Human Value Systems and Types of Managers

A Theoretical and Empirical Investigation In

Egyptian Society

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By

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ABSTRACT

Numerous studies in the behaviour sciences are concerned with the role of human values as a determinant of human behaviour.

In recent years an increasing attention is being paid to the subject of human values in the managerial context.

Students of managerial behaviour agree that the value system of an individual manager is one of the factors which affect his behaviour at work.

The main objective of this research is to investigate the feasibility of classifying the managerial workforce in Egypt into different types according to their systems of values, and to demonstrate how data about types of managers could be used in improving managerial performance in Egypt.

Another objective of this study is to investigate the role of culture in the formation of the value system of a specific cultural group.

To carry out these investigations, a theoretical framework was developed. Two instruments were included in this framework:

(1) The Personal Value Questionnaire (P.V.Q.) [developed by G.W. Allport].

(2) The Managerial value Questionnaire (M.V.Q.) [developed in this study].

Both instruments were based on the work of the German philosopher Edward Spranger "Types of Men", in which he classified human personalities into six types according to six classes (dimensions) of values (i.e. Theoretical, Economic, Aesthetic, Social, Political and Religious values).

The data of this study was derived from:

(1) A national sample of 256 Egyptian managers.

(2) Two cultural groups ([246 Egyptian business students] and [595 American business students from D. Palmer's study of "Personal Values and managerial Decision]).

The Egyptian Managers:

Personal and managerial value profiles of the Egyptian managers were identified. Although the two profiles appeared to be dissimilar, a link between them was found. This indicates that the value system of the Egyptian manager is not simply a unitary system which expresses a single profile (a rank order of importance) of the six value dimensions in both personal and managerial lives. Rather, it is an interlocking network of dominant (personal) and variant (managerial) patterns of values.

When used as a discriminatory variable, the managerial value profile proved to be useful in identifying four types of managers that exist in

Egyptian society (i.e. Economic, Social, Political, and Religious managers). The four types differ in their primary value orientations and are expected to differ in their organizational performance, especially in their perception of daily problems, their interpretation of the organization policies and goals, and their dealing with individuals and groups.

The analysis of the managerial value profiles of the four types of managers suggests that only the Economic and Religious managers could be motivated to serve the objectives of business organizations in Egypt. They are expected to give a predominant position to such organization's goals as high productivity, organizational growth and profit maximization.

The Two Cultural Groups:

A cultural contrast of the personal value profiles of Egyptian and American business students marked five significant differences between the two groups.

The analysis of these differences emphasized the role of Islamic culture in shaping the personal value profile of the Egyptian group.

Finally, a proposed model (including six dimensional equations) for the classification of a specific manager into one of the four types (i.e. Economic, Social, Political, and Religious managers) was designed.

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INTRODUCTION

Interest in the subject of human values has ranged from abstract contemplation by philosophers to empirical scrutiny by quantitative socio-psychologists.

There is almost a consensus among all parties that human values are determinant in human behaviour.

In recent years, increasing attention is being paid to the subject of human values in the managerial context.

Studies that have been carried out in this area suggest that:

- Leadership effectiveness is directly related to the degree of value consensus between leader and followers.

- Effectiveness of intergroup co-operation is directly related to consensus of values between members.

- Accuracy of communication among organizational members varies directly with value consensus among the members.

- Conflict occurs more frequently and is resolved with greater difficulties when the value differences among parties are greater.

- Organizational goal profile is directly related to management's value profile.

- Types of managerial control, as exemplified by criteria used in the organization's reward system, is directly related to management values.

- Training for management that makes managers
  aware of the values they hold and the values of
  others, is critical for effective management.

The merit of research into the area of human values in the managerial context is, therefore, relatively clear.

Egypt is a developing country with growing economic, social, and political problems. The Figures of 1985 shows that Egypt population was 45.2 million and its Gross National Product was $32.2 billion (World Development Report, 1985); (U.S. Arms Control and Disarmament Agency, 1985). By the end of the century Egypt is expected to have population of eighty million. To feed, shelter, clothe, employ and educate them represents a crucial test which will tax to the utmost the wisdom, abilities, and the cohesion of the nation. Since independence (1952), Egyptian leaders have been trying anxiously to achieve rapid economic development. However, the objectives of their attempts have not yet been achieved.

The author believes that the only way to improve performance is by studying the causes for the past low performance, and to search for new and better ideas for social and economic development than those adopted in the past, to learn them and to work hard to implement them. This is the main motive for this study.

Research Objectives

On the assumption that management function plays a vital role in economic development, and that data about value systems of the managerial workforce is critical for effective management; and since there is a knowledge gap concerning the role of human values in the managerial life in Egypt; hence, in this study, a theoretical and empirical investigation will be carried out in order to provide part of the knowledge needed to fill this gap through achieving the following objectives:

1. The First objective of this study is to develop a theoretical framework by which human values can be empirically identified.

2. The central objective, however, is to study the possibility of classifying Egyptian managers along value dimension.

3 The third objective of this research is to identify the cultural aspects in the value systems of the future Egyptian manager (peripheral objective).

Significance of the Study

The present study is important because:

(1) Identifying the cultural aspects in the value systems of the future managers, would give some broad guide lines as to how to motivate these managers to exert more efforts to accelerate the

economic development in the country.

(2)   If the results of the study provide evidence that Egyptian managers could be classified according to their systems of values, then we are able to:

a) improve recruitment by selecting the type of manager whose value system provides the motivation required for the job.

b) improve leadership effectiveness by selecting the type of manager whose value system would match the followers value system.

c) identify disagreements and misunderstanding that are due to value conflict.

d) Organizing training programmes for resolving value conflicts.

e) Improving reward systems to match value systems of the different managers in the organization.

Research Questions:

Once a theoretical framework is developed for the measurement of values, the following questions could be looked at through an empirical investigation and statistical analysis:

Question (1): (general):

What is the nature of the Egyptian manager value system? Is it a single profile of values (i.e. a rank order of number of value dimensions) in accord

with which the manager lives in both his personal and managerial lives? Or something else?

In order to gain insight into this question two other problems must be looked at:

What is the value profile of the Egyptian manager:

    a - in his personal life?

    b - in his managerial life?

By studying the degree of similarity between the two profiles, we are able to get a general picture of the value system of the Egyptian manager.

Question (2) (Central):

Can the Egyptian managers be classified - into different types of managers - according to their value systems?

Question (3) (peripheral):

Can value systems of future Egyptian manager be culturally identified?

A cultural contrast between value profiles of two different cultural groups (one of them is Egyptian) should give some insight into this question.

Organization of Study

After this introduction five chapters are presented as follows:

- Theoretical Background to Human Motivation and Action (the aim of this chapter is to review basic Theoretical and empirical research related to human needs, action, attitudes, values, and value-behaviour relationship).

- The Egyptian Context (the aim of this chapter is to identify the major factors which have shaped Egyptian history and their implication of the Egyptian manager of today).

- Research Methodology (to present the research questionnaires, questionnaires' pretest, research framework, and survey sample).

- Analysis and Results (in this chapter the statistical analysis of the survey data and the results of the analysis will be presented).

- Discussion (in this chapter the answers to the questions raised in this introduction will be stated, and the implications of the research results will be discussed).

Chapter (2)

Theoretical Background

to

Human Motivation and Action

Considerable research has been carried out to examine the relationship of the individual's value systems to his behaviour. This area of research has recently attracted researchers of managerial behaviour.

The purpose of this chapter is to review the achievement of these studies in explaining behaviour in the managerial context.

It is useful, however, to start with the issue which has been the focus of these studies, that is human behaviour.

The basic assumptions about the general nature of human behaviour and, in particular, about behaviour when faced with a decision are (Cooke and Slack, 1984):

(1) in a decision situation in a business context or at work, man behaves in an entirely <u>rational</u> and logical manner.

(2) other things being equal, the aim of the decision maker is to maximize satisfaction by choosing the alternative with the greatest value.

These assumptions are based in classical economic theory and shared by many approaches. But, as Cooke and Slack argue (1984):

"If we turn away for a moment from what 'ought to be, and take a descriptive approach, focussing our attention on what people do in practice, then experience tells us that these rather simplistic assumptions cannot often be relied on!"

C.J. Adcock (1983), taking a psychological point of view, points out that:

"Some of earlier discussions in psychology assumed that man was a 'rational creature' whose behaviour could be accounted for in terms of common-sense reasoning. Modern psychology has found this to be far from the truth. Certainly man reasons, and the study of reasoning process is an important part of psychology, but reasoning explains only a small part of behaviour. Before reasoning can have any significance there must be motivation of some kind. There must be something to push the organism into action, some dynamic. The steering mechanism of a car is of no use unless the engine is running and the car is in gear. In human beings reasoning is only part of the steering mechanism".

It is important to look at other forms of behaviour since rational behaviour is only one form of behaviour. But since managerial behaviour is a social behaviour, the focus should be on these forms of behaviour that have social nature. But first, what are those things that push an individual into action?

Abraham Maslow (A.J. Du Brin, 1981) reasons that human beings have an internal needs pushing them on towards self actualization and personal security. However, before these needs are achieved certain lower-level needs must be satisfied. These needs are suggested to be in an ascending order:
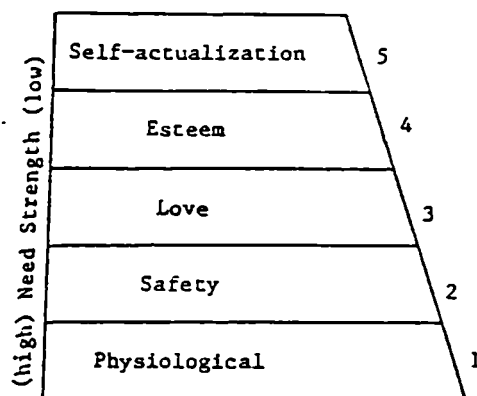
Aided by some empirical results (in work organization) provided by J. Hunt (1981) these groups of human needs could be explained as follows:

1. Physiological needs: refer to bodily needs, such as the requirements for food, water, shelter and sleep. In general most jobs provide ample opportunity to satisfy physiological needs J. Hunt (1981) points out that:

    "strong physiological needs are typically found in manual and process workers and in some physical fitness occupations."

2. Safety needs: include actual physical safety, a feeling of being safe from physical and emotional injury. Many jobs frustrate a person's need for safety (policeman, tightrope walker), many people are an exception to Maslow's need hierarchy (Du Brin 1981). J. Hunt (1981) points out that:

    "authoritarian structure is successful with people of high safety needs, but less successful when this need is low"

3. Love needs: are essentially social needs. Many people have a strong urge to be part of a group and to be accepted by that group. Many people are only happy

when they have the opportunity to work in close contact with others. J. Hunt (1981) reports that:

> "some studies of organizations have shown that many people are more concerned with relationships than they are with their achievement, or power or self-fulfilment (career goals). They represent 60 per cent of the workforce and not unexpectedly, they tend to remain at the base of the hierarchy with their friends"

4. <u>Esteem needs</u>: represents an individual's demand to be seen as a person of worth by others - and to himself. A job that is seen by yourself and others as being worthwhile provides a good opportunity to satisfy esteem needs. J Hunt (1981) suggests that:

> "in interviewing people with ambitions to be supervisors or managers, the need for power is the most important goal to analyse".

5. <u>Self-actualizing needs</u>: a self actualized person is somebody who has become what he is capable of becoming. Few of us reach our potential even when we are so

motivated.   J. Hunt (1981) points out
that:

"self regulation, desire to finish
the job, search for the richness of
experience, and 'separateness' have
all been found in people with strong
need for self-actualization.   It is
because of this separateness and
independence that some critics have
suggested that people with strong
self-actualization needs do not make
very good bosses"

In a rather critical way I.G. Barbour (1980)
points out that:

"Maslow's hierarchy of needs is very
helpful in any consideration of values.
In his writing there is great sensitivity
to the multiple dimensions of human
experience.   There is indeed considerable
evidence that under conditions of extreme
scarcity people do give priority to
survival needs.   I would submit, however,
that higher-level needs are always
present; they do not suddenly "emerge"
when lower needs are satisfied. Hungry
people miss those they love as much as the
well fed do, even if they can spend less
time with them.   Many creative artists
have been very poor or have lived in
impoverished societies---"

Maslow's   central   hypothesis   (i.e.   the
satisfaction of a lower need results in greater concern
with a higher one) was tested in a study of 49 young
managers over an interval of five years (Hall and

Nougaim, 1968). Only very weak connections were found for correlations at one point of time between lower satisfaction and higher needs.

However, studies of the motivational concerns of workers at different levels of seniority are certainly consistent with Maslow's hypothesis (Argyle, 1985). At lower levels people are most concerned about pay and security; at higher levels they are more concerned about achievement and success.

But unlike Maslow's model (that focuses on the internal elements which push an individual into action), Herzberg's two-factor model (Du Brin, 1981) refers to the external elements (at work) which cause people to be satisfied or dissatisfied. A job according to the theory has some elements that give people satisfaction. Such elements are called satisfiers or motivators. These elements are achievement, recognition, challenging work, responsibility, and the opportunity for advancement. A job also has some elements that can cause people to be dissatisfied. They tend to be noticed primarily by their absence. For example one may grumble about having to work in a hot, cramped office with no windows. Because of it one may experience job dissatisfaction or even be demotivated. Dissatisfiers relate mostly to the context. Specially they are company policy and administration, supervision, physical working conditions, relationship with others on the job, status, job security, salary, and personal life (the

hygiene part of the theory).

