ORGANISATIONAL LEARNING BY HEARTS

A Framework to Explore Organisational Moral and Immoral Learning

Haji Tarip, Mohammad Iznan

بسم الله الرحمن الرحيم

IN THE NAME OF ALLAH, THE MOST GRACIOUS, THE MOST MERCIFUL

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ABSTRACT

The thesis aims to gain a deeper understanding of the organisational moral development (OMD) phenomenon. Three specific issues have been identified that hinders from gaining a deeper understanding of OMD: lack of ontological foundation for interdisciplinarity, inadequate moral philosophy and lack of understanding on strategic renewal in the moral dimension. To this, the thesis provides an alternative view of OMD by synthesising three perspectives: the field of organisational learning (OL), the meta-theory of critical realism (CR), and the worldview of Islam. As a result, a framework called 'organisational learning by hearts' (OLH) is developed, founded upon sound ontological foundation for interdisciplinarity, with adequate moral philosophy and an understanding on moral strategic renewal process. At the centre of the framework is the 'heart', the knowing essence of human, and its potential to become moral, as well as immoral. This then affects the process of organisational development: the moral and wise individual would contribute towards the moral development of the organisation, whereas the immoral individual would contribute towards immoral development. Two extreme ends of OMD are also conceived: organisational moral learning (OML) and organisational immoral learning (OIL). The framework has uncovered various factors and processes that play a part in the overall OMD, and strategies have been developed to ensure moral development. However, the OLH framework is heavily conceptual in nature. An empirical study is thus conducted to enrich the framework with real-life illustration.

Keywords: Critical realism; Islamic philosophy; organisational learning; organisational moral learning; wisdom.

DECLARATION

I declare that this Ph.D. thesis, entitled "Organisational Learning by Hearts: A Framework to Explore Organisational Moral and Immoral Learning", is my own work and has not been submitted in the same form elsewhere.

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ABBREVIATIONS

BCR	Basic Critical Realism
CO	Corrupt Organisation
CR	Critical Realism
CSI	Civil Service Institute
DCR	Dialectic Critical Realism
EGNC	E-Government National Centre
IMD	Individual Moral Development
OCI	Organisation of Corrupt Individuals
OIL	Organisational Immoral Learning
OL	Organisational Learning
OLH	Organisational Learning by Hearts
OMD	Organisational Moral Development
OML	Organisational Moral Learning
PMR	Philosophy of MetaReality
QCC	Quality Control Circle
RRREIC	Resolution, Redescription, Retrodiction, Elimination, Identification and Correction
TDCR	Transcendental Dialectic Critical Realism

PREFACE

In the name of Allah, the Most Gracious, the Most Merciful, and peace and blessings upon His final Messenger, Muhammad, and upon his Family and Companions.

Knowledge is soteriological, and so should organisational leaning! This is what I thought of when I first encountered the literature on organisational learning during my Master program in Lancaster University, UK. The PhD journey started with this understanding, not so much on gaining the title of Doctor of Philosophy. The title itself would not bring 'true' benefit. Rather, the Islamisation of organisational learning is hoped to inform how organisation can become moral over time.

I ask that Allah accept this thesis to benefit Your servant and the *Ummah*. I ask that Allah purify Your servant's heart, and accept the thesis as a form of worship solely to Him, even though it is filled with mistakes and shortcomings. I ask Allah for His forgiveness in all the mistakes and wrongdoing that Your servant has done all this time. Do not let the thesis be a *fitnah* (trail) that causes the heart to be corrupt, and be thrown into the Hellfire. All good comes from Allah, while all mistakes are from myself.

Iznan Tarip

ACKNOWLEDGEMENT

CHAPTER 1: INTRODUCTION

Both academics and practitioners are concerned with the question how an organisation becomes more moral and ethical, especially nowadays with abundant case of organisational corruptions affecting the whole world. This is reflected in, for example, the adoption of Corporate Social Responsibility reporting by organisations, the daily reporting of organisational and individual corruption in the news all around the world, and the establishment of journals specifically on business ethics. These are signs that more effort is needed to understand the phenomenon of organisation moral development (OMD).

The thesis however did not start with the research question. Rather, it started with the researcher's 'intuitive synthesis' of initially two different fields: the worldview of Islam and the field of organisational learning. According to the worldview of Islam, moral development is naturally coupled with learning on the individual level up to even the global level. This is the impetus for exploration on moral learning *and* development of organisation. The drive for doing the thesis is because of being a Muslim, where individual moral development (IMD) is always core. Organisational life, as a part of life, thus need to be researched. Despite organisations' varying setups, they are a part of the inevitable context for IMD (Maclagan, 1996). In the case of organisational corruption, for example, Ashforth and Anand (2003) suggested that widespread organisational corruption would likely to result in further normalisation, socialisation and institutionalisation of corruption to other individuals. Because of a group of corrupt individuals working within, organisational corruption can perpetuate throughout the organisation's lifetime (Pinto et al., 2008), until of course relevant authorities put a stop to them or any other forces with similar effect. How then should employees prepare themselves from being socialised and normalised into organisational corruption? By

understanding how organisations become (im)moral would help to equip oneself for IMD, and ensure that moral organisations are being developed.

So, the research question is: how do organisations become more moral and ethical? In other words, the research aims to gain a deeper understanding of the OMD phenomenon. To achieve this, a critical realist research design is adopted with its specific logic of discovery, going by the acronym RRREIC (Bhaskar, 2016): the first step is the Resolution of complex phenomenon into its provisional components, involving a "conjunctive multiplicity of causes", followed by abductive Redescription or recontextualisation of the components in an explanatorily significant way, "Retrodiction" of these component causes to antecedently existing events, Elimination of alternative explanation, Identification of causally efficacious antecedents, and lastly, the iterative Correction of earlier findings in light of the new provisional explanation (p. 80). This design uses both 'abduction' and 'retroduction', instead of induction or deduction (see Chapter 5 on methodology for further discussions). So, the first step is identifying key components of OMD along with their conjunctive multiplicity of causes present in the current Western literature.[1] From the literature review, three problems are identified. Solutions are then proposed to further knowledge on the phenomenon. Then, a redescription of the existing components (e.g. see individuals as 'hearts', and knowledge as soteriological) ensued in the form of a reconceptualised framework called 'Organisational learning by hearts', along with revised component causes. These form the first half and conceptual part of the thesis, starting with Chapter 2 until Chapter 4. The second half is the empirical part, from Chapter 5 until 7, starting with the retrodiction of (some) components to existing events, i.e. the explanation of events inferred from the laws that are assumed to

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[1] The usual approach to a thesis is to situate oneself within a field to contribute to it. This does not apply to the current study because OMD phenomenon is not situated in one field only, e.g. business ethics. So, instead of doing literature reviews of many possible fields related to OMD, the approach taken in the first half of the thesis is to identify key components of OMD from the vast literature.

govern them. So, an empirical case study is conducted so that (some) components previously identified in the OLH framework can be retrodicted to real life events. The steps to follow are the elimination of alternative explanations, identification of causally efficacious antecedents, and lastly, the iterative correction of earlier framework in light of findings of the empirics. Further elaborations of the two parts (conceptual and empirical) are as follows:

1.1. Conceptual part

The study of OMD is certainly vast and abundant. Loosely speaking, OMD concerns not only how organisations become 'good' (i.e. from amoral to moral), but also how they transform from 'bad' to 'good' (i.e. from immoral to moral). There are multiple approaches to explore the phenomenon, ranging from philosophical arguments and application of ethical theories to experimental empirical studies. Perspectives can come from philosophy, psychology, sociology, anthropology and so on. The study covers many aspects of the organisation, such as ethical decision making by leaders and employees in organisation, ethical behaviours, ethical leadership, organisational moral culture, ethical infrastructure, and even literature on organisational corruptions. There are many well-established components established in the literature that play a part in OMD.

Despite this abundance, there are three interrelated problems identified that hinders form gaining a deeper understanding of OMD: lack of ontological foundation for interdisciplinarity, inadequate moral philosophy and lack of understanding on strategic renewal in the moral dimension. Regarding the first problem, indeed OMD is an interdisciplinary topic and requires integration of various perspectives to gain deeper understanding of the phenomenon. For example, on the individual level, psychologists, philosophers and management theorists have their own take on the issue. However, it is discovered that there is an over-reliance on Kohlberg's (2000) stages of moral development to elaborate on OMD. This is found to be

limiting, as we shall see in the next chapter. The way forward is to be clear with the ontological assumptions made, and a need for a robust ontological foundation for interdisciplinary research. The second problem the inadequacy of existing moral philosophy utilised to explain OMD. This is based on the findings that contemporary Western ethical theories fail to provide practical and analytical guidance for OMD. The literature also shows that there is an over-emphasis on the rationalist approaches to ethical decision-making. There is also a lack of understanding on the connection between moral and immoral development of individuals and organisation. This is evident from the widespread use of "bad apples", "bad cases" and "bad barrels" metaphors to denote corruption on different levels of analysis (Ashforth et al., 2008, Kish-Gephart et al., 2010, Thoroughgood et al., 2011). Can bad apples become good again? Certainly not! Bad apples will just continue to rot away. The term indirectly implies perpetual corruption, i.e. bad apples can only become worse as time goes by. Why can't individuals and organisations become good again? The solutions offered consist of alternative moral philosophy that helps to explore OMD further. The third issue in with regards to strategic renewal in the moral dimension. The various OMD frameworks reviewed do not reflect the complexity and dynamics of strategic renewal that is needed to understand OMD occurring over time. This is compounded with the lack of understanding on the connections between elements introduced in various OMD frameworks, e.g. organisational moral culture with IMD. The move forward is to introduce better understanding of strategic renewal to the study of OMD.

To tackle these interrelated problems, three different perspectives are synthesised: the field of organisational learning (OL), the meta-theory of critical realism (CR), and the worldview of Islam. The three perspectives have their strengths and weaknesses, each brings clarity needed for deeper understanding of OMD. The OL perspective illuminates the dynamic processes of strategic renewal of an enterprise through four sub-learning processes, but lacks on

ontological foundations and deep insights on moral development. These two problems are tackled using CR and the worldview of Islam. CR and its associated PMR provide the necessary ontological assumptions to 'laminate' various elements and concepts, an analytical framework to examine structure, culture and agency, and have an agenda for moral development. However, it lacks deeper understanding of moral being. The worldview of Islam then offers a comprehensive and consistent understanding of moral development at the individual and societal levels, as well as the permanent and crucial link between 'knowledge' and moral development, but lacks understanding of contemporary organisation and management.

The three are combined together to produce a framework called 'Organisational Learning by Hearts' (OLH) framework to explore organisational moral and immoral learning. The contributions of these perspectives can be seen clearly in Table 1.1. Organisational moral learning (OML) here is defined as the principal means of achieving moral strategic renewal of an organisation towards human flourishing as the moral end, where moral strategic renewal recognises the inherent tension between exploring new and exploiting past values and knowledge. When talking about morality, it refers to moral value. This definition of OML is adopted in this thesis, and is also extended for 'organisational immoral learning' (OIL), which refers to organisational changes towards adopting immoral values. OML and OIL are assumed to be ontologically antagonistic to each other to reflect the antagonistic natural of individuals for purification (i.e. Inculcation of virtues) and corruption (i.e. inculcation of vices).

	Solid ontology	Moral development	Strategic renewal
Organisational learning			/
Critical realism	/	/	/
Worldview of Islam	/	/	
Organisational learning by hearts	//	//	//

Table 1.1. Three Perspectives Selected and Their Contributions to the 'Organisational Learning by Hearts' Framework

A simple illustration of OML and OIL are as follows, based on the 4I sub-learning processes (Crossan et al., 1999): each individual (or 'heart') will intuit subconsciously based on their experience and moral dispositions of virtues and vices, and then their intuitions are then interpreted to themselves and others. If the interpretation process goes well and shared understanding is achieved, integration of the idea will then ensue at the group level in term of collective action. There is then the potential for the idea to be institutionalised at the organisational level, whereby learning at the individual and group levels are embedded in OL repositories (i.e. structure, culture, strategy, procedure, system). The assumption here is that learning and changes that from the individual to group and organisational levels have a moral dimension, as argued later. The result would be organisations with embedded moral and/or immoral learning. On one side, the virtuous individuals with pure hearts work towards moral ends for themselves and the organisation. The organisation develops morally, and this feeds back towards moral development of individuals, to form a virtuous development cycle of OML on all levels. On the other hand, the dead hearts work towards immoral ends for themselves and/or the organisation. The corrupted organisation breeds more corruption within individuals, and form a vicious development cycle of OIL. The two extremes of OML and OIL are ontologically antagonistic, and constitute the parameters of OMD. Furthermore, what is more important here is how components of OMD play their parts in OML and OIL. The new framework would then qualify as the completion of the second stage of RRREIC, which is the abductive redescriptions of OMD components in significantly efficacious ways.

1.2. Empirical part

The OLH framework has identified a number of key components to explain the processes of OML and OIL. The next step is the retrodiction of the component causes to existing events, i.e. to explain specified existing events using the causal components mentioned previously. The framework will serve as guidance for an empirical study with the aim to enrich the framework

further. An exploratory case study methodology is deemed suitable as it enables deep exploration of factors and processes underlying poorly understood phenomena (Myers, 2009, Ackroyd and Karlsson, 2014), such as OMD, OML and OIL. However, it must be emphasised that the exploratory study could not observe all the key concepts identified in the conceptual part of the thesis in their totality. This is partially due to their abstract nature, such as the development of virtues and vices. Practically, it is nigh impossible! Rather, the approach taken is to uncover issues, factors and processes relevant to the topic (Myers, 2009), and to "underlabour"[2] on the subject OMD. The study is designed following a previous study by Berends and Lammers (2010) on "learning trajectories" with a 'moral' angle. OML cases and its developmental trajectories are made as the unit of analysis and as the theoretical case (Bazeley, 2013). These cases are assumed to represent the moral strategic renewal of an organisation moving towards becoming a good and virtuous organisation.

One refined research question is formed for the case study: What factors affect the (dis)continuity of the OML trajectories? By examining the developmental trajectory of OML cases, relevant factors can be extracted that play their parts in the development of OML trajectory of an organisation. The choice of organisation is also important. For this thesis, the Ministry of Religious Affairs in Brunei is chosen as the site to explore. Three institutionalised OML cases are chosen after initial discussion with the Ministry's strategic renewal unit and subsequent data collection and analysis. These are: 100-hours-training record system, Quality Control Circle (QCC) program, and the usage of government emails. All three are deemed as OML trajectories by top management in the Ministry, initiated by external agencies in the government. However, there are many signs signalling failure of institutionalisation. This

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[2] "Philosophical underlabouring" is a characteristic of CR to denote the process of clearing "the ground a little, removing, in the first place, the philosophical rubbish that lies in the way of scientific knowledge…; and in this way to underlabour for science and (partly in virtue of this, it argues) more generally for practices oriented to human well-being and flourishing" (Bhaskar, 2016: 2)

prompted further exploration into what are the factors affecting both the continuity *and* discontinuity of an OML trajectory. To answer this question, multiple data collection methods are used: documentation, direct observations, casual conversations, unstructured interviews and formal semi-structured interviews of middle and lower ranked officers in five different sites within the Ministry. Unstructured interviews with key informants, casual conversation, direct observations and documentation were used to collect initial data regarding potential OML trajectories. This then serve as background information necessary for the formal semi-structured interviews with selected officers throughout the ministry. This second phase focused on their experience and opinions regarding the OML trajectories selected.

The findings from the case study will then be discussed in relation with the OLH framework, potentially developing the framework further. It is hoped that a deeper understanding of OMD is achieved with both conceptual and empirical works.

1.3. Thesis structure

The structure of the thesis is outlined as follows:

Chapter 2: The Problems & Proposals

This chapter highlights the interrelated problem encountered towards a deep understanding of OMD, which are lack of ontological and epistemological foundations and integration for interdisciplinarity, inadequate moral philosophy, and lack of understanding on strategic renewal in the moral dimension. The thesis proposes to tackle these problems by synthesising three perspectives: the field of OL, the meta-theory of CR, and the worldview of Islam. These perspectives are introduced in a way to show their contribution towards a deep understanding of OMD, as well as their weaknesses.

Chapter 3: The Agents

From the previous chapter, there is a need for a separate chapter on agent's moral development specifically, before going into the OLH framework. This chapter explores further the constitution of individual, his/her (im)moral development, and how individual make moral and ethical decisions. Three fundamental elements are elaborated: 'heart', 'knowledge', and 'wisdom'. These are important concept, as part of the organisational learning cycle.

Chapter 4: Organisational Learning by Hearts framework

This chapter unites key concepts introduced in chapter 2 and 3 to conceptualise the OLH framework. The chapter will first clarify the 5 premises underpinning the framework, mainly adapted from the 4I OL framework. In brief, the OLH framework is a guideline to show how different states of the heart affect the strategic direction of the organisation, and successively how the states of the organisation affect the moral development of the hearts within. The framework also set OML and OIL as the parameters of OMD.

Chapter 5: Methodology

The empirical study aims to enrich the framework further. In this chapter, the choice of case study methodology is explained, along with its philosophical underpinnings, methods used, and the approaches taken for data analyses. The focus is on discovering relevant factors that affect the development of OML trajectories within the Ministry of Religious Affairs, Brunei. The Brunei context is briefed here. Then, three OML trajectories are introduced before closer examination.

Chapter 6: Findings

The three OML trajectories are analysed individually to uncover the factors that contribute to their respective continuity and/or discontinuity. These factors are specific to the OML cases. Then, a cross-case analysis is conducted to generalise the important factors at play, and how they play a part in the (dis)continuity of OML trajectories. These factors are interconnected,

spanning three distinct levels of analysis (i.e. societal-environmental, structural-organisational, and actional-personal levels).

Chapter 7: Discussions

The discussion chapter involves reconciling the findings with the OLH framework, to gain additional lessons towards understanding the OMD phenomenon. Afterward, alternative explanations of OMD are 'eliminated', as part of the RRREIC research design.

Chapter 8: Conclusion

The thesis concludes with revisiting the aims of the thesis, as well as outlining its contributions. Limitations of the study are also highlighted, and recommendations for future research are sketched.

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CHAPTER 2: THE PROBLEMS & PROPOSALS

According to the RRREIC research design, the first step is resolution of OMD into its provisional components along with a conjunctive multiplicity of causes. However, there is of little value in a simplistic outline of the essential components of OMD found in the existing Western literature. This is because despite the richness of the literature, there are problems identified by the researcher. So instead, the problems identified are outlined, with specific references to selected OMD frameworks and their respective components. These frameworks are used to demonstrate the problems that exist, while still retain the components of OMD. Following that is the proposed solutions, which comes from three different perspectives to be synthesised in the proceeding chapters.

2.1. Problems

There are three interrelated problems identified in the rich and diverse literatures by the researcher that hinder from a deep understanding of OMD phenomenon: lack of ontological foundation for interdisciplinarity, inadequate moral philosophy and lack of understanding on strategic renewal in the moral dimension. These problems are elaborated as follows:

❖ Ontological foundation

This section will argue that there is a lack of ontological (and thus epistemological) foundation for interdisciplinarity needed for a deeper understanding of OMD phenomenon. In brief, the researcher found that there is an over-reliance on Kohlberg's (2000) stages of moral development applied to various components of OMD, especially on the conception of organisational moral culture. This can potentially lead to a narrowed view of the complex phenomenon, as we shall see later. To gain a deeper understanding of OMD phenomenon,

there is an opportunity to go beyond the conceptions of organisational moral culture by setting out a solid ontological foundation for interdisciplinary research.

Before beginning with the argument, there is a need to briefly recall Kohlberg's stages of moral development. Kohlberg (2000) delineates three levels to cognitive moral development, building upon the work of John Dewey and Jean Piaget. The levels are pre-conventional, conventional and post-conventional, and each level contain further two stages (Stage 1 to 6). At *pre-conventional* level, the individual is mainly driven by personal gains (p. 598-9). At Stage 1, the individual's choice is driven by physical consequences (e.g. rewards and punishment), regardless of values of the consequences. Stage 2 is characterised by seeking instrumental satisfaction of own needs and occasionally the needs of others. "Human relations are viewed in terms like those of the marketplace" (p. 598). The next level is the *conventional* level, where the individual is driven by societal role and obedience to law. Individuals at stage 3 is characterised by seeking approval from others, and stage 4 is characterised by giving respect to authority and maintaining the given social order. The final level is the *post-conventional* level, where the individual follows universal ethical principles. Stage 5 is called the "social-contract, legalistic orientation, generally with utilitarian overtones", characterised by also not only the legal point of view but also on "the possibility of changing law in terms of rational considerations of social utility" (p. 599). Finally, stage 6 is oriented towards ethical principles that is logically comprehensive, universal and consistent. In addition, the post-conventional level is set as the goal of moral education, because the author follows deontological tradition, running from Immanuel Kant to John Rawls, where the claim of an adequate morality is universally principled applicable to all (p. 603).

Kohlberg's work is used not only to explain individual ethical decision-making and behaviour (Trevino, 1986), but is also carefully transmuted into the concept of organisational moral

culture or ethos (e.g. Reidenbach and Robin, 1991, Logsdon and Yuthas, 1997, Snell, 2000, Spitzeck, 2009). Of course, simplistic anthropomorphic interpretations of Kohlberg's work to the organisational level is no longer acceptable (Snell, 2000). Rather, these OMD frameworks offered are complex, involving several factors. For example, Reidenbach and Robin (1991) listed 5 stages of corporate moral development, beginning with amoral organisation, then legalistic, responsive, emerging ethical, and finally ethical organisation. An amoral organisation has no particular stances to ethical issues, and the dominant values are productivity and profitability; a legalistic organisation is occupied with compliance to the "letter" of the law (i.e. legality of organisational activities) but not necessarily "spirit" of the law (i.e. morality of activities); a responsive organisation attempts to strike a balance between profitability and morality of any organisational activities, and is responsive to social pressures on top of the legal; an emerging ethical organisation is characterised with a more "overt effort to manage the organization's culture to produce the desired ethical climate" (p. 279) than a responsive organisation, but lacks the experience of an ethical organisation; and an ethical organisation "is characterized by an organization-wide acceptance of a common set of ethical values that permeates the organization's culture" (p. 281). Various real-life examples are given to illustrate these stages in terms of stories and instances as evidence of the OMD stage, except for the case of ethical organisation where the authors could not find any. The authors also proposed that corporations may start in any stage, and progress or regress along the amoral-ethical continuum. Plurality within the organisation is also noted in the framework,[3] and is based on the difference between the formal organisational culture and subcultures within the organisation. However, the focus of organisational culture as "shared values and beliefs of organisational members" (p. 273) has always been on prominent in the framework.

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[3] Rather than using the term 'framework', Reidenbach and Robin (1991) used the term 'model' to denote their conceptualisation of corporate moral development. This thesis, however, treats the two terms as interchangeable, and prefers to consistently use the term 'framework' to denote the amalgamation of concepts.

Another OMD framework is outlined by Snell (2000), which also focuses on organisational moral ethos, and assumed complexity and plurality within the organisation. Snell defined moral ethos as "a set of force-fields within organizations, comprising everyday norms, rules-in-use, social pressure, and quality of relationships, all of which impinge on members' understandings, judgements and decisions concerning good and bad, right and wrong (Jackall 1984; Snell 1993)" (p. 268). To explore organisational moral ethos, Snell (2000) employed Kohlberg's stages of moral development in his OMD framework. He outlined 5 factors that shape moral ethos: 1). approach to formal moral governance, 2). basis of moral authority, 3). deep, implicit socialisation, 4). morality behind normative structure, and 5). corporate outlook towards stakeholders. Another 3 antecedents of organisational moral ethos were elaborated: 1). norms and expectation of industry (Logsdon and Yuthas, 1997), 2). external legislation and regulatory system, and 3) leadership shaped by leaders' moral development and character (Logsdon and Yuthas, 1997).

Another framework based on Kohlberg's work is by Spitzeck (2009). Also drawing upon socio-cultural perspective, Spitzeck did an empirical study to examine OML, which refers to "a change in the dominant values of the organization in making or defending decisions" (p. 161). Specifically, the longitudinal case study is on how Citigroup learned morally over a period of legitimacy crisis between 2000 until 2006. The finding from the longitudinal study is reproduced in the table below. Spitzeck also his findings with other OMD frameworks. From this exercise, it was found that there is a disconnection between the case study's progress of OML stages and the stage structures outlined by other OMD frameworks. In the table, the underlined shows similarity with other theoretical framework(s), and **bold** shows divergent findings. As shown, only at level 1 and level 5 of Spitzeck's conception coincide with Reidenbach and Robin's (1991), whereas the others do not. Spitzeck concludes with a call for

further empirical validation of the OMD frameworks that depends on Kohlberg's work. This just point towards the unreliability of Kohlberg-inspired organisational moral culture.

Level/ Stage		Kohlberg	Reidenbach and Robin (1991)	Snell (2000)	Spitzeck *et al.* (2009)
Pre-conventional	1	Punishment and obedience	<u>Amoral organisation</u>	Force, obedience, and sanctioning	<u>Opportunistic orientation towards success</u>
Pre-conventional	2	Instrumental-relativistic orientation	Legalistic organisation	Instrumentality	**Strategic orientation towards success**
Conventional	3	Interhuman solidarity	Responsive organisation	Interpersonal acceptance and conformity	**Orientation towards reputation**
Conventional	4	Law and order	Emerging ethical organisation	Maintain social contract and consciousness	**Orientation towards positive consequences for the community**
Post-conventional	5	Orientation around the social contract	<u>Ethical organisation</u>	Stewardship, CSR, well-being, and procedural justice	<u>Orientation towards life conduciveness</u>
Post-conventional	6	Orientation at universal ethical principles	-	Meta-empathy and recognition of moral aspects	-

Table 2.1. Organisational Moral Learning Concepts in Comparison with Kohlberg's Theory and Spitzeck's Empirical Findings. Source: Adapted from Spitzeck (2009: 160, 68)

Other than issues with diverging conceptions of organisational moral culture, another issue with the previous frameworks is their emphasis on culture. The researcher noticed that the frameworks are focused on seemingly-hegemonic culture, despite their acknowledgement of plurality: Reidenbach and Robin (1991) talks of "shared values and beliefs of organisational member" (p. 273); Snell (2000) defined moral ethos as "a set of force-fields within organizations…all of which impinge on members' understandings, judgements and decisions concerning good and bad, right and wrong (Jackall 1984; Snell 1993)" (p. 268); Spitzeck's (2009) conception of OML focused on "dominant values of the organization" (p. 161). The focus on dominant hegemonic organisational culture may lead to a narrowed view of organisational change. There exist opportunities to expand beyond these limiting conceptions

and assumptions. The use of Kohlberg's work is also questionable. All the previous authors from Reidenbach and Robin to Spitzeck did not elaborate on its suitability for their own framework, but rather they just acknowledged where they got their inspiration from. Even though Kohlberg's work is quite widespread, there are a number of noticeable limitations. Sonenshein (2007) criticises Trevino's (1986) "person-situation" framework to determine ethical decision-making and behaviour which utilised Kohlberg's stages of moral development. Sonenshein argued that this framework and many others are overly rationalistic, and they tend to have the following shortcomings:

> "...(1) fail to address the presence of equivocality and uncertainty common in natural settings, (2) view deliberate and extensive reasoning as a precursor for ethical behavior, (3) underemphasize the constructive nature of "ethical issues," and (4) claim that moral reasoning is used to make moral judgments" (p. 1024).

Sonenshein then presented an alternative framework which involves sensemaking, intuitive judgement and post-rationalisation in the face of ambiguity and complexity of open system.

Moreover, further examination discovers that each OMD framework evoke different "metaphors" when compared to Burrell and Morgan's (1979) 2 x 2 paradigm matrix[4] (Morgan, 1980: see figure below), even though all the frameworks are focusing on organisational moral

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[4] Burrell & Morgan (1979) identified four major paradigms of sociology along the continuums of subjective-objective science and the sociologies of regulative-radical change: radical humanist, radical structuralist, interpretive and functionalist. The functionalist paradigm was dominating organisational research for its focus on objectivity and regulation, and is pragmatic. The interpretive paradigm sees the social world through subjective experiences, and thus the social world has an unstable ontological status. The goal is to understand how multiple realities arise, sustained and change within individuals. It is similar to the functionalist's assumption that there is an underlying pattern and regulated order to the social world. Radical humanist and radical structuralist, however, sees the social world as dominating, and theorists in these paradigms seek "explanations for the radical change, deep-seated structural conflict, modes of domination and structural contradiction which its theorists see as characterising modern society" (Burrell and Morgan 1979: 17). The radical humanist paradigm sees that reality is socially created, similar to the interpretive paradigm, but is interested in "the pathology of consciousness, by which human beings become imprisoned within the bounds of the reality that they create and sustain" (Morgan 1980: 5). Radical structuralist, on the other hand, focuses on the social world as being hard, concrete and have ontologically real structures.

culture. Reidenbach and Robin (1991) focused on organisational moral culture as shared values and beliefs of organisational members, especially of top management, and is placed in the 'functionalist' paradigm. The assumption here is that variables of organisational culture can be observed and measured, and that organisational life is relatively ordered and cohesive. Snell's (2000) conception of organisational moral ethos as "a set of force-fields within organizations…which impinge on members' understandings, judgements and decisions concerning good and bad, right and wrong" (p. 267) evokes the metaphor of organisation as 'psychic prison', where individuals are "captives of unconscious processes" (Morgan 1980: 13) and is placed in the 'radical humanist' paradigm. Spitzeck (2009) took a socio-political perspective to focus on an organisation's legitimation process in the public sphere, which evokes the image of organisation as powerful 'instruments of domination' capable of influencing the wider society and is situated in the 'radical structuralist' paradigm. These metaphors would only generate limited insights based on their assumptions of reality.
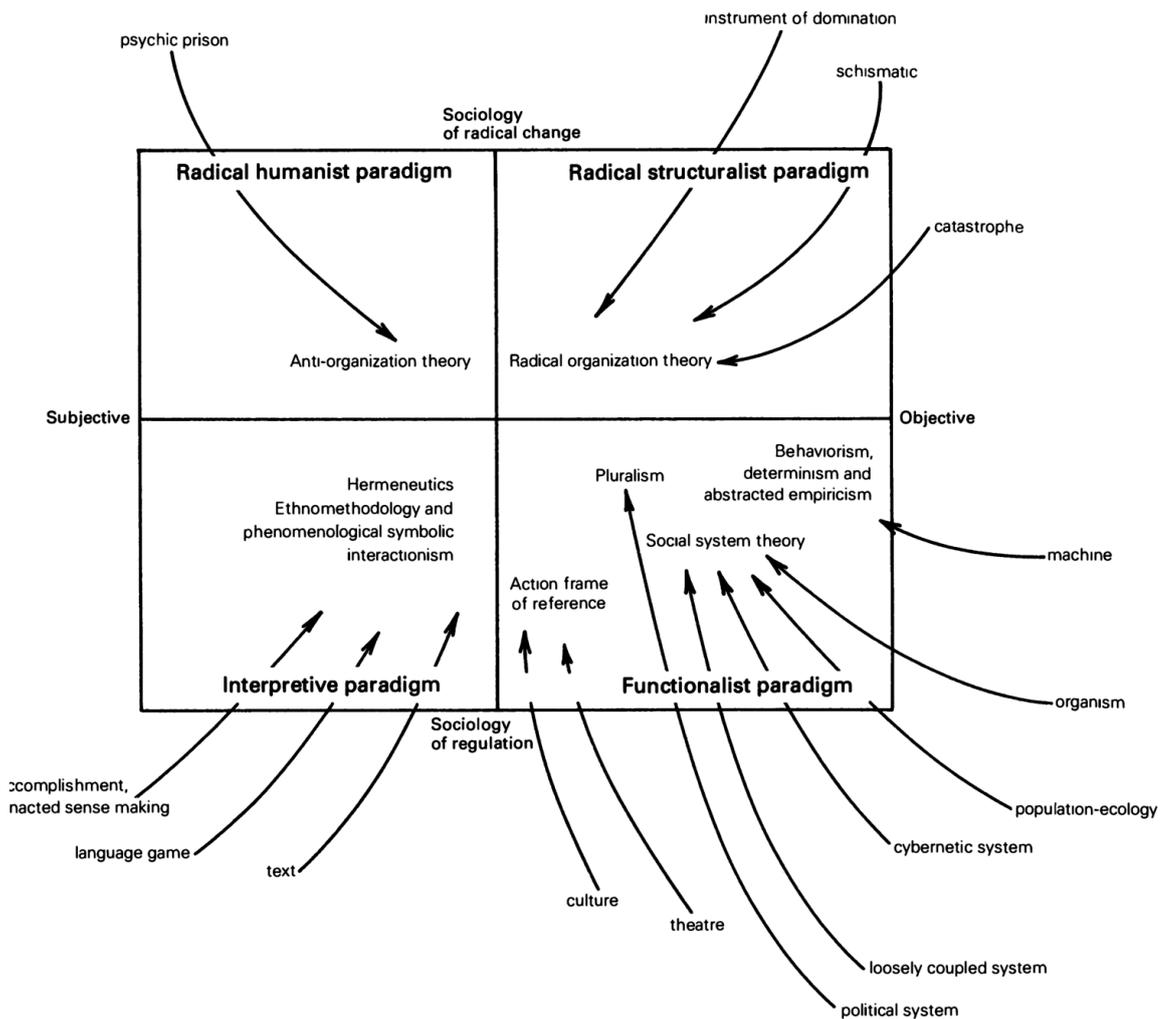
Figure 2.1. Paradigms, Metaphors, and Related Schools of Organisational Analysis. Source: Burrell & Morgan (1979: 608)

Morgan (1980) argued for theoretical and methodological pluralism since the author could not find a single metaphor of organisation that can capture the total nature of organisational life. In the author's words, "[d]ifferent metaphors can constitute and capture the nature of organizational life in different ways, *each* generating powerful, distinctive, but essentially partial kinds of insights" (p. 7, italics added for emphasis). Indeed, OMD is an interdisciplinary topic and requires integration of various perspectives to gain deeper understanding of the phenomenon. The way forward is to be clear with the ontological assumptions made, so that readers are aware of them and can criticise and build upon the work of others.

❖ Moral philosophy

The second major issue identified in the previous sub-section is inadequate moral philosophy used to explore OMD. Previously, the application of Kohlberg's stages of moral development to conceptions of organisational moral culture, as well as individual ethical decision making, have been criticised. Two additional arguments are given here regarding moral philosophy. First, various 'Western' moral philosophies are inadequate to guide morality on the societal level. Second is the lack of understanding in the connections between moral and immoral individual and organisational development. To gain a deeper understanding of OMD phenomenon, alternative moral development theories need to be considered that take into account the various components and potentials of individuals and organisations, specifically on the connection between moral and immoral development.

The first argument on the inadequacy of 'Western' ethical theories concerns the wider societal level, in which the society is shaped by ideas about morality and ethics. The assumption is that these ideas shape not only individuals, but also general human interactions, the wider societal norms, organisation, legislation, governance, and so on. These theories may be specific to certain context only. Crane and Matten's (2010) *Business Ethics* textbook, for example, acknowledges that there is growing literature on business ethics outside the regions of Europe and North America, but limits coverage of their business ethics to only literature in English which is dominated by the said regions. Having said that, the ethical theories generated from the 'West' needs to be covered, albeit briefly, for their role is shaping the Western society. Crane and Matten (2010) classified ethical theories along a continuum with two extremes: "ethical absolutism" and "ethical relativism" (De George, 1999, cited in Crane and Matten, 1999: 92-93). "Ethical absolutism" assumes that right and wrong is objective and applies universal rules or principles to any situations. On the other end of the spectrum is ethical

relativism, which claims that morality is context-dependent and subjective. Most "traditional Western modernist ethical theories" tend to be in the former camp, and "contemporary ethical theories" in the latter.

'Western modernist ethical theories' drawn for business context are based on philosophical thinking generated in Europe and North America beginning with the enlightenment in the 18th century, a period referred also to as "modernity" for its modernisation of religious thinking that used to dominate (p. 97). These normative theories can be divided into two: teleological (consequentialist) or deontological (non-consequentialist) theories. Consequentialist theories look at the intended aims or outcomes of a certain action to determine what is right and wrong. Two main consequentialist theories are egoism and utilitarianism. Egoism, particularly in relation to Adam Smith's (d. 1723-90) design of liberalist economics, assume that a morally right action is the one where the individual freely decides to pursue own interest, whether its short-term desire or long-term interest. Utilitarianism, from the work of Jeremy Bentham (d. 1748-1832) and John Stuart Mill (d. 1806-73), assume that a morally right action is where it results in the greatest amount of good for the largest amount of people affected. Non-consequentialist theories look at the motivation behind the action, and pertains to individual's rights and duties, and there are two main theories: ethics of duties and of rights and justice. Ethics of duties came for the German philosopher Immanuel Kant (d. 1724-1804), where he sees the rational man – not needing God – determines what is right and wrong in terms of fulfilment of duties, and is based on principles derived from his framework the *categorical imperative*. On the other hand, ethics of rights and justice purported by John Locke (d. 1632-1714) conceptualised the notion of 'natural rights' which are "certain basic, important, unalienable entitlements that should be respected and protected in every single action" (Crane and Matten, 2010: 108). These theories are more elaborate then presented here.

Despite prominence, these Western modernist theories have various criticisms. Apart from direct critiques to the theory, the general criticism as summarised by Crane and Matten includes: 'abstract' and impractical, 'reductionist' to one aspect of morality at the cost of others, 'elitist' that occupy the moral higher ground, 'objective' without taking consideration of the situation and subjective experiences, 'impersonal' for its neglect of bonds and relationships, 'codified' and 'rational' which suppresses moral autonomy and emotions, and 'imperialist' while alienating other ethical theories from other teachings (p. 117). There are other alternative perspectives on ethical theory that is "developed or brought to prominence in the business ethics field over the past two decades or so" (p. 118). These theories emphasise greater flexibility to include the many aspects of morality and covers some of the shortcomings mentioned above. Crane and Matten outlined four, although there are admittedly more than this: ethical approaches based on character and integrity (virtue ethics), based on relationships, responsibility and care (feminist ethics), based on procedures of norm generation (discourse ethics), and based on empathy and moral impulse (postmodern ethics). Virtue ethics emphasise the formation of virtuous characters as the first step towards moral action, derived from Aristotle; feminist ethics give emphasis to empathy, harmonious and healthy social relationships above abstract principles; discourse ethics aims to solve ethical conflicts through norm-generating reflection and dialogue between all relevant participants; postmodern ethics encourages one to follow their emotions and inner convictions on what is right and wrong. The plurality of these ethical theories, however, is not useful to inform business ethics. Which theory should an organisation use? Crane and Matten (2010) suggested that pluralism – the middle ground between the extremes of 'ethical absolutism' and 'ethical relativism' – are more appropriate for ethical decision making in organisation. But this is not the only way.

Another way of making sense of all these Western conceived ethical theories is that ethics is about 'self-realisation'. Hudson (1910) clarified and suggested that the science of ethics

> "...deals not with some ghostly and elusive abstraction called ethics, but with
> the ethical person. Ethics is not primarily the doctrine of human conduct; but,
> in the words of Martineau, 'the doctrine of human character'. Men may differ
> as they please as to what is the end or criterion of action, but they have one
> generic agreement, that end, whatever it is, is some form of the self" (p. 418).

The author then succinctly claimed that "the fundamental problem of ethics is, *What sort of ideal self is to be regarded as the end, the norm, the criterion, of all moral judgements*?" (p. 419). The ideal self is then seen as an interpretation of the norm of any particular ethical system. The author gave the examples that the goal of hedonist is not merely abstract happiness, but a happy self, and for altruist, it is not the abstract altruism but a self that acts and thinks altruistically (p. 417-8). If we follow this reasoning, the above theories then can be interpreted as such: the goal of egoist is not merely to seek abstract concept of self-interest, but rather to be an individual free to pursue their individual interest; a Kantian ethicist does not seek mere abstract 'justice' but rather a self that is just to themselves and others; the virtue ethicist do not seek mere abstract virtues, but rather a virtuous self. So, the Western society would have individuals with different – often competing – ethical norms as a result of a plethora of ethical theories in circulation. To explain how the world of ideas connect with the wider society, Taylor's (2002) concept of "social imaginaries" is quite useful. Social imaginary refers to "broadly to the way a given people imagine their collective social life" (Gaonkar, 2002) and is shared by large groups of people. It "occupies a fluid middle ground between embodied practices and explicit doctrines" (p. 11). Taylor explained that a social imaginary, as reported by Gaonkar,

> "...carries within it an image of moral order, which imbues embodied practices
> and the accompanying cultural forms with meaning and legitimacy. That
> image of the moral order might have, in turn, originated in an explicit doctrine

or theory, but the process through which it penetrates and takes hold of a

social imaginary is slow and complex" (cited in Gaonkar, 2002: 11).

Individuals have various implicit ethical theories of what they think is right and wrong, and

what their ideal self would be. Some would possess more robust ethical theories than others

of course, and may be derived from explicit doctrine(s) or otherwise. This then give rise to

embedded practice within a society. The Western ethical theories presented briefly above may

possibly provide a good representation of the moral climate in the European and North

American region.

But which ethical theories are more prominent in the region? To this, Snell (2000) recalled

Alasdair MacIntyre's (1988) analysis of moral philosophy and subsequent criticism of 'liberal

individualism' that "dominates" the region, despite antagonism from Aristotelians and other

moral traditions. According to MacIntyre (1988), 'liberal individualism' does not provide a

strong "ontological foundation" of absolute standards for moral navigation in the Western

world. Snell pictured Western morality as a "loose amalgam of contradictory fragments" (p.

270). What can be seen is a failure to secure consensus or convergence on ethical principles

despite varying critical opinions. In MacIntyre's (1988: 5) own words, cited in Snell (2000):

> "We [Westerners]…inhabit a culture in which an inability to arrive at agreed,
> rationally justifiable conclusions on the nature of justice and practical
> rationality co-exists with appeals by contending social groups to sets of rival
> and conflicting convictions unsupported by rational justification.
> Neither…academic philosophy, nor…any other ordinary discipline, nor…the
> partisan subcultures, have been able to provide for ordinary citizens a way of
> uniting conviction on such matters with rational justification" (p. 271).

There are at least four criticisms to 'liberal individualism', summarised by Snell. First, this moral

philosophy embraces two contradictory ethical theories, namely deontology and

utilitarianism. The two are incompatible because what is right in deontology is based on

actions and not consequences, but utilitarianism focused on consequences to dictate what is

right. The second is the two ethical theories do not escape critical scrutiny, as presented previously in the case of Western modernist ethical theories. The third is the principles of liberal individualism are too abstract, which is also one of the criticism for Western modernist ethical theories. Lastly, the failure of convergence would allow for "emotivists to claim that ethics is merely some people talking, and lets amoral agenda such as profit maximization, bureaucratic 'neutrality' and 'greed is good' hold sway in the world of business" (Snell, 2000: 272). This then leads to various cases of organisational corruption. All these so-called weaknesses points to the conclusion that there is there is a lack of ontological foundation for studying moral ethos in organisation to tackle organisational corruption (Snell, 2000).

It can be concluded that there is a need for a better moral philosophy to deepen understanding of OMD. It can be that any particular Western moral theory may shed some lights to different aspects of OMD, and so, the call for a pluralist perspective not only in the application of business ethics, but also in academia, may be useful. There are also other moral theories beside those in the West, which may potentially shed more lights to the OMD phenomenon. The guiding question presented above by Hudson (1910) on ethics and the ideal self is useful at this stage. As a Bruneian Muslim, the Islamic traditions provide an alternative moral philosophy that is close the researcher's heart. The moral philosophy is lived, and provides a vision of an ideal self. It is also distinct from the Western ethical theories. But would this be enough to provide a contribution of knowledge? The answer to this question is postponed to other sections and chapters.

The second argument on the lack of robust moral philosophy is for a better understanding of the connection between moral and immoral organisation. There is currently a lack of understanding in this connection. There are lessons that can be learned from the literature on organisational corruption, for example, to deepen understanding of OMD. The literature itself

draws upon different perspectives to explore the phenomena of organisational change specifically to become more immoral. The *Academy of Management Review* journal's 2008 special topic forum on organisational corruption is a good place to start to introduce the many perspectives to examine organisational change towards corruption and away from it, i.e. OMD. Three frameworks contained in the forum coincidentally match and extend the three OMD frameworks introduced earlier: Pinto, Leana and Pil (2008) and Reidenbach and Robin (1991) talks of ethical organisation and other types of organisation; Lange's (2008) typology of organisational controls matches with Snell's (2000) framework of organisational moral ethos; and both Pfarrer, DeCelles, Smith, and Taylor (2008) and Spitzeck (2009) are concerned with legitimacy and the wider stakeholders. Furthermore, another alternative framework of institutional change is offered by Misangyi, Weaver and Elms (2008), which drew from theories of institutional and collective identities to present a threefold framework of general institutional change involving institutional logics, resources and social actors, and adapted it to understanding organisational corruption. However, it can easily be adapted to explore OMD, as will be shown later. All these enrich and deepen our understanding of OMD phenomenon.

Firstly, Pinto, Leana and Pil (2008) differentiates two organisational-level corruptions between "corrupt organisation" (CO) or "organisation of corrupt individuals" (OCI). The differences between the two concepts are: a CO is usually top-down and happens when "a group collectively acts in a corrupt manner for the benefit of the organization", and OCI is an emergent, bottom-up phenomenon which happens when "a significant proportion of an organization's members act in a corrupt manner primarily for their personal benefit" and their corrupt behaviours "cross a *critical threshold* (Andersson & Pearson, 1999) such that the organization can be characterized as corrupt" (p. 688, italics original). In addition, the authors outlined four common antecedents of the two phenomena but have differing impact:

organisational structure, result orientation, environmental scarcity, and industry and structure norms. Then they present a typology of organisations based on occurrence of OCI and CO phenomena (see figure below). CO form is assumed to involve the "core" of the organisation, i.e. top management team, and OCI is assumed to mainly concern individuals at the "periphery", i.e. not part of top management team. The typology then has an axis showing whether the core is corrupt or not, and another axis showing the degree of corruption at the periphery. If the core is not corrupt and low level of corruption at the periphery, then the organisation is a 'thoroughly ethical organisation' (Cell 1). Cell 2 shows a 'peripherally corrupt organisation' where the core is not corrupt but there is high level of corruption at the periphery. Cell 3 is the 'thoroughly corrupt organisation' where corruption is widespread throughout. Lastly, Cell 4 is the 'hypocritically corrupt organisation' where the core is corrupt.
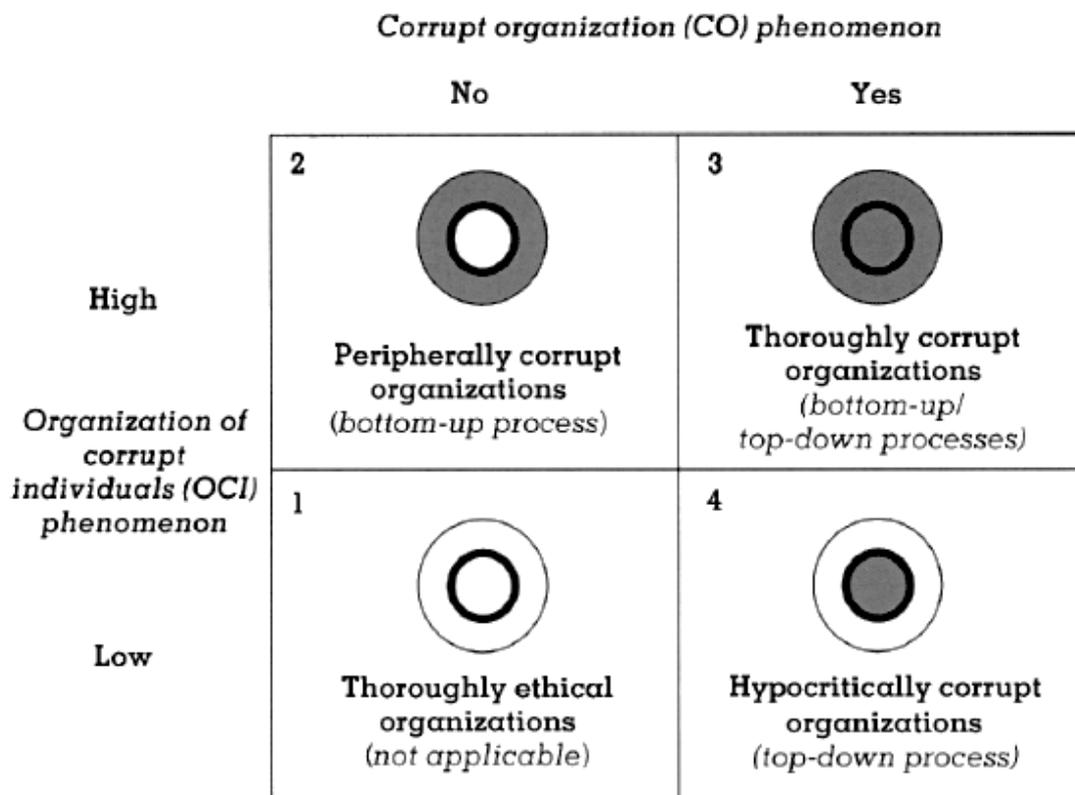
Figure 2.2. A Typology of Organisations Based on Occurrence of 'Organisation of Corrupt Individuals' and 'Corrupt Organisation' Phenomena. Source: Pinto, Leana and Pil (2008)

This typology can be compared to Reidenbach and Robin's (1991) 5 stages of corporate moral development that begins with amoral organisation, then legalistic, responsive, emerging

ethical, and finally ethical organisation. Despite the number of key differences between the two frameworks, the meeting point for the two is the conceptualisation of an 'ethical organisation'. Reidenbach and Robin conceptualised the ethical organisation to have "an organization-wide acceptance of a common set of ethical values that permeates the organization's culture" (p 281). The culture is "designed" and "managed" by top management "to support an assurance of the balance between profitability and ethics" (p. 283). This includes – but not limited to – its reward system, sanctions, ethics training, hiring practices, mentoring programme and strategic planning. For Pinto and colleagues, the thoroughly ethical organisation "have successfully inhibited or deterred employees from engaging in corrupt practices, either for their personal benefit or for the benefit of the organization" (p. 700), and is expected to have a well-developed "ethical infrastructure". In referring to the "ethical infrastructure", the authors referred back to Tenbrunsel, Smith-Crowe and Umphress's (2003) work where they identified it as incorporating three elements: the formal systems (e.g. formal communication channel, ethical codes of conducts, mission statements, formal incentives and punishment system), the informal systems (e.g. 'hallway' talks and office gossips, informal peer network and pressures) and the organizational climates[5] (i.e. members' shared perceptions regarding ethics, for example, that is born out of organisational context) that support the infrastructure.

From this, Pinto and colleagues' work adds further understanding to Reidenbach and Robin's framework by 1). not only focusing on the 'core', i.e. top management, but also on 'periphery', 2). considering informal systems on top of formal systems and organisational culture/climate, and 3). extending the discussion to include various types of corruptions. It is quite peculiar

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[5] Tenbrunsel and colleagues do not make a clear distinction between the constructs of 'organisational climate' and 'organisational culture', but rather the constructs are coming from different perspectives examining the same phenomenon. For further elaboration, see Denison, D. R. 1996. 'What is the Difference between Organizational Culture and Organizational Climate? A Native's Point of View on a Decade of Paradigm Wars.' *The Academy of Management Review,* 21:3, 619-54.

that Reidenbach and Robin's OMD framework covered ethical/moral and amoral organisation but, not extended to the unethical/immoral organisation explicitly. Rather, the amoral and immoral organisation is somehow conflated when Reidenbach and Robin characterised the amoral organisation as having widespread culture of greed, one of the cardinal sins in Christian teachings, and an unbalanced concern for profits while neglecting ethical concerns. This then raises the same concern as the previous sub-section on the ontology of organisation, i.e. whether ethical, amoral, and corrupt organisation do really exist and how, as well as a new problem: the lack of robust moral philosophy to understand the interconnections between these varying organisational states or types.

The issues with ontology and moral philosophy also resonate with the other papers in the *Academy of Management Review*'s special issue. Lange (2008) presented a conceptual framework that maps various corruption control types spread over two dimensions – orientation and transmission channel: the control types may be 'oriented' towards either process or outcomes, and may be 'transmitted' either via social/culture or administrative channels. The difference between these controls from general ones is that "corruption control emphasizes the minimization of an undesirable state (intentional maleficence), while organizational control in general emphasizes the maximization of a desirable state (cooperation and efficiency)" (p. 713). Eight types are outlined, categories according to their functionality too as displayed in the diagram below. The control types in Quadrant 1 aim to reduce autonomy and target behaviours through administrative bureaucratic controls (Type 1) or social concertive controls (Type 8). Bureaucratic controls talk about standardisation of work processes and formalised rules, routines, structures and policies, which can constrain and shape behaviour. Concertive controls reduce autonomy "through the parameters of acceptable behavior that develop as a 'negotiated consensus' among workers (Barker, 1993: 412)" (p. 721). The second quadrant focuses on consequence system: punishment (Type 2)

which aims to deter away from corrupt behaviour, and incentive alignments (Type 3) which

focus on extrinsic motivations for behaviour. The third quadrant talks about sanctioning from

the environmental level: regulatory (Type 4) and social (Type 5) sanctioning. The fourth

quadrant changes focus to the intrinsic elements within individuals: vigilance controls (Type

6), which concerns "the likelihood that employees will *depart* from group norms in ways that

ultimately are constructive for the organization (Warren, 2003)" (p. 719, italics original), and

self-controls (Type 7), which "are voluntary at the level of individual motivation" (p. 720).
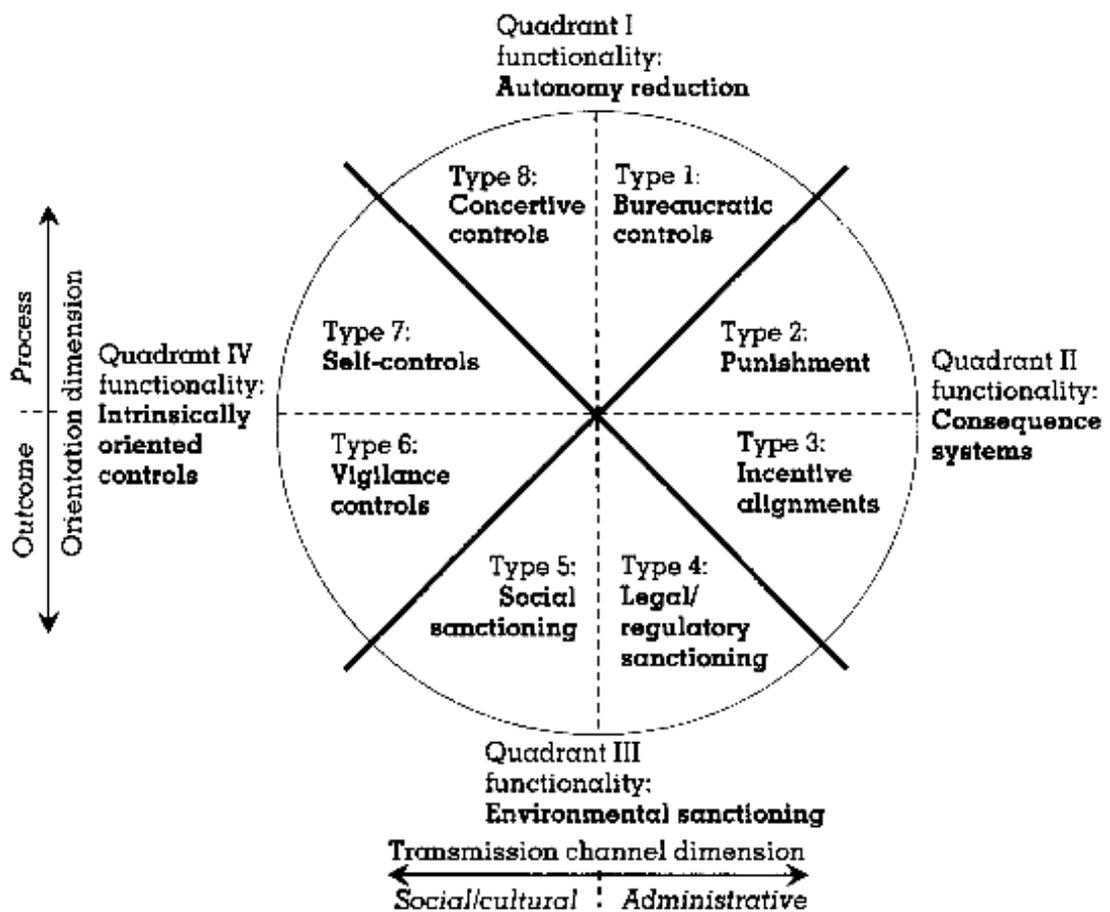
Figure 2.3. Lange's (2008) Organisational Corruption Control Circumplex

Looking closely, the typology of organisational corruption control has many similarities to

Snell's organisational moral ethos framework covered previously, but geared differently. Both

frameworks focused on sociology of regulation (Burrell and Morgan, 1979), covered various

controllable aspects of socio-environmental, organisational and individual. Type 1, 2 and 3

coincide with Snell's 'Approach to moral governance' which focused on formal

institutionalised controls; type 4 and 5 are similar Snell's inclusion of external pressures, expect Snell only focused on "Norms and expectations of a particular industry" and "Outside Legislation and Regulatory Systems", whereas Lange's Type 5 also concerns the wider society. Type 6, 7 and 8 are not directly presented in Snell's framework. Since Type 6 and 7 refers to intrinsically-oriented controls, it covers Snell's "Leaders moral development and character" which concerns internal drive to develop the organisation, whether in congruent with (Type 7) or divergent from (Type 6) organisational norms. However, rather than limiting to top management like Snell did for his specific purpose, the two control types are generalised to all organisational members. Type 8 coincides with Snell's "Deep, implicit socialization" and "Morality behind normative structures" for their focus of "negotiated consensus" among workers. From this, one can conceive that Snell's framework can not only be geared towards conceptualising organisational moral culture but also concern how to control organisational corruption. Another observation is that these corruption control types do not necessarily applicable for controlling the spread of corruption, but rather to control what is controllable in general. The only difference is the *aim(s)* of these controls. Lange has conceptualised them to control corrupt behaviour within the organisation, and Snell to shape organisational moral ethos that subsequently affect members' cognition and behaviour. However, these control types can even be geared in the opposite direction towards immorality and corruption. For example, organisational incentives are seen to promote organisational corruption (Tenbrunsel, 1998), certain industries are more conducive to breed corruption such as accounting, energy, insurance, and mutual funds (Misangyi *et al.*, 2008), and socialisation processes can contribute towards the spread of corruption (Ashforth and Anand, 2003). A robust moral philosophy is needed to integrate the moral and immoral dimensions of, say, organisational culture and controls.

