, or people who witnessed a significant event, speaking about what happened. Sometimes, the subject will be invited to say whatever they wish (with perhaps an occasional prompt for those who are unused to speaking at length and/or who are shy) whereas in other projects, a number of questions will be put to the subject. Primary school children are encouraged to interview grandparents and great-grandparents about what their childhood was like “a long time ago”.

Oral history has also been a popular way of “reaching groups and individuals who have been ignored, oppressed and/or forgotten. A classic example is the work of Lomax and Lomax (1934/1966) who used ballads and folk songs as verbal expressions and cultural commentaries on “the cowboy, the miner, the tramp, the lumberjack, the Forty-niner, the soldier, the sailor the Plantation Negro” (p. xxvii)” (Fontana and Frey 1994, p368). It has also been used by feminists determined to create a new history with their own voices (Gluck 1984; Gluck and Patai 1991; Reinhartz 1992).

One of the biggest, current oral history projects is the Stephen Spielberg financed interviews of 10,000 Shoah (Holocaust) survivors in many countries. This author interviewed one of the staff at the Wiener Library – Institute for Contemporary History, London about her role in interviews of survivors living in Berlin or who had lived in Berlin during the Nazi period. She explained that the interviews were always of one person, who spoke directly to camera, with very few (if any) prompts, for between two and five hours, about their experiences of the Shoah. There were also some presentations by one or two survivors to audiences in Berlin cafes, which were

filmed for use as educational material and for television documentaries. In no case were groups taped. And in all cases, the oral history interviews were about events, which had happened many years before. They were thus completely different from the tapes made in this doctoral research.

According to my informant, books written today about survivors' experiences are considered as biographies or autobiographies. This is in contrast to writings prepared immediately after liberation in 1945, 1946 and the few succeeding years. They are treated as primary historical source documents. My informant explained that these older works were quite different, in that the German language used was sprinkled with the Nazi terminology in use at the time, whereas works published more recently are written using modern vocabularies. Clandinin and Connelly (1994, p419) point out that oral histories are closely connected with the methods of annals and chronicles and the biweekly HRM notes appear to conform to that description. The biweekly HRM notes, prepared by the teams at Cranfield University, are almost contemporaneous. They are therefore primary historical source documents rather than reports prepared much later. They are not 'historical' for the purpose of this doctoral research, in the sense that they were analysed during and shortly after the lifetime of the teams. However, they would constitute primary historical source material, in vocabulary of the period, if another researcher were to use them to examine, e.g., the historical development of MBA groups, by comparing them with similar tapes made years later. In an analogous way, Thompson (1968) worked from contemporaneously recorded social histories, not originally intended for research purposes, which have, nevertheless proven invaluable in retrospect.

The real significance of the audiotapes for this thesis is that the taped discussions prove the validity of the HRM notes as true records of what actually occurred in the teams. It is fair to extrapolate from the two weeks discussions, which were taped, that the biweekly HRM notes for the full ten-week duration of the teams were equally true records. The semi-structured interviews carried out by the author also support the HRM notes, and the validity of the interviews as true records of what happened, is supported by the tapes and the HRM notes. The tapes were therefore crucial in proving the veracity and accuracy of the HRM notes and the semi-structured interviews, which form the basic research material of this doctoral thesis.

6.2 **Background to Yellow team**

Yellow team comprises six students:

Ingrid:	Danish woman	Neil:	British man
Umberto:	Italian man	Alistair:	British man
Anne:	British woman	Michael:	British man

6.3 **Introductory comments**

The introductory comments draw on data in the semi-structured interviews and the tapes.

In Yellow team, the others perceive that Ingrid is attempting to fit material to a model and often not succeeding. Michael in particular perceives this (11 October 1996).

Whereas the other group (Red team) is pleased to discuss the HRM team monitoring in a relaxed fashion, Yellow team is pernickety about each word. For example, Ingrid, in her sample answer, uses the word, “opinionated” and Anne disagrees because “opinionated” is too strong and substitutes “strongly held opinions”. With six people all contributing, progress is slow and distressed. They are merely acting out the problem, rather than solving it.

Michael points out that no progress will be made with all six arguing about semantics. With groups of two, he and Anne had made rapid progress. Umberto agrees.

Alistair, with his military background, finds the lack of progress very annoying. He is concerned not to command because he says in his interview that he wants to learn other skills – but it is disturbing!

Ingrid takes a very serious “academic” theoretical view. She tries to do the reading and to understand and apply models. This is very time consuming. An MBA is designed to train business people who have to decide in the absence of full

information. Ingrid has an academic background; however, she is studying for an MBA, not an MSc.

Umberto is the most relaxed. He has come to Cranfield precisely because there are many British students. He has married a British woman and will need to work in the UK. He wants to discover more about working with British people.

Michael often moves on the debate. He and Alistair are the dominant speakers. Neil and Umberto are seen as the neutrals. There is an absence of trust. Ingrid is often ignored (for example 15 October). She is so upset in her interview, that part of the interview is not for publication. Finally, she 'digs in her heels' on 24 October 1996.

6.4 The great argument of Yellow team on 24/10/96, tapes 1,2,3

The broader background is above. The following information sets the scene on the day:

Ingrid has worked late into the night to complete the work she was allocated by the group to present as facilitator. When it comes to Anne presenting Key Learning Points (KLPs) on a particular subject, Anne says that it is not amenable to KLPs. "It is not an efficient use of our time". Ingrid says that that is not fair and she should present KLPs if she had said she would. Michael supports Ingrid and Alistair supports Anne.

There are written rules for this group and its six members. Whoever has the role of facilitator must try to prepare the material and present it. In this case, Anne has diverged from the contract because she did not prepare Key Learning Points (KLPs). Ingrid is unhappy about this. The subject under study is HRM.

If the total amount of work is divided into work for each person, the activity will be synchronous. But to be effective, each person must fulfil his contract so that the separate strands can be integrated. This can be framed as a dilemma:

'Division of labour v integration of labour'.

The work of Lawrence and Lorsch (1967) shows that intercultural High D (Diversity) teams can outperform a non-intercultural team only if there is also High I (Integration).

The narrative and comments below are of three types:

- Actual speech between “quotation marks”.
- Précis and summaries in normal type.
- *Analysis in italic type.*

At the end, two of the dilemmas are analysed.

The story continues

Ingrid sticks to her guns. Rules are rules. You make a commitment and you have to stick to it.

Anne says it is inefficient. Ingrid asks who is to decide what is inefficient? She states repeatedly that she spent four hours on something else.

Dilemma: concern for rules v concern for efficiency

The business buzzword “efficiency” – it probably means team effectiveness.

This dilemma is part of the larger Major dilemma: Task v process, enormously skewed to process.

The discussion became overladen with another comment: who had read the material?

Dilemma: Knowledge v rules

This dilemma in this context has some resemblance to the achievement <-> ascription family of dilemmas.

This dilemma accords authority to those who know (ascribed authority) rather than those who fulfilled the contract (achieved authority). It could also be argued that

reading the paper was an achievement whereas being a party to the contract was an aspect of ascribed authority. It depends on your perspective.

“Who decides? WE decide (WE know)” i.e. the dominant grouping, not automatically the most knowledgeable.

Anne, Alistair and Michael had read the material; Ingrid, Neil and Umberto had not. Neil is happy to let Anne skip KLPs because he feels there is little utility to it until he has read the material. Umberto can see both sides of the story and tries to mediate.

Alistair is very annoyed: “Ingrid, you have a thing about HRM”.

She denies this.

From being a debate about rules, efficiency, etc., it degenerates to a personal squabble.

Alistair thinks that anyone who has not read the material could be “freeloading”.

The universalism v particularism dilemma has been reframed: a different member of that dilemma family is on show. Fairness (universalism) is now represented by doing the reading, whereas the particularist perspective is now represented by Ingrid pointing out that she had not read the paper, owing to lack of time.

Ingrid thinks that anyone who has not done the KLPs could just invent that it was not feasible to do KLPs in accordance with the rules.

Umberto: “I agree with Alistair that it is not possible to do KLPs, but we are bound to our agreement.”

Ingrid: “I would like to hear something about it.”

Umberto promotes a compromise by suggesting 10 minutes from Anne on the HRM material.

Anne complies and it goes quite smoothly, except for a short exchange between Ingrid and Anne where Anne backs off with a laugh. Everyone seems satisfied. Umberto says, that was good. It was finished in 10 minutes. But Alistair explodes about the waste of time.

(The perception that time is a commodity that one “spends” or “wastes” is a sequential view of time. No one in the team dissents from that view, which is not surprising as most Europeans concur with that view (Hampden-Turner and Trompenaars 1993). The alternative view is that time is synchronous.)

The dilemma, rules v efficiency, has not been resolved.

Alistair: “Who are you to say if you haven’t read it?”

Ingrid: “Who is to say one should not do KLPs?”

Ingrid: “Why should two people say no so it is no?”