Herzberg theory was tested by Cumming and El-Salmi (1968). The results show that there are not two independent statistical groupings of hygiene and motivator factors contributing to two postulated factors of satisfaction - all factors, hygienes and motivators, contribute both to satisfaction and dissatisfaction. However, the motivation-hygiene theory has had a considerable impact on practicing managers (Du Brin, 1981). Perhaps the most important contribution of Herzberg's writings, like those of Maslow, is in pointing to some of the ideal conditions of work; very little attention had been paid to intrinsic feature of work; or to achievement and recognition by the previous generation of industrial social psychologists (Argyle, 1985).

Finally, a comparison of Maslow and Herzberg models made by A.J. Du Brin is shown in Figure (1). The two models support each other. Motivation factors relate to higher level needs. Similarly, hygiene factors relate to lower level needs. The major difference between the two models is that according to Maslow, an appeal to any level of need can be motivator. Herzberg argues that only appeals to higher level needs can be motivational.

Figure (1)

A Comparison of the Maslow and Herzberg Theories

Maslow	Herzberg
Higher Level Needs	Motivation Factors
Self-actualization	Work itself
Self-esteem	Achievement
	Responsibility
	Recognition
	Advancement
	Status
Lower Level Needs	Hygiene Factors
Love (belonging and affiliation)	Interpersonal relations
	Supervision-technical
Safety and security	Company policy and
Physiological needs	administration
	Job security
	Working conditions
	Salary
	Personal life

Source: A.J. Du Brin (1981)

It is now time to move from what pushes people into action (i.e. human needs) to consider the action itself. It is useful to start with a general view of the forms of social action before crossing the line to the narrower area of administrative behaviour.

Forms of Social Conduct

The characteristic forms of social conduct has been emphasized in the sociology of Max Weber (1864-1920), a German philosopher and a pioneer social scientist. Weber (1964) suggests that social conduct may be determined in four ways:

1. Goal-oriented conduct.

2. Value-oriented conduct.

3. Affectual-oriented conduct.

4. Traditional conduct.

1. Goal-oriented conduct:

Social conduct may be classified rationally and oriented toward a goal. In this case the classification is based on the expectation that objects in the external situation or other individuals will behave in a certain way; then using such expectations as "conditions" or "means" for the successful achievement of the individual's own rationally chosen goals.

2. Value-oriented conduct:

Social conduct may be classified by the conscious

belief in the absolute worth of conduct, as such, and independent of any ulterior motive and measured by some standard of ethics, aesthetics, or religion.

3. Affectual-oriented conduct:

Social conduct may be classified affectually, especially emotionally, the result of a special configuration of feelings and emotions on the part of the individual.

4. Traditional conduct:

Social conduct may be classified traditionally, having been accustomed to by long practice.

The inter-relationships of the four categories of social conducts:. Weber argues that value-related conduct can be variously linked to goal-oriented conduct. From the point of view of the latter, however, value orientation aquires more irrationality, the more absolute it becomes. For the more unconditionally the individual devotes himself to such value for its own sake, the less is there any thought of the consequences of such devotion. Absolute goal-oriented conduct - i.e., pure expediency, without any reference to basic values - is essentially only a constructive exception.

Value oriented conduct is distinguished from affectual conduct by its conscious formulation of the ultimate values governing such conduct and its consistent planned orientation to these values. At the same time these two types share in the fact that the

meaning of the conduct does not lie in the achievement of some goals ulterior to it, but in engaging in the specific types of behaviour for its own sake.

Strictly traditionalist conduct is frequently, simply a dull reaction - almost automatic - to accustomed stimuli that have led behaviour repeatedly along a routine course. Attachment to what are accustomed forms can be upheld with varying degrees of self-consciousness and in a variety of senses: in that case the type may approach (value-relatedness). Finally, Weber points out that rarely is conduct, especially social conduct, oriented only in one or the other of these ways.

After gaining some insight into the factors which push people into action, and the forms of social conduct; it is now time to return to the question of rationality in administrative behaviour (which correspond to Weber's goal-oriented conduct) in order to present a more detailed picture of its limitation, especially in the managerial context. The limitation which justify and give meaning to the study of human values as determinants of managerial behaviour.

Rationality in Administrative
Behaviour

According to Simon (1957), rationality is concerned with the selection of preferred behaviour

alternatives in terms of some system of values whereby the consequences of behaviour can be evaluated. Using the term "rational", Simon adds (1957), in conjunction with appropriate adverbs the behaviour may be called:

objectively rational: if in fact it is the correct behaviour for maximizing given values in given situation.

subjectively rational: if it maximizes attainment relative to the actual knowledge of the subject.

consciously rational: to the degree that adjustment of means to ends is a conscious process.

deliberately rational: to the degree that the adjustment of means to ends has been deliberately brought about (by the individual or the organization).

organizationally rational: if it is oriented to the organization's goals.

personally rational: if it is oriented to the individual's goals.

It is the first type of rationality that managers have a particularly high regard for. That would imply that the behaving subject moulds his behaviour into an integrated pattern by:

1. Viewing the behaviour alternatives prior to

decision in comprehensive way.

2.   Considering the whole complex of consequences that would follow on each choice.

3.   Using the system of values as the criterion, choosing one from the whole set of alternatives.

However, in his attempt to achieve such an objectively rational decision the manager faces difficulties. For (Cooke and Slack, 1984),

Firstly: it would be necessary for all the alternative choices that are available, and for all the outcomes or consequences of those choices to be known by the decision maker (a situation which is sometimes known as the condition of perfect knowledge.)

Secondly: and in order to maximize, the decision maker must have available to him some mechanism which will allow ranking of the desirability or value of outcomes to reflect accurately the decision maker's preference. In other words, we need to be able to consider the merits of all of the alternatives open in a particular decision in order to be able to choose the one which will bring the maximum satisfaction. This process would also require (at least for the

duration of the decision process) the operation of a consistent system of values against which the consequences of the alternative courses of action might be judged. (A situation which is sometimes known as the condition of perfect judgement).

The limitation of Knowledge

As to the amount of knowledge required by the decision makers in order to make an objectively rational decision, Simon (1957) argues that:

"----the behaving subject cannot know directly the consequences that will follow upon his behaviour. What he does is to form an expectation of future consequences---"

Then, he adds that:

"----if the predictions are accurate, then a correct decision can be made".

But is this always possible? According to Simon (1957) there are always situations in which the resulting behaviour will be of a highly indeterminate nature. This is especially true when the decision is taken in a highly competitive environment. Hence, the limitation of knowledge available to the decision maker will, inevitably, limit his ability to take an objectively rational decision.

Imperfection of judgement

On the other hand, meeting the condition of

perfect judgement is not always feasible. For the size and complexity of modern organizations are such that they compound the competing and collaborative relationships that engage their members. As a result, different interest groups emerge in organisations, with disagreements arising between them over matters as priority of goals (Cooke and Slack, 1984). Such internal conflicts and contradiction over the ultimate objectives will in turn produce an inconsistent system of values against which decisions are judged.

Mack (1971) views the individual decision maker as an "intrapersonal collective":

> "The manager may behave as if he or she were group of people having different interests, for example, craftsman, administrator, politician, organization man, and family man".

In reality therefore the decision process is one where minimum acceptable requirements are met, rather than one which produces the maximum payoff.

Hence, the limitation of knowledge and the imperfection in judgement would limit the chance of making objectively rational decisions.
As Simon (1957) puts it:

> "--real behaviour, even that which is ordinarily thought of as "rational" possess many elements of disconnectedness. If behaviour is viewed over a stretch of time it exhibits a mosaic character. Each piece of the pattern is integrated with

others by their orientation to a common purpose;
but these purposes shift from time to time with
shifts in knowledge and attention---."

He then argues that behaviour might reveal "segments" of
rationality - that behaviour shows rational organization
within each segment, but the segments themselves have no
strong interconnections.

A psychological analysis of the problem:

Following is a summary of some characteristics of the
psychological process of choice that are presented by
Simon (1957):

Docility: is characterized by a stage of
             exploration and inquiry followed by a
             stage of adaptation. By the use of
             experimental method, by communication of
             knowledge, and by theoretical prediction
             of consequences, a relatively little bit
             of experience can be made to serve as
             basis for a wide range of decision. As a
             result a remarkable economy of though and
             observation is achieved.

Memory: When a certain problem occurs it is memory
             that stores up the information gathered
             and even the conclusions reached in
             solving the problem and makes these
             available, without new inquiry when the
             next problem of the same kind is
             encountered. Here also an economy of

thought and observation is achieved.

Habit: permits conservation of mental effort by withdrawing from the area of conscious thought these aspects of the situation that are repetitive. And this in turn permits attention to be devoted to the novel aspects of a situation requiring decision.

Role of positive stimuli

        If rationality is to be achieved, a period of hesitation must precede choice, during which the behaviour alternatives, knowledge bearing on environmental conditions and consequences, and the anticipated values must be brought into the focus of attention. Simpler behaviour patterns may be described as those responses to stimuli that occur upon presentation of the stimulus and within little or no hesitation.

    The distinction between the stimulus-response pattern of behaviour and the hesitation-choice pattern gives a clue to the respective roles of non-rational and rational in the complete behaviour pattern.

    In fact, choice and action usually take place long before attention has been given even to those elements in the situation that are within grasp. Hence, to a considerable extent, the limits upon rationality

are resultants of the limits of the area of attention.

It had already been noted that in so far as a part of behaviour is governed by habit, it passes out of the area of conscious attention. It appears, then, that in actual behaviour as distinguished from objectively rational behaviour, decision is initiated by stimuli which channel attention into definite directions, and that the response to the stimuli is partly reasoned, but in large part habitual.

Rationality demands that a conscious choice be made among competing "goods" instead of leaving the choice to the caprice of the attention - directing stimuli.

Determinants of psychological environment:

Individual choice takes place in an environment of "givens" (premises that are accepted by the subject as a basis for his choice;) and behaviour is adaptive only within the limits set by these "givens".

- partly this is an individual matter: the individual places himself in a situation where certain stimuli and certain items of information will impinge on him.

- to a very important extent, however, it is an organizational matter. One function that organization performs is to place the organization members in a psychological environment that will adapt their

decisions to the organization objectives, and will provide them with the information needed to make these decisions correctly.

Two principal sets of mechanisms are seen as determinants of the psychological environment which bring about the integration of behaviour in abroad pattern:

1. <u>The behaviour - initiating mechanisms</u>: that initiate behaviour in a particular direction. They are largely "external" to the individual and they can be interpersonal (they can be invoked by someone other than the person they are intended to influence, and consequently, they play a central role in administrative behaviour).

2. <u>The behaviour - persistance mechanisms</u>: that cause behaviour to persist in a particular direction once it has been turned in that direction. Attention and behaviour, once initiated in a particular direction, tend to persist in that direction for a considerable interval of time. This is true even when the original of activity was a matter of relative indifference.

It may be seen that a large part of this

stimulation is "internal", and proceeds along the associational paths that have been built up in the mind. If the pattern of associations is rich, the mind acts as sort of closed circuit, repeatedly bringing thought back to the subject of concern when it strays.

The integration of behaviour

In Simon's exposition of the pattern of behaviour that results from the operation of the integrating mechanisms indicated above: the organization decisional activities could be seen as hierarchy of decisions. The decisions at any given level of generality provide the environment for the more particular decisions at the next level below (Simon 1957):

1. The integration of behaviour at the highest level is brought about by decisions that determine in very broad terms the values, knowledge, and possibilities that will receive consideration. Such decisional activity is called substantive planning.

2. The next level of integration which gives greater specificity to those very general determinants, results from those designed mechanism that will cause the specific day-to-day decisions to conform with the substantive planning. Such a decisional

activity is called <u>procedural planning</u>.

3. Then follows the execution of the plan through day-to-day decisions and activities that fit in the framework provided by steps (1) and (2).

The limits of rationality (Simon concluded) have been seen to derive from the inability of human mind to bring to bear upon a single decision all the aspects of value, knowledge, and behaviour that would be relevant. The pattern of human choice is often more nearly a stimulus-response pattern than a choice among alternatives. Human rationality operates, then, within the limits of psychological environment. This environment imposes on the individual as "givens" a selection of factors upon which he must base his decisions. Social organizations may be viewed as regularizations of the behaviour of individuals through subjection of their behaviour to stimulus-patterns socially imposed on them.

It is in these patterns an understanding of the meaning and function of organization is to be found.

Up to this point we have looked at:

- human needs which push people into action.

- characteristics of social action.

- limitations that invalidate the claim that rationality is the sole determinant of human action.

The limitations of human rationality has motivated a number of researchers to turn to examine human attitudes and values as determinants of human behaviour.

It is now time to review the development in this area with a special emphasis on human values. The main objective is to see the extent to which human behaviour could be explained by human attitudes and values especially in the managerial context.

The Study of Attitudes

Late in 1920s L.L. Thurstone, who taught psychophysics at the University of Chicago, became bored with what he was teaching. He admitted that psychophysics offered the satisfaction of clean and quantative logic, a rare satisfaction for a psychologist to enjoy, but he could not convince himself that the sensations he was measuring so precisely were worth all the time and trouble he lavished on them. He decided to change what he was teaching and to use the same methods to measure something worthwhile L.L. Thurstone (1959):

> "Instead of asking a person which of two cylinders is the heavier [he said] we might as well ask something interesting, such as, 'which of these two nationalities do you prefer to associate with?', 'which of these two offences do you consider to be in general the more serious?' Or, 'which of these two pictures or coloured designs do you like better?' Questions of this sort of discrimination might be multiplied indefinitely, and if they could be handled with

some sort of psychological logic, it is clear
that we should have here the possibilities of
objective description of more psychological
significance than the sensory limen"

The nature of attitudes:

C.J. Adcock (1983) gives this view: 'when a
particular drive has frequently been aroused following a
particular stimulus, the latter tends to become the
signal for its arousal directly. Thus, if a person
frequently provokes us to anger, we tend to be made
angry simply by his presence. If we have received
several telegrams bearing ill news, the mere sight of
the telegraph boy approaching may send our heart into
our boots. In such ways we build up a more or less
permanent affective attitude towards objects and
people. Such attitudes will differ from person to
person, depending upon the particular experiences of the
person. Usually attitudes change but slowly since they
are the result of accumulated conditioning effects, but
an unusually intense affective experience may abruptly
change the results of long conditioning with milder
effects). Adcock adds (I can still remember how my
aesthetically appreciative attitude to certain flowers
was suddenly modified by their association with a
funeral. For some time I found these flowers distinctly
unpleasant. Because of our varied experiences with
objects, and particularly so with people, our attitudes
are usually of a rather complex type).