The third paper provides an alternative OMD framework but with a different angle. Pfarrer, DeCelles, Smith, and Taylor (2008) focused on how an organisation "restore" its legitimacy within the wider society after it committed a "transgression", i.e. "a corrupt of unethical act by an organization that places its stakeholders at risk (Coombs, 1995)" (p. 730). The authors propose a four-stage framework to repair legitimacy and be reintegrated with its stakeholders: discovery of legitimacy crisis, explanation of the event, serving penance, and internal and external rehabilitation. Similarly, Spitzeck (2009) also looked at how organisations learn morally during a legitimacy crisis and how they deal with their stakeholders. According to Spitzeck, organisation in a crisis need to learn morally by changing their organisational moral ethos and structure, which then is hoped to lower the risks associated with the crisis. However, Pfarrer and colleagues' work goes further by differentiating between three stakeholder groups that the organisation need to have discourses with: elite and active, attentive and aware, and latent and inactive. The authors also proposed four moderators that affect the overall likelihood and speed by which the organisation progress from one stage to another: transgression prominence, transgressor prominence, stakeholder heterogeneity and repeat transgressions by the organisation. The understanding that Pfarrer and colleague bring further our understanding of OML for legitimacy that is lacking from any of the previous frameworks of OMD.

The fourth paper also offers an alternative framework of institutional change adapted to examine organisational corruption. Misangyi, Weaver and Elms (2008) drew from theories of institutional and collective identities to present a threefold framework of general institutional change involving institutional logics, resources and social actors, and adapted it to understanding organisational corruption (see figure below). Rather than focusing on 'moral development', the authors focused on institutional logic, which are "'socially constructed, historical pattern of material practices, assumptions, values, beliefs, and rules by which

individuals produce and reproduce their material substance, organize time and space, and provide meaning to their social reality' (Thornton & Ocasio, 1999: 804)" (p. 754). The framework explains how to fight corruption within the institution through introducing anti-corruption institutional logic by institutional entrepreneurs, which then cause a shift in identity and practice. In the process of institutional change, two groups emerge: the "defenders of the status quo" possession existing corruption logic and the "institutional entrepreneurs" possessing anti-corruption logic. Both groups would be fighting for resources to align with their causes to try to influence the majority. This is an example of an alternative OMD framework using different theories creatively.
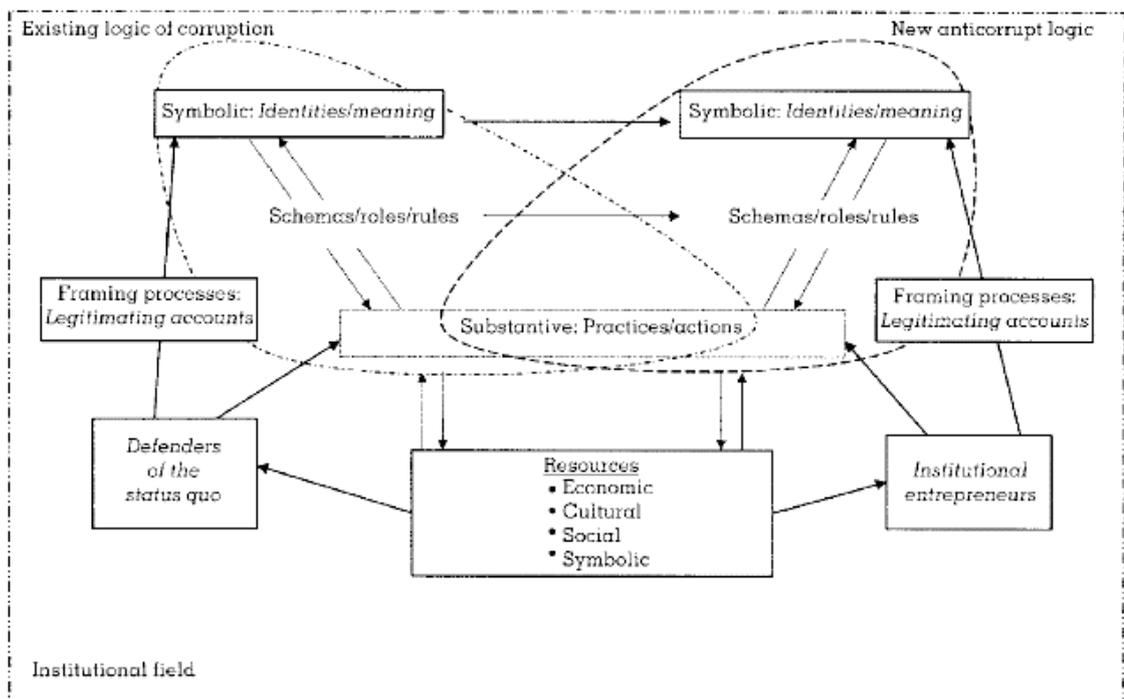
Figure 2.4. Corruption Reform: Changing Both Identities and Practices. Source: Misangyi, Weaver & Elms (2008)

Since the framework explains general institutional change, it can also explain how corruption spread in an organisation. This is done through the spread of corruption logic by the so-called 'good' institutional entrepreneurs. These entrepreneurs can devise strategies to legitimise themselves and their narratives to influence others' mental schema, identity and subsequent practice. An improvement can be made to the framework: the shift of identities, schemas and roles are bidirectional rather than unidirectional.

In summary, there is a need for an alternative moral philosophy to gain a deep understanding of OMD phenomenon. This is based on three arguments: inadequacy of Western ethical theories to provide deep understanding of OMD, inadequacy of the rationalist approaches to ethical decision-making, behaviour and moral development, and inadequate understanding of the connection between moral and immoral developments of individuals and organisations.

❖ Strategic renewal

The last issue is the lack of understanding on strategic renewal in the study of OMD. Arguably, the frameworks covered previously above do not reflect the complexity and dynamics of strategic renewal. There is still a gap in understanding OMD and strategic renewal together which the thesis aims to cover.

Before going straight to the argument, there is a need to look at what strategic management is and how it relates to ethics. A consensual definition of the field of strategic management consists of six elements, argued Nag, Hambrick and Chen (2007). Their extensive review from the literature and online survey with 57 authors in the field found that the field "deals with (a) the major intended and emergent initiatives (b) taken by general managers on behalf of owners, (c) involving utilization of resources (d) to enhance the performance (e) of firms (f) in their external environments" (p. 942). A seventh element is added, which is "the internal organisation", to represent terms such as structure, decision process, and organising process. The field thrives with contributions "from a wide variety of disciplinary and philosophical regimes… (but still)…linked by a fundamental implicit consensus that helps the field to cohere and maintain its identity" (p. 952). Strategic renewal, however, concerns a specific enhancement of performance. It focuses on continuous *adaptation* of the organisation to the environment (Kwee et al., 2011, Albert et al., 2015). Kwee, Van den Bosch and Volberda (2011)

explained that strategic renewal has three dimensions: content, context and process. Content dimension relates to exploration of new initiatives or exploitation of current activities, and there is an inherent tension between the two (Crossan *et al.*, 1999); context dimension refers to the organisation's external environment and the interactions between them; process dimension concerns the temporal processes, such as speed and volatility of strategic renewal actions.

Furthermore, Elms, Brammer, Harris and Phillips (2010) gave a strong argument that the field of strategic management and business ethics have a "common origin" (p. 401). They cited a number of foundational authors in the field of strategic management that discusses the ethical dimension, such as Kenneth R. Andrew, R. Edward Freeman, Chester Barnard, Herbert Simon, and Kenneth Arrow, and even Adam Smith. For example, Kenneth R. Andrew described strategy as "'determining the nature of the enterprise and setting, revising, and attempting to achieve its goals' (Andrews, 1971: xiii)", and that "coming to terms with the morality of choice is the most stimulating and strenuous problem in strategic decision-making (1971: 119)" (p. 401-2). However, the field of strategy has evolved into focusing on profit-based goals of the firm, which may lead to "a more constrained view of the nature and goals of the enterprise that the earlier, foundational strategic management research had not imposed" (p. 402). Elms and colleagues also noted that research in business ethics "may have correspondingly placed too much focus on 'ethics' and not enough on 'business'", less useful for practice, and thus reinforce "the reductionist view of 'ethics' somehow standing in opposition to the correspondingly suspect goal of economic rents" (p. 403). The authors then suggest for a reintegration of the two fields that emphasised on holistic "value creation" for stakeholders of the organisation (p. 404). The focus on value here is the converging point for both the OMD frameworks introduced earlier and the brief explanation of the strategic management field. Organisational moral culture, for example, is concerned about "ethical", "shared" and

"dominant" values (Reidenbach and Robin, 1991, Spitzeck, 2009) which is also theorised to affect ethical decision making and behaviour (Trevino, 1986). It does seem that value is an essential basic element to understand OMD phenomenon.

Now, the argument in this sub-section is that the study of OMD lacks understanding on strategic renewal. This can be seen from the seven OMD frameworks introduced earlier if compared with the three dimensions of strategic renewal. All the frameworks take into account the context and process dimensions of strategic renewal albeit differently, as tabulated below.

Frameworks of OMD	Dimensions of strategic renewal		
	Content (strategic renewal tension)	Context (external environment)	Process (temporal processes)
Reidenbach and Robin (1991)	Organisational moral climate shaped by balancing concerns between profits and ethics. Tension regarding these concerns exist	Market forces, legislations, social pressures	Time taken for development from stages to stages
Snell (2000)	Moral ethos shaped by three antecedences (including leaders' development). Tension is over-simplified to leaders' cognitive moral development	Industry norms and expectation, legislation and regulatory system, stakeholders	Time taken for development from stages to stages
Spitzeck (2009)	Exploitation and exploration of organisational activities in response to legitimacy crisis evidenced from legitimacy talk. Tension is present but not well-evidenced	Stakeholders, particularly Rainforest Action Network	Longitudinal study of moral learning. Time taken for development from stages to stages

Pinto, Leana and Pil (2008)	Organisation-level corruptions. Tension between arbitrary 'good' and 'bad'	Environmental scarcity; industry structure and norms	Time taken to manifest corruption
Lange (2008)	Typology of organisational controls based on orientation to outcomes or to process. Tension in choosing controls for organisational needs	Environmental sanctioning includes legal/regulatory and social sanctioning	Time taken for organisational controls to bear fruit
Pfarrer, DeCelles, Smith and Taylor (2008)	Repair organisational legitimacy through the four-stage framework and four moderators (transgression and transgressor prominence, stakeholder heterogeneity, and repeat transgression). Tension exist in managing various stakeholders	Multiple stakeholders	Time taken for repairing legitimacy through all four stages. Speed is crucial in some cases.
Misangyi, Weaver and Elms (2008)	Tension between defenders of status quo and institutional entrepreneurs and the fight for resources	Wider institutional environment	Time taken for institutional change to unfold

Table 2.2. Various OMD Frameworks, Typologies and Models, and Their Attentions to Strategic Renewal

The table above also shows various kinds of tension, but few concerns strategic renewal tension. Reidenbach and Robin's (1991) framework is concerned regarding tension in finding the balance between profits and ethics, but less attention is given to the tension that exist in making the strategic decision to allocate the appropriate resources towards either exploitation or exploration. Snell's (2000) framework oversimplifies the role of leaders' cognitive moral development in shaping organisational moral ethos when strategic decision making requires more complex decision-making. Pinto and colleagues' (2008) typology that ranges from thoroughly ethical organisation to thoroughly corrupt talks of tension between what is ethical and corrupt, but not of strategic renewal tension. Lange's (2008) typology of organisational

controls is like a list where management can use it to analyse their organisation, but the tension in deciding which to exploit or explore has not been taken into account.

The three other frameworks do look at various strategic renewal tension, but of different kinds. Spitzeck's (2009) longitudinal study shows exploration of new initiatives and exploitation of existing activities by Citigroup in response to Rainforest Action Network's critique. The following quote shows the organisation's exploitation of existing activities:

> "2000 – 'Internally, we seek to manage potential environmental issues in our operations and help our business better understand and find financial value in environmentally sound business transactions.' (Citigroup, 2000, p. 2)."
>
> "2001 – 'Citigroup was one of the first companies to set up an environmental affairs office several years ago, Johnson said. The division's work includes tracking environmental regulatory and legislative trends that might have an impact on industries of interest to Citigroup and its clients.' (N.N., 2001)"
>
> (Spitzeck, 2009: 165).

Examples of exploration of new initiatives include the co-creation of the Equator Principle, a risk management framework adopted by financial institutions to manage environmental and social risk in projects, the enactment of two new value statements (''Our values add value'' and ''Shared responsibilities'') in 2003, new environmental initiatives in 2004, and new regulation of investments in nuclear power. In spite of this, the tension between the exploration and exploitation of knowledge was not the main focus of the paper. The final two frameworks also looked at strategic tension. Pfarrer, DeCelles, Smith and Taylor's (2008) four-stage framework showed the tension that exist in managing various stakeholders in the process of repairing organisational legitimacy. The final framework by Misangyi and colleagues (2008) also showed the inherent tension between new logic by institutional entrepreneurs and old logic defended by social actors who wants to keep the status quo.

Despite the presence of strategic renewal tension in some of these frameworks, the role of individual is arguable under-emphasised. The process of individual decision-making, especially when it comes to moral issues as introduced earlier in the works of Trevino (1986), Rest (1986), Jones (1991), Sonenshein (2007) and others, were not taken into consideration. Only Misangyi and colleagues' framework cover both strategic renewal tension *and* the role and constitution of individuals, with a focus on the role of institutional logic and offered an alternative to the previous ethical decision-making and behaviour frameworks. Another issue that can be tackled is the lack of understanding on the connections between social agency and organisational moral culture. Trevino's (1986) work sees organisational culture affecting individual decision-making process and behaviour but not the other way around, and Snell's (2000) framework sees organisation moral culture affected by leaders' cognitive moral development and character, but not the other way around. Why is this so? More robust frameworks are readily available that examine the dynamic interactions between culture and agency, as we soon shall see, and this should be utilised to deepen understanding of OMD.

In summary, the previous OMD frameworks is shown to not reflect the complexity and dynamics of strategic renewal that is needed to understand the strategic changes occurring over time. This is compounded with the lack of understanding on the connections between elements introduced in various OMD frameworks. The move forward is to introduce better understanding of strategic renewal with all its three dimensions, while clarifying the interconnections between the elements utilised.

2.2. Proposals

The problems above are interconnecting. The deep understanding of strategic renewal process in the moral dimension could not be accomplished without a solid ontological foundation and a robust moral philosophy. To tackle these problems collectively, three

perspectives are synthesised together: the field of OL, the meta-theory of CR, and the worldview of Islam. These perspectives have a common denominator: knowledge. Each perspective contributes to construct clarity necessary to arrive at a deeper understanding of OMD phenomenon. This section introduces background knowledge of the three perspectives, as follows:

❖ Organisational learning perspective

This perspective is proposed to help understand the strategic renewal process as well as to specifically transcend Burrell and Morgan's 2 x 2 paradigm matrix. This is done by utilising Crossan, Mary and White's (1999) 4I OL framework. It begins with a brief introduction to the field of OL, followed by an introduction to the 4I framework and its contribution for the study of OMD phenomenon. Finally, one of the weaknesses of the 4I framework is highlighted, to be tackled by the other two perspectives.

The field of OL is a relatively new field, which arguably began with Cyert and March's (1963) work, and is characterised as diverse in nature and contributed to a plethora of perspectives and worldviews (Easterby-Smith and Lyles, 2011). Generally, it is concerned about knowledge stock and flow within the organisation and its surrounding. There is also conception of 'organisational moral learning' (OML), which formulate OL in the moral dimension. Spitzeck defined OML as a "change in the *dominant values* of the organization in making or defending decisions" (p. 161, italics added for emphasis). This definition is adopted and adapted in the thesis for its focus on values. However, as Spitzeck (2009) reported, there is limited number of research delve in the issue of OML and mostly theoretical (Reidenbach and Robin, 1991, Sridhar and Camburn, 1993, Logsdon and Yuthas, 1997, Snell, 2000), which was argued in the previous section to have ontological issues that needs to be clarified. One of the problems highlighted is that different OMD frameworks have differing assumption about the

organisation, and this can be seen on how they span Burrell and Morgan's (1979) 2 x 2 paradigm matrix.

There is an opportunity to transcend the paradigm matrix. This is done by utilising Crossan, Mary and White's (1999) 4I OL framework primarily. OL here is specifically defined as "a principal means of achieving the strategic renewal of an enterprise" (p. 522). The framework is based on four premises (p. 523):

Premise 1:   OL involves tension between assimilating new learning (exploration) and using what has been learned (exploitation).

Premise 2:   OL is multi-level: individual, group, and organisation. This is extended to the population/society level (Haunschild and Chandler, 2008, cited in Crossan *et al.*, 2011: 453)

Premise 3:   The 3 levels of OL are linked by social and psychological 4I sub-learning processes: intuiting, interpreting, integrating, and institutionalising

Premise 4:   Cognition affects action (and vice versa).

Premise 1 tells that strategic renewal recognises the inherent tension between exploring new and exploiting past organisational knowledge in the whole strategic renewal process (p. 522), between continuity and change. Premise 2 and 3 tells that the process of strategic renewal can be broken down into four sub-learning process (namely intuiting, interpreting, integrating, and institutionalising) that span individual, group and organisational levels. Intuiting refers to instinctive understanding; interpreting involves communicating and sharing understanding with themselves and others; integrating involves collective understanding and action; and institutionalising means embedding learning on the individual and group level in the organisational structure, systems, culture and practices, which then affect individuals and groups in return. These four sub-learning processes together possess strong explanatory power into the dynamics behind the strategic renewal of organisation. They allow learning to feed-forward from individuals to the organisational level, represented by the first three sub-

learning processes (intuition, interpretation and institutionalisation), and feed-back from the

organisation to group and individual levels, represented by institutionalisation. Premise 4

considers the "interactive relationship between cognition and action" (p. 524). The framework

is illustrated as follows:
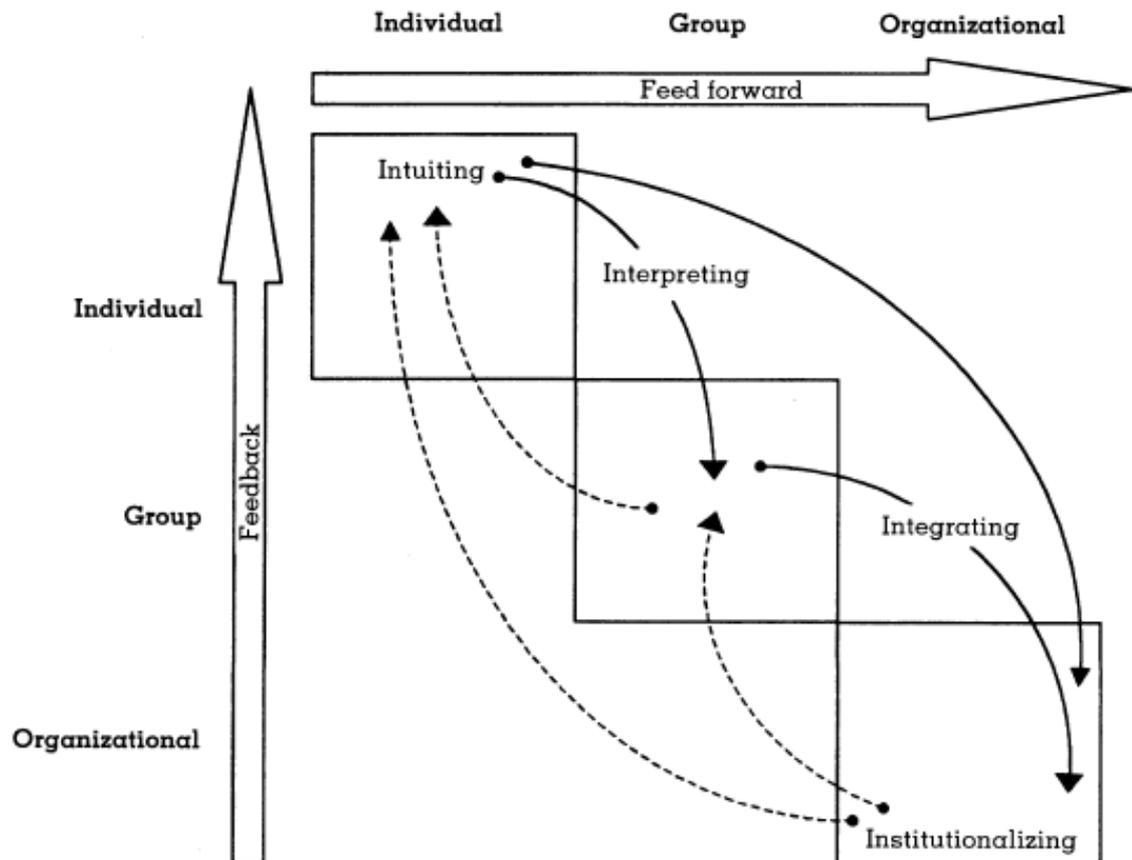
Figure 2.5. Organisational Learning as a Dynamic Process. Source: Crossan, Lane & White (1999)

One of the strengths of the framework is it provides a platform to connect other key elements

relevant to OL and strategic change. Several authors have relied heavily on the 4I framework,

building on them explicitly and integrating it with other perspective. Lawrence, Mauws, Dyck,

and Kleysen (2005) complemented it with power and politics that provide the social energy to

drive OL. The authors proposed that: 'interpretation' is best facilitated with the use of

"influence" exerted through the use of scarce resources, relevant expertise, and/or culturally

appropriate social skills, 'integration' is best facilitated with "force" based on formal authority,

which restricts alternative options of organisational members, 'institutionalisation' is best

facilitated with "systems of domination" to overcome resistance, and 'intuition' is best fostered with "systems of discipline" to provide deep experience and facilitate identity formation. The first two are 'episodic' powers that are discrete and depend of the initiatives of the actors, whereas the latter two are 'systemic' which works through the routines and is diffused throughout the social systems. The political powers can be mapped onto the 4I framework as follows:
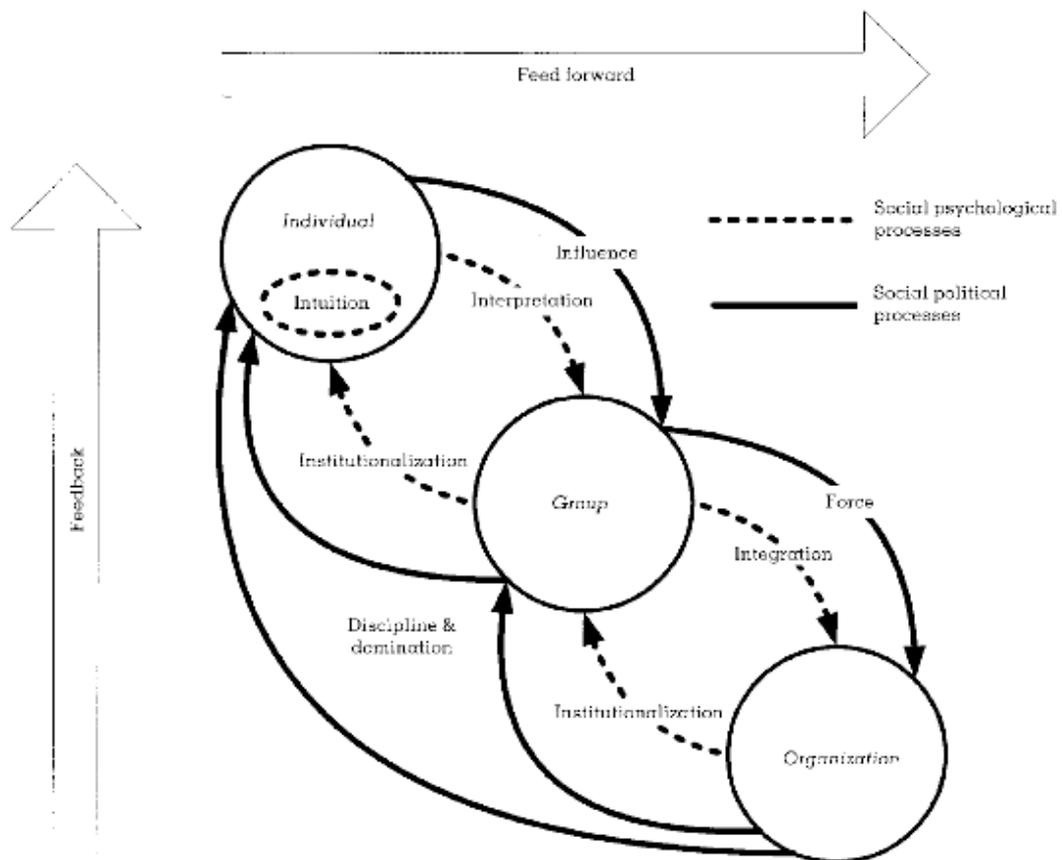
Figure 2.6. The Social Psychological and Political Processes of Organisational Learning. Source: Lawrence, Mauws, Dyck, and Kleysen (2005)

Vera and Crossan (2004) looked at the role of strategic leaders in the whole 4I OL framework. The authors focused on the effects of transactional and transformational styles of leadership on OL. According to them, transformational leader has a positive impact on learning that challenges institutionalised learning, whereas transactional leadership have a positive impact on learning that reinforces institutionalised learning. However, the ideal leadership style is where leaders utilise both leadership styles that are appropriate for the situation faced by the organisation. Berends and Lammers (2010) uncovers the importance of social and temporal

structures to ensure continuity of learning processes. Furthermore, there is also an extensive list of barriers to the OL processes that spans individual, organisational and socio-environmental levels prepared by Schilling and Kluge (2008), leading to discontinuities in the temporal and spatial dimension. Indeed, there are rich supplements to the 4I OL framework that can be utilised.

Including a deep understanding of strategic renewal and its versatility in accommodating other perspectives, the 4I framework is indeed a robust framework that is very much suitable to explore complex phenomena, such as OMD. However, it must be noted that the understanding of OL and strategic renewal do not necessarily explicate a moral dimension. For the purpose of this thesis, the conceptions of OL and strategic renewal are extended to also include the moral dimension. Combining with Spitzeck's definition of OML earlier and Crossan and colleagues' definition of OL, the thesis defines OML as the principal means of achieving moral strategic renewal of an organisation, where moral strategic renewal recognises the inherent tension between exploring new and exploiting past values and knowledge. This definition, however, requires closer examination of some ontological issues, such as the connection between values and knowledge. This will be covered in the next chapter on the heart, knowledge and wisdom.

The exposition of four sub-learning processes spanning individual, group and organisational levels are also useful. This can be briefly exemplified in the integration of some elements in the OMD frameworks introduced earlier. Looking back at the previous frameworks of OMD, most focused on organisational moral culture. If compared to the 4I framework, culture is constrained to the process of institutionalisation. This may overlook the other three sub-learning processes to some extent. The OMD frameworks did however mention the role of top management in shaping culture, but as mentioned, the tensions involved are overlooked (e.g.

Reidenbach and Robin, 1991) or oversimplified (e.g. Snell, 2000). Even the frameworks on individuals ethical decision-making process (e.g. Trevino, 1986, Sonenshein, 2007) do not extend into embedding of learning and values into the organisational repositories. The 4I OL framework shows that not only leaders play a part in the feed forward processes of shaping organisational culture, but other employees also play some roles. The framework also helps to move away from a 'static' view of culture as blanketing values and beliefs to a more dynamic view (Hatch, 1993), as part of the feedforward-feedback process of strategic renewal. Without a doubt, using the 4I framework do help in deepening understanding of the strategic renewal process behind OMD phenomenon. Another strength that is utilised is how the four sub-learning processes transcend Burrell and Morgan's (1979) 2 x 2 paradigm matrix. This is found by accident! After a decade of the published paper, Crossan and colleagues (2011) found that the four sub-learning processes cross Burrell and Morgan's paradigm matrix, which makes various assumption of the nature of science, society and organisation: 'intuition' with 'radical humanist' quadrant, 'interpretation' with 'interpretive' quadrant, 'integration' with 'radical structuralist' paradigm, and 'institutionalisation' with 'functionalist' paradigm (see figure below).
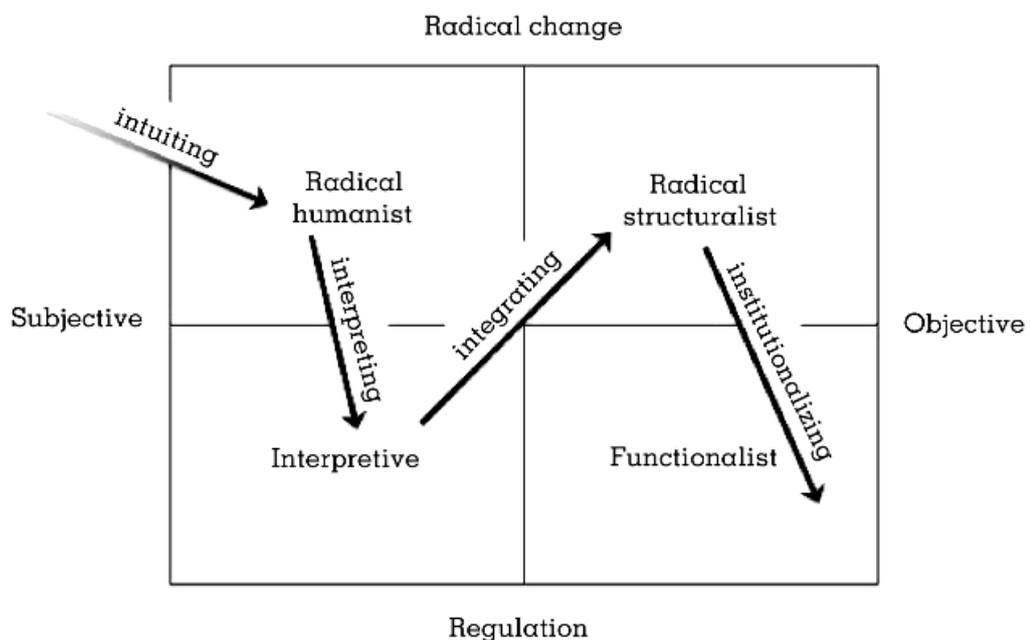
Figure 2.7. 4I Processes Mapped onto Burrell And Morgan's Paradigms. Source: Crossan, Maurer & White (2011)

However, there are ontological and epistemological issues that need to be settled to advance forward, and this is the major weakness of the 4I OL framework. This is because even though the sub-learning processes bridge differing paradigms, the four paradigms are set to be mutually exclusive of each other due to conflicting assumptions regarding social realities. Even the definitions of 'organisation' employed by various authors of the OMD framework mentioned previously is lacking, and do not consider the whole of 4I OL framework. The definition used follows Duncan and Weiss's (1979) definition, which conceives 'organisation' as a coordinated system of purposeful activities to transform some input into specific output set to operate in an open system (p. 80). This definition is quite straightforward, but has notable problem. The problem identified here is that the definition above would fall in the 'functionalist' paradigm. An organisation may also involve the opposite characteristics: they do uncoordinated and purposeless activities, output produced may be unintended, activities may not always lead to any transformation of some input to a specified output, and so on.

Crossan and colleagues believe that OL "transcends the paradigms defined by Burrell and Morgan and there is opportunity to integrate them" (2011: 456). They suggested "evolutionary epistemology" (also known as "selection theory epistemology" introduced by Ashby (1956) and developed further by Campbell (1974) and Weick (1979)) which attempts to transcend the objective-subjective dichotomy. According to this epistemology, the purpose of knowledge is "'to help us survive and reproduce'" (Campbell, 1990, p. 105, cited in Crossan et al. 2011: 456). Individuals, groups and organisations go through the variation-selection-retention process in which valuable knowledge for survival is retained. Unfortunately, they did not specify how the epistemology transcends the regulative-radical change dichotomy, possibly due to word limit. Ontological and epistemological issues are nothing new in OL. Other frameworks of OL also tackle ontological and epistemological issues in their own way. For example, Nonaka and Takeuchi's (1995) *The Knowledge-Creating Company* begins with

redefining 'knowledge' and 'epistemology' from Japanese intellectual tradition, integrating viewpoints from Buddhism, Confucianism, and major Western philosophical thoughts. The authors focused on three distinct "traits": (1) oneness of humanity and nature; (2) oneness of body and mind; and (3) oneness of self and others (p. 27-32). This then sets for contribution coming from a distinct approach to knowledge in management and organisation studies, one that focuses not on the scientific-humanistic dichotomy but the synthesis between both approaches. Senge's (1992) approach to OL also tackles philosophical issues implicitly. Among the five disciplines he introduced to build a learning organisation, "systems thinking" is "the discipline that integrates the [five] disciplines, fusing them into a coherent body of theory and practice" (p. 12), and that it is "a philosophical alternative to the pervasive 'reductionism' in Western culture – the pursuit of simple answers to complex issues" (p. 185). These are just examples of works that deal with OL and philosophy together. It seems their focus is not only on the 'organisation', but also on the nature of individuals, society, and environment. The thesis will follow suit, as we shall see. The other two perspectives are introduced to tackle ontological issues inherent in the study of OMD as well as the 4I OL framework.

❖ Critical realist perspective

CR perspective is proposed to provide: a solid contemporary ontological foundation to ground interdisciplinary research and transcend Burrell and Morgan's paradigm matrix; an alternative moral philosophy that is universal and geared towards human flourishing; and a number of analytical tools, such as laminated system, absence and the morphostasis-morphogenesis cycle, to analyse strategic change. This sub-section concludes with outlining the weaknesses of CR.

It must be noted that there are variations in understanding of CR. The thesis will primarily use Bhaskar's (d. 1944-2014) CR and its associated PMR. CR can be seen as an alternative meta-

theory or philosophy of science oriented towards discussing ontology, i.e. the explicit study of being. It is also oriented for "emancipatory science", which is "science capable of making discoveries that can assist in promoting human emancipation" (Bhaskar, 2016: xii). It "offers a metatheoretical roadmap…to a global eudaimonian constellation of societies in which the free flourishing of each human being is a condition of the free flourishing of all" (p. xii). Bhaskar's work is divided into three phases: basic CR (BCR), dialectic CR (DCR) and transcendental dialectic CR (TDCR, also known as PMR). BCR is where the shortcomings of positivism, interpretivism and constructivism are highlighted and circumvented with a stratified view of reality and of science subsequently (Gorski, 2013, Mingers, 2006). Reality exists independently of human's perception, and is structured and differentiated. One of its strength is its "maximal inclusiveness – ontologically, epistemologically, methodologically" (Bhaskar, 2016, Bhaskar and Danermark, 2006). On this premise, Burrell and Morgan's 2 x 2 paradigm matrix is transcended. The matrix presupposed that there are contradictions between objectivity and subjectivity of science, and between the sociology of regulation and radical change. CR incorporates ontological realism from the objectivity of science and epistemological relativism from the subjectivity of science, thus moving away from the dualism grounded on irrealism (Bhaskar, 2016). With regards to the dualism in sociology, Bhaskar did not specifically gave a way out. Only, he posited CR to transcend any forms of dualism (e.g. mind and body, structure and agent) with the notion that reality is stratified. So, the paradigm matrix can be seen as stratified, i.e. belonging to different strata or levels of reality. This solves Crossan and colleagues' (2011) concern that the four sub-learning processes are "bridging" the four paradigms. In addition, CR also introduce the notion of emergence where elements or entities have their own properties and cannot be reduced to and predicted by its mere components. For example, the strategic renewal process is seen to comprise of four sub-learning processes. These processes have their own properties and cannot be reduced further to their components. Similarly, strategic renewal has its own properties and cannot be explained

simply through its underlying components. The idea of a stratified reality and emergence of entities in CR is proposed to provide the necessary ontological foundation for the 4I OL framework.

As mentioned above, CR is constituted of ontological realism and epistemological relativism, as well as another notion, which is judgemental rationality. Together, the three are dubbed the holy trinity of CR. This trinity means that although reality exists independently of human's perception, humans are fallible in their knowledge claims due to time-and-space-bound judgements. This notion is further developed in the ontology of being and of ethics, the concern of DCR and TDCR. Mingers (2009) explained that the CR's view of morality has two main principles: moral realism, and ethical naturalism. Moral realism "holds that morality is an (objective) intransitive property of the world" (Bhaskar, 2016: 139). Ethical naturalism

> "…implies that we can, through social science, discover what these moral truths are. This involves moving from facts, about the way things actually are, to values, regarding how they should be, and thus requires a refutation of 'Hume's law' that you cannot derive ought from is. This is done by way of the concept of 'explanatory critique' (p. 184).

Mingers further explained that the ethical approach is set into motion through various contexts: discourse, action, existing morality, or social science itself. CR's view of morality is also extend to the later stages of CR, as we shall see later on in TDCR. In addition, CR's view of morality rejects judgemental relativism. The most dominant ethical ideology that is based on judgemental relativism is 'emotivism', endorsed by Hume and Nietzsche, which sees that ethical statements are but expressions of emotions and desires (Hartwig, 2007). This resonates with previous discussion of the failure of Western morality, where Snell cited MacIntyre's (1988) critique of 'liberal individualism' saying that it does not provide a strong "ontological foundation" of absolute standards for moral navigation in the Western world. In CR, this refers to judgemental relativism, which goes against moral realism. CR can then be seen as having a

solid and contemporary ontological foundation for an alternative moral philosophy, and is of value to business and business studies (Mingers, 2009).

There are a number of further concepts that needs to be introduced in order to gain a deeper understanding of OMD. One of it is "absence", a key concept of DCR to analyse change (Bhaskar, 2016: 115). Bhaskar explains that it "has a remarkable diagnostic value. Looking at a social situation and asking what is *not* there, what is missing, will often give further invaluable insights into how the situation needs to change and/or how it will change" (p. 120). It is relevant for the study of strategic renewal because the whole process involves "presencing" something that was not there (e.g. to explore new strategic initiatives) and absenting something that was there (e.g. to discontinue certain strategic initiatives). A change in beliefs and moral values in individuals and organisations, which is the concern of moral strategic renewal, also requires "ontological absenting" (p. 119) within human operation. Absence is also useful for knowledge and practice oriented to human flourishing in a sense that what is needed is dialectical removal of ideological rubbish by "the process of absenting absences (qua ills), such as ignorance, lack of understanding (of a sector or indeed the whole of reality)" (p. 121-2). As shown, the concept of absence here can be easily accommodated to the OL framework above, and is useful to deepen understanding of the moral strategic renewal process.

The concept of absence is also conceived as a critique of the 'ontological monovalence', a characteristic of the Western philosophical tradition. Ontological monovalence refers to the view that there is no void or 'absence' in the world, no need for change, and being is purely positive. The manifestation of such thinking is widespread in what Bhaskar calls the period of "bourgeois triumphalism" (p. 177-184). Bhaskar traces the development of capitalist system and modernity in his philosophical discourse of modernity from its birth in the 16th and 17th

century to its current globalising phase (Hartwig, 2011). The phases begin with "classical modernism", in which the capitalist world system was conceived and expanded with global colonialization by the European countries into "bourgeois triumphalism".[6] This final period is characterised by a false absolute of market and other various fundamentalisms. There are no alternatives to capitalism, and there will not be any alternatives in the future. End of story. This is the view of being that is purely positive, the view of ontological monovalence. On the contrary, CR sees that absence is real ontologically, not just epistemologically, as conceived by Plato (p. 134). The understanding of ontological monovalence needs to be tackled to achieve a 'good' society, Bhaskar contended.

The third and final phase of Bhaskar's work is TDCR or PMR after an "intensive engagement with the South Asian tradition of non-dualist metaphysics" (Gorski, 2013: 663). PMR is an extension of dialectic CR to develop 'spirituality' further into the philosophy, seen as a "presupposition of (any) emancipatory projects" (Bhaskar, 2016: 144). It is conceived to tackle a fundamental problem with the current human condition: "a lack of unity in our being, our activity, our transactions with each other, and more basically social transactions generally, and with our natural and material context" (Bhaskar, 2012: 34). This situation is called "alienation" from others and even from ourselves, a world of "duality" where dualism, schism and split dominates (p. lii), and it is a global crisis in the ecological, moral, economic, and existential dimensions. PMR is then a solution, because it is "a philosophy of love and of peace" (p. liii) and "a philosophy of truth" (p. lv), cutting across the world of illusion, duality and demi-real[7] which give rise to global crisis system. Under PMR, the world of duality is placed within the

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[6] There are five phases of the philosophical discourse of modernity, starting with classical modernism, then high modernism, the theory of modernisation, postmodernism, and finally bourgeois triumphalism. Bhaskar's elaborate discussion on the philosophical discourse of modernity can be found in *Reflections on MetaReality* (2000, p. 25–68, 165–74) and *From Science to Emancipation* (2000, p. 125–68).

[7] Demi-real are real in a sense they have causal efficacy but is constituted by oppressive relations, alienation, duality and illusion.

world of non-duality that is characterised by unity and identity, i.e. the interconnectedness of entities in the "cosmic envelope". An emancipatory agenda is then set with PMR

> "…to enable agents to reflexively situate their own non-dual being in the context of their growth and development in the dual realm and their struggles in the dualistic realm which dominates and screens or occludes not only the relative world of duality but the absolute non-dual world on which it entirely reposes" (Bhaskar, 2012: lv).

It can be seen here that Bhaskar place emphasis on human potential for "non-dual states", be able to connect with other beings, and also with the universe.

As such, Bhaskar presented a seven-level schema for the development of ontology of being as part of the development from BCR.[8] In brief without going into further elaboration on each level, this schema sees individual as a progressive being from the self as (illusory) egoistic to the self as non-dual being able to connect with others and the universe. The being as non-dual is an important ingredient for a "eudaimonistic society", where "the condition for the free development or flourishing of all is the free development of each" (p. 204). The principle that Bhaskar elaborates in the PMR phase is that "one changes society by first (and also) changing oneself" (p. 139). And in reality, individuals are free to change towards universal human flourishing. Here, freedom is also reconceptualised "from simple agentive freedom, to positive and negative freedom, through emancipation and autonomy, to well-being, flourishing and universal human flourishing" (p. 204). Despite this, PMR is unfortunately not widespread. As Gorski (2013) observed, Bhaskar's PMR is not of interest to qua social researcher that is not aiming at human emancipation and flourishing. The thesis, however, is explicitly designed to contribute to human emancipation and flourishing.

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[8] The seven-level schema contains four levels in DCR phase and the later three in TDCR/PMR phase. It develops from understanding being as non-identity, to being as process, as a whole, as incorporating transformative praxis, as reflexive, as re-enchanted, and finally as non-dual (Bhaskar, 2016: 9-10).

On top of having a contemporary ontological foundation that supports an alternative moral philosophy for individual and global levels, there are a number of additional concepts that is helpful for analytical purposes. Another strength is the concept of "laminated system" (LS), which is important here to draw the boundary of relevance catered to the researcher's subject at hand (Bhaskar, 1993; Elder-Vass, 2010, cited in O'Mahoney and Vincent, 2014). The notion of LS originates from Andrew Collier, and is "purloined" by Bhaskar and Danermark "to mark the irreducibility of the mechanisms at the levels specified" (Bhaskar, 2016: 82). As an example, 'organisation' as a subject can be seen as a LS that contains many related parts so that it is greater than the sum of its parts (O'Mahoney and Vincent, 2014: 6-7).

Bhaskar outlines 5 kinds of LS: the original LS1 is an irreducible seven ontological levels of a specific case, namely, physical, biological, psychological, psycho-social, socio-economic, sociocultural and normative; LS2 is the four-planar social being consisting of material transaction with nature, interpersonal transactions between other social agents, social structures, and the stratification of the embodied personality (Bhaskar, 1993, cited in Bhaskar, 2012); LS3 is called the seven-scalar social being, covering a sub-individual level, an individual or biological level, a micro-level of small-scale social interactions, a meso-level concerned with the relations between functional roles, a macro-level which looks at the properties of whole societies, a mega-level which looks at "whole geo-historical swathes and trajectories", and a planetary or cosmological level which takes as its subject matter the global or cosmic whole (Bhaskar, 2016: 12, 83); LS4 talks about "rhythmics", which is a spatio-temporalising causal process "forming so many condensed geo-historical layers, as in the *pentimento* or layered levels of drawing or painting found on the canvas of an old work of art" (p. 84); and finally LS5 consisting of irreducible and necessary components in a complex whole suitable for interdisciplinary research (p. 85). LS5 is chosen as it is very accommodating for interdisciplinary, enabling the synthesis of three differing perspectives, but still has a solid

ontological foundation suitable. The argument here is for "a multiplicity of causes, mechanisms and, potentially, theories…involved in the explanation of any event or concrete phenomenon" in an open system (p. 86), and in this case the OMD phenomenon. We can see from the previous section that there are various OMD frameworks covering different aspects, despite their lack of integration. LS is useful then to provide a strong ontological foundation for "interdisciplinary research" (p. 85), and potentially greater explanatory power can be found in understanding how concepts and entities relate to one another as part of a greater whole based on a multiplicity of causes, mechanisms and, potentially, theories involved in the explanation of a complex phenomenon such as OML and OMD.

The final concept is Archer's (1995, 1996, 2012, 2015) "morphogenesis" in order to attain more clarity into the whole strategy process (Mutch, 2017). The term morphogenesis comes from Greek to refer to change and agency. This framework sees that 'society' has no preferred form, but rather it "'takes its shape from, and is formed by, agents, originating from the intended and unintended consequences of their activities'" (Archer, 1995: 5). It is used by Buckley (1967) to refer to "'those processes which tend to elaborate or change a system's given form, structure or state'" (Hartwig, 2007). This contrasts with "morphostasis", which refers to the processes that tend to preserve a system's given form structure or state. In a way, morphogenesis corresponds with exploration of new organisational knowledge, and morphostasis with exploitation of existing knowledge, even though morphostasis and morphogenesis were conceived for analysing general societal change.

One of the strengths of the morphostasis-morphogenesis framework is that it provides strong analytical phases to analyse change. As Archer explains,

> "…every morphogenetic cycle distinguishes three broad analytical phases
> consisting of (a) a given structure (a complex set of relations between parts),
> which conditions but does not determine (b), social interaction. Here, (b) also

arises in part from action orientations unconditioned by social organization but emanating from current agents, and in turn leads to (c), structural elaboration or modification – that is, to a change in the relations between parts where morphogenesis rather than morphostasis ensued." (Archer, 1995: 91).

This cycle can be represented in a figure as below, where T^n represents the flow of time:

$$\overline{\text{Structural conditioning}}$$
$$T^1$$

$$T^2 \ \overline{\text{Social interaction}} \ T^3$$

$$\overline{\text{Structural elaboration}}$$
$$T^4$$
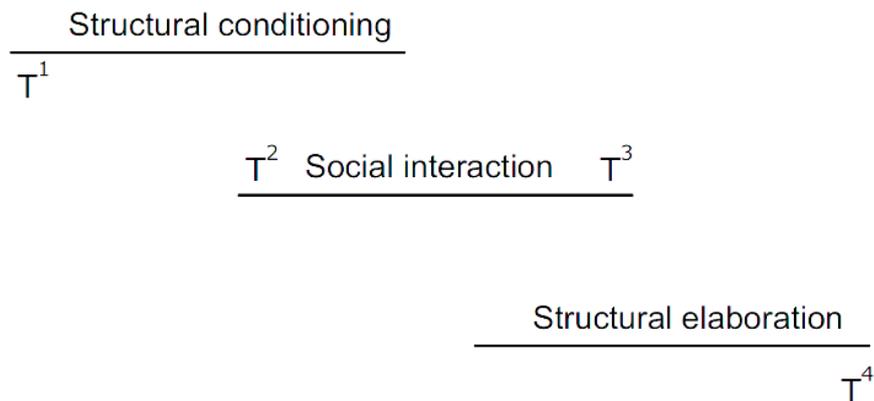
Figure 2.8. Archer's (1995) Morphogenetic Cycle

This cycle is also useful to analyse the interactions between structure, culture and agency. Archer (1996) differentiates between structure and culture, both of which provides the underlying context for social activities and reproduce or transform this initial context. The author observed the concept of culture do not have a clear space in sociological analysis due to descriptive vagueness and theoretical vagaries swinging from being a prime changer of social structure (e.g. of roles, organisation, systems) to the extreme end of a mere epiphenomenon (p. 1-2). The two are then made distinct: culture relates to the ideational level (knowledge, belief, norms, language, mythology, etc) and structure to relations (roles, organisations, institutions, systems, etc). This delineation is a move away from the conventional anthropological approach to culture, which has a "strong and coherent patterning" and is "hegemonic". The definitions of organisational moral culture/ethos introduced earlier all resonates such hegemony. Reidenbach and Robin (1991) defined it as "those focused on the shared values and beliefs of organizational members" (p. 273) and Snell (2000) defined it as "a set of force-fields within organizations…all of which impinge on members' understandings, judgements and decisions concerning good and bad, right and

wrong" (p. 268). For Archer, the hegemonic view of culture leads to "a mental closure against the discovery of cultural inconsistencies" (p. 3), which are very much real.

Furthermore, Archer (1996) breaks down the widespread notion of 'cultural consistency' into two: logical consistency and causal consensus. 'Logical consistency' is "a property of the world of ideas" in which there is a *degree* of internal compatibility between the components of culture, and 'causal consensus' is "a property of people" in which there is a *degree* of social uniformity produced by the imposition of culture by some groups of people (p. 4). The two can vary independently of each other. For example, a society may have a considerable logical consistency purported by the elite but non-elite may not exhibit social uniformity. Logical consistency and causal consensus are then translated to pertain to "cultural system" and "socio-cultural level" respectively, or in short, culture and structure. Culture is further problematised with the existence of "objective contradictions and complementarities" with a cultural system, independent of any reference to the socio-cultural level (p. 106), which then gives a more complex and dynamic view of culture. This differs greatly from the widespread notion of hegemonic culture adopted in OMD frameworks. It can be see here that culture and structure are analytically distinct, and independent of each other, but is still linked to constitute the society. Regarding this link, Archer explained that culture (in the form of a corpus of existing "intelligibilia") originates from structure, but over time a stream of "intelligibilia" escape and acquire autonomy, which then affect subsequent structure (p. 144). Culture also undergoes the continuous morphogenetic cycle of change, starting from cultural conditioning to cultural interaction to cultural elaboration (p. 106), similar to the one for structure. Together, they both form the context for societal activities.

Another strong component of Archer's work is reflexivity. Reflexivity refers to "the process responsible for mediating between structural and cultural 'conditioning' and human agents,

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without entailing the obliteration or suspension of the agential properties and powers of persons" (Archer, 2007a). Through reflexivity, agents deliberate and define their course of action to pursue their personal concerns, albeit imperfection. Without it, there would not be any society (Archer, 2007b). By adding reflexivity, the subjective experience of agents and the objective structure of the society are both put into consideration when talking about social change. In a way, Archer's framework is transcending Burrell and Morgan's paradigm matrix, where there is a dichotomy between objective and subjective science, and between the sociology of regulation and radical change. So overall, the morphostasis-morphogenesis framework delineates the interplay between structure, culture and agency, and offers strong analytical phases to examine them. This is valuable to the current study, which seems to be missing if we look at the notion of organisational moral culture introduced so far. Not only are these conceptions of cultures hegemonic, they also fail to take into account how agency (i.e. not only the top management's) shapes the structure and culture of the organisation, and the society at large. In addition, the 4I OL framework proposed to tackle the interactions between individual and organisational levels, it does not clarify the interplay between structure, culture and agency. There is much to be gained from Archer's work.

Although CR provides a solid ontological foundation for interdisciplinary research of complex phenomenon, an agenda for moral development and various tools for deeper analysis of change, there are a number of notable weaknesses of CR. Bhaskar (2016) highlighted a few: relative underdevelopment of epistemology relative to ontology, neglect in understanding the 'being' as a whole, and lack of detailed engagement with the practices of emancipation. Mingers (2009) also highlighted the abstract and idealistic nature of CR's view of morality, and the need to explicate its practical use in the real world. To this, the worldview of Islam is proposed to provide an alternative and deep view of being in the moral dimension based on a strong tradition.

❖ Islamic perspective

The Islamic perspective is proposed to provide a solid ontological foundation and an alternative moral philosophy for the study of OMD phenomenon, based on religious traditions. This section first clarifies what is meant by the Islamic perspective, and what is not, because there can be many misleading assumptions made by readers. The Islamic perspective is introduced as the worldview of Islam, and in brief, consists of a number of fundamental elements (e.g. heart, knowledge and wisdom) which are permanently established within the worldview. These elements have solid ontological and epistemological foundations, and by its nature always reflect the moral dimension, thus present an alternative robust moral philosophy that is universal, geared towards human flourishing. The sub-section concludes with outlining the weaknesses of the Islamic perspective.

The Islamic perspective has been adopted by many authors on many aspects of contemporary life both on theoretical and practical levels. In contemporary management and organisational studies specifically, the Islamic perspective has been utilised to varying degrees. Ul-Haq and Westwood's (2012) survey of the management and organisational studies literature surveyed using *Web of Knowledge* openly up until 2010 found that Islam is under- and mis-represented. The presentations were either one of the three: adopting a stance of orientalism and presenting Islam using Western terms; refracting through Western theoretic, ideological and epistemological lenses; or being an intellectual captive to the Western knowledge system. This resonates with Ali's (1995) categorisation of contemporary Arab management scholarship into "Westernized", "Arabized" and "Islamicized". The "Westernized" approach is to adopt modes of Western thinking and practice completely; the Arabized are concern with developing relevant to Arab culture, but depended heavily on Western orientations while trying to "Arabize" theory; and the "Islamicized" approach uses Islamic principles and tradition in

developing management theory and practice. Similarly, Mellahi & Budhwar (2010) noticed that in the human resource management (HRM) literature, there are "comparatively more research on HRM *in Islamic countries* than HRM *from an Islamic perspective*" (italics added for emphasis). It might not be obvious, but examining Islamic countries do not necessarily equate to taking an Islamic perspective simply because the practice within the society can differ in application even though they follow the same sets of principles. That said, Mellahu & Budhwar (2010) noticed there has been an "explosion of interest" in the past few decades in the context of management and organisational research from an Islamic perspective. The area of studies includes Islamic finance and accounting, Islamic marketing, Islamic leadership, Islamic work ethics, and gender and management in Islam. Ul-Haq and Westwood (2012) concurred that Islam has so much to offer to the global world. However, they warned that politics within academia might hinder such potential.

There is a need to clarify what the Islamic perspectives entail so that it has a definite voice in the world of academia. In this thesis, the "Islamicized" approach is primarily employed, in which Islamic principles and tradition is utilised to develop management theory and practice. More importantly, one has to be critical when approaching an "Islamic" perspective (Amin, 2009, Ibrahim, 2012). There are many ways to be critical. One approach is called the Islamization of knowledge, a distinct global intellectual movement that seek

> "…to develop an Islamic paradigm of knowledge that…combines Islamic and universalistic perspectives; addresses the intellectual and conceptual problems of all humanity, not just of Muslims; and include a *tawhidi*-based (i.e. unicity-based centring on God) reconstruction of the concepts of life, humanity, and the universe" (al-Alwani, 2005).

It is a movement to re-translate concepts belonging to a foreign worldview with that of the worldview of Islam. Syed Muhammad al-Naquib al-Attas (2001) also agrees. He stated profoundly in his book *Prolegomena to the metaphysics of Islam*, "[l]anguage reflects

ontology", and that adopting foreign concepts need to be made cautiously to preserve the deeper meaning of any particular concept.

The task for the conceptual part of the thesis then is to redefine and reintroduce a number of concepts found in the OMD literature through the worldview of Islam. The thesis utilises Syed Muhammad al-Naquib al-Attas' (2001) book *Prolegomena to the Metaphysics of Islam,* where the author has outlined fundamental elements that are "permanently established" (p. ix), as well as their intricate inter-connections among them. These elements "act as integrating principles placing all our systems of meanings and standards of life and values in coherent order as a unified supersystem forming the worldview of Islam" (p. 36). These many elements play important parts in the moral dimension holistically, and thus also present an alternative moral philosophy very much grounded on solid ontology.

One of the shortcomings inherent in the other two perspectives is a lack of 'comprehensive' view of being. This is where the worldview of Islam can contribute specifically. Instead of focusing on one or some aspects of being (e.g. rationality, intuition, emotions, sense of duty, subscription to universal value, etc) to base a moral philosophy, the worldview of Islam sees all these as interconnected. At the centre is 'heart' and 'knowledge' (more discussions in the next chapter). The spiritual 'heart' is important in Islam. It possesses many important characteristics, including the concept of 'purification' and 'corruption' of the heart. Purification of the heart is defined as the (dynamic) process of continuous training to inculcate virtues in one's life, and struggle against vices of the soul (Sidani and Al Ariss, 2014). Corruption of the heart is simply its opposite, which is the disposition of vices in the soul. The view here is distinct from the previous frameworks on IMD because the worldview of Islam sees being as having both potentials for purification and corruption. The process of purification of the heart is naturally coupled with the process of corruption, i.e. the disposition of vices in one's

character. This is another important point as it paints a more dynamic picture of moral development then, say, the metaphors "bad apples", "bad cases" and "bad barrels" to denote corrupt employees and leaders in the literature (cf. Ashforth et al. 2008, Kish-Gephart et al. 2010, Thoroughgood et al. 2011). Can bad apples become good again? Certainly not! Bad apples will just continue to rot away. Such analogy would then lead to eternal demonisation and seclusion of these bad apples, leading to a fractured society rather than a cohesive one. The concept of diseased hearts, however, implies that the so-called bad people have the capacity to become good. Furthermore, 'knowledge' is key to purification of the heart, and is viewed in Islam as soteriological rather than merely instrumental, e.g. to gain profit. As 'knowledge' plays an important role in purification, another concept called 'corruption of knowledge' is introduced to feed into corruption of the heart. There are also other interconnected elements, including learning, truth, "right action" or proper manner/conduct (*adab*), virtues (*fadilah*), vices, freedom (*ikhtiyar*), intuition, justice (*'adl*), wisdom (*hikmah*), and more, which will be elaborated more in the next chapter. These are the permanently established elements and its interconnections that make up the worldview of Islam, which provides an alternative moral philosophy with a solid ontological foundation.