Anne asserts a different view of the original agreement, incorporating both horns of the dilemma, i.e. the KLPs and efficient use of time.

She also points out that she did carry out the work and it was because of that work, rather than in the absence of work, that she recommended Ingrid and the others to read the material rather than listen to her summarise it. It was only 4 pages. Also it was a waste of time for those who had read it.

Ingrid’s view is that it is not for Anne to say it was a waste of time because it was useful for Ingrid.

For Ingrid, the commitment is absolute and she spent 4 hours on fulfilling her commitment. For Anne, the efficiency argument is dominant.

Alistair points out that Anne’s subject was different from Ingrid’s work.

The argument continues between the 4 “enthusiasts” about going around in circles (a metaphor used at various points).

Umberto tries for resolution.

He agrees that Anne's presentation was a waste of time but for Ingrid it wasn't. Therefore, what is needed is a rule about when to skip the KLPs

Anne: "It is not written in tablets of stone" (*use of metaphor*)

Umberto: "No, in a way it was"

Anne: "Well I don't think so"

Umberto finally frames the dilemma:

"We are talking of two completely different things - she (Ingrid) is talking about sticking to the rule, you (Alistair) are talking about efficiency."

Ingrid disagrees. She says that whether or not she has read it, is not a matter of efficiency. It was "nice to hear about it."

Anne: "Nice for you – we are talking about different needs."

This is another aspect of the universalism (rules) v particularism (individual needs) family of dilemmas.

Anne is searching for a flexible regime.

She does not believe that one must do something just because a rule says so.

Umberto believes in rules – but you can change them (*very Italian (author's personal experience)*). Ingrid requires compliance. Anne and Alistair look to efficiency. Tempers rise.

Anne: "It would be fair to say you were flexible that we would not go through it when we have got a consensus".

Ingrid: "We did not have a consensus."

Umberto attempts to obtain Ingrid's agreement that it was a waste of time. For her the issue is either you prepare KLPs or not.

She is not prepared to recognise the other horn of dilemma.

Umberto is searching for group efficiency. This is an attempt to focus the group on a resolution of the dilemma. He attempts to obtain agreement to the concept of group efficiency.

Ingrid is prepared to agree but only if there was consensus. Anne then accuses her of deciding about something. Someone else points out that in that case, there had been group consensus.

Ingrid is still aggrieved that she spent so much time on her work. Umberto says the same happened to him (i.e. work he had carried out was not used). Ingrid says it is not fair (*Universalist*). Umberto says it was because he agreed (*Particularist*).

Alistair makes his point about Ingrid having a hang up on HR. Ingrid denies it *and restates the dilemma: are we going to stick to the things we agree to or not.*

"The question here is that we are all falling behind and we are not maximising the time – that is what the problem is".

Alistair and Ingrid argue forcibly. Anne joins in.

Umberto points out the misunderstanding. He says that "there was a rule but we can change it."

Later Anne says "trust Michael! You two couldn't trust the fact that people who had not read it....."

Michael replies that he had read it. Anne apologises,

The issue of trust is aired.

Trust: if I work hard, I trust that people will accredit that and not let me down by changing the rules.

Ingrid: This is nothing to do with trust but whether people have done their homework.

Anne: You don't know how much work has been carried out.

The argument continues round and round.

Several mention time pressure.

They take a break.

On return, Michael summarises:

"The big point is as a group we are a group and we have responsibilities to all the people in the group as individuals and as a group. We're trying to do two things as the guy pointed out last night. We're trying to pass the exams and we are trying to learn to function as a collective team."

Anne (speaking slowly and determinedly) says:

"I was not trying to shirk responsibilities to the group."

The argument continues to meander.

Alistair becomes very annoyed. "We've wasted 35 minutes."

He refocuses the debate onto: "anyone who is not coping should bring the matter to the group, because if they don't all pass, they've all failed."

Michael looks to reframe the rules.

They discuss Ingrid's problem. "If that's the crux of the matter...".

Ingrid: "It isn't."

(As in other situations, the others have discussed what Ingrid is saying, instead of asking her what she is saying. This is rather condescending. They affect to show concern but actually they are treating her with a similar approach to that inflicted on

disabled people, as in the title of the BBC radio programme, “Does he take sugar?” In many cases, on other tapes, Ingrid’s attempts to interject are simply talked over.)

Alistair forcibly points out that the reason they are behind is because they are not being efficient. They must all help each other.

There is a family of dilemmas, which can be represented as individualism v communitarianism, except that the team is small (6 people) for a word like communitarianism and the team members do not represent other organisations or parts of an organisation. Michael is suggesting that individual work should progress, up to a certain time limit, and then the group should share the burden – the individual must ask for help.

We can characterise this potential dilemma as concern for task v concern for social. The task oriented wants to get on with the job. The socially oriented want to help people.

They continue to meander.

Eventually, Alistair said they must all plan the work for next week so that they can help each other.

Michael suggests that people should spend roughly the same amount of time on the assignment, perhaps an extra half or one hour for the facilitator.

Ingrid becomes happier.

Alistair: “We’ve got to help each other and communicate more.”

The restriction of effort takes the workload off Ingrid who is happier; however, the dilemma has not been resolved. It keeps re-erupting. Umberto and Michael and then Alistair try to keep the discussion moving.

They agree that occasionally someone will not have been able to do some of the work.

Dilemma: effort v achievement

Alistair feels they've achieved nothing. Michael feels they have by airing the problems.

(Process issues v task issues)

Umberto feels that the matter is resolved. "We've done the storming, now we can do the norming".

Umberto is attempting to reconcile but the others are not very helpful.

The key dilemmas are:

Task v process.

Concrete v abstraction.

The more upset they are, the more they discuss the abstractions that make them panicky about wasting time ("we've wasted 35 minutes").

The second dilemma (a group of dilemmas):

Rules v exceptions.

Rules v effective use of time (effective appears to be more appropriate than the buzzword "efficient").

Rules v personal discretion.

Rules v action learning --- the rule did not work.

They needed a new more flexible rule.

Anxiety has resulted in premature order – they should be more flexible. Norming is rule making.

The dilemmas do not appear to have been resolved.

End of tapes for that day.

Please note how dilemmas are jotted down throughout the discussion. Bringing to bear the lens of dilemma theory enables the identification of potential dilemmas. Once the conversation is finished, the dilemmas can be listed for further analysis. In this case, other sections of this thesis have noted the dilemmas.

Figure 19: Chart of the rules <-> personal judgement dilemma

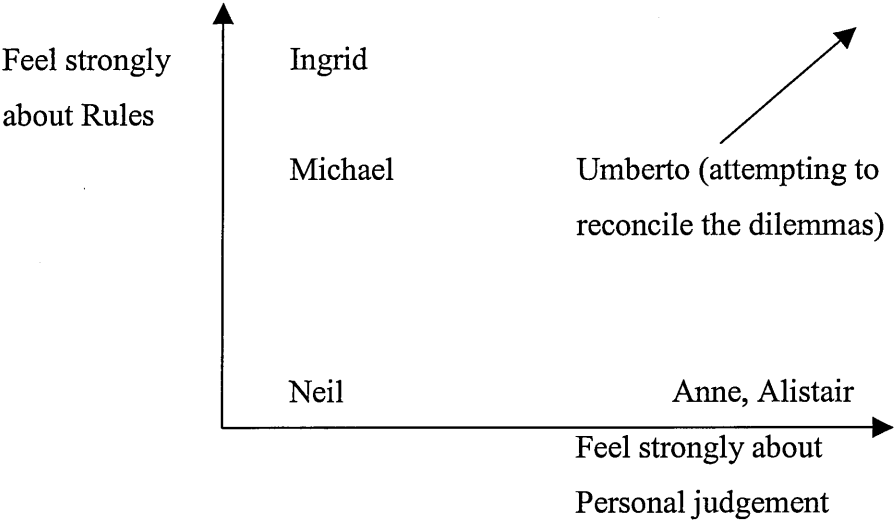
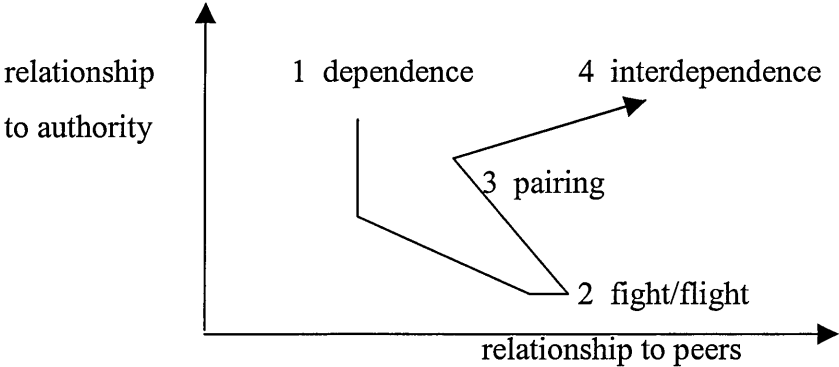


Figure 20: Diagram of Bion’s emotional modalities

The annoyance and heated conversation remind one of Bion’s emotional modalities (Bion 1961), especially the fight/flight:



Dependence to fight/flight is the beginning of a vicious circle. Pairing helps the team to move into a virtuous circle.