Attitude and Behaviour

Two major theoretical models on attitude - behaviour relations have been advanced by:

1. RoKeach

2. Fishbein and Ajzen

1. RoKeach model

RoKeach model (RoKeach, 1978) is depicted in equation form:

$$Bos = [Ao]w1 + [As]w2 + [AoAs]w3,$$

Where

Bos = behaviour with respect to an object within a situation,

Ao = attitude toward the object,

As = Attitude toward the situation,

AoAs = attitudes toward the object and the situation weighted by the importance of each,

W1,W2,W3 = empirically determined standardized regression coefficients.

RoKeach (RoKeach, 1970) points out that a preferential response toward an attitude object cannot occur in vacuum. It is perhaps helpful to conceive of any particular attitude object as a figure and the situation within which it is encountered as the ground. If one focus only on attitude - toward - object one is bound to observe some inconsistency between attitude and

behaviour, at least, a lack of dependence of behaviour on attitude. He then concluded that a satisfactory formulation is that: behaviour is a function of the interaction between two attitudes, attitude - toward object and attitude - toward - situation. Certain situations, because of the greater social pressure inherent in them, consistently activate discriminatory behaviour toward a specific attitude object more than other situations.

2. **Fishbein and Ajzen model**

Fishbein and Ajzen model (Ajzen and Fishbein, 1972) is also depicted in equation form:

$$B \sim BI = [Aact] \, Wo + [\sum_{i=1}^{n} (NBi)(MCi)] \, Wi$$

Where:

B = overt behaviour (is approximately equivalent to---)

BI = behavioural intention

Aact = attitude toward performing the behaviour.

NBi = the normative belief governing the behaviour from a number of salient referents (i.e. the individual's perception about the feelings of those other individuals most important to him, toward

performing the specific behaviour)

MCi = the motivation to comply with this

referent power

Wo,W1 = Beta weights to be determined

by regression analysis.

Ajzen and Fishbein indicate that there are two ways to determine the attitude toward the act - one based on beliefs and evaluation while the second relies solely on evaluation.

First, Aact = $\sum_{i=1}^{n}$ Biai (Ajzen and Fishbein, 1972)

Where

Aact = attitude toward performing the

behaviour in a given situation.

Bi = the likelihood that the

performance of the stated

behaviour will lead to some

consequences (e.g., brushing

with XYZ brand toothpaste will

give fresh breath)

ai = an evaluation of that consequence

(e.g., is fresh breath good or

bad?)

i = a number of salient consequences

about the behaviour.

The magnitude of the attitude index thus derived

does not increase indefinitely with the acquisition of new beliefs, because attitudes are determined by a hierarchially organized, limited number of salient beliefs (Bentler and SpecKart, 1979).

Another measure of Aact can be obtained by summing ratings over a number of affective bipolar adjectives:

$$\text{That is, Aact} = \sum_{i=1}^{n} \text{Eact}$$

Where

Aact = attitude toward the act
(e.g., brushing with XYZ brand toothpaste is ---)

Eact = evaluative dimensions of act (e.g., good-bad, foolish-wise, etc.)

i = a number of evaluative, bipolar adjectives.

A number of investigations have been carried out to test Fishbein's model (Bentler and Speckart, 1979); (Bearden and Woodside, 1978); (Wilson et al., 1975); (Herberlein and Black, 1976); (Ryan and Bonfield, (1975)- some have found supportive results for it and others have proposed a reconceptualized forms of the model as a framework for future research.

Finally, and before we turn to the topic of values, we can summarize the two models of RoKeach and

Fishbein together through the following diagrams:

Rokeach Model

| Attitude towards an Object within a situation | |
| Attitude toward the Situation | → Behavior related to the Object within the Situation |

Fishbein Model

Attitude toward performing a specific Behavior
Subjective norms with regard to significant others
→ Intention → Behavior
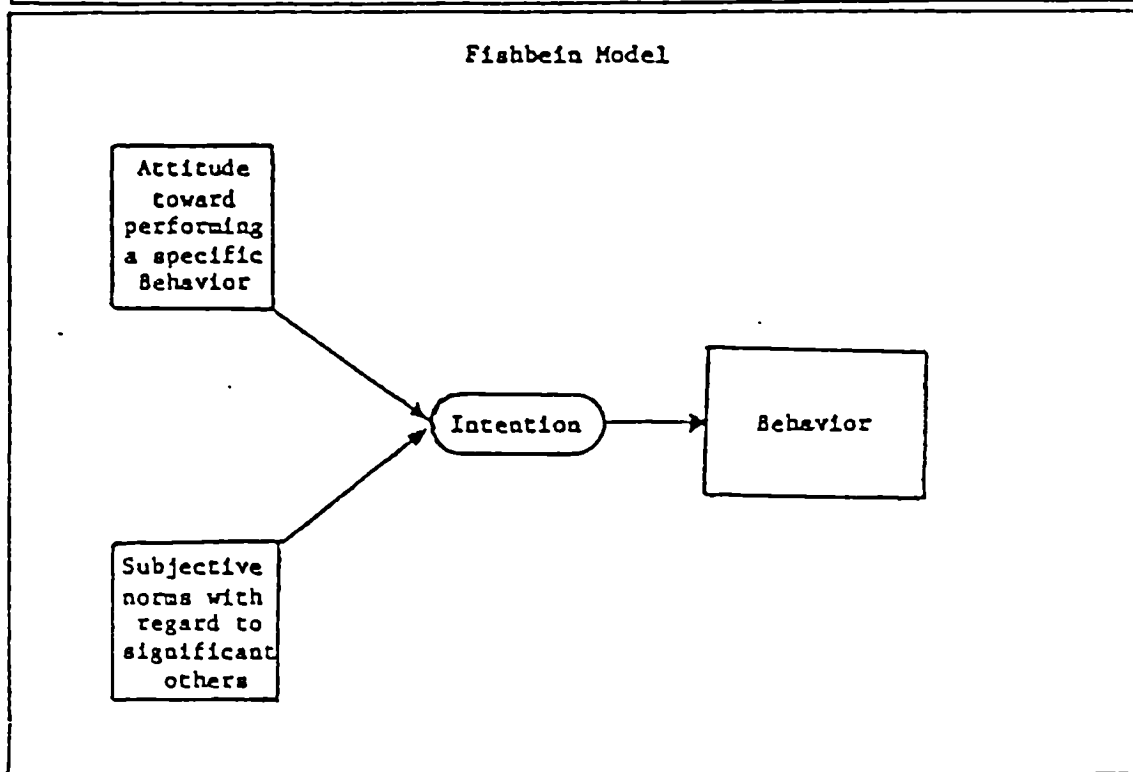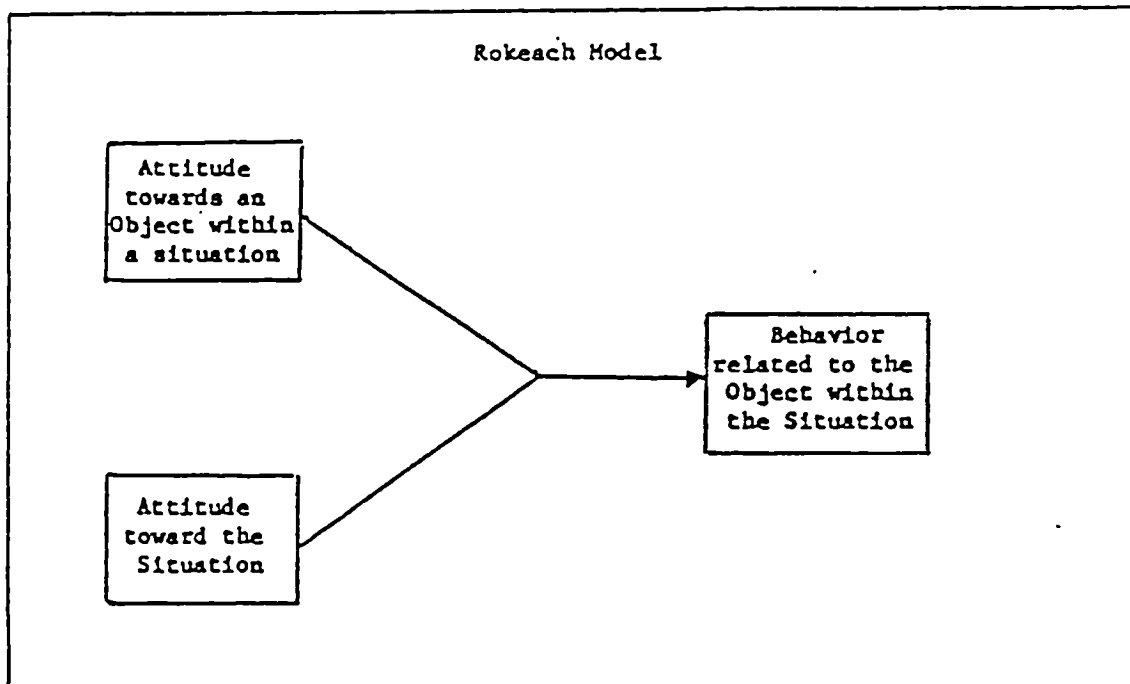
. . The Study of Values

The basic values of people and the effects these have upon behaviour and thought are matters that have recently commanded the attention of the students of managerial behaviour.

Reviewing the literature on the role of values in human activities, two points could be.made:

First: The empirical research approach to the study of values is not at a very advanced stage.

Second: The results of the empirical research in this area are still tentative and suggestive.

Therefore, it would be a necessity in this part of the study to focus, in some detail, on the major theoretical approaches which offer materials for empirical research on values/managerial behaviour relationship.

Thus, from the beginning to end, the focus is set on the work of seven writers [F. Kluckhohn and F. Strodtbeck; E. Spranger; G.W. Allport; M. Rokeach; G.W. England; and Yu M.Zhukov.]

Four theoretical models for the study of values have been developed by the first six writers; and a useful analysis of some experimental studies on the role of values in 'decision-making' was presented by the

seventh writer.

Hence, the contributions made by these scholars will be looked at in the following order:

1. Definitions, terms, and theoretical approaches.

2. Value measurement

   -Allport's Model

   -England's Model

   -Rokeach's Model

3. Zhukov's experimental discussion.

1. DEFINITIONS, TERMS, AND THEORETICAL APPROACHES

F. Kluckhohn and F.Strodtbeck (1961) used the 'term' "value orientations" to mean " complex but definitely patterned [rank-ordered] principles, resulting from transactional interplay of three analytically distinguishable elements of the evaluative process - the cognitive, the affective, and the directive elements - which give order and direction to the ever-flowing stream of human acts and thoughts as these relate to the solution of "common human" problems. These principles are variable from culture to culture but are variable only in the ranking patterns of component parts which influence their behaviour. This variation is on the continuum from the completely implicit to the completely explicit."

Concerning classification of value-orientation,

Kluckholn and Strodtbeck put forward four major assumptions:

1. there is an ordered variation in value orientation systems.

2. There is a limited number of common human problems for which all peoples at all times must find some solutions.

3. While there is a variability in solutions of all the problems, it is definitely variable within a range of possible solutions.

4. All alternative of all solutions are presented in all societies at all times but are differentially preferred.

The writers then singled out five problems as the crucial ones to all human groups:

1. The character of innate human nature.

- 2. The relation of man to nature and super nature.

3. The temporal focus of human life.

4. The modality of human activity.

5. The modality of man's relationship to other men.

These five problems in turn generate five different ranges of value orientation:

1. Human Nature Orientation: To the problem of the innate goodness or badness of human nature there are six

logical divisions of Evil and unalterable or Evil and perfectible, Good and unalterable or Good and corruptible, invariant mixture of Good and Evil or a mixture subject to influence.

2. **Man-nature** **Orientation**: To the problem of the relation of man to nature there is a three-point range of variations;

> Subjugation to nature orientation,
>
> Harmony-with-nature orientation, and
>
> Mastery over nature orientation.

3.**Time** **Orientation**: To the problem of the temporal focus of human life, the writers suggest that people differ in the rank-order emphasis of the three time dimensions. Hence, a distinction could be made between Present oriented, Past oriented, and Future oriented people.

4.**Activity** **Orientation**: To the problem of the modality of human activity there is the three-point range of variation in the activity orientation, that is the Being-orientation [with the emphasis of the isness of personality], Doing-orientation [with the emphasis of accomplishments], and Being-in-Becoming orientation which lies between Being and Doing orientation.

5.**Relational** **Orientation**: To the problem of the modality of man's relationship to other men the Lineal, Collateral, and individualistic relational alternatives are seen by the writers as being analytical concepts for the purpose of making distinction both within and

between social systems.

Figure [2] provides a summary of these postulated ranges of variations in value orientations.

Figure [2]

The Five Value Orientations and The Range of Variations

Postulated For Each

Orientation	Postulated Range of Variations					
human nature	Evil		Neutral	Mixture of Good-and-Evil	Good	
	mutable	immutable	mutable	immutable	mutable	immutable
man-nature	Subjugation-to-Nature		Harmony-with-Nature		Mastery-over-Nature	
time	Past		Present		Future	
activity	Being		Being-in-Becoming		Doing	
relational	Lineality		Collaterality		Individualism	

Source: Kluckholn and Strodtbeck, 1961.