We can draw upon the similarities with CR at this stage. Both are concerned with ontology as well as epistemology, and that there is a strong connection with moral philosophy. On the issue of ontology and its application to the real world, Wilkinson's work (2013, 2015) is a prime example. Wilkinson synthesises the two and reveals many overlaps and uses of CR to introduce Islam contemporarily. The author expounds "Islamic critical realism" (2013) adhering to the holy trinity of CR (ontological realism, epistemological relativism and judgemental rationality), sees the Qur'an as a critical realist document for their similarity in their vision of reality, and utilised the concept of transcendence evident in PMR to help with the re-enchantment of Islamic praxis, particularly regarding Islamic *Sharia* Law (2015). Their vision of morality is also

similar in which both subscribe to moral realism, geared towards human flourishing and are set to be universal, e.g. when they talk about being, they refer to all human beings.

However, one key difference is that Bhaskar's conception is secular and Islam is not. Bhaskar introduced the concept of "cosmic envelope" and is set to be secular, a substitute for the concept of God in many world religions (Bhaskar, 2016: 145). The cosmic envelope is concerned with the interconnectivity of all beings in the universe. Bhaskar then criticised 'religion' as a social institution for its inclusion of many kinds of oppression and exploitation, despite a flourishing debate on matters of religion and spirituality in critical realist literature. This difference can easily be circumvented when we look at the meaning of 'Islam' as it defined itself in the Qur'an. Islam is more than a religion, described as a set of belief and practices for a certain group of people. Unlike popular belief that Islam 'started' with Muhammad (peace be upon him) in the 7th century, the principle of "Islamic universality" has always been a core element of the 'religion'. Al-Alwani (2005) explained that Islamic universality means that the principles of Islam are for all of creation, not limited to a period of time or a geographical space. For example, the elements introduced before on the heart and knowledge is common in many other traditions such as Christianity and Confusianism. This differs greatly from Western universalism which is synonymous to imperialism with its imposition of Western values and ignoring local knowledge. So, rather than focusing on the differences between CR and the worldview of Islam, the thesis will draw upon the common grounds both perspectives have to offer, rather than focusing on the differences between them.

It is important to also highlight the distinction between permanently established elements or "non-changeable" elements and "changeable" elements. This distinction is what differentiates between Islamic and non-Islamic frameworks of development, contends al-Buraey. In *Administrative Development: An Islamic Perspective*, al-Buraey (1985) explained that the non-

changeable elements include elements of the Islamic doctrines, principles, tenets, articles of faith and basic ideology that shapes and makes the Islamic system distinct. On the other hand, the changeable elements are every other issue with the default that everything is permissible (p. 7). The difference between non-changeable and changeable elements here is reflected in the thesis. The conceptual part deals mainly with non-changeable elements that are permanently established within the worldview of Islam. It is understood to be universal, e.g. the definition of heart applies not only to Muslims but to all human being across time and space. The empirical part, however, deals with contextualised issues that are constantly changing. An illustration of the difference between the two is with regards to Malay-Islamic culture. To continue the previous discussion on culture, Archer sees society as comprising of culture (referring to ideational level) and structure (referring to relational aspect). Culture here is further differentiated under the Islamic scholarly tradition, in which Islamic principles are 'married' with local values and beliefs. According to Osman Bakar (2014), Malay-Islamic culture is seen as a "sub-species" of the Islamic civilisation, in which the civilisation is characterised by its knowledge culture. This knowledge culture is built upon the assumption that knowledge is soteriological rather than simply instrumental without a pre-defined goal (Bakar, 2014: 28-29, more elaboration of the important role of knowledge in the next chapter), and this is considered non-changeable regardless of contextual factors. Since Malay-Islamic culture is a sub-species of Islamic civilisation, this knowledge culture is also imbued within Brunei's culture and affects Brunei's government. However, its manifestations in the material world would differ as can be seen throughout the Muslim world. The Malay ethnicity is an amalgamation of many traditions with various beliefs and values, e.g. original Malay culture, traditional Chinese culture, Hinduism, Islam, Japan's *nipponisation* in the 1940s and British interventions in the region in 19th century. So, the Malay-Islamic culture can be seen as "the fruit of a creative wedding between Islam's revealed principles and Malay ethnic genius" (p. 25). Bakar further explained that there can exist both harmony and tension between Malay

ethnicity (Malayness) and Islamic religiosity (Islamicity) that makes up the Malay-Islamic culture (p. 267), and the empirical study do show this as we shall see further on in the thesis. This understanding then enables the use of classical and contemporary works cohesively regarding the non-changeable elements (e.g. the ontology of knowledge and heart), while at the same time concern with changeable elements (e.g. culture) related to OMD.

Still within the theme of progress and development, al-Attas (2001) also discussed on the problem of modern secularisation. Resonating with Snell's (2000) contention with liberal individualism and Bhaskar's (2016) protest on judgemental relativism and ontological monovalence, al-Attas argued the movement of modern secularisation is bringing more confusion rather than "liberating development" (p. 25). He highlighted three characteristics of modern secularisation: "disenchantment of nature",[9] "desacralization of politics", and "deconsecration of values". "Disenchantment of nature" is a term borrowed from Max Weber to mean the "freeing of nature from its religious overtones"; "desacralization of politics" means the "abolition of sacral legitimation of political power and authority"; "deconsecration of values" means the "rendering transient and relative all cultural creations and every value system" (p. 25-26). The movement would then bring "dichotomous separation of the sacred and the profane, creating therein the socio-political notion of an unbridgeable gap separating what it considers to be a 'theocratic state' from a 'secular state'" (p. 29). But such dichotomy is not real since an Islamic state is "neither wholly theocratic nor wholly secular", but rather spirituality is always present despite being called a secular state (p. 29). The problem of modern secularism here is its call for disunity and duality, to use a CR term. The author then calls for external and internal unity to achieve human flourishing: external unity refers to communal solidarity manifested in the society, and internal unity refers to unity of "ideas and

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[9] "Disenchantment of nature" is the same as "disenchantment of the world" used by Friedrich Schiller and quoted by Weber. It refers to deprivation of spiritual meaning to the world and overvaluation of rationalisation.

mind revealed in intellectual and spiritual coherence that encompasses realms beyond communal and national boundaries" (p. 29). Surprisingly, this call is very similar to PMR's call for eudaimonistic society and human flourishing![10] It can then be argued that there are many lessons to take from each other towards human flourishing. This is the intention of the thesis.

So far, the worldview of Islam is presented as having an alternative moral philosophy based on a solid ontological foundation, and is similar with CR in many aspects. However, this perspective has its weaknesses. There is a lack of research from contemporary Islamic scholarship on the "changeable" issues, and this includes contemporary organisation and strategic renewal. There is some literature from Islamic scholarship (e.g. Fontaine 2013), but the other two perspectives have better concepts and tools for the thesis.

2.3. Summary

The existing frameworks on OMD is complex and dynamic with multiple elements interplaying across different levels of analysis (individual, group, organisation, societal, global, etc) and dimensions (ideational, relational, temporal, spatial etc). However, there are three interrelated problems identified that hinders from gaining a deeper understanding of the OMD phenomenon. To tackle these, three perspectives are proposed to be synthesised into a coherent framework. But before going into the synthesised framework, there is a need to discuss further on some aspects of OMD in more details. Whetten's (1989) advise on what constitute a good theoretical contribution is appropriate here. The author highlighted the "soundness of fundamental views of human nature, organizational requisites, or societal

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[10] Bhaskar (2016) goes in depth with his critique of the philosophical discourse of modernity in his book *Reflections of MetaReality* (2002). In summary, two problems are highlighted: atomistic egocentricity and false abstract universality.

processes [as] the basis for judging the reasonableness of the proposed conceptualization" (p.

491). To this, the thesis will tackle the nature of individuals or agents in the next chapter.

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CHAPTER 3: THE AGENTS

This chapter will identify the constitution of 'agent' as seen from the worldview of Islam mainly. The reasons why this is needed has already been elaborated in the previous chapter, which are: there is a lack of understanding that connects moral values and knowledge, and there is a lack of 'comprehensive' moral philosophy tied to the notion of being. These two have been tackled in CR, but not comprehensively. The worldview of Islam arguably offers a more comprehensive understanding of being in the moral dimension, tied to the concept of 'knowledge' and 'wisdom'. To this, the chapter begins with introducing the 'heart' and its characteristics, as understood in the worldview of Islam. This then leads to other key concepts within the worldview, particularly on 'knowledge' and 'wisdom'. There are other fundamental elements introduced throughout the chapter, such as virtues, vices, purification, corruption, intuition, and justice, as these concepts are intricately connected and relevant to the aim of the thesis.

It must be stated that there is an array of ethical theories in Islam, as there is an array of ethical theories in the 'West' covered previously. Majid Fakhry (1994) presented a typology of ethical theories in the Mulims world, filled with many divergences over the long course of history. He explained that in the beginning, the author explained that the Qur'an "contains no ethical *theories* in the strict sense, although it embodies the whole of the Islamic *ethos*" (p. 1). The author then outlined four types of ethical theories (p. 6-7):

1) Scriptural morality, "as exhibited in the moral and quasi-moral pronouncements of the Qur'an and the Traditions";

2) Theological theories, interpretations relying heavily on the Qur'an and the Traditions;

3) Philosophical theories, rooting in ethical writings of Plato and Aristotle. Al-Farabi (d. 950), Ibn Sina (Avicenna, d. 1037), Ibn Rushd (d. 1198), al-Tusi (d. 1274), and al-Dawwani (d. 1501) are in this category;

4) Religious theories, a creative combination of both Islamic theology and Greek philosophy, but is still true to the Qur'anic conception of human and his position in the universe. Al-Hasan al-Basri (d. 728), al-Mawardi (d. 1058), al-Raghib (d. 1108), al-Ghazali (d. 1111), and Fakhr al-Din al-Razi (d. 1209) are in this category.

Al-Ghazali's synthesis is, according to the Fakhry, the "most articulate synthesis of the fundamental currents in Islamic thought, the philosophical, the religious, and the mystical" (p. 193). As such, his theory grounded on fundamental elements is chosen to be presented here. This chapter uses much of Al-Ghazali's work, especially his concise explanation on the idea of 'purification of the heart'.

3.1. Heart

Aside from everyday use, the term 'heart' is widely used in management and organisation studies literature. There are few work that can be mentioned here which uses the term 'heart' considerably. However, most of them do not delve in depth with regards to the 'heart' itself, evidenced from their loose definition, but rather use the term in relation to other concepts. For example, Robert N. Bellah and colleagues' (1996) *Habits of the Heart: Individualism and Commitment in American Life* refers to 'mores' of the American people when they mention of 'habits of the heart'. The work is inspired by Alexis de Tocqueville's *Democracy in America* (1969) where 'mores' "seem to involve not only ideas and opinions but habitual practices with respect to such things as religion, political participation, and economic life" (p. 37). Here, there is no clear definition of the heart, but other concepts are attached to it. The leadership literature has many mentioned of hearts too. Joanne B. Ciulla, editor of *Ethics: The Heart of Leadership* (1998), believe that ethics and morality are at the heart of leadership. Leadership

here is viewed as "a complex moral relationship between people, based on trust, obligation, commitment, emotion, and a shared vision of the good" (p. xv), and ethics is ingrained in such relations. The term 'heart' of leadership can then be seen as the 'core' of leadership. In *The Quest for Moral Leaders: Essays on Leadership Ethics* (2005) edited by Joanne B. Ciulla, Terry L. Price, and Susan E. Murphy, the focus is on both leaders and leadership, where the 'heart' and 'mind' of leaders are examined. Here, the heart of leaders "includes their virtues, vices, emotions, and religious beliefs" (p.2), and the mind of leaders refers to how leaders think about morality (p. 4). However, the 'heart' itself is not discussed in depth, but rather the term is quickly associated with other concepts such as ethics, emotions, virtues, and so on.

The celebrated book *The Leadership Challenge* by Kouzen and Posner (2007) took a slightly different meaning. Instead of focusing on the self, the authors focused on solely others. In the book, they outlined a number of leadership practices which includes to "encourage the heart" of their subordinates. In their words, leaders should "encourage the heart of their constituents to carry on", which can be done by "recognising contributions" of individuals and "celebrating values and victories". Although Kouzen and Posner's work do not define the 'heart' per se, the analogy 'heart' refers to followers that have the potential to be motivated and uplifted, which then feeds into the overall success of their organisation. Similarly, in marketing, the idea of getting the share of customers' mind and heart is there (Kotler, 2003, Kitchen and Laurence, 2003, Wood et al., 2008, Leavy and Gannon, 1998). The notion of heart share is made distinct from mind share or market share, where it refers to appeal to people's emotion rather than cognition or finance. Here, the term 'heart' refers to emotions, which is quite common in everyday usage of the term. Arlie Hochschild's (1983) *The Managed Heart: Commercialization of Human Feeling* also focused on emotion, but specifically on emotional labour, i.e. "the management of feeling to create a publicly observable facial and bodily display; emotional labor is sold for a wage and therefore has exchange value" (p. 7). However, there are no

definitions for the term 'heart'. Association between the heart and emotion is common, but evidently, they are not the same. So why interchange them?

Michael Maccoby's (1976) *The Gamesman* however did provide a proper definition of the heart to differentiate between the heart and the mind. According to the author, "the heart is the seat of consciousness, in contrast to conceptualization, which is in the head" (p.180). He referred to Kierkegaard's (1961) *Purity of Heart is to Will One Thing*, and posited that the purity of the heart would affect how and what individuals know. This is because the heart, unlike the head, "is not neutral about knowledge" (p. 180). Cowardice in the heart, for example, would result in avoidance of certain knowledge. The author then outlines nine "qualities of the head" and "ten qualities of the heart" as follows:

Qualities of the head	Qualities of the heart
1. Ability to take the initiative	1. Independence
2. Satisfaction on creating something new	2. Loyalty to fellow workers
	3. Critical attitude to authority
3. Self-confidence	4. Friendliness
4. Coolness under stress	5. Sense of humour
5. Cooperativeness neatly packed	6. Openness/spontaneity
6. Pleasure in learning something new	7. Honesty
7. Pride in performance	8. Compassion
8. Flexibility	9. Generosity
9. Open-mindedness	10. Idealism

Table 3.1. Maccoby's (1976) Qualities of the Head and Heart

Notice that the 'heart' here is related to a number of concepts quite different from those mentioned previously (e.g. emotion). However, the author did not explain how these qualities specifically come about. He did mention that the whole study is based on the experience of 250 managers from twelve major companies in the US. The assumption that can be made here is that the study is situated within the interpretivist paradigm, focusing on interpretation of managers' experiences. However, the shortcoming of the interpretivist paradigm is its lack of

generalisability to another context. Can these qualities be similarly derived if Asian managers were interviewed? Why are there only 10 qualities of the heart and not more? Why are all of them a positive attribute, e.g. honesty and not dishonesty? There are plenty of queries regarding the 'heart' left unanswered within the book, but unsurprisingly, the definition for the 'heart' is very close to the one based on the worldview of Islam. This may possibly be due their roots in the Abrahamic tradition. Maccoby's work also inspires others works too. For example, Kochunny, Rogers, & Ogbuehi (1997) contends that marketers need to develop the head and heart 'traits' to "impart ethical orientation" in marketing and day-to-day jobs.

These lists of 'heart' analogy usage in the management and organisation studies literature are not supposed to be exhaustive, but rather to demonstrate the diverse usage of the term. Some authors do substantially differentiate the 'heart' from other concepts along with their connections, but many others simply interchange with other concepts without much differentiation, such as emotion, core, person, ethics, and so on. Does the heart not have a distinct and significant definition? In Islam and many other major religions of the world, the heart is very much crucial. The rest of the chapter will delve further on the term to provide 'construct clarity' (Suddaby, 2010) which will then be useful for further research.

❖ A definition

As mentioned in the first chapter, Abu Hamid Muhammad ibn Muhammad Al-Ghazali (d. 1058-1111) presented a clear and concise definition of the heart in his book chapter *Wonders of the Heart* (2007). "Whatever the expression 'heart' occurs in the Qur'an and in the Sunnah its intended meaning is that in man which discerns and comes to know the real nature of things" (p. 11), explained al-Ghazali. This definition is discussed elaborately, and the translator of the book, Walter James Skellie, then gave a summarised definition of the heart, which is:

> "...that subtle tenuous substance, spiritual in nature, which is the perceiving and knowing essence of man. Its seat is the physical heart. It is immaterial and immortal. It is created by Allah, capable of knowing Him, and is morally responsible to Him" (p. xiv).

The elongated definition is shared because it discloses different aspects of the 'heart' that is shared with the definitions of three other terms. The other three terms are spirit (*ruh*), soul (*nafs*) and intelligence (*'aql*). Each of these four terms has two major meanings: the first meaning is a common definition shared by all four terms, which is the above definition, i.e. the perceiving and knowing essence of human, and the second meanings differentiate between each other. With regards to the first meanings, the spirit, soul, intelligence and heart all refers to "that in man which discerns and comes to know the real nature of things", and can be used interchangeably, so long as the meaning is maintained. Regarding the second meaning that differentiates, each term carries their own specific meanings and cannot be used interchangeably. Briefly, the 'heart' is the biological and material heart that pumps blood all over the body and relates to the immaterial heart (p. 5-6). The 'spirit' refers to a very refined substance, which gives power of sense perceptions throughout the body (p. 7-8, 164). The 'soul' is the "principle in man which includes his blameworthy qualities" (p. 8), such as greed. The 'intelligence' is narrowly and purposefully defined as "an expression for the quality of knowledge whose seat is the heart" (p. 9). Al-Ghazali also informed that the 'soul' and 'intelligence' have many other meanings, but was not disclosed as it did not fit the purpose of differentiation between the four terms. So here, the term 'heart' can be both be interchangeable and uninterchangeable, depending on the meaning implied. In this thesis, the focus is on the spiritual and immaterial heart, which is the perceiving and knowing essence of human.

The heart has certain properties or characteristics, applied to all human beings. As mentioned before, the heart is an instrument to discern the real nature of things. It is the seat of knowledge (p. 39). This is one of the characteristic of the heart of human to differentiate from heart of animals, and the other is free will (p. 22). Human share with animals the potential of appetence, anger, and the inner and outer senses. So, the knowledge that is meant here is not only knowledge acquired through senses, but beyond (p. 22-23). Thus, Muslim scholars over the millennium had come up with various classification of knowledge, crucial for "preserving the hierarchy of the sciences and with the delineation of the scope and position of each science within the total scheme of knowledge" (Bakar, 1998). Maccoby's (1976) and Kierkegaard's (1961) conception of the heart as "the seat of understanding" is similar here.

The common understanding is that reason and comprehension occurs in the brain or mind. How then can the layperson be convinced that the heart is the seat of knowledge, especially in the positivistic region? Here, it might be worth mentioning the heart-brain found through scientific advancement in neurocardiology. Armour (1994) coined the term to refer to the "complex intrinsic nervous system that is sufficiently sophisticated to qualify as a 'little brain'". According to the McCraty, the Director of HeartMath Research Centre (2015):

> "The heart is, in fact, a highly complex, self-organized information processing center with its own functional brain, commonly called the *heart brain*, that communicates with and influences the cranial brain via the nervous system, hormonal system and other pathways. These influences affect brain function and most of the body's major organs and play an important role in mental and emotional experience and the quality of our lives" (p. 1-2).

The heart activity then can affect "mental clarity, creativity, emotional balance, intuition and personal effectiveness" (p.1). 'Heart coherence' is then sought after, which is "an optimal physiological state associated with increased cognitive function, self-regulatory capacity, emotional stability and resilience" (p.1). Focusing on personal well-being in terms of 'heart coherence' at the individual level would then affect social and global coherence, according to

the Institute. The findings from the Institute resonates with the conception of heart as the seat of knowledge, and the key for personal well-being. It can be seen here that the approach taken by the Centre is completely different from the approach used by al-Ghazali, but may arrive at the similar conclusions. It might also be possible that 'heart coherence' have some connections with the discussions later on purification and corruption of the 'heart'. But to uncover that is beyond the scope of the thesis. Al-Ghazali also pointed towards the existence of connection between the material or biological heart with the immaterial heart, but the nature of this connection was not disclosed, since it mattered less for his *Ihya Ulum ad-Deen* (Revival of the Religious Science). The following are characteristics of the heart as explicated by al-Ghazali:

❖ Kingship & decision-maker

The heart is "king" of the body. As king, he is provided with armies, servants and helpers that fills his kingdom. This is the relationships the heart has with the rest of the body. Al-Ghazali gave illustration on the connection of the heart with the brain, tongue, five senses, and the rest of the body:

> "So the perceptive part of man dwells in the heart, as a king in the midst of his kingdom. The imaginative faculty whose seat is in the front of the brain acts as the master of his couriers, for the report of sense perceptions are gathered therein. The faculty of retentive memory, whose seat is the back of the brain, acts as his keeper of stores. The tongue is his interpreter and the active members of his body his scribes. The five senses act as his spies, and he makes each one of them responsible in certain domain. Thus he sets the eye over the world of colours, hearing over the world of sounds, smell over the world of odours, and so on for the others. These are the bearers of tidings which they collect from their different worlds and transmit to the imaginative faculty which is like the master of the couriers. The latter in turn delivers them to the keeper of the stores, which is memory." (p. 28-29)

Al-Ghazali purposely did not explain in elaborate details regarding the many armies of the heart, but just mentioned them briefly, as seen above. What mattered more is the role of the

king in using his armies (i.e. senses and brain). Sense knowledge and knowledge in the brain are then presented to the king for deliberation, and the king then set forth the relevant actions, as a response to external or internal stimuli:

> "The keeper of the stores sets them forth before the king who selects there from that which he has need of in managing his kingdom, in completing the journey ahead of him, in subjugating his enemy by whom he is affected, and in warding off from himself those who cut off his path" (p. 29).

The accuracy of the biological description is beyond the scope of the thesis, but the main point of al-Ghazali's illustration is to show the heart as the king and decision-maker of the body. The illustration above shows a number of things. First, each of these faculties and senses has autonomy, but the overall welfare of the body is determined by the heart, as the king and the ultimate decision-maker. Second, the intuition of the heart plays a role is selecting and combining information from surroundings through the five senses as well as memories and personal experience, which then feeds into decision-making. The decision-making process of the heart is evident in the following *hadith* (prophetic tradition):

> The Prophet (May peace be upon him) said to a man who approached him. "You have come to ask about righteousness? Consult your heart. Righteousness is that about which the soul feels at ease and the heart feels tranquil. And wrongdoing is that which wavers in the soul and causes uneasiness in the breast, even though people have repeatedly given their legal opinion [in its favour]."

The *hadith* plainly shows the authoritative position of the heart over rationale in decision-making, particularly on what is moral and ethical. This point is still within mainstream research in business and management studies. The overriding of rationale in decision-making is well documented in the management and organisation studies literature (Sonenshein, 2007, Khatri and Ng, 2000). This characteristic of the heart is not to undermine the role of rational in decision-making, but rather to highlights the special characteristics of the heart that if the knowledge has not been reflected in the heart, i.e. the individual failed to recognise or

acknowledge the knowledge, then no matter what evidences are put forth, the person will not deem it to be the 'right' decision. The figure below summarises the role of the heart as the decision-maker.
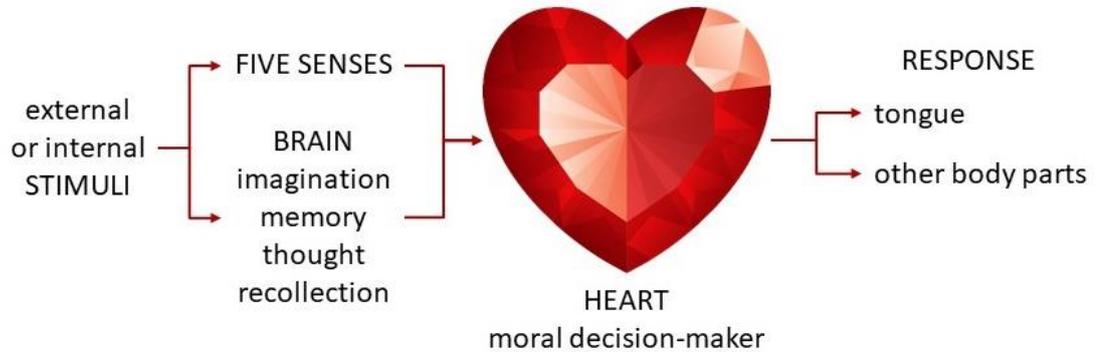
Figure 3.1. The Heart as Decision-maker

Further discussion on intuition and decision-making can be found in Section 3.2. There are other elements that needs to be introduced first.

❖ Purpose & accountability

Another special characteristic of the heart, according to Islam, is that the heart will be accounted for in the Judgement day for every action made by the body and its associated intention or decisions. In a well-known *hadith*: "(All) actions are based upon intentions (explicit or implicit)". And every intention has its roots in the individual's heart. Regarding accountability, al-Ghazali explained:

> "If the king does [good,] he is successful, happy, and thankful for the blessings
> of Allah. But if he neglects all of these things, if uses them for the welfare of
> his enemies which are appetence, anger, and other swiftly passing pleasures,
> and in the building of his path through which he must pass, while his own
> country and his permanent abode is the world to come – then he is forsaken,
> wretched, ungrateful for the blessings of Allah, being one who makes ill use
> of the armies of Allah and forsakes His path. So he deserves hatred and exile
> in the day of overturn and return. May Allah protect us from such" (p. 29).

Here, accountability for personal development is to Allah, first and foremost. This purpose of life, however, needs further elaboration. The two verses of the Qur'an expand on the moral purpose of life:

I have only created Jinns and men, that they may serve me

(51:56)

Behold, thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood, whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not."

(2:30)

The two purposes have implications for IMD. The first purpose is to serve Allah, which implies having faith and doing good deeds, and some scholars would interpret it as knowing Allah. The second purpose relates to being a responsible global citizen, that the individual is also accountable to other stakeholders, e.g. to one's nation, organisation, or family, depending on their social roles. The summary is that an individual has two responsibilities, one is to Allah and the other to the society at large. This realisation also implies that what is good and right is defined ultimately by Allah, as well as the current context in which the individual is in.

For secular management and organisation studies, social accountability is focused on, whether it is to their boss and superiors, working group, the organisation, their society, and even the international community. This can be seen from previous OMD frameworks (e.g. Reidenbach and Robin 1991, Logsdon and Yuthas 1997, Snell 2000, Spitzeck 2009). Islam placed another layer of accountability, which is to Allah, alongside social responsibility, and this plays a part in Muslim's organisational activities. Can this be extended to other religious and spiritual activities, like the Christians and Buddhist? Yes, simply said. They would have an extra layer of spirituality and/or religious motivations to their organisational activities, whether it be on an individual, group and/or organisational levels. But the thesis will not pursue these further,

simply due to the abundant approaches to spiritual and religious beliefs and practices in the world.

❖ States of the heart: pure, dead & diseased

There are three states of the 'heart': pure, dead, and diseased. The highest is the healthy, polished and pure heart. The Qur'an described this heart as being guided (64:11), pleased (49:7), relaxed (39:23), firmed and strong (18:14), steadfast (8:11), assured or satisfied (13:28; 8:10), and so on. It is understood to be free of character defects and spiritual blemishes. The highest state that a healthy heart can achieve is the state of *taqwa*, roughly translated as piety or Allah-conscious, a very significant concept in the lives of a Muslim. Qutb (d. 1906-66) elaborated in his book *Fi Zilal al-Qur'an* (Under the Shade of the Qur'an) that *taqwa*:

> "…is to have a sensitive conscience, clear feelings, a continuous concern, vigilance and alacrity, and a yearning for the correct path in life. It is a feeling that is ever alive, a feeling of being aware of life's temptations and pitfalls; and the ambitions and hopes, and the worries and fears that come with it. It is a feeling of being able to discern false hopes and unwarranted fears that one associates with individuals or powers that could neither bring benefit nor cause harm" (p. 28)

> "…is an inner feeling, a state of mind, a source of human action and behaviour. It binds inner feeling with outer action, and brings man into constant contact with God, in private and in public. This contact extends into the deeper recesses of meaning and consciousness, penetrating barriers of knowledge and feeling, making acceptance of the belief in the unseen a plausible and natural outcome and bringing total peace and tranquillity to man's soul" (p. 31).

Such level of moral consciousness is important as it differentiates between other states of the heart, as will be shown later. In an organisational context, *taqwa* is seen to be linked with Organisational Citizenship Behaviour (Kamil et al., 2011) and is theorised to have a negative relationship with workplace deviance (Bhatti et al., 2015). It suffices to mention the concept as the highest level of moral consciousness according to Islam.

The lowest state of the heart is the dead heart, in a sense that the heart is filled with vices. These are the corrupted and immoral individuals. Regarding the dead heart, the Qur'an referred to it in many ways. It can be described as sealed (2:7), covered (6:25), hardened (2:74) (5:13), wrapped (2:88) (4:155), sinful (2:283), heedless (18:28), distracted (21:3), disunited (59:14), deviated from truth (3:7), hearts full of regrets (3:156), present with hypocrisy (9:77) and so on. The heart will only call towards following carnal passion and appetite excessively (12:53). A person with a dead heart has some aspects of the heart's ability of understanding and comprehension being cut off or sealed, which are crucial ability towards moral development. Here, consciousness of the morality behind decisions and actions are consciously or sub-consciously unheeded. Connotations such as being heartless and inhumane resonate here. They have no intention to become good, but may use their cunningness to fool others to appear as good.

A person with a dead heart has some aspects of the heart's ability being cut off or sealed. The heart's faculty of understanding and comprehension is sealed. So, even though the physical heart still acts as a blood pump, the greater capability of the heart, which is to perceive wisdom, is gone. A number of verses in the Qur'an illustrate this, such as:

> *Do they not travel through the land, so that their hearts (and minds) may*
> *thus learn wisdom and their ears* may *thus learn to hear? Truly it is not their*
> *eyes that are blind, but their hearts which are in their breasts*
>
> (22:46)

The verse above is just one of many where hearts are mentioned in seeing the reality of the world, and in seeking knowledge and wisdom in different places. The blindness of the heart, or in other words, the non-perception of the mind, would lead to lack of wisdom. Even if the other senses and faculties are sound, if the heart is blind, one would not be able to

comprehend completely what is right in front of them. Moral consciousness is absent in the dead hearts.

The third state is the heart that have diseases, in which cures can be applied. These are the layperson with a mixture of virtues and vices (i.e. good and bad dispositions), and alternate between the two extreme states of the heart mentioned above. The reproaching-self (75:2) blames himself for his/her own bad deeds, and try to go back to the right path. Moral consciousness here is weaker than that of the pure heart.

Implications of the IMD hierarchy on management and organisation is elaborated by Abbas Ali in his book *Islamic Perspectives on Management and Organization* (2005). The author did not use the term 'heart', but used the term 'self' (*nafs*). These two conflate together, as explained previously. In the beginning, the author discussed how different assumptions regarding human nature in organisational context affect management and organisation. He compared Islamic perspective of the self with a number of Western approach to studying individuals, such as Wrightman's (1992) modified trait approach with its six dimensions measurements, John Tomer's (2001) integrated human economics, and Schein's (1980) human complexity and differences in the context of psychological and organisational perspective. He concluded that the humanistic economics and complex perspectives contain similarities with Islam's view on human. This is because "[t]he multiplicity of needs, free will, infinite potential, and the desire for perfection, among others, is highly regarded by the three perspectives" (p.25). The author would then elaborate more on the different states of the heart/self. It is also useful to compare with other Western works. Carroll's (1987) classification of moral, amoral and immoral management is selected to show the similarities and differences that exists.

Starting with the lowest level, *nafss'-sawala* (a passion for temptation) refers to the dead heart. The former follows his beastly desires purely. Ali explained that the person with a passion for temptation

> "…is motivated by the urge to engage in temptation for the sake of personal enjoyment. Consequences are not thought about and the aim is to maximize personal pleasure…Neither spiritual or intellectual needs are motivators. Psychological and material needs are the primary motivators" (p.31).

Carroll explained about amoral manager, which solely pursues profitability, i.e. personal gains. However, they do not cognitively recognise – intentionally or unintentionally – the moral and ethical implications of the organisational activities to others. They see businesses as playing a different rule altogether, and do not think of its moral and ethical dimensions. Besides seeking personal gains, the other guide is the law constraining the marketplace, "the letter of the law, not the spirit" (p. 11). If caught, they would rectify their behaviour in accordance to the law, but not to rectify their inner character in line with the spirit of the law. Carroll also informs that amoral management style is predominant in organisations today, mainly and primarily driven "by the profitability or bottom-line ethos that makes economic success almost the sole barometer of organizational and personal achievement" (p. 12). Carroll continued to describe the amoral managers as "basically good people, but they see the competitive business world as ethically neutral" (p. 13). They would "slip" into a moral or immoral style on occasion. But because ethical issues are not factors in when making decision, and left to market forces and laws to direct activities, the problem of corporate scandal would persist.

The *nafsl'-ammara* (prone-to-evil psyche) is also related to the dead heart. The person with prone-to-evil psyche is aware that his/her soul "induces him/her to do bad things and yet shows no resistance" (p.27). This person is

> "…motivated by the urge to take action, even though there might be unpleasant consequences or harm might be inflicted on others. Unlike the previous stage, individuals at this level are aware that they are not separated

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from others. Therefore, they recognize that maximizing self-interest may dictate a manipulation of situations and events to achieve goals" (p.34).

Similarly, Carroll explained that immoral management is motivated by greed. The managers are actively and purposefully opposed to ethical activities and good management even though they recognise them as right. The author also added that the aim is profitability at all costs, and do not care about treating others fairly and justly. This description is very similar to that of the dead heart. It must be noted that the focus on "profitability" may be limiting the scope of corruption since it only pertains to wealth. There are other personal gains other than wealth, such as fame, power and influence.

Nafs'l-lawwamah (reproaching self) is similar to the diseased heart. As explained before, the individual struggles between the two extreme states of the heart, and seeks repentance to achieve noble character. According to Ali, the individual

> "…is clear about the advantages of change, but is influenced by selfish desire.
> Thus, people at this level are aware of their and consequences. Nevertheless,
> spiritual needs are not yet completely internalized and the mental pondering
> is left without a strong censor to temper selfish desire. A person at this stage,
> therefore, does not give considerable attention to spiritual needs." (p.34)

Carroll do not have any equivalent concept to the reproaching self, one that considers moral and ethical issues in decision making but are still swayed by personal desires. The concept of repentance to a higher order may or may not exist in the secularised mind. But the existence of higher purpose of business in acknowledge. The author cited Milton Friedman's work *The Social Responsibility of Business is to Increase Its Profits* (1970) that the purpose of business is "'to make as much money as possible while conforming to the basic rules of society, both those embodied in the law and *those embodied in ethical custom*'" (original emphasis). Adhering to the ethical custom would then result in the development of individual moral obligation and integrity

The highest state is *nafs'l-mutmainnah* (the righteous), which is the pure heart. Ali explained

that at this stage, "the mind is perfectly in tune with good deeds and a person realizes

complete satisfaction and self-actualization" (p.28). This stage

> "…represents perfection and happiness in doing one's job and realizing one's
> goals. Spiritual and mental needs strengthen the community and
> organization, while pursuing his/her activities. *Mutamainnah* people are non-
> power seekers and receive comfort and pride from self-reflection,
> involvement and creativity…Employees at the *Mutmainnah* stage exhibit an
> ideal situation where there is a state of harmony between rights and
> obligations, self and others, nature and material needs. Employees believe
> that there is no inconsistency between personal growth, doing things right
> and serving society. Their intrinsic feeling rather than extrinsic factors induce
> them to engage, participate, and excel. This deepest and most genuine feeling
> ensures a striving for excellence and is the foundation for the truest joy that
> stems from serving a noble cause" (p.35).

Similarly, the moral manager "aspires to succeed, but only within the confines of sound ethical

precepts – that is, standards predicated upon such ideals as fairness, justice, and due process"

(Carroll, 1987: 10), but with less details. The existence of moral manager is also not confirmed,

but the author contended that there are a small portion of people are. The comparison

between al-Ghazali, Ali and Carroll are summarised in the table below.

Al-Ghazali	Ali (2005)	Carroll (1987)	Description
Pure heart	*Nafs'l-mutmainnah* (the righteous)	Moral manager	Employee with virtues strives to succeed within the confines of sound ethical precepts, and exhibit a state of harmony between rights and obligations, self and others, nature and material needs. Very high moral consciousness.
Dead heart	*Nafss'-sawala* (a passion for temptation)	Amoral manager	Employee with vices are motivated by his/her own personal temptations within the confines of the 'letter' of the law (not the spirit of the law). No moral consciousness.
	Nafsl'-ammara (prone-to-evil psyche)	Immoral manager	Employee with vices are inclined to do harm to others, while still motivated by his/her own personal greed. No moral consciousness.

| Diseased heart | *Nafs'l-lawwamah* (reproaching self) | - | Employee with both virtues and vices have weaker moral consciousness, and is still influenced by selfish desire. |

Table 3.2. Descriptions of Different States of the Heart

The labels of pure, dead, and diseased hearts refer to only 'states' of the heart, but do not cover the dynamics of IMD. Al-Ghazali further explained that the state of the heart is always in a flux because there are multiple factors rapidly influencing the heart all the time (p. 152-160). In Carroll's term, managers would "slip" into a moral or immoral style, depending on the occasion (p. 12). Carroll then proposed that managers develop moral judgements by developing six capacities outlined by Powers and Vogel (1980): "moral imagination", which is the ability to perceive the relationships between issues (e.g. economic, moral and ethical); "moral identification and ordering", which is the ability to discern the moral relevance in a decision-making situation; "moral evaluation", which is the ability to make proper evaluations and judgements regarding the identified issue through using clear principles, weighting ethical factors and identifying potential moral and economic outcomes; "tolerance of moral disagreement and ambiguity"; "integration of managerial and moral competence"; and "a sense of moral obligation" (p 13-15). By doing so, the amoral managers may slip into moral style of management more frequently. This position pertains to making wise decisions in organisation. Alternatively, the worldview of Islam offers a holistic process, which is to actively "purify" the hearts, i.e. perfect the inner and outer character. Inner character refers to right and wrong dispositions, also known as virtues and vices of the character, and outer character refers to the dispositions' associated actions and behaviours. This position does not focus on solely on becoming wise and making wise judgements, but also takes into account other virtues. Purity of the heart would then lead to enhanced intuition and moral decision-making, elaborated further in the next sub-section.

❖ Purification & corruption of the heart

Another significant concept to be introduced is the <u>purification of the heart</u>. The process of purification of the heart, as al-Ghazali explains, is the process of continuous: 1) struggle (jihad) against vices of the soul, and 2) self-training of inculcating virtues in one's life (Sidani and Al Ariss, 2014). The study of purification of the heart has many names, but is "understood as the study of the right dispositions (virtues) that underlie the acts prescribed by the Law" (Hourani, 1985: 136). In other words, the systematic study of IMD. <u>Virtue</u>, according to al-Attas, is "right dispositions", which is "...an activity of the soul" (2001: 32). They become part of one's character. "Right" here is ultimately judged by Allah, the Absolute Truth, which is in line with the purpose and accountability of human. Opposed to virtues are <u>vices</u>, which are also known as "spiritual diseases" of the heart and blemishes in the character. The following *hadith* illustrates the black stains:

> Hudhaifa (may peace be upon him) said: I heard the Messenger of Allah (peace be upon him) observing: Temptations will be presented to men's hearts as reed mat is woven stick by stick, and any heart which is impregnated by them will have a black mark put into it, but any heart which rejects them will have a white mark put in it. The result is that there will become two types of hearts: one white like a white stone which will not be harmed by any turmoil or temptation, so long as the heavens and the earth endure; and the other black and dust-coloured like a vessel which is upset, not recognizing what is good or rejecting what is abominable, but being impregnated with passion (Sahih Muslim).

The black mark or stain mentioned in the *hadith* refers to the spiritual diseases of the hearts for which there are cures and treatments that can be administered to rectify them.

Al-Ghazali have systematically categorised the many virtues and vices within human based on human natural qualities. He explained that human has four kinds of qualities: qualities of the Pig, Dog, Devil and Sage (p. 17-21, 31-32). Qualities of the Pig refers to the appetite, and the

Dog refers anger. These two qualities have the potential to assist in the heart's journey towards becoming a virtuous person, given that the Sage, i.e. the intellect, controls them accordingly. But the two qualities can also hinder the heart from becoming virtuous, and joins with the Devil quality to work towards becoming vicious. The path to immorality only happens when the Sage is subjugated by the other qualities. The following are the vices that resulted from following the three lowly qualities, as explained by al-Ghazali:

> "From obedience to the pig of appetence there result the following characteristics: shamelessness, wickedness, wastefulness, avarice, hypocrisy, defamation, wantonness, nonsense, greed, covetousness, flattery, envy, rancour, rejoicing at another's evil, etc. As for the obedience to the dog of anger there are spread thereby into the heart the characteristics of rashness, squandering, haughtiness, boasting, hot temper, pride, conceit, sneering, disregard, despising of creatures, the will to evil, the lust of oppression, etc. In regard to obedience to the Satan through obedience to appetence and anger, there results from it the qualities of guile, deceit, craftiness, cunning, deception, disguise, violence, fraud, mischief, obscenity, and such like" (p. 35).

The Sage's role is to reveal the Devil's deceptions and schemes, and to control and manage the Pig and Dog in the best possible manner. If the Sage does this successfully, then equity would manifest in the kingdom of the body and prosperity comes. The Sage needs to keep the Dog and Pig within the mean, which would result in courage and temperance respectively. Consequently,

> "...his heart becomes the abode of such lordly qualities as knowledge, wisdom, the comprehension of the real nature of things, the knowledge of things as they really are, the subjugation of all by the power of knowledge and insight, and worthiness to advance beyond all creatures because of the completeness and majesty of his knowledge. Then too he dispenses with the worship of appetence and anger, and, through holding in check the pig of appetence and placing him back within his proper limits, he acquires such honourable qualities as chastity, contentment, quietness, abstemiousness, godliness, piety, happiness, goodly aspect, modesty, sagacity, helpfulness, and such like.

By holding in check the power of anger and conquering it, and putting it back within its proper limits, man attains to the qualities of courage, generosity, gallantry, self-control, patience, gentleness, endurance, pardoning, steadfastness, nobility, valour, dignity, and others" (p. 35-36).

The result of keeping to the golden mean between the extremes of intellect, predatory and bestial attributes is then justice. Umaruddin (2003: 197-204) summarised al-Ghazali's classification of the many virtues and vices, based on al-Ghazali's main ethical treatise, *Mizan al-A'mal.* The summary is tabulated below.

Soul attribute	DEFICIENCY Manifested vices	MEAN Manifested virtues	EXCESS Manifested vices
SAGE RATIONAL or INTELLECT	FOOLISHNESS Inexperience Stupidity Mania	WISDOM Efficient administrative ability Clearness of vision	CUNNINGNESS Craftiness Deceitfulness
DOG PREDATORY or SELF-ASSERTION	COWARDICE Meanness Shirking Self-abasement Shamelessness Abasement	COURAGE Generosity Bravery Self-respect Endurance Forbearance Firmness	RASHNESS Lavishness Audaciousness Boasting Self-love/pride
PIG BESTIAL or APPETENCE	Stinginess Disgracefulness Flattery Wicked gleet at another's misfortune	TEMPERANCE Self-restrains Modesty Shyness Forgiveness Patience Contentment	Greed Shamelessness Extravagance Hypocrisy Wantonness Barbarity Envy

Table 3.3. Al-Ghazali's Classification of Virtues and Vices. Source: Umaruddin (2003: 197-204)

In contemporary management literature, vices may refer to those that "diminish or block the ability to pursue and extend excellence at the activities internal to managing" (Beabout, 2012). Some of the vices in managerial settings that Beabout mentioned includes hastiness, thoughtlessness, negligent, indecisiveness, insidiousness, fraudulence, covetousness and so on. As we can see, corruption here does not imply solely the behavioural, but also the cognitive and affective. Brown and Starkey's (2000) proposition regarding ego defences, such as denial,

rationalisation, idealisation and fantasy, being barriers to organisational learning are example of these vices in a person that inhibits learning. The author only selected four from forty-eight others identified by Laughlin (1970) in his book *The Ego and Its Defences*.

The diseases of the heart have their respective cures. An example of a contemporary Islamic scholarship on cures and prescriptions to the diseases of the heart can be found in the book *Purification of the Heart* by Hamza Yusuf (2012), which is a commentary of Shaykh Muhammad Mawlud al-Ya'qubi's (d. 1844-1905) poem called *Matharat al-Qulub*, a manual on how to purify the heart. Yusuf outlined over 20 spiritual diseases, which include: hatred, iniquity (or injustice), envy, fear of poverty, ostentation (or boasting), displeasure with decree, false hopes, negative thoughts, vanity (or excessive pride), fraud, anger, heedlessness, rancour (or long-lasting resentment), arrogance, and derision (ridicule). There is limited room to cover all, so two have been selected for illustration: arrogance and derision. The first disease is arrogance in which there are 8 interrelated types: deems himself superior to others generally, arrogance displayed in a person who shows contempt and scorn to others, related to linage, related to beauty, related to wealth, related to strength, related to having a lot of things, and related to knowledge. The cure to arrogance include: to know one's origin and ultimate return, which is Allah; being grateful; to be *moderately* humble or at least imitate those who are humble (extreme humbleness is humiliation and abasement, which is blameworthy). Another disease is derision, which is ridiculing others and making jest at their expense. It is a form of ignorance, of seeing oneself better than the other. The treatment is then similar to arrogance. All these treatments centre on knowledge of Allah, and may not appeal to the secularised mind. These are mentioned here to illustrate the accumulated knowledge on purification of the heart.

Another important concept to purification and corruption of the heart is <u>free will</u> or freedom to choose. Al-Attas added that the process of becoming good and realising virtues within themselves requires the exercise of <u>freedom</u>, which is "the cognitive act of choosing for the better of two alternatives in accordance with virtues that culminate in justice to oneself" (p.33). This understanding places responsibility on the moral agent for their own moral development. Moreover, the word '<u>choice</u>' has a specific meaning within the worldview of Islam. The Arabic word for 'choice' (*ikhtiyar*) is not simply translated as 'choice'. It is a term derived from the work *khair* which means 'good'. This implies that freedom of choice is "to act as our real and true nature demand", which is to choose to be virtuous. Otherwise, the so-called 'choice' towards becoming vicious is therefore not a true and proper choice (at-Attas, 2001: 93-94).

<u>Happiness</u> is another important concept related to purification. Al-Attas explained that happiness is the goal of virtuous activity. It refers not only to fleeting emotions, but also the certainty and peace in the spiritual heart from knowing Allah/Truth. This may not be applicable to non-religious thoughts. But as Fakhry (1994) mentioned when explaining about al-Ghazali's definition of happiness,

> "…whether we deny the reality of otherworldly happiness or not, it is noteworthy that the philosophers, the Sufis and the masses at large are in agreement that happiness, such as, consists of two components: knowledge (*'ilm*) and action (*'amal*)… Therein consists man's genuine happiness and emancipation from the bondage of the passions" (p. 194-5).

From here, the default assumption then is that human exercise their freedom to choose towards purifying themselves to attain peace and happiness in their heart. Having a clear goal of "happiness" would then enable for the definition of progress and development to ensue. Al-Attas explained that the worldview of Islam elucidates the definition for 'progress' and 'development'. <u>Progress</u> is a "definite direction" that is aligned to a moral end (p. 39), and this

is true <u>development</u>. This definition has a moral dimension, different from dominant definitions of progress and development which focuses on solely material gains and profit maximisation. If the direction is indefinite or vague, or if the direction is aligned to immoral ends, then this is not progress and not a true development.

This definition fits well with the previous discussions on purification of the heart. So, IMD is the continuous process of exercising one's freedom to choose towards purifying themselves to attain true peace and happiness in the heart. Having this clear goal would then frame the process of purification of the heart, of progressing "from his wretched state of the lowest of the low and enable to regain the angelic and paradisal state in which he was originally created" (Nasr, 2006: 37). It entails virtue cultivation, training the intellect in "deliberate thinking and reflection" (at-Attas, 2001: 93), and accompanied by right actions. On the other hand, corruption of the heart is not true progress. Individual immoral development is then defined as the continuous process of choosing the path towards corruption, mainly due to not knowing the moral end, i.e. happiness, and/or acting upon corrupted knowledge. It entails the corruption of knowledge, confusion of justice, and disintegration of right action.

It is apparent that individual has the potential for both purification and corruption. The two are framed together naturally, which elucidate a more dynamic view of IMD. Of course, there are other frameworks that also focuses on the role of growth and change in humankind. Among them are Lawrence Kohlberg's three stages of moral development, Abraham Maslow's five-tier hierarchy of needs, Jean Piaget's four stages of cognitive development, Erik Erikson's eight stages of psychosocial development, and Milton Rokeach's value survey. These frameworks have their own strength and criticism. It is not the aim of the thesis to comprehensively compare these various frameworks with the one presented here, or with any of the ethical theories in Islam, because that would be a colossal order. However, the potential

of individual for both purification and corruption helps to challenge conception of 'bad apples' as an analogy to denote corrupt leaders and employees. 'Bad apple' analogy is widespread in management and organisation studies literature (cf. Kish-Gephart et al. 2010, Thoroughgood et al. 2011), and implies a single direction of individual immoral development *downward* towards perpetuating corruption, i.e. bad apples can only become worse as time goes by. Is there no potential for the corrupt individual to be purified and become better and moral individual? The adoption of purification and corruption of the heart attempts to move beyond this misleading analogy. In addition, knowledge and wisdom plays a crucial part in moral development, as explain in the following.

3.2. Knowledge

In the field of OL, the conceptions of knowledge have grown, such as 'organisational knowledge' and 'knowledge management'. Organisational knowledge looks at the nature of knowledge that is contained within the organisation (Easterby-Smith and Lyles, 2011), and knowledge management is on managing knowledge using technology and so on. There is even a diaspora of approaches to learning. The diaspora can be categorised in terms of their learning philosophies, such as behaviourism, cognitivism, humanism, social cognitivism and constructivism (Merriam, Caffarella and Baumgartner, 2007, cited in Kirwan, 2013). In brief, behaviourism examines observable change in behaviour, cognitivism focuses on mental processes involved in learning, humanism deals with both cognitive and affective aspects, social cognitivism draws on both behaviourism and cognitivism to examine the social dimension of learning, and constructivism focuses on the learner's experience (p. 6-11). These approaches to learning and knowledge then shape their conceptions of OL. The conception of 'heart' as the seat of knowledge has not been picked up by the field yet. This section will look at the meaning of 'knowledge' as understood within the worldview of Islam, as well as related concepts such as intellect, reason and intuition, to inform the field of OL.

❖ A definition

According to al-Attas, <u>knowledge</u> can be defined as "the arrival of meaning in the soul, and the soul's arrival at meaning, and this is the recognition of the proper places of things in the order of creation" (p .16). The meaning of "proper place" here refers to the proper place of any particular object of knowledge in the supersystem derived from the worldview of Islam. This definition assumes that the fundamental elements must be in different places, so that *essential* relations between them do exist, useful for judgement, discrimination, distinction and clarification (p. 123). If the elements are in the same place, then there would be no meaning to them. For example, if the 'heart' equates to 'emotion', what is the purpose of one over the other if they are interchangeable? There is then a need to clarify the relations between the two to arrive at the proper meaning. Another assumption is that these essential relations "must remain as such" (p. 123). If these relations in constantly changing, then "recognition of things would be impossible and meaning would perish" (p. 123-4). The 'heart' is a prime example, and as previously shown, the heart has natural and essential relations to many different concepts such as knowledge, purity, purpose, accountability, memories, intuition and much more. 'Learning' or 'knowing' then simply means acquiring knowledge or arriving at a meaning and recognising its proper places of things in the order of creation.

The idea of "proper place of things in the order of creation" assumed there is an order or hierarchy of creation on the ontological level. This also implies that there is hierarchy of knowledge, as well as methods of attaining knowledge that is "harmonised" (Nasr, 2006: 95). More will be said on the hierarchy of knowledge in the next sub-section on intellect, reason and intuition. The idea of a hierarchy of creation and knowledge also resonates with CR, when CR claimed that reality is structured and differentiated, and abide to ontological realism, and subsequent moral realism (see previous sub-section on CR). Wilkinson (2013), when

introducing Islamic CR, talked about how the Qur'an "speaks of the stratified ontological structures and stages (emergence) of Creation", while referring to the following Qur'anic verses:

What is the matter with you, that you fear not the greatness of Allah? And indeed, He has created you through various grades (or stages)

(71:13-14)

The implication of this that it enables, in parts, the removal of misconceptions and falsehood, potentially borne from social constructions and political interventions, which have repercussions on the physical world. For example, the association between Islam and terrorism, as purported in the West specifically, can never be *true*, strictly speaking from the worldview of Islam. This is because both are incompatible on the ontological level, i.e. Islam literally means 'peace', which is in antagonism with terrorising others. Despite not having real existence, the current associations between the two into "Islamic terrorism" have actual effects on the world, e.g. Islamophobia in the West, and the continuous wars and occupations in the East. Wilkinson (2013) explained that the association are, to borrow a critical realist term, 'demi-real', i.e. "they generate actual effects in the world although they have no real existence at the level of the physical or metaphysical structures of the universe" (p. 422). As such, truth and clarity is needed for progress as exemplified. This not only come from the worldview of Islam, but also from CR and its associated PMR.

In addition to 'knowledge', there are a number of associated concept that needs to be explained. Al-Attas explained that acquiring knowledge is not complete unless it includes "moral purposes" that activates in *adab* (p. 16). Discussion on moral purpose has been covered in the previous section, and is briefly mentioned here. So, the answer to 'why do we learn?' is related to the two purposes of life, which is to know and worship Allah (51:56), and be a vicegerent on earth (2:30). The verse regarding appointing a vicegerent on earth is followed by Allah giving Adam knowledge so that the damage and bloodshed caused by previous

creations would not be repeated (2:30-33). This alludes to the soteriological nature of knowledge, to ultimately save the individual as well as the world. _Adab_ can be roughly translated as courtesy or right actions or habits. Al-Attas explained that *adab* is right action that springs from self-discipline founded upon knowledge whose source is wisdom" (p.16). Yusuf, in the book *Purification of the Heart* (2012), translated *adab* as courtesy, and elaborately explain:

> "*Adab* in Arabic means a combination of things, in addition to courtesy. *Adib* (a derivative of *adab*), for example, has come to mean an erudite person, someone who is learned, for high manners and courtesy are associated with learning and erudition. But at the root of the word *adab*, the idea of courtesy is firmly established. Imam Mawlud starts his treatise with courtesy, since excellent behaviour and comportment are the doorkeepers to the science of spiritual purification" (p. 13-14).

Yaman (2011) reported a number of classical scholars that highlighted the importance of putting knowledge into actions. Ali ibn Tahir al-Sulami (d. 937-1021) posited that *adab* or good manners are gates to understanding knowledge, and through knowledge one can practice properly, and through practice one reaches wisdom (Yaman, 2011: 134). Similarly, the view of Ja'far al-Sadiq (d. 765), one of the founding fathers of the mystical tradition in Islam, is that "as long as [knowledge] does not result in certain practical manifestations such as forbearance, humbleness, and moral scrupulousness, merely seeking it as a mental activity does not conform to basic Islamic intellectual principles" (p.116). Yaman also mentioned that Pythagoras

> "…used to prevent his students from writing [wisdom] on paper, saying that [wisdom] must be kept alive by way of action and that it is not to be just put in books… When he himself would speak of [wisdom], Pythagoras would express it symbolically to conceal if from undeserving and ignorant people" (p.211-212).

Socrates is also reported to hold similar view. There is a natural coupling between right knowledge and right actions, where one cannot go without the other. Coincidentally, one of

the premises of the 4I framework is that cognition affects action, and vice versa. The worldview of Islam simply adds a moral purpose to the two (see the next chapter for more elaborations). Although the connection between cognition and action are widely recognised in the West, the connection with knowledge, action *and* moral purpose is less so. The tri-partite knowledge-action-moral purpose connection is firmly established in the worldview of Islam specifically, but not exclusively, which brings in the understanding that knowledge can never be devoid of moral purpose. In the field of OL and knowledge management, knowledge is mainly seen as an asset for gaining strategic advantage over their competition. This has been mentioned in the beginning of this sub-section. The establishment of knowledge with moral purpose would consequentially re-conceptualise OL from being "a principal means of achieving the (*amoral*) strategic renewal of an enterprise" to being a principal means of achieving *moral* strategic renewal of an organisation. This point will be mentioned again in the next chapter.

The last one for now is the "corruption of knowledge" (p. 19) Just as knowledge key to purification of the heart, corruption of knowledge leads to corruption of the heart. This happens when the heart did not recognise the proper places of any particular object of knowledge in the supersystem derived from the worldview of Islam. What proceeds after corruption of knowledge is the confusion of justice, and disintegration of *adab* or "right actions" that is associated with the proper knowledge (p. 19). Recurring immoral and unethical behaviours would then bring about perpetual corruption of the heart, unless conscious decisions are made to acquire proper knowledge and rectify behaviours. Corruption of knowledge is then key to corruption in the world. CR/PMR also have similar conceptions that lead to corruption of the world. With the development of 'spirituality' by Bhaskar in the philosophy, PMR is set to tackle the fundamental problem of "alienation", where dualism, schism and split dominates, and lead to global crises. 'Corruption of knowledge' is a relatively

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new concept in the Western business and management literature. A number of authors that examined organisational corruption has uncovered the corrupting processes, which involve some kinds of knowledge transfer. For example, Ashforth & Anand (2003) identify institutionalisation, rationalisation and socialisation as the processes by which employees are normalised to organisational corruptions, which involves learning and knowledge. Misangyi *et al.*'s (2008) framework of institutional change tackles institutional logic of corruption of individual with learning new anti-corrupting logic to combat organisational corruption. The distinction between logic of corruption and anti-corrupt logic is made arbitrarily, and the authors posit that social construction is at play to determine what is corrupt or otherwise. However, the conception of 'corruption of knowledge' have a more solid ontology, which refers to impaired understanding of the true proper place of things, lack of wisdom, confusion of justice, and disintegration of *adab* (right actions).

Furthermore, knowledge that is not put into action would only be a burden to the knower in the path towards Allah. Hasan al-Basri (d. 642-728), one of the Sufi masters, in explaining *hikmah* (wisdom) and other concepts with actions, falls back to his understanding of knowledge,

> "…which is intended to be put into action, as it is action, in turn, that leads to *salvation*. Thus, as long as knowledge falls short of action, it basically becomes a burden for the knower rather than a light indicating the straight path, which is the original function of knowledge in Islam" (Yaman, 2011: 109).

So, the knowledge-action-moral purpose connection must be maintained. Neglect on either one of the three would lead to corruption. In other words, corruption occurs when there is confusion in the proper place of things in the supersystem, disconnection between true knowledge and its associated actions, and the moral purpose of any activity is neglected or immoral purpose is chosen as the goal. In a famous sayings of Imam as-Syafie (d. 767-820),

"All humans are dead except those who have knowledge; and all those who have knowledge are asleep, except those who do good deeds; and those who do good deeds are deceived, except those who are sincere; and those who are sincere are always in a state of worry."