6.5 An interesting vignette: Shigyaki’s view on LIFO-FIFO

Shigyaki (Japanese man, Red team: 15 October) is trying to understand the LIFO-FIFO debate in accountancy. It is explained to him that as production costs rise,

valuing stock at a “last in” value enables American companies to enjoy some tax advantages.

Coming from a low inflation-high productivity culture, he would expect production costs to fall year by year. From his perspective, FIFO would be more beneficial.

There is a stunned silence from the rest of the group – they had assumed rising costs.

This is a good, if small, vignette of an intercultural encounter leading to a challenge to assumptions hitherto unquestioned.

6.6 Japanese research methods

Red team often asks for Japanese (Shigyaki), Tamil-Malaysian (Charmain) views, also Buddhist and Hindu perspective. They have a concern to bring people into discussions. This is clear from the tapes and from the HRM notes. (Yellow team does not request Italian or Danish perspectives.)

However, to note something interesting, one has to be sufficiently culturally aware to notice that it exists. A tiny fragment of a tape had Shigyaki suggesting that they all research something together, the Japanese way. Because of time constraints, the others deemed it impractical. That may have been so. However, the Red team lost the opportunity to discover how the Japanese system in research works – perhaps the only chance in their lives to learn this.

Sometimes Shigyaki’s translation problems are illuminating. He has never come across “socio-economic” groups. The nearest he can get is “we have different income tax brackets”! His conclusion is that all Japanese must be “middle class” and that they have no aristocracy. The Brits point out that aristocracy is not the issue but they assume a stratified society whereas Shigyaki assumes a unitary society. It takes a while before they begin to realise that there are other functioning models. Shigyaki is surprised that Charmain says that socio-economic groups are used in Malaysia, another East Asian country.

Chapter Seven Discussion and Contribution

7.1 Introduction

In chapter 1, the ethical hermeneutics of Levinas, the particular type of phenomenology influential on this thesis, was introduced.

In chapter 2, the four main conceptual areas, which underpin this thesis, were discussed:

- a) Theoretical and conceptual derivations of Dilemma Theory
- b) Culture
- c) Small groups
- d) Trust

In chapter 3, methodological issues were discussed. In the first part of the chapter the factual findings from Chapter 4, 5 and 6 are summarised. The chapter will then address the philosophical, conceptual and methodological contributions of this thesis. The conceptual contributions will be grouped under the above four headings (a to d).

7.2 Factual findings

Although the concluding sections of the preceding three chapters summarise the findings from each form of data collection, it is useful at this point to revisit the key points emerging. Overall the quantitative tests suggest that Red Team was predisposed to dilemma resolution whereas Yellow Team was not.

From the HRM biweekly notes, the following findings emerged. Yellow Team were unable to resolve the task-process dilemma, indeed, they did not appear to understand the nature or process until towards the end. They were unable to resolve their competing individualities to allow for productive communitarian activity. There was an inappropriate attempt at leadership, yet no significant attempts at inclusion.

“Otherness” was not embraced and it was only when Yellow team were almost at the point of schismogenesis that the team invited in a consultant. This proved to be a cathartic moment. After this intervention storming abated, norms were established and effective performance began.

Red Team was able to resolve dilemmas rather well. However, they were not without flaws. Arguably they were excessively polite which constrained the speed of their sequencing.

From the interviews the following observation can be made. Each Yellow Team member was described as stubborn by at least one other team member. In Yellow Team there was concern over leadership and its apparent absence in a leaderless team. The structure – flexibility dilemma was less well resolved in Yellow Team. Also, “otherness” was trampled on creating extreme distress in the case of Ingrid, whereas the more obviously ‘other’ members of the Red team were embraced by their colleagues. Red team worked hard at their relationships whereas Yellow team did not until their cathartic experience towards the end of the life of the team.

From the taped conversations it is possible to triangulate as valid and reliable the findings that emerged from the two other forms of data collection. The data in chapter six is purposefully presented in a raw form. As this is the first time dilemma methodology has been applied to groups it reveals the richness of the discussions that emerge as a signpost to future researchers.

This chapter now considers the major philosophical, conceptual and methodological contributions of this research.

7.3 Philosophical-ethical contributions

The ethical hermeneutics of Levinas have been introduced to a management studies audience for, as far as can be ascertained, the first time. His work on the ethical imperative of dealing with the ‘other’ in all the ‘other’s otherness’ is of profound importance to dealing with the various levels of diversity found in the business world.

It forms an ethical countervailing force to the purely economic forces experienced by business people. However, since it is suggested by this paper that welcoming the 'otherness' of the other is a successful route for teams to take, it appears that the ethical and the economic forces might well be propelling business people in the same direction.

This thesis has brought the philosophy of Levinas into the management arena. It has much to commend it were it to be applied to the issues commonly discussed in the domain of business ethics, because it can be applied to all aspects of diversity – and by definition, one 'trades with' or 'manages' or 'is managed' by someone else. The intercultural encounter is merely one of the more obvious forms of diversity – in fact we are all diverse.

Levinas' approach was useful in this thesis because it illuminated the different attitudes towards diversity by the two teams researched.

7.4 Conceptual contributions

7.4.1 Contributions to dilemma theory

7.4.1.1 Understanding intercultural teams

Dilemma theory provides an excellent framework for understanding intercultural management teams. The hermeneutic variant of Dilemmas Methodology enables the key process and task dilemmas to be surfaced and examined. The way in which the analysis is carried out takes into account the content of statements made, unlike Bales' approach, which is content neutral.

Dilemma theory enables the dynamic nature of team development to be understood both in sequential (Tuckman 1965) and recurring (Schutz 1967) forms. Indeed, it reconciles the two. It provides an underlying theory for the empirical observation that

team development is both sequential and recurring. This is an important contribution because dilemma theory provides a theoretical explanation for what has been noticed empirically. (This in addition to being, itself, the basis for dilemma methodology, a highly practical means of harvesting empirical observations pertinent to the analysis of team dilemmas.)

In summary, it encompasses all key aspects of what it means to be part of a dynamic team.

7.4.1.2 Reconciliation of psychological and sociological perspectives

Dilemma theory enables the apparently conflicting claims of psychology and sociology to explain human behaviour to be reconciled. Both are horns of the inner directed <-> outer directed family of dilemmas. The nature <-> nurture debate is reconciled in the same way and is partly related to it. One can suggest that an individual has a persona, which is projected to the outside world. The individual is affected by the surrounding society. The persona itself is a product of many influences, for example parents, siblings, other relatives, peer group, but perhaps also heredity.

7.4.1.3 Dilemma theory counters 'one dimensional thinking'

Dilemma theory challenges one-dimensional thinking in any circumstance where the real issue is a dilemma 'both – and' decision, rather than a simple 'either – or' decision. By challenging the uni-polar approach, the way is opened for at least the possibility that reconciliation might be effected and thereby a more creative decision formulated and enacted. The dilemma approach perceives dilemmas as the stuff of life, not a series of occasional and perhaps unwelcome interruptions to 'business as usual'. If people are attuned to the dilemma perspective, rather than mistaking a dilemma for 'a problem', they are more likely to be able to, and therefore motivated to, surface and attempt resolution of the dilemmas, which challenge them.

7.4.1.4 Halacha as a means of mediating dilemmas: towards an alternative derivation of dilemma theory

Hampden-Turner derived dilemma theory from the Ancient Greek myths and plays. I have suggested that Halacha mediates the dilemmas of life. Halacha mediates the clash of one ethico-legal commandment and another. I have brought Halacha to give examples of the seven families of dilemmas. Dilemma theory also opens a window on Judaism. It is open to a researcher more schooled than me in the study of Judaism to create an alternative derivation of dilemma theory based on Jewish sources, rather than merely sufficient examples to suggest that such an alternative derivation is possible. As someone who lives at all times at the junction of a number of cultures, facing dilemmas and attempting resolution is a daily preoccupation. Halacha provides the way for Jews to deal with these imperatives.

7.4.2 Culture

The research in this thesis reveals the nature of interactions in the intercultural teams studied and provides teams and their managers with a methodology based on a firm theoretical basis for understanding team process. The implications of diversity in teams are profound.

7.4.2.1 Dilemma theory interpretations of various writers on culture

Dilemma theory organises other theories without contending or denying the authors' due credit – it draws theories together. Examples follow:

7.4.2.1.1 Schein (1985, 1990, 1992)

Dilemma theory has illumined Schein's work (1985, 1990, 1992) on the three levels of culture, in that the 'cultures are converging: cultures remain divergent' debate can be reconciled by reference to the different horns of the dilemma being at different

levels. In this case, at the artefact level, convergence is clear, whereas at the lower and middle levels, divergence is clear. This is a very significant contribution in all intercultural encounters because rapid convergence at the artefact level ('Intel inside', Coca Cola, McDonalds and other global goods) might mask underlying profound cultural divergence.