Kluckhohn and Strodtbeck suggest that a Knowledge of the value orientation patterns [rank-orders] could aid in the analysis of the interrelations of major "institutional" structures. They also emphasize the fact that people do vary in their value orientations, and such a variation is both permitted and required. The more obvious type of variation could be noticed in subgroups [segments] whose behaviour is patterned in accord with either a completely or partially different ordering of value orientations than that of the dominant group. Social Classes and ethnic groups are examples of

this type of variation.

The more complex type of variations stem from the fact that in every society there are several well differentiated kinds of activities [behavioral spheres] all of which are essential to its successful functionning [the economic-occupational, the religious, the intellectual-aesthetic, the recreational, the familial,and the political activities.] The writers conclude that it is almost certain that varying value-orientation emphases are related to a stressing of one Kind of activity as against others. Also, they add, that the relationship of value-orientation to behaviour spheres is a reciprocal one, it is possible.:

- on the one hand to say that people who have a particular ordering of value orientations will give a predominant position to a particular behaviour sphere or a particular combination and ordering of spheres.

- on the other hand to state that the predominance of a particular behavioural sphere is indicative of a particular ordering of value orientations.

Therefore, to function successfully every society must have within it some persons who will devote themselves to the differing activities of the several behaviour spheres; and if the behavioural spheres' activities are to be performed adequately, it is necessary that the majority of persons choosing each sphere have the rank order of value orientations which provides motivations proper to the sphere.

Finally, the transformation of Kluckhohn and Strodtbeck approach into a useful tool for marketing analysis of the socio-cultural environment was carried through by P. Kotler (1984).

E. Spranger (1928) developed a scheme for classifying and comparing values and value systems of individuals, groups, and cultures. He studied one large region of human personality, namely, the region of generic evaluative tendencies, and made a persuasive case for the existence of six fundamental types of subjective evaluation - the theoretic, economic, social, political, and religious values:

1.The Theoretical Values: The dominant interest of the theoretical man is the discovery of truth. In the pursuit of this goal he characteristically takes a "cognitive" attitude, one that looks for identities and differences; one that divests itself of judgements regarding the beauty or utility of objects, and seeks only to observe and to reason. Since the interests of the theoretical man are empirical, critical, and rational, he is necessarily intellectualist, frequently as scientist or philosopher. His chief aim in life is to order and systematize his knowledge.

2. The Economic Values: The economic man is characteristically interested in what is useful. Based originally upon the satisfaction of bodily needs [self-preservation], the interest in utilities develops

to embrace the practical affairs of the business world - the production, marketing, and consumption of goods, the elaboration of the credit, and the accumulation of tangible wealth. The economic attitude frequently comes into conflict with other values. The economic man wants education to be practical, and regards unapplied knowledge as waste. Great feats of engineering and application result from the demands economic men make upon science. The value of utility likewise conflicts with the aesthetic value, except when art serves commercial ends. In his personal life the economic man is likely to confuse luxury with beauty. In his relations with people he is more likely to be interested in surpassing them in wealth than in dominating them [political attitude] or in serving them [social attitude]. In some cases the economic man may be said to make his religion the worship of Mammon. In other instances, he may have regard for God, but inclines to consider him as the giver of good gifts, of wealth, prosperity, and other tangible blessing.

3.The Aesthetic Values: The aesthetic man sees his highest in form and harmony. Each single experience is judged from the standpoint of grace, symmetry, or fitness. He regards life as a procession of events; each single impression is enjoyed for its own sake. He need not be a creative artist, nor need he be effete; he is aesthetic if he but finds his chief interest in the artistic episode of life. The aesthetic attitude is,in

a sense, diametrically opposed to the theoretical; the former is concerned with the diversity, and the latter with the identities of experience. The aesthetic man either chooses to consider "truth as equivalent to beauty",or agrees the view that, " to make a thing charming is a million time more important than to make it true." In the economic sphere the aesthetic sees the process of manufacturing, advertising, and trade as a wholesale destruction of the values most important to him.   In social affairs he may be said to be interested in persons but not in the welfare of persons; he tends toward individualism and self-sufficiency. Aesthetic people often like the beautiful insignia of pomp and power, but oppose political activity when it makes for the repression of individuality. In the field of religion they are likely to confuse beauty with purer religious experience.

4. The Social Values : The highest value for this type is love of people. The social man prizes other persons as ends, and is therefore himself kind, sympathetic, and unselfish. He is likely to find the theoretical, economic, and aesthetic attitudes cold and inhuman. In contrast to the political type, the social man regards love as itself the only suitable form of human relationship. In its purest form the social interest is selfless and tends to approach very closely to the religious attitude.

5. The Political Values: The political man is interested

primarily in power. His activities are not necessarily within the narrow field of politics. Since competition and struggle play a large part in all life, many philosophers have seen power as the most universal and most fundamental of motives. There are, however, certain personalities in whom the desire for a direct expression of this motive is uppermost, who wish above all else for personal power, influence, and renown.

6. The Religious Values : The highest value of the religious man may be called unity. He is mystical, and seeks to comprehend the cosmos as a whole, to relate himself to its embracing totality. The mental structure of the religious man is permanently directed to the creation of the highest. Some men of this type are "immanent mystics", that is, they find their religious experience in the affirmation of life and in active participation therein. A religious man with his zest and enthusiasm, see something divine in everything. The "transcendental mystic," on the other hand, seeks to unite himself with a higher reality by withdrawing from life; he is the ascetic and find the experience of unity through self denial and mediation.

Spranger does not imply that a given man belongs exclusively to one or another of these types of values. His depictions could be looked at as a plausible hypotheses (ideal types) which are used as methodological device.

G.W. Allport (1966) defines values as being the common

traits of personality. A personality trait in his view:

1. Has more than nominal existance

2. Is more generalized than a habit

3. Is dynamic, or at least determinative, in behaviour.

4. May be established empirically.

5. Is only relatively independent of other traits.

6. Is not synonymous with moral or social judgement.

7. May be viewed either in the light of the personality which contains it, or in the light of its distribution in the population at large.

The person who confronts us, Allport adds, possesses inside ·his skin generalized action tendencies (or traits) and that it is our job scientifically to discover what they are. Since traits are not directly observed but only inferred, we must expect difficulties and errors in the process of discovering their nature. However, if in studies of a person's perception the process turns out to be complex and subtle, still there would be no perception at all unless there were something to perceive and judge.

M. Rokeach (1970) suggests a basis for the study of values through the analyses of belief system, and the the concept of attitude.

Considering the belief system Rokeach developed a

criterion by which one can decide which ones of a person's countless beliefs are central (or important). He (Rokeach, 1970) stated that:

> "The more a given belief is functionally connected with other beliefs, the more implications and consequences it has for other beliefs, the more central (or important) the belief"

Rokeach assumes that the existential, shared, and underived beliefs are to have more connections and consequences than nonexistential, unshared, and derived beliefs. He then made a classification of an individual beliefs as shown in Figure (3)

Rokeach (1970) defines attitudes as a relative enduring organization of beliefs around an object or situation predisposing one to respond in some preferential manner. Each belief within an attitude organization - he adds - is conceived to have three components:

- a cognitive component which represents a person knowledge about what is (true or false), (good or bad), (desirable or undesirable).
- an affective component that is the capability of a belief to affect a person to take a negative or or positive position with respect to the object of belief or the

Figure (3)
Classes of Beliefs

```
                                        ┌──────────────┬──────────────────┬──────────────┐
                                        │                                                 │
                              ┌─────────┴─────────┐                                       │
                    ┌─────────┴─────────┐         │                                       │
              ┌─────┴─────┐      ┌───────┴──────┐  ┌──────┴──────┐  ┌────────┴────────┐  ┌───────┴────────┐
              │  Primitive │                      │  Authority  │  │    Derived      │  │ Inconsequential│
              │   Beliefs  │                      │   Beliefs   │  │    Beliefs      │  │    Beliefs     │
              └────────────┘                      └─────────────┘  └─────────────────┘  └────────────────┘
        ┌───────┴────────┐
   ┌────┴────┐      ┌─────┴─────┐
   │ Shared  │      │ Unshared  │
   └─────────┘      └───────────┘
```

Shared

They are primitive beliefs about physical world, and social world, and the self which are shared by all of one's reference persons and groups. They are beliefs correspond to the earliest stage of development of a "sense of reality" and body image.

Unshared

They are primitive beliefs such as those held on pure faith, delusions, ego-enhancing, and ego-defence. The maintenance of such beliefs does not depend on them being shared with others. Such beliefs correspond to one's own emotion, drives, and self esteem.

Authority Beliefs

They are beliefs about authorities which we trust and look at as we go about our daily lives seeking information about the world.

Derived Beliefs

Those beliefs are perceived to emanate from the authority we believe in its credibility. They correspond to the process of identification with authority.

Inconsequential Beliefs

They are the beliefs that represent more or less arbitrary matters of taste.

- 49 -

belief itself when its validity is

seriously questioned.

- a behavioural component that is

the capability of a belief to lead

to some action when it is suitably

. activated.

Values as viewed by Rokeach (1970), have to do

with modes of conduct, and end states of existance:

> "...to say that a person has a value
> is to say that a specific mode of
> conduct or end state of existence
> is personally and socially preferable
> to alternative modes of conduct or
> end states of existence...."

While an attitude is a package of beliefs about a

specific object or situation, or agenda for actions when

activated, a value, in his view, is a single belief that

transcendentally guides actions and judgements across

specific objects or situations, and beyond immediate

goals to more ultimate end-states of existance. A value

could be:

Instrumental when it represents a preferable

mode of conduct,

or Terminal when it represents an end-state-of

existence.

Rokeach (1970) related values, attitudes and

behavior as follows:

Whenever a social object is encountered within a

social situation it activates two attitudes; attitude

toward the object (Ao), and attitude toward the

situation (As). Each of these two attitudes activates, in turn, a subset of instrumental and terminal values with which it is functionally connected. Behavior toward a social object will, therefore, be a function of the relative importance of all the instrumental and terminal values activated by Ao as compared with all instrumental and terminal values activated by As.

Yu. M. Zhukov (1980) regards values as being concerned with an aspect of a person's relationship to the world, not so much its intellectual as its affective aspect. Personality values in his view, reflect the material and spiritual values of the society in the individual consciousness. They also represent the concretisation of the values of the society.

In his judgement distinction between values and norms could be observed:

First, Serving values arouse admiration, but fulfilling norms is at best approved of.

Second Sacrificing some values for the sake of others seems normal, whereas the impossibility of fulfilling all norms straitaway signals a flaw in the system.

Third, The value systems determine behavior less strictly than the normative system.

Fourth While devotion to values can be

distinguished by "intensity", norms know no gradation, a norm is either fulfilled or not fulfilled.

Zhukov (1980) also suggests that values could be <u>terminal</u> goals which impart meaning to all one's vital activity. This is not something one pays for, rather, it is what one lives for. Such values are different from socio-ethical values. The latter are not goals of vital activity, rather they are principles regulating it.

<u>G.W. England</u> (1967) defines values as being "..... similar to attitudes but more permanent, and stable in nature. Likewise a value is seen as being more general and less tied to any specific object than is the case with many attitudes. A value as used here is closer to ideology or philosophy than it is to attitude".

He also views a personal value system as ".... a relatively permanent perceptual framework which shapes and influences the general nature of the individual behavior"

The theoretical model which England proposed for the study of values, includes two major classes of values:

- <u>Operative Values</u> or those that have the greatest influence on behavior.

- <u>Intended and Adopted Values</u> or those that may be professed but do not influence behavior to any great degree.

Value-behavior relation, in England's view must
be considered in relation to other environmental
influences and constraints before specific statements
can be made about an individual behaving in such and
such a way at a given time and under certain conditions.

Figure (4) shows England's theoretical model as
explained above.

Figure (4)
Theoretical Model of the Relationship
of Values to Behaviour

[Potential Values]   Behaviour
                                      Channeling

```
                 ┌─────────────┐                              Environmental Influences
                 │ Adopted     │                                 and Constraints
                 │ Values      │      ┌──────────────────────┐   ↓↓↓↓↓↓↓↓↓↓↓↓
Non-relevant     │             │─────►│ Alternative Generation│
                 ├─────────────┤      │ Alternative Testing   │
Values For       │             │      │ Decision Making       │
                 │ Operative   │      │ Problem Solving       │   ↓
A Specific       │             │      └──────────────────────┘   ┌──────────┐ │ Specific
                 │ Values      │                                  │ Limited  │ │ Time-Space
Group or         │             │                                  │ Range of │ │ Behaviour
                 ├─────────────┤                                  │ Behaviour│
Individual       │             │                                  └──────────┘
                 │ Intended    │      ┌──────────────────────┐   ↑
                 │             │      │ Selecting, Filtering  │
                 │ Values      │─────►│ and Interpreting      │
                 │             │      │ Incoming Sensory Data │
                 └─────────────┘      └──────────────────────┘
```

[Conceived Values]   ↑↑↑↑↑↑↑↑↑↑↑↑
                                                            Environmental Influences
                          · Perceptual   and Constraints
                            Screening

Source: England and Keaveny (1969)

2. THE MEASUREMENT OF VALUES

Despite the long interest in human values, there is as yet few investigations as to the measurement of human values, especially, in business organizational setting. Consequently, only three instruments are made available and widely used by researchers whose main interest is to "get at" an organizational-member personal values. These three instruments are : Allport scale of Values, England model, and Rokeach value survey.