There are many internal factors that inhibits the acquisition of knowledge. Al-Ghazali analogised man's heart to a mirror to explain how man learns and what inhibits learning. There are three factors that come into consideration with the analogy: 1) the intellect (or heart) is like a mirror, in which exists the image of the specific nature of things; 2) the intelligible or specific nature of the known thing is the object reflected in the mirror; and 3) the intelligence, or the representation of the known thing in the heart, is like the representation of the image in the mirror. With this three analogies, al-Ghazali explained that the reflection of knowledge in the heart may be prevented by one or more of the five causes: 1) naturally occurring in the heart of a youth, where the mirror (heart) is in a crude unformed condition and is incapable of reflecting knowledge; 2) the mirror is tarnished and corroded from disobedient acts, and as a result the reflection of reality is dimmed or destroyed; 3) although the mirror is polished, the mirror is turned away from the intelligible, thus the reflection of reality is not attained, and this is the case of those with the capability of learning but does not seek the knowledge; 4) the heart may be veiled to true knowledge by blindly following dogmatic teaching from his/her past without proper understanding or critical thought; and finally, 5) the heart may be ignorant of the direction to turn to in order to have reality reflected in it, not knowing which sciences should be recalled and arranged in order to attain the knowledge (p. 41-44). So, to uncover true knowledge, one must be old enough to know, purify their hearts (i.e. perfect one's character), have the motivation to seek knowledge, challenge their current understanding, engage critically, and use the proper methodology to uncover reality.

After introducing the meaning of knowledge, corruption of knowledge and ways in which learning is obstructed, there needs to be clarification on the meaning of the intellect, reason and intuition, which are important concepts related to knowledge as understood from the worldview of Islam. Intellect, reason and intuition play important roles in uncovering true knowledge, and is crucial in the process of purification of the heart. To use the general Western understanding of these terms would not elucidate their important and distinct roles in IMD, as we shall see.

❖ Intellect, reason & intuition

Nasr (2006) noticed that in the West, "intellect is used for all practical purposes [and is] equivalent to reason" (p. 94), and reason is valorised in 'modern' conception of science. Intuition, on the other hand, is dichotomised and made insignificant in grasping truth. The role and importance of intuition in relation to acquiring true knowledge needs to be highlighted, especially since intuition is one of the 4I sub-learning processes. Although the importance of intuition is recognised within the business context, there is a disconnection between business, intuition and truth. The clarification here is needed.

First is the intellect (*'aql*). In Arabic and other Islamic traditions, the intellect and reason are very much distinct. Intellect makes human a human, and with it shares in the attribute of knowledge which ultimately belongs to Allah alone, explained Nasr. Reason, however, is "the reflection of the intellect upon the plane of human mind" (p. 94). So, the intellect is of a higher dimension than reason. Intuition is another level of knowing. The Islamic intellectual tradition does not recognise the dichotomy between reason and intuition, but rather

> "…has created a hierarchy of knowledge and methods of attaining knowledge according to which degrees of both intellection and intuition become harmonized in an order encompassing all the means available to man to know,

> from sensual knowledge and reason to intellection and inner vision or the 'knowledge of the heart'" (p. 95).

So, the heart as the knowing and perceiving essence of man relates to both intellect and intuition.

The knowledge acquired then is also distinct. Just to throw an example, knowing the essence of man is different from knowing the existence of man. One might employ technological advances nowadays to discover more about man's existence. Naturalism has their validity and is popular in positivist societies, but in uncovering the essence of man, a naturalist approach is inadequate. As Nasr (1975) said regarding knowing about the essence of man:

> "Fragmented knowledge of human behaviour is related to human nature in the same way that waves are related to the sea. There is certainly a relationship between them that is both causal and substantial. But unless one has had a vision of the sea in its vastness and illimitable horizons – the sea which reflects the Infinite and its inimitable peace and calm – one cannot gain as essential knowledge of it through the study of waves" (p. 5).

Intuition plays an important role in uncovering the vastness of the sea. Al-Attas explained that the "arrival of meaning is through intuition, for it is intuition that synthesizes what reason and experience each sees separately without being able to combine into a coherent whole" (p. 120). Western conceptions of intuition are similar (e.g. Khatri and Ng, 2000, Sadler-Smith, 2008). It is subconscious, non-rational, complex, instantaneous apprehends totality by synthesizing bits of information, and it plays an important part in decision making, especially in time of unstable environment. Intuition also has differing levels, starting with common direct and immediate apprehension of the layperson to the higher levels of saints and masters. The levels are "commensurate with the training, discipline, and development of their powers of reasoning and experiential capacities" (Al-Attas, p. 120). This also implies that intuition can be heightened.

However, there are many approaches throughout the Muslim world with regards to the relationship between intellect, reason and intuition. It is not straightforward. Nasr (2006) distinguished at least three schools that have dealt extensively with the methodology of knowledge: peripatetic philosophy, illuminationist philosophy, and transcendent theosophy. Peripatetic philosophy draws heavily on Aristotelian and Neoplatonic sources, relying much on the rationale, and thus, can also be called rational philosophy (or more accurately "argumentative philosophy"). Ibn Sina (also known as Avicenna) is in this school. The illuminationist philosophy identifies intuition as "the direct 'tasting' of reality and illumination, which permits man to go beyond the confines of his reason left to its own devices" (p. 99). This school of thought emphasise the intuitive aspect of the intellect, and illustrate it as a ladder "reaching the sensual to principial, metaphysical knowledge through the light of the intellect" (p. 99). Nasr added that in this philosophy, there is "no true knowledge without the actual 'tasting' of the object of that knowledge" (p. 99-100). The two philosophies mentioned are at the two ends of a spectrum, and in the middle, is what Nasr identified as the "transcendent theosophy". The school is associated with Mulla Sadra (d. 1971-1640), an Iranian Shia Islamic scholar, and incorporates both the Peripatetics and Illuminationists with the Sufi doctrine of the "knowledge of the heart", synthesising them "into a vast methodology of knowledge in which all the diverse faculties of knowing are to be found in a hierarchy leading from the sensual to the spiritual" (p.100). Mulla Sadra informed the complementary nature of revelation and intellection:

> "…only by submitting itself to objective revelation that this subjective revelation in man, which is the intellect, becomes fully itself, capable not only of analysis but also of synthesis and unification. In its unifying function the intellect is salutary and is able to save the soul from all bondage of multiplicity and separateness. The instrument of revelation, the Archangel Gabriel, is also the Holy Spirit, and associated with the Universal Intellect which illuminates the human intellect and enables the human being to exercise the faculty of intuition, which is identified with illumination and inner vision. In the light of

revelation, the intellect functions not merely as reason, which is its mental

reflection, but also as the instrument of vision and intuition, which when wed

to faith, enables man to penetrate into the inner meaning of religion and more

particularly God's Word as contained in the Quran" (p. 96).

There is harmonious relationship between revelation, intellect, reason, and intuition within

the worldview of Islam. Such harmony is made more apparent when we discuss wisdom in the

next section.

3.3. Wisdom

There is interest in wisdom within the management research (e.g. Malan and Kriger, 1998,

Boal and Hooijberg, 2000, McKenna et al., 2006, Intezari and Pauleen, 2014), especially in

leadership (Yang, 2011, Nonaka and Takeuchi, 2011), business ethics (Tang and Chen, 2008),

and even OL (Bierly et al., 2000, Rowley, 2006, Rowley and Paul, 2008). Ainsworth *et al.'*s

(2012) systematic review roughly divided the researches on wisdom into two: implicit and

explicit theories of wisdom. Implicit theories of wisdom "examines what people perceive

wisdom to be, who they consider wise, and more recently, how they believe wisdom

develops." This constructivist approach has shown that implicit theories of wisdom vary within

and between cultures, age and gender. Explicit theories of wisdom are theories that "are

based on philosophical writings, psychological constructs and empirical research often related

to lifespan developmental processes." The expected outcome would then be some sort of an

objective measure of wisdom in a framework from assessing individual's level of wisdom.

Some of the measurement frameworks include The Berlin Wisdom Paradigm by Baltes and

colleagues (Baltes and Staudinger, 2000, Kunzmann and Baltes, 2003), Ardelt's (1999, Ardelt,

2003) three-dimensional wisdom scale, Webster's (2003) self-assessed wisdom scale, and

Levenson and Aldwin's (2005) Adult Self-Transcendence Inventory. There is a convergence

between the two strands of research somehow. As Bluck and Gluck (2005) has found out in

their literature review, the constructivist approach to wisdom shows that five major elements

emerged which converges to the explicit theories of wisdom: "high cognitive ability, insight into life problems, a reflective attitude, compassion for others, and practical skills to manifest one's wisdom in life" (Ainsworth et al., 2012).

Bierly et al. (2000) also mentioned that similar concepts to wisdom would include third-order learning (Bateson, 1972), Bloom's (1974) "level 6" evaluation, and spirit-action connection (Rothberg, 1993). Senge *et al.* (2005) also theorised on deeper levels of learning which would manifests as seeing "the larger wholes that generate 'what is' and our own connection to this wholeness, [and thus] the source and effectiveness of our actions can change dramatically" (p.12). The key to this deeper learning is "presence" which is "deep listening, of being open beyond one's preconceptions and historical ways of making sense" (p.13). They noted that their conception is present in old traditions, in esoteric Christian tradition, Taoism, Buddhism, Hinduism, and mystic traditions of Islam. This convergence is what makes the research on wisdom intriguing. It just shows that the ancient concept has many aspects and research of it can be approached in many ways. This is the approach taken for this section, which is to examine old philosophical conceptions of wisdom to inform current understanding of wisdom. The focus is to find meeting-points where wisdom can be tied back to the previous discussions on heart and knowledge. It begins with introducing and clarifying Aristotle's *sophia* (philosophical wisdom) and *phronesis* (practical wisdom). This is because much of the Western literature utilises Aristotle's work, and they tend to focus more on *phronesis*, while not giving the right treatment to *sophia*, which is more superior according to Aristotle. Rather, both sides of wisdom need to be understood together. The discussion continues to *hikmah* (wisdom) as understood in the worldview of Islam to tie back to the process of purification of the heart.

❖ *Sophia & phronesis*

Phronesis has been covered much in the management literature and its importance has been highlighted. *Phronesis as Professional Knowledge: Practical Wisdom in the Professions* (2012), edited by Kinsella and Pitman, is a good example in which the importance of *phronesis* is highlighted, and how it has been mildly investigated and lacking in practice. The editors argued that instrumentalist rationality has been dominating over value-rationality, as has been expressed by a number of authors, including Bourdieu (2004), Flyvbjerg (2001), Ralston Saul (1993), Sandywell (1996) and Schon (1983, 1987). As a solution, due attention is needed in Aristotle's *phronesis*. *Phronesis*, as Kinsella and Pitman defined,

> "…is an intellectual virtue that implies ethics. It involves deliberation that is based on values, concerned with practical judgement and informed by reflection. It is pragmatic, variable, context-dependent, and oriented towards action".

The authors also highlighted that *phronesis* is different from *episteme* and *techne*, originally heighted by Flyvbjerg (2001). Flyvbjerg explains that *episteme* is universal, invariable, context-independent, based on analytical rationality, and pertains to contemporary scientific endeavour (p. 55-57). *Techne,* on the other hand, is context-dependent, pragmatic, variable, and pertains to craft knowledge. It is concerned with "technique, technical, and technology." The difference with *phronesis* would then be in the ethics, practical judgement and reflection.

But what has happened to *sophia,* the other part of wisdom according to Aristotle? Does it not matter to businesses? The differentiation between *sophia* and *phronesis* is made by Aristotle in *Nichomachean Ethics*. Trowbridge & Ferrari (2011) explained that wisdom as phronesis "is about making the best decision under the particular circumstances", whereas *sophia* "refers to the most perfect form of epistemic knowing" and not bounded by the particular context. Since *phronesis* focuses on the practical side of wisdom, it is no wonder that this side is given

more attention in the management literature. Trowbridge & Ferrari further explains that *sophia* is a combination of *nous* (intuitive understanding) and *episteme* (scientific knowledge). *Nous* here is that which "grasps the first principles" (Nicomachean Ethics: 1141a7-8), which cannot be demonstrated like scientific knowledge can. Interestingly, the union is very similar to the harmonious relationship that exist between intellect, reason and intuition within the worldview of Islam. The importance of *nous* in *sophia* is evident in Aristotle's fondness with regards to life of contemplation (Long, 2002). The union between the two would result in *sophia*, the most finished forms of knowledge. S*ophia* is deemed superior to *episteme* due to *nous*, and superior to *phronesis* because *sophia* is "most continuous", "self-sufficient", and pursued "for the sake of itself" (Long 2002). The difference between *sophia* and *phronesis* is summarised in the table below. The main reason in highlighting the distinction between the two is that various authors focus on different aspects of wisdom rather than treating it holistically. For example, Baltes and colleagues (2000), Dreyfus & Dreyfus (1986), Flyvbjerg (2001), and Nonaka & Takeuchi (2011) concentrated on *phronesis*, the practical side of wisdom, whereas Levenson and colleagues' (2005) framework focuses more on *sophia*, of self-transcendence. The argument here is to treat wisdom holistically by considering both *sophia* and *phronesis* together, at least at the conceptual level. Its practical implications would be for individuals to develop both context-independent self-knowledge and context-dependent mastery, so that truly wise decisions can be made and acted upon in life towards happiness, whether it is within the organisational context or otherwise.

Sophia	*Phronesis*
● Universal and context-independent	● Variable and context-dependent
● Related to philosophy (love of *sophia*)	● Related to mastery
● Self-sufficient, continuous, unceasing activity	● Action-oriented in relations to society and politics
● Concerned with self-knowledge, self-integration, non-attachment, and self-transcendence	● Concern with situated judgements
	● Has a dialogical dimension
	● Both concerns with ethics and morality
● Both concerns with ethics and morality	

Table 3.4. Differences between Sophia and Phronesis

❖ *Hikmah*

So now, how does Islam see wisdom? Yaman's (2011) examination of the term *hikmah* within the Muslim world reveals that there are various "faces" or aspects or grades of *hikmah* is Islamic tradition. The author summarised,

> "Indeed, the notion of *hikmah* in early Sufi works can only be understood within a framework of related concepts; it cannot be dealt with as an individual term in an atomistic manner because it does not stand in isolation from other related and complementary concepts" (p. 193).

These related concepts would include sagacity, cleverness, intelligence, knowledge, *ma'rifah* (gnosis and intuitive knowledge), intellect, heart, and *fiqh* (comprehension). All these are related to knowledge. Previously, it has been mentioned that knowledge is the recognition of the proper places of things in the order of creation. Al-Attas then continued that wisdom is the knowledge of the proper places along with their limits and boundaries, calling towards more holistic knowledge. Its function is similar too, thus wisdom is seen as "the means whereby man is saved from his wretched state of the lowest of the low and enable to regain the angelic and paradisal state in which he was originally created" (Nasr 2006: 37).

Hikmah is not exclusive to any persons or groups in particular, but are universal and not bounded by time and space. Yaman (2011: 7) reported that al-Kindi (d. 801-873), dubbed the Philosopher of the Islamic empire, said regarding philosophy:

> "…philosophy [as love of *sophia*] is a cumulative intellectual progression of mankind, which has an unbroken chain of representatives among every human generation throughout history."

Al-Kindi would then envisages himself as a part of this distinguished community in his lifetime, himself a custodian of truth or *hikmah*. This spirit confirms to the views of other early Muslims scholars in that *hikmah* is not only given to the prophets of Islam, but also to whom Allah wishes. Yaman again noted that Luqman, a character mentioned in the Qur'an, had been given

hikmah, and he is not a prophet in the theological sense that other prophets are defined but is seen as a pious person and has been given *hikmah*, and that the "five pillars of *hikmah*", namely, Empedocles, Pythagoras, Socrates, Plato and Aristotle are believed to have learned *hikmah* from Luqman and David. In Ali ibn Tahir al-Sulami's (d. 937-1021) view, "*hikmah* is a lofty spiritual epistemological concept, such that its horizon comes very close to prophethood" (p. 135). In this sense, *hikmah*, philosophy and prophecy are very much similar, prophecy being defined as "bringing a message from higher or deeper orders of reality to a particular human collectivity" (Nasr 2006: 1). This broad definition would then place various traditions under the umbrella of philosophy, such as oral traditions of Australian aborigines and Native Americans, Taoist and Confucian Chinese philosophical traditions, Tibetan and Mahayana Buddhism, and Jewish, Christian and Islamic philosophies, among others.

However, wisdom is not given to everyone. This can be explained in terms of exoteric philosophy and esoteric philosophy, a classification made by al-Farabi (d. 870-950), as argued by Bakar (1998). Exoteric philosophy is accessible to the layperson. The text of the Qur'an, Gospel and Bible are examples of this, which is widely available. Esoteric philosophy however is:

> "…meant for the elite, a philosophy into which only those who are intellectually and spiritually prepared may be initiated. This philosophy can best be described as a science of reality based on the method of certain demonstration, a method which is a combination of intellectual intuition and logical conclusion which is certain…
>
> "Furthermore, for al-Farabi this philosophy refers to that external truth or wisdom (*al-hikmah*) which lies at the heart of all traditions. This may be identified with the *philosophia perennis* promulgated in the West by Leibniz and comprehensively expounded in this century by Schuon" (p. 81).

Bakar further stated that with regards to this "traditional wisdom", al-Farabi, referring to the Greeks, regards this wisdom as "knowledge of eternal truth", "unqualified wisdom" and "the

highest wisdom" (p. 82). Again, with the example of the Qur'an, Abu Talib al-Makki (d. 996) explained that in that for every verse in the Qur'an, there exist seven meanings: 1). external/exoteric for the common people; 2). internal/esoteric for the elect (*khawass* or clever persons); 3). allegorical for the elect of the elect; 4). indicative/symbolic for the saints; 5). refined for the very truthful; 6). subtle for the lovers; and 7). real for the prophets (Yaman 2011: 126). The definitions so far seem to pertain to *sophia* (philosophical wisdom). However, the actual understanding is that knowledge must be coupled with actions. Thus, those possessing *sophia* must also possess *phronesis*. Muhammad (peace be upon him) is called the walking Qur'an, meaning that wisdom is enacted throughout his life.

There is also *hikmah* given to the heart and/or tongue, which then benefits. Yaman reported that Ibn Abi Hatim (d. 854-938) narrates an account that is traced back to 'Abd al-Rahman b. Zayd (d. 798) describing those who have been given *hikmah*. The first person is given wisdom to his tongue but not to his heart. His practice then does not reflect wisdom, and there is a disconnection between practice and what he utters. The second person is given wisdom to his heart, but not his tongue. This person practices wisdom and benefits himself but excludes others. The third is the one who practices whatever wisdom that is given, and utters them in his speech. He is thus beneficial to himself as well as others. "That which he speaks through the tongue is a proof of that which exists in the heart; and that which he practices, which is in the heart, regarding *hikmah* confirms that which he utters" (p. 54-55). Al-Sulami, when explaining the meaning of a verse in the Qur'an regarding *mau'izatil hasanah* (good admonition), said that "*hikmah* means correctness in speech by the tongue, in thought by the heart, and in action through one's deeds." (p. 134).

So far, it can be seen that *hikmah* and 'wisdom' is very multi-faceted, coming from the philosophical perspective, and is an essential part of IMD. The process of attaining wisdom is

long and is an ongoing process, because not everyone can attain wisdom, even though it is unexclusive to a group of people. The discussion of wisdom returns back to purification and corruption of the heart, specifically on the classification of virtues and vices. Wisdom after all is one of the cardinal virtues. As mentioned in section 3.1. on Purification & corruption of the heart, the Sage plays a vital continuous role in revealing the Devil's deceptions and schemes, and controlling and managing the Pig and Dog in the best possible manner. If the Sage is successful, the justice would manifest. Otherwise, corruption of the heart will occur. This is the true role of the knowledge and wisdom as understood in the worldview of Islam. However, to reach the level of a true Sage and be able to reveal the Devil's deceptions and control the Pig and Dog properly, it seemed that much effort is needed. Although the focus here is on knowledge and wisdom and the need for continuous effort to attain them, it reinforces the definition of purification of the heart as the process of continuous struggle (*jihad*) against vices of the soul, and self-training of inculcating virtues in one's life.

3.4. Summary

This chapter has presented a comprehensive view of agent's IMD through introducing concise definition of selected fundamental elements and their interconnection as understood within the worldview of Islam. At the centre is the heart, its purity, and the role of knowledge and subsequent actions to ensure the development of moral characters. Intuitions and reason can be heightened to attain wisdom, which acts as a light for the heart in its journey towards happiness. However, the agent also has the potential for corruption, which works antagonistically with purification. Corruption of knowledge would lead to confusion of justice, and subsequent disintegration of right action. The heart is then ultimately judged for all the decisions made, either the path to purification or corruption. This places accountability for moral development on the individual rather than other parties. With a comprehensive understanding of IMD in place, it is prime time to introduce the OLH framework.   ♡♡♡

CHAPTER 4: ORGANISATIONAL LEARNING BY HEARTS FRAMEWORK

The previous chapters have established deeper understanding on the potentials of individuals in terms of purification and corruption of the hearts, and the important role knowledge plays in the processes. These will be used as the foundations for the OLH framework. The discussion here will start back with the field of OL. The task of this chapter is to synthesise the concept of purification of the heart with the 4I OL framework to delineate the moral dimension of OL. As a result, a new framework is produced and named OLH framework. This framework will show how differing states of the heart affect the moral strategic renewal process of an organisation.

It has been articulated previously in Chapter 2 that OML refers to the principal means of achieving moral strategic renewal of an organisation, where moral strategic renewal recognises the inherent tension between exploring new and exploiting past *values* and *knowledge*. This definition is a combination of Spitzeck's definition of OML earlier and Crossan and colleagues' definition of OL. However, this definition requires closer examination of some ontological issues that needs to surface, as part of the requirement for creating a good framework set by Crossan and colleagues' (1999) themselves. According to their guideline, a good framework should have the following: 1). identified phenomenon of interest, 2). clearly stated key premises or assumptions underlying the framework, and 3). solid description of the relationship among the elements of the framework. Altogether, there are three items that needs to be clarified. So firstly, the identified phenomenon of interest is OMD, more specifically on OML and OIL, which are both encapsulated within the OLH framework. This has been done to certain extent in Chapters 1 and 2, but concise articulation and further examination are needed. To do this, the second item is needed, which is to examine the original premises of the 4I framework and elicit further its moral dimensions. As a result, premises of the OLH framework are delineated. The third item is to (re)describe the

relationships among the elements of the OLH framework. This chapter is structured to address these three items.

4.1. Premises

As explained in Chapter 2, the original 4I OL framework is based on four premises:

Premise 1:	OL involves tension between assimilating new learning (exploration) and using what has been learned (exploitation);
Premise 2:	OL is multi-level: individual, group, and organisation. This is extended to the population/society level (Haunschild and Chandler, 2008, cited in Crossan et al., 2011: 453);
Premise 3:	The 3 levels of OL are linked by social and psychological 4I sub-learning processes: intuiting, interpreting, integrating, and institutionalising; and
Premise 4:	Cognition affects action (and vice versa).

But these premises do not explicitly elicit the associated moral dimensions. This section will do so as a pathway towards understanding OML and OIL further, and finally to conceptualise the OLH framework. The new framework would then have the following revised premises, in addition to one more:

Premise 1:	OLH involves tension between assimilating new learning and new values, and using what has been previously learned and valued;
Premise 2:	OLH is multi-level: individual, group, organisation, and socio-environment;
Premise 3:	The levels of OLH are linked by various processes of learning that causes values to change over time and space on all levels;
Premise 4:	(Im)moral cognition affects (im)moral action (and vice versa); and
Premise 5:	There is a moral purpose for individual and organisation.

These premises are elaborated as follows:

❖ Premise 1: Tensions in changing values

As Crossan et al. (1999) explained, the original framework talks about strategic renewal involving tension between exploration and exploitation of knowledge by the organisation, and some authors would be concerned about finding the "balance" between the two (March, 1991). This is revised for the OLH framework to also include the tension between exploring new moral values and exploiting past values associated with the knowledge. As mentioned before, Islam sees knowledge as soteriological, and has a moral purpose. Similarly, CR focused on discovery of knowledge for human emancipation and ultimately human flourishing. These are set on the ontological level. How does this translate to everyday life in organisational settings?

The argument is that on the individual level, the tension in changing values is natural and normal as it is part of achieving the good life, which would then have successive effect on the organisational level. This goes back to the discussion on freedom of choice, both from the worldview of Islam (see Section 3.1) and CR (see Section 2.2), and on purification and corruption of the heart. Just to recall, from the worldview of Islam, al-Attas (2001) explained that freedom is "the cognitive act of choosing for the better of two alternatives in accordance with virtues that culminate in justice to oneself" (p.33), and that the so-called 'choice' towards becoming vicious is not a true and proper choice (p. 93-94). The exercise of freedom will then lead to happiness, the certainty and peace in the spiritual heart from knowing Allah/Truth, the goal of virtuous activity. In CR, freedom is about changing oneself towards universal human flourishing. Freedom here is reconceptualised "from simple agentive freedom, to positive and negative freedom, through emancipation and autonomy, to well-being, flourishing and universal human flourishing" (Bhaskar, 2016: 204). The middle-ground between the two is as Fakhry (1994) said:

> "…whether we deny the reality of otherworldly happiness or not, it is noteworthy that the philosophers, the Sufis and the masses at large are in agreement that happiness, such as, consists of two components: knowledge (*'ilm*) and action (*'amal*) … Therein consists man's genuine happiness and emancipation from the bondage of the passions" (p. 194-5).

We can summarise the tension in changing values is part and parcel of IMD, which is the continuous process of exercising one's freedom to choose towards purifying themselves to attain true peace and happiness in the heart (see Section 3.1). It entails virtue cultivation, training the intellect in "deliberate thinking and reflection" (at-Attas, 2001: 93), accompanied by right actions. On the other extreme is corruption of the heart, which is not true progress. Individual immoral development, as defined previously in Section 3.1, is defined as the continuous process of choosing the path towards corruption, mainly due to not knowing the moral end, and/or acting upon corrupted knowledge.

The above can be further illustrated with the analogies of the purified, dead and diseased hearts (Section 3.1) in the organisational setting. Purified hearts have clear conscience, clear feelings, a continuous concern, vigilance and alacrity, and a yearning for the correct path in life; they would choose rightly towards achieving a good life in the organisational setting, whether to explore or exploit (see also Carroll's (1987) 'moral manager'). Dead heart is devoid of moral consciousness, driven by greed, is deceptive; their choices would be based purely on self-interest, without looking at the moral implications (see also Carroll's (1987) 'immoral manager', as well as 'amoral manager'). The diseased hearts are the reproaching selves, blaming themselves for their own bad deeds, trying to go back to the right path. Their moral consciousness is weaker than that of the purified heart, and would have a mixture of virtues and vices (i.e. good and bad dispositions). Many occupy this state of heart because people are *trying* to make life choices to live a good life, but may or may not be successful. This differs from Carroll's (1987) opinion that the majority are amoral, and would adopt the amoral

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management style that is mainly and primarily driven "by the profitability or bottom-line ethos that makes economic success almost the sole barometer of organizational and personal achievement" (p. 12). As such, the amoral managers would "slip" into a moral or immoral style on occasion,[11] but still make decision based on economic success. The point of departure is that from Carroll's view, the amoral individuals only aim for economic success, but from the Islamic perspective, the diseased heart have differing opinions on what constitute a good life because their moral consciousness are weak. In an organisational setting, they would then *try* to choose whatever is right ultimately towards achieving a good life for them, and this may or may not be in line with the organisation's moral purpose, and they may or may not be successful in their choices and their activation. It may be that the decisions made are for a capitalistic, hedonistic, egoistic, feministic, religious, and/or non-religious reasons. Will this lead to a good life, a version that they subscribe to? This is the sort of reflexive questions that needs to be answered by individuals, so that they can know themselves better and develop morally.

❖ Premise 2: OLH is multi-level

Premise 2 tells a seemingly similar story from the original framework. The process of moral strategic renewal span individual, group and organisational levels, with the addition of the societal-environmental level. This can be seen not only from the literature in OL, but also on organisational corruption covered earlier. As previously shown in Section 2.1, three frameworks of organisational corruption are introduced that coincidentally match and extend the three OMD frameworks introduced, and they span these four levels.

Both Pinto, Leana and Pil (2008) and Reidenbach and Robin (1991) both talk of the ethical organisation, and other types of organisation in relation to the ethical. Pinto, Leana and Pil

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[11] The author did not specify what is the source or standard for measuring morality

presented a typology of organisations based on the occurrence of "organisation of corrupt individuals" and "corrupt organisation": the thoroughly ethical, peripherally corrupt, thoroughly corrupt, and hypocritically corrupt. The individual, group and organisational levels are very much clear in this typology, even if they focused on the "core" and "periphery" groups. The authors also delineated internal antecedents of organisational level corruption phenomena (i.e. organisation structure, and result orientation), and external antecedents (i.e. environmental scarcity, and industry structure and norms). In the individual and group levels, a number of elements are in play that leads to corruption: social network, cognitive, social psychological and emotional factors constitute individual and collective sensemaking, pluralistic ignorance, ambient emotion, social rumination, and incongruent identity to the organisation's. These lead to corrupt individuals and groups, and in the long run, the corruption in the individual and group levels will cross the "critical threshold" (Pinto et al., 2008), where the organisation as a whole is deemed as corrupt. From this, it can be seen that organisational corruption spans all four levels. Similarly, Reidenbach and Robin's 5 stages of corporate moral development (the amoral organisation, then legalistic, responsive, emerging ethical, and finally ethical organisation) would have many elements that span from the individual to the socio-environmental. Take the description of the emerging ethical organisation, where the authors placed Boeing, General Mills, Johnson & Johnson (Tylenol), Caterpillar and Levi Strauss. This organisation is characterised by a management style that is actively exhibiting concerns for ethical outcomes and are proactive to social problems when they occur. Ethical values have become part of their culture, which provide guidance in some situations. Their Code of Ethics are an active document which reflects the core values of the organisation. However, their ethical perception lacks long term planning. So, for this description, it can be seen that all four levels of analysis are touched upon.

The same can be said with the rest of the framework. Lange's (2008) typology of organisational controls and Snell's (2000) framework of organisational moral ethos are even more apparent in their levels. On the socio-environmental level, both talks about external regulations and external pressures such as industry norms and the wider society; on the organisational level, they talk about formal institutionalised controls; on the group level, they talked about concertive controls, like negotiated consensus, morality behind structures, and implicit socialisation, and the role of moral leaders in driving groups from within, ; and on the individual level that applies to every individuals, they talks of moral development of the self. Pfarrer, DeCelles, Smith, and Taylor (2008) and Spitzeck (2009) are more concerned with legitimacy and the wider stakeholders, but do acknowledge the role of individuals within to drive the organisation and gain legitimacy. The other framework on institutional change that is offered by Misangyi, Weaver and Elms (2008) also covers these levels. Their threefold framework drew from theories of institutional and collective identities to present an understanding of general institutional change involving institutional logics, resources and social actors. Institutional logics cover internal beliefs and the wider society; resources are at the organisational level, and to some extent, the socio-environmental level; social actors cover the individual and group levels. It is very apparent that OML are multi-levelled. The only difference among these authors are the articulation of different elements that constructed their framework. Institutional logic, for example, resonates with the idea of the heart, whereby one's values and beliefs are shaped by society to some extent.

❖ Premise 3: Levels are connected by processes

In the original framework, the levels of OL are connected by four sub-learning processes: intuition, interpretation, integration, and institutionalisation, dubbed the 4I. The 4I, of course, is simplified. There are other associated elements and processes to each sub-learning process that the authors have given. Intuition involves experience, images and metaphors;

interpretation involves language, cognitive maps, dialogue and conversation; integration involves shared understanding, mutual adjustment and interactive systems; institutionalisation involves routines, diagnostic systems, rules and procedures, among others. In this sub-section, there is a need to consolidate the many elements and processes outlined by the other 7 frameworks of OL and of organisational corruption mentioned earlier, as well as a few ethical decision-making models on the individual level. These will be categorised according to the 4I sub-learning processes to elicit their respective moral dimension.

The sub-learning process on the individual level is intuition, originally defined as "the preconscious recognition of the pattern and/or possibilities inherent in a personal stream of experience (Weick, 1995: 25)", and can affect intuitive action (Crossan et al., 1999). The authors' definition is a move beyond the rationalist approach to learning to also include the subconscious. That is why intuition is integral to the 4I framework. This resonates more with Sonenshein's (2007) framework of ethical decision-making that involves sensemaking, intuitive judgement and post-rationalisation in the face of ambiguity and complexity of open system, rather than Trevino's (1986) rationalistic "person-situation" framework, or Rest's (1986) and Jones's (1991) equally rationalistic framework. Other Western conceptions of intuition are also similar (e.g. Khatri & Ng, 2000; Sadler-Smith, 2008): that intuition is subconscious, non-rational, complex, instantaneous apprehends totality by synthesizing bits of information, and it plays an important part in decision-making, especially in time of unstable environment. This understanding also resonates with the Islamic perspective on intuition, which move beyond mere reasoning, and which has "created a hierarchy of knowledge and methods of attaining knowledge according to which degrees of both intellection and intuition become harmonized in an order encompassing all the means available to man to know" (Nasr, 2006: 95). This goes back to the notion of the heart as the knowing and perceiving essence of man, which relates to both intellect and intuition. In other words, the heart is where we intuit,

and thus, intuition is affected by the state of the heart. By drawing upon these differing models, it can be established that intuition has a moral dimension, i.e. there can be moral intuition as well as immoral intuition. These intuitions then feed into other levels: group, organisation and socio-environment.

But before proceeding with other sub-learning processes, it is important to establish a deeper understanding of (im/moral) intuition: what affects it, and how can it be enhanced, by drawing upon the various models available. First, IMD affects intuition and intuitive judgement, including individual immoral development. This has been suggested by various authors: Trevino (1986) utilises Kohlberg's stages of moral development as well as other individual-level moderators such as ego strength, field dependence, and locus of control; Snell (2000) also considered moral and character development of leaders, based on Kohlberg's work; Aristotle's and Flyvbjerg's (2001) *nous* (intuitive understanding) is a part of wisdom virtue of an individual (see Section 3.3 on wisdom), which is part of IMD; the worldview of Islam relates intuition with other fundamental element in the supersystem, like knowledge, wisdom, heart, virtue, happiness, and so on, and the continuous flux of the state of the 'hearts' will affect individual's intuition, and subsequent moral decision-making and behaviours (see Chapter 3 for a fuller discussion). These are just some works the shows the role of IMD in affecting intuition.[12] Other than IMD, the immediate situation and environment also affect intuition: Trevino's (1986) situational moderators include organisational culture and characteristics of work; Sonenshein (2007) mentioned of social anchors and representation affecting issue construction, and social pressure affecting intuitive judgement; *Phronesis* (practical

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[12] IMD is different from the use of normative philosophical ethical theories for decision-making. The frameworks reviewed previously has shown that individual ethical decision-making process do not agree to the use of normative philosophical ethical theories practically: Sonenshein's (2007) disagreement with the rationalist approaches is well recorded, but even from the rationalist, they do not agree; Trevino (1986), for example, opined that normative ethical theory "represents an ideal that may not reflect accurately the processes engaged in by people in actual situations", and it lacks "face validity" for day-to-day ethical decision making by managers (p. 604).

knowledge) is also included here as it "is about making the best decision under the particular circumstances" (Trowbridge & Ferrari, 2011).

Another important conception for intuition is Margaret Archer's (2000, 2003, 2007) 'agential reflexivity', the key mechanism linking agency and structure. Reflexivity refers to "the process responsible for mediating between structural and cultural 'conditioning' and human agents, without entailing the obliteration or suspension of the agential properties and powers of persons" (Archer 2007a: 294, see Section 2.2 for more explanation on the role of agential reflexivity in the morphogenetic cycle). Through reflexivity, agents deliberate and define their course of action to pursue their personal concerns, albeit imperfection. The author also posits that there would not be any society without reflexivity (Archer 2007b: 25-29), which just shows the importance of human interaction with its socio-environment. Mutch (2006) uses the concept within the strategy field in relation to "reflection on how such projects are to be fulfilled with the view of satisfying value-laden objectives" (p. 4), as opposed to pure rationality in decision-making, which again confirms the need to move beyond pure rationality. A different conception is introduced by Misangyi and colleagues (2008) in their framework of organisational change to combat corruption. They used 'institutional logic', which is "'socially constructed, historical pattern of material practices, assumptions, values, beliefs, and rules by which individuals produce and reproduce their material substance, organize time and space, and provide meaning to their social reality' (Thornton & Ocasio, 1999: 804)" (p. 754). Although it is a different conception, it still mentioned the role of society in shaping one's internal values and beliefs, and how this then affect agential change.

The next sub-learning process is interpretation, which is in the realm of consciousness, and connects the individual level to the group level. Individuals create cognitive maps using language, which are then shared within a certain group. The more sophisticated their language

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is, the more complex their cognitive map. Crossan *el al.* (1999) defined 'interpretation' concisely as "a social activity that creates and refines common language, clarifies images, and creates shared meaning and understanding" (p. 528), and is useful to reduce "equivocality". Sensemaking (Weick, 1993, 2001, 2009) would be categorised here, and it ties back to intuition. Sonenshein's (2007) sensemaking-intuition model is a good example for this. The model shows that the process of ethical decision-making starts with issue construction due to conditions of uncertainty and equivocality, followed by intuitive judgements, and later post-rationalisation. The process of issue construction here spans the realm of the subconscious and consciousness. Storytelling is also useful as part of the interpretation process. Crossan *et al.* (1999) posited the following: "As stories evolve, richer understanding of the phenomenon is developed, and new integrated approaches to solving problems are created. Stories themselves become the repository of wisdom-part of the collective mind/memory (Weick & Roberts, 1993)" (p. 529). However, storytelling is also "a powerful contagion mechanism…, especially with regard to injustices (DeGoey, 2000; Martin, 1982)" (Pinto et al., 2008: 692). Another process is "social rumination" where members try to make sense of an event through discussions with colleagues and friends. Pinto and colleagues (2008) cited Bies, Tripp, and Kramer (1996) on this, and posited that it is a potential transmission mechanism for cases of injustices.

The next sub-learning process is integration, which connects group level to organisational level. The focus of integration is coherent and collective action, which evolved from shared understanding by members of the group, and is very much connected with the previous sub-learning process. As such, the "community of practice" (Brown and Duguid, 1991) would then be established. Interpretation and integration are placed next to each other because it is quite difficult to categorise factors and processes to either one of the two sub-learning processes. Many factors and processes mentioned cover both. Pinto and colleagues' (2008) examples of

sensemaking as a corrupting cognitive mechanism from individual level to organisational level are from Greenberg's (1990), where employee theft rates increase in response to a pay cut, and Tenbrunsel & Messick's (1999), where higher levels of unethical behaviour were observed in response to surveillance mechanisms. These examples are a blend of intuition, interpretation and integration that leads to organisational corruption. The context is also important. This is apparent in the understanding of the community of practice when Seely-Brown & Duguid (1991) said, "Without a clear understanding of [contextual] intricacies and the role they play, the practice itself cannot be well understood, engendered (through training) or enhanced (through innovation)" (p. 40).

The role of moral leaders in driving interpretation and integration has been highlighted many times by different authors. For example, Snell's (2000) focus on the role of leaders in shaping organisational moral ethos would also be considered as a blend of the three processes. The author cited Lichtenstein et al. (1995: 112), who argued that leaders at the post-conventional stage of moral development would "manifest and inspire ethical behaviour because of greater open-mindedness about right and wrong and because they would 'generate conversational and organizational processes that transcend and integrate different parties' initial views of 'the good'" (p. 277-281). Similarly, Reidenbach and Robin (1991) also emphasised the role of top management in designing and managing the culture for the ethical organisation. There are also other factors beyond the role of leaders to drive interpretation and integration. Pinto and colleagues' (2008) conception of "ethical infrastructure" is not only supported by the formal systems designed by top management (e.g. ethical codes of conducts, mission statements, formal incentives and punishment system), but also by the informal systems (e.g. informal peer network and pressures) and the organisational culture/climates (i.e. shared perceptions regarding ethics). Misagyi and colleagues' (2008) framework of institutional changed focused on altering members' institutional logics, whereby the so-called 'good' institutional

entrepreneurs devise strategies to legitimise themselves and their narratives to influence others' mental schema, identity, role, and subsequent practice. Another important component present in the literature is organisational trust. Guinot, Chiva and Mallen (2016) calls for the development of altruism and organisational trust to boost OL capabilities. Their research has shown that altruism reduces relationship conflict, which helps in building shared understanding and collective action, which in turn enhances OL capabilities. Solomon (2004) also opined that trust, as well as trustworthiness, is crucial in his Aristotelian approach to business.

The last sub-learning processes is Institutionalisation, which is distinct from individual-level and group-level learning. Here, learning from individuals and groups are deposited into various forms of organisational learning repositories. Vera and Crossan (2004) outlines a few: culture, structure, systems and procedures. Organisational culture determines "how people do things here" (p. 231), and can be extended to the idea of a learning culture or learning orientation. The notion of culture here coincides with organisational moral ethos, culture or climate, referring to shared values and beliefs of members (Reidenbach & Robin, 1991) – more specifically the dominant values (Spitzeck, 2009), or as "a set of force-fields within organizations…all of which impinge on members' understandings, judgements and decisions concerning good and bad, right and wrong (Jackall 1984; Snell 1993)" (Snell, 2000: 268). Now with the arguments that learning and moral development should be framed together, it is not hard to conceive the OML culture, as well as OIL culture. OML culture can then be defined the shared *moral* values and beliefs of members that shapes members' understandings, judgements and decisions, and OIL is simply the opposite.

Another OL repositories is organisational structure, which "reflects the attempt to divide tasks among members and arrange the coordination of their different task activities (Mintzberg,

1974)", and can be set both formally as well as informally (Vera and Crossan, 2004: 232). There are certain organisational structures that supports OMD, but also towards organisational corruption. Pinto and colleagues' (2008) conception of "ethical infrastructure" is an example. As mentioned before, it is made up of the formal systems designed by top management (e.g. ethical codes of conducts, mission statements, formal incentives and punishment system), the informal systems (e.g. informal peer network and pressures) and the organisational culture/climates (i.e. shared perceptions regarding ethics) (cf. Tenbrunsel et al., 2003). In addition, Pinto et al. (2008) also indicated that organisational structure could potentially facilitate corruption, whether it is from processes and tasks, positional relationships, and/or hierarchical levels and departmental boundaries. For example, decentralisation or "compartmental insulation" (Goffman, 1970: 78) makes it harder to identify corrupt leaders, network of corrupt individual and corrupt activities. As such, the notions of organisational moral and immoral structures can be conceived. In addition, organisational systems and procedures are also OL repositories, and play an important role in the moral development of the organisation. As such, there would be moral systems and procedures, as well as immoral. By the end of the day, the organisational culture, structure, systems and procedures "need to be aligned with the firm's *strategy*" (Vera & Crossan, 2004: 232, italics original), which again has a strong moral dimension (Elms, Brammer, Harris and Phillips, 2010). This also means that there is a moral strategy, as well as immoral, depending on the purpose. Organisational resources also play an important part in in OL (Kraatz and Zajac, 2001), as well as for OMD (Misangyi et al., 2008).

There are also conceptions whereby virtues on the individual level are transposed onto the organisational level. Rather than just focusing on the virtues of the leaders and top management team, Chun (2005) sees that these virtues can and should be leveraged to the organisational level "as a strategic tool" to create competitive advantage (p. 270). The way it

works is through "collective efforts by each member, which in turn will shape a certain degree of shared and distinctive organizational virtuous characteristics" (p. 270). The authors then identified six dimensions of organisational virtue through confirmatory factor analysis, which are integrity, empathy, courage, conscientiousness and zeal. These would be useful to measure "corporate personality." The author admit that she is not the first to do this, and then mentioned of Solomon's work as "probably the first researcher" to produce an extensive list of business virtues as well as vices (e.g. ruthlessness, defensiveness and greed). Solomon (2004) opined that – following Aristotle's work – the organisation needs to be placed within the larger community, and to excel for ourselves (i.e. to be virtuous) and to lead towards human flourishing (*eudaimonia*). This can be done through the manifestation of the "caring corporation". The author also purported that corporate culture is a better way of understanding the relationship between individual and organisation, compared to bureaucratic perspective. Other virtues on the organisational level is organisational wisdom and justice. Other than the consistent call for wise leadership (Carey, 1992, Boal and Hooijberg, 2000, Michie and Gooty, 2005, McKenna et al., 2009, Nonaka and Takeuchi, 2011, Yang, 2011, Kinsella and Pitman, 2012, Zacher et al., 2014), the notion of organisational wisdom is a move away from leaders' exercise of wisdom to the collective. Bierly and colleagues (2000) and Rowley (2006) calls for a move beyond OL to also include organisational wisdom. Bierly and colleagues defined wisdom as "the ability to use best use knowledge for establishing and achieving desired goals", and that "learning about wisdom [is] the process of discerning of judgements and action based on knowledge." This fits very well with the previous discussion on wisdom (see Section 3.3), as the highest form of knowledge, and one that leads to the good life. Organisational wisdom simply refers to exercising wisdom within the managerial and organisational settings, and embedded within the organisational culture.

After embedding learning on the individual and group levels into organisational levels, the process of institutionalisation is also about transmitting to the wider organisational members. There are different ways in which transmission is made, or at least different names. Since there are various OL repositories, there would be different processes associated with each one. Ashford & Anand (2003) identified three processes that leads to the normalisation of corruption in organisations: institutionalisation, rationalisation and socialisation. Although the authors defined these processes in the context of organisational corruption, they can easily be conceived for the normalisation of virtues. Institutionalisation here refers to the same processes as Crossan et al.'s (1999), but the former for immoral purpose, and the latter for amoral. There can definitely be one for moral purpose: (moral) institutionalisation is where an initial moral decision or act becomes embedded in OL repositories. Rationalisation, as used by Ashford and Anand, is whereby self-serving ideologies develop to justify and even valorise corruption. Sonenshein (2007) mentioned post-rationalisation as the last stages of his sensemaking-intuition model for ethical decision making, but this can be extended to also be part of OL process from individual to organisational levels. Socialisation is the process whereby individuals are socialised "day to day through a hidden curriculum of controls, rewards, mentoring, implicit role modelling, and informal storytelling" (Snell, 2000: 283), even in the case of spreading corruption (Ashforth & Anand, 2003; Pinto et al., 2008). For normalisation, Pinto *et al.* (2008) elaborated in the case of organisational corruption:

> "Organizations have exploited cognitive mechanisms like scripts[13] (Gioia, 1992; Gioia & Poole, 1984), language euphemisms[14] (Ashforth & Anand, 2003; Tenbrunsel & Messick, 2004), and implicit sanctioning[15] (Brief et al., 2001) not

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[13] Pinto and colleagues explained that 'scripts' are "a type of schema that provide a basis for the anticipation or initiation of sequential action in social situations (Gioia & Poole, 1984; Labianca, Gray, & Brass, 2000)."

[14] Pinto and colleagues explained that language euphemism is "the 'disguised' stories we tell ourselves about our unethical actions (Tenbrunsel & Messick, 1999)."

[15] Pinto and colleagues explained that 'implicit sanctioning' is "the unstated message received from the top that much more weight is attached to job completion than to legal or ethical means of accomplishment."

only to recruit members into engaging in corrupt behaviors for the organization's benefit but also to "normalize" and perpetuate the corruption in the organization."

❖ Premise 4: Moral cognition & action

The original 4I framework talks about how cognition affects action, and vice versa. This is extended to explicitly mention that moral cognition leads to moral action, and moral action then further leads moral cognition. This is the cycle of IMD. In addition, it can be said that immoral cognition leads to immoral action, and immoral actions then further leads to immoral cognition. This is the cycle of individual immoral development. This is clearly seen from previous discussion on purification and corruption of the heart, as seen from an Islamic perspective (see Chapter 3). From the understanding of IMD within the worldview of Islam, the original premise 4 would be translated as: (im)moral cognition affects (im)moral actions (and vice versa).

The premise requires reconciliation on the definition of moral and immoral cognition and action between the Western literature and the worldview of Islam. First, do (im)moral cognition and (im)moral actions even exist in Western conceptions? Yes, to some extent. Moral cognition as a field is vast, drawing researchers from diverse fields, including philosophy, social psychology, evolutionary game theory, behavioural economics and so on (Greene, 2015). This diversity would then lead to different approaches and assumptions regarding moral cognition. However, despite the diversity in methodology, Greene observed that there appears to be no distinct cognitive mechanisms for morality on its own, and predicted to be so in the future. In other words, cognition is assumed to be amoral, and would be dubbed as moral cognition if the focus is on morality. This would also lead to the assumption that cognition is for both morality and immorality, i.e. moral and immoral cognition.

The literature within management and organisation studies concur that there are no distinct cognitive mechanisms for morality, and the mechanisms can be applied for both morality and immorality. For example, Misangyi *et al.* (2008) used a framework of institutional change to examine how organisational corruption occurs. One of the key proposal to combat organisational corruption is by shifting "institutional logic of corruption" with new "anti-corrupting logic". But, as mentioned before, what is corrupt and anti-corrupt is socially constructed, the authors posit. Another example, Ashforth & Anand's (2003) work on the normalisation of corruption within the organisation identified three main processes which involves change in cognition: institutionalisation, rationalisation and socialisation. These processes are adopted to examine the spread of immoral values and corruption, which can also be adopted for the spread of moral values. Even when looking at moral decision-making frameworks in organisation, they appear to be interchangeable to also cover immoral decision-making. For example, Trevino (1986) presented an interactionist framework of (un)ethical decision making in organisation, which combines individual variable (cognitive moral development (Kohlberg, 1969), degree of self-control, degree of dependence on social referents, and perception of control over events in life) with situational variable such as the characteristic of the work, the immediate work context, and organisational culture. These variables then affect individual decision-making, and manifest in either ethical or unethical behaviour. Jackson, Wood & Zboja's (2013) framework is also similar, which involves individual, organisational and contextual factors that affects engagement with either ethical or unethical activities.

So, the differentiating factor would be teleological, i.e. relating to purpose, as we have seen, and this this where the worldview of Islam differs and offers an alternative based on solid ontological foundation. Rather than saying that there appears to be no distinct cognitive

mechanisms for morality on its own, the worldview of Islam posits that the heart as an instrument of knowing is naturally inclined towards morality, and exercises its freedom to choose "the better of two alternatives in accordance with virtues that culminate in justice to oneself" (at-Attas, 2001: 33). Chapter 3 expands on this further, but there was no specific discussion of cognition per se. It seems that from the worldview of Islam, cognition, defined the mental process of acquiring knowledge and understanding, is understood to be inclined towards morality by default, whereas Western understanding on cognition needs to make moral cognition distinct from amoral and immoral cognition because the purpose is not ontologically established.[16] For consistency throughout the thesis, the term 'moral cognition' is employed to mean cognition focusing on morality, even though the worldview of Islam does not necessarily recognise the distinction. On the other hand, 'immoral cognition' refers to cognition for immorality, in which the intellect is developed in deficient or in excess (see sub-section 3.1 on purification & corruption of the heart for more elaboration). What proceeds after moral cognition is moral action, and moral action then informs moral cognition, and knowledge and action can never be devoid of moral purpose. This tripartite knowledge-action-moral purpose connection is firmly established in Chapter 3. Similarly, immoral cognition leads to immoral actions, and back, and this is inspired towards immoral purpose. This resonates with the discussion on corruption of knowledge and maladaptive and corrupting behaviours. What leads from the newly interpreted Premise 4 is then regarding IMD, which is not covered in the original 4I framework. IMD here is in terms of knowledge-action-moral purpose tripartite. IMD is also in terms of virtues and vices, recognised to be important for business

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[16] CR/PMR did not conceptualise 'moral cognition' and 'moral action', but since Bhaskar has set the ground work for emancipatory science towards human flourishing, it can be implied that cognition as understood by them is moral cognition by default. One can also conceive of immoral cognition, relating to cognition towards alienation, duality and illusion. However, this requires further examination and elaboration. This thesis does not aim to explore this further because it is tangential.

(Nielsen, 2006, Ferrero and Sison, 2014), not a concern that is exclusive to the worldview of Islam.

❖ Premise 5: Moral purpose for individual and organisation

The fifth premise posits that there is a moral purpose for individual and organisation. This is explicitly stated because it is a common theme throughout the previous four premises: Premise 1 involved tension in decision making towards the good life; Premises 2 and 3 mentioned about different processes connecting different levels of analysis, and that each process and element has a moral dimension depending on its purpose (e.g. moral and immoral organisational structure and culture); and Premise 4 regurgitated the tripartite knowledge-action-moral purpose. This premise will argue that teleology or purposiveness is a crucial element for understanding OMD. The argument starts with defining the purposes or goals of an organisation or institution. This section claims that 'human flourishing' is the ultimate goal shared by religious and non-religious perspectives. This will then set the parameters of OMD, in terms of OML and OIL. At one end is OML, defined previously as the principal means of achieving *moral* strategic renewal. At the other end is OIL, defined as the principal means of achieving *immoral* strategic renewal. Both are total opposite of each other, and are ontologically antagonistic. The antagonism on the ontological level is based on the worldview of Islam (i.e. the religious perspective) and CR/PMR (i.e. the non-religious perspective).

Rather than going through the never-ending discussion on the morality of organisation, it is better to start from the OL field. In Chapters 1 and 2, it was stated that previous conceptions of OL are devoid of the moral dimension. To this, the argument is that previous notions of OL are imbued with implicit purpose: why do organisations 'learn'? Many would say it is for organisational change and development though learning, say, from past mistakes (Argyris and Schön, 1978), adapting to the environment (Dixon, 1999), and/or establishing learning culture

(Cook and Yanow, 1993, Popper and Lipshitz, 1998). It is more for its own survival, long-term sustainability and to gain competitive advantage, and that the moral purpose of the organisation is to gain profit. There are exceptions: Bierly and colleagues (2000) extended the notion of OL and knowledge to also include wisdom. This is based on the data-information-knowledge-wisdom hierarchy whereby data 'evolves' to become wisdom. The authors, however, did manage to define 'wisdom' beyond the possession of mere knowledge, but also include "a demonstration of sound and serene judgement regarding the conduct of life" (p. 602). This resonates with previous discussion on freedom and happiness (see Chapter 3). The authors also mentioned that to gain individual wisdom, one needs experience, spirituality and passion. They differentiate spirituality from all major organised religions: the former relates to morality, emotion, and an understanding of one's position in the universe, while the latter provides rituals and ceremonies as vehicle to achieve spirituality.[17] Many of the things mentioned by the authors indeed resonates with the worldview of Islam and CR (e.g. knowledge, wisdom, good judgement, good life). The point of departure, however, is the purpose of the organisation, which is not merely to gain competitive advantage, rather to fulfil some moral goals, as we shall see.

From the worldview of Islam, knowledge is soteriological, and plays an important role in the purification of the heart. From this, it is assumed that the key requirement for continuous moral strategic renewal is for individuals to continuously purify their hearts, heighten their intuition, attain wisdom, and establish justice within themselves and around them. This agency is the basis of OML. What ensues from the establishment of justice is 'human flourishing' on the global level, not merely on the organisational/institutional level. The is exemplified in the verse mentioned previously on the purpose of human as "vicegerent on earth" (2:30), i.e.

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[17] This is similar to Bhaskar's (2016) differentiation of spirituality and religion. For further readings on this issue, see Bhaskar, 2016, "The Further Development of Critical Realism II: The Philosophy of MetaReality", Chapter 7, *Enlightened Common Sense*)

being a responsible global citizen. This can be interpreted to mean that human needs to strive for human flourishing rather than its decline. There are many traditional and contemporary works from the Muslim world that talks about human flourishing on the global level starting from the individual level. A prime example would be the *Muqaddimah* by Ibn Khaldun (d. 1332-1406, dubbed the Father of Sociology), where the author introduced the concept of '*Umran 'Alam*, meaning 'flourishing of the world'. Mahayudin Haji Yahaya (2014) explained that the theory of *'Umran* examines the quality of life of a group of people, not necessarily of town and cities. The theory examines civilisation as a social organisation, and it starts with the human being as a social being, then trace the life of a Bedouins living in the desert to later develop and become towns, cities and become a civilisation, while still maintaining the spiritual elements. This differs from the Greek scholars, where they would look at progress starting from towns to cities and so on, and focused on the material aspects. So, the material aspect of flourishing would include infrastructure, resources and wealth, and the immaterial aspect would include "*agama*" (i.e. religion, comprehensive way of life) and "*akhlak*" (i.e. character, ethics, morality), explained Mahayudin.[18] There are also contemporary work that talks of human flourishing that begins with the moral and ethical individuals: Syed Nawab Haider Naqvi (2003) argued for the re-unity of economics with ethics rather than leaving economics in the hands of self-interested-profit-maximising agents; Weal B. Hallaq (2013) argued for the same in the field of politics; al-Buraey (1985) argued for the same in administrative development. There would not be a shortage of Muslim scholarship in any field that talks about human flourishing because part of being a vicegerent of the world, and is a purpose of life as established in the worldview of Islam.

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[18] Haji Mahayuddin (2014: 210) summarised the three requisites needed for *'Umran 'Alam* (flourishing of the world): first, the society has to have *agama* and *akhlak*; second, members of the society are united and working together for development and in protecting the environment; third, a just and equitable leader.