7.4.2.1.2 Schneider and Barsoux (1997)

Schneider and Barsoux's work (1997) can be presented as the resolution of the internal integration <-> external adaptation dilemma, by means of the linking assumptions of time, space and language. The dilemma diagram presented is the first time a dilemma perspective was taken to Schneider and Barsoux's work.

7.4.2.1.3 The 'etic' <-> 'emic' dilemma (Sapir 1929)

Dilemma theory reconciles 'emic' and 'etic' approaches to culture, in the sense that the dilemmas are 'etic' and faced by all, however the resolutions generated by particular individuals and small groups, are unique, or 'emic'. This is the first time that Sapir's (1929) work has been interpreted in this way.

7.4.2.1.4 Lawrence and Lorsch (1967)

Dilemma theory provides a framework for understanding Lawrence and Lorsch's influential finding (1967) that successful groups exhibited BOTH High D (differentiation) AND High I (integration). The explanation is that differentiation and integration are the two poles of a binary continuum – a dilemma, which is open to reconciliation. The reconciliation of a dilemma involves maximising both poles of the dilemma.

7.4.3 Groups

7.4.3.1 Fractal extensions to the corporation and the individual/dyad

If the groups studied had been inside a corporation (rather than self-managing groups of MBA student managers), the groups could have been regarded as fractal representations of the wider corporation within which they would have sat. The small group would also have been a bridge connecting the even smaller fractals – the individuals – and the corporation. If dilemma theory is a useful theory for interpreting intercultural encounters at a small group level and this thesis suggests that it is, fractal theory would project that it would also be useful at the wider societal level and more narrowly at the dyadic level.

7.4.3.2 Group process dilemma diagrams

This thesis has generated new dilemma theory explanations or interpretations of the work of a number of writers on group process.

This thesis is the first attempt to present group process dilemma diagrams for the writings of Tuckman (1965), Bion (1961) and Schutz (1967). Dilemma theory is able to generate the portrayal in diagrammatic form of both the sequential (Tuckman 1965) and circular (Bion 1961; Schutz 1967) approaches and reconciles the two. That team process is both sequential and circular is known empirically but dilemma theory actually explains it. Dilemma theory also explains the ‘storming’ phase in Tuckman’s (1965) approach, which is particular to Tuckman (1965), without a real equivalent in the approaches of Hare, Parsons and McGrath (1984), although Dunphy’s (1964) development of Bion (1961) and Thelen’s (1956) work includes a Fight/Flight stage which supports the notion of storming.

7.4.4 Trust

Trust was explored briefly in this thesis because the research subjects stressed its importance during the fieldwork. It is an essential prerequisite for strong relationships, including the relationships in teams. This thesis makes two contributions to this domain:

7.4.4.1 Connecting McKnight et al (1998) and Rilling et al (2002)

McKnight et al show that trust was high at the formation of teams comprising people previously unknown to each other. Rilling et al (2002) suggest that the brain is in some way pre-programmed to trust. Rilling et al (2002), for all the caveats mentioned in the discussion on their work mentioned in chapter 2 of this thesis, suggest a biological reason for McKnight et al (1998)'s argument. As far as can be ascertained, this is the first time that an empirical biological basis for trust has been formulated. This thesis applies this explanation to teams to suggest that trust signifies a happy healthy mind. The interaction of such minds in a trusting team would tend to reinforce feelings of wellbeing arising from the phenomenon of initial high trust.

7.4.4.2 The more trusting group operated more harmoniously

This thesis confirms existing findings that a more trusting group would act more harmoniously. It shows that the more trusting group really enjoyed working together and found it an enriching experience. Such attitudes were by no means present in the group where levels of trust were lower.

7.5 Methodological Contributions

This thesis has generated new dilemma theory explanations or interpretations of the work of a number of other writers:

7.5.1 Myers Briggs

A paper on dilemma explanation of the MBTI is currently in press thus the explanations in this thesis are a parallel support to that paper but will not be a unique contribution.

Two problems were noted with the MBTI. One problem was that the results are frequently misinterpreted. The consequence is that the person who has taken the test, tries to play to their strengths, whereas the correct approach is to perfect both dominant and shadow aspects of personality and critically, to learn when and how to bring each into play. The second problem with the MBTI is that it is not reconciliatory; it forces the respondent to choose between one pole of the binary continuum or the other. No reconciliatory choices are offered, even though Jung believed that a whole person would reconcile their dominant and 'shadow' personality characteristics.

The unique contribution of this paper is to suggest that whereas on an individual basis, the MBTI might not encourage the deployment of shadow characteristics and reconciliation of dominant and shadow characteristics, in a team (or indeed in a dyad or among any number of people), one dominant characteristic might find its shadow characteristic in the MBTI result of another team member. Thus the cybernetic relationship in the team might allow reconciliation between dominant and shadow characteristics highlighted by the MBTI.

7.5.2 Kolb's Learning Styles Inventory

Dilemma theory has been extended to encompass Kolb's Learning Style Inventory.

The Kolb Learning Styles Inventory considers the intersection of two continua:

1. Processing continuum: active experimentation <-> reflective observation
2. Perception continuum: concrete experience <-> abstract conceptualisation

Each of these continua can be expressed as a dilemma. However, instead of looking for resolution of the dilemmas, respondents are forced to choose one end of the continuum or the other. The LSI has the weakness of being presented in such a way that the dilemmas are not capable of resolution. This thesis is the first to examine the LSI from the dilemma perspective.

7.5.3 Thomas Kilmann Conflict Mode Instrument

This thesis is the first dilemma theory interpretation of Thomas and Kilmann's Conflict Mode Instrument. This instrument is presented in the form of a dilemma diagram and critically, allows for reconciliation. Interestingly, both Thomas and Kilmann, and Hampden-Turner draw on the work of Blake and Mouton and present their work using similar grids.

7.6 Contribution to knowledge

This summary section makes a clear distinction between conceptual contributions to knowledge (7.6.1) and factual contributions to knowledge (7.6.2).

7.6.1 Conceptual contributions

This thesis makes contributions to knowledge in the five conceptual areas of dilemma theory, culture, small work groups, trust and philosophy. It also makes methodological contributions.

7.6.1.1 Dilemma theory

The primary contribution to knowledge is to explain the formulation of dilemma theory (which counters dominant 'one-dimensional' thinking), and to extend it from its already extant application to individuals, to the analysis of small work groups, in

particular, to process dynamics in intercultural management teams. Dilemma theory was shown to be very effective in interpreting process dynamics in intercultural teams. This thesis proposed that Halacha ('The Way' of Jewish Law) mediates dilemmas and that this points the way to an alternative basis for the derivation of dilemma theory.

Dilemma theory was shown to reconcile sociological and psychological perspectives, although the thesis works from the sociological aspect of the domain of management studies and deals with psychology only to the extent that it has entered that domain.

7.6.1.2 Methodology

The methodologies chosen (and their triangulation), based on the application of dilemma theory, allowed the dilemmas faced by the teams to surface and their progress to resolution to be analysed. Hermeneutic analysis of semi-structured interviews and the teams' own collective written work was supported by hermeneutic analysis of transcripts of team discussions, which were taped over two weeks out of the ten-week life of the teams. The combination and triangulation of the three qualitative methods is proposed as a qualitative variant of dilemma methodology, better known in its quantitative variant (Trompenaars and Hampden-Turner 1993).

Three quantitative tests, completed by the teams studied, were analysed using dilemma theory. The Thomas Kilmann Conflict Mode Instrument was found to allow for dilemma resolution whereas the Myers Briggs Type Indicator and the Kolb Learning Styles Inventory did not.

7.6.1.3 Culture

Interpretations, based on dilemma theory, of the work of various theorists in the domain of culture were proposed, in particular, Schein (1985), Schneider and Barsoux (1997), Lawrence and Lorsch (1967) and Sapir's (1929) etic <-> emic dilemma.

7.6.1.4 Small Groups

Process dilemma diagrams were suggested as interpretations of the work of theorists whose work has been applied to small work groups, in particular, Tuckman (1967), and more tentatively to Bion (1961) and Thelen (1956) and Dunphy (1964), and Schutz (1958, 1966). The sequential and recurring theories of group process development were reconciled.

7.6.1.5 Trust

The thesis connects the biological work of Rilling et al (2002), suggesting that the brain is pre-programmed to trust, with the work of McKnight et al (1998) on high trust at the formation of teams.

7.6.1.6 Philosophy

This thesis presented, I believe for the first time, the ethical hermeneutics of Emmanuel Levinas to illuminate the consideration of the philosophical concept of alterity (otherness) in the context of an intercultural management study.