Following is a review of these three instruments:

Allport Scale Of Values

As indicated in the previous section E. Spranger made a persuasive classification of six value dimensions (Theoretical, Economic, Aesthetic, Social, Political and Religious). Allport (1970) took the second step, to put the hypothesis to emperical test. Using the forced-choice technique he developed a questionnaire consisting of 45 questions based upon a variety of familiar situations to measure the relative prominence of the six dimensions. The test is divided into two parts as shown in the following diagram:

Part 1	Part 2
30 Questions	15 Questions
to each two alternative answers are provided	to each four alterna- tive answers are provided
In all there are 120 answers, 20 of which refer to each of the six values.	

- The subject records his preferences
  numerically by the side of each
  alternative answer.

- His score on each page are then added
  and the totals transcribed onto the
  score sheet

- the page totals belonging to each of
  the six values are then summed, in order
  to see the significance of one's standing
  on all the values simultaneously.

Allport (1970) discovered that when confronted
with his questionnaire people do in fact subscribe to
all six values but in widely varying degrees. He also
demonstrated a study showing the long-range predictive
power of the test. It is based on a follow-up of
Wellesley graduates 15 years of taking the scale of
values.

Table (1) reports the significant deviations (at

the 5% level or better) of various occupational groups from the mean scores of Wellesley students. In every case the deviation is meaningful (even necessary) for the occupation in question. Thus, women in business are significantly high in economic interests; medical, government, and scientific workers in theoretical; literary and artistic workers in aesthetic; social workers in social; and religious practitioners in religious values. Thus even at the college age it is possible to forecast in a general way modal vocational activity.

TABLE 1
SIGNIFICANT DEVIATION OF SCORES ON THE STUDY OF
VALUES FOR OCCUPATIONAL GROUPS OF WELLESLEY
ALUMINI from WELLESLEY MEAN SCORES

Occupational groups	N	Theoretical	Economic	Esthetic	Social	Political	Religious
Business workers	64	Lower	Higher				
Medical workers	42	Higher	Lower			Lower	
Literary workers	40	Higher	Lower	Higher			
Artistic workers	37			Higher	Lower		
Scientific workers	28	Higher		Lower			
Government workers	24	Higher			Lower		Lower
Social workers	26				Higher		
Religious workers	11					Lower	Higher

Source: Allport (1970)

Palmer (1983) utilized Allport's instrument to study the personal value patterns of 595 American business students (217 female and 378 female). The results of his research indicate that female business students exhibit value patterns dissimilar to male business students. Results also indicate that value patterns shown by male students are consistent with

those reported in earlier studies of male managers (Palmer, 1983). That indicates that future male managers hold value patterns similar to the traditional American manager. Palmer also reported that female managers exhibited value patterns similar to male managers than to those of women generally.

Guth and Tagiuri (1965) used Allport's instrument to study the relationship of personal values to corporate strategy. They suggested that a top executive manager would favour a corporate strategy that related to his personal values. They added that:

> "If the executive can identify no
> better alternatives and perceives
> that the economic sacrifice
> associated with serving other-
> than-economic value is great, he
> may well choose the strategy which
> maximizes economic opportunity.
> He may continue his search for new
> alternatives, however in the hope
> that ultimately he can identify a
> strategy which serves his dominant
> values well, while at the same
> time leading toward the maximi-
> zation of economic return on the
> Company's assets."

It may be worth mentioning in this context the view held by D.W. Twedt (in Brown, 1976):

> "....If a manager finds a corporate
> policy violates his own standards of
> personal integrity, he has three choices
> (1) ignore conscience and follow cor-
> porate policy; (2) make a determined
> effort to change the policy and (3) if
> the policy continues to be unacceptable
> and cannot be changed - resign."

Professor George W. England of Industrial
Relations and the Psychology Department of the
University of Minnesota, developed an instrument to get
at the personal value systems of American managers.
Unlike Allport's model (which measures the relative
importance of six classes or dimensions of values.)
England's model is designed to measure the absolute
importance of a set of individual values.

The basic assumption underlying England's model
(England, 1967) is that the meaning attached to a
carefully specified set of concepts by an individual
manager will provide a useful description of his
personal value system, which in turn may be related to
his behaviour in predictable ways. Hence, England
developed a set of 66 concepts categorized into five
classes as shown in Figure (5).

England (1967) suggests that:

> It is possible to "get at" a manager's
> values when he indicates which of the 66
> concepts is important to him, and whether
> the important concepts are viewed as
> successful, right, or pleasant.

In order to achieve that, England (1967) used
four scales to represent four modes of valuation as
shown in Figure (6).

FIGURE (5)

Concepts Used to Measure Manager's Values

Goals of Business Organizations	Personal Goals of individuals	Groups of People
High Productivity	Leisure	Employees
Industry Leadership	Dignity	Customers
Employee Welfare	Achievement	My Co-workers
Organizational Stability	Autonomy	Craftsmen
Profit Maximization	Money	My Boss
Organizational Efficiency	Individuality	Managers
Social Welfare	Job Satisfaction	Owners
Organizational Growth	Influence	My Subordinates
	Security	Labourers
	Power	My Company
	Creativity	Blue Collar Workers
	Success	Government
	Prestige	Stockholders
		Technical Employees
		Me
		Labor Unions
		White Collar Employees

Ideas Associated with People	Ideas About General Topics
Ambition	Authority
Ability	Caution
Obedience	Change
Trust	Competition
Aggressiveness	Compromise
Loyalty	Conflict
Prejudice	Conservatism
Compassion	Emotions
Skill	Equality
Cooperation	Force
Tolerance	Liberalism
Conformity	Property
Honor	Rational
	Religion
	Risk

Source: England, 1967.

Figure (6)

England Valuation System

Modes of Valuation →	Primary	Secondary		
	Power Mode of Valuation	Pragmatic Mode of Valuation	Ethical Mode of Valuation	Feeling Mode of Valuation
Represented by →	Important-Unimportant Scale	Successful-Unsuccessful Scale	Right-Wrong Scale	Pleasant-Unpleasant Scale
Notes →	The rational behind the use of (important-unimportant) scale is that the general value of objects or ideas to an individual is largely a function of how important or unimportant he thinks the object or idea is.	The secondary modes of valuation were used to get at the behavioural effect of values by asking why individual thought certain objects or ideas were important to him		

Hence, a pragmatically oriented manager would opt to see the things that are important to him as successful as opposed to right and pleasant. A morally-ethically oriented manager would see the things that are important to him as right as opposed to successful and pleasant.

An affect oriented manager would see things that are important to him as pleasant as opposed to successful and right.

In England's view (England, 1967), a combination of primary and secondary modes of valuation would be a better predictor of the likely behavior of a manager

than would either mode alone. In a more general sense a manager's behaviour (insofar as it is influenced by his personal values) is best explained by utilizing both those things he considers important and his personal mode of orientation. Symbolically, one could say

$$Bv \quad f(I^{\wedge}PO)$$

England utilized his model to study the personal value systems of 1072 American Managers (England, 1967). The results suggests that as a total group, managers primary orientations are pragmatic. The value profile of the sample subjects is presented in Figure (7).

Following his analysis of the sample subjects' value systems, England reasons that:

1) personal value systems of managers
   can be meaningfully measured even
   though they are complex in nature.

2) there is a general value pattern which
   is characteristic of American managers
   as well as a great deal of variation
   in value systems from individual to
   individual.

3) personal values operate at the level
   of corporate strategy and goals as well
   as at the level of day-to-day decisions.

4) the personal value systems of individual
   managers influence the organization in
   both an indirect and direct manner at

Figure (7)

Managerial Value Profile (N = 1072)

	High Importance		Average Importance	Low Importance
Successful 1st Ranked	High Productivity Industrial Leadership Organizational Stability Profit Maximization Organizational Efficiency Organizational Growth Employees Customers My Co-workers Craftsmen My Boss [Operative Managers Values] Owners My Subordinates My Company	Stockholders Technical Employees- Me White Collar Employees Ambition Ability Skill Cooperation Achievement Job Satisfaction Creativity Success Change Competition	Labor Unions Aggressiveness Influence Power Compromise Conflict Risk [Adopted Values Situationally Induced-]	Prejudice Force
Right 1st Ranked	Employee Welfare Trust Loyalty Honor Dignity Individuality Government Property Rational Religion [Intended Value Socio-culturally Induced]		Social Workers Laborers Blue Collar Workers Obedience Compassion Tolerance Authority Caution Conservatism Equality Liberalism Leisure Autonomy Money	[Values with Low Behavioral Relevance]
Pleasant 1st Ranked			Security Prestige Emotions	Conformity

Source: (England, 1967)

the same time that personal value systems
are influenced by organization life.

5) · differences in personal value systems
help to explain the nature of conflict
between individuals in an organization
while similarity of value patterns is
probably responsible for most accomodation
among individuals.

6) the study and thoughtful examination of
one's own personal value system may well
be helpful in the effort that all must

make in the "strain toward consistence" between what one believe and what one is.

England model has proved useful in measuring the cultural differences among managers from different countries: (England, 1967); (England and Kim, 1968); (England and Kokie, 1970). The model has also been utilized to study the relationship of personal values to managerial behavior; the results provided by such studies are still tentative and suggestive.

Rokeach Value Survey

Milton Rokeach, a well known American psychologist, developed an instrument to measure the relative importance of values.

Rokeach's instrument is similar to Allport's instrument in the sense that both instruments measure the relative importance of values and not the absolute importance. In that respect both instruments (of Rokeach and Allport) differ from England's instrument which measure the absolute importance of values.

On the other hand, Rokeach's instrument is similar to England's instrument in the sense that both instruments (of Rokeach and England) measure the importance of a number of single values, whereas Allport's instrument measures the importance of six classes or dimensions of values (each class represent a number of single values).

As analytic tools, Rokeach (1970) suggests,

values are ahead of Attitudes because:

(1)   value seems to be a more dynamic concept since it has a strong motivational component as well as cognitive, affective, and behavioral component.

(2)   while attitude is widely assumed to be determinant of social behavior, value is a determinant of attitude as well as behavior.

(3)   if we assume that a person possesses considerably fewer values than attitudes the value concept provides us with a more economical analytic tool for describing and explaining similarities and differences between persons, groups, nations, and cultures.

Rokeach assumption of how values guide an individual reaction could be diagramed as follows:

```
┌─────────────────────┐
│ When a social Object │
│ is encountered within│
│ a social Situation   │
└─────────────────────┘
          │
          ▼
    ┌───────────┐
    │It activates│
    │   two      │
    │ Attitudes  │
    └───────────┘
```

```
                                              ┌──────────────────┐
                                              │ Instrumental     │
                                              │ values connected │
                                              │ with the object  │
                                              └──────────────────┘
                                              ┌──────────────────┐
                                              │ Terminal values  │
                                              │ connected with   │
                                              │ the object       │
                                              └──────────────────┘
┌──────────────────┐      ┌──────────┐
│ Attitude toward  │      │ Each     │
│ the Object (AO)  │      │ attitude │
└──────────────────┘      │ activates│
                          │two subsets│
                          │of related │
                          │ values    │
┌──────────────────┐      └──────────┘
│ Attitude toward  │
│ the Situation (AS)│                         ┌──────────────────┐
└──────────────────┘                          │ Instrumental     │
                                              │ values connected │
                                              │ with the situation│
                                              └──────────────────┘
                                              ┌──────────────────┐
                                              │ Terminal values  │
                                              │ connected with   │
                                              │ the situation    │
                                              └──────────────────┘
┌──────────────────┐
│ Behavior will be │
│ a function of all │
│ values activated │           (AS) Values
│ by (AO) compared │
│ with all values  │
│ activated by (AS)│              (AO) Values
└──────────────────┘
```

Hence, Rokeach developed his instrument consisting of two groups of terminal and instrumental values as shown in Figure (8). The subject is asked to rank-order these two groups for importance.

Figure (8)

Terminal And Instrumental Values In The

Rokeach Value Survey

A comfortable life (a prosperous life)
An existing life (a stimulating active life)
A sense of accomplishment (lasting contribution)
A world of peace (free of war and conflict)
A world of beauty (beauty of nature and the arts)
Equality (brotherhood, equal opportunity for all)
Family security (taking care of loved ones)
Freedom (independence, free choice)
Happiness (contentedness)
Inner harmony (freedom from inner conflict)
Mature love (sexual and spiritual intimacy)
National security (protection from attack)
Pleasure (an enjoyable, leisurely life)
Salvation (saved, eternal life)
Self-respect (self-esteem)
Social recognition (respect, admiration)
True friendship (close companionship)
Wisdom (a mature understanding of life)

Ambitious (hard-working aspiring)
Broadminded (open-minded)
Capable (competent, effective)
Cheerful (lighthearted, joyful)
Clean (neat, tidy)
Courageous (standing up for your beliefs)
Forgiving (willing to pardon others) £Helpful (working for the welfare of others)
Honest (sincere, truthful)
Imaginative (daring, creative)
Independent (self-reliant, self-sufficient)
Intellectual (intelligent, reflective)
Logical (consistent, rational)
Loving (affectionate, tender)
Obedient (dutiful, respectful)
Polite (courteous, well-mannered)
Responsible (dependable, reliable)
Self-controlled (restrained, self-disciplined)

Source: Milton Rokeach (1973)

Rokeach's view was followed in a study of the role of personal values in marketing and consumer behaviour (Donald et al., 1977). The study was conducted with subjects from culturally distinct regions of the United States. The results indicate that:

(1) the subjects were significantly
     different with respect to their
     basic value orientations; that
     would imply that values are
     culturally and socially learned.

(2) personal values were consistent
     with preference for the consumer
     products or services.

This study supports the assumption that personal values are determinants of personal preferences.

Adopting Rokeach's view in business organizational context, however, no support was obtained for the hypothesized moderating effects of values on the relationships between participation and job attitudes (White and Ruh, 1973).

Nevertheless, the investigators of this study point out that:

> "It is difficult to imagine that
> individual differences in general
> and values in particular have no
> systematic impact on employee re-
> sponses to participation in decision-
> making. However, it may be that
> such effects are not nearly as great
> as some of the critics of the partici-
> pative management would have us to
> believe."