Of course, the importance of morality for human flourishing is not exclusive to the Muslim world, and to other world religions (see, for example, Myers et al., 2008, Spears and Loomis, 2009). The concern for human flourishing is also present from the non-religious perspective. From the non-religious perspective is Roy Bhaskar in his CR and PMR, which he designed purposefully to be secular. As mentioned before in Chapter 2, Bhaskar's CR is an alternative meta-theory of science for "emancipatory science", which is "science capable of making discoveries that can assist in promoting human emancipation" (Bhaskar, 2016: xii). It "offers a metatheoretical roadmap...to a global eudaimonian constellation of societies in which the free flourishing of each human being is a condition of the free flourishing of all" (p. xii). The way to achieve this is to ensure flourishing for all, and he starts with the discussion on ontology, the study of reality of being. For the author, interconnectivity and non-duality is real. In other words, humans are meant to interconnect as social and spiritual beings. However, the phenomena of alienation are seen everywhere, in which we find ourselves disconnected and disunited from ourselves and others. This is a world of "duality" where dualism, schism and split dominates (p. lii), and it is a global crisis in the ecological, moral, economic, and existential dimensions. This world of duality is what Bhaskar deemed as demi-real, i.e. real in a sense they have causal efficacy but is constituted by oppressive relations, alienation, duality and illusion, which is not what we are supposed to be in. Thus, PMR is conceived to tackle this fundamental problem of alienation and disunity with the current human condition. PMR is "a philosophy of love and of peace" (p. liii) and "a philosophy of truth" (p. lv), cutting across the world of illusion, duality and demi-real.[19] Under PMR, the world of duality and alienation is placed within the world of non-duality that is characterised by unity and identity, i.e. the interconnectedness of entities in the "cosmic envelope". An emancipatory agenda is then set with PMR, which is:

> "...to enable agents to reflexively situate their own non-dual being in the
> context of their growth and development in the dual realm and their struggles

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[19] Demi-real are real in a sense they have causal efficacy but is constituted by oppressive relations, alienation, duality and illusion.

in the dualistic realm which dominates and screens or occludes not only the
relative world of duality but the absolute non-dual world on which it entirely
reposes" (Bhaskar 2012: lv).

Here, we can also see Bhaskar's emphasis on human potential for "non-dual states" – be able
to connect with other beings, and with the universe – as a precursor for human flourishing.

The concern for human flourishing, of course, is not limited to the two perspectives, i.e. the
worldview of Islam and CR. Socrates, Plato and Aristotle talk about *eudaimonia*, translated as
'human flourishing' or 'human happiness'. Aristotle connects *eudaimonia* to virtue and
practical wisdom in his *Nicomachean Ethics*. There are articles that address eudaimonia and
virtue ethics within the business ethics and management literature, albeit limited (Ferrero and
Sison, 2014).[20] Aside from virtue ethics, other Western ethical theories do also touch upon
some versions of human flourishing. For example, Wright (1998) argued that Adam Smith's
egoism for liberal economist should be imbued with "sympathy", a central concept in Smith's
work, necessary for an "optimum society". This optimum society is where

> "'[a]ll members of human society stand in need of each other's assistance, and
> are likewise exposed to mutual injuries. Where the necessary assistance is
> reciprocally afforded from love, from gratitude, from friendship, and esteem,
> the society *flourishes* and is *happy* (Smith, 1759)'" (italics for emphasis).

Both of course, Adam Smith do recognise the sloth in human to achieve the sympathetic
society, reported Wright (1998). A lesser society would be the "mercenary society", driven by
a sense of utility, without any mutual love or affection. Regarding other ethical theories, would
there – or can there – be a version that is geared towards human flourishing? Indeed, this is
the question that Harman (1983) is trying to answer. The author asked: "What kind of ethics
do we get, if we begin with a conception of human flourishing and attempt to derive the rest

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[20] The systematic review on virtue-related research done by Ferrero and Sison (2014) shows that only 9
articles out of 135 (6%) gave sufficient accounts of the goods, principles, and communities. This
implies that *eudaimonia* may not necessarily be attached to its other essential components, like
virtue ethics.

of ethics from that conception?" Harman then mentioned that several authors have given

their thought on the matter, including Henry Veatch, Robert Nozick, Alasdair MacIntyre, John

Finnis, David Norton, Philippa Foot, Tibor Machan, Elizabeth Anscombe, Ayn Rand, and

Abraham Maslow. The disagreement on the details among these authors are indeed

interesting, but is deemed tangential to the purpose of this thesis. The focus is just to establish

that human flourishing is a potential goal that is shared between the religious and non-

religious.

It must be explicitly stated (again) that moral realism is subscribed here,[21] and rejects

judgemental relativism. This has already been argued in Section 2.2 that the worldview of

Islam and CR subscribes to this. This section extended this to specify that human flourishing is

the 'objective' moral end. All in all, there is an ongoing movement towards human flourishing

and emancipation all around the world. For human flourishing to manifest, all components of

the society need to flourish, down to institutional and individual levels, and this is agreed from

the two perspectives above. So, when we look at contemporary organisations as one of the

major components of the society, it is assumed that by the end of the day their purpose need

to be geared towards human flourishing, albeit philosophically. This view is in line with those

who argue for the moral organisation (e.g. Solomon, 2004) and corporate social responsibility

(e.g. Goodpaster, 1983). Organisations can articulate more specific organisational purpose and

strategies, so long as it is within the confines of the established direction for progress. This

underpins the moral end of organisation.[22] With this in mind, OML can be defined further as

the principal means of achieving moral strategic renewal of an organisation *towards* human

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[21] Just to recall, moral realism "holds that morality is an (objective) intransitive property of the world" (Bhaskar, 2016: 139)

[22] Of course, the moral status of organisation is still under debate. But this thesis follows the line of thinking that organisations are not amoral, that organisations do have moral responsibility in this world.

flourishing as the moral end.[23] Antagonistically, OIL can be defined as the principal means of achieving immoral strategic renewal of an organisation *towards* immoral ends (cf. Ordóñez and Welsh, 2015).

4.2. Organisational learning by hearts

With the five premises clarified, it is ripe to introduce the full OLH framework. As mentioned, OML and OIL are set to be the parameters of OMD, set to be at the extreme ends, and are ontologically antagonistic. At the base would be agent's moral development (purification/corruption of the heart, born from right/corruption of knowledge, and subsequent right/corrupt actions), which then is leveraged to group and organisational levels, and back. At one end, the purified heart (i.e. the moral manager) *would intuit towards* the good life, and is align with the strategy of the good organisation at the sub-conscious. The person then brings it out to the conscious, and interpret to him/herself as well as the group. Subsequent shared understanding and collective actions ensued (i.e. integration occurred), and can further be institutionalised as part of the OML repositories (moral culture, structure, systems and procedures, and strategy). With the establishment of the moral and ethical infrastructure, agents can then further their IMD and continuously make decisions towards fulfilling the good life. This is OML, which is geared towards human flourishing as the moral end.[24]

At the other end of the extreme is OIL. The dead heart (i.e. the immoral manager) would intuit towards the distorted version of a 'good' life, and is align with the strategy of the 'good' organisation at the sub-conscious. In reality, the dead heart is moving towards immoral ends.

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[23] For Muslims, the definition of OML can further be refined to include the other purpose of life, which is to worship Allah *subhanahu wa Ta'ala* (51:56). Thus, OML is the principal means of achieving moral strategic renewal of an organisation ultimately towards pleasing Allah *subhanahu wa Ta'ala*.

[24] Just to emphasise again, the ultimate end for Muslim is towards pleasing Allah *subhanahu wa Ta'ala*

The person then brings it out to the conscious, and interpret to him/herself as well as the group. Subsequent shared understanding and collective actions ensued, and thus, learning on the individual and group levels are institutionalised as part of the OIL repositories (immoral culture, structure, systems and procedures, and strategy). With the establishment of the immoral infrastructure, agents further their immoral development and continuously make decisions towards fulfilling immoral ends. The OLH framework with the two parameters can be seen in Figure 4.1.
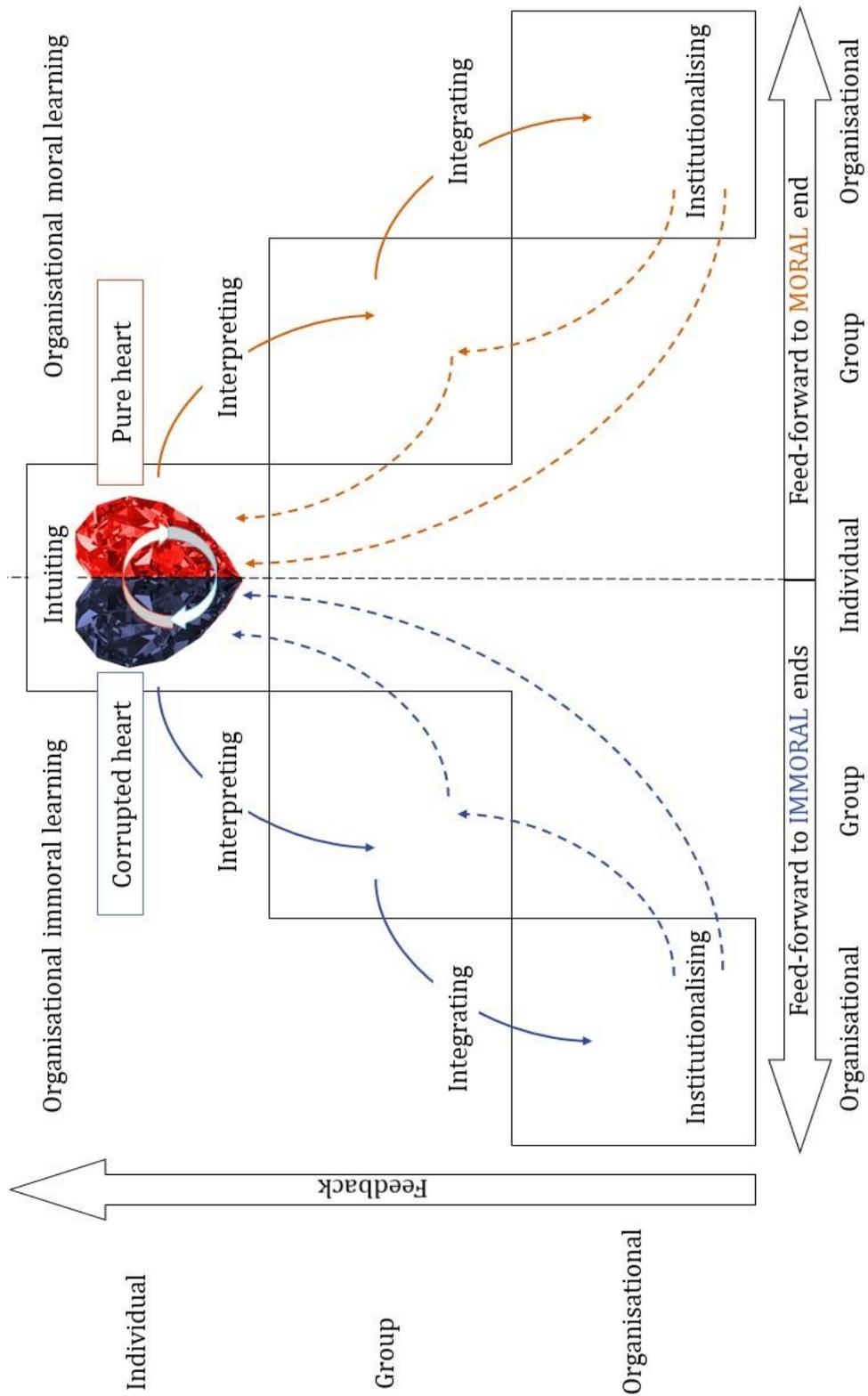
Figure 4.1. Organisational Learning by Hearts Framework

Before proceeding with the discussion on the sub-learning processes for the diseased heart, there is a need to explicate the basic assumption of an organisation. With the commixture of OL repositories along with their moral dimension, the organisation can be seen as socio-political systems, always in a state of flux (Burrell and Morgan, 1979, Morgan, 1980), and that value change is constant within the organisation (see Premise 1). As Godfrey and Mahoney (2014) explained, citing Chester I. Bernard's *Morals*:

> "…organizations give expression to or reflect mores, patterns of culture, implicit assumptions as to the world, deep convictions, unconscious beliefs that make them largely autonomous moral institutions on which instrumental political, economic, religious, or other functions are superimposed or from which they evolve. (*Morals*, p. 162)."

The organisation is a site for plurality and diversity, where individuality and community are embraced (see Premises 2, 3 and 4), and at the same time, an instrument to achieve human flourishing (see Premise 5). As such, one can see various states of hearts within the organisational context. Archer's (1996) morphogenesis (and morphostasis) is also applicable here to explain change (and no change) on the individual, organisational and societal levels. Organisational, as well as the wider societal, structure and culture[25] condition – but does not determine – agential reflexivity and social interaction, and in turn, leads to organisational and societal "elaboration", "modification" and change (or continuation and reproduction in the case of morphostasis). Agents and social system are simultaneous transformed or sustained. The 4I OL framework do reflect morphogenesis and morphostasis, but in different terms. The former relates to exploration of new knowledge, and the latter to exploitation of past knowledge. Similarly, for the OLH framework, morphogenesis refers to exploration of and change in knowledge and values, whereas morphostasis refers to exploitation and continuation of past knowledge and value. Archer's conception of 'logical consistency' and

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[25] Archer's definition of structure and culture here is similar to the previous definitions on organisational structure and culture respectively. The only difference is the scale: society versus organisation.

'causal consensus' are also useful to see the dynamics of cohesion in the world of ideas and uniformity of the people respectively. The parameters OML and OIL assumed that (im)moral culture and structure are hegemonic and coherent. This works at the extreme ends. However, the space occupying between the two is problematised to include divergences and inconsistencies in the culture and structure. This understanding of organisational moral culture challenges the hegemonic view of culture, such as that presented by Reidenbach and Robin (1991) and Snell (2000). For Archer, the hegemonic view of culture leads to "a mental closure against the discovery of cultural inconsistencies" (p. 3). So, the organisation is assumed to be 'messy' (Schön, 1987).

❖ Intuiting

In relation to the first sub-learning process, the diseased heart may or may not *intuit* towards a moral end, since their moral consciousness is weaker than that of the virtuous. Many factors would cause fluctuations in the heart, and may lead to blurring of progress and happiness for themselves and/or the organisation towards moral end. As such, they may intuit not necessarily towards moral end, but may also lead to immoral end. Note again that there are levels to intuition, and is proportional to the training, discipline, and development of their powers of reasoning, experiential capacities regarding relevant subjects, and their IMD. Contextual factors also play a part in shaping intuition, as mentioned previously. Additionally, Schilling and Kluge (2008) listed a number of barriers to intuition for change, but this can be translated to be factors that shape intuition in general. Homogenous workforce, narrow professional roles, restrictive management styles, and blame culture are some examples that discourage the formation of novel ideas among employees. On the other hand, if the aim is to exploit existing institutionalised learning, then some of these 'barriers' may actually be a 'facilitator'. Another dimension that affect intuition is from the power and politics perspectives. Lawrence, Mauws, Dyck and Kleysen (2005) proposed political strategies that

use 'system of discipline' to help agents gain expertise, and provide them with deep experience to foster intuition. Examples given include socialisation, training and team-based work, which targets agents' sub-conscious. However, these system of discipline is set to be amoral, which means that agents can shape system of discipline to bring others towards achieving their goals, moral or otherwise. We have seen how socialisation can be used also for corruption (Ashforth & Anand, 2003). All these factors and processes would give rise to different understanding of what is the right direction towards the moral end, and shape the intuiting process. In Carroll's (1987) term, managers can "slip" into a moral or immoral style, depending on the occasion (p. 12).

To ensure that moral intuition and judgments are made, it has already been mentioned in Section 3.1. that Carroll proposed to develop six capacities, outlined by Powers and Vogel (1980): moral imagination, moral identification and ordering, moral evaluation, tolerance of moral disagreement and ambiguity, integration of managerial and moral competence, and a sense of moral obligation. By doing so, the amoral managers may slip into moral style of management more frequently, suggested Carroll. Another process to ensure moral intuition is critical self-reflexivity, advocated by Brown and Starkey (2000), to mitigate maladaptive identities and ego defences in the self, and "promote attitudes of wisdom." From the worldview of Islam, the way to develop moral intuition and moral consciousness is through the purification of the heart. Aside from attaining proper knowledge, Sidani and Ariss (2014) disclosed two key actions for moral development, derived from al-Ghazali: *mujahadah*, which refers to continuous struggle against vices of the soul; and *riyadah*, "self-training" by practicing virtues. The following quote is directly from al-Ghazali:

> ''Know that the objective of *mujahadah* and *riyadah* through good works is to perfect the soul and purify it with the objective of developing its morals… The road to purifying the soul lies in habituation of acts … whosoever wants to gain the virtue of generosity has to train himself/herself in actually being

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generous through spending money. He/she keeps on doing this till it becomes
easy'' (Al-Ghazali, 1989: 251).

Therefore, IMD is important to ensure that agents are more likely to contribute towards OML rather than OIL.

❖ Interpreting & integrating

So now, we shift from the unseen inner world of the hearts to the social world where ideas and insights are shared. One's knowledge, conviction, insights and actions are then *interpreted*, conveyed and communicated. Knowledge and values go back and forth between individuals, making reality and progress much clearer, or otherwise. Dialogues and storytelling are important at this stage, and plays a mediating role in shaping the societal norm, and give rise to the concept of morality (Schein, 1993, Crossan et al., 2013). Individual character, manifested in our actions, would also help with the process, which translates to others as, "I walk the talk". As Schilling and Kluge (2008) noted, the process of social cognition (such as trustworthiness and untrustworthiness) may either be a facilitator or barrier to the process of interpretation. It is possible that the exchange of ideas with oneself and others could potentially alter the initial decision made. Since the exchange of ideas are dependent on interpersonal relationships, the barriers and political strategies also pertains to this relation. Examples of barriers to interpreting mentioned in the OL literature includes 'organisational silence' where the dominant choice is for employees to withhold their opinions and concerns related to the organisation, fear of being mocked and ridiculed for voicing out, lack of status, ideas not in line with organisational goals, benefits of the initiatives not articulated well, and very high or low-degree of collective identity (Schilling and Kluge, 2008). Lawrence and colleagues (2005) proposed that the process of 'interpreting' is best facilitated by the political strategy of 'influence' based on possession of scarce resources, relevant expertise, and appropriate social skills. These influential agents may use negotiation and moral suasion to push forward their ideas and decisions. Similarly, Misangyi and colleagues (2008) opined that

there is a battle for legitimacy between different institutional logics. The 'stronger' interpretations can then label which institutional logics as either with the antagonists or the protagonists. There is then the danger whereby the dead heart with "wisdom in the tongue" can delude and convince others that his/her ideas are 'right' for the organisation (when in reality it leads towards immoral ends). Likewise, the purified heart without wisdom in the tongue knows what is right, but unable to convince others on the path to take towards progress. There is a danger in the second situation too.

To avoid the danger of falling into OIL, there are a number of steps that can be taken. Those with the purified heart must gain legitimacy within the organisation, and/or the interpretations that is in line with moral purpose of the organisation needs to be legitimised. The role of the moral agent here is thus important to see which interpretations needs to be supported and legitimised. There is also issue with effectiveness of interpretation. Dialogue alone is not enough; politics is needed. Based on Chris Argyris' (1990) book *Overcoming Organizational Defenses*, Nielsen (1998) explained that single-loop politics can be used for or against the moral and ethical, so it is not useful for combatting corruption. However, double- and triple-loop dialog politics are useful in challenging, and even changing the governing values and instrumental action strategies. Brown and Starkey (2000) also suggested for identity-focused dialogues, a type of dialogue, to challenge maladaptive identities and ego defences in the self and others. *Hikmah* in the tongue is also needed for effective communication and dialogue. The agents that possess this will have the ability to persuade others. Whistle-blowing and reporting cases of corruption are also another form of communication to influence others and combat cases of corruptions.

A concept in Islam is *Shura*, roughly translated as consultation or mutual advice, is useful in the interpretation process. The practice works in arriving at a common understanding and

coordinating actions to be in line with moral goals of the organisation, while at the same time limit corruption. Al-Raysuni (2011) listed 10 purposes and benefits achieved from the practice of *Shura*: 1) determining the course of action which is correct, or most correct, 2) release from the tyranny of subjectivity and selfish whims, 3) preventing high-handedness and tyranny, 4) teaching humility, 5) giving everyone his due, 6) promoting an atmosphere of freedom and initiative, 7) developing the capacity for thinking and planning, 8) increased readiness for action and support, 9) promoting goodwill and unity, and 10) willingness to endure undesirable consequences. *Shura* is not in conflict with formal authority, as it is a form of checks and balances. Despite this, there can also be disparity between espoused principles and those that is practiced, because *Shura* depends entirely on the participants and their moral consciousness. The practice can be detrimental if the participants are majorly of diseased hearts and have more formal authority, as they can influence *Shura* sessions with their cunningness to suit their interests. Wise agents are thus needed as champions to expose deceptions concocted by these groups of people. But since the diseased hearts are between the two extremes, there is no full-proof practice to ensure the eventual moral development of the organisation, except with having agents exercise their own wisdom and consult each other to arrive at a common understanding and determined course of action. This is why agents need to purify their hearts continuously, so that the shared understanding is towards moral end, and not otherwise.

After interpreting, comes integrating. The aim is to affect the value shared within a certain group and come to some understanding, so that subsequent collective action can be taken. Legitimate interpretations would then lead to integration, which is the process of developing shared understand and taking coherent collective action (Misangyi et al. 2008). If integration is successful and collective action manifests, then learning in its complete sense has been achieved by the specific group. Some of the barriers mentioned in the OL literature includes

ineffective allocation of resources and competition between units, lack of top management support, conflicts between new ideas and the agenda of powerful individuals, outdated beliefs and values of senior managers, and lack of learning orientation in the organisational culture (Schilling and Kluge, 2008). The role of leadership is important here to materialise the ideas. Lawrence and colleagues (2005) suggested the use of "force" based on formal authority to support integration. This entails restricting the options of organisational members so that they have little or no other choice but to implement or enact the ideas. Wise leaders are then important here in exercising their authorities justly, and not misuse them.

❖ Institutionalising

The fourth sub-learning process is institutionalisation, in which learning at the individual and group levels are embedded into OL repositories, which in turn affect members of the organisation. As discussed previously, the OL repositories can be deemed as moral (e.g. moral culture and structure) if their purpose is towards moral ends, and similarly deemed as immoral (e.g. immoral culture and structure) if their purpose is towards immoral ends. These are set to be the parameter. So, what happens in between? First, the process of institutionalisation, moral or otherwise, will be met with resistance for various reasons, and thus, variations and inconsistencies may arise. This relates back to Archer's (1996) problematisation of cultural consistency and social uniformity. Ashforth & Anand (2003) also noted that deviant corrupt (sub)culture may emerge within an organisation through normalisation, rationalisation and socialisation. These (sub)cultures may even "insulate actors from the wider culture with its countervailing norms and beliefs" (p. 9). What causes these variances, and how can we ensure that OML is driven forward while inhibit OIL.

Institutionalisation is crucial in that once decisions have been made, ethical or otherwise, and resources have been allocated, then it is difficult to go back and unlearn. A shift in institutional

logics and new identity construction is not enough to override what has been institutionalised (Misangyi et al., 2008). That is why major decision-making by those in powers, like leaders, are critical. Leaders are "both an 'agent of institutionalization' (Selznick, 1957: 27) and a defender and steward of the living social" (Kraatz, 2009: 62). This means that their decision making as well as political power plays an important role in the whole design of OLH, whether to change or keep the status quo. To ensure that OML repositories are established for the long-term, wise leaders are needed, characterised by these five major elements: "high cognitive ability, insight into life problems, a reflective attitude, compassion for others, and practical skills to manifest one's wisdom in life" (Ainsworth et al. 2012, see also, McKenna et al. 2009). They are theorised to bring prudence in decision-making, and thus shape organisational strategies (McKenna et al. 2009, Nonaka and Takeuchi 2011, Yang 2011) which would incline more towards moral organisational development. Infusing wise leaders in the framework would also add the discussion not only between transactional and transformational leadership which supports exploitation and exploration respectively (Vera and Crossan, 2004), but also of transcendental leadership which leads at the level of self, others and organisations (Crossan et al., 2008, Crossan and Mazutis, 2008). Other conception of leadership can also ensue, such as authentic (Michie and Gooty, 2005), ethical (Heres and Lasthuizen, 2012), and servant leadership (Choudhary et al., 2013, Udani and Lorenzo-Molo, 2013), which again have similarities with transcendental leadership for their concern on morality and the good life. But again, the cores of the discussions on leadership are knowledge and heart, which then informs moral decision-making specifically.

Leaders then need to design 'system of domination' to support OML and development, and mitigate resistance by limiting available actions for employees (Lawrence et al., 2005). Examples of this systemic power include physical layout, material technologies, and information system. This is how it works: if the only available means of communication with

third parties is the government email, then employees need to use it regardless of whether they like it or not. Systems of domination are not necessarily repressive; they can also be enabling and productive. The examples above are all enablers; employees cannot work properly if they do not have a safe physical environment, or there are shortages in available equipment. This also points towards the role of available resources in enabling and/or restricting organisational activities (Misangyi et al., 2008), moral or otherwise.

Furthermore, leaders play a role in setting the strategy for the organisation.[26] As mentioned before, the organisational culture, structure, systems and procedures "need to be aligned with the firm's *strategy*" (Vera & Crossan, 2004: 232, italics original), which again has a strong moral dimension (Elms, Brammer, Harris and Phillips, 2010). It is implied here that there is a moral strategy that directs the organisation towards achieving the ultimate moral end of human flourishing. This resonates with Chester I. Bernard's (1938) attention to the moral dimension of (re)defining organisational strategy, done by the top management (Godfrey and Mahoney 2014). These authoritative figures set what is deemed as right or otherwise for the organisation as whole. Goodpaster's (1983) "principle of moral projection" is a similar concept to moral strategy, whereby it is as a device for relating ethics to corporate policy. The concept of equifinality in organisational strategy and design is quite useful here. Equifinality occurs when "a system can reach the same final state, from different initial conditions and by a variety

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[26] Organisational strategy can be further elaborated with 'organisational purpose' and 'strategic intent'. Nonaka and Takeuchi (1995) explained the role of the three in the context of organisational knowledge creation:

> "The knowledge spiral is driven by organizational intention, which is defined as an organization's aspiration to its goals. Efforts to achieve the intention usually take the form of strategy within a business setting… The most critical element of corporate strategy is to conceptualize a vision about what kind of knowledge should be developed and to operationalize it into a management system for implementation" (p. 74).

For moral strategy, organisational purpose needs to be in line with the moral end, i.e. human flourishing. Strategists of the organisation has to have the (moral) intention to move towards this, and come up with 'smaller' goals and subsequent (moral) strategies to achieve them. But for simplicity, the term 'organisational strategy' is used.

of different paths" (Katz & Kahn, 1978: 30, cited in Gresov and Drazin, 1997). Mohamad (2016) explained that in the context of the Islamic system of governance, the vision is primordial and unchanging, but there is no monolithic structure to achieve it. Rather there are many pathways and strategies to achieve this vision. This can be applied to the concept of moral strategy, that there are many moral strategies appropriate for that particular organisation at that particular time to achieve the moral end.

On the other hand, there can also be immoral strategy that directs the organisation towards immoral ends. In between, we would have strategies that may not necessarily lead to moral end, which is a concern. This is because the requirement for establishing a moral strategy requires agents to see the bigger picture, looking beyond organisational boundaries to the national, regional and global (Marchington, 2005),[27] and consider multiple issues, not just the moral but also economic, political and more (McKenna et al., 2006; Rooney et al., 2007; Rooney et al., 2008). But with diseased hearts with lesser moral consciousness and lack of wisdom, the ability to see, articulate and act upon a moral strategy will also be lacking. As such, the agents may be walking 'blindly', trying to 'progress' but are not entirely sure if they are. Beware also of the potential that the immoral agents' cunningness, where they can hide behind 'morality' and 'moral' strategies This does not include the whole process of strategizing, which also include the strategy practitioners. The institutionalisation processes entail that the shared strategy practice needs to be activated or performed by strategy practitioners through reflexivity (Seidl and Whittington, 2014). To ensure OML and OMD, we need moral agents and moral leaders.

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[27] It can be argued that organisational borders are new conceptions at this day and age, whereby the law is the boundary marker. Ali (2005) explained that "organisations" per se was historically new in the Muslim word, because 'organisations' are well-integrated with the society and the larger community, "implicitly understood in terms of hierarchical professional arrangements and cultural norms" (p. 187). We are seeing more of this integration with more stakeholder engagement done by big corporations.

It is also important to note the socio-environment as part of OMD. The wider culture at the ideological level shape morality. This can be applied to the concept of eudaimonia, which have particular cultural interpretation of it to which each organisation can develop in their own ways. But there can be discrepancies in interpretation. The concept of capitalism is an example. MacIntyre would view capitalist business as threatening the integrity of character and community flourishing (cited in Ferrero and Sison, 2014). However, this view does not hold indefinitely in Islam. It is argued elsewhere that "Islamic belief structures can be compatible with the requirements of an advanced capitalist economy and may be better constituted to deal with business failure" (Al-Janahi and Weir, 2005, cited in Weir, 2012). Rather, the Islamic perspective would see markets as enabling, and can either be corrupting or otherwise. It is the agents' moral development that needs to be checked, whether the capitalist economy flourishes with the culture of destructive greed and selfishness, or the 'virtuous capitalist' be developed with justice and fairness (Cardinal, 2014, Callanan, 2015). Indeed, the ideational level is important for its enduring implications globally. Another example, MacKay and Munro (2012) analysed the distinctive "information tactics" employed by ExxonMobil and Greenpeace in their fight to influence the climate change debate. Various "information", "knowledge" or ideas regarding climate change are used by different organisations as weapon for (de)legitimisation within their respective public spheres. Technological advancement in communication catalyses the information warfare further. By affecting the "informational environment" of an organisation, it then shaped OMD. So, one can say the idea of climate change is at the ideational level to represent the world of ideas present within the minds of people in general. The same can be said about many others: the idea of a 'good' and moral society, technological advancement, industrial 'norms' and so on.

So, in answering the research question on how organisations become more moral and ethical, the OLH framework highlights many factors and processes that play parts in OMD. The framework, however, highlights the role of individuals themselves: their moral consciousness and moral development are keys to ensure OML, i.e. purification of the heart. Individuals intuit, interpret and integrate morally, they set the moral strategy and implement them through reflexivity, and they (re)produce or transform structure and culture around them. They have an effect not only to their immediate surroundings, but also to the global landscape. As Rumi said,

Yesterday, I was clever, so I wanted to change the world.
Today, I am wise, so I am changing myself.

4.3. Summary

This chapter has set to reconstruct the original 4I OL framework to explain OMD. First, the original premises were re-examined to include the moral dimension, with an addition of one more premise on moral purpose. The OLH framework is then conceived and elaborated, with OML and OIL set to be the parameters of OMD. The framework has highlighted many factors and processes that play parts in OMD, and the many ways these factors contribute to either OML or OIL, supplemented with strategies to ensure OML rather than OIL. However, the OLH framework is heavily conceptual. The subsequent chapters aim to further enrich the framework with real life situation, as well as uncovering more factors and processes that need to be considered when looking at OMD.

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CHAPTER 5: METHODOLOGY

The OLH framework has identified crucial factors and processes that shape the parameters of OMD. However, the real complexity of the phenomena is not captured. An empirical study is needed to *enrich* and deepen the framework further with real life illustrations. There might be other crucial factors and processes at play in OML and OIL. For this, purposeful choices are made in designing the empirical study to be elaborated in this chapter. But before we begin, it is beneficial to recall the overarching research design as mentioned very early in Chapter 1. This paper follows a critical realist research design with the acronym RRREIC (Bhaskar, 2016). The first R is the Resolution of complex phenomenon into its provisional components, involving a "conjunctive multiplicity of causes", followed by abductive Redescription of the components in an explanatorily significant way. These two have already been done from Chapter 2 to 4 where the complex phenomenon of OMD is 'broken down' into multiple components and its associated processes using three perspectives and formed the OLH framework. Chapter 5 onwards will constitute the REIC stages: "Retrodiction" of component causes to existing events, Elimination of alternative explanation, Identification of causally efficacious antecedents, and lastly, the iterative Correction of earlier findings in light of the new provisional explanation (Bhaskar, 2016: 80). The "existing events" here is the empirical case study using the case study methodology, where factors and processes that affect the developmental trajectories of the cases are identified based on the OLH framework. The findings are presented in Chapter 6. Then, these factors and processes are further discussed in comparison with other possible alternative explanations later for potential eliminations in Chapter 7, along with identification of causally efficacious antecedents and correction of earlier findings in light of new provisional explanation.

With these chapters outline in place, Chapter 5 is seen as the mid-point between the conceptual and the empirical parts of the paper. This chapter aims to provide justification for the choices of methodology, methods, case selection process, and operationalisation of data collection and analysis. It also includes an elaborate description of the case context (Brunei Darussalam), case organisation (the Ministry of Religious Affairs, Brunei) and the theoretical cases (three OML trajectories) chosen.

5.1. Case study methodology

Case study methodology is chosen as it has many advantages over other research designs. Firstly, case study methodology, whether it is single or multiple case studies, enables deep exploration of relevant factors and processes underlying a poorly understood phenomenon (Myers, 2009: 29). This is the case for OMD, and especially OML and OIL: the phenomena is real, messy, and complex! The factors and processes can just be anything, which may or may not include factors like power and leadership with relations to OL (Hannah and Lester, 2009, Lawrence et al., 2005, Vera and Crossan, 2004, Vince, 2001), the numerous barriers to OL at levels of analyses and different (sub)learning processes (Schilling and Kluge, 2008), and so on. This abundance of potential factors and processes causes complication with the empirical study. Thus, case study methodology is suitable to handle this complication. The second advantage is that the case study methodology pays close attention to context (Yin, 2014: 202-3). Since the subject is on morality, context is even more important to be considered. It might be that in one particular context, an activity might be seen as moral, but not so in another context, e.g. women wearing a headscarf for religious purpose is a contemporary moral issue. Therefore, interpretations of findings from the cases need to consider contextual factors. Third, the methodology has an advantage in "its ability to deal with a full variety of evidence" (p. 12). Since there can be multiple factors and processes that are of interest, case study is suitable as it enables construct validity, which then ensure the quality of the research.

Of course, there are criticisms to case study methodology, but some have been rebuked. Flyvbjerg (2006) outlined five main misunderstandings regarding the methodology: that 1). theoretical knowledge is more valuable than practical, 2). single case study cannot contribute to scientific development for its inability of generalisability, 3). case study can only generate hypotheses but not for hypotheses testing and theory building, 4). case study contains a bias towards verification, and 5). there is difficulty in summarising case studies. The author then addressed these issues. First, theoretical knowledge or *episteme* is desirable but so is *phronesis* (see also Flyvbjerg, 2001), and that context-dependent knowledge is valuable to manage human affairs in general.[28] In other words, the case study needs to "be interesting" and "contribute to knowledge" (Myers, 2009). This thesis on moral development agrees that context-dependent knowledge is very valuable, and that the case study is of interest as it challenges conventional understanding. This agreement is reflected with the availability of both conceptual and empirical parts of the thesis, the former pertaining to *episteme* or even *sophia*, and the later to *phronesis*.

Second, the lack of generalisability of case study is common in the case that social sciences are dominated by natural science ideals. Giddens (1984) is an example, where he said,

> "Pieces of ethnographic research like…say, the traditional small-scale community research of fieldwork anthropology – are not in themselves generalizing studies. But they can easily become so if carried out in some numbers, so that judgements of their typicality can justifiably be made" (Giddens, 1984: 328, cited in Flyvbjerg, 2006).

This is valid, but only to a certain point. Flyvbjerg argued that this is not the only way. Case study can also produce generalisation as supplement or alternative to other methods. For

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[28] Flyvbjerg's discussion on the importance of *episteme* and *phronesis* resonates with the discussion in Chapter 3, Section 3.2. on the position of knowledge in Islam. Islam acknowledges the hierarchical nature of knowledge and science, and that *episteme* and *phronesis* have their respective importance.

example, 'falsification' or the search for the 'black swan' is based on a single case study is sufficient to garner revision of propositions, which is a type of generalisation introduced by Karl Popper as part of critical reflexivity is social science. The falsification is also in line with the RRREIC research design, where there is an Elimination of alternative explanation will ensue. Alternative to falsification is analytical generalisation. Yin (2014) explained that there is potential that findings from case studies can be generalised "at a conceptual level than that of the specific case" (p. 68), and this is opposed to statistical generalisation used in quantitative studies. This thesis is looking for some sort of falsification or elimination of alternative explanation and analytical generalisation from the case study methodology. Furthermore, critical reflexivity is also pursued in this research. Attia and Edge (2017) promotes reflexivity in research design for personal growth of the researcher, promote researcher's agency, creativity and integrity, and challenge hegemonic understanding. Previously in Chapter 2, it has been mentioned about Archer's reflexivity, which refers to "the process responsible for mediating between structural and cultural 'conditioning' and human agents, without entailing the obliteration or suspension of the agential properties and powers of persons" (Archer, 2007b). This is applied throughout the thesis, whereby the research undergoes critical reflexivity, drawing upon his own structural and cultural 'conditioning' as a Muslim Bruneian to interpret existing literature, synthesising three different perspective to explain OMD phenomenon, and later, generalising findings through the case study methodology towards exploring OLM and OIL.

The third misunderstanding is that case study is not suitable for theory building, and only for generating hypotheses. This has been addressed above, where case study can also lead to certain type of generalisation. The fourth misunderstanding is that case study contains a potential for the confirmation of the researcher's preconceived notions. Flyvbjerg explained that biasness is a fundamental problem to all methodology, not only to qualitative methods.

He also claimed that case study "contains a greater bias toward falsification of preconceived notions than towards verification" (p. 21). This resonates well with critical reflexivity in research, whereby hegemonic understandings are challenged (Attia and Edge, 2017). This frame of mind is needed to enrich the initial OLH framework. The final misunderstanding is that it is difficult to summarise case studies, which is true to some extent. Case study often requires good narratives, but narratives cannot be "reduced" to neat scientific formulae, general propositions and theories. Rather, the appropriate strategy for case study methodology is to not summarise the cases but narrate them openly with its diversities. Another strategy is to "avoid linking the case with the theories of any one academic specialization" (Flyvbjerg, 2006: 22-23), so that readers with different backgrounds *can* make their own interpretations. These two strategies are kept in mind when narrating the cases later to ensure that the case study methodology is of quality.

Despite the challenges of using case study methodology, the methodology is used extensively in the field of OL (Li et al., 2009), and is also endorsed by critical realists (Ackroyd and Karlsson, 2014). There are many examples in which even 'single' case study is used in the field of OL to "illustrate" and enrich conceptual contributions: for example, Crossan and Berdrow's (2003) study on the relationship between OL and strategic renewal uses single case study; Berends, Boersma, and Weggeman's (2003) research used a specific case to illustrate how structuration theory can add to our understanding of OL; and Vince (2001) used examples from his case study which is part of a larger action research, to illustrate the roles of power and emotions in OL. However, their philosophical underpinnings may vary, and sometime not clear and/or explicit. This is problematic and should be addressed as it affects the overall research design. The next sub-section will cover the philosophical underpinnings of this study.

❖ Philosophical underpinnings: Critical realism

There are various case study designs, and they can be grouped together at three points along the epistemological continuum between positivism and constructionism, as explained Easterby-Smith et al. (2012: 54-57): Yin's case study design is closer to realist ontology (2014) and positivist epistemology, Stake's (2006) at the constructionist epistemology, and Eisenhardt's (1989) between the two. This then affect the overall design of the case study: positivist design would lean towards testing theory through prior design of sample of up to 30, constructivist design leans towards emergent design on 1 or more case(s), and Eisenhardt's design in flexible of sample size 4 to 10. But this spectrum only shows the basic differences between the three designs. Case study methodology is complex, and there is a need to examine further explore further how case study methodology and the research question fit together with the underlying philosophy behind the research design. Regarding the philosophical underpinnings, this thesis has already chosen critical realism at the outset, with RRREIC as the research design (see Chapter 1). In Chapter 2, it has been explained that CR perspective provides a solid and contemporary ontological foundation, an alternative moral philosophy that is universal, and a number of analytical tools to analyse change. This is where all the important concepts are introduced and later used to reconstruct the OLH framework and deepen understanding of OMD. This part is not repeated here. Rather, the focus now is on designing the empirical research. This sub-section will look into CR research design in terms of the assumption of reality that is being studied, and its logic of discovery.

CR is concerned about "structures and mechanisms, not regularities or patterns of events" (Bhaskar, 2014) that emerges in an open system. To see this, it is helpful to know the three domains of reality: real, actual and empirical. The domain of the 'real' consist of all the

mechanisms[29] that exists in the world, all levels and types of entities with their various powers and tendencies. However, these potentials may not yet be activated. The domain of the 'actual' is where the potentials are activated in an event, even though they may have not been observed. The domain of the 'empirical' contains the mechanisms which is activated and observed. Take the 'heart' for example. As explained in the previous chapter, the 'heart' is the perceiving and knowing essence of a human; is the king of the body, and makes decisions, which then affects subsequent action; and has also both potentials for purification and corruption, and thus have various degrees and types of virtues and vices deposited in the heart. One can say that the description of the heart here is in the 'real' domain. The heart's potential will be activated in certain context and situations, such as when making decisions to a specific event within the organisational context. This is the 'actual' domain where events happen. The events may or may not be observed. The 'empirical' domain only consist of the observed or experienced by others and/or ourselves. As such, to know reality, we need to look at mechanisms underlying the reality, rather than events or experiences. As Bhaskar (2008) explained, "the core of theory is a conception or picture of a natural mechanism or structure at work. Under certain conditions some postulated mechanisms can come to be established as real" (p. 1). In other words, the focus of science is to uncover mechanism, which is understood as the way things act. The table below shows the relations between the domain of reality and its subsequent elements.

	Domain of Real	Domain of Actual	Domain of Empirical
Mechanisms	✓		
Events	✓	✓	
Experiences	✓	✓	✓

Table 5.1. Distinction between the Domains of Real, Actual and Empirical. Source: Bhaskar (2008: 2)

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[29] Mechanisms here refers to "those elements which…have to go together to produce the effects of interest, as opposed to things which merely can go together but don't have to" (Fleetwood and Ackroyd, 2004: 10)

A direct implication from this demarcation to the thesis would be as such: the mechanisms in the *real* domain relates to the relevant factors and processes that play parts in OMD. So far, the OLH framework have informed about a number of these factors (e.g. hearts, knowledge) and processes (e.g. the 4I sub-learning processes, purification and corruption of the heart). However, these have been conceptual so far. To enrich the framework further, the thesis conducts the present empirical study. The study would look at specific events occurring within specific time and space, and this is in the *actual* domain. The event is the development of OML cases, the unit of analyses for the empirical study. This will be explained further in the next sub-section. However, the event is not observable in its totality. Data collection methods such as observations, documentation and interviews, which exist in the empirical domain, are the tell-tale sign of the events of interest and of the multiplicity of the generative mechanisms. Since the mechanisms are generated in an open system, it follows that mechanism could not operate independently of its context, and is linked to outcome. Thus, we have the trio of context, mechanism and outcome (CMO), or a fuller version which is the quartet of context, structure, mechanism and outcome (CSMO) (Bhaskar, 2016), that needs to be examined. The quartet will be observed in the presentation of the cases and their subsequent analysis.

There is also a need to clarify regarding the logic of discovery behind the research before we delve into details of the research design. The RRREIC design focused on both abduction and retroduction, instead of the typical induction and/or deduction at the centre. Typically, induction starts with specific observation, then finds patterns and some tentative hypothesis or propositions for theory development, and deduction starts with general theory to more specific hypothesis to be tested and confirmed, or otherwise. However, the RRREIC design primarily uses abduction and retroduction. Some authors do not make a difference between the two. The thesis however follows authors, such as Bhaskar (2016) himself, that do differentiate, even if both are almost similar. O'Mahoney and Vincent (2014) differentiates

the two as such: abduction "re-describes the observable everyday objects of social science…in an abstracted and more general sense to describe the sequence of causation that gives rise to observed regularities in the pattern of events" (p.17); on the other hand, retroduction asks the question "what if?" in order to "ascertain what the world…must be like in order for the mechanisms we observe to be as they are and not otherwise" (p. 17). This is helpful in the RRREIC research design. The two is needed to uncover the conjunctive multiplicity of causes and mechanisms behind the complex OMD phenomenon: abduction to re-describe OMD using three perspectives as well as the researcher's own interpretation, and retroduction to obtain possible alternative explanation.

Now, the next stage in the RRREIC design is the third R, which stands for "<u>R</u>etrodiction" of component causes to antecedently existing events. This is the process of using causal laws established in the OLH framework to explain existing events that are empirically studied. To do this, the cases need to be selected carefully. The elaboration of the cases is presented in the following sub-section.

❖ Research question, cases & units of analysis

The research objective is to explore OMD through OML & OIL. A further specific empirical research question is devised:

What factors affect the (dis)continuity of the OML trajectories?

The OLH framework is heavily conceptual. By examining real OML trajectories and their developments, the OLH framework can be enriched further with real-life illustrations. Note that there are two refinements made to the research question. Initially, the question only relates to the development of 'OL trajectory'. The first refinement is the focus on 'continuity' and 'discontinuity' of OML cases. The focus on both continuity and discontinuity arises during data analysis. After going through the data and back to the literature, the concept of continuity

and discontinuity (Berends and Lammers, 2010) became apparent, and adopting them helped in further refinement of findings and discussion chapters. Continuity and discontinuity also arose from the CR's concepts of absence and presence. As explained in Section 2.2, 'absence' "has a remarkable diagnostic value. Looking at a social situation and asking what is *not* there, what is missing, will often give further invaluable insights into how the situation needs to change and/or how it will change" (Bhaskar, 2016: 120). It is relevant for the study of OML trajectories especially because the whole process involves "presencing" something that was not there (e.g. to explore new OML trajectory) and absenting something that was there (e.g. to discontinue certain OML trajectory). Absence is also useful for knowledge and practice oriented to human flourishing, in the case of this thesis, on how this research can inform the moral development of individuals and organisations towards human flourishing. This becomes more explicit in Chapter 7. The second refinement is the focus on OML cases, rather than just OL cases without an explicit moral dimension. This adjustment arose during data analysis. Initially, the focus was only on any OL cases with implicit moral values since strategic decisions made are based on what was right at the time. However, framing these cases as moral cases brings the moral dimension of OL more apparent, and brings the discussion further.

It is important to note that "case" and "unit of analysis" are distinct in this thesis. Bazeley (2013) reported that Yin (2003) sees the two as the same thing, but Ragin (1992) demarcates between theoretical cases and empirical cases (p. 5). Theoretical case refers to entities or phenomena about which researcher wishes to draw conclusions and potentially make generalisations (Myers, 2009: 74), and the empirical case equates to unit of analysis by which data are gathered and be manipulated. This differentiation is useful to examine complex multi-level phenomenon, such as OML and OIL. *The theoretical case here is OML case and its developmental trajectory.* This comes from the empirical work of Berends & Lammers (2010) on "learning trajectory", which takes a process research approach to empirically examine the

dynamics of embeddedness of OL as it unfolds within an institutional context.[30] This idea is adopted, with a selection criterion that the learning trajectory is defined as an OML trajectory, i.e. it has a moral dimension. As mentioned before, the moral dimension was of OL was not considered initially. But it became apparent that the OL cases have an explicit moral dimension, and thus, refinement is made into the research design during data collection. The OML trajectories are deemed moral primarily by the top management of the organisation, and are assumed to help the organisation to become virtuous overall.

Another decision made is to select multiple case study. As we shall see later on, three cases are chosen, and this provided much benefit. Although Yin (2014) warned that multiple case study requires extensive resources and time, it is "more compelling" and "more robust" than single case if a "replication logic" is employed. Selection of the cases then must either predict similar result (a literal replication) and/or predict "contrasting results but for anticipatable reasons" (a theoretical replication) (p. 57). Details of the cases selected and why are shown in subsequent sub-sections. In addition, the OML trajectory can appear in many forms such as systems, structures, procedures, routines, projects and culture (Crossan et al., 1999: 525). It is thus very important that criteria for case selection is established early on, so that selection fits the purpose of the research and generate valuable insights (Flyvbjerg, 2006, 2001). The first selection criterion is that the cases are well-embedded and well-developed OL inside the organisation for ease of data collection. Another selection criterion is that the OML cases need to still be evolving within the organisation. The idea here is to examine the dynamics of OML trajectories as they unfold within the institutional context, and how the OML cases help the organisation in its path towards becoming a virtuous organisation, and/or otherwise.

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[30] The learning trajectory in their case was the implementation of knowledge management in an international bank. They drew upon an inductive, real-time, longitudinal field study of how ultimately the implementation failed. The data collected were initially arranged into a chronological description of the learning trajectory, and then analysed at individual, group and organisational as well as in relations to the sub-learning processes.

Regarding the unit of analysis, there are direct implications to the units of analysis as a result of making OML trajectory the theoretical case. OML trajectory by nature – despite its various forms – can cut across multiple units of analysis. The OLH framework shows how the individual, group and organisational levels are interlinked. Furthermore, the societal and surrounding are also included. Since the study is exploratory and looks at not only factors but also processes that may connect different units of analysis, it may be possible that there are other unexpected units to be considered. To this, the OLH framework is set as a guide for analysis, while at the same time data analysis need not be confined to the framework. Serendipity in research (Åkerström, 2013) and researcher's critical reflexivity (Attia and Edge, 2017) are needed in order to enrich the initial OLH framework.

To answer the questions, multiple data collection methods are used to cover multiple units of analyses. Documentation, direct observations, casual conversations, unstructured interviews and formal semi-structured interviews have been employed, depending on the phases of the data collection. There are two phases. Phase 1 is concerned about identify OML trajectories to become the theoretical cases. This is accomplished by gathering documents, having unstructured interviews with key informants on the organisation's current strategies, structures, issues and initiatives, having casual conversation with employees within different settings, observing various work settings, and keeping an electronic research diary. After the cases are selected, the second phase is concerned about collecting data regarding the roles selected employees play in relations to the cases. This is done using formal semi-structured interviews of employees.

❖ Data analysis

There is a big corpus coming from the multiple data collection methods. What ensued then is qualitative data analysis, involving three concurrent and iterative activities: data condensation, data display, and conclusion drawing/verification (Miles et al., 2013: 12-14, see below). In addition, the use of CAQDAS (Computer Assisted Qualitative Data Analysis Software) is deemed fruitful. It is an excellent way to store and maintain the data corpus, especially when they come in various forms such as field notes, interview transcripts, electronic files and documents. Another advantage is for easier queries of the data, and helps with analytical thinking. However, there are concerns against their usage,[31] but, as Bazeley (2013) said, CAQDAS are merely "tools to support rather than drive analysis."
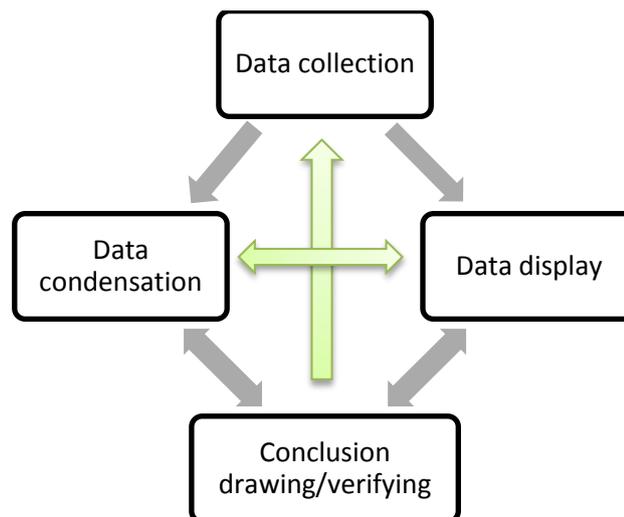
Figure 5.1. Components of Data Analysis: Interactive Framework. Source: Miles, Huberman and Saldaña (2013: 14)

Atlas.ti software was utilised, along with a number of guide books on coding such as *Qualitative Data Analysis with Atlas.ti* by Susanne Friese (2014) and *The Coding Manual for Qualitative Researchers* by Johnny Saldaña (2016). Friese introduced the 'Computer-assisted NCT analysis' framework for data analysis using CAQDAS (p. 12-15). NCT stands for 'Noticing

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[31] Bazeley (2013: 18) highlighted four residual concerns to using CAQDAS: 1. it distance researchers from their data; 2. it foster the dominance of codes and retrieve as a strategy for analysis; 3. it lead to the mechanisation of analysis; and 4. there is a misleads conception that CAQDAS provided the method of analysis, rather than just a tool to aid the researcher's analysis.

things', 'Collecting things', and 'Thinking about things'. 'Noticing things' involve finding interesting thigs in the data, and then the researcher will attach preliminary codes on a segment of the data using Atlas.ti, and frequently write down in 'analytical memo'. Saldaña explained that a code in qualitative inquiry "is most often a word or short phrase that symbolically assigns a summative, salient, essence-capturing, and/or evocative attribute for a portion of language-based or visual data" (2016, p. 4). Coding has their dominant logic of discovery. Silver and Lewins (2014) grouped coding approaches into 3, depending upon their approach to data analysis: deduction, induction and abduction (p.160). However, as Gibbs (2002: 59, cited in Silver and Lewins, 2014: 170) states, "you do not have to do either one or the other or even one and then the other", highlighting the messiness of qualitative data analysis especially. The grey area is what Silver and Lewins refer to as abduction. The research follows an abductive approach to coding, which "involves combining observations, often in tandem with theory identified in the literature review, to produce the most plausible explanation of the mechanisms that caused the event" (O'Mahoney and Vincent, 2014: 17).

Initially, codes were derived from the OLH framework, such as the 4I OL processes, levels of analysis (organisational, group, individual), cognition, action, emotions, virtues, vices, leaders, and subordinates. However, these codes were hard to 'fit' in with the available data. For example, the levels of analysis were more elaborate in real life than the three. Group level, for example, may include a group of officers, units, sections, and departments. Also, there are other OML cases that are intertwined with the pre-selected cases, and this is not well-captured in the original OLH framework. A more ad-hoc approach is then taken, coding the field notes and five selected representative semi-structured formal interview transcriptions for what is interesting and may be relevant to answering the research question. Then, codes were 'collected' together (Friese, 2014), and 'categorised' "to move toward *consolidated meaning*" (Saldaña, 2016). This process involved re-coding and renaming codes to form a category. The

process of 'categorisation' is similar to Miles, Huberman and Saldaña's concept of data condensation (see Figure 5.1). The process refers to "the process of selecting, focusing, simplifying, abstracting, and/or transforming the data that appear in the full corpus (body)" (p. 12). A 'coding system' is then created, by which the rest of the corpus are coded.

The next step is to 'think about things' (Friese, 2014). This is done with the help of available analytical tools in Atlas.ti, particularly its ability to create networks of codes. Associated codes can be collected together in one networked diagram to get a fuller picture of what is going on. This helped with taking the analysis a step further. Miles, Huberman and Saldaña (2013) called this 'data display', which is an important activity to organise and condense information, making it more accessible to further analysis. Networks were made to represent the many inquiries the researcher had to understand the data corpus better. A number of networks are made: such as, networks for each case, the connections between levels and cases available, the connection between learning and training, the components of ethics mentioned within the data corpus, the different kinds of misbehaviours, different components of work life, and so on (see Appendix 1 for sample networks). Each network represents the researcher's many inquiries into the data, which may or may not be significant to the final conclusions drawn. This exercise also helped with further refinement of the initial 'coding system' (see Appendix 2 for an excerpt in the analytical memo regarding refinement of the coding system). From the refined coding system, a single-case analysis is conducted to identify the factors contributing to the case's continuity and/or discontinuity, resulting in a substantial description of each case. Then, a cross-case analysis is conducted to find similarities and differences. From this, conclusions can be drawn and verified against the data available, which is the final stage of qualitative data analysis.

After that, concise write-up of the cases and findings are drawn as presented in the thesis. The CSMO structure is kept: the 'context' of the case study is provided in this chapter; the 'outcome', relating to continuity and discontinuity of the OML trajectories, are presented in the next chapter, Chapter 6 on findings, as well as the factors and processes that contributes to their respective development; and the 'structures' and 'mechanisms' are presented in Chapter 7, which is the discussion chapter.

5.2. Context: Brunei Darussalam

The organisation chosen is the Ministry of Religious Affairs, Brunei. Before introducing the organisational context of the Ministry, there is a need to look at the geo-historical development of Brunei as it is part of the development of the cases. Brunei Darussalam, a small country located in the Northern part of Borneo, has a long-distinguished history of civilizational activities that can be traced back to 10th century. According to the official history of Brunei, the first recorded Sultan of Brunei is Sultan Muhammad Shah, who ruled the Islamic kingdom from 1363 to 1402. By mid-15th century, the country reached its golden age during the reign of Sultan Bolkiah (1485-1524), whereby Brunei controlled the whole of North Borneo (present day Sabah and Sarawak), the Sulu archipelago and parts of the Philippines, and is a great trading hub. The first recorded European contact is when Ferdinand Magellan's expedition arrived in 1521. However, due to colonial interventions and conflicts in the region, Brunei has entered a state of decline. By 19th century, the instability was exploited by the British. James Brooke became governor and later the 'White Rajah' of Sarawak and expanded his territory in Borneo, including Sabah. Although Brooke did not manage to assimilate Brunei, Brunei has become so weak, and that it became a British protectorate in 1906. A British Residence was assigned to advise the current Sultan, but in reality, the person was acting as the Prime Minister. Later, the Brunei Constitution of 1959 was signed to clearly demarcate between local authority and the British (Hussainmiya, 2001), along with subsequent treaties

over the years to give more control to Brunei (Stockwell, 2004). Finally, in 1984, the declaration of independence was announced by the current Sultan of Brunei, Sultan Haji Hassanal Bolkiah Mu'izzadin Waddaulah, the 29th Sultan of Brunei (Saunders, 1994).

Malay Islamic Monarchy is proclaimed to be the country's national philosophy, and has shaped the government and the society. The three are intertwined so tightly since the beginning of Brunei's history, as stated in the official history of Brunei. Islam played a big role in the country's development (Mohammad bin Pengiran Haji Abd. Rahman, 1992). The monarchical system, for example, is based on Hindu's *Mandala* system, a polity defined by its centre, but is Islamised by removing elements of idolatry (Zawawi, 2017). Even the word Malay had become synonymous with converting into Islam when people say that the person has become Malay. In a way, the Malay-Islamic culture can be seen as "the fruit of a creative wedding between Islam's revealed principles and Malay ethnic genius" (Bakar, 2014: 25), and that it is a "sub-species" of the wider Islamic civilisation. This then have implications to the development of the Ministry of Religious Affairs, Brunei.