7.6.2 Factual contributions to knowledge

Four particular dilemmas were noted as being very significant to the leaderless, intercultural teams studied and they appear to be inherent in the nature of team working:

- individualism <-> communitarianism
- universalism <-> particularism
- dependence <-> independence (reconciled by interdependence)
- task <-> process

Each team used its own vocabulary, which did not necessarily include the terms in the paragraph above. However, while the vocabulary of the research subjects is to be preferred, the confusion in Yellow team's use of the terms "task" and "process" was a significant stumbling block to their comprehension of their predicament. For this reason, sometimes, the use of more widely agreed terms is indeed more appropriate and illuminating.

The teams appeared to realise their self-fulfilling prophecies, in the sense that Red team which believed that balance arose out of difference and embraced their differences, found that balance did indeed arise out of difference, whereas Yellow team which thought that it could "tolerate" difference, found it intolerable. Quantitative tests taken by the team members, especially the Thomas Kilmann test, showed that Red team appeared to be predisposed to collaborate, whereas Yellow team was less so, therefore, each team realised its dream or nightmare. A factor that contributed to this situation was that whereas Red team members had a concern for inclusion, Yellow team members were concerned with leadership, even though the teams were established as leaderless.

The treatment of the most apparently unlike member of each team by their fellow team members was most illuminating and contrasting. Red team welcomed and assisted Shigeaki, the Japanese team member with difficulties with the English language. Yellow team (whose members tended to see each other as "stubborn") trampled over Ingrid's concerns, almost to the point at which the team would have collapsed. Whereas Red team members worked steadily at their relationships, Yellow team members only noticed each others' concerns after a cathartic external intervention.

In this chapter, I am going to consider the broader organisational implications (8.1), social implications (8.2) and implications for individuals (8.3) of this thesis. The chapter continues with consideration of the limitations of the research (8.4) and ideas for future research (8.5) and finishes with my personal journey (8.6).

8.1 Organisational implications

8.1.1 Cross cultural management and the compositions of teams

This thesis has pointed to the importance of respect for the diversity of the other person. The *cri de coeur* of Levinas is a useful guiding principle for all cross cultural business activity. If respect is paid to the other's 'otherness', s/he is likely to repay that respect – or at least it is a positive opening position and infinitely more hopeful than negative stereotyping, which might be a self-fulfilling, negative prophecy. In practical terms this means taking account of both the obvious 'otherness' (strange clothing and other obvious cultural markers) and also the 'otherness' which is not visible until, either it has been researched, or, it explodes unexpectedly. Understanding dilemma theory and applying dilemma methodology will assist the manager in making sense of what happens cross culturally. It can also predict what is statistically likely to happen, but NOT what will happen in any particular case – nothing can do that!

The above paragraph explains how managers might react to 'otherness'. There is also a proactive, learning opportunity of placing people together from different cultures so that they might learn from each other. We have seen that this is a high-risk strategy, likely to pay off handsomely or to fail noteworthily. Careful preparation and training will increase the likelihood of success. A supportive environment, attuned to cultural dilemmas would also be helpful. (It should also not be forgotten that well constructed

teams should include the requisite variety of 'Belbin types' and show other aspects of balance – cultural diversity is not proposed as a panacea!)

There is growing evidence that there is a general ability inherent in people to reconcile dilemmas to greater or lesser degrees and importantly that ability applies to many dilemmas, not just one or two. There is increasing recent research evidence (Hampden-Turner and Trompenaars (2000) for transcultural competence and Trompenaars and Hampden-Turner (2001) for leadership (including important contributions from Wooliams and others)) that correlates transcultural competence and leadership with a general ability to reconcile dilemmas.

This exploratory process research suggests that there is a general ability to reconcile dilemmas in cohesive teams and a lesser ability in teams more likely to fragment or to suffer from considerable disharmony. Thus research into individuals has been extended by this doctoral work into the arena of teams.

8.1.2 Centralisation and decentralisation

In the debate between centralisation and decentralisation, which are often portrayed as apparently opposing perspectives, it might be more useful to portray these two positions as the two horns of a dilemma, both of which must be grasped.

The balance between the two apparently opposing strategic choices should reflect the interaction between the human and physical resources of the organisation and its external environment – itself part of the family of inner directed <-> outer directed dilemmas. When formulating strategy, the principle that value creation arises from the resolution of dilemmas, would prompt managers in the direction of excelling at both ends of the dilemmas. Thus both centralisation is appropriate and simultaneously, decentralisation. The decision is which functions, and at what level of abstraction, centralisation should be chosen and which functions and at what level of abstraction, decentralisation should be emphasised. One can portray one pole of the dilemma as text, operating within the context of the other. The key is to grasp both horns of the dilemmas.

Intercultural teams could have a special role in this debate because they sit between the organisation and the individual. Teams can be formed across different levels of seniority and across different national foci, to weld the organisation together and to enable knowledge creation and diffusion. Intercultural teams might also reflect the diverse nature of the markets for the organisation's products or services and thus provide links more likely to be culturally attuned to those markets.

8.1.3 National / international / multinational / transnational

National / international / multinational / transnational forms of corporate organisation are all attempted resolutions of the dilemmas of organisation across borders. As long as respect for difference exists, the form chosen should reflect the strategic imperatives of the firm. If respect does not exist, any form is likely to cause much heat and little light – the symptoms of a vicious circle or at least, mediocrity. In such circumstances, managers unaware of the dilemma nature of the issues they face, might feel that their problems arise from choice of structure. They will then change structure, fail again, change again, fail again and the growing chaos will tend to collapse. The dilemma perspective does not guarantee success but it does give the organisation a fighting chance.

8.1.4 Knowledge management

One of the more prominent writers on knowledge management is Peter Senge (1990). His perspective is that knowledge arises out of cybernetic processes. Actions have unintended consequences which generate feedback loops, both positive feedback loops and negative feedback loops, which add to knowledge. A team acts and then receives feedback, which occurs from both within the team and from outside of the team. The team will, to the extent that it chooses and is able, study the feedback and generate new knowledge. A team can be considered as a goal seeking, feedback-generating mechanism, which can generate knowledge. Team process generates

knowledge and dilemma theory is the way to analyse this process, to assist the team in improving their process and thereby their management.

Dilemma theory reveals how ideas are synthesised and how social processes are mutually transforming. Value is created by ever-widening integration and syntheses; the reconciliation of dilemmas describes the process by which this occurs. Interactions in groups involve the development of relationships, mutual understanding and shared knowledge. Dilemma theory enables one to diagnose how well relationships have developed in a team, how well knowledge is generated, shared, managed and communicated. Dilemma theory holds up a mirror to team effectiveness.

8.1.5 Mentoring

Dilemma theory and dilemma methodology can provide a powerful tool for mentoring. They can accommodate both quantitative and qualitative measurement and apparently paradoxical situations arising out of competing values. This could assist managers in setting targets and measuring progress designed to be congruent with corporate strategy and which could resolve the dilemmas often inherent in the strategy and in the employer – employee relationship. Dilemma mapping can form a tool for corporate mentoring, because it allows for both apparently conflicting qualitative objectives, as well as more easily measurable quantitative targets.

Team objectives can be set and the results measured against those objectives at regular intervals or perhaps at the end of the chosen period. This is a normal part of the process of management. Sometimes the difficulty is what to measure. The measurement process should be designed to assist managers to reach objectives congruent with the strategy of the firm. Numerical targets are perceived as objective and easy to measure. Qualitative measures might appear harder to define, more subjective and open to debate and argument. Dilemma theory can accommodate the measurement of the consequences of dilemmas arising out of competing (or cooperating, resolved) values, both qualitative and quantitative.

Dilemma theory draws attention to that which cannot easily be measured, for example qualitative aspects of activity. As British governments (Thatcher, Major, Blair/Brown) have found to their apparent perplexity and to their cost, any system will try heroically to meet the numerical targets set. Sadly, qualitative aspects of service to their client are often sacrificed. A further dysfunctional example of purely short term quantitative measurement, is remuneration of executives by means of stock options (short term stock price rises are encouraged, irrespective of long term consequences) or sales commission or bonuses based on profit (also prone to short term manipulation). Instead, the dilemmas facing the enterprise could be surfaced, mapped, and progress to resolution, measured and rewarded. Values are not things which are additive. Dilemma theory suggests that firms do not 'add value'; rather, they resolve dilemmas to create wealth.

If views change on the numerical targets which – yes – are important but, critically, are only part of the story, then a process of measuring, mapping and mentoring based on dilemma resolution would help. Much of the work will be carried out in teams, as is often the case with more complex issues. Thus mentoring teams to understand the concepts of dilemmas, to assist them to surface their dilemmas and to resolve them to create wealth in corporations (or better health in the health service) should be of great value.

8.1.6 Management development

Dilemma theory is very valuable when dealing with diversity. It is also important in creating value, which arises from the resolution of dilemmas. Teams themselves are reconciliations of dilemmas and provide a laboratory for dilemma resolution and learning.