3. ZHUKOV'S EXPERIMENTAL DISCUSSION

The work that has been discussed so far in the present Chapter is for authors of western background. It is now time to present a brief summary of the work of a Russian socio-psychologist on the role of values in decision-making.

Zhukov (1980) presented a collection of experimental results in this area.

He started with Simon's view of the "level of demands", and then discussed some findings of experimental research on the "sociopsychological mechanisms for regulating group activity".

Level of demands according to Simon (Zhukov, 1980) is the level of the expected result of any kind of activity. Exceeding that level leads to satisfaction, whereas not achieving it causes dissatisfaction. Assuming that level of demands cannot fluctuate without limits, then the upper limit would be "the level of the ideal variant", and the lower limit would be "the level of the requirement - obligations". Such a view can be represented diagramatically as follows:
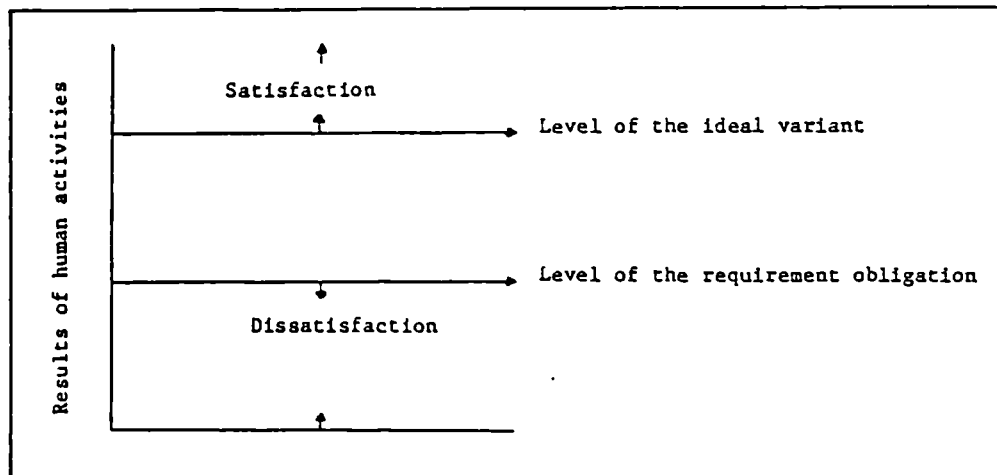
Zhukov points out that if the "level of demands" is a direct criterion of selecting and appraising decision alternatives, and if values are to affect the formation of the "level of demands" it should be said that:

(1)   values would exert an influence on the establishment of the upper limit of the level of demand's range (level of the ideal variant)

(2)   norms would be connected with the lower level (level of requirement-obligation).

In his analysis of experimental findings in the area of "sociopsychological mechanisms for regulating group activity", Zhukov points out that when group members were given a number of described problems (each with two mutually exclusive modes of action) and asked to choose a solution to each problem; the result showed that a group decision made after discussion of the determined problems has differed dramatically from the mean of the individual decisions made before the discussion. That indicates that a "shift in choice" with regard to an individual decision could occur as a result of the group discussion(s). That could be illustrated by what Zhukov called "conflict compromise model". This model suggests that making a decision is always a compromise between the ideal mode of behaviour and the response to "reality".

The notion of the ideal mode of behavior is

formulated on the basis of the generally accepted values of the culture, whereas the notion of the realistic mode of action is formed on the basis of observation of other people's behavior (which could be treated as the idea of norm).

The mechanism of persuasion was also used in illustrating the "shift of choice" phenomenon. Zhukov indicates that the magnitude of the shift was closely correlated with the number of arguments expressed in the course of discussion.

The influence of persuasive reasoning can shape in three ways:

First: in the course of discussion, arguments that are connected with attainment of goals cultivated in the society will find more expression.

Second: a person may turn out to be more receptive to arguments which support his personal values.

Third: arguments brought forward in discussion may further the realisation that the view expressed is more closely connected with the system of values than it seemed before.

Finally, the main topics discussed in this chapter could be diagramed as follows:

```
                ┌──────────────┐   ┌──────────────┐
                │ Human Values │   │ Human Needs  │
                └──────────────┘   └──────────────┘
        ┌──────────────┘  │               │
        ▼                 │               │
     Shape                │               │
        │                 ▼               ▼
        ▼              govern         push people
  ┌──────────────┐       and             into
  │  Attitudes   │      guide
  └──────────────┘
        │
        ▼
    ──►influence──┐       │               │
                  │       ▼               │
                  │  ┌──────────────┐     │
                  └─►│    ACTION    │◄────┘
                     └──────────────┘
                            │
                            ▼
                  Socially Characterized

                          into
                            │
                            ▼
```

rational (goal-orientated) conduct	value-orientated conduct	traditional conduct	affectual conduct

limitation of   - values and
rationality in   behaviour
administrative   - value measure-
behavior   ment
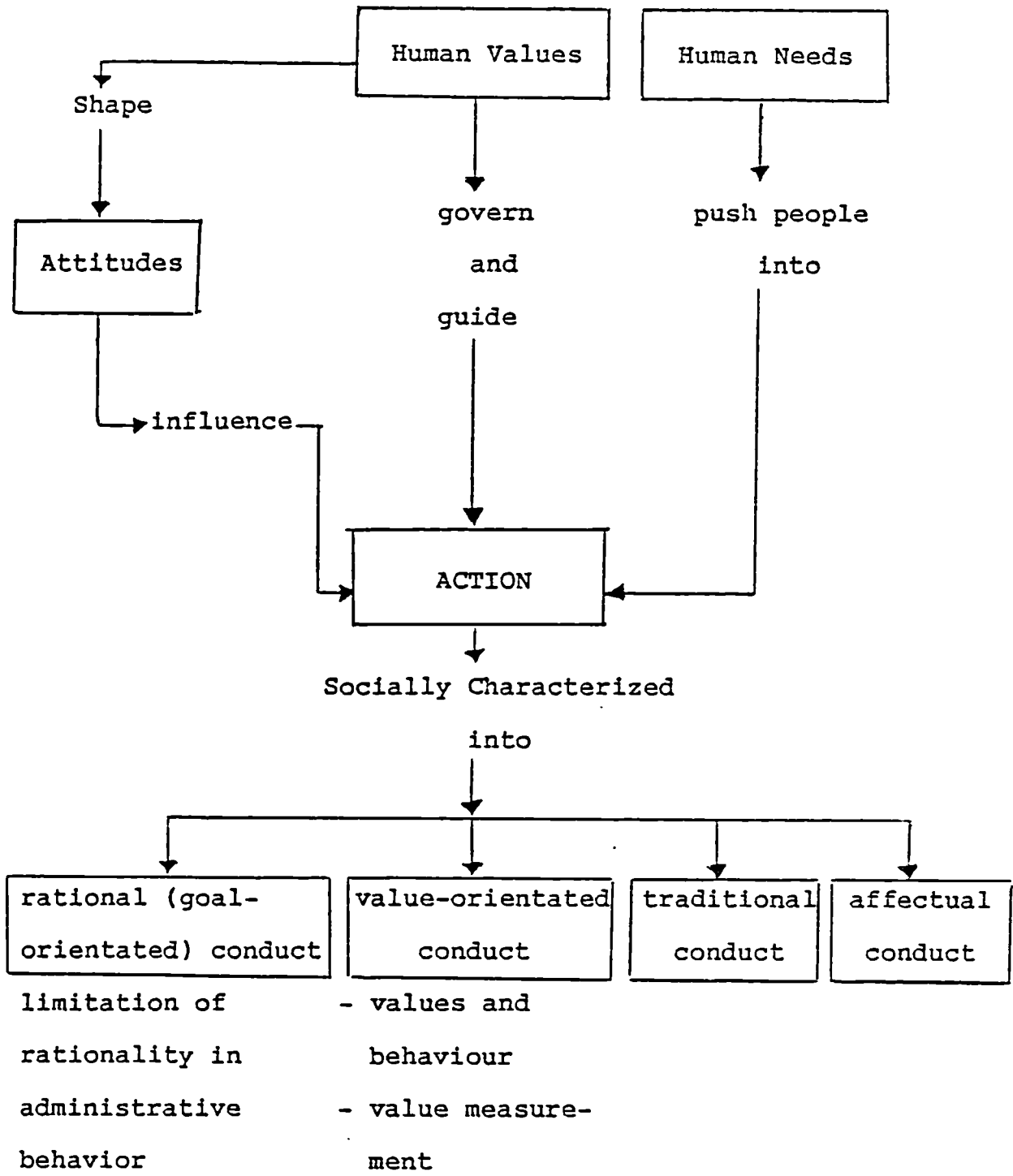
Summary Statements:

From the materials presented in the chapter at hand the following points could be made:

A manager, in general, is expected to have a strong self actualization and esteem needs. He is concerned about success and achievement, and he expects to receive respect and recognition. In return he is expected to reduce uncertainty and to make rational decisions which would lead his organization toward success. Although the manager, in general, has high regard to rationality, there is always limitation for achieving rational decisions:

First: Limitation of knowledge and imperfection of judgement would limit the manager's chance of making rational decisions.

What the manager can do is to try and acquire experience in solving certain types of organizational problems by using experimental method and communication of knowledge. Once the experience is acquired, the manager can devote more time and attention to the novel aspects of the new problems.

Second: Since rationality is only part

of human behaviour, the manager's

values, traditions, and emotions

will, therefore, be present as

determinants in his day to day

behaviour.

Hence, the organisation that puts pressure on
the manager to ignore his value judgement would not
secure him keeping his emotional equilibrium. The
chance, then, that the manager may take irrational
decisions is increased.

By communicating the above two points the
following conclusions can be drawn:

(1) The Manager can make successful

decisions if he places himself in

a work situation where:

a) he will be encountered with

decision problems to the

majority of which he has

more or less ready-made solutions.

b) he will not have to violate his

value judgement.

In such a situation the chance that the

manager will fulfill his self

actualization and esteem needs, is high.

(2) The organization can achieve successful

decisions if:

a) it places its managers in an

environment which will adapt
their experience to the
organizational objectives.

b)   chooses to each of its
activities the types of managers
who have value systems which
match the objectives of the
activity.

The study of human value systems appears to hold
a promise for providing an organizing framework for the
relationship between managers and organizations. Such a
framework is not there to be discovered. It needs to be
developed. Such development must be grounded in
experimental data, research, and evaluation.

CHAPTER (3)

THE EGYPTIAN CONTEXT

The main objectives of this Chapter are:

(1) to identify some of the most
important events in Egyptian
history which are related to
the development of:

  a) the characteristic values
  and beliefs of Egyptian
  society.

  b) political structure, paying
  particular attention to the
  power relationship between
  the ruler and the ruled in
  the society.

(2) to discuss the implications of these
historical events for the Egyptian
manager of today.

(3) to present some examples of the
Islamic teachings which influence
the majority of Egyptian people in
different ways in varying degrees.

Egyptian society has existed in an organized form
from the very earliest stages of civilization - the
earliest villages of Egypt date from about 5000 B.C.
(Carlton, 1977).

A number of constant factors and a number of variable
factors have shaped the history of Egypt (Heikal, 1983).

The constants in Egyptian life are, first and foremost, the Nile and the desert. The Nile provides the source of life, the desert prevents expansion.

The Nile is one constant; the fact that Egypt forms a land bridge between two continents and the link between two principal waterways is another. It means that Egypt occupies a key strategic position.

The variables in Egyptian life are those who ruled Egypt. They have left bits of themselves in the language and religion of the people of the valley.

THE PHARAONIC RULE

Egypt with its unitary structure and its annual miracle (i.e. the annual flooding) had first experienced the Pharaonic rule. The King was at the top of the hierarchy. Immediately below him were the royal family and the high priests, below them again the artisans and the lowest ranks of priesthood, and finally at the base of the structure the great mass of cultivators.

For the cultivators, the pharaonic rule was an unchanging record of misery. Their rights were minimal, and their work was despised. They were entirely dependent upon the munificence of the monarch and his administrative subordinates (Carlton, 1977).

As to the achievement of the Old Kingdom, Breasted (1966) wrote,

To us it has left the imposing line of temples, tombs and pyramids, stretching for many miles along the margin of the western desert, the most eloquent

witnesses of the fine intelligence and titanic energies of the men who made the Old Kingdom what it was; not alone in achieving these wonders of mechanic and internal organization, but building the ----------- sea-going ships and exploring unknown waters or pushing their commercial enterprises far up the Nile into inner Africa. In plastic art they had reached the highest achievements; in architecture their tireless genius had created the column and originated the colonade; in government they had elaborated an enlightened and highly developed state, with a large body of law; ------- their unspent energies unfold in a rich and manifold culture which left the world such a priceless heritage as no nation had yet bequeathed it.

THE FOREIGN RULE:

In 525 B.C. Egypt lost its national independence with the Persian conquest which was followed by successive conquests by the Greek, the Romans, the Byzantines, the Arabs, the Turks, and the Mamelukes (slave soldiers, usually Circassian), French, Turco-Albanian and British. Little that influences modern Egypt's culture has survived from the Greco-Roman period.

In 313 Christianity arrived in Egypt with the arrival of the holy family to the country seeking refuge from the persecution of Herod. Christianity had become the religion of the majority of Egyptian people during the first six centuries of the Christian era.

The policy of religious conformity followed by Byzantine authorities had weakened the bonds of loyalty among all subject peoples. The Egyptian especially felt that their monophysite Coptic creed had been crushed by the harsh repression of Cyrus (631-41), Byzantine Perfect of Egypt and Bishop of Alexandria. The Egyptian craved religious freedom which under the circumstances, also meant political freedom from Byzantine tyranny (Vatikiotis, 1969).