The organisation chosen is the Ministry of Religious Affairs for its clear and explicit direction of OMD, and its important role in the development of the society. Their role is to ensure that Islam is well-protected and well-promulgated in the country. But know that the Ministry is a very old institution going back to the first Sultan in 14th century. Back then, they do not have a formal Ministry with thousands of employees, but rather, pious, wise ad virtuous leaders possessing much knowledge of Islam are entrusted power and titles to oversee much affairs of the country, such as becoming ambassadors, trading, preserving history, law and society, and so on, never limited only to "religious" ritualistic matters. These people became the foci of an organisation, or rather the foci of the process of organising and governing (Mohammad bin Pengiran Haji Abd. Rahman, 1992). They themselves are institutions. Even with British

interventions in the country's administration back in early 20th century, Islamic institutions are still present, albeit weakened. It was during this period that religious issues were limited to individual issues rather than the full set. The Ministry formally started as the Department of Religious Affairs with the Brunei Constitution of 1959, and was upgraded to become a ministry in 1986, in response to the situation then. After independence in 1984, the Ministry plays a central role again in strengthening Islam in Brunei especially and creating a harmonious and prosperous nation. This religious body, along with the Brunei Islamic Religious Council as advisor to the Sultan, has accomplished many in the areas of religious education, legislation, wealth distribution, technology, infrastructure, international relations and so on. During data collection from July until October 2015, the structure of the Ministry portrayed on their official website is as such, showing the diversity of area that they handle with respect to the Religion:
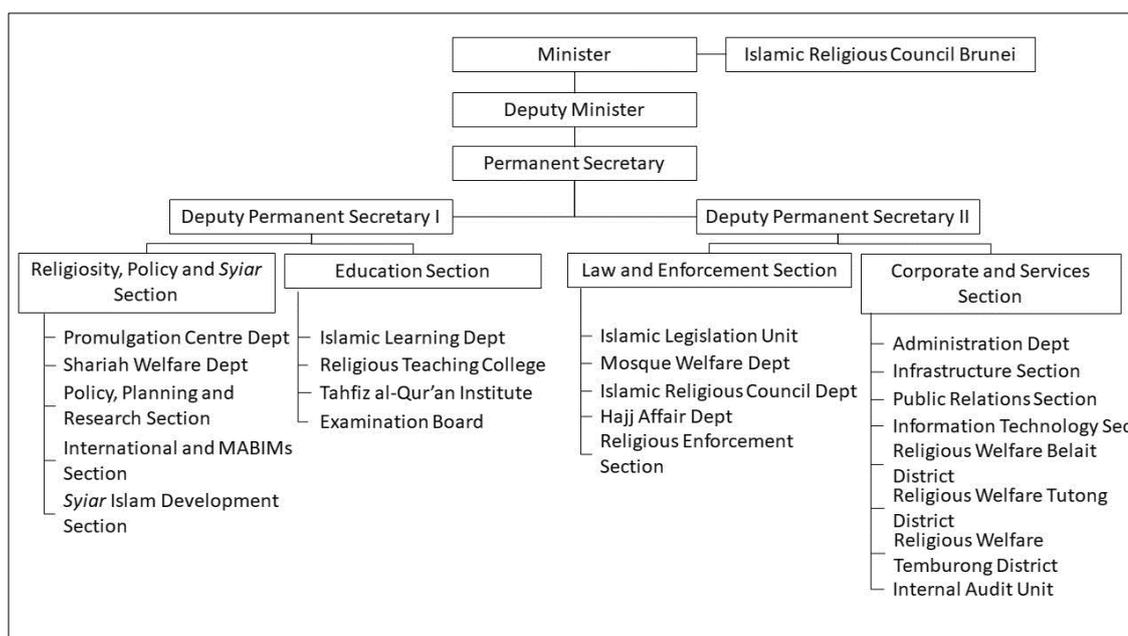
Figure 5.2. Structure of the Ministry of Religious Affairs, Brunei

This explicit direction will then give rise to many OML trajectories institutionalised by top management especially. Another reason why the Ministry is chosen is because the researcher knows that employees would be familiar with the concepts used, such as spiritual purification and corruption, to some extent, and this would help in receiving support for the study. Understanding of such concepts require an exposure to substantial religious education.

Although most Bruneian citizens undergo compulsory primary religious education, and are exposed to basic concept of spiritual purification and corruption, the study requires involvement from employees that understand substantially the concept of spiritual purification and corruption. The reason is because the concepts can be too complex to the layperson, so it is safer to start with knowledgeable employees. True enough, even when in Phase 1 of data collection, key informants interviewed knew what the researcher was trying to examine without much trouble. Especially with regards 'corruption', government employees with basic religious knowledge would take a defensive stance, but informants in the Ministry knew immediately that the researcher was talking about the 'softer' corruption of the heart. One of the informants (D1-5, Head of Section) even explicitly said that there is no such thing as a purely good and moral organisation because corruption of the heart is natural, and the person is very much open to disclose some of the shortcomings that needs to be addressed.[32]

5.3. Data collection

As mentioned, data collection is conducted in two distinct phases. This is not including prior data collection before entering the field because the data collected here was not significant. The objective of the first phase is to identify potential OML cases to become the theoretical cases. The second phase is to gain a deeper understanding of each case from the viewpoint of the employees. The data collection phases are elaborated as follows:

❖ Phase 1: Case selection

In the early stage, the task was to identify potential learning trajectories to become the theoretical cases. This can be accomplished by gathering relevant documents relating to potential cases, having unstructured interviews with key informants on the Ministry's current

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[32] This is true to the spirit of "enjoining good and forbidding evil" principle in Islam

strategies, structures, issues and initiatives, having casual conversation with employees within the settings, observing various work settings, and keeping an electronic research diary. The researcher's initial formal contact is the Acting Assistant Director of Administration Department, who gave permission to conduct the study. Then, the person redirects the researcher to two groups: the Civil Service Renewal Unit, and the Policy, Research and Planning Section. Both deals with, among others, the documentation of the Ministry's Strategic Planning document. At the time of data collection (July until October 2015), the Ministry was working on the Strategic Plan document for the period 2015-2019, which the researcher received a draft copy as starting point for case selection. This document contains many potential OML cases. Together with this document and key informants, six strategic foci and their associated departments or sections have been identified for initial data gathering. Formal attachment schedule is drawn for the researcher (see Table 5.2). The formal attachment is beneficial and necessary to legitimise the researcher's presence within the sites. It helped with familiarisation with the typical work life scene within each site, and creation of rapport with potential participants for deeper interview session in the second phase of data collection. Participant observation is useful then "to gain an understanding of their beliefs and activities *from the inside*" (Myers, 2009: 139, original emphasis).

	Department/Section/Unit	Period of Attachment	Strategic Focus
1)	Civil Service Renewal Unit and Policy, Planning and Research Section	23 July – 25 July	Renewal initiatives in civil services Monitoring and assessment of strategy
2)	Information Technology Section	27 July – 8 August	Information Technology Services
3)	Human Resource Section	10 August – 22 August	Human Resource Development
4)	Service Department 2	24 August – 12 September	Special Employee Excellence Development
5)	Service Department 1	14 September – 26 September	Placements of Honour Officers in strategic areas

6)	Civil Service Renewal Unit and Policy, Planning and Research Section	28 September – 03 October	Monitoring and assessment of strategy

Table 5.2. Formal Attachment Schedule in the Ministry for Data collection

The first three placements involved reviewing documents, taking notes of direct observations and of casual conversation, and having unstructured interviews with key informants within these settings. The researcher also gathered data from one other department in the Ministry through casual conversation and observation since the opportunity presents itself. In addition to the sites within the Ministry, the researcher also gathered data from other relevant external governmental agencies, Civil Service Institute (CSI) and E-Government National Centre (EGNC), for further insights into potential OML cases. These external governmental agencies were deemed important as they are the spearheads of some of the potential cases under consideration. Data gathered may be in the forms of documents, email correspondence, and note-taking to formal meetings, workshops, casual conversation, observations and unstructured interviews. The following are lists of employees that the researcher met for unstructured interviews, relevant casual conversations, and email correspondences. Note that the list is not arranged chronologically and it may be that there are multiple contacts with some of the employees. Some of them are selected for in-depth formal interview:

	Department/Section/Unit	Position/Role
1)	Civil Service Renewal Unit, Administration Department	Head Unit
2)	Civil Service Renewal Unit, Administration Department	Clerk
3)	Civil Service Renewal Unit, Administration Department	Clerk
4)	Policy, Research and Planning Section, Administration Department	Head Section
5)	Information Technology Section	Head Section
6)	Information Technology Section	Officer
7)	Information Technology Section	Clerk
8)	Human Resource Section	Head Section
9)	Human Resource Section	Head Unit
10)	Human Resource Section	Officer
11)	Human Resource Section	Officer
12)	Human Resource Section	Clerk

13)	Service Department 1	Assistant Head Department
14)	Service Department 1	Head Unit
15)	Service Department 1	Officer
16)	Service Department 1	Officer
17)	Service Department 1	Officer
18)	Service Department 2	Head Unit
19)	Service Department 2	Assistant Head Unit
20)	Service Department 2	Officer
21)	Service Department 3	Head Department
22)	Finance Section, Service Department 3	Officer
23)	Civil Service Institute (external)	Officer
24)	Civil Service Institute (external)	Officer
25)	E-Government National Centre (external)	Head Section
26)	E-Government National Centre (external)	Officer
27)	E-Government National Centre (external)	Officer
28)	E-Government National Centre (external)	Officer
29)	E-Government National Centre (external)	Officer

Table 5.3. List of Employees that the Researcher had Unstructured Interview, Casual Conversations, and Email Correspondences with

❖ Three organisational moral learning trajectories

Three OML cases were chosen after initial contact and subsequent data analysis during the 3-months data collection period. The process of case selection is quite difficult. Some of the difficulties include gaining access to the right informants and documents, building rapport for deeper insights, narrowing the cases to become manageable and sufficient for the thesis, and making necessary iterative revisions and confirmations to the initial interview schedule and overall research design, so that it fits well with the research question and the larger objective of the thesis. These difficulties are a norm, highlighted Bazeley (2013: 5), and were expected before entering the field.

The finalised three OML cases are as follows: 100-hours-training record system, Quality Control Circle (QCC) program, and the culture of government email usage. The first relates to a record system for employee training, the second a program to encourage bottom-up group

involvement to encourage new initiatives for their respective sections or departments, and the last relates to a top-down organisational transformation. There are a number of similarities between all three cases, which satisfies the "replication logic". First, all the cases are institutionalised from governmental agencies outside of the Ministry in the form of directives, guidance and support to all ministries in Brunei. CSI is the spearhead of the first two OML cases concerned, and EGNC spearheads the governmental email usage within the whole government. The directives[33] were received by top management in the Ministry, deemed as moral for the organisation, and thus resources are allocated accordingly for implementation. In addition, these cases are matured (i.e. well-embedded and well-developed) in a sense that that they have been going on for more than a decade in the Ministry, as we soon shall see. Another interesting common feature is that despite their widespread presence in the Ministry, there are many tell-tale signs to show failure of institutionalisation for all the three cases throughout. Why is this so? Thus, the empirical research question was revised to examine what factors affect *both* the continuity and discontinuity of the OML trajectories. At the outset, this simultaneity is conceptually possible according to Berends and Lammers (2010: 1048), and is a departure from the original OLH framework, signalling for its potential development.

The following are the descriptions for the cases:

- *100-hours training record system*

The 100-hour training record system is a simple standard recording system to ensure that the government civil services are highly skilled, intelligent and efficient officers through

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[33] Evidences of 'directives' came in different forms, most notably is the assignment of units, sections or departments to spearhead a certain OML trajectory. There are also various documents collected to show these directives, in the form of circulars, letters, books, emails, and so on. However, due to restriction imposed by the Ministry in publishing documents produced by the government, such documents cannot be presented as evidence unfortunately, even if they were censored. The evidences that are presented in this thesis are documents available to the public, along with censored excerpts from the semi-structured interviews.

continuous learning by setting a minimum of 100 hours of training per year. This system was introduced, and has been spearheaded, by the CSI since January 2003. All government employees are to fill in their training hours which are then submitted to the CSI for further analysis. According to the guidelines provided, 'training' here means all activities and programs that develop themselves as an officer, whether these programs are given in-house or externally. There are several objectives: 1) it is also a way for the Institute to ensure that Ministries and Departments provide systematic training and development programs for their employees; 2) giving chance for employees to develop themselves; and 3) to establish an efficient civil service. Training would then come in many forms: an assembly, colloquium, on-line training, workshops, forum, consultation, convention, in-house training, problem-solving sessions, meetings, placements, symposium, brainstorming session, teleconferencing, lectures, seminars, and so on. These are more like a learning avenue rather than training, but for the sake of consistency, the word 'training' defined in the guideline is kept.

During the data collection stage, the central human resource (HR) section in the Ministry has distributed physical record books to each employee in the Ministry to be filled. According to the person-in-charge in the central HR section, these records are collected by their respective department, either to be given back to central HR in a summarised form, or to be sent directly from the department to CSI, whether in summarised form or raw records. Clearly resources have been allocated for its implementation. However, according to a 2015 report produced by CSI on the development of the project for 2013 and 2014, only two out of ten departments in the Ministry sent their reports to CSI. This is well below the performance of other ministries, where the average is approximately 45% of total departments have sent their reports (Civil Service Institute, 2015), which signals the failing institutionalisation of the training record system. Note that the table does not assess the quality of individual learning, but only captures quantity of reports submitted by departments.

Ministry	Total no. of Department	Submission	% of Submission
Foreign Affairs & Trade	12	1	8%
Health	12	2	17%
Religious Affairs	10	2	20%
Development	20	5	25%
Communication	6	2	33%
Industrial & Primary Resource	8	3	38%
Prime Minister's Office	22	11	50%
Education	20	10	50%
Home Affairs	15	10	67%
Culture, Youth & Sports	6	5	83%
Finance	7	6	86%
Defence	10	9	90%
TOTAL (Average)	148	66	(45%)

Table 5.4. Number of 100-Hours Training Record Submissions Received by the Civil Service Institute from Each Ministry

▪ *Quality Control Circle program*

The Quality Control Circle program is one of the reform initiatives to instil continuous improvement for productivity and quality in the public sector through harnessing teamwork. The program promotes creating a team to identify organisational problems and systematically solve them. It thus involves developing not only individuals but also the organisation in solving problems, and providing innovative solutions and high-quality services to the public. The directive to implement QCC in all ministries comes from CSI since 1997. In each ministry, a Ministry-level steering committee needs to be established to coordinate, facilitate and direct departmental-level steering committees under it. Each departmental-level steering committee then would do the same to all QCC groups under them. With this structure, all ideas and solutions can be institutionalised properly, and groups are at the core of the change. In addition, a national QCC Convention is organised every year where ministries can send teams to compete and be judged to receive awards based on their performances.

A QCC toolkit is available, containing guidelines on becoming an excellent working group, provided by CSI. According to the guideline, the group must go through the Plan-Do-Review-Act cycle. At the planning stage, groups try to capture the problems that they are facing and try to come up with solutions to them to be implemented. These are then acted upon (see table below for more detailed steps), and reviewed. If there is a need to change the initial plan, they will act upon any adjustments. In a sense, the program is a way to formally capture the feedforward processes of intuition, interpretation, and integration, and finally institutionalisation, all the processes of organisational learning outlined by Crossan *et al.* (1999).

Steps in QCC
1. Brainstorming: Identify problem in the workplace
2. Decision Matrix: Select a problem to become a project
3. Gantt Chart: Make an action plan to tackle the project
4. Check Sheet: Understand current situation
5. Pareto Graph: Analyse facts and data available
6. Targets: Set target on problems to be solved
7. Fish Bone: Identify factors that lead to the problem
8. Set the main factors causing the problem
9. Tree Diagram: List down possible solutions to these main problems
10. Decision Matrix: Choose the best and most practical solution
11. Force-field Analysis: Analyse the solution selected
12. Gantt Chart: Make an action plan to implement solution selected

Table 5.5. Steps for Quality Control Circle

In the Ministry, the Civil Service Renewal Unit under the Administration Department oversees the progress of the program within the Ministry, as well as helping in nominating teams to participate in the national QCC Convention. In the past, the Ministry has won several medals. However, it has been three years since the last time the Ministry sent a team to participate, according to the person in charge of overseeing participations, signalling the failed institutionalisation of the program. The key person added that the program has not been embedded in the organisation at all, which is another evidence of failed institutionalisation. For this case specifically, two departments were selected for Phase 2 because they are seen to be at the forefront of participating in QCC competition in the Ministry. Each department

has won numerous awards on ministry- and national-level QCC conventions.[34] The person in charge of overseeing participations mentioned that the program was embedded well in the initial stage in the two departments selected, but is discontinued as the years pass by.

- *Usage of government email accounts*

EGNC is established to spearhead the governmental transformation to become digital. One of their strategic renewal initiatives is the One Government E-Communication, "a part of government's plan to establish and improve the ways Government agencies work together to produce cohesive Government e-Services and to encourage the development of ICT capabilities." Under this renewal initiative is providing government emails to all government employees, including of the Ministry. This is institutionalised from the Prime Minister's Office in 2012 as an enabler for enhanced and safe communication, especially among the civil service. Since then, training and support had been provided by EGNC specially to help ministries and departments in shifting to this new way of working. There are many evident benefits in using secure government emails. However, its usage within the ministry is unsatisfactory with only 29.7% of employees using them as of July 2015, according to the statistic provided by EGNC. Compared to other Ministries, this percentage is slightly below average, which is at 32.4%.[35] This signals how the usage of government emails are not yet widespread not just in the Ministry, but also throughout the government. If this is not resolved, then the vision to digital transformation of the government will be unsuccessful.

❖ Phase 2: Semi-structured interviews

After sufficient background data collected regarding each site, the second phase of data collection ensued. The second phase aims to gain a deeper understanding of each case from

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[34] Disclosing the QCC projects would be make the two chosen departments more identifiable. It is thus opted out, even though it is relevant data.
[35] The full data was shared to the researcher from EGNC. Unfortunately, it is undisclosable to the public.

the viewpoint of the employees. This involves formal semi-structured interviews of employees within each site mentioned in Table 5.2, but not following the said time period because the interview has to be pre-arranged according to the interviewees' schedule. The interview schedule has undergone changes from Phase 1. Initially, it is similar to Crossan and Berdrow's (2003) work on examining the sub-learning processes behind a learning trajectory. The initial plan was to ask key persons about the roles they play in the development of an OML trajectory. However, after piloting with the first interviewee in Phase 1, it was discovered that this approach was too rigid, and not eliciting much of the moral dimension of the development of OML trajectory. So, the initial interview schedule is revised to become more open and encompass broader issues, but still retain some structure to the interview, rather than solely focusing on specific OML cases rigidly (see Appendix 3 for the original and revised interview schedule). The revised interview schedule also includes interviewees' personal view on how the items in the *Rukun Akhlak dan Etika Kerja Perkhidmatan Awam* (Principle Characters and Work Ethics Guideline for the Civil Service)[36] is manifested in their everyday work, and how and where can improvements be made. The guideline has 11 principles, as follows:

1) Clean, honest and trustworthiness are noble;
2) Efficient, fast and accurate are a demand;
3) Detailed, organised & appreciating time is foundation to success;
4) Knowledgeable, creative & innovative are bases for devoted work;
5) Commitment, openness & accountability enforces teamwork;
6) Patience (sabar), resilient & politeness are highly commendable;
7) Increase productivity & competitiveness increases output;
8) Exemplary model (qudwah) & uprightness (qiadah) are leadership exemplar;
9) Esprit de corps, consultation and agreement brings blessings;
10) Prudence is foundation for prosperity; and
11) Empathy is foundation for unity.

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[36] This guideline is given to all Brunei civil servants, and is part of their examination during recruitment

This section of the interview is useful to obtain a gist of the working culture within each respective site with respect to IMD. It is conducted only if the situation permits (e.g. interviewee's schedule). The idea was to have these data as supplement to potential findings from previous section of the interview. The net is cast as wide as possible when it comes to IMD since there are no particular moral and ethical principles that is narrowed down during the data collection phase. However, the three cases do point to a number of characteristics: knowledgeable, creative and innovate (no. 4) relates to 100-hours training record system and QCC program; esprit de corps, consultation and agreement (no. 9) relates to QCC program; and being more productivity (no. 7) relates to the use of government emails for faster communication. This part, although not all interviewees went through them, is quite fruitful to immerse the researcher in context more, and as supplementary data to strengthen findings through triangulation. As a result, the data gathered encompass not only depth of the specific OML trajectories, but also the broader associated context. This has helped to look at the bigger picture, and is needed to answer the empirical research question on what factors affect the development of OML trajectories.

The sessions are mostly conducted in Malay, their mother tongue, with some words in Arabic and English which is the norm. The interviews are set to be as casual as possible, possibly if time permits with initial rapport building before the interview session. This part is found to be crucial to have richer responses from interviewees. As per usual, the information sheet and consent form (the Malay versions) are shown and read to interviewees, and their verbal consent are recorded before conducting the interview (see Appendix 4 for an English versions). Regarding sampling strategy, Myers (2009) recommended to interview people with various thoughts on any particular case (p. 133). To this, the sampling aims for a balanced perspective from seasoned officers (the maximum is 32 years of working experience) to relatively new ones (the minimum is 1 year), equal gender representation, and diverse job position from head

of department/section/units to office clerks. The interviewees are also categorised into three job roles: training provider, service provider and technology section, and all is asked regarding the three cases (see table below for the interviewees' statistics). During this phase, the researcher realised that more insights are given by seasoned officers in higher position. This may be because they have been making more decisions that affects the continuity and/or discontinuity of the three cases within their respective settings. At some point, only seasoned officers are pursued in this phase. The phase ensued until the researcher felt that there are lesser insights received after a few successive interviews. At this stage, it was felt that an initial point of saturation is reached, and the researcher needs to move on with in-depth data analysis.

	Code	Department/ Section	Role	Age	Years of Work	Gender	Job
1)	D1-1	Department 1	Training Provider	45	16	M	Head
2)	D1-2	Department 1	Service Provider	45	22	F	Head
3)	D1-3	Department 1	Service Provider	35	17	M	Head
4)	D1-4	Department 1	Service Provider	44	20	F	Head
5)	D1-5	Department 1	Service Provider	41	15	F	Head
6)	D1-6	Department 1	Service Provider	48	27	M	Officer
7)	D1-7	Department 1	Technology Section	30	8	F	Officer
8)	D2-1	Department 2	Training Provider	27	1	M	Clerk
9)	D2-2	Department 2	Technology Section	47	23	F	Head
10)	D2-3	Department 2	Technology Section	26	2	F	Officer
11)	D2-4	Department 2	Service Provider	47	23	F	Head
12)	D2-5	Department 2	Service Provider	40	15	M	Officer
13)	D2-6	Department 2	Service Provider	48	29	M	Head
14)	D2-7	Department 2	Service Provider	27	2	M	Officer
15)	M1-1	Central Management	Training Provider	38	12	M	Head
16)	M1-2	Central Management	Training Provider	30	2	M	Officer
17)	M2-1	Central Management	Service Provider	42	17	F	Officer
18)	M2-2	Central Management	Service Provider	54	32	M	Clerk

19)	M2-3	Central Management	Service Provider	45	22	F	Head
20)	M3-4	Central Management	Technology Section	30	8	F	Officer

Table 5.6. Interviewees Statistics

5.4. Summary

This chapter has elaborated on the case study methodology used for the empirical research. A specific research question is devised, which is: what are the factors affecting the (dis)continuity of the OML trajectories? The chapter has also outlined two of the quartet of CSMO: context and outcome. The wider context is Brunei Darussalam, and the organisational context is the Ministry of Religious Affairs, Brunei. The outcomes concerned is as implied in the said research question, which are the continuity and discontinuity of the selected OML trajectories.

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CHAPTER 6: FINDINGS

This chapter will present the findings from the study, specifically to answer the empirical research question: what factors affect the (dis)continuity of OML trajectories? This chapter begins with examining selected cases of OML trajectories within the Ministry of Religious Affairs, Brunei, for factors of interests. As mentioned in the previous chapter, three cases were chosen: 100-hours training record system, Quality Control Circle program, and usage of government email. The first is a system for recording the number of hours of employee's personal training hours, the second a program to encourage grassroot group involvement in making positive changes to their local units, sections and/or departments, and the last is a cultural practice of using government email accounts among employees. Although these three represent diverse types of OL trajectories, all three cases are considered moral from an organisational perspective, as dictated by top management, and thus dubbed as OML trajectories. Through various data collection methods, an array of factors has been identified for each trajectory. These factors are categorised according to their contributions towards either continuity or discontinuity of their respective OML trajectory. However, there are also factors identified that are simultaneously enablers *and* barriers to continuity. This is expected because Berends & Lammers (2010) mentioned that continuity and discontinuity of OL trajectories can be simultaneous (p. 1048), as we shall see. For each case, these factors are summarised and tabulated at the beginning of each sub-section for ease of navigation.

Afterwards, a cross-case analysis is conducted to generalise the important factors at play, and how they play a part in the (dis)continuity of OML trajectories. Some items are common to two, or even three trajectories, but there are those unique to only one, which are still valuable. As mentioned previously, our focus is on "generalised re-description" of important factors that caused (dis)continuity of learning trajectories, rather than focusing on similarities among

cases. The result is that "theory and data will be consistently and effectively fitted together in such a way as to render the nature of the mechanism clearer" (O'Mahoney and Vincent, 2014: 30). And again, the findings are summarised and tabulated at the beginning of the sub-section.

6.1. 100-hours training record system

These are the factors that contributed to the continuity and discontinuity of the 100-hours training record system:

Factors for Continuity	Factors for Discontinuity
1. Legitimate directives from CSI 2. Organisational resource allocated. Central HR spearhead. Distributed physical record books to all employees 3. Knowledge culture widespread in government 4. Training provided in-house as well as externally. Budget available for training 5. Superiors' endorsement for training, or from the relevant parties, e.g. nominated by local HR unit, and approved by superiors 6. Interviewees would praise the idea of the system 7. Interviewees eager for training	1. Discontinued electronic system due to incompatibility with CSI's measures, lack of necessary expertise 2. Training restricted by budget availability 3. Departmental-level discontinuity (only 2 out of 10 departments submit records). Potentially due to lack of support and pressure from leaders of head of department. 4. Difficulty in identifying training needs for their subordinates 5. Lack of communication and dialogue among employees regarding the system 6. Interviewees express doubts and confusion regarding the system. Interviewees see many missing: lack of standard for record submission, monitoring of record system, development plan for employees, incentives like promotions, feedbacks from submission; purposeless training, just to fill quota 7. Employees resist/avoid training 8. Employees misuse training to escape work 9. Interviewees don't even bother filling in the report

Table 6.1. Factors Contributing to the Continuity and/or Discontinuity of the 100-Hours Training Record System

One of the factors for the system's continuity at the organisational level is the directive from the Prime Minister's Office through the CSI. The directive is still present and legitimate. The objectives of the system are deemed as morally right, which are: 1). a way for the Institute to ensure that Ministries and Departments provide systematic training and development programs for their employees; 2). giving chance for employees to develop themselves; and 3). to establish an efficient civil service. Organisational resources are then allocated accordingly. At the time of the study, the HR Section at Central Administration was the focal point for its implementation. Key informants within the HR Section mentioned about an online digitalised recording system in the past, but it was discontinued due to incompatibility with the recording systems of CSI. Further development of the digitalised system was also halted due to the transfer of the original program developer, and the lack of expertise and manpower to continue the system. During the data collection period, HR has distributed physical record books to be filled by each employee.

According to key informants, these records are collected by respective departments within the ministry, and then either be given to central HR to be summarised and sent to CSI or sent directly to CSI through each department, whether in summarised form or raw records. At the time of data collection, there is a lack of standard in returning these forms. This signals failure of institutionalisation, and discontinuity at the departmental-level. According to a 2015 report produced by CSI on the development of the initiative for 2013 and 2014, only two out of ten departments (20%) in the Ministry sent their reports to CSI. This is well below the performance of other ministries, where the average is 55.4% of total departments have sent their reports, which signals the failing institutionalisation of the system. One of the departments selected for the semi-structured interviews have sent the required report for previous year, whereas the other department did not. This failure is also reflected in a number of informal unstructured and formal semi-structured interviews conducted throughout the studies. The

question asked during the formal interviews was open ended: "What do you think of the 100-hours training recording system?" The general response generally starts with praise for – at least, the idea of – the system, but soon followed by doubts and confusion. Their ambivalences are apparent through the three cluster sites (i.e. Department 1, Department 2 and Central Administration):

> "It is important though. For one, it's not a waste of time. That we know our own records, but the process is the issue, like it's not really suitable, to fill this and that. So, if there's like like previously there are (system) in place. Just send personally direct to the internet to fill the form. It's not formal. You fill it personally. Key in our data our name, just input in. But if it's like this (the current system) it takes time to collect (from other people). That's what makes people feel boring. It depends if the person wants to fill the form or otherwise. And then every ministry must have some guidelines, if he/she wants to apply something (for a position etc), he/she cannot unless he/she fills in this stuff (i.e. the record system). This will make it as an obligation for them. Only then will he/she fill them in, hurriedly." (D1-1, Head of Section in Department 1).

> "*Alhamdulillah* (thank Allah), even though there's different perceptions by each officer and staff members in governmental departments regarding 100 Hours. There are sometimes discomforts, there's sometimes it's hard to fill in (the forms) … There's lot of benefits. But one things that needs to be identified before I answer in full. Are all officers and staff members completed the 100 Hours? Say, Division 4 or 5, do they have to record 100 Hours if their level (in the organisation) is low? It's rare for labour worker to be given training. Allah knows best. Do they have to fill in? I cannot identify all officers are given (training). But for relevant officers and staff members or certain people, its useful this 100 Hours, so that they cannot escape training." (D2-6, Head of a section in Department 2).

> "For me, the 100 hours training can work. Like people say, *alhamdulillah* (thank Allah) it's implemented for people that are lazy to go for training. But if those that are hardworking, sometimes it's not really useful if

it is only to fulfil the 100 hours, like "I must accomplish 100 hours of training," but sometime if it does not bring anything back, then it's a loss for the Ministry. It's because of this loss, the office is losing. Like, we want to command him/her with the right job. If it's like that, then, but *alhamdulillah* like people say, it opens people's mind for training, at least if the people that do not like training will feel, "This course is compulsory. If not, cannot be promoted." There is like that. So, he/she will have to go for training. He/she will have to go out. That's good if it's like that. So firstly, the person will get knowledge. Then he/she can apply at his [work] place. Don't be like, "I'll just go for training. I'm too lazy to do work," like not wanting to do work. He/she wanted to avoid working, so go for training. That's their own perception. But for me, if like that, there's two things. *Nawaitu* (own intention) of each of them… (maybe) training that is for going out casually. But if the training aims to bring benefit to himself/herself and the organisation, then go ahead." (M2-3, Head of Section in Central Management).

These quotes show that individuals support the value of the system which promotes training among employees, but have reservations against the recording system based on personal experience. Their frustration is coupled with widespread confusion related to the 'holistic' purposes of the system, its contents or scope, relevance to the organisation, and its implementation. As shown in the quotations above, some did not like the manual recording system, and doubt the purpose and effectiveness of the system. Individual's support of the value of the system contributes to its continuity at the individual and group levels, whereas negative perceptions contribute to its discontinuity at the same levels.

Interviewees have highlighted several organisational factors that they find missing in the system. This includes lack of monitoring of report submission, lack of clear development plans for employees, absence of incentives like promotion, send people for training just to fill in quota, difficulty in identifying training needs for their subordinates, and so on. Following are some more sample quotes from head of section to junior officers that shows the multiple

suggestions given, which clearly shows that the system is 'missing' something and is noticed by employees of different job levels:

> "Okay, the original intention is good. But this 'training', I'm not sure. 'Training' means the courses we took, the meetings, the workshops and all… (we were) given books, 2 years we were given books (to record the training hours), with the intention to fill it. *Hangat-hangat taie ayam* (fleeting.) We fill, (but) there's none that ask to be returned back, none pestered us. What's the function then? None. (Gone) Just like that. So, why should I fill it diligently? The concept is there, like this, smokers are fined $100, (but) are there enforcers to capture them? No effect, no enforcer, none… That how it is here. So, what then? There's nothing to do (about it). So, leave it. (Because) There's no continuation. The original concept is okay. Where do the [record book] go to? Once sent, are they going to give A, or A+, there's none. We weren't even asked to return it back." (D1-5, Head of Section in Department 1).

> "But sometimes there are more needed training courses (for me). But they give course that are repetitive… Sometimes the courses are just to finish the 100 hours. Like last time, I attended a course that I don't even know (of its relevance)" (D2-7, Junior Officer from Department 2).

> "Everyone needs equal training. But then when we look at the key persons in the organisation that drives the ministry, those people need to be focused on and needs to be send off for more training than (the rest) … But basically, everyone needs to have the training … But the problem is that we send … (people for training), but if the 100 hours did not bring any output, not being monitored, and no requests form feedbacks, it's a waste of…resources. … [T]his Ministry, they don't have the monitoring system, the feedback, and everything. So, they send off (people) to go for training form 100 hours… Another problem is when they got back to the office, it's not being monitored." (M1-2, Junior officer in Central Management).

It can also be inferred from the widespread confusion and doubt that there is a lack of effective communication and dialogue among employees regarding the system, and how the system

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can create value for them. As a result, implementation and collective actions have mixed results. The researcher possessed a copy of a filled training record gathered from Department 3, one of the so-called 'best' implementers according to key informant, that had been submitted to CSI. The informant from Department 3 informed that the record given was from one of the best filled-out forms, but the respondent also added that it still contained many inaccuracies in terms of defining what counts as 'training'. But the definition for 'training' has already been provided by CSI (see Section 5.3 on the description of the case). It can only mean that there is lack of communication and dialogue to clarify doubts and confusions regarding the system.

On a positive note, the system's continuity can be attributed to Islam's knowledge culture (Bakar, 2014), which extends to the knowledge culture[37] in the Ministry, as well as throughout the government in general. Training opportunities are widely available for government officers, which is another contributor to the system's continuity. Islamic quotes would be infused as motivation for training, and this is internalised and evident in the quotes below. Training sessions are provided in-house, or from external organisations. CSI, for example, would encourage each ministry to send their employees to train with them. In-house training is also available, which may be specific to the departments' function or just general administration training. However, during the time of the data collection, key respondents from the HR Section said that in-house training has been reduced due to lack of budget. Instead, the Ministry encouraged their employees to attend training provided by CSI, which is fully sponsored by the Institute. The usual routine for training application is that employees are sent for training based on recommendations by their 'higher-ups',[38] from departmental

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[37] The knowledge culture here includes both the learning culture and the training culture. For ease, both are grouped together to form the knowledge culture.

[38] 'Higher-up' (*orang atas*) refers to the local's understanding of those higher up in job positions than themselves

training units and/or central HR section. Employees may also propose to go for training not listed by the usual provider, and approval is given by discretion of top management. It is clear that the organisation supports development through training with the limited resources available, and employees are encouraged to be active in training themselves. The Islamic culture of learning is evident from the general fondness for training and learning from the interviewees, and their invocation of spiritual motivations in relations to self-development within their respective organisational context. For example:

> "We are given *Amanah* (responsibility to shoulder) wherever we are assigned, we are the ones that are supposed to adapt ourselves as an officer and staff members. Because it is a (type of) responsibility. And our emotions at work, supposedly, we should inculcate based on what Allah entrusted to us as servants of Allah where we work. So, from there we can see that if we were to be asked in the hereafter about the tasks we have been entrusted/given. So, when we reflect on ourselves, even though we do not possess a lot of knowledge in a particular field where we are in the workplace, that is where our spirituality will motivate us to strive, persevere, to try so that our work will run well and smoothly. Even though in this early stage, we are amateurish, we will do our best. So, no matter where we are placed, we will work, just continue (to do them)." (D2-6, Head of a section in Department 2).

> "The prophet Muhammad (peace be upon him) would look at a person from his perspective as a leader and promote him/her. Like that. It's not to promote, to develop according to the leader's wants (without proper consideration). We develop people based on the person's strength and knowledge that they possessed." (M2-3, Head of a section in Central Management).

> "I like training… Only, the courses in this department, lack creativity. I came from religious background. If in one year, (it's) religious courses only, (you'll) get bored. Why not diversify, (to) different sections that is relatable to work. Everything in this world is related to work. Only, how do we use them. For example, communication, (we need) course on communication. (We) Don't

have to wait for courses from CSI. We have trainers that are very good. Their communications are also good. They can just search for materials, then share." (D1-3, Head of a Section in Department 1).

Despite having the knowledge culture, there are other factors that contributed to the discontinuity of the system. There are some interviewees that claimed they went over the 100 hours of training sessions as defined by the system. Some would fill the record book just to satisfy the 100 hours only, but others did not even bother filling in their record book even though they have gone through many sessions. Another factor is the lack of commitment from leaders in some places, which implies that there is lack of political force exerted on their subordinates, and in turn may compound to subordinates' inaction, and ultimately to the discontinuity of the recording system. The following quotations reflect personal judgement to discontinue some aspects of the OML case:

"If it's us in this department, if we fill (the record), (we will) achieve. (Maybe) more, who knows… If (you're) working in departments, 100 hours (its achievable), (because) too much (work). (Because it) include meetings, right, meetings here (in this department), (it's) MIB, *meeting-inda-beranti* (non-stop-meetings). This (in this department), we win, if working in departments. This means it's more than enough… (Only) If it is written. But here in this department, many don't seem to fill it in. If it is done, maybe it is full, can see the development." (D1-6, Senior Officer from Department 1).

"The 100 hours training program sometimes it refers to courses, or events also included. If it's us, even 1000 hours is exceeded haha 1000 hours is exceeded. Friday and weekends, we also work, morning evening, 1000 hours finish … Yes, to the extent that I could not fill in the report. Really. I can't do the report." (D2-4, Head of Section in Department 2).

"If (the hours are) standardised, like, not everyone need the same amount of training hours. Fom officers until at the bottom. So, if I were to say everyone

needs training, yes, but to fulfil the 100 hours, I say perhaps not." (M1-2, Junior officer in Central Management).

There are also instances reported by interviewees where employees avoid and resist "forced" training from their higher-ups. They would invoke excuses, for example, they are busy with work and have no time for training. Some interviewees also observed that employees go for training just to escape work, which also lead to discontinuity of the record system because the true purpose is for self-development for the benefit of the organisation. If the reason is to escape work, then this does not benefit the organisation at all. These are the resistance to "forced" training mentioned by interviewees, as seen from the following quotations:

> "But for relevant officers and staff members or certain people, it's useful, this 100 Hours, so that they cannot escape training. So, if given training, they are bonded. So, this means must be bonded, bonded with trainings, because not all are ready for training. There are sometime, "Don't let me be first", the person would say. "Let other people do it first." "Maybe next time." If they are given on later days, it's the same story, "Just next time." In the end, there's no training given. Always busy. This is what we feel bad (for) those officers and staff members. In the end there's nothing, nothing to record." (D2-6, Head of a section in Department 2).

> "For me, [the 100 hours training] is very important, because with it can we force officers to participate in training courses. If it's not like that, they will not follow, will not obey. So, it's needed. That's my opinion... One thing is that the reason why they do not want to (participate), (it's because of) the M diseases (i.e. the interviewee is referring to '*penyakit Malas*', which is laziness)." (D1-1, Junior Officer in Department 1).

In summary, there are a number of factors that contributed to the continuity of the 100-hours training record system. First is the existence of legitimate directive from the PMO and CSI since 2003, which the top management in the Ministry complied with. Second is the resources allocated as a result of top management's compliance, whereby central HR is assigned to

spearhead and they have distributed physical record books to all employees. Budget are also allocated for employee training. Third is the knowledge culture which pervades the whole government, seen from the emphasis given for training. This then contributes to the fourth factor, which is the availability of training opportunities within the organisation, in other governmental agencies and other external organisations. This also comes with political support from higher-ups and leaders of departments/sections/units. On the individual level is individuals' positive attitude towards the system, and their own drive for self-development and training. On the other hand, the record system is discontinuous in some aspect and in some parts of the Ministry. On the individual level is confusion and doubt regarding the system, as well as lack of motivational drive to use the system. Discontinuity also comes from leaders, as some are reluctant and do not support the system. Others expressed difficulty in identifying training needs for their subordinates. There is also a lack of communication and dialogue among employees regarding the system, seen from the widespread of confusion and doubt regarding the system. On the organisational level and above, budget constraint contributes to limited training opportunities for self-development, which is contrary to the purpose of the system. Another discontinuity within the system is the discontinued electronic system to record employees training hours, and this was because of incompatibility with CSI's requirements, as well as lack of necessary expertise and manpower to continue with the electronic system.

6.2. Quality Control Circle program

These are the factors that contributed to the continuity and discontinuity of the QCC program:

Factors for Continuity	Factors for Discontinuity
1. Legitimate directives from CSI 2. Organisational resource allocated. Ministry- and departmental-level steering committee established.	1. Discretion of department to discontinue. Possible due to decentralisation 2. Organisational renewal culture is incompatible with QCC, as expressed by

3. QCC training and resources provided by CSI	key informants and interviewees. This is in term of pace/speed of the program
4. QCC competitions within the Ministry and among Ministries available	3. Employees' time and effort restricted, partly due to prioritisation of other works
5. Knowledge culture widespread in government	4. QCC competition is perceived to be a farce, and do not necessarily lead to change
6. *Shura* culture widespread in government.	5. Resistance to forced participation by some employees
7. Interviewees see positivity in participation	6. Employees do not see much benefit in participation
	7. Employees do not understand QCC

Table 6.2. Factors Contributing to the Continuity and/or Discontinuity of the QCC Program

As mentioned before, the program 'aims to instil continuous improvement for productivity and quality' in the public sector through harnessing teamwork. This is deemed moral, and the 1997 directives to implement QCC from CSI is complied by top all management in the Ministry. Similar to the first OML trajectory, the continuity of the program can be attributed to the legitimate directive. Organisational resources are then allocated accordingly. The Civil Service Renewal Unit was assigned to spearhead the institutionalisation of the program within the Ministry, as noted during the data collection period. The Unit has established a Ministry-level steering committee that coordinates, facilitates and directs departmental-level steering committees under it, according to the key respondent in the Unit. The establishment of departmental-level steering committees is dependent on the department's discretion. As mentioned before, the two departments selected for this study are seen to be at the forefront of using QCC in the Ministry as they have won numerous awards on ministry- and national-level QCC conventions (see Section 5.3). According to interviewees, the departmental-level steering committee usually nominate, or even 'force' employees within the department to participate and build their teamworking capabilities:

> "QCC we do it many times. The department is made mandatory to participate every year... *WAllahu a'lam* (Allah knows best), don't know why it's like that,

the administration section probably…" (D1-3, Head of a Section in Department 1).

"QCC is good to increase work quality of each particular unit or section. Okay, hmmm, the only problem is that in some places, I've heard, not all the officers and staff members know and understand this QCC. Sometimes they are suddenly commanded by their higher-ups (i.e. to participate)." (D2-6, Head of a section in Department 2).

"If the director is strong, okay. For example, before, in D3, the director is strongly pushing (for implementation). The same with D1. "Must participate." Never did they not participate. After they retired, QCC participation began to drop." (M2-2, senior clerk in Central Management).

In addition, continuous guidance and support is given by CSI in the form of availability of QCC toolkit containing information, tools and techniques on how to run a QCC group effectively (see Appendix 5), as well as open communication channel between the Ministry and CSI. There are also additional incentives in terms of QCC competitions within the Ministry and within the government, mainly organised by CSI.

In terms of culture, the knowledge culture mentioned previously is a contributor to the continuity of QCC program because the program focuses on learning and development. Another cultural practice derived from Islamic principles that also positively contributes to the continuity of the program is *Shura* (consultation) culture. *Shura* can be translated as consultation, which refers to seeking the opinion of knowledgeable people or mutual advice (Al-Raysuni, 2011: 185). *Shura* is explicitly stated as one item in the Civil Service Principle Characters and Work ethics guideline (no. 9): "Esprit de corps, consultation (*Shura*) and consent (*bermuafakat*) brings blessings". So, *Shura* culture is expected to be within the working culture of Civil Service departments, albeit only to some extent. QCC also applies the same consultative or *Shura* mechanism, thus the *Shura* culture is a contributor to the

continuity of the program. One of the interviewees even explicitly made the connection between QCC and *Shura* culture, even invoking verses from the Qur'an and Islamic traditions to evidence the culture within the government. Interviewees also have mentioned on the existence of the *Shura* culture within their normal practice throughout the Ministry. The following quotes are taken from all three sites and cover leaders as well as subordinates:

> "Really, if we have problems, *muafakat Shura* is indeed something important for us." (D2-1, Clerk in Department 2).

> "Again, this division, I love it. They always *ber-Shura, ber-muafakat* (do consultation). So, if it's to the capacity of where I am now, it's good." (M1-2, Junior officer in Central Management).

> "Because in Islam, there two verse that mention of *Shura*. One from surah Ali Imran…, another is surah as-*Shura*. Okay, so… then there's also what the prophet Muhammad (peace be upon him) has taught us about *Shura*. That QCC is not something new. Really, it's not by that person from Japan, it's not him that introduce consultation in QCC… Even in Brunei…the old *sultan*s, they do consultation. Only then he develops [the country]." (M2-3, Head of Section in Central Management).

> "I am the type that is outspoken. The type that is *lapas* (i.e. speak his/her mind). Even they know. Even in meetings, if I don't speak, then something is wrong … I'm always 'paradigm shifting', outside the box. What people imagine, I imagine something else. (D1-3, Head of a Section in Department 1).

On the other hand, not all departments establish the departmental-level steering committee, and this is the main contributor to the discontinuity of the program within the Ministry, as informed by key informants. Furthermore, even in the two departments mentioned above, signs of discontinuity are observed as it has been three years since the last time the Ministry sent a team to participate in the national QCC convention, according to the key informant regarding QCC. Even among interviewees, only a fraction can properly give their views on QCC

despite the fact that the departments were forerunners in implementing the program. There are multiple factors in play that affects the decision to discontinue. One of it is employees' perception that QCC program is slow. According to some interviewees, the tools and ceremonies associated with the program took time to use since it requires a lot of data collection and subsequent analyses regarding an issue. One has to sit through a number of structured meetings to find problems within the organisation and come up with potential solutions. The process was perceived as 'slow' compared to the normal practice of suggesting for changes to a problem identified. According to key informants within the ministry, the usual organisational renewal practice depends on the type of change suggested: small changes only require discussion and approval of direct manager, whereas bigger ones would require proposal paper and involve the 'higher-ups'. In both instances, there was no need for extensive data collection and analyses. The acceptance of change proposals depended entirely on whether one can convince the relevant authorities or not. As such, the search for renewal initiatives can happen without QCC, and this is usually the case. This is why interviewees see that the slow pace of QCC is incompatible with the way their department or the ministry progresses. Time constraint is also implied here, contributed also with many other works need to be done. The quotations below illustrate these situations:

> "But QCC is good. Good. The only thing is time, time for work. Want to do meetings (for QCC), this and that. That's it. (We were) Not asked to do during work hours (only), but (also) outside of work hours. That is why sometimes there's (names of) people on paper of the QCC project only, but not practically. Em" (D2-4, Head of a section in Department 2).

> "Those involved with QCC should just focus. Don't ask to participate on QCC, but also be involved with other works. That person is also used by other units. So, how can the person focus? QCC needs focus. Let the person do it. Aa let's just say, for example, find a time frame when they don't have much activities. What month? Let's just say 11th month don't have much activities. Select successive weeks that are empty. Then, work on it, focus. Don't enter the

room, don't go to other staff (rooms). That's the only work, (which is) QCC."
(D2-6, Head of a section in Department 2).

"And then QCC in this Ministry aa in reality, if we look at QCC in this ministry, it's not as it was previously, it's becoming slow. Back then, it was fast (i.e. executed well). But now it's slow… That's why I said the ministry is progressing and moving fast. So sometimes QCC can make things slow. Aa because people are forced to use its tools, forced to attend courses, forced to aa enter the competition." (M2-3, Head of Section in Central Management).

Another issue was raised with regards to the QCC competition amongst ministries. It is organised in the hope to motivate ministries to develop individuals within. However, there is evidence to show that real change rarely happens with QCC, and that the QCC participation is as a requirement but less on real change. Key informants have mentioned this quite explicitly when gathering data on the list of topics for the QCC competition conventions over the years, confirmed by interviewees' perception of the competition. The following quotations are from each of the departments covered, showing how real change is not happening through QCC:[39]

"Because it's well-known already, this department, glory, won [various medals]. But no use. Like, there's no (real) appreciation… Like, whatever projects we proposed for QCC, it's *inda kana telingga* (i.e. not taken notice seriously). After competition, get prizes, medals, money… Just that. This is why last year I stood up, because we were asked to participate again. I said, if it's for competition, I don't want to participate. Really, a waste of time. Because in those projects, there's *luahan hati* (heart-felt concerns) from members, concerns. We want to improve the administration. There's concerns, evidenced from research, the concerns are not empty. It's not an empty concern *yang kosong* (without evidence). It's with research. Need to be reviewed, need to be improved, need to be paid attention to. But it's not

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[39] One department in particular is against further participation because so far, it has only been to participate in the QCC convention, but not really on real changes. This has been voiced by many of the interviewees within that particular department. However, anonymity restricts the disclosure of the specific department.

used. (So) There no use in participating. So, we don't participate anymore, at least, for now." (D1-6, Head of Section in Department 1).

"He/she didn't make the output of QCC a reality in his/her department. (It's) only for drama! Acting only! It's like this. This is the cause (of the QCC's ineffectiveness in bringing change)." (D2-6, Head of Section in Department 2).

This is not strange given the pressure ministries and departments go through to show the 'higher-ups' that they are innovative and constantly changing, added key informants within the ministry. Another possible factor that contributes to discontinuity is a result of the force exerted by leaders. Sometimes employees are suddenly forced by 'higher-ups' to join without giving proper training on QCC. This may lead to rebellion and avoidance simply because they do not see its importance. Not everyone is given training for QCC and understands how it runs. The is evidenced with only a fraction of interviewees that know of QCC.

In summary, the continuity of the QCC programs is due to factors similar to the previous case. Both started with directive from CSI, and resources availability such as availability of training and guidance from CSI fuelled the program. The establishment of ministry- and departmental-level steering committee provides the political support for the program. QCC competitions for within the Ministry and among ministries are also present as motivator. The knowledge culture is also a contributor here due to the nature of the program. Another contributing culture is the *Shura* culture. In all, individuals see the benefits of the program.

On the other hand, culture can also lead to discontinuity. In this case, the organisational renewal culture is perceived as incompatible with the program. This incompatibility is seen in terms of pace or speed of the program. There is also restriction to available time and human resource to do the program, as many are prioritising other work. The presence of departmental-level steering committee may also lead to discontinuity if employees are forced to participate, but they are not well-equipped to run them. That is why some employees do

perceive positivity in participation, and some do not. In a sense, although contextual factors play a part in individuals' experience, perception and decision-making, the individuals is equally important. This is exacerbated to the whole department: if the head of the department do not see the value of the program, it will be discontinued.

6.3. Usage of government email accounts

These are the factors that contributed to the continuity and discontinuity of the QCC program:

Factors for Continuity	Factors for Discontinuity
1. Legitimate directives from EGNC	1. Widespread use of alternatives, e.g. Whatsapp, google mail, Hotmail
2. Organisational resource allocated. IT Sections as main promoter. Email accounts provided. IT infrastructure set up.	2. Use of paper still widespread. Higher-ups still communicates through papers
3. IT training and support provided by EGNC	3. Fear for personal privacy and safety. Lacking clarification with relevant parties
4. Interviewees see positivity in digital transformation, and in using email	
5. Requirement to communicate with other government agencies	

Table 6.3. Factors Contributing to the Continuity and/or Discontinuity of the Usage of Government Emails

The institutionalisation of government email accounts usage by employees started in a similar way as to the other two cases. According to key informants in the Information Technology Section, EGNC gave the directive to implement the practice, as well as support in terms of sharing knowledge, seconding officers to the Ministry, and helping to set up the required infrastructure. As mentioned, the promotion of government email usage among the civil service is part of the governmental transformation to become digital. As such, the interview questions relating to this OML trajectory is situated within the context of this digital transformation. Similar to the other two cases, the directive from EGNC is heeded by top management in the Ministry, and resources are allocated accordingly. During the data collection phase, the technicalities are handled by the Information Technology Section in Central Administration, with support from Information Technology Unit in each department.

Key informants in the Ministry and EGNC also mentioned that all government employees have been provided with their own email accounts, with few exceptions (e.g. cleaners and manual labours).

When asked about the governmental transformation to become digital, interviewees see it as progress in general for the organisation, citing examples of faster responses through enhanced communication, ease of HR query with database management, and much more. There is apparent positive attitude from interviewees towards digital transformation of the government in general. The following quotations are examples of the perceived benefits:

> "The way to contact with others, through email, right, to other countries and what not. hmm ticket, just email. Its quick. emm and then some documents also, send to [specific people] too, they give their email." (D1-1, Head of Section in Department 1).

> "It's good to be (digital), the idea is that it will facilitate (organisational activities). But, maybe applicable for other works, but for us that always go out (of office), how do we sign in (digitally using GEMS), you know, all these digital stuffs. But not relevant for us, not convenient. If those that stay in the office, it should be fine." (D2-7, Junior Officer from Department 2).

> "Oo Its going to be very impactful. Umm I have hands-on experience on the system. From filing into digitalised information system. So, it makes progress faster. From weeks to become only few minutes or few seconds only, we get all the information that you need. Umm then, um, like applying for leave and all. Previously, people need to fill in papers submitted for, so all the bureaucracies can be cut off, becomes faster faster progress. If you're talking about impact, it's going to be impactful. So, moving towards digital government is is crucial to to have emm competency." (M1-2, Junior officer in Central Management).

Despite the positive outlook, there are a number of factors identified that contributes to its discontinuity. As mentioned in the previous chapter, only 29.7% of total email accounts for the Ministry are active as of July 2015, the year that field study is conducted. The researcher probed interviewees regarding their usage of government email account. The point was to gauge their support for digital transformation through basic changes in the work life, i.e. the usage of government email. There is a clear split between those that do use, and those that do not. Those that do use government email would point to the fact that they 'have' to use it to communicate with other government agencies, e.g. CSI, EGNC and the Prime Minister's Office. The following are some quotations illustrating this:

> "We also use if, for example, we ask from other departments, if it will take a longer time to send the letter, we ask them to email, (given that) it's not confidential. Easier (this way), we make one email for M2. So, any letters that can be emailed, just email it." (M2-1, senior officer in Central Administration).

> "Before, I do use email that the government gave me. (Now) I rarely use it because there's barely anyone who emails me. I (used it to) change password only. One time I ask for material from there, one time I ask for a pamphlet from another ministry. So, I gave them the email that is proportional, government email. Other than that, no one emails me." (D1-3, Head of a Section in Department 1).

> "I have it (i.e. government email), but I rarely use it... (I used it) Once, official matter only, to contact external department, to contact those in other countries. But it is very rare, very rare. That why it's easy to forget the password and your username." (D2-7, Junior Officer from Department 2).

On the other hand, those that do not use government email preferred more convenient channel of communication, such as Whatsapp, Gmail, Hotmail and so on. In addition, they remarked that government emails are difficult to use, too much hassle, and sometimes the connection is slow. The quotes below show this:

"Before, I do use email that the government gave me. (Now) I rarely use it because there's barely anyone who emails me... Why should I use it? Okay what's the use of the email being given? … Now, it's digital era already. In our telephone, there's email application, aa private email. Also, now there's Whatsapp. (if) People want submission, (just) send via Whatsapp. (It's) Rare (to see) people asking to send via email." (D1-3, Head of a Section in Department 1).

"No. I usually use my own email… Not sure why haha… Yes (it's easier)… So, use own email. Easy. It's direct. Em… Whatsapp is easier hahaha." (D2-4, Head of a section in Department 2).

"No (I don't use government email)… Yes (I use Whatsapp). Almost every working hours. Every day of working hours. Um (for) networking with other departments, gathering data collection, and everything." (M1-2, Junior officer in Central Management).

Another factor, according to key informants within the Ministry and also from EGNC, is that there is still widespread usage of paper for official communication within the Ministry. Data from observations in all sites confirm this. Papers are used, for example, to circulate notices and information, keep employees' details, and record the 100 hours of training. The researcher experience this first hand when he began his formal attachment in the Ministry. There is also reluctance, especially by top management, in using government emails. "If top management and departmental heads are not using government email accounts, the others will follow suit", exclaimed the head of one of the IT unit in the Ministry.[40] This can be interpreted as lack of political will from top management to push for the government email usage. Another reason is because of fear and hesitation over their personal safety in using government emails, which then contributes to negative perception regarding the practice. This concern is echoed in casual conversations with employees in other sites. The following

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[40] The site where this person is posted is anonymised.

quotations shows these arrays of opinions regarding the usage of government email and/or the widespread use of paper:

> "One of the weaknesses here in this department, letter received (by the department) on 12th, letter received by me on 23rd. When I read the deadline, its 23rd. Many are like that. Sometimes,… 3 weeks it took (for the letter to arrive)… Jauh jua perjalanan dari bawah naik ke atas ah. *Beparam* (bottle-necked)" (D1-5, Head of a Section in Department 1).

> "Right now, some of my tasks are regarding letters (using papers), writing up command letters (i.e. also using papers) to send officers to go to seminar, workshops, briefings, religious events, something like that." (D2-1, Clerk in Department 2).

> "It's the same with (government) email usage. Really, in this Ministry there too much, what people say, people not wanting to use government email. Because sometimes its 'complicated' (*sulit mulit*), as the people say, haha. So, that's why people use their own email. But sometimes, em the Ministry don't give clarification, is it true that secrecy can be protected, like that. Is it true that privacy of the person can be protected, like that. That why people don't want to use. Okay." (M2-3, Head of Section in Central Management).

In summary, there are similar factors contribute to the continuity of the practice to the other two cases. Directives and resource allocation are the main factors, which then 'force' and 'dominate' employees' behaviours. External agencies are also seen to force this usage. These factors contribute to the positive perception of the practice. However, there are some who would prefer alternative channels of communication, such as personal email and WhatsApp, for their relative ease. The use of paper for official communication is also another factor. There is also a fear for personal privacy and safety, which contribute to negative perception of the using government email. Furthermore, leadership that opted not to use government email would have a rippling effect throughout the Ministry.