Placing managers in cultures with which they are not familiar is a developmental opportunity. It forces them to challenge their preconceptions and to deal in some way with diversity. However, just as we do not throw non-swimmers into water, imagining that they will float, but instead teach them to swim in the unfamiliar aquatic medium, managers trained in dilemma recognition and resolution are more likely to benefit

from intercultural encounters. This experience of diversity will alert the intelligent, perceptive and trained manager to implications for marketing, research and development and production, indeed a variety of culturally affected aspects of business, in addition to the obvious people management implications. Questioning preconceptions is analogous to Kuhn's (1970) view of science proceeding by anomalies challenging current paradigms, prompting the formulation of new paradigms capable of incorporating the anomalies. It is part of the rules <-> exceptions family of dilemmas.

If difference is seen as a negative influence to be overcome, it is likely that it will not be overcome. It is as though one is starting from a position of distrust with all its negative consequences of lack of harmony, repeated storming, stress and likely sub-optimal performance. This has great practical significance for the formation and training of teams in general and intercultural teams in particular. Indeed, the cathartic experience of the less harmonious team, once the external academic had opened their eyes to the importance of showing an interest in the others, suggests just how valuable such interventions can be. How much less traumatic would an intervention be, if it were to occur prior to team formation or at formation.

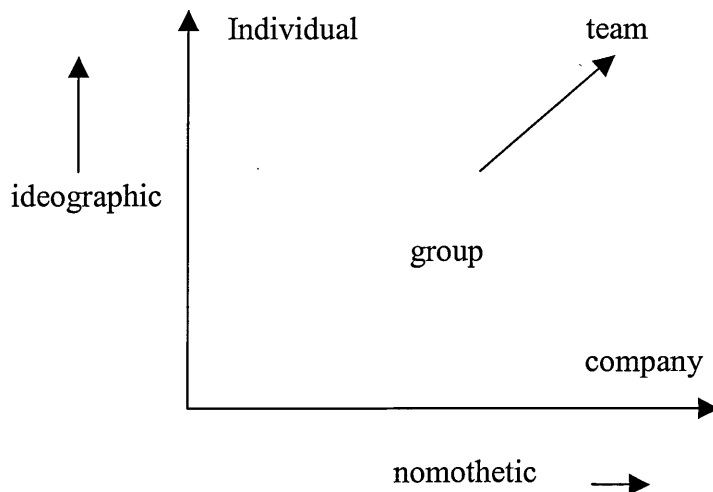
Appreciating that organisational life is permeated with dilemmas will provide managers with a more sophisticated form of managerial judgement that appreciates this. Enabling managers to attain such appreciation is therefore of potentially great significance.

8.1.7 Management consulting and training

Earlier, it has been suggested that a team may be considered as a resolution of the individual <-> communitarian dilemma. There is another dilemma, which faces management consultants and management trainers. When dealing with the client, the idea is normally to offer the client solutions for their organisation's problems/challenges. However, when individuals arrive at the training venue, they frequently look for ideas, which will benefit them as individuals. Individual and corporate aims are never entirely congruent, however, here, there seems a clear

divergence between the nomothetic requirements of the organisation and the ideographic approach of the individuals. I make the tentative suggestion that teams could be perceived as a resolution of this dilemma:

Figure 21: Diagram of the ideographic <-> nomothetic dilemma



The high performance team, as a fractal of the organisation, is made up of relationships between individuals with an enthusiasm for each other's diversities. They have discovered the transcendent alterity of the Other (Levinas 1961), the necessary requirement for the Self. If they have not discovered this for themselves and have remained merely a group, training and consulting could provide that moment of enlightenment, which so transformed our would-be team, which had remained a group, forever storming until about to split.

It is tentatively suggested that in any team where the team members have respect for each other's infinite 'otherness' ('l'alterité de l'autre' of Levinas (Wright 1999)), they will exhibit reconciliatory tendencies which will increase their harmony and effectiveness.

In section 8.5 on future research ideas, the issue of intervention by the researcher is mentioned. Were I to have intervened by means of frequent feedback, my intervention could have allowed the development of a consulting tool. Such action based research could allow team processes to be improved by continuing feedback about dilemmas and their resolutions and consequent modifications to team behaviour.

8.1.8 Strategy must resolve dilemmas

Problems can also be perceived as challenges. Amongst the most intractable problems are those which comprise the challenges of dilemmas. One dimensional thinking, for example, the ‘choice between’ high quality and low cost (Porter 1980), is far inferior to the multidimensional thinking of resolving dilemmas. For example, high quality attracts more sales, allowing costs to be reduced and allowing quality to be enhanced, attracting more sales ... and so on (one of the challenges of Japanese industry in the 1970s and 1980s). Many paradoxical challenges are potentially amenable to dilemma resolution. The development of strategy should be a creative task. Intercultural teams are at their best in creative situations, where diverse perspectives are needed. Existing paradigms appropriate to one culture are challenged by people from other cultures. Knowledge is created. Strategic thinking is refined.

8.2 Social implications

8.2.1 Ethnic diversity/immigration; melting pot or dignity of difference

Britain has accommodated immigrants for more than one thousand years. It is one of the reasons for the richness of the English language with its vast vocabulary, drawing as it does on Celtic, Latin, Anglo-Saxon, Danish, Norman French and many other languages, spoken by immigrants and peoples colonised. Secure in their Englishness, Scottishness and Welshness, the people of Great Britain have largely allowed immigrants to live their own lives, perhaps as an application of the principle that ‘an Englishman’s home is his castle’. My experience as a member of a minority living in England appears to be that the idea here is that as long as you do not interfere with him, the British person may dislike you, disapprove of you and have all manner of negative perceptions of you, but he will not normally do anything much to interfere with what you do in your ‘castle’. (This is not to discount the horrific racist attacks that have occurred; however, it is fair to say that they are not encouraged, but instead discouraged by the government, and are not the norm of inter-communal relations.) In

addition, eccentricity is tolerated, or even valued, which means that there is a tolerance for diversity inherent in the society.

Dealing with minorities, whether ethnic, religious and/or linguistic, is a matter of dealing with the universal <-> particular dilemma. To what extent is the majority prepared to put itself out to accommodate difference? In England, we allow state funded faith schools, although Muslims had to struggle greatly to obtain state recognition (perhaps arising from ancient fears of the Moors, Saracens, Infidels and Saladin who populate the history of the crusaders, taught at English schools). We allow motorcycle-riding Sikhs to protect their heads with their turbans alone. We are about to allow Jews to establish an 'Eruv' (notional boundary) around their community in Hendon and Golders Green, which will allow them to carry and use push chairs on the Sabbath (otherwise forbidden outside such a boundary).

Jews, who have had an organised community in England since 1656, are allowed to marry anywhere according to their own laws, whereas everyone else must do so in designated licensed buildings, for example, Anglican churches or registry offices. However, English law will only recognise marriage to one person at any one time, even when these multiple marriages pre-exist immigration to the UK, even though Islam allows up to four wives and some other religions allow multiple spouses. Perhaps the British have decided that one of the defining limits of what it is to be British is having one spouse. We do not allow Rastafarians (or anyone else, although it is widespread) to smoke ganja, although we allow Christians and Jews (and anyone else) to drink wine as part of religious ritual (or for any other purpose, including getting drunk) and we allow any adult to smoke tobacco, even though it is potentially lethal. Since the British appear to approach such things pragmatically, they do not appear to concern themselves with whether it is entirely coherently logical – or one could argue that pragmatism has a logic of its own.

Other societies find their own solutions. For example, in the USA, there are no state funded faith schools. In Israel, each recognised religious group regulates itself in matters of personal status, such as marriage and divorce and there is no civil marriage or civil divorce. In France all marriages must be registered at the town hall. In Britain, school children normally wear school uniform until age 16, however, normally

Muslim girls are allowed to wear trousers and headscarves in school uniform colours. In France, most school children do not wear uniform; however, Muslim girls are not permitted to wear headscarves at state schools (although the rules have changed a number of times). All these things would seem to appear logical to the majority populations in each of these countries, however perplexing they might seem to outsiders.

The 'melting pot' and the 'dignity of difference' are two horns of a dilemma and part of the universal <-> particular dilemma. The key to inter-communal harmony is respect for the infinitely 'other' humanity of the other person, not necessarily agreement with the other person, knowledge of the other person or even approval of the other person's values. If this principle is remembered and observed, goodwill will allow most problems to be resolved. If, however, either the majority or the minority population does not respond in kind, the consequences could be bleak. Diversity is enriching, so the majority will suffer from intolerance of minorities; however, if the minority is intolerant of the majority and worse still, actually attacks them; the majority is likely to suppress that minority.