The Arab Conquest:

In 634 one of the leading Arab generals, "Amr ibn al-As", won from Omar (the second Muslim ruler-Caliph-of Arabia after the Prophet) a consent for the invasion of Egypt. The decisive result of Amr's attempt was a surrender treaty agreed by Cyrus (Bell, 1946).

The early years of Arab rule, especially under Amr, were marked by a liberal policy towards religious worship (Vatikiotis, 1969).

The Arab in the invading army regarded Prophet Ismaelas as their progenitor, and he was the son of Prophet Abraham by his Egyptian wife Hagar. In the sermon Amr preached in the mosque which bears his name on the Friday of Easter week, 644, he told his hearers (----take good care of your neighbours the Copts. Omar the Commander of the Faithful, told me that he heard the Apostle of God saying "God will open Egypt to you after my death. So take good care of the Copts in that

country;   for they are your Kinsmen and under your
protection (Heikal, 1983).   Having brought Islam and
Arabic language into Egypt, the proselytizing Muslim
Arab of the seventh century are considered by most
historian as the conquerors who left the most lasting
imprint on

modern Egypt.

Under the first four Caliphs the armies of Islam
challenged the two great empires of the day, Byzantium
and Persia, and created a new and much greater empire of
their own, stretching from the Pyrenees to the Indus.
But victory brings luxury and luxury often brings with
it the seeds of decay.

The first four Caliphs were followed by several
dynasties.   The Ottoman Turks were the last leading
power in Islamic Caliphate.   Founded by Osman I
(1281-1324) in the eastern vicinity of the Byzantine
Empire.   Soon their position as leaders of the Islamic
nation spread far and wide, and their empire lasted for
over six hundred years, ruled by a series of competent
successors.   The Ottoman Turk Selim I invaded Egypt in
1517, assumed the title of Caliph, and secured the
control of the holy cites in Arabia. He was succeeded
by his son Sulayman II (1521-66).

A series of inferior leaders followed Sulayman's
death, heralding years of progressive decline. The
Sultans gave less and less attention to government and
left `day-to-day administration in the hand of viziers,

most of them court favourites rather than men of ability. Corruption, cliques within the government, and intrigue led inevitably to the decline of the military organization. Soon the Janissary Corp s (an elite corps of Turkish infantry storm troops) made and unmade Sultans, most of whom were mere puppets in their hands.

By the eighteenth century the Ottoman Empire and the well being of the Islamic community were clearly declining.

Napoleon landed in Egypt in July 1798, and occupied the country after the battle of the pyramids. Three years later the French army was driven out of Egypt. however Napoleon's invasion brought the winds of change into Egypt:

-the French exposed Egypt to western

values, methods, and techniques.

-they also drew the attention of Europe

and particularly of Britain to the sea

and land routes to India and the far

East.

-the Egyptians had begun, as a result of

the French invasion, to penetrate the

barrier which the Ottomans had erected

round their possessions and to question

the Sultan's domination in Egypt.

Muhammad Ali a former general in the Turkish forces became the viceroy of Egypt in 1805.

He had the ambition of making Egypt into a

regional great power. He conquered the Sudan, he sent military expedition to Arabia and Morea, and finally made war on the Sultan, his suzerion, coming very near to destroying the Ottoman dynasty, and occupied the levant for a decade.

At the time of his death, however, of all his conquests only the Sudan remained in his position (Kedourie, 1983).

Muhammad Ali established a dynasty which, in some fashion or another, ruled over Egypt until 1952. Muhammad Ali's modernization policy, in industry and the military was clearly a failure, but his educational innovations brought into being a numerous class of educated people who appreciably served to increase Egypt's importance in the Arab world (Kedourie, 1983).

What remained of Muhammad Ali's achievements, however, was ruined by his grandson Ismail (1863-1879).

Ismail's reign had begun in the full tide of a period for Egypt of high material prosperity. His predecessor, said, a man of fairly enlightened views, had had the good sense to give all possible encouragement to the farmers in agriculture matters. He had abandoned the claim of the viceroy to be the landlord of che Nile, had recognized proprietary rights in the existing occupiers of land and had fixed the land tax at a low figure. This had resulted in a general enrichment of the population, and the fellahin (peasants), were everywhere accumulating wealth.

Egypt at the close of Said's reign had become not only the most prosperous province of the Ottoman Empire, but one of the most agriculturally progressive countries of the Eastern world (Blunt, 1967).

Ismail, before his accession, had been an astute money-maker. His flatterers reminded him that in the days of his grandfather the whole land had been regarded as the Viceroy's personal property. So rapidly in a few years he managed to get into his own hands a fifth of the whole area of the cultivated land of Egypt. It was found in practice that his new gigantic ownership laid him open to losses in a hundred ways. In vain he laid out enormous sums on machinery. In vain he started factories on his estates and employed managers from Europe at the highest salaries. He was unable to gather from his lands even a fraction of the revenue they had brought in taxation when not his own. This was the beginning of his financial difficulties (Blunt, 1967).

Ismail's reckless expenditure, consequently, resulted in the accumulation of debts on so vast a scale that his foreign creditors moved in, setting up a Commission of Public Debt with commissioners to oversee the country's revenue and expenditure. Ismail's sale in 1875 of his shares in the Suez Canal Company to the British government was only the most spectacular of the desperate expedients to which he was compelled to resort in an effort to find the interest due on the consolidated debt.

In 1878 an Englishman was made Minister of Finance and a Frenchman Minister of Public Works. Four years later Ismail's policies produced their logical conclusion, and with the battle of Tel-el-Kebir seventy years of British occupation of Egypt began (Heikal, 1983).

David Steel (1983) pointed out that there were a number of objectives in the British occupation to Egypt:

-there was the concern, real if over

stated, to safeguard access to the

Suez Canal as extremely useful,

though not indispensable, to

Britain's communications with

India.

-there was the undisputed necessity

of trying to co-operate with France

over Egypt in order to stand

favourably with her at a time when

comparative isolation from the great

powers of Europe, was liable to seem

perilous.

-there was the historic commitment to

the integrity of the Ottoman Empire,

to which Egypt belonged as a tributary

state.

-there was the virtual certainty that if

the French were left to act alone, they

would take the opportunity of realizing

an old dream and making Egypt their
colony.

-there were the British residents, traders
and investments, other than in the Canal
Company, to be assured of continuing
protection.

Under the British occupation the rule of Egypt
resided in two resources:

(1)   The army of occupation standing behind
a special commissioner or an agent and
Consul-General

(2)   A puppet Turkish ruler for the
internal administration of the
country.

British policy in Egypt was to secure an
efficient control of the country through a strong
central administration.

Four basic features were introduced to reform
Egyptian bureacracy (Berger, 1958).

(1)   Recruitment on a school certificate
basis.

(2)   The division of civil service into
two grades, the higher and the lower
each recruited from a different edu-
cational level.

(3)   The introduction of a system of com-
plete centralization based upon a
great volume of rules and regulations.

(4) The reservation of senior posts for
the British or for foreigners, with
the result that by 1903 only 1/3 of .
such posts were occupied by Egyptians
and by 1923 by 23%.

Two distinctive development occurred in Egypt
during the British occupation; the nationalist movement
and the Islamic movement.

The Nationalist Movement:

The purity of the national movement has been
embodied by Mustafa Kamel, a nationalist figure who is
remembered for his remark "If I had not been an Egyptian
I would have wished to be an Egyptian". In 1919 a wave
of armed revolts and strikes led by Saad Zaghlol an
Egyptian nationalist, followed Britain's rejection of
Egypt's plea for independence. As a result Britain
announced its recognition of Egypt as an independent
constitutional monarchy. However, major sectors were
reserved for British control such as defence, the
security of communications, ...etc. Thus, the
national movement continued its struggle for an
independent Egypt where Muslims and Copts were united in
the sacred bond of national loyalty, where the
government was constitutional, individual rights were
respected, women were free, and national education was
universal (Abdalla, 1985). The nationalist movement had
adopted intellectuals from two different schools of
thought; the westernisers and the secularists.

The Westernisers:

The westernisers argued for the total acceptance of Western culture along with the adoption of science and technology. This is best expressed in the words of Taha Hussain: "Let us adopt Western civilization in its totality and all its aspects, the good with the bad and the bitter with the sweet."

Fundamental to this outlook is the conviction that 'progress' rather than 'religion' is what matters. Religion is, therefore, relegated to the limited sphere of relation between man and his chosen deity, and need not significantly influence the march of 'civilization' (Badawi, 1978).

The Secularists:

The Secularists subscribed to the goal of modernists, viz, that the legitimate aspiration of the nation is that of civilization and progress. They differed from the wester nisers, however, in claiming that their view is based not on the intrinsic value of 'civilization and progress' but on Islam itself. For example the secularist Ali Abdul-Razik proclaimed that the Caliphate was secular, not a religious institution and that the political, judicial and economic activities of Muslims should be guided by their worldly interests (Badawi, 1978).

2. The Islamic Movement:

It was at a time of the Abbasid empire during al-Ma'mun's reign (813-33) that a theologian emerged in

Baghdad denouncing the luxury of the court and preaching the need for return to original purity of Islam. This was Ahmed ibn Hanbal founder of one of Islamic law school. He is regarded as the responsible for the so-called Salafy (ancestral) movement. It was, he asserted, the adherence to certain basic principles of Islam which had made Muslims great.

The significance of ibn Hanbal's warning stems from the fact that it was given, as most historians agree, during the golden age of Islamic civilization. Afterwards, the Abbasid empire was in decline and the final catastrophy came when in 1258 the Mongol leader Hulagu Khan sacked Baghdad and ordered the execution of the last representative of the house of Abbas.

However, the invaders were converted to Islam.

One of the refugees from Baghdad after Hulagu's conquest of the city became a professor of Hanbali law in Damascus. When he died he was succeeded in this office by his son, Ahmed ibn Taimiya (1263-1328).

Ibn Taimiya's career was divided between Damascus and Cairo. He preached the jihad against the Mongols, declaring that though they professed themselves Muslims they could not be accepted as such; they were tyrants abusing the real nature of Islam.

Among those who in recent times have been much influenced by ibn Taymia are two of the most important thinkers in Egypt of the nineteenth century, Jamal Al-Din Al-Afghani, and Mohamed Abdu (Heikal, 1983).

Al-Afghani rejected most firmly the concept of man as a feather in the wind and insisted that he is capable of influencing events and deciding his destiny. He ascribed the cause of Muslim decline to the corruption and alterations introduced by the Sufi's (mystics) and those who fabricated the sayings of the Prophet. Through all these the concept of Islam as a fatalistic, backward-looking religion without social responsibility and with strong objection to activity and ambition was developed. Al-afghani regarded islam as the essential basis for the progress of Muslims. It was vital that Islam itself should present not only neutrality towards progress but a positive encouragement of it. He declared that 'Religion should not contradict scientific facts, and that the Qur'an contains references to scientific discoveries which can only be seen once human knowledge arrives at them (Badawi, 1978).

W.C. Smith pointed out that"A very great deal of subsequent Islamic development is adumbrated in his personality and career. In fact, there is very little in twentieth-century Islam not foreshadowed in Al-Afghani" (Smith, 1957).

Al-Afghani's programme for reform was elaborated by his disciple, Mohamed Abdu.

In Abdu's view the conflict between religion and science arose from the rigidity of the religious officials, indeed rigidity which afflicted all spheres

of the Muslim community. But he felt that once this rigidity disappears, and it must disappear, then they will find the Qur'an waiting for them preparing the means of salvation and supporting them through it with a holy spirit and taking them into the sources of science. Underlying Abdu's programme was the elimination of disunity within the nation and alleviating the spiritual crisis contingent on its failure to apply fully the law of Islam.

Modern conditions, having brought about foreign institutions in economic, educational, political and social matters, drew the nation gradually but irresistibly away from traditional and Shari'a precepts. His proposal for the unity was to go back to Islam as it was before dispute (Badawi, 1978).

Abdu's disciple, Mohamed Rashid Ridah, called through his periodical Manar (Lighthouse), for the purification of Islam from prevailing superstitions and combating fatalism, narrow partisanship as regards the schools of law, saint worship and the harmful innovations of the Sufi orders. He also advocated tolerance and understanding between the various sects, the promotion of public education, the reform of school books and methods of teaching, the encouragement of science and arts (Badawi, 1978).

Muslim Brotherhood

The founder and first Guide of the Muslim Brotherhood is Hassan el-Banna, a teacher who had been

influenced by the writing of Rashid Ridah. He was quickly to prove himself a dynamic preacher, a first rate organizer and a truly charismatic personality. His message was simple - "The Qur'an is our constitution and the prophet is our Leader". The Muslim Brotherhood expanded throughout Egypt and eventually into almost all Muslim countries.

In 1948 the Egyptian government issued an order dissolving the Brotherhood and in 1949 Hassan el-Banna was assassinated. In 1950 the brotherhood was granted a limited existence under a new Guide Hassan el-Hedeibi (Heikal, 1983).

In 1952 a small and secret nucleus of young officers in the Egyptian army (known as the Free Officers) took power and forced the Turco-Egyptian King Farouk to leave Egypt.

Gamal Abdel-Nasser, the leader of the revolution, regarded the Brotherhood as a direct challenge to his authority and that the time had come to crack down on them. This he did. In January 1954, the Brotherhood was officially dissolved and went underground.

EGYPT AFTER THE INDEPENDENCE :

During Farouk's reign Egypt's substantially agriculture economy tended to perpetuate a small, wealthy elite and a large mass of relatively poor people. Moreover, the economic activity of the country was dominated by foreigners who held most of the key jobs in industry. The country was ripe for the 1952

revolution with the determination to raise the standard of living of the masses through a vast industrialization program.

In 1961 a series of nationalized decrees were issued. That allowed the government to own or control all industry of any substantial size.