6.4. Cross-case analysis

A cross-case analysis is conducted, as mentioned before, to generalise the important factors at play (Yin, 2014: 165-68), and how they play parts in the (dis)continuity of OML trajectories. Some items are common to two, or even three trajectories, but there are those unique to only one, which is still of value. As mentioned previously, our focus is on "generalised re-description" of important factors that caused (dis)continuity of OML trajectories, rather than focusing on similarities among cases (O'Mahoney and Vincent, 2014: 30). The result is that "theory and data will be consistently and effectively fitted together in such a way as to render the nature of the mechanism clearer". For the cross-case analysis, the factors are categorised, where possible, following Schilling and Kluge's (2008) categorisation of barriers to OL: actional-personal, structural-organisational, and societal-environmental. This is applicable because Schilling and Kluge's categorisation is built upon the 4I framework. The first category relates to "individual thinking, attitudes and behaviour", the second is "rooted in organizational strategy, technology, culture and formal regulations" (p. 341), and the last refers to "parts of the social and material world that members perceive as relevant for organizational action" (p. 342). Note that the structural-organisational category only covers Ministry-level and under (i.e. departmental-, sectional, unit and smaller group levels), and does not cover the wider governmental-level. This is because the Ministry has its own organisational strategies, structures, cultures and procedures, which may or may not be in line with the government. Even though departments, sections and units within the Ministry also vary with each other, they are more closely related to the structural-organisational category. The findings from the cross-case analysis are tabulated as follows:

Levels	Major factor	Factor for Continuity	Factors for Discontinuity
Societal-Environmental	Political	- Legitimacy from Monarchy & Prime Minister (political culture) - Legitimate directives from external agencies (e.g. CSI and EGNC) and other ministries - External agency's requirement as pressure	- Legitimate directives from external agencies restrict time and manpower availability - External agency's requirement restrict freedom to innovate on OML trajectory
Societal-Environmental	Religio-Cultural	- Malay-Islamic culture - Knowledge culture *Shura* culture	Culture of using alternative technology
Societal-Environmental	Resources	- Training, budget and support available from external agencies - Technological advances (e.g. government email) - Competitions as motivators - Proper equipment and facilities provided	- Training, budget and support availability from external agencies is restricted - Technological advances (e.g. Whatsapp) - Competitions seen as a 'farce'
Structural-Organisational	Strategy	- Top management compliance - Formal strategic document (central and departmental)	- Top management compliance with other directives - Other competing OML initiatives
Structural-Organisational	Structure	- Department/section/unit are assigned to spearhead changes - Leadership support for OML trajectory (discretionary)	Decentralisation of departments lead to decentralised decision-making. Leadership disapproval leads to discontinuity
Structural-Organisational	Resources	- Budget available - Proper equipment and facilities provided	Time and manpower limited. Juggling between works

	Culture	▪ Knowledge culture ▪ *Shura* culture	▪ Lack of clear communication and dialogue ▪ Incompatible cultures (e.g. local organisational renewal culture and paper communication culture) ▪ Alternative cultures preferred (e.g. Whatsapp and Gmail usage)
Actional-Personal	**Cognition**	▪ Positive view of OML trajectory ▪ Internalisation of the 'right' culture	▪ Negative view of OML trajectory ▪ Internalisation of the 'wrong' culture (i.e. incompatible culture or an alternative culture) ▪ Doubts and confusion regarding system; something is 'missing' ▪ Fear for personal privacy and safety ▪ Resistance to 'forced' participation ▪ Misuse of resources allocated

Table 6.4. Aggregated Factors Contributing to the Continuity and Discontinuity of the Three OML Trajectories

❖ Societal-environmental level

As mentioned before, the societal-environment factors refer to "those parts of the social and material world that members perceive as relevant for organizational action", focusing on flow and processing of information (Schilling and Kluge, 2008). The importance of environmental factors in shaping OML is highlighted previously in the OLH framework. The societal-environment level can cover many factors. However, the focus here is on which factors contributes to the (dis)continuity of OML trajectory, based on the empirical study. This level covers: the political dimension, religio-cultural dimension and material resources.

- *Political dimension*

Regarding the political dimension, the common theme is the legitimate directives coming from other governmental agencies. Legitimacy comes from the political culture in Brunei, based on the evolved monarchical system. The Sultan of Brunei's *Titah*,[41] for example, would then be a legitimising tool for the civil service, in which all the three OML trajectories are well-situated. Indeed, the Sultan, also the Prime Minister, holds absolute power to determine the projection of the country, and ministries have to move accordingly. This shapes the interactions between the Ministry of Religious Affairs and external governmental agencies. External governmental agencies (e.g. CSI, and EGNC) are given the power and legitimacy to act on the Sultan of Brunei's name. Directives from these agencies are then received by ministries' top management, and are expected to comply with them. This is the case for all the three learning trajectories. As seen before, all the OML trajectories started external of the Ministry, and the top management in the Ministry complied. This political culture also then shaped decision-making processes of top management, as well as subsequent decisions relating to resource allocation within the whole government, in particular, the Ministry. It can be assumed that this political culture is a 'moral' political culture that contribute to the continuity of an OML trajectory. Note that the notion of 'wider political culture' have not been discussed in the OLH framework in greater depth. However, there are references back to the wider structure and culture in general, as part of the morphostasis-morphogenesis cycle. The specific notion of political culture falls under structure and culture that condition social interactions, which they then elaborate the structure and culture around them (Archer, 1995, 1996, 2012, 2015). More discussion on the 'moral' political culture in the next chapter.

However, this legitimacy may not necessarily lead to continuity of an OML trajectory, but may

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[41] *Titah* refers the official sayings of the Sultan of Brunei. It has a specific political implication that is unique to Brunei

also to its discontinuity. There are also other legitimate directives that may be competing, giving birth to other OML trajectories, which in turn, indirectly constrain the Ministry's available resources. For example, in the case of the QCC program, two other OML trajectories were mentioned (by a few interviewees) as disrupting and contributing to the discontinuity of the QCC program. One of the OML trajectories relates to standard quality assurance of performances, and another on the well-established role of the Ministry to conduct national religious events throughout the year. These two are also legitimised by external governmental agencies, and unfortunately, took precedence over the QCC program. Individuals then perceived the incompatibility between the two learning trajectories, and as a result, one OML trajectory flourishes while the other dies out for the department over time. There were many other OML trajectories sporadically mentioned by different interviewees, specific to their context, and is assumed to be influencing their decision-making process.[42] It can be seen here that the supposed 'moral' political culture has also contributed to the discontinuity of an OML trajectory, because other OML trajectories are also competing for the same organisational resources. In this case, has it become an 'immoral' political culture[43] that contributes to the discontinuity of an OML trajectory? Potentially, no. This question will be discussed further in the next section.

Another factor that plays a part for both continuity and discontinuity is the requirements imposed by these external governmental agencies. In the case of government email usage, it is a requirement for external communication, therefore, employees have to use them. However, in the case of the electronic system to record the 100-hours training of employees,

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[42] Quotations are not suitable to be disclosed here, because the OML trajectories that they mentioned are too specific to their positions and department/section. There is potential that they can be identified.

[43] The assumption here is that OML and OIL are antagonistic, and that the factors belonging to OML are 'moral'. Any factors that jeopardize this is dubbed as 'immoral'. This is the assumption of the OLH framework.

it was discontinued due to a confluence of factors, including requirements imposed by external governmental agencies.

- *Religio-cultural dimension*

On the religio-cultural dimension, there is the Malay-Islamic culture, knowledge culture and the *Shura* culture, all contributing towards the continuity of the three OML trajectories. The religious and cultural dimensions are merged together here because the two are difficult to separate. Such is the case of Brunei's Malay-Islamic culture. According to Osman Bakar (2014), Malay-Islamic culture is a "sub-species" of the Islamic civilisation, a civilisation founded on unwavering principles, such as the oneness of Allah. It must be noted that there can exist both harmony and tension between Malay ethnicity (Malayness) and Islamic religiosity (Islamicity) that makes up the Malay-Islamic culture (p. 267). As Bakar explained, the Malay-Islamic culture "is the fruit of a creative wedding between Islam's revealed principles and Malay ethnic genius" (p. 25). Consequently, it is difficult to compartmentalise factors related to Islamic religiosity or Malay ethnicity. Despite this, some characteristics of the Islamic civilisation can also be inherited by its sub-species. The knowledge culture and *Shura* culture are relevant examples to the thesis, which are cultures of the Islamic civilisation. The Islamic civilisation is characterised by its knowledge culture (also known as "culture of knowledge" or "scientific culture"), which ties back to its worldview and specifically epistemology (Bakar, 2014: 28-29, see also Section 3.2 and 3.3). The Malay-Islamic culture is thus characterised with this same "principles of development", i.e. the knowledge culture is imbued within Brunei's culture, albeit only to some extent. It is no wonder that interviewees perceived the positive benefit of further learning and training as part of their organisational life, and invoked religious motivations for further pursuit of knowledge, and as such, contributed to the continuity of the first two OML trajectories related to human development. This also applies to the *Shura* culture. Islam places emphasis on the practice of *Shura* before coming to a decision, and this

does not only apply to organisational life, but is part of the social fabric. The Islamic civilisation is thus characterised by *Shura* culture, and of course this applies to Brunei's Malay-Islamic culture too. In addition, the Arabic word *Shura* is also present in the Brunei Malay language corpus, which just signals the strong connection between Malay ethnicity and Islamic religiosity. This culture especially contributes to the continuity of the second OML trajectory.

One can also extend to the political dimension. As mentioned, the current state of the monarchical system is that it is bundled together with other elements to form Brunei's national philosophy Malay Islamic Monarchy (*Melayu Islam Beraja*), which gives the political culture distinction from other monarchical system in the world. The monarchical system can also be traced back to pre-Islamic Malay culture, furnished by "the Malays with Malay language and the Hindu-influenced monarchy system" (Bakar, 2014: 269).[44] In other word, it is unique. There are many ideas that affects the political dynamics. For example, fuelled also by Islam's emphasis on respecting the elders and wise people in the community, individuals are 'socialised' (Van Maanen & Schein, 1979, in Sonenshein, 2007: 1033-4) to respect their "higher-ups", and contributes to the continuity of legitimate directives coming from the so-called experts. All these cultures are 'moral' cultures that contribute to the continuity of an OML trajectory.

However, there are also cultures that contribute to the discontinuity of an OML trajectory. There is widespread usage of technologies, such as Whatsapp and personal email, and can be seen as a global culture, more prominent in some places over others. This culture of using alternative technology has led to the discontinuity of government email usage. The finding here is not necessarily new, because technological change had already been identified as a

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[44] The origin is Hindu's *Mandala* system, whereby the power is at the centre, and that the kingdom on earth is a reflection of the kingdom in the heaven. Later, the system is 'Islamicized' to remove association to other deities, except only Allah *subhanahu wa Ta'ala*.

societal-environmental barrier to institutionalising (Zell, 2001, cited in Schilling and Kluge, 2008). There can be many other global changes that affect culture. What is clear is that culture is also tied with the availability of resources, like Whatsapp.

- *Availability of resources*

The availability of resources can be seen both contributing to continuity and discontinuity of specific OML trajectory. The question is whether the 'right' resources necessary for the continuity of an OML trajectory is available or otherwise. In addition, the availability of 'wrong' resources can also lead to discontinuity, as it contributes to an alternative and competing OML trajectory. In other words, it is a 'wrong' resource from the perspective of an OML trajectory. The same resource might be a 'right' resource from the perspective of a different OML trajectory. Using the third case as illustration, technological advance in the form of IT infrastructure to support government email usage is the 'right' resources for the continuity of the third case (Kraatz and Zajac, 2001). However, there exist a 'wrong' resource in the form of technological advances, i.e. Whatsapp and personal email, as it contributes to the culture of using alternative communication channels. Another 'wrong' resource is papers, used widely for official communication within the Ministry. This contributes to another competing culture. Another point is that the same resources may be perceived as contributing to the continuity of an OML trajectory, but also to its discontinuity. It depends again on the perception of agents within the Ministry. The examples available from the cases here are with regards to availability of training, budget and support from the external governmental agencies, and the availability of QCC competitions within the Ministry and for all ministries. Some key respondents and interviewees see these as an enabler, but there are also those that see them as otherwise, which leads to discontinuity.

❖ Structural-organisational level

Structural-organisational factors are rooted in organizational strategy, structure, resources and culture. Although there are similarities with societal-environmental level, they are narrower in scope. This level only covers Ministry-level down until unit- level, just before actional-personal level. It does not cover the wider governmental-level and other ministries, as mentioned previously. The structural-organisational factors play an important role in shaping the moral dimension of both individual and organisation development. According to Beadle (2016), the structural-organisational levels are the relevant contexts needed to develop virtues of courage, wisdom, justice, truthfulness, patience and others within individuals (p. 171). Contexts provide the necessary tests required to develop these virtues. The author cited Aquino et al. (2009), and said that "even those with highly moral self-understandings needed organizational primes to sustain cooperative behaviour" (p. 168).

▪ *Organisational strategy*

The formal organisational strategy came in the form of the provisional 5-years Strategic Plan document for the period 2015-2019.[45] One of the purposes of the Strategic Plan document is the explication of the Ministry's moral purpose and "consciousness",[46] (re)defined and legitimised by executives in the government (Godfrey and Mahoney, 2014), to be communicated to the Ministry's stakeholders as well as the public. The document also reflects the historical development of the Ministry from its first conceptions, and its 'moral' purpose as part of the government of Brunei. This document is also where the three OML trajectories came from (see Phase 1 of data collection in Chapter 5), in which top management had

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[45] Unfortunately, the Strategic Plan document was never published. However, the assumption that top management had complied with the legitimate directives regarding the three OML trajectories still holds true, as this was informed by key respondents and resources have already been allocated.

[46] Organisational consciousness refers to the organisation's conscious and deliberate structuring and facilitating agential activities. This is adopted from Bernard's work *The Functions of the Executive* (1938: 73), cited in Godfrey & Mahoney (2014).

complied with the legitimate directives coming from external governmental agencies. The document represents the continuity of the OML trajectories. Although compliance with legitimate directive lead to continuity of specific OML trajectory, this compliance can also lead to discontinuity. This has been mentioned previously as part of the political dimension on the societal-environmental level. There are also other legitimate directives, giving birth to other OML trajectories, that may be competing, which in turn, indirectly constrain the Ministry's available resources. There exist a potential that decision-makers perceived the incompatibility between the two learning trajectories, and as a result, one OML trajectory flourishes, while the other dies out in the Ministry over time.

It must be noted that the process of strategy making is not necessarily set out by top management only. Some may start from bottom-up and later be embedded within the Ministry's strategy. As mentioned previously, the process of organisational renewal depends on the type of change proposed: small changes only require discussion and approval of direct manager, whereas bigger ones would require proposal paper and involve the 'higher-ups'. When it requires involvements throughout the department and even other departments, 'strategy' then becomes a process of negotiation between different power holders (Mintzberg, 1998). The strategizing process does not rest solely on the decisions made by top management, but also by other agents. That is why in some places, departmental leaders played a greater goal in setting the strategy for their own department, but still can be for the same organisational purpose. The first and second cases are examples whereby only a small fraction of departments executed the OML trajectories. This shows that continuity of an OML trajectory is reliant upon departmental leaders' discretionary support, whereas discontinuity is the result of leaders' disapproval. This raises the question: what is then the 'moral' strategy? If the 'moral' strategy is to implement an OML trajectory, why then some leaders opted out and hindered its development? Would this lead to the start of an OIL trajectory that is

antagonistic to the concerned OML trajectory? These questions will be discussed further in the next chapter with reference back to the OLH framework.

- *Organisational structure*

Organisational structure comes in the form of roles and positions, and it provides the drive to enforce or deter the strategic decisions made. The Ministry's organisational structure is shaped by the wider political culture. The current top management, consisting of the Minister, Deputy Minister, Permanent Secretary and two Deputy Permanent Secretary, are appointed by the Prime Minister. Top management then are given the power and responsibility to shape the overall organisational structure to accomplish what is expected of them. The Ministry is responsible to manage all societal aspects related to Islam, and as such, they have to collaborate with other ministries as well as the general public. This is the structure of the Ministry. With that power, allocation of roles, positions and resources ensued to support any particular OML trajectory. In all the cases above, there are departments, sections and/or units that are assigned to spearhead the institutionalisation of the respective case trajectory. This leads to continuity. However, due to the decentralisation of departments and more autonomy given to departmental leaders to make decision, we have seen how this can lead to both continuity and discontinuity of OML trajectories. A similar question can then be posed: what is then the 'moral' structure that is supposed to support an OML trajectory? For example, since the structure of decentralisation leads to both continuity and discontinuity of a trajectory, can we assume that decentralisation has the potential to be a 'moral' or an 'immoral' structure? Again, these questions will be discussed further in the next chapter with reference back to the OLH framework.

- *Organisational resources*

Organisational resources refer to resources available to the organisation. This part has a

narrower scope than that on the societal-environmental level, but is connected and is similar. The availability of organisational resources can be seen both contributing to continuity and discontinuity of specific OML trajectory. The question is whether the 'right' organisational resources necessary for the continuity of an OML trajectory is available or otherwise. In addition, the availability of 'wrong' organisational resources can also lead to the discontinuity, as it contributes to an alternative and competing OML trajectory. The availability of 'right' resources can be in terms of the availability of budget, equipment and facilities that the Ministry can provide. The factor contributing to the discontinuity is the limitation to the 'right' resources in terms of time and manpower. There seems to be a juggle between different works, and is especially quite apparent with the second case, the QCC program. The findings here is expected, as it has been mentioned in the OLH framework that organisational resource is an enabler.

- *Organisational culture*

It has been mentioned that the Malay-Islamic culture is dominant and shape also the political culture of Brunei. This, in turn, shape organisational culture. It is useful to think the culture within the Ministry is non-monolithic. Jermier *et al.* (1991) showed how an organisation's official culture dictated by the top management may or may not be in line with the sub-cultures within varying clusters. Given the decentralisation of departments with varying structures and functions, these sub-cultures are even more apparent. However, as evidenced previously, the knowledge culture and the *Shura* culture exists in all the three sites studied, cultures that contributes to the continuity of OML trajectories. However, there can also exist incompatible cultures (e.g. widespread usage of paper for official communication), as well as alternative cultures (e.g. the usage of Whatsapp), that contributes to the discontinuity of a specific OML trajectory. This has already been covered in the societal-environmental level since these cultures go beyond the Ministry. There is another 'missing' culture that is quite

widespread: the culture of clear communication and dialogue. On all three cases, interviewees have shown many concerns, doubts, confusions, and/or misunderstandings regarding each of the cases. There is lack of clear communication and dialogue to clear all the misunderstandings. Not much data is available to answer why is this culture widespread to all three sites, and possibly beyond the three, because this has been discovered later on during data analysis. Here, there are moral cultures that contribute to the continuity of an OML trajectory, and immoral cultures that is competing or is an alternative that contribute to the discontinuity of an OML trajectory.

❖ Actional-personal level

The final category relates to "individual thinking, attitudes and behaviour" (Schilling and Kluge, 2008: 341). The factors here can be dichotomised into positive and negative perceptions of the specific OML trajectory. They then contribute respectively to the continuity and discontinuity of the trajectories respectively. There are also compounding factors that affect their perceptions. One of it is the internalisation of the 'right' culture in support of the OML trajectory, which contributes to the positive perception. However, internalisation of the 'wrong' culture would lead to the negative perception of the specific OML trajectory. Examples of the 'right' and 'wrong' culture have been displayed in the previous sub-section. There are also other internalised values that are not directly related to the three cases, but have been mentioned sporadically by various interviewees. 'Hardworking', 'committed', a sense of *amanah* (responsibility), and 'patience' are some examples of these values.[47] There are also other additional factors discovered that contributes to the negative perception. The most apparent is the widespread of doubts and confusions regarding the OML trajectory, that

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[47] A part of the interview schedule is regarding work ethic, particularly in relation to the Civil Service's Principle Characters and Work Ethics Guideline (see Appendix 1), to see their perception of internalised values. These section is optional during the interview session, but useful to gain a broader picture.

something is 'missing'. This is more apparent in the first case, where there were many questions raised by interviewees regarding the record system. Other factors are quite specific to the cases: for example, there is resistance to forced training participation for the first and second cases, and there is fear for personal privacy and safety with regards to the third case. Additionally, there is a small fraction of employees that misuse the available resources (e.g. use training opportunity to escape work), as observed by a small number of interviewees.

Although the factors can be analytically dichotomised between positive and negative perceptions towards the particular OML trajectory, in reality, interviewees exhibited simultaneous oppositional orientations towards an object or issue. Ashforth and colleagues (2014) theorised this as 'ambivalence', claimed to be a normal phenomenon in any organisation. This phenomenon has not been included in the reconceptualization of OLH framework. There is opportunity then to revise the framework in consideration of 'ambivalence' to deepen understanding of OMD phenomenon.

6.5. Summary

This chapter answers the empirical research question: what are the factors affecting the continuity and/or discontinuity of OML trajectories? For each case, factors have been identified and separated according to their affect (continuity and discontinuity). From preliminary observation, it can be seen that the factors span from individual level to the wider socio-environment. This is evident in the cross-case analysis in the latter half of the chapter. Factors are categorised into societal-environmental, structural-organisational, and actional-personal levels, and further categorised into a number of major factors that they have in common. From this, there are interesting questions arising, as well as new findings not yet explored in the previous re-conceptualisation of the OLH framework. The next chapter will be

the discussion regarding these findings with respect to the OLH framework, and an opportunity to revise it to gain deeper understanding of the OMD phenomenon.

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CHAPTER 7: DISCUSSIONS

In the previous chapter, we can see how different factors are working together to contribute to the continuity and discontinuity of the three OML trajectories respectively, as well as a section on cross-case analysis to bring out generalisable factors that affect the continuity of OML trajectories. This chapter reconciles these findings with the OLH framework. Reconciling the framework is part of the RRREIC research design, a continuation of the third 'R', which is the "Retrodiction" of component causes to existing events. This has been partly done in Chapter 6 with the analysis of three OML trajectories. The next task is to reconcile with the OLH framework, and to gain additional lessons towards understanding the OMD phenomenon. After this, the research design can be completed with Elimination of alternative explanation by comparing OLH framework with other OMD frameworks available, Identification of causally efficacious antecedents, and lastly, the iterative Correction of earlier findings in light of the new provisional explanation. The last three stages will be covered together in the latter half of the chapter when we compare with alternative OMD frameworks.

7.1. Revisiting the OLH framework

Just to recall, the OLH has outlined that differing states of the heart affect the overall OMD. At one end is the 'purified hearts' that push for OML forward from the individual and group levels to the organisational level to establish moral infrastructure following some moral strategies. The moral infrastructure then conditions agents, and contribute to their continuous moral development, and in turn, enables them to push for OML further. At the other extreme end, the 'dead hearts' drives OIL forward, establishes immoral infrastructure to serve towards accomplishing immoral ends, which further contributes to the continuous immoral development of agents, and in turn, completes the cycle of immoral strategic renewal of the organisation. But between the two extremes are the 'diseased hearts' with weaker moral

consciousness than that of the purified hearts. They are assumed to be trying to become a good and virtuous individual to attain the 'good' life, i.e. trying to purify their hearts from time to time. This then affect their working life, subsequently affect the moral infrastructure of the organisation, and also their personal moral development. These three are variations of the morphostasis-morphogenesis cycle. The empirical study has examined this cycle, to some extent. Three OML trajectories were selected, which were simultaneously continuous and discontinuous in the Ministry. Interviewees have given their insights on these cases, drawing upon their subconsciousness, explaining why they decide to contribute to continuity and/or discontinuity of these cases. The interviewees are the reflexive agents that have been conditioned by structures and cultures around them, which in turn affect their social interaction, and subsequent structural and cultural elaboration, whether in the form of continuity or discontinuity or both. This section will examine further the OL process, starting from the moral 'institutionalisation' of these OML cases that affect agents' 'intuiting' process, followed by subsequent 'interpretation' and 'integration' processes.

❖ Institutionalising

The previous conception of OLH framework started with the sub-learning process of 'intuiting'. But due to the nature of the OML trajectories examined, the revision of the framework starts with the process of 'institutionalisation'. Just to recall, 'institutionalisation' process is whereby learning on the individual and group levels are embedded within the OL repositories, such as strategy, structure, culture and routines. In the case of moral institutionalisation, moral learning is embedded within OML repositories. What constituted as moral (e.g. moral structure) is the purpose of the repositories (e.g. structure for achieving moral ends). For the three cases above, these started external to the Ministry by the relevant governmental agencies. These cases originate from them, which they deemed moral for the government as a whole, and thus institutionalised throughout. Although these cases and their respective

governmental agencies have differing outlook on what constitute as moral end for the government (e.g. EGNC focused on digital transformation, and CSI on human development), they work towards achieving the 'moral' vision set by the Sultan of Brunei.[48] This is where equifinality occurs, which is when "a system…reach the same final state, from different initial conditions and by a variety of different paths" (Katz & Kahn, 1978: 30, cited in Gresov and Drazin, 1997). With equifinality, there would be differing moral strategies for different organisational context but still working towards achieving the moral end.

These differing OML trajectories then are deemed moral by the top management in the Ministry, became part of the Ministry's moral strategy, and is continuous in the organisation, albeit multiple signs of failing institutionalisation process in different temporal and/or spatial settings. This continuity is sustained, not only with political legitimacy from Brunei's monarchical system, whereby legitimacy is being given to specified institutions to spearhead certain changes within the government (e.g. EGNC to spearhead digital transformation), but also from the many organisational resources allocated to facilitate the institutionalisation process of the three trajectories. Specific moral infrastructures are then built to sustain their respective OML trajectories: moral cultures include political culture, knowledge culture, and *Shura* culture, and moral structures include specifically assigned departments, sections and/or units to spearhead implementation of specific OML trajectories. It has also been argued in Chapter 4 that institutionalisation process is a major process of OMD because once the decisions have been made, it is difficult to reverse back and unlearn them. That is why it is important that those in power make the necessarily deliberations before making any decisions. Although the deliberation process has not been recorded in the empirical study, the

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[48] The moral status of the vision set by the Sultan of Brunei, of course, can be questioned further by the larger community, and is under the assumption of moral realism. However, for those who work in the government, the moral thing to do is to fulfil the vision set by the Sultan for Brunei. This is especially so for the benevolent and just Sultan that looks after its people.

decisions made were observed in the forms of allocated organisational resources, moral cultures and moral structures, leading to the continuity of the cases examined.

However, the empirical study also showed factors contributing to their discontinuities, and questions were raised whether these factors are part of OIL. If the moral strategy of the Ministry is to implement an OML trajectory (e.g. QCC program), would the departmental leaders' disapprovals be deemed as immoral? This is because their decisions obstructed the implementation of the moral strategy, and is antagonistic to the 'moral' strategy (e.g. only two departments implemented the program). This decision-making process is also made possible with the structure of decentralisation, which leads to both continuity and discontinuity of an OML trajectory. Can it be assumed that decentralisation has the potential to be simultaneously a moral and an immoral structure? There are also evidences for immoral cultures that are competing or are alternatives, which contributed to the discontinuity of an OML trajectory (e.g. organisational renewal culture incompatible with QCC). In addition, the notion of having 'right' organisational resources to enable the continuity of an OML trajectory is also prominent (e.g. budget and support available to run QCC programs), as well as its opposite, which is having the 'wrong' organisational resources that contributed to other alternative and competing trajectories (e.g. limited time and manpower, as employees juggled between different work). The question here is: what are the status of their immorality? Is it just because of its opposition to a specific OML trajectory?

To answer these questions, recall the concept of moral realism and ethical naturalism, and the role of the individuals in reproducing or transforming structure and culture. As mentioned in Section 2.2, moral realism "holds that morality is an (objective) intransitive property of the world" (Bhaskar, 2016: 139), and ethical naturalism "implies that we can…discover what these moral truths are" (Mingers, 2009: 184). As such, there would be better moral strategies than

others as humans try to discover these moral truths, that would enable OMD towards the moral end, based on equifinality in organisational strategy and design. Decisions for which strategy would be better lies in the hands (or, more precisely, the heart) of the agents, especially leaders. Even Bernard (1938) called for ongoing (re)definition of organisational strategy in the moral dimension, done by the top management (cited in Godfrey and Mahoney, 2014). The decision-making process is dependent on the wisdom that the agents possessed in relation to the issues at hand, for example, whether to discontinue an OML trajectory over another OML trajectory. Those with wisdom will be able to identify which decision is better to achieve the moral end as an individual and as a collective. So, the wise agents are not only concerned about an OML trajectory, but rather on how the OML trajectories collectively 'ought to' be concerted towards achieving the moral end. With set moral strategies, the alignment of organisational culture, structure, systems and procedure can take place (Vera & Crossan, 2004). This bring us back to the immoral status of the structures, cultures and decisions made that go in opposition to an OML trajectory. Rather than deeming these as absolutely immoral, it may be that the decisions made are more moral in that particular temporal and spatial context, and that the structures and cultures that were sustained do contribute to OMD in some other ways, not necessarily in support of the particular OML trajectory but maybe in support of other OML trajectories. However, the opposite can also be true, that decisions made are towards immoral goals, and the structures and cultures sustained contribute to OIL instead. This position is befitting of the dynamics of OMD that is happening between the two extremes of OML and OIL.

From this, it can further be argued that agential reflexivity (Archer, 2000, 2003, 2007) here is key, because it is the key mechanism linking structural and cultural conditioning with human agents. As mentioned previously, decision-makers, especially leaders, play an important role in institutionalisation process. Through reflexivity, agents deliberate and define their course

of action to pursue their personal concerns, albeit imperfection. To this, we need to look deeper at the process of intuition by agents, because agents ultimately hold the power to reproduce or transform its surrounding conditions.

❖ Intuiting

Different states of the heart intuit differently: the 'purified heart' towards moral end, the 'dead heart' towards immoral ends, and the 'diseased heart' that tries to purify him/herself intuit between the two because of weaker moral consciousness. The previous chapters has shown that there are many factors that influence the subconscious intuiting process. The worldview of Islam has focused on virtues and vices, defined as right and wrong disposition respectively, derived from knowledge and subsequent continuous actions (al-Attas, 2001). CR posits that structural and cultural conditioning affected human agency, including intuition. It is also known that there are levels to intuition, and is proportional to the training, discipline, and development of their powers of reasoning, experiential capacities regarding relevant subjects, and their IMD (e.g. Dreyfus, 1986). In addition, contextual factors also play a part in shaping intuition, as mentioned previously. Another dimension that affect intuition as discussed previously is from the power and politics perspectives. Lawrence, Mauws, Dyck and Kleysen (2005) proposed political strategies that use 'system of discipline' to help agents gain expertise, and provide them with deep experience to foster intuition. Indeed, there is rich literature on factors affecting intuition. However, not many delved in its moral dimension, except only a few (e.g. Sonenshein, 2007, Dane and Sonenshein, 2015).

The complexity of the intuiting process can be illustrated further using the empirical case study. As seen, interviewees have mentioned of various factors that affect their decisions to continue or discontinue an OML trajectory, and these factors span the societal-environmental, structural-organisational and actional-personal levels. On the actional-personal level, factors

have been analytically dichotomised between positive and negative perceptions towards an OML trajectory. However, it was mentioned that interviewees exhibited simultaneous oppositional orientations towards an object or issue. Ashforth and colleagues (2014) theorised this as 'ambivalence', claimed to be a normal phenomenon in any organisation. This phenomenon has not been included in the reconceptualization of OLH framework in Chapter 4. There is opportunity then to revise the framework to deepen understanding of the complexity of intuition. According to Ashforth and colleagues (2014), ambivalence refers to simultaneously oppositional positive and negative orientations, either cognitive or affective, towards an object. There are other similar constructs that is close to this internal conflict, which the authors have clarified, including cognitive dissonance,[49] emotional dissonance,[50] hypocrisy,[51] ambiguity,[52] and equivocality.[53] For this thesis, only ambivalence is focused on due to their apparent effect on both the continuity (i.e. interviewees' support) and discontinuity (i.e. interviewees' rejection) of the three OML trajectories.

Ashforth and colleague (2014) identified four major types of trigger to ambivalence in organisations: 1) hybrid identities, contradictory goals, and role conflicts; 2) dualities, 3) multifaceted objects, and 4) temporal factors. 'Hybrid identities, contradictory goals, and role conflicts' are manifestations of sociological ambivalence (cf. Adler, 2012), which arises from "incompatible normative expectations of attitudes, beliefs, and behaviors" (Merton and Barber, 1976: 6, cited in Ashforth et al., 2014). From the empirical study, this trigger is

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[49] Cognitive dissonance refers to "discrepancy between emotions felt and those required by the job role is commonly referred to as emotional dissonance" (Diestel and Schmidt 2011: 643, cited in Ashforth *et al.*, 2014)

[50] Emotional dissonance refers to "[w]hen a person has two beliefs or items of knowledge that are not consistent with each other" ((Kantola et al. 1984: 417, cited in Ashforth *et al.*, 2014)

[51] Hypocrisy is an inconsistency between a statement and action as observed by an observer

[52] Ambiguity is the "degree of uncertainty inherent in perceptions of the environmental state" (Carson et al. 2006: 1059, cited in Ashforth *et al.*, 2014)

[53] Equivocality "captures the potential for multiple meanings and interpretations of a message. If these meanings are oppositional, there is potential for the equivocality to trigger ambivalence" (Ashforth *et al.*, 2014)

exemplified in the many influencing factors interviewees gave that contributed to positive and negative perceptions of all the three cases, even though the normative expectation is to implement these OML trajectories. Ambivalence also give rise to organisational dualities, which refers to "simultaneous injunction to do A and to do the opposite of A" (Ashforth et al. 2014: 1456). Duality can easily be reflected to the concept of simultaneous continuity and discontinuity of OML trajectories in the Ministry. Another trigger of ambivalence is 'multifaceted objects', such as strategies, structures, and cultures, which can also be seen from the empirical study. As Ashforth and colleagues explained,

> "…the more familiar an actor is with an object, the richer the store of information and the greater the probability of having encountered the object's multiple facets and imperfections. In short, as Brooks and Highhouse (2006, p. 105) put it, "Familiarity breeds ambivalence."" (p. 1457).

The three OML trajectories have developed more than a decade, and many key informants and interviewees are familiar with them (except for the QCC program). Interviewees are moving away from simplistic positive "halo" of the OML trajectories, to also include multiple facets of the cases, which are the factors identified in previous chapter. The final trigger is various temporal factors, which just highlight the dynamic nature of organisational life. These again can easily be evidenced through the empirical research above. Even the research design has accepted the importance of temporal, as well as spatial, dimension of OL (Fahy et al., 2014, Berends and Lammers, 2010, Lawrence et al., 2001). The more evident case is with regards to QCC program. The program has been successful to selected departments in the past, but has been discontinuous during the data collection period. So, all the triggers of ambivalence are present in the empirical research.

Then, Ashforth and colleagues (2014) explained that responses to ambivalence can come in four distinct forms: avoidance, domination, compromise, and holism. The authors placed the responses along two axes, one is the degree of positive orientation towards an object, in this

case an OML trajectory, and the other is the degree of negative orientation. The orientation can be low, medium, or high. 'Avoidance' is low on both positive and negative orientations, and the individual is "moving away" from the OML case; 'compromise' has moderate positive and negative orientations, taking the middle ground on both axis; 'domination' has high focus in one orientation and a low focus on the other, either having high positive orientation and low negative orientation (i.e. "moving toward"), or low positive orientation and high negative orientation (i.e. "moving away"); and 'holism' has high focus on both orientation. These responses are applicable to both individual and collective levels. In relation to the empirical study, there is lack of analytical system that enables the measurement of the degree of orientations, which in turn disabled further discussions on the empirical responses to ambivalence. However, based on the data gathered so far, it can only be assumed that there is substantially more negative orientation on the individual and collective levels due to prevalent discontinuity of all the three OML trajectories. It might be that their orientations to the OML cases are low or medium, which then illicit 'avoidance' and/or 'compromise', or high focus on negative orientation which then illicit 'domination' of the negative orientation over the other. 'Avoidance' and 'domination' of negative orientation would lead to discontinuity of an OML trajectory, whereas 'compromise' would lead to simultaneous continuity and discontinuity of different aspects of an OML trajectory, as agents try to find the middle ground between the two (i.e. continuity or discontinuity).

Another interesting discussion is on the presence of *holism* as a response to ambivalence with regards to the three OML trajectories. Ashforth and colleague (2014) explained that holism involves "the complete, simultaneous, and typically conscious acceptance of both opposing orientations" (p. 1465). The authors posit that wisdom is needed here to tackle high degree of both orientations towards a certain object, and the quoted Weick's "attitude of wisdom". Attitude of wisdom is

"...not to know particular facts but to know without excessive confidence or excessive cautiousness. Wisdom is thus not a belief, a value, a set of facts, a corpus of knowledge or information in some specialized area, or a set of special abilities or skills. Wisdom is an attitude taken by persons toward the beliefs, values, knowledge, information, abilities, and skills that are held, a tendency to doubt that these are necessarily true of valid and to doubt that they are an exhaustive set of those things that could be known" (Weick, 1993: 641).

Ashforth and colleagues (2014) also highlighted three related ways for a holistic approach to ambivalence: mindfulness, "both/and" thinking, and informed choices. The authors explained that a "mindful actor is more likely to be actively aware of the external and/or internal stimuli that have fostered or made salient opposing orientations along with the experience of the ambivalence itself" (p. 1465). "Both/and" thinking refers to "a tendency to juxtapose the orientations, potentially resulting in perceived complementarity and even synergy" (p. 1466), and this differs from "either/or" thinking which tends to separate and dichotomise the orientations. 'Informed choices' is about being aware of both orientations, not diluting or discarding either one (as is the case for *avoidance* and *dominance*), and choose to respond to ambivalence with "commitment" and "trust" (p. 1466-7). It is predicted that 'holism' would lead to simultaneous continuity and discontinuity of different aspects of the particular OML trajectory, as agents try to juxtapose both orientations, leading to complementarity and/or synergy between the two. Do note that both 'compromise' and 'holism' lead to simultaneity of continuity and discontinuity of OML trajectory. The difference is that 'compromise' leads to negation or diminution of each orientation, whereas 'holism' to full acceptance of both orientations.

The question is whether 'holism' is present as a response by interviewees to ambivalence with regards to the three OML trajectories. Potentially, yes. Looking back at the data available, a fraction of interviewees used the word *hikmah* (wisdom) in relations to various issues, but not

within the context of the three OML cases specifically.[54] Some interviewees showed that they

have both positive and negative orientations towards the three cases, and responded in such

a way that both positive and negative orientations were accepted. For example, the first three

quotations for the first case showed interviewees' ambivalence towards the training record

system. Each displayed mindfulness of various factors that shape their reactions to

ambivalence. But again, it is difficult to determine whether interviewees had exhibited holistic

thinking or otherwise. At this stage, it is safe to conclude that there is a possibility that the

four reactions to ambivalence, as outline by Ashforth and colleagues (2014), are present to

varying degrees, and that ambivalence is an important construct when exploring OML and

OMD phenomena.

The discussion is extended to the outcomes of these responses. As mentioned previously,

'avoidance' and 'domination' of negative orientation would lead to discontinuity of an OML

trajectory, whereas 'compromise' and 'holism' would lead to simultaneous continuity and

discontinuity of different aspects of an OML trajectory. The four responses may be effective

within certain conditions, but may also be detrimental to the organisation, explained Ashforth

and colleagues (2014). 'Avoidance' of an OML case can lead to positive outcome in terms of

reducing tension to a more tolerable level, in the condition that individuals have low agentic

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[54] The context in which interviewees used the word *hikmah* varies. One interviewee used the term
within the context of work-life balance: whether to allow their subordinate to go off work early due
to family responsibility (e.g. taking their children from school), or be strict with the working time
regardless of personal circumstances. Another context is with regards to the use of the annual
performance assessment and the culture surrounding the ritual. The dilemma was whether to rate a
subordinate objectively, or otherwise. Objectively, the subordinate is doing his/her work quite well,
but would refuse to accept more to share the unit's workload. Once the leader did rate the
subordinate down, but was received by the subordinate badly. This caused tensions within the unit,
which then affected the productivity of the unit for a period. So now, the leader would rate favourably
to keep a positive work dynamic, rather than being purely objective. These instances showed that
the term '*hikmah*' has been used in relation to the search for the 'right' decisions for themselves, as
well as others. How these terms have been utilised resonated with Ashforth and colleagues' (2014)
definition of *holism* of juxta-positioning of both positive and negative orientations. Although this is
an interesting avenue to explore, further discussion on these are deemed tangential to the purpose
of the thesis.

power to make robust responses. Subordinates would likely to be here. Another condition is when there is no requirement for immediate response to the OML cases, which would then enable performance in other productive organisational activities. The QCC program is an example because it has specific timeframe, and is thus not immediate. On the other hand, 'avoidance' can be dysfunctional and prevent recognition of ambivalence, thus inhibit learning and problem solving. 'Avoidance' may also lead to 'negative attribution' in others, such as collective denial that there is an actual problem (p. 1461-1462). So, how can we ensure that agents' avoidance contribute to OMD? This reactive response can be utilised effectively to reduce tension from ambivalence, on the condition that agents have low agentic power to make robust responses, and/or there is no requirement for immediate response. So, from this, we can say that (some of the) interviewees' avoidance with regards to the three OML trajectories is not entirely immoral, and can potentially be a moral response contributing to OMD in the long-term.

For 'domination', positive outcomes ensured under one or more of the following conditions: the core of both orientations does not need to be preserved, actors must choose between mutually exclusive orientations, one orientation is counterproductive, and/or individuals have low agentic power to give a more robust response. On the other hand, 'domination' can be dysfunctional if both orientations need to be maintained. In the case of the empirical research, 'domination' of negative orientation is more widespread, leading to discontinuities. This may or may not contribute to OMD. There are evidences to show that 'domination' did not contribute to overall OMD. With regards to the first OML case, there are instances where employees avoided training without the right reason (see Quotation 14, for example), and this would lead to discontinuity of the training record system. In this case, the domination of negative orientation leads to dysfunctional behaviour.

'Compromise' and 'holism' are proactive, as compared to the previous two reactive responses to ambivalence. 'Compromise' is effective when both orientations are needed, to some extent, and 'holism' is effective when the full integrity of both orientations are needed. The former requires moderate agentic force to provide robust response, and the latter requires "sufficient" agentic force. These are indeed beneficial to OMD, especially with regards to the exercise of wisdom as discussed in Chapter 3. It is possible that some employees have responded with compromise and/or holism the three OML trajectories, based on how both continuity and discontinuity of the trajectories are simultaneously sustained within the Ministry to various extent. However, 'compromise' and 'holism' can also lead to negative outcomes. This is in the case if other agents lack awareness of the ambivalent issue, and thus see these compromises and/or holistic responses as inconsistent and hypocritical. Additionally, both are difficult to implement and be cultivated in real life, consistent with the discussion on Chapter 3 that virtue inculcation is a continuous process.

In summary, ambivalence may bring positive and negative outcomes to the organisation, depending on how individuals and organisations manage it. Among the four responses to ambivalence, 'compromise' and 'holism' are more proactive and conscious, whereas 'avoidance' and 'domination' are more reactive and nonconscious. In other words, wise individuals and leaders are needed for wise and conscious deliberations, which can then respond to ambivalence with compromise and holism. At this stage, it can be proposed that proactive management of ambivalence is needed to ensure that the organisation develops to become more virtuous. This can be accomplished through the inculcation of wisdom within individuals, which then enables them to intuit rightly, make the 'right' choices and give holistic response, even under the conditions of ambivalence. This recommendation has already been proposed in Chapter 4. The additional part is with regards to the diseased hearts with weaker moral consciousness, in which the other three responses to ambivalence (i.e. avoidance,

dominance, and compromise) are more plausible. These responses can lead to OML and OMD, but depending on the situations and conditions. Avoidance is effective if agents have low agentic power and the issue do not require immediate response. By avoiding the issue, they can focus on other moral organisational activities. This lead to overall OMD. Dominance of an orientation can lead to positive outcome if the agents also have low agentic power, one orientation is counterproductive, both orientations are mutually exclusive and/or the core of both orientations do not need to be preserved. Domination of positive orientation towards OML trajectory lead to overall OMD, and domination of negative orientations towards OIL trajectory also lead to overall OMD, given that the agents can differentiate between what is moral or otherwise. Compromise can lead to positive outcome under the condition that the core of each orientation is maintained to some extent and agents have moderate agentic force to give robust response, as long as the compromise lead to the moral end. Overall, these various responses to ambivalence are useful to deepen understanding of OMD by delving deeper into the responses of those that lacked wisdom. Less attention was given on this in the previous OLH framework.

So, the framework has benefited from exploring ambivalence. This then opens up into many other constructs that affect intuition, such as those that have been mentioned by Ashforth and colleagues (2014): cognitive dissonance, emotional dissonance, hypocrisy, ambiguity, and equivocality. These constructs have similarity with ambivalence, but differ in some aspect. It might be beneficial to explore the role of these constructs in OMD. At this stage, only ambivalence has been explored due to its prominence in the empirical study.

❖ Interpreting & integrating

In the sub-learning processes of interpreting and integrating, we are moving from the world of the subconscious into the conscious world of communication and actions respectively.

Considering ambivalence, it is proposed that there should be a process of (re)interpretation and (re)integration of OML trajectories within the Ministry. This is in line with the morphostasis-morphogenesis cycle, whereby agential reflexivity then leads to structural and cultural elaboration, whether to reproduce the structural and cultural conditions or to transform them. However, the cycle does not necessarily highlight how agents elaborate; the OL framework do, with interpretations and integrations. In 'interpretation', agents' knowledge, values, insights, deliberations, convictions and actions are communicated to others through various means. The use of dialogues, storytelling and *Shura* are important here, making reality much clearer, and plays a mediating role in shaping the societal norm, and give rise to the concept of morality (Schein, 1993; Crossan et al. 2013). An OL case can also have multiple interpretation processes by various actors. Berends and Lammers' (2010) case of knowledge management implementation in an international bank is an example where the OL cases had undergone multiple interpretations by and between various individuals and groups within the organisation. Discontinuities are observed in terms of tensions in the social and temporal dimensions, which then lead to fragmented and transient OL. Subsequently, the point of departure of interpreting is shared understanding and subsequent collective actions, and this is the integration stage. Looking at the empirical study, it is apparent that there were mis-interpretation, and subsequent mis-integration. Take the first case, for example. Interviewees have highlighted both support for, as well as doubts and confusions regarding, the training record system. As a result, many chose to discontinue using the system, but still, the system is continuous within the Ministry. This is why it is proposed here that there should be a continuous process of (re)interpretation and (re)integration of the OML trajectories within the Ministry. This is to highlight the need for (re)alignment of the already-institutionalised OML cases, through (re)interpretation and (re)integration of the morality of OML trajectories. After (re)interpretation and (re)integration comes the (re)embedment of a better version of that particular OML trajectory.

For successful (re)interpretation and (re)integration, it has been proposed that legitimacy (Misangyi et al., 2008) and politics (Lawrence et al., 2005) are needed (see Chapter 4). The political strategy of 'influence' was suggested to facilitate interpretation process, based on possession of scarce resources, relevant expertise, and appropriate social skills; and the political strategy of 'force' to facilitate integration process, based on formal authority. This is why knowing the wider culture is important to gain legitimacy and authority, and be able to acquire resources. In the case of the empirical study, the wider political and religious cultures were key to continuity of the OML trajectories. If agents can utilise these for their (re)interpretation and (re)integration processes, they will indeed be successful. It has also been mentioned that there are more moral strategies, and that wise agents are needed to discern which is better for the organisation to achieve human flourishing. Agents are also required to exercise their wisdom in using politics in the (re)interpretation and (re)integration processes to ensure OML and OMD. For example, Mazutis and Slawinski (2008) suggested that strategic leaders with authentic leadership capabilities (i.e. self-awareness, balanced processing, self-regulation, and relational transparency) are needed to shape the organisational culture to support authentic dialogue. Having "authentic dialogue" is then hoped to drive organisational learning on multiple levels. If the organisational culture prevents open and honest dialogue, this is theorised to impede OL in general. From the empirical study, the wider political culture, for example, also contribute to the discontinuity of the OML trajectories in some ways, not only its continuity. Within this context, agents then have to manoeuvre accordingly towards the goals that they set, either towards moral or immoral end, and this may result in the continuity of an OML trajectory, or its discontinuity, or even simultaneous continuity and discontinuity.

The process of moral strategic renewal does not 'end' with the process of institutionalisation,

but rather, it is part of the continuous strategic renewal process, like the morphostasis-morphogenesis cycle. The idea of 'continuity' has been made prominent in previous chapters for individual's purification of the heart (Sidani and Al Ariss, 2014) and for strategic renewal (Kwee et al., 2011, Albert et al., 2015). Even *sophia* (theoretical wisdom) is characterised as "most continuous" (Long, 2002). It was also assumed that the key requirement for continuous moral strategic renewal is for individuals to continuously purify their hearts, heighten their intuition, attain wisdom, and establish justice within themselves and around them. This continuity is further elaborated in terms continuous structural and cultural elaborations through continuous (re)interpretation and (re)integration. As such, the morality of the organisational infrastructures is realigned, and subsequently, agents can then further their IMD, and continuously make decisions towards fulfilling the good life with a moral infrastructure as facilitator. However, continuity of immoral strategic renewal can also be ensued, facilitated by immoral infrastructures. In a way, the (re)interpretation and (re)integration processes are akin to diagnosis tools regarding the moral direction of any OL trajectory. Identification of OIL trajectories can also be made through this process. By the end of the day, agents need to find the 'right' degree of configuration (Miller, 1996) of the organisational infrastructures to support the overall OMD.

The OLH framework has been revisited with the following addition: there are strategies that are more moral; response to ambivalence may include avoidance, domination, compromise and holism; and continuous (re)interpretation and (re)integration is needed to (re)configure and (re)align the morality of the infrastructure to support OMD. But the initial proposition of the OLH framework is kept, which is that the wise and virtuous agents with purified hearts are needed to drive and ensure OML and impede OIL. To do this, continuous purification of the heart is very much needed.

7.2. Elimination of alternative explanations

After retrodicting some component causes from the OLH framework to the empirical study, the final steps of the RRREIC research design are: the <u>E</u>limination of alternative explanation by comparing OLH framework with other OMD frameworks, <u>I</u>dentification of causally efficacious antecedents, and lastly, the iterative <u>C</u>orrection of earlier findings in light of the new provisional explanation. To do this, the alternatives are revisited, and compared with the OLH framework and the empirical study. Initially, the critique against these alternative models revolved around the three problems introduced in the beginning, which are: lack of ontological foundation for interdisciplinarity, inadequate moral philosophy and lack of understanding on strategic renewal in the moral dimension (see Section 2.1). The discussion on eliminating alternative models of OMD will ensure surrounding these three issues.

The OLH framework overcomes the lack of ontological foundation for interdisciplinarity with the introduction of two philosophies: CR/PMR and the worldview of Islam. Initially, the researcher found that there is an over-reliance on Kohlberg's (1969, 2000) stages of moral development applied to various components of OMD, especially on the conception of organisational moral culture, a narrowed view of the complex phenomenon. For example, Reidenbach and Robin's (1991) conception of the moral culture resulted in a 5-stage corporate moral development, beginning with amoral organisation, then legalistic, responsive, emerging ethical, and finally ethical organisation, and each stage has their own descriptions of management attitude, ethical values and ethical artefacts. However, the authors asserted that "it is the organization's culture that undergoes moral development". But from the empirical case study, there were many factors that need to be considered that span individual level to socio-environment, not just the "shared values and beliefs of organizational members" (p. 273). If we compare with the OLH framework, then Reidenbach and Robin were only looking

at mainly the 'integration' process, which focuses on shared understanding and collective actions. In addition, Reidenbach and Robin's framework would be situated well in Burrell and Morgan's 'radical structuralist' paradigm where 'integration' is situated (Crossan et al., 2011). The original OL framework transcend all four paradigms, and this then require a solid ontological foundation for interdisciplinarity. CR/PMR and the worldview of Islam are introduced to tackle this issue specifically, so that the inquiry into the OMD phenomenon can be opened further to many other perspectives. Looking at their background, both perspectives comes from both a non-religious and religious background respective. With CR/PMR, the shortcomings of positivism, interpretivism and constructivism are circumvented with a stratified view of reality and of science subsequently (Gorski, 2013, Mingers, 2006), resulting in "maximal inclusiveness – ontologically, epistemologically, methodologically" (Bhaskar, 2016: 209, Bhaskar and Danermark, 2006). With the worldview of Islam, the hierarchical order of creation implies for the existence of

> "…a hierarchy of knowledge and methods of attaining knowledge according to which degrees of both intellection and intuition become harmonized in an order encompassing all the means available to man to know, from sensual knowledge and reason to intellection and inner vision or the 'knowledge of the heart'" (p. 95).

So, rather than seeing the four paradigms as incompatible with each other, the worldview of Islam would see the four as concerning different aspects, for example, of organisation's strategic renewal and would put the four sub-learning processes in its proper ordered places. Such ontological foundation is much needed to study a complex phenomenon, and the integration of various perspectives. This is not to say that Reidenbach and Robin's framework is full of shortcomings, but rather the authors' conception of organisational moral culture can and should be extended beyond. Indeed, if the framework were to be used to explain the moral status of the Ministry, it would be easy but less insightful: the Ministry is not in the 'amoral', 'legal' and 'responsive' stages, but maybe as 'emerging ethical' or 'ethical'

organisation. This is because of the following reasons: The Ministry's management attitude has an active concern for ethical outcomes, evidenced from their long history and its role in the development of the society; have an ethical culture with carefully selected core values that is accepted widely within the Ministry; and code of ethics extends beyond mere legal requirements and solely reactive to public concerns to become an "action documents". But then, these descriptions related to only top management, i.e. their designs of the organisational moral culture. The empirical case study has shown that many other factors has played a part in OML, and that top management and organisational moral culture were not the only ones at centre stage.

The second issue is inadequacy of moral philosophy to understand OMD. The use of Kohlberg's stages of IMD is extensive but inadequate, and the current understanding of moral philosophies sever OMD from immoral development. First, Kohlberg's work has been used to explain individual decision-making process (Trevino, 1986), as well as to conceptualise organisational moral culture (e.g. Reidenbach and Robin, 1991, Logsdon and Yuthas, 1997, Snell, 2000, Spitzeck, 2009). Sonenshein (2007) criticises Trevino's (1986) "person-situation" framework and many others are overly rationalistic, because they tend to not address equivocality and uncertainty, underemphasise the role of ethical issue construction by agents, and over-emphasise deliberate and extensive reasoning based on various moral philosophies. The empirical study reflects that there is less reliance on rationale for decision-making process for (dis)continuity of OML trajectories, especially with interviewees apparent ambivalences towards the particular OML trajectories, and more on confluences of factors affecting agent's intuitive judgements and manifested in their post-rationalisation in interviews.

Second, regarding the disconnection of current understanding of moral philosophies between moral and immoral organisational development, this can be derived from the extensive use of

the "bad apples" and "bad cases" to depict corrupt individuals and organisations, in academia especially (Ashforth et al., 2008, Kish-Gephart et al., 2010, Thoroughgood et al., 2011), and the many frameworks and typologies to explain organisational corruption (Pinto et al., 2008, Lange, 2008, Pfarrer et al., 2008, Misangyi et al., 2008). "Bad apples" can only become bad as time goes by, and they need to be 'taken out' of the case so that other apples are not affected. This is inappropriate in many instances of petty corruption, like taking longer break hours or using corporate pens for personal reasons unrelated directly to organisational activities. The wider understanding of ethical theories in the West has also been highlighted by Snell (2000) to be problematic. The author recalled Alasdair MacIntyre's (1988) analysis of moral philosophy and subsequent criticism of 'liberal individualism' that "dominates" the Western region. Despite antagonism from Aristotelians and other moral traditions, it does not provide a strong "ontological foundation" of absolute standards for moral navigation in the Western world. In CR term, MacIntyre is calling for moral realism, but 'liberal individualism' is with 'judgmental relativism', which is against moral realism. That is why a solid foundation for moral navigation is needed, not merely for academic exercises, but to shape the morality of a society (Gaonkar, 2002), and shape individuals' view of the ideal self that is to be regarded as the end, the norm, the criterion, of all moral judgements (Hudson, 1910).

To tackle this, CR and the worldview of Islam are employed to provide a solid ontological foundation for the OLH framework, set the moral end as human flourishing, and frame moral and immoral development together. Referring to the empirical study, the Ministry's moral purpose is to ensure Islam is well-embedded in the country and the society's well-being is ensured, progressing towards human flourishing in its own way, with consideration of its geo-historical development. The study has also concluded that even though the Ministry has set various OML trajectories, these trajectories may fall to become immoral, or may breed immorality within individuals and groups, if left unchecked. This is the case where employees

has used training sessions to escape doing work and not really benefited him/herself and/or the organisation, for example. This is why OML and OIL must be framed together rather than analysed separately. As such, Lange's (2008) typology of organisational corruption control can actually be extended to also contribute to OML (e.g. social sanctioning may refer to the wider political culture, which contributes to both continuity and discontinuity of an OML trajectory, or the bureaucratic controls may refer to leaders' approach to governance), instead of just focusing on OL. The same can be said for Pfarrer and colleagues' (2008) concern for the organisation's legitimacy, and Misangyi and colleagues' (2008) threefold framework of general institutional change. Only Pinto and colleagues' (2008) typology of ethical and corrupt organisations framed both moral and immoral developments together explicitly. It is also noticeable that none of these models talk about moral end, just on immoral end by which organisational activities are directed towards.

The third issue tackled is lack of understanding on strategic renewal in the moral dimension. In general, there is a call to merge the field of strategic management with business ethics, and to move away from profit-based goals (Elms et al., 2010). In Chapter 2, it was mentioned that the seven frameworks of OMD do cover the three dimensions of strategic renewal differently (i.e. content, context and process), but did not reflect the complexity of moral strategic renewal. With the use of the 4I OL framework and CR's morphostasis-morphogenesis cycle synthesised in the OLH framework, a deeper understanding of strategic renewal has been achieved. This framework has covered not only organisational moral culture (Reidenbach and Robin 1991, Snell 2000, Spitzeck 2009), organisational controls (Lange 2008), infrastructure (Pinto et al. 2008) and stakeholder engagement (Spitzeck 2009, Pfarrer el al. 2008), but has also considered the important role agents play in the whole process of moral strategic renewal (Misangi el al., 2008), as well as the interplay between structure, culture and agency. These are all needed for the empirical study as it covers the societal-environmental, structural-

organisational and personal-actional levels together, and this is what the OLH framework brings. With the three issues clarified, the previous frameworks to explain OMD has been inadequate.

7.3. Summary

This chapter has revisited the OLH framework introduced earlier. This revision has provided a number of addition to the OLH understanding. First is that there are more moral strategies that can be adopted, and this is in line with moral realism and equifinality. Second is on ambivalence, an important construct discovered in the empirical study. Agents' responses to ambivalence are explored: avoidance, dominance, compromise and holism. But even with this new addition, the call for wise agents in driving OML is still the same, because they will respond to ambivalence holistically with wisdom. Third, there is a need for continuous (re)interpretation and (re)integration of an OML trajectory to ensure overall OMD. The chapter then moves on to compare back to the seven frameworks of OMD, and see where the OLH framework has contributed to, with reference to the empirical study.