8.2.2 Education; position of religion; social structures

Education involves the transmission of particular facts but more importantly, it teaches people how to learn and acculturates children (and adults). Acculturation of children is a form of 'brainwashing'; however, all cultures seek to transmit their values, in which they see merit, to their next generation. Particularly during 2001 and 2002, there has been a heated debate in England about 'faith schooling'. This term is used to refer particularly to state funded Anglican, Roman Catholic and Jewish schools. Since the election of the Blair government, there has been pressure to obtain state funding for schools reflecting other religions, especially Islam, but also Hinduism. I grew up in the most ethnically mixed borough in the UK (Brent in the 1960s and 1970s), where I attended a Jewish primary school. My children attend Jewish schools and I used to live opposite the first Muslim school granted state aid, so the issue was one of immediate significance to me. One quarter of the day at my primary school was devoted to Jewish studies and my daughter spends one third of the

day on Jewish studies, conducted entirely in the Hebrew language. At my secondary school, founded in 1654 by an Archbishop, 'Divinity' taught by the school chaplain occupied one lesson per week and was so non-threatening and mostly non-Christian, that my parents did not consider withdrawing me from it.

Recently the remarkable suggestion was discussed in the news media that faith schools should take 25% of pupils from other faiths. This was suggested in order that different people would learn about each other and thereby integrate each other into the British population. Other than the logistical issues (what would the secular British 25% do during one third of the day at my daughter's school?) this suggestion seems to miss the point that individualism <-> communitarianism and universalism <-> particularism are the dilemmas involved. One can have respect for another person's humanity simply because the other person is alive, not because one has even met that other person, let alone have a profound knowledge of his/her religion. What matters is that children are taught to respect others in their otherness not necessarily to know about that otherness. If they do not understand and do not have a profound knowledge of their own identity, how will they have the self-confidence in that identity to encounter an alternative identity, without perceiving it as a threat? It is the perception of difference as a threat, which is the problem, not ignorance of difference or unfamiliarity with difference.

I would go further and state that experience of Nazi Germany shows that familiarity with difference, knowledge of difference and a high general level of education are no defence against bigotry – one could even argue that the opposite is true. In the 1930's Germany had the highest education level of major European nations. The German Jewish community was arguably the most assimilated major Jewish community since the Hellenist period more than 2000 years ago. It lived relatively happily amongst the most highly literate and highly educated major population in Europe and was significantly intermarried with them. None of this assimilation helped the German-speaking German Jews, who met the same end as their Orthodox, unassimilated, Yiddish-speaking coreligionists from Poland, many of whom lived in virtual ghettos. Nor, for that matter, did even conversion to Christianity help those who chose that path. The Germans' high educational level simply made them more effective killers, torturers and medical experimenters than their less educated assistants. With the

famous philosopher Heidegger as an enthusiastic Nazi, turning against even his own tutor Husserl, to whom he had dedicated his early work, it is clear that it is what is taught – particularly at a moral level – that matters, not the general level of education, because that education appears to have been so easily subverted by Nazi ideology.

The debate needs to move on to grasping both horns of the dilemmas of how to deal with difference – it is not easy but I believe it to be possible, indeed essential.

8.2.3 Interpersonal interactions, e.g., counselling

Counselling is a process designed to resolve relationship problems (marriage counselling, family counselling etc) and difficulties in coming to terms with misfortune (bereavement, aids, unemployment, bankruptcy, victim support (for victims of crimes) etc). Where counselling involves relationships, dilemma theory is of great value. Mary Parker Follett's concept of 'integration', which is like dilemma resolution, was quoted to me by my father. Dilemma resolution is far superior to compromise or 'give and take', which can leave either or both parties feeling to some degree aggrieved. Struggling for resolution would allow both parties to realise their desires, or perhaps even better, to realise something of which they had not even dreamed. Training people in the dilemma approach provokes them to try to understand the opposing perspective and explains that it is also a positive phenomenon. Therefore anyone who happens to be emphasising the opposing perspective is acting in a way which is potentially positive. A clash of positives is less threatening and potentially enriching, especially if trust is growing.

8.3 Implications for individuals

8.3.1 Respect for the individual

One of the empirical findings of the research was that in the team where members took an active, supportive, enquiring approach to each other's diversity, the team

succeeded harmoniously. Each member respected each other's differences, the otherness of the other. Levinas's ethical hermeneutics suggest that diversity should be welcomed, indeed that encounter with the other is an encounter with a fragment of the Eternal. Were more people to apply Levinas' approach to their lives, it is likely that conflict would inevitably reduce.

Showing respect for others is fundamentally ennobling for the individual him/herself and is a manifestation of a positive, trusting perspective on life. Receiving in return the respect and trust of the other person is pleasurable and reinforces the positive nature of the relationship, and so on.

8.3.2 National cultural differences versus individual differences

At an individual level, it is challenging to attempt to unravel the differing consequences of the affects of socialisation in a culture and the consequences of the person's own personality (which itself is shaped by the culture and itself affects the culture). Indeed, taking a dilemma perspective, the sociological and the psychological views of the individual are part of the inner directed <-> outer directed family of dilemmas and therefore inextricably linked. The other important point to be made here is that national cultural difference is one subset of diversity in general. Other cultural differences include religion, language, class, profession etc. All are part of what makes a person an individual and involve his/her 'emic' resolutions of the 'etic' dilemmas, which face all of us.

8.3.3 Gender difference and the diversity of relative handicap

If a team may be considered as a fractal of a larger society (as this paper has suggested), the findings may well also be useful in teams without an intercultural element but comprising other aspects of diversity, e.g., gender, function, age, professional discipline and other factors.

Gender difference is a particularly obvious and significant subset of diversity in general. Deborah Tannen takes a cultural perspective on gender, arguing that men and women exist in separate cultures. The encounter between the genders would therefore be perceived as an intercultural encounter. In conversation, Tannen notes that women seek rapport while men deliver reports to each other and that this is a source of misunderstanding. If gender difference is a subset of diversity in general, and I would suggest that it is - then dilemma theory would assist in reducing uncreative conflict and increasing understanding.

Relative handicap is another subset of diversity in general. Dealing with handicap involves resolving the individual <-> communitarian and universal <-> particular dilemmas. To what extent is the relatively able-bodied/sound-minded majority of individuals prepared to disturb themselves to accommodate the particular requirements of the handicapped minority, so that they may play as much a part of the community as possible? There is a strong ethical imperative to resolving these dilemmas, which involve the healthy looking after the less healthy.

8.4 Limitations

This section deals first with the important issues of validity, replicability and generalisability (8.4.1) and then with other limitations of the research (8.4.2).

8.4.1 The issues of validity, replicability and generalisability

8.4.1.1 Validity

Historically, qualitative anthropological studies were valued for the depth of their research and each case study stood on its own. Attempts at replicating such research were rare. A study of a society at a moment in time (or during, for example, a particular year or two) is just that. Because the society is bound to have changed to some extent before another study can be carried out (people will have aged, perhaps

died, been born etc, economic activity will have changed – perhaps the harvest was poor or there was flooding), it is arguable that such cases cannot be replicated. Qualitative researchers were not concerned with issues of validity in the same sense as quantitative researchers. They were concerned with the accuracy with which they reported their findings, the appropriateness of their interpretations and the profundity of their conclusions.

As qualitative research began to be used to inform public policy, for example, in the field of education and health and social services, the issue of validity became of much greater significance. Categories of validity, such as concurrent validity, predictive validity, convergent validity, criterion-related validity and internal/external validity are based on the positivist assumptions, which underlie quantitative methods (Salner 1989). These typologies cannot be applied directly to qualitative research without distorting what qualitative researchers actually do in addressing validity issues, and tautologically confirming quantitative researchers' critiques. Instead, Maxwell (1992, pp 41-57) proposes a typology comprising three essential layers of validity:

- descriptive validity;
- interpretive validity;
- theoretical validity.

Descriptive validity is the factual accuracy of the researcher's account. As Geertz (1973, p17) recommends, "behavior must be attended to, and with some exactness, because it is through the flow of behavior - or, more precisely, social action – that cultural forms find articulation". As far as possible, the 'reportage' (Runciman 1983) should be as Wolcott (1990 p128) says of the research subjects, "in precisely their words".

The next level of validity, interpretive validity, is the meaning of the objects, events and behaviours to the people engaged in and with them. The conceptual framework uses the research subjects' own vocabulary. "Interpretive validity is inherently a matter of inference from words and actions of participants in the situations studied" (Maxwell 2002, p48).

Theoretical validity refers to an account's validity as an explanation, as well as a description or interpretation of a phenomenon. The theory will comprise concepts and the relationships between those concepts.

Evaluative validity is a fourth type of validity, which can sometimes be relevant. Here, an evaluative framework is applied to the objects of study. It involves comments such as "The student was wrong to throw the eraser at the teacher" (Maxwell 2002, p55). Many researchers do not apply an evaluative framework, but instead merely describe, interpret and theorise.

In this thesis, descriptive validity was very strong in the case of the biweekly HRM assignments, collectively written by the members of the teams studied, and very strong in the case of the transcribed tapes – there is physical proof of the words used. The descriptive validity of the semi-structured interviews is slightly less, in that, for logistic reasons, I took handwritten notes of statements made but did not tape the conversations. Nevertheless, I tried to be very careful in noting the most important statements made. Triangulation of the three sets of data supports the validity of the description.

Interpretation has been carried out as far as possible using the research subjects own words. Where research subjects applied confused meanings to particular words (for example, 'task' and 'process'), the implications were discussed. Where dilemmas were surfaced, the concepts are linked because, by the definition applied to the word dilemma used in this thesis, a dilemma comprises a bipolar continuum. The research work carried out demonstrated the validity of dilemma theory as an approach, which explained and interpreted the process dynamics of the groups studied.

8.4.1.2 Replicability

It is very important to understand that whereas the results of dilemma theory applied to intercultural team process dynamics are valid, and generalisable (as explained in the section on generalisability), they are not automatically replicable. That is because it is inherent in the nature of dilemmas that one cannot predict which member of a

team might raise which horn of which dilemma at any one time. That team members will vaunt horns of dilemmas is inherent in the nature of what it is to be part of a team. The question is, will the team members be able to reconcile the dilemmas they face?

As more research is carried out into intercultural teams using methodologies, which apply dilemma theory, it will become clearer which are the typical dilemmas faced by teams. More evidence will be obtained to show whether or not the dilemmas found in this doctoral research are typical for such teams. Thus it is very worthwhile to attempt to replicate the research, even though the results are by definition not precisely replicable.

8.4.1.3 Generalisability

Some of the limitations of this research have been touched on earlier in the paper. Some are generic to qualitative research. For example, one aims for significant depth, but there is likely to be a likelihood of a lower ability to generalise than most quantitative research.

Various strategies have been adopted by different researchers concerned about the issue of generalisability of qualitative research based on a case study. One common strategy, which has been adopted in this doctoral research, is to conduct research into two cases, rather than only one, so as to allow for some illuminating comparisons. Important examples include Skolnick's (1966) research into two police forces and Lupton's (1963) research into two firms. My research follows their strategy. A second approach is to conduct team research at one location, for example, the research into medical students by Becker, Geer, Hughes and Strauss (1961) and into university students by Becker, Geer and Hughes (1968), or to conduct team research at multiple locations, for example, the ORACLE research by Galton and Delamont (1985) in UK schools. This second strategy, involving a team of researchers, is clearly inappropriate for doctoral research, which is carried out by one doctoral candidate.

A third strategy to deal with the issue of generalisability is to try to define a 'typical case' or a 'deviant case'. Woods (1979, p268) defined a "typical" cluster of research subjects, which he could research; other researchers could then carry out research on clearly differently defined clusters. Such research could then be used as the basis for summation of case studies so that generalisations could be extracted as evidence is accumulated (Kennedy 1979). Lipset, Trow and Coleman (1956) researched a particularly unusual American trade union, as a 'deviant case'. I have rejected the idea that there would be a 'typical' team. All the teams which could have been available (were they to have volunteered) would have reflected some intercultural diversity, because they were deliberately thus constituted. Even if a team had included only British residents as a 'control' case, the team members might easily have included several members born abroad or with English as a second language. (One could easily imagine a team made up of three Welsh speakers and three Gujarati speakers being categorised as British, or an Italian team comprising German speakers from Alto Adige/Sud Tirol and French speakers from Val d'Aosta.) In addition, language is only one element of cultural diversity. In consequence, if there is no 'typical' case, there is also no 'deviant' case.

A fourth approach, which I suggest, is that of fractal logic (Mandelbrot 1978). Fractal theory explains and encompasses both the chaotic and the self similar – the edge of chaos (Hampden-Turner and Trompenaars 2000). A team can be viewed as a fractal of a wider organisation or of similar small work groups or teams in wider society. In summary, when tackling the issue of generalisability, I adopted the first strategy of researching two cases and support the fourth strategy of fractal logic, which I suggest is also applicable.

8.4.1.4 Summary

The dilemma approach to research has a fundamental, inherent limitation. The theory enables one to predict a generalisable ability to resolve dilemmas, but not to predict which dilemmas might be faced, or which horn of a particular dilemma might be vaunted by any individual, or group, at any one time. However, the nature of the essence of a team or small group means that certain dilemmas are likely to be faced,

for example, dependence <-> independence, universalism <-> particularism, individualism <-> communitarianism, task <-> process.

In summary, the strategy which I adopted has considerable validity and generated generalisable conclusions, however, were the same research approaches to be carried with other small groups or teams, the results might not necessarily be replicated.

8.4.2 Other limitations

Other limitations relate to the particular situation of researcher and research subjects. For example, there may have been advantages to more follow up work with team members. However, all were under pressure and it is not clear that they would have cooperated. More teams might have added to the depth of the findings, although the researcher was very fortunate that two such different teams volunteered.

With a sample of only two teams, the deliberate choice was made to concentrate almost exclusively on qualitative research to generate a tentative advance in understanding. Future researchers might obtain access to larger samples and start to obtain some statistical support for the findings presented here.

Other researchers might care to monitor teams over longer periods, living with the team all day everyday and analysing audio- and videotapes of their activities. Canney Davison (1995) and others have carried out some such work but from different perspectives. Considerable numbers of researchers would be needed to analyse very large numbers of tapes. Were feedback to be given the next day or perhaps a week later, research could be carried out on the influences this might have on the team's activities. Many permutations of this type are possible.

The two groups were self-selecting. Perhaps other groups had even less intercultural competence and confidence. Perhaps they did not dare to participate. Or alternatively, they might have thought that the work was too gruelling to take on any other obligations.

The two groups chosen were not operating in regular businesses. There were no formal lines of authority – all were equal inside the group. This does happen but is not so common. In addition, the members of team, unless sponsored, are not ‘representatives’ of another department/supplier/customer. These are weaknesses. In the future it would be interesting to work with other student groups, and with ‘real’ managerial teams in industry.

They might also obtain access to teams with appointed leaders, where the issue of different types of power may have some interesting influences. Access to teams operating in other countries would be a further aspect of interest. This is a developing field of great interest in a world of global trade, investments, take-overs/mergers, joint ventures and other intercultural connections.

Cutting off the research after two weeks of taping is a weakness. Analysis of more than 60 tapes would have become an ever-greater effort with an ever decreasing added value; however, the findings might have been richer.

8.5 Areas for future research

This research was carried out on leaderless teams of MBA student managers. It would be valuable to attempt similar research in:

- teams inside businesses;
- teams with leaders and different leadership styles;
- teams without an English speaking majority;
- teams with a working language other than English;
- teams of all the various types described by Katzenberg and Smith (1993) and Hackman (2002);
- teams with members residing in different places, meeting over the internet or occasionally physically in one place.

Also, the taping of team debates throughout the life of that team, perhaps by several researchers, would yield even richer data in this area.

Application of the Belbin test would have generated useful information. A paper has been written which combines dilemma theory with Belbin's approach (Hampden-Turner, unpublished 2003, forthcoming).

With the best intentions, the groups were under intense time pressure so many of the results will be as a result of excessive stress. What would the results have been under calmer circumstances?

There were very few references back to the research subjects. The problem here was the danger of allowing the researcher to intrude to the point of becoming a consultant to the group. This would have changed the nature of the research. This is not in itself either a 'good' thing or a 'bad' thing; instead it would have been different research.

8.6 Personal Journey

The last seven years has been a voyage of discovery on a number of different planes. On the personal plane, I married and had two children, all of which teach one about others, oneself and one's potential and one's limits.

Academically, my education had been in chemistry and an MBA. The PhD gave me the opportunity to study philosophy, anthropology, sociology and psychology, none of which I had ever studied before and all of which I had one day hoped to study.

Interacting with persons with a significantly different worldview had been a life long fascination. My studies of and observance of Judaism had given me an appreciation of the need to make choices (including resolution) when faced by moral and cultural dilemmas. I explored this in greater detail, realising that Judaism requires one to interact with a whole variety of 'others' (in Levinas's terms). Just as Judaism informed my appreciation of dilemma theory, dilemma theory gave me an interesting conceptual lens on my faith and lifestyle.

I had written major projects and a number of books and pamphlets; however, this was my first significant paper in academic style. I needed to learn how to present an

academic argument. I needed to accustom myself to a new level of academic rigour, for which I am most grateful. The PhD is meant to train a new academic and I believe that it does. In my case, my master's degree was not research based. That meant that my starting point was very low and I had to learn very fast. I love exploring new concepts and bodies of knowledge new to me. The PhD gave me ample opportunity. I found it mentally exhilarating.

My PhD was part time. The disadvantages were the conflicting demands of family, work and study. This led to periods of extreme stress which were crushingly exhausting, even if the intellectual side of my brain was flourishing. The advantage was the number of years I had to mull over the ideas and to explore the issue of dilemmas, which I had only imperfectly understood during the early period of study. It was only at the end of the period of study that I realised quite how broadly significant my study might be.

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