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CHAPTER 8: CONCLUSION

With the discussion ending, it is time to conclude the thesis: the aim of the thesis is revisited, with solutions presented succinctly. A section on self-reflection is also presented here. Additionally, the theoretical and practical contributions are further outlined. The chapter, and the whole thesis, closes with limitations of the research, as well as way forward.

8.1. Aim revisited

The research aimed to gain a deeper understanding of OMD phenomenon through exploring OML and OIL. The idea of focusing on OML and OIL was both from an initial intuitive synthesis of the worldview of Islam and the field of OL, and examining the current state of the literature on OMD. Three problems were identified when looking at the vast literature related to OMD: lack of ontological foundation for interdisciplinarity, inadequate moral philosophy and lack of understanding on strategic renewal in the moral dimension. To this, three perspectives are proposed and synthesised together: the field of OL, the meta-theory of CR and its associated PMR, and the worldview of Islam. The meeting point for all three is knowledge. As a result of the synthesis, the OLH framework is conceptualised, devised based on solid ontological and epistemological foundations suitable for interdisciplinarity, alternative moral development theories, and an understanding of strategic renewal process. OML is also conceived, defined as the principal means of achieving moral strategic renewal of an organisation towards human flourishing, as well as OIL as the principal means of achieving strategic renewal of an organisation towards immoral ends. The two are antagonistic to one another, set at the extreme opposite, and are also set as the parameters of OMD. This means that organisation have both the potential to become virtuous and vicious/corrupt. Although this potential is obvious (at least to the researcher), the state of the literature suggested otherwise, for example, with the widespread use of "bad apples", "bad cases" and "bad barrels" metaphors

to denote corruption on different levels of analysis (Ashforth et al., 2008, Kish-Gephart et al., 2010, Thoroughgood et al., 2011). It is important to frame the two potentials together.

Furthermore, the thesis has also delved deeper into the constitutions of the agent, mainly from the worldview of Islam. The core of the framework is the 'heart', hence the name Organisational learning by 'Hearts'. The heart is defined as the knowing and perceiving essence of all human. It is the king of the body, and the ultimate decision-maker, despite what the brain/rationale might say. The king has is responsible to guide the whole kingdom (i.e. the whole body) to go through the virtuous path in life in order to attain Everlasting peace. For this, proper knowledge and subsequent right actions are needed so that the agent can achieve a state of 'purified heart', possessing very high moral consciousness. However, the agent has also the potential to be corrupted, the result of improper or corrupted knowledge and subsequent disintegration of right action. At the extreme, the agent will possess the 'dead heart', one that is void of any moral consciousness. Between the two extremes of purified and dead hearts is the 'diseased heart', possessing weaker moral consciousness, whereby 'spiritual cures' can be applied.

The understanding of heart here is important for the OLH framework. With it, the framework can then show how different states of the 'heart' affect the strategic renewal process of an organisation, and successively how the states of the organisation affect the moral development of the hearts within the organisation. At one end, the purified heart (i.e. the moral manager) would *intuit* towards the good life, and is align with the strategy of the good organisation at the sub-conscious. The person then brings it out to the conscious, and *interpret* to him/herself as well as the group. Subsequent shared understanding and collective actions ensued (i.e. *integration* occurred), and can further be *institutionalised* as part of the OML repositories (moral culture, structure, systems and procedures, and strategy). With the

establishment of the moral and ethical infrastructure, agents can then further their IMD and continuously make decisions towards fulfilling the good life. This is OML. At the other end the dead heart (i.e. the immoral manager) intuiting towards the distorted version of a 'good' life, and is align with the strategy of the 'good' organisation at the sub-conscious (when in fact, it is actually leading to organisational corruption). The agent then brings it out to the conscious, and interpret to him/herself as well as the group. Subsequent shared understanding and collective actions ensued, and thus, learning on the individual and group levels are institutionalised as part of the OIL repositories (immoral culture, structure, systems and procedures, and strategy). With the establishment of the immoral infrastructure, agents further their immoral development and continuously make decisions towards fulfilling immoral ends. This constitute OIL. The third state of the heart, i.e. the diseased, lies somewhere in between, alternating between the two. Due to its weak moral consciousness, the agent may intuit in the right direction or otherwise. Subsequent interpretation, integration and institutionalisation processes ensured, and what may have been embedded in the OL repositories may be moral or immoral, or both. These then affect moral development of agents, which can either be towards morality or immorality.

So, what can be done to ensure OML instead of OIL? A few factors have been highlighted, derived from the literature as well as the empirical study conducted at the Ministry of Religious Affairs, Brunei. Although there are structural and cultural factors at play, whether it is internal or external of the organisation, at the core is IMD, especially with regards to proper knowledge and wisdom. This is because the wise and virtuous agents are capable of moral *intuition* and in-depth deliberation using intuition and reason. They can respond to ambivalences with holism to bring positive outcome to the organisation (Ashforth et al., 2014), choose which strategies are more moral according to the situation, and find the 'right' degree of configuration (Miller, 1996) of the organisational infrastructures to support the overall OMD.

The wise and virtuous agents are also able to identify and lead the many *interpretation* and *integration* efforts within the organisation towards achieving the moral end, i.e. human flourishing, while at the same time, able to identify efforts that are corrupting which leads to immoral ends. They are able to influence others and use the appropriate force (Lawrence et al., 2005) to ensure moral development. As a result, the *institutionalisation* of moral structure, culture, procedures and strategies can ensue. The wise and virtuous agents can also discontinue immoral structures and cultures through agential reflexivity (Archer, 1995, 1996, 2012, 2015).

8.2. 'My Heart': Critical reflections

As part of the concluding chapter, there is an opportunity for the researcher here to reflect on some of the processes in the thesis. Even though this part is not a requirement of the DDDREIC research design, it is deemed beneficial to inform readers of the additional nuances from the researcher's perspective to shed more light to the readers. This section is structured according to the journey of the whole thesis, beginning with the first conceptualisation of OLH up until the final submission.

As mentioned before, this research pursuit started with the researcher's 'intuitive synthesis' of initially two different fields: the worldview of Islam and the field of organisational learning. The drive to explore OLH started when the researcher was doing his Masters' degree in 2013, coming across a module called 'Organisational Learning and Knowledge Management'. During this period, the basic idea of OLH had already been formed because the researcher could quickly identify the clear gap that needs to be addressed, which is the role the immaterial heart in OL. This was also explored as a Masters' final dissertation. Additionally, during this period, the researcher was also involved with a few non-governmental organisations based in the United Kingdom and in Brunei. At that time, the researcher was trying to implement what

he had learned regarding OL and knowledge management (such as Nonaka and Takeuchi's *The Knowledge-creating Company: How Japanese Companies Create the Dynamics of Innovation* (1995), and Senge's *The Fifth Discipline: The Art and Practice of The Learning Organization* (1992)) to improve these organisations, but find it quite challenging. The main reason for this was because of the missing spiritual dimensions of OL, and this did not fit well with these organisations[55] because religion and spirituality were core to them. The researcher realised that direct implementation of OL would not result in the expected outcomes, and thus, Islamisation of knowledge is needed, and hence the pursuit of this research project.

When entering initial literature review, situating the research was full of wonders. It was obvious that the 'heart' needed to be highlighted in the context of learning, specifically within the field of OL, but that alone was not enough. It was here that the attention to moral development was developed and articulated. Previously, the researcher just assumed that moral development would be well-understood when talking about the heart and learning since this is emphasised throughout the researcher's life as a practicing Muslim, but apparently such notions were not widespread in the Western world. Hence, the need to articulate the moral dimensions of learning and OL. Upon further exploration, OML was discovered and became one of the 'hooks' to which this research clang on to. Thus, this research has become an exploration of OML, as well as OIL, to illicit both the moral and immoral dimensions of OL. This period was also when the thought came to analyse an organisation's moral development using OML trajectories as the unit of analysis, rather than the conventional way (which is to only examine 'culture' of the organisation, even with its variety of definitions and measures). The researcher knew from experience that culture was not the *only* determinant of OMD, but could not articulate why this was so at that time. To

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[55] These organisations are kept anonymised are per requested

reconfirm the researcher's intuition, analysing OML trajectories became the chosen method of analysis and shape the data collection approach.

For the data collection phase, the researcher was also active in uncovering both aspects of purifying and corrupting mechanisms affect the development of a particular OML trajectories. As mentioned previously, the assumption held was that corruption, especially corruption of the heart, would always be there, and there would not be a purely virtuous organisation. This applies also to the Ministry of Religious Affairs, Brunei, and even echoed by those inside the Ministry. This was expected; nothing new. However, to get interviewees to open up required conscious effort from the researcher to suspend judgement of what is right and wrong from his own perspective, physically nod and keep on encouraging interviewees to share their thoughts and opinions during the interview sessions. It was also helpful that most interviewees come from the Arabic school background, similar to the researcher's past education. Not only do stronger rapports being built through this shared background, but also the kind of language and knowledge surrounding the science of the heart were prominent in both the researcher and the interviewees, and this facilitated deeper discussions on the topic. There were also times when interviewees would share more of their own thoughts before or after the interview session. Contrary to what one would expect, there was not much of a difference between what is being said on and off record. The honesty that these interviewees have shown has been exceptional, and played an important role in the veracity of the study.

When reflecting back, all these various factors were key to the success of the interview sessions. Would the researcher receive similar responses if it was conducted in other ministries in Brunei? Potentially, yes. Apart from having a similar Arabic background, Bruneians in general are well-educated on (some versions of) purification of the heart, or IMD, as this is part of the formal education system (e.g. the 11 items from the *Principle Characters*

and Work Ethics Guideline for the Civil Service introduced in Chapter 5). From here, general lesson can be derived to illicit deeper and honest response from interviewees: the researcher must suspend judgements on what is right and wrong when doing interviews, encourage interviewees to open up, re-emphasise anonymity to them, build rapport beforehand, as well as be sincere. It would also be helpful to know the interviewees' perspective and practice of personal moral development, so that discussions would be more about the interviewees rather than sticking to the researcher's own assumptions.

In the data analysis phase, there was also a conscious attempt to bracket the analysis with just the data collected within the said period of time (July until October 2015), and not letting additional events and situations affecting the analysis. This was a conscious attempt because often the researcher hears about Brunei's current politics, and some would affect the Ministry and the departments that were studied. For example, the Ministry had undergone changes in their top management, as announced by the 29th Sultan of Brunei on two occasions: on October 2015[56] and January 2018.[57] Many questions did come up in the researcher's mind as to how such events would affect the three OML trajectories. But these would be quite troublesome for data analysis. There was indeed a need to bracket the analysis to only the data collected within the said period of time. Without this conscious attempt to bracket oneself to the set of data collected, the credibility and validity of the data analysis would be jeopardised.

This bracketing was made possible with the systematic preparations of the data corpus into analysable forms. As mentioned before, there are many types of data collected: field

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[56] The Daily Brunei Resources, 'Brunei New Cabinet January 2015', 20 October 2015, available online: http://bruneiresources.blogspot.com/2015/10/brunei-new-cabinet-ministers-2015.html

[57] The Daily Brunei Resources, 'Breaking – New Brunei Cabinet January 2018', 30 January 2018, available online: http://bruneiresources.blogspot.com/2018/01/breaking-new-brunei-cabinet-january-2018.html

observations, documents, semi-structured recorded interviews, casual conversations and so on. There are then converted to digital files, so that these can be uploaded onto Atlas.ti for analysis. Only this corpus was analysed, and this has enabled the researcher to bracket the analysis and attain credibility.

When analysing the data, the researcher was also consciously opening to unsuspected findings. This conscious exercise has led to the discovery of ambivalence, which was not obvious at first, but became quite evident after subsequent reading of the literature on wisdom and ambivalence, and further exploration of the data corpus. Is it a wonderful and exciting discovery? Definitely! For the researcher, ambivalence was a new concept academically, but not personally. As mentioned before, ambivalence refers to simultaneously oppositional positive and negative orientations towards an object. It refers to an internal conflict that exist quite often in life, for example, to eat more or to eat less, to exercise or not, to lie or to tell the truth, to go out of work early or to stick to the stipulated working schedule on the dot, and so on. All these dilemmas are, and will continue to be, part of the normal Muslim life with a diseased heart, trying to purify oneself continuously. Take the example of eating: it might seem that eating has no relations to the IMD, but according to al-Ghazali, excessive eating is one of the 'poisons' of the immaterial heart,[58] referring to physical actions that directly corrupt the heart. The researcher knows this well, but there would often be time when excessive eating is done, despite the moral conscious telling to do otherwise. It can be seen here that the both positive and negative orientations exist in the practice of food consumption, an everyday activity. So, to be able to analyse ambivalent academically within an organisational context was a delight, as it forced the researcher to self-reflect even further, and Ashforth and colleagues' work (2014) on ambivalence was indeed beneficial.

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[58] Al-Ghazali, in his *Revival of the Religious Science*, explained that there are four poisons of the heart: excessive eating, unnecessary talking, unrestrained glances, and keeping bad company. These are actions that affect the moral development of an individual.

One of the exciting discussions is on the responses to ambivalence. Initially, 'holism' was theorised to contribute towards OML, because these are the proactive responses from wise agents. However, this initial assumption was further calibrated when Ashforth and colleagues cautioned that 'holism' can also lead to negative outcomes. This is the case when other agents lack awareness of the ambivalent issue, and thus see these compromises and/or holistic responses as inconsistent and hypocritical. Such views would affect group dynamics, and subsequently, organisational outcomes. So, wise agent alone would not necessarily lead to OML; collective moral development also needs to be given sufficient attention in the organisation. This particular discovery can be applied to a recent event happened to the researcher, where he was conflicted with the decision to continue or discontinue being the project leader of a poverty-alleviation program under a local non-governmental organisation. Using the OLH framework to analyse the project's moral development, indeed the trajectory still maintains its moral development: the researcher's intention is moral, moral structures are in place to support implementations, resources are available as enabler for implementation, and political and socio-cultural environments are fostering the program with government officials and the private sectors supporting the project. However, the culture within the organisation was a hindrance, mainly regarding the interactions between the researcher and the top management. There were evident lack of justice and compassion from the top management towards the researcher and his fellow committee members, which caused negative orientations in the minds of the researcher towards the OML. It seemed that the selfless project to help poverty-stricken families had turned into a show so that the top management's social status would be alleviated within the society. It was all for the show, it seemed. In addition, the disrespect that top management have expressed towards their external collaborators for the program behind their backs was unsightly. The program itself

would still constitute as an OML trajectories, and the corrupting element here was related to the top management's intentions and the associated culture that they were promoting.

Although the researcher was fond of the project, the corrupting culture was simply repulsive. As a response, the researcher finally chose to discontinue being the leader after fully integrating both positive and negative orientations, while simultaneously ensured that strategies were in place for the successful continuation of the program (i.e. the requirements for holism, see Section 7.1). The researcher's sudden exit was a shock to many others in the organisation, and some would criticise, and even go so far as to demonise, the researcher. Such reactions were within expectations as they did not understand the full picture of the situation and the ambivalence that the researcher was going through. This reflected the warnings by Ashforth and colleagues (2014) on holism: that wise agent alone would not necessarily lead to OML, and collective moral development also needs to be given sufficient attention to ensure overall moral development of the organisation. Due to the researcher's removal from the organisation, it is uncertain whether the organisation had learning to become more moral. But from this brief self-reflection, it is shown that the discoveries from the thesis can explain many various situations in real life, especially to the researcher's own life.

There is also an opportunity to reflect on the findings of the empirical study as to why organisational members in the Ministry may appeared to have no power to 'change' the three OML trajectories, and why members may felt that the time was not right for them to give voice to the need for changes. This reflection was suspended in previous chapter to avoid 'polluting' or distorting the original interview analysis with the researcher's own inclinations and biases, and placed towards the end of the thesis. It is based on the researcher's own understanding of the political and cultural systems in which the (dis)continuity of the three trajectories were

situated. The purpose here is to inform the reader further on the local nuances, which may have been missed in the previous analyses when the researcher bracketed out his own insider's perspective. Before proceeding with the reflection, as a recollection, all three trajectories were simultaneously continuous and discontinuous within the Ministry due to reasons spanning societal-environmental, structural organisational and actional-personal levels. More importantly, the individuals' perceptions are the strong determinant for both continuity and discontinuity of the three trajectories. As exemplified in previous chapters, individuals possessed both positive and negative perceptions toward respective OML trajectories, and that such simultaneous oppositional orientations can be deemed as ambivalence. In the discussion section, it was proposed that re-configurations of organisational infrastructures are needed in order support the overall OMD. However, from one perspective, it can be seen that these individuals may appear that they did not have the power to 'change' the three OML trajectories. After all, these trajectories have been developing within the Ministry for quite a long period of time, but it seemed that the interviewees have not appeared to make the necessary changes or re-configurations in order to support the overall OMD. To this, one can pose the question *why* is there no change to the status quo. This question was not explicitly asked during the data collection phase, but important to gain a full picture of the situation.

Before going to the researcher's own personal opinions, there are hints from the data available to shed some light in answering this question (refer to Chapter 6, especially Table 6.4, to see these hints in more depth), even though the data available do not necessarily answer why organisational members may appeared to have no power to 'change' the three OML trajectories. The first hint is related to the common practice of organisational renewal within the Ministry. As mentioned previously when discussing about QCC (Section 6.2), key informants had told the researcher that the organisational renewal practice depended on the

type of change suggested: 'small' changes only require discussion and approval of direct manager, whereas 'bigger' ones would require proposal paper and involve the 'higher-ups'. The re-configuration of the three OML trajectories would then be considered as 'big' changes that affect beyond a department to also include other ministries. This assumption is an important one, and can be backed by how the OML trajectories have developed so far. As we know, they started from outside the Ministry. So, any changes may likely have repercussions beyond a particular department. Another related hint is that external agency's requirement restrict freedom for innovation, and this would affect any re-configuration efforts for any particular OML trajectory. This was the experience of the Ministry in relation to the training record system. With such organisational memory, one can question if any organisational member would want to pursue changes related to these 'big' issues, or would they rather let top management and/or those from the relevant external agencies handle these 'big' issues.

The third hint is that the Ministry has many activities and many developmental changes on its plate. The key question is: would these 'big' changes be part of the top management's agenda? On hindsight, these changes would not make it to the top of the agenda, seeing how all three OML trajectories have been continuous and discontinuous simultaneous for quite a significant amount of time within the Ministry. Even a large fraction of the departments within the Ministry, as well as in other ministries, have already discontinued them within their own jurisdictions. So, why would there be a sudden movement to change the status quo? The fourth hint also points to the same question, which is that for changes to happen to existing systems, the organisation needs to receive strong stimuli to garner a reactive organisational change. The researcher recalls an event in the early data collection phase, whereby an urgent matter came up within the Ministry related to training, and it required a particular Section and its physical neighbours to rectify the issue immediately. The head of the particular Section, a seasoned officer, then commented on the culture within the Ministry: "*Bila tegantuk, baru*

begarak!", which means 'only when you accidentally bump your head (onto something) will you then move (to change your ways)'. Of course, such comment could not be generalised to other sections or departments within the Ministry, but there might be some truth in it regarding the Ministry's working culture. This then support the assumption that 'big' changes may not be at the top of the agenda for OMD because there were no strong stimuli to push for change. Another related hint is the limited availability of manpower and time, as interviewees had expressed their predicament of juggling between different works.

With all these hints, the researcher opined that the reasons why there was no change to the status quo by the end of the data collection was because: 1). these were 'big' issues that required changes on the Ministry-level and/or beyond, 2). there were other pressing issues to be considered, 3). there were no strong stimuli to change the three trajectories, and 4). there were limited manpower and time to undergo the changes desired. One can also wonder whether changes towards the OML trajectories are even desirable. From the researcher's own personal view, maybe it is more desirable to completely abandon them, so that organisational members can focus on more important activities, especially with regards to the first two OML trajectories: the 100-hour training record system had already been discontinuous in 8 out of 10 departments in 2013-2014, so might as well discontinue them for the other departments since some of them do not see its value; QCC program were well-implemented in two departments at some period of time, but have been discontinuous in both during the data collection period. But complete abandonment can only be done by the owners of the OML trajectories (i.e. by the external governmental agencies), and not by any of the interviewees or even the Ministry's top management. Also, with the trajectories seen as an *amanah*

(responsibility) from external governmental agencies, abandonment would be the last option as it would be seen as being irresponsible (and thus sinful).[59]

There is opportunity here to ask some organisational members within the Ministry for further comments on why there was no change to the status quo. The aim here is to act as further evidence about the degree of inter-subjective (dis)agreement with the researcher's interpretation of the data and opinions to the question above. For this, the researcher had approached 3 employees, two from the Ministry, and one from a different ministry on October 2018. The two persons from the Ministry were both seasoned officers in the Service Department 2. Since the outcome from the two employees were all within expectation, the researcher attempted to push for further generalisation by referring to a third person from a different ministry to determine the degree of inter-subjective (dis)agreement. Before the researcher conducted the semi-structured interviews using the interview schedule below, it was confirmed that all three trajectories were still ongoing in the Ministry, as well as in other ministries. Similar strategies were used as the previous interview sessions (see Section 5.3 on Phase 2 of data collection) to gather interviewees' opinions, e.g. build close rapport with interviewees, introduce the aim of the interview and of the research, obtain consent from interviewees, ensure anonymity, use the Brunei Malay language, and conduct the session casually. However, only notes were taken for the interviews, rather than using a recorder to capture the session and transcribe it. This was because the data collected did not require extensive in-depth analysis to answer the question why there was no change to the status quo.

The interview questions are as follows, derived from the tentative answers as to why there was no change to the status quo:

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[59] *Amanah* (responsibility) has a theological component, from an Islamic perspective. If one does not fulfil one's responsibilities, he/she would be deemed as committing a sin. See p. 186 for an example of a local usage of the word.

1)   Do you know about the three initiatives? Do you use them?

2)   In your opinion, do you believe that these initiatives need to be reconfigured and changed in order to achieve the mission of your ministry?

3)   In your opinion, are the desired changes considered as 'big' changes?

4)   In your opinion, are these changes considered a top priority for the top management?

5)   In your opinion, can these initiatives be discontinued completely?

In conducting the interview, the researcher was conscious of not exerting his own answers to the interviewees to avoid unnecessary influences on interviewees' opinions. Only after interviewees had already given their opinions did the researcher mentioned of his own opinions explicitly as to why there was no change to the status quo. This had enabled proper determination of the degree of inter-subjective agreements between the researcher and interviewees.

According to the first and second interviewees from the Ministry, both were aware of all three trajectories, but rarely engaged with them. When asked whether these trajectories need to be reconfigured, both gave very similar replies.[60] According to them both, all three trajectories were not a priority in their working life, and as such, were not concerned about changing them. Rather, both of them opined to just wait for the relevant authority to make the appropriate moves. Regarding the complete discontinuity of all three initiatives, again it is up to the top management's decision, replied both of them. One of them added that the changes may even come from the current Sultan of Brunei, the Prime Minister. The researcher further enquired as to why they did not try to change or at least speak up to improve the three trajectories.

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[60] The two interviewees came from the same Unit in the Service Department 2, a unit that has not been approached in previous data collection phase. Both are male, one is significantly senior than the other (more than 10 years working in Department). Surprisingly, both gave very similar answers to all the interview questions, even though they were interviewed in different days. It might be possible that both had a discussion about the interview session on their own accords. However, this would not necessarily invalidate the opinions of the latter interviewees, and also, the anonymity clause was not breached due to their own disclosure and not the researcher.

Again, both gave similar replies: there were other work that need to be done, and changes to the three initiatives were not among their main concern. These responses were within the researcher's opinions and were well within expectation. Because of this, the sessions was brief: both interview sessions lasted approximately 15 minutes each. It can be determined here that the researcher's opinions and the two interviewees are in agreement as to why there was no change in the status quo: there are other pressing issues that need to be tackled, changes to the three trajectories are not seen as 'important', and it is up to the relevant authorities (e.g. top management or even the Prime Minister) to make the required changes.

A third interview was opted deliberately to determine the degree of inter-subjective (dis)agreement to the researcher's opinions beyond the walls of the Ministry of Religious Affairs. The reason is because the researcher already knew that similar issues of simultaneous continuity and discontinuity were happening in other ministries too, evidenced in Section 5.3 as well as innumerable conversations with various members of the civil servants, even before undertaking this research project. There is an opportunity to do so here. The person approached is an acquaintance of the researcher, and has been working in his/her respective ministry[61] for less than 10 years. According to the person, both the training record system and the QCC program are both in use in the person's respective development, but not necessarily tied to self-development. Such disconnect is the same as the findings of the empirical study (see Chapter 5 and 6), as well as the two additional respondents from the Ministry of Religious Affairs. The person then commented that these initiatives do need to be reviewed back, so that it contributes to development of his/her respective ministry. However, since these were not directly under his/her jurisdiction, he/she was not concerned about changing them as these two did not affect his/her main works. This response is similar to the researcher's opinion, as well as responses from the two earlier respondents. Regarding the usage of

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[61] The ministry in which the third interviewee belongs to is anonymised as requested by the interviewee.

government email, the person used government email for all official works, and the culture of the department and ministry was also the same. Therefore, there is no need for change regarding the usage of government emails. For these replies, the researcher confirmed that his initial opinions can also be extended to other ministries, but only limited to selected OML trajectories. So, it can be surmised that there are no changes to the status of a particular OML trajectory (probably those that experienced simultaneous continuity and discontinuity over a period of time) because the person has other pressing issues that he/she needs to tackle, and that changes to the trajectory requires relevant authorities (e.g. top management, other ministries or even the Prime Minister himself) to push for the necessary changes.

The following are the researcher's own opinion on how the Ministry can move forward. The suggestions are mainly based on the discontinuities for each case outlined in Chapter 6: Regarding the 100-hour training record system, the solutions can be divided into two, one directly related to the record system, and the other related to individual development, which is the spirit of the record system. Regarding the training record system, employees are calling for a more user-friendly system in terms of its technicalities, for example, electronic record system, similar to the one the Ministry had previously. Another is related to deeper understanding of the record system itself, because there are still confusions regarding the system. Information dissemination and dialogues regarding the record system are needed, which were severely lacking in the Ministry. This then relates to the overall individual development programmes and mechanisms within the Ministry. The programmes and mechanisms for personal development prepared need to suit employees' current and future need, as orchestrated by the higher-ups and departmental heads. Otherwise, there would be no point in sending employees for training, and/or organising training and learning programmes, just to fill the 100-hours training record. From the evidence collected, there

were already effort for this orchestration within the Ministry, but evidently, more needs to be done.

Regarding the QCC program, the solutions depended on the internalisation of the spirit of the QCC program, which is to instil continuous improvement for productivity and quality in the public sector through harnessing teamwork. The program needs to be well-integrated into the culture of the Ministry, especially with the way organisational renewal are being practiced within the Ministry. It might be that each department would have different ways of doing organisational renewal. So, it is up to the wise agents to utilise QCC program to their benefit. For example, rather than waiting for the team to come together to start discussions (as prescribed by the program, see Table 5.5), team members can operate in ad hoc according to their own schedule, and organise themselves accordingly. Such ad hoc meetings are also made possible through new technologies, which enabled greater flexible collaboration, e.g. online meetings and shared documents on cloud storage. They can even use the existing tools (e.g. 'Pareto graph', 'Fish Bone' and 'Tree Diagram') whenever it is appropriate, rather than being forced to use all of them strictly. Such is the characteristic of the wise agents: to make appropriate deliberation on when and where to use these tools for the benefit of the team and the organisation, and to ultimately achieve happiness. In a way, the proposal here is to localise a foreign program, i.e. QCC, to fit well with the organisation and its employees, and benefiting from it. Only then can employees see QCC as something valuable that is part of the organisational renewal mechanism, and not as a farce to show off to others, as expressed by many interviewees. To this, further information dissemination and dialogue are needed to clear up confusions and doubts regarding the program, and encouragement to employees to exercise their wisdom when driving forward any organisational renewal initiatives. One of the main informants from the Ministry had already mentioned all of these, especially on the culturalisation of QCC program. However, previous efforts for this process were undermined

by his/her peers, and much of the culturalisation efforts were submerged due to the issue's lack of urgency. There are still opportunities to culturalise the program within the Ministry in the future.

Regarding the usage of government email in the Ministry, it was at 32.4% in 2015, which can be improved further through change in the Ministry's culture. Two of the factors contributing to discontinuity of government email usage are related to culture. One is a competing culture, which is the widespread usage of papers for communication, even among the Ministries. Changing this culture would further improve the usage of government email as the primary means of communication within the Ministry, and this is largely to be pushed by the top management. If they communicate with their employees using government email, others would follow suit. This was one of the opinions and recommendations given to the researcher by the head of one of the IT unit within the Ministry during the early phase of data collection, and was echoed by others as well in later phase. Another thing to look out for is alternative cultures, and in this case, the use of Whatsapp and alternative emails. To discontinue these alternative cultures would be quite problematic. This is because one of the aims of the government email is for enhanced communication, which are being accomplished with the use of Whatsapp and alternative emails. However, potential problems would arise with the uncontrolled usage of these alternatives (e.g. in terms of data security), and these employees might not be aware of them. As a move forward toward OMD, further information dissemination and dialogues are needed on issues surrounding safe and enhanced communication. These alternative forms of communication can also be well-integrated alongside the usage of government emails, and form a more comprehensive framework of digital communication. These opinions and recommendations, as part of the critical reflection exercise, will be forwarded to the relevant authorities for their feedback, perusal and even further research projects.

8.3. Contribution & implications

The thesis makes a number of theoretical contributions specifically towards understanding the complex OMD phenomena. The contribution is related to the three problems identified when looking at the vast literature related to OMD. First, lack of ontological foundation for interdisciplinarity needed to study OMD is covered using the metatheory of CR/PMR and the worldview of Islam, the former from a non-religious perspective and the latter from the religious. Such complex phenomena could not be monopolised by an epistemological stance originating from a particular context. CR/PMR offered a contemporary philosophy that is maximally inclusive ontologically, epistemologically and methodologically, claimed the founder (Bhaskar, 2016, Bhaskar and Danermark, 2006). This is made possible with the holy trinity of CR: ontological realism, epistemological relativism and judgemental rationality, which means that although reality exists independently of human's perception, humans are fallible in their knowledge claims due to time-and-space-bound judgements. As such, various epistemologies and methodologies can exist to examine OMD, for example. The worldview of Islam also has such ontological foundation. Since all the creations are hierarchical, there would also exist a hierarchy of knowledge, and the methods of attaining knowledge can be "harmonised" (Nasr, 2006: 95). With the clear and solid ontological and epistemological foundations, it would be easier to explore OMD in greater depth.

The second problem is the inadequacy of moral philosophy used to explain OMD. Many authors have looked at organisational moral culture while utilising Kohlberg's (2000) stages of moral development (e.g. Reidenbach and Robin, 1991, Logsdon and Yuthas, 1997, Snell, 2000, Spitzeck, 2009), as well as to explain ethical decision-making and behaviour (e.g. Trevino, 1986). Additionally, it was also argued that 'Western' moral philosophies are inadequate to guide morality on the societal level (Snell, 2000), and that there is a disconnection between moral and immoral moral development for individual and organisation. CR/PMR and the

worldview of Islam were proposed to offer alternative moral philosophy. CR introduces moral realism and ethical naturalism, whereby together they imply that objective moral truths can be discovered through science. CR's position is a rejection of judgemental relativism, 'emotivism' (Hartwig, 2007) and 'liberal individualism' (Snell, 2000), all of which sees that ethics is relative. Such ethical position has led corporations to maximise profit with detrimental consequences to other stakeholders. PMR is then conceived by Bhaskar (2012, 2016) as a philosophy of love and truth to enable agential reflexivity towards becoming non-dual being and achieve a eudaimonistic society and universal human flourishing. The worldview of Islam also set human flourishing as a moral end, but do not necessarily have the same weakness of CR/PMR for being too abstract (Mingers, 2009). This is because the worldview of Islam is based on a well-established tradition. What can be seen in the discussion on the heart is part of the science of purification and moral development as a guide for practice, not mere abstraction for scientific glory. In the case of the thesis, the natural framing of purification and corruption together is most useful to set as the parameter of OMD, and the clarification that human flourishing is the moral end are useful to gain a deeper understanding of OMD.

The third issue is the lack of understanding on strategic renewal in the moral dimension. Models and framework on OMD has focused much on organisational moral culture affecting agents and their ethical decision-making process within the organisation, but do not include agent's role in shaping culture (except for the role of leaders). The tension involved in strategic renewal process between exploration new and exploitation old knowledge and values are also neglected. The OL perspective is brought in, specifically the 4I OL framework designed by Crossan and colleagues (1999), elucidating four key sub-learning processes that span individual, group and organisational levels. The framework has also been supplemented with other factors such as power and politics (Lawrence et al., 2005), leadership (Vera and Crossan,

2004), social and temporal structures (Berends and Lammer, 2010), and various barriers to learning (Schilling and Kluge, 2008). Archer's (1995, 1996, 2012, 2015) morphostasis-morphogenesis cycle is also useful to analytically examine the relationship between structure, culture and agency. All these gave an enriching view of strategic renewal needed to understanding OMD in greater depth.

Another significant contribution is the deepen understanding of the constitution of agent in terms of the 'heart', and its natural connection with knowledge and morality. This understanding is based mainly on the worldview of Islam, which consists of many fundamental elements (e.g. heart, knowledge and wisdom) permanently established within the worldview (al-Attas, 2001). The heart can also be seen as a metaphor to encapsulate moral development of individuals that can both be purified and corrupted, and is a better metaphor than 'bad apples' which only see that corrupt individuals can only become more corrupt as time goes by.

This leads to the practical implication of the thesis. Having a conceptual framework of OLH is hoped to add the discussion on establishing holistic measures against different forms of corruptions at different levels within the organisation as well as outside. IMD then should be a priority for any organisation to ensure OML and prevent OIL, and there is no middle path between the two (i.e. there is no amoral OL). If IMD is neglected or put aside by organisation (as is the usual practice), then agent's moral development is left to him/herself, and this may or may not lead to OMD. It is also important to focus on collective moral development, rather than just focusing on selected individuals. This has not been fully discussed, but it was implied in the discussion on ambivalence. It was mentioned that even though the wise and virtuous agents can respond to ambivalence with holism, it can still bring negative outcome to the organisation. This is when other agents fail to recognise the ambivalent issue, and thus see compromise and holism as inconsistent and hypocritical. This may then create more tension

among agents, and would not lead to overall OMD. This is why collective moral development is important.

Also, the training programs to purify hearts should be parallel to existing training sessions. They can be harmonious and complementary, and to limit oneself to either one is imperfection. Al-Ghazali illustrated the complementarity of purifying hearts and gaining theoretical and practical knowledge as follows:

> "The story is told that once the Chinese and the Byzantine Greeks vied with one another before a certain king as to the beauty of their workmanship in decorating and painting. So the king decided to give over to them a portico so that the Chinese might decorate one side of it and the Byzantine Greeks the other side, and to let a curtain hang down between them so as to prevent either group from looking at the other. And he did so. The Byzantines gathered together numberless strange colours, but the Chinese entered without any colour at all and began to polish their side and furbish it. When the Byzantines had finished, the Chinese claimed that they had finished also. The king was astonished at their statement and the way in which they had finished the decorating without any colour at all. So they were asked, "How have you finished the work without any colour?" They replied, "You are nor responsible for us; lift the veil." So they lifted it, and behold on their side there shone forth the wonders of the Byzantine skill with added illumination and dazzling brilliance, since that side had become like unto a polished mirror by reason of much furbishing. Thus the beauty of their side was increased by its added clearness.
>
> "The care of the saints in cleansing, polishing, purifying, and clarifying the heart until the true nature of the Real shines forth clearly therein with utmost illumination is like the work of the Chinese. The care of the learned and the philosophers in acquiring and adorning knowledge, and the representation of this adornment in the heart are like the work of the Byzantines" (p.71-72).

Another practical implication, derived from the empirical study, is the need for continuous (re)interpretation and (re)integration of any particular OML trajectory, thus be able to find the

'right' degree of configuration of the organisational infrastructures to ensure overall OMD. Even to discontinue an OML trajectory might be the moral thing to do, although this is counter-intuitive. For example, in the case of government email usage, it might be better in certain context to not have them and just continue using paper and other means of communication, even though the common understanding is that using email will enhance workplace productivity in general.

8.4. Limitations & Recommendations

The limitations of the thesis can be divided into two parts: one pertaining to the conceptual part, and the other to the empirical study. For the conceptual part, the thesis has only considered a handful of OMD frameworks available in the Western literature to be reviewed. There are many others that have looked at (some aspects of) OMD because it is not an emerging phenomenon that happen recently within the Western context. Rather, it has been a concern for many throughout the millennia. Having said that, the thesis attempted to contribute to the ongoing discussion within Western academic settings, and thus made them as a point of departure. It is only then that the worldview of Islam is 'imported' to offer an alternative view.

For the empirical study, one of the clear shortcomings is the inability to disclose some of the data collected (e.g. formal documents) due to restriction from the Ministry, because these are not for the public eye. Another limitation is restriction from the Ministry to enable a greater in-depth study. For example, some key employees refused to be interviewed, and some documents cannot be taken out of the Ministry for further scrutiny, even though they were informed that data will be kept securely for the researcher's use only. The research design itself is yet another limitation. There are many methodologies and methods to enrich the OLH framework with real life illustrations. For example, a closer examination of virtue inculcation

within the organisational setting is possible, because there were a number of internalised values (e.g. patience, hardworking) uncovered in the empirical study. However, these were not pursued for further theorisation as it did not fit well with the narrative of the empirical case studies. Peterson & Seligman's *Character Strengths and Virtues: A Handbook and Classification* (2004) offers many methods to examine character strength and virtues which can be used to illustrate IMD and its relationship with OMD. Another possible research design is Flyvbjerg's (2001, 2012) phronetic case study methodology that looks at knowledge, power and change. Knowledge and change were the main concern of the thesis, but admittedly, power was given less attention.

Undoubtedly, the OLH framework opens many question, especially pertaining to the diseased hearts and the space between the extremes of OML and OIL. In the empirical study, ambivalence has been explored due to its prominence, and it is known that the diseased heart would respond with either avoidance, domination and compromise. It was also posited that with the prominence of ambivalence in the workplace, there should be a process of (re)interpretation and (re)integration of the morality of OML trajectories. But how about other constructs other than ambivalence? There are many others that affected intuitions that are similar to ambivalence, such as cognitive dissonance, emotional dissonance, hypocrisy, ambiguity, and equivocality (Ashforth et al., 2014). Indeed, there are still many research avenues to explore, especially for the researcher himself. But one thing is clear, purification and corruption need to be framed together, instead of being treated separately.

♡♡♡

وَاللهُ أَعْلَمُ بِالصَّوَابِ

ALLAH KNOWS BEST

APPENDICES

❖ Appendix 1: Network of codes using Atlas.ti

The following are sample networks of codes in relation to the Quality Control Circle program. The first network collects all related codes to the QCC context, using Atlas.ti, as the researcher tries to see the bigger picture. The second network was generated at the final stage of analysis, showing which factors contribute to continuity and/or discontinuity (not finalised). This network was drawn using Microsoft PowerPoint 2016.
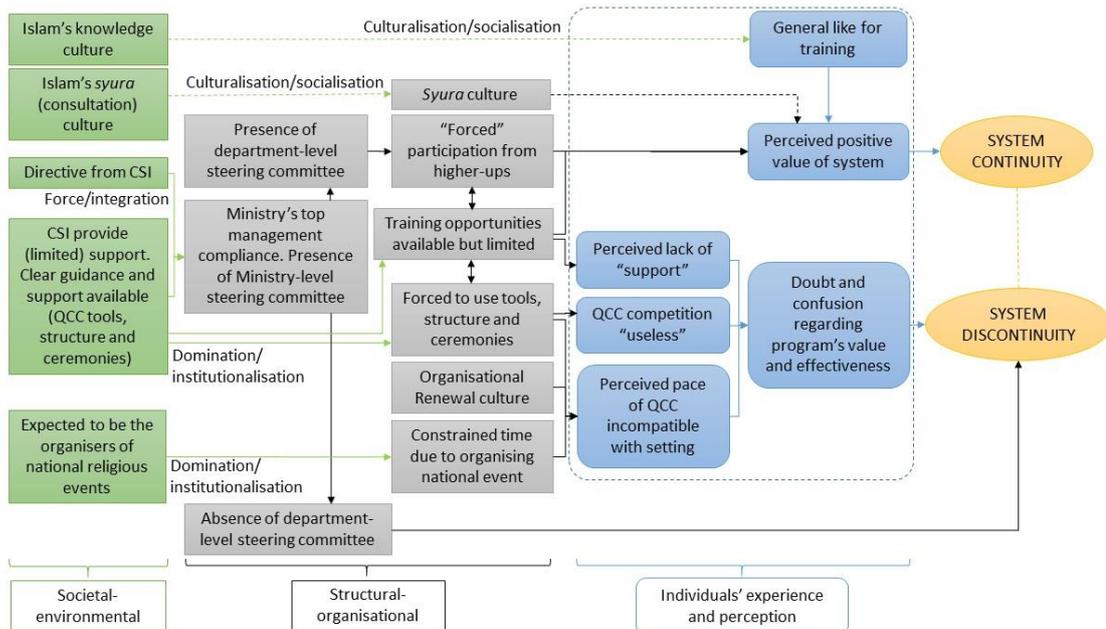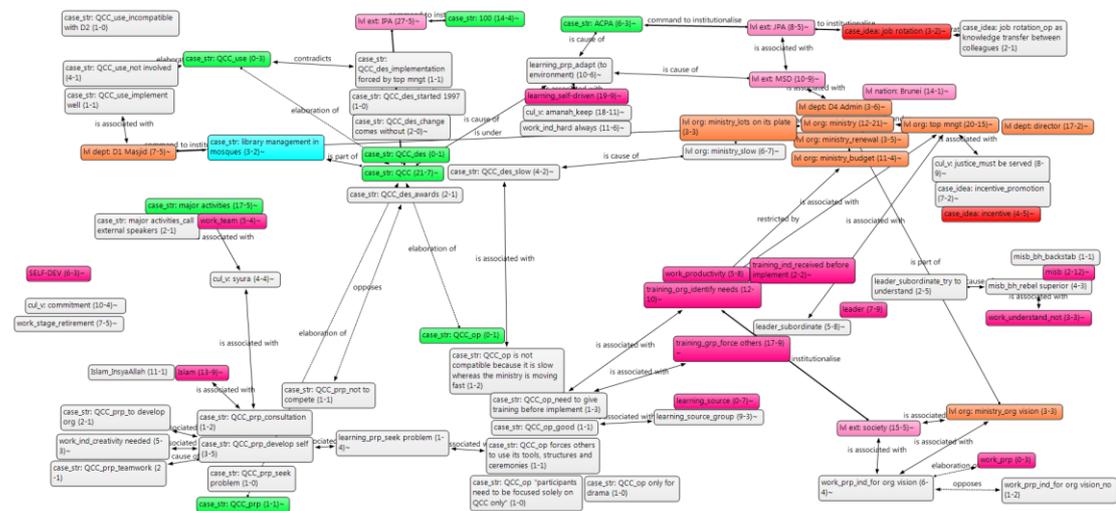
❖ Appendix 2: Analytical memo on coding

The following is an excerpt from the researcher's analytical memo regarding refinement of the coding system, dated 20 September 2016, about a year after data collection:

Now, I am still coding and categorising pieces of my data before I can develop any particular themes (Saldana, 2013, p. 14). Initially, coding was heavily influenced by the literatures, specifically on the 4I (sub)learning processes and virtues & vices, but this gets tricky and complicated that I decide to drop them. Now, coding is done according to the following layers of codes and basic categories.

Layers of code:
i. <u>Cases</u>
Definition: Cases referred to learning trajectories (Berends & Lammers, 2010) that may or may not be useful to examine. A learning trajectory can refer to any embedded learning within the organisations in the form of "systems, structures, procedures, and strategy" (Crossan *et al.*, 1999).
Initially I was focusing on three cases, but discovered that they are referring to all these other "organization-level repositories of knowledge (such as culture, structures, systems, procedures, and strategy)" (Vera & Crossan, 2004). For now, I am listing them down and categorising them appropriately. Having them listed down would help me see what cases are more prominent than others (in terms of frequency).

The table below lists down the cases emerging from just three interviews.

System	Services/Products	Working culture
HRD • 100 Hours Record system • Quality Control Circle • Talent pool Management • Annual performance assessment Digital Government • Government email • Database information system • Apply leave via digital Incentives (in general)	• Book/Magazine Publishing • Weekly speech collection • *Halal* food and cosmetic certification • Library Management	• Events not publicised • Retirement • Spread of Islam • WhatsApp • Specified Work ethics • Work attendance • Work procedure • Working paper • Major annual activities • Budget shortage

Future action: I will possibly focus on a number of cases that can answer my research questions.

ii. <u>Different levels & actors</u>
I will code any descriptions for any actors on all levels. There labels include "subordinates", "Unit", "Section", "Department", "Ministry", "top management", "other ministries", "Government", "His Majesty/the Prime Minister", and "Society". The purpose of this is to understand the perception of interviewees and what they see as significant.

(Saldana, 2016: 82) "Attribute coding logs essential information about the data and demographic characteristics of the participants for future management and reference." It is also called

iii.   Behaviours

Working definition: This refers to what they or others do in terms of actions, as opposed to what they think they do which is more cognitive. For example, smoking, chit-chatting and so on. Behaviours and actions usually happen in the past, and relate more to facts. However, there can be confusions when distinguishing between behaviour and cognition. For example, the code "Not all are prepared to learn and attend training session" can both the related to behaviours of employees of not attending training sessions, as well as the perception of the interviewee where he noticed that his subordinates are unwilling to go to training sessions. However, it is closer to reporting the behavior of employees. As such, it is categorised as behaviour.

These behaviours may be unimportant in silo, but the context shows many things. For example, "chit-chatting" is framed both as good and bad depending on context. So these need to be analysed as part of the working culture of the context.

iv.   Cognition

Working definition: Cognition refers to interviewees' thought process and perceptions, including opinions, future projections and emotions that they themselves perceived.

Values coding:

(Saldana, 2016, 131-136)

"Values coding is the application of codes to qualitative data that reflect a participant's values, attitudes, and beliefs, representing his or her perspectives or worldview. Though each construct has a different meaning, Values Coding, as a term, subsumes all three."

"Briefly, a value is the importance we attribute to ourselves, another person, thing, or idea. They are the principles, moral codes, and situational norms people live by (Daiute, 2014, p. 69). "The greater the personal meaning [of something or someone], the greater the personal payoff; the greater the personal payoff, the greater the personal value" (Saldana, 1995, p. 28). An attitude is the way we think and feel about ourselves, another person, thing, or idea. Attitudes are part of "a relatively enduring system of evaluative, affective reactions based upon and reflecting the evaluative concepts or beliefs, which have been learned" (Shaw & Wright, 1967, p. 3). A belief is part of a system that includes our values and attitudes, plus our personal knowledge, experiences, opinions, prejudices, morals, and other interpretive perceptions of the social world. "Beliefs are embedded in the values attached to them" (Wolcott, 1999, p. 97) and can be considered "rules for action" (Stern & Porr, 2011, p. 28). Values, attitudes, and beliefs are formed, perpetuated, and changed through social interactions and institutions, and our cultural and religious (if any) memberships (Charon, 2013, pp. 102, 131, 133, 221; Lieberman, 2013, pp. 8-9)." (Saldana, 2016, p. 131-2).

Now, linking back to the research questions, the first thing I need to do after I have coded the majority of the transcript is that I would need to select specific cases in (i), and examine related codes (ii, iii & iv) surrounding these cases. There may be "sign-post" of virtues and/or vices. This way, I can examine how the codes (ii, iii & iv) affect the development of the cases selected, and would then theorise on purifying and corrupting mechanisms having effects on OL.

❖ Appendix 3: Original and revised interview schedule

Original Interview Questions

Semi-structured Interview Questions for Key Persons regarding a learning trajectory with respect to their character, the roles that they play in each of the 4I stages. Retrospective interview questions are based on Crossan and Berdrow's (2003) work on examining the processes behind a learning trajectory, in addition to reflective questions regarding purification and corruption of the heart

I. INTRODUCTION

Overview of the study

Interview says: 'I am writing a case study on a number of strategic renewals the organisation is going through (past, present and future). I am interested in the mechanisms that help facilitate (or impede) processes of strategic renewal with respect to manifestations of virtues and vices. I will be asking about your involvement with a particular strategic renewal initiative, as well as your general working life. All interviews and documentation are confidential; nothing is released without your approval (if related to you) and the approval of the organisation. We are interested in your individual perspective on these issues.'

II. FOUR I'S (IN CONTEXT OF THE SPECIFIC LEARNING TRAJECTORY)

- At which stage of the learning trajectory are you most involved with?
- Then go to the appropriate sections...

INTUITION

- Initial and evolution of idea: Do you know how this strategic renewal first began? Whose insight drives the changes? How did the ideas evolved?
- Driver: What drives you to push this initiative forward? How does this initiative resonate with yourself?
- Alignment: How does this initiative resonate with the overall objectives of this organisation?
- Alignment: How does this initiative resonate with the needs/wants of the society?
- Relate to Work ethics guideline

INTUITION-INTERPRETATION & INTEGRATION

- How did you try to communicate your idea to others? What did you use? Did your character help in convincing others?

INTERPRETATION & INTEGRATION

- Critical Incident Technique: Can you tell me some examples of successful/unsuccessful interpretation or communicating your ideas?
- Challenges: Was there any tension when you presented the idea to other people? If there are, why did you think they were against the idea? How is conflict resolved? Critical Incident Technique
- Decisions: How are decisions made and action taken?
- Probe on some real events…

INTERPRETATION & INTEGRATION – INSTITUTIONALISATION

- Look at structure, processes, systems, strategy (documents, etc…)
- How did the learning from individuals/groups can be embedded in the organisation, in their system, structure, procedure and strategy? How did the idea become institutionalised in different departments within the organisation?

INSTITUTIONALISATION

- Obstacles: Are there any obstacles? Where did the obstacles come from? How was it handled? Critical Incident Technique: Can you tell me any incident where there is obstacle?
- How did investment in system, structure and assets facilitate or impede the change?
- How are the decisions tied into the resource allocation process?
- How are the decisions tied into strategy?
- How do the investments in systems, structures and assets, facilitate/impede change?
- Interventions: How did interventions by higher-ups or leaders help with institutionalisation?
- Refer to Work ethics guideline

INSTITUTIONALISATION-INTUITION (INDIVIDUAL AND GROUP)

- Value: What is the value that needs to be translated? Do they adopt this value?
- Refer to Work ethics guideline
- Does the strategic renewal initiative has the intended effect on the organisation? Do they change?
- Does the strategic renewal initiative has the intended effect on individuals and groups? Do they change?

III. CONTEXT

Background Information regarding current position

- What was your background before coming to this current position?
- How did you get into this position?
- Do you want this position?
- Who supported you into taking this position?
- What knowledge/expertise did you possess to enable you to be in this position?
- How long have you been with the organisation, and in what capacities?

General feeling of working in the organisation (as a relational structure more than a formal structure)

- So far, how do you feel working in this organisation?
- Do you feel that you are being valued?
- Do you feel alone?
- Do you feel stressed? Is it good or bad?
- Which aspect of the organisation do you feel unsatisfied?
- Any incidents that you remembered?

Personal character and management/leadership/working style

- Can you describe to me your personal character, especially in organisational life?
- Can you give me examples or situations?

- What if your management/leadership style? What should be and how your style defers in reality?
- What is your perspective on purifying your heart in your organisational life? How do you purify yourself, you're your relationships with other people, purify other people, purify the organisation?
- What is your perspective on corrupting your heart in your organisational life? How do you corrupt yourself, corrupt your relationships with other people and corrupt others?
- What is your personal view on integrity?
- Self-transcendence qualities?
- Emotions – what is the source of those emotions? For example, anybody can get angry. But what is the source? Injustice, induced from other people, etc?
- Stress in working life
- Blame organisation, blame boss, blame colleagues, but how about yourself
- Refer to Work ethics guideline
- (Use words that contain characteristics for them to choose from. Table 1 gives a few examples of virtues and vices that interviewee can relate to.)

Reflection

- Relationship with Allah SWT
- As we know, this organisation has one main purpose, which is to uphold islam. Is this what you see while working? We are undoubtedly forgetful…
- What are the important step/critical factor in reaching the vision of the department and of the organisation?

IV. FUTURE

- What are the major challenges for the future for your organisation in general, and for the learning trajectory specifically?
- What factors will facilitate or impede your ability to deal with these challenges?

V. WRAP-UP

- Are there other areas that we have not covered that you feel are important?

Revised Interview Questions

Semi-structured Interview Question for employees asking them about self-development as well as development of the organisation/section/unit, through their own lens. Employees are chosen which represents:

- IT section
- HR and training section
- Sample section/unit which is involved with renewal initiatives

I. Introduction:

- Name, department/section/unit, age, highest education level, total years of work, gender, job title
- What do you do (in your work)?
- In your own words, what is the mission/vision of this ministry/department/section/unit?
- How is the progress so far?
- What is your feeling in general about working here? Critical Incident technique

II. Personal Self-development in the organisation

- How do you learn and search for knowledge/information in order to fulfil your job role?
- Are you being given relevant and sufficient training?
- What is your view on "100 Hours Training" (which is one of self-development program in the organisation)?
- What is your view on Quality Control Circle (which is one of self-development program in the organisation)?

III. Organisational development

- Are there any changes that you like/don't like/want
- How do ideas generally get developed in this ministry/department/section/unit?
- How are decisions made?

IV. Digital organisational development

(Refer back to E-Government National Centre's 2015-2020 Brunei Digital Government Strategy)

- What is your general comment of digital government transformation?
- What is your view on using government emails
- What is your view on various e-projects

V. Work Ethics

Optional question if time and situation permits: Referring to the *Character*' guideline below, from your personal view on the collective, how far do each of these principles are manifested in everyday work, and how/where can we improve?

Civil Service's Principle Characters and Work ethics Guideline

1. Clean, honest and accountability are noble
2. Efficient, fast and accurate are a demand
3. Detailed, organised & appreciating time as foundation to success
4. Knowledgeable, creative & innovative are bases for devotion

5.	Commitment, openness & accountability enforces teamwork
6.	Patience/forbearance (*sabar*), steadfast/resilient & politeness are highly commendable
7.	Increase productivity & competitiveness increases production/output
8.	Exemplary framework (*qudwah*) & *qiadah* are leadership exemplar
9.	Esprit de corps, consultation (*Shura*) dan consentment (*bermuafakat*) brings blessings
10.	Thrifty or prudence in spending foundation for prosperity
11.	Caring/considerate/compassionate/empathy as foundation for cohesion

❖ Appendix 4: Information sheet & consent form (English version)

The following are excerpt from the English version of the information sheet and consent form, approved by members of Lancaster University Research Ethics:

Lancaster University
Management School

Participant Information Sheet

Project title: *Organisational Learning by Hearts*

My name is Mohammad Iznan bin Haji Tarip, and I am a PhD student in the Department of Management Learning and Leadership at Lancaster University, United Kingdom. As part of my PhD I am undertaking a case study examining individual and organisational virtues and vices with respect to a number of strategic renewal initiatives the Ministry of Religious Affairs, Brunei, is going through. These initiatives may differ in scope and size. Examples of national level initiatives would be the implementation of Sharia Law and transformation of national education system, whereas smaller ones may be the adoption of new HR systems. My proposition is that virtues of any form facilitate organisational learning in the form of strategic renewal initiatives and feed into moral organisational development, whereas vices impede.

What is the study about?
The purpose of this study is to examine the effects of virtues and vices on strategic renewal initiatives. This entails examining the Ministry of Religious Affairs as a whole, formally and informally interviewing key persons in it, observing working norms of departments and teams connected with the initiatives, examining documents and archival research relating to the day-to-day activity of the Ministry. Other data collection methods, such as focus groups, may also be employed if needed, because case study methodology requires an eclectic approach to data collection.

Why have I been approached?
You are invited to take part in this study because you have been identified as a key person in a strategic initiative in the Ministry. I am interested in your perspectives and involvement with that initiative.

Do I have to take part?
No. Your participation in this study is voluntary. You can change your mind and withdraw from the study at any time. If you withdraw from the study up to 2 weeks after your interview, then all data relating to and obtained from you will be destroyed and not included in the study. You can withdraw after this time but your data may still be used as it may already have been anonymised and/analysed.

What will I be asked to do if I take part?
If you decide you would like to take part, I will interview you and you will be asked to answer questions regarding your involvement with the initiative in your capacity as a motivated, intellectual, emotional and social person with formal and informal power and influence. The duration of the interview will vary, but is likely to take between 30-60 minutes, and may take more than one session. As I am examining the development of the selected initiatives over time, I may need to interview you to capture the change processes. I may also have to ask you for some clarification and/or more information after the first

Consent Form

Study Title: Organisational Learning by Hearts

I am asking if you would like to take part in a research project which examines how individual and organisational virtues and vices affect the development of strategic renewal initiatives. Before you consent to participating in the study we ask that you read the participant information sheet and mark each box below with your initials if you agree. If you have any questions or queries before signing the consent form, please speak to the principal investigator, Mohammad Iznan bin Haji Tarip.

	Please initial each statement
1. I confirm that I have read the information sheet and fully understand what is expected of me within this study	
2. I confirm that I have had the opportunity to ask any questions and to have them answered.	
3. I understand that my interview will be audio recorded and then made into an anonymised written transcript.	
4. I understand that audio recordings will be kept until the research project has been examined.	
5. I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason, without my medical care or legal rights being affected.	
6. I understand that once my data have been anonymised and incorporated into themes it might not be possible for it to be withdrawn, though every attempt will be made to extract my data, up to the point of publication.	
7. I understand that the information from my interview will be pooled with other participants' responses, anonymised and may be published	
8. I consent to information and quotations from my interview being used in reports, conferences and training events.	
9. I understand that any information I give will remain strictly confidential and anonymous unless it is thought that there is a risk of harm to myself or others, in which case the principal investigator may need to share this information with his research supervisor.	
10. I consent to take part in the above study.	

Name of Participant_____ **Signature**_____ **Date** _____

Name of Researcher _____**Signature** _____**Date** _____

Notice that the consent form has two signature field, one for the interviewee. All interviewees refused to sign it physically, and only give verbal consent to proceed with interviewing them.

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❖ Appendix 5: Quality control circle toolkit

The toolkit is sold from the Civil Service Institute. It contained various posters, manuals, empty Gantt charts, Fish Bone, Pareto Graph, notepads, marker pens, post-its and much more. The following picture are some of the contents of the toolkit

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