On 21 May 1962 Nasser (the first Egyptian to rule Egypt after about 2500 years of uninterrupted foreign control) presented the Charter of National Action with its three aims of freedom, Socialism, and unity (Stephens, 1971):

- It refers to a "socialist solution" for underdevelopment was inevitable because local capitalism's links with imperialism made it impossible for it to lead a national drive for economic development.

- A socialist solution did not, however require a nationalization of all means of production. It was enough to have a capable 'public sector' with chief re-sponsibility for the development plan and a private sector operating inside the plan framework and under public control.

- All basic infra structure of the economy should be within the framework of public ownership. Heavy, medium and mining industries should be either publicly

owned or controlled and in light industry
there must be a "guiding role" for the
public sector. Foreign trade and at
least half internal trade must be under
public control.

- Land was not to be nationalized, but
individual land-ownership should be kept
within limits that ruled out the possi-
bility of 'feudalism', that is the
exercise of political and social
domination by big local land-owners.

- Priority had to go to development of
heavy industry.

- Workers would share in profits and in
management.

- Family planning was needed if the in-
creasing rise of the population was not
to prove 'the most dangerous obstacle'
to the Egyptian drive to raise the
standard of living.

The first five-year plan was introduced in July
1960. It aimed at increasing the national income by
forty per cent or of achieving a growth rate in term GDP
of seven per cent a year. The official figures claimed
that growth achieved under the plan was 7.5 per cent a
year, a substantial achievement for a developing
country. However, the growth of industrial production
was not much more than half what was hoped for. That

was due to: Shortage of foreign exchange;
the   priority   given   to   expensive   and   relatively
unproductive   heavy   industrial   projects,   especially   iron
and   steel   and   such   enterprises   as   the   Nasr   Motor   car;
the   lack   of   trained management and skilled labour, and
the   priority   given   by   the government to creating more
jobs (Stephens, 1971).

To   finance   investment   under   the five-year plan
without   cutting   home consumption, the government had to
rely   heavily   on   foreign credit. The plan had aimed at
ending   foreign   borrowing   and   achieving   a
balance-of-payments   surplus   of   £E40 million by the end
of   the   five year period. In fact it ended with a total
deficit   of   £E413 million over the five years of the plan
(Stephens, 1971).

The   plan   had provided for an investment of £E392
million   in   agricultural   development   including
irrigation,   draining   and   the   first stage of the Aswan
High   Dam.   Agriculture output was to be raised by five
per   cent a year but the actual increase achieved was 3.3
per   cent.   That   was   not enough to meet the increased
demand   for   food.   The   government attempts to control
supply   and   price through cooperatives led to a parallel
black   market   and   shortages of food at official prices.
By   the   summer   of   1965   it   was clear that a change of
course   in   economic   policy   was   inevitable. After the
attempt   at rapid expansion there had to be a cooling-off
period   to reduce foreign indebteness, check inflation at

home and increase the amount of domestic saving. This meant reducing imports, seeking aid from abroad, and taking unpopular measures at home to restrain consumption by higher taxes and by reduced consumer subsidies.

Discontent was felt among the working class at the rising cost of living and among some of the professional class of businessmen who had been affected by the nationalization. The emergence of a new privileged group of army officers holding influential jobs in the expanding bureaucracy aroused resentment among the middle class and the intelligensia... During the cooling-off period (1965-6) some greater balance was achieved in the economy at the cost of slowing down development, restraining wages and consumption and sharply increasing the cost of living. The growth rate for 1965-6 dropped to about 4.5 per cent. After the 1967. war, work was concentrated on another five-year plan due to start in 1970. When the Aswan High Dam and its power station were completed in 1970, the Dam power station was already providing half Egypt's power needs and increasing number of the country's villages had electricity.

Nasser and his associates gave energetic attention to education. The rapid expansion of schools and universities was accompanied, especially in art subjects, by decline in quality. The Egyptian schools suffered from too much political indoctrination during

lessons.   Nevertheless,   the expansion of education has

been   one   of   Nasser's   positive   achievements   (Stephens,

1971), (Kepel, 1985).

<u>Management</u> <u>and</u> <u>Operation</u> <u>of</u> <u>public</u> <u>enterprise</u>
<u>under</u> <u>Nasser</u>:

The   industrial   enterprise   in   the   public sector

have   the   formal   status   of   joint-stock companies.   In

most   cases   the state is the exclusive shareholder.   But

the   relationship   between   the firm and the state is not

that   of   an   autonomous   unit   accountable   for economic

results   but   free   to   manage its own affairs within the

framework   of   usual   legal   and   policy constrains.   The

relationship   virtually   incorporates   the   firm into the

state   apparatus.   Managers   are in fact civil servants

The   public   enterprise   is   part of pyrimidal structure.

It   belongs   to   a public (holding) organization to which

all   firms   in   the   branch   of   activity are grouped and

which   exercises   close supervision and control (Mabro and

Radwan,   1976).   Originally,   one   holding organization

controlled   all   government   firms.   As more firms were

taken   over   under   the   nationalization decrees two

additional   holding   organizations   were formed. Together

the   three   holding   organizations   controlled   over 300

firms   with little pattern of classification.   Within few

months,   this   pattern   changed   to   put   control on an

industry   basis   with   increased   number   of holding

organizations (Langenderfer, 1965).

The   holding   organizations   are   attached   to

ministries. Ministries are in turn attached to the Supreme Council of Public Organizations headed by president Nasser. All important decisions are either taken by or referred to the echelon while directives, guidelines, and other instruments of control are relayed down the structure from the SCPO, via the ministry to the holding organization and finally to the firm. The firm does not have the power to use its profits to expand or invest, as the investment decisions are centralized in the ministries. The right to dispose of some of the profits for the growth of the firm is an important incentive for improved performance and innovational activity which the system fails to provide. Firms have little or no freedom on prices which are fixed or administered by other agencies. Lack of direct access to foreign markets entail economic losses because import delays lead to the emergence of idle capacity or to the costly building-up of precautionary inventories. The labour laws prevent the firms from dismissing workers save in very exceptional circumstances; and the employment policy forces them to overman the plant and the offices. Labour - despite profit-sharing and representation on the board - is not provided with sufficient merit incentives. Wages are determined according to rigid scales with automatic annual increments. Promotion to high jobs depends more on length of service than on merits (Mabro and Radwan, 1976).

Mabro and Radwan (1976) suggest as a good reform:

"A relaxation of unnecessary controls;
simplification of administrative procedures;
a redeployment of redundant works and employees
in fields which paradoxically suffer from lack
of manpower (education, rural services, tele-
communications); changes in price and other
economic policies."

"But we may be asking for too much," they add,

"powerful vested interests, within and outside
the country, are more concerned with the
acquisition of property than with the efficient
management of the economy. other groups,
solidly entrenched, have a vital interest in
the survival of a large bureaucracy, employment
privileges, and administrative controls.
Politicians may find it expedient to satisfy
them at a heavy cost to the economy."

Ralph Westfall (1964) viewed the management

problems differently; he pointed out that:

"Arab Socialism, is an emotional reaction
to some of the injustices that existed in Egypt
and that Nasser believes were caused by the
private enterprise system. Because no central
theory guides the organization of economy,
decisions are made and rationalized ex post
facto. Managers in such a system have no clear
understanding of their responsibilities or
authority, nor do their supervisors or sub-
ordinates..... in the absence of any co-
ordinating theory, the locus of decision making
seems bound to change as people change...."

After Nasser's death Sadat was confirmed as the

new president of Egypt on 15 October 1970. At first he

lacked his predecessor's authority. To retain power he

had to carry a palace revolution on May 1971 (Sadat

called it the 'rectification revolution') in which he

neutralized the leading political figures who were most

closely associated with the Soviet Union. Meanwhile,

the Egyptian government manifested a new intention to

attract Arab and foreign investment to further Egypt's economic development and help the balance of payments.

Hence the first foreign investment law promulgated in September 1971, which provided tax incentives, promised that foreign assets would not be nationalized, created free zones, and the cumbersome procedures for import licences were simplified. Egypt loosened her ties with the Soviet Union and turned to the U.S.A. Arab oil money opened up considerable business and investment opportunities (Mabro and Radwan, 1976).

Sadat also gave a measure of political freedom, released political prisoners from Nasser's desert concentration camps, and in October 1973, came the crossing of the Suez Canal which won him a great popularity.

As to the management and the operation of public sector, the government eliminated the holding organizations. A new law regarding management of public enterprises was issued in July 1978 to give more freedom of decision to enterprise management in areas such as enterprise objectives, cost systems, incentives, and fringe benefits. That was to provide a better chance to bring efficiency and profitability to operations of public enterprises. Analysts have described Sadat's socialism as long way from that of Nasser and turning sharply toward capitalism (Nyrop, 1976).

However, Sadat's policies generated uncertain and bleak prospects, unsuitable and underpaid employment,

scarce and extremely expensive housing, miserable transport system, catastrophic in the case of the city of Cairo. The sudden emergence of a class of millionnaires, with its accompanying corruption adds another destabilizing dimension to the picture (Abdalla, 1985). The result was an increasing public unrest. On October 6 1981 Sadat was assassinated. Since then the fundamental social and economic problems remained just as acute as ever.

The Implication Of The Historical
Development For The Egyptian
Manager

The farmer attitude toward authority in the ancient society seems to be relevant to the formation and the shaping of employee attitudes toward managerial authority. Thus, it is' common to find that those in positions of authority are expected to make forceful display of their power, and it is generally taken for granted that they will use it. Employees tend to agree more and differ less with that their superiors think or do, regardless of what they themselves think or want to do. Most conflict of interests are resolved by reference to higher authority, leading ultimately to an individual judgement (Berger, 1962).

Related to this, is the fact that there is reluctance to delegate authority to subordinates in

Egyptian society. Delegation is not practiced and there is an unwillingness by subordinates to accept it. There is a too frequent sheltering under the umbrella of high authority (Langenderfer, 1965).

The employee attitude toward managerial authority may also be relevant to the attitude of some sofi leaders (mystics) who rejected this world and advocated withdrawal from it into the eternal reality. This weakened the desire to lead, destroyed an appreciation of the need for planning, impedes the spirit of inquiry and obstructed an appreciation for the value of time. Hence a vacuum both in thought and action was being created.

Prior to the 1952 revolution there had been little opportunity for developing management skills (the industrial scene then demonated by foreigners). However, there had been a group of Egyptian managers, the majority of them were of managerial or professional family background. Many of them had received their education abroad or have been on technical missions abroad. They spoke several languages, were interested in the world affairs, and were acutely conscious of the benefits of international trade (Langenderfer, 1965).

When Egypt was declared a socialist state (after 1952 revolution), some managers reorientated themselves to the new social order, but many were not available because they were politically suspect.

Nasser, therefore - having emphasised the

political acceptability rather than professional capability - had to rely on the army officers and government officials to manage the nationalized companies. The new group had little or no experience in business management.

The situation was analyzed by H.Q. Langenderfer, in 1965, as follows:

"In Egypt the revolution and the nationalization of industry have been two key events in the establishment of a new society. It will take time for this new society to mature. Whether rapid economic progress can be achieved in the face of slowly changing cultural pattern is a moot question. There are many who say that progress must be accomplished in a balanced manner - that the adaptation of proven technologies to a different environment is a long and complicated process. If this is so, then the problems of economic development will be solved only after the cultural aspects of development understood. Egypt has devoted little attention to this problem. The human factors in development have been shunted aside in the favor of concern over technology and production."

Five years after the above analysis was made, President Nasser died. But Egypt's pressing problems of poverty, political and social progress along with her external problems were still unsolved.

Sadat new policy "infitah" (the policy of economic opening inaugurated in 1975) and his 'rectification revolution' promised more freedom of decision to enterprise managers in order to bring efficiency and profitability to operations of public enterprises. "Infitah" in fact brought Egypt somehow to

the pre-revolution scene. A scene which was once described as "a cow grazing the pastures of Egypt with its udders being sucked dry from outside" (Heikal, 1983). Sadat's 'economic opening' as a French political scientist puts it, had made corruption and misappropriation of public funds the two udders of the Egyptian milch-cow (Kepel, 1985). However, the Egyptian manager's general characteristics during Sadat's period were summarized as follows (Askär, 1979):

- High degree of moralistic orientation.
- High emphasis on social and political values.
- High personalized and egotistical pattern of values.
- High value on employees.
- High values for organizational compliance more than organizational competence.
- High regard to Islamic religion.

Conflicting Values In The Egyptian Society:

While Nasser was a secondary school student he read Victor Hugo's "Les Miserable" and Dickens's "Tale of Two Cities", as well as biographies of Alexander, Caesar, Napoleon, Rousseau and Voltaire. In an article in his school magazine on 'Voltaire Man of Liberty', he singled out for approval Voltaire's opposition to the

abuse of power and to the Church. He also admired Voltaire because 'he was a calm man, not cruel' (Stephens, 1971).

In the meantime, another Egyptian (12 years older than Nasser) read the Qur'an and the life of the Prophet. His name was Sayyid Qutb. When Nasser became the President of Egypt, Qutb became the leading thinker of the brotherhood movement.

Of Nasser's regime, Qutb knew only its concentration camps in which he wrote his last book 'Signposts'. A book which was in conflict with Nasser's National Charter. The Nasserist state, Qutb argued, belong to the pre-Islamic barbarism. Qutb presented his analysis of the regime and his recommendation of how to replace it with an Islamic state. 'Signposts' was banned in Egypt while Nasser's National Charter was part of the secondary school course (the author had to memorize five chapters of the Charter while he was a secondary school student so that he could pass his Arabic exam).

Nasser announced on August 1965 that a 'new Muslim Brotherhood conspiracy' had been discovered. After a summary trial Qutb was sentenced to death, and was hanged at dawn on 29 August 1966.

Soon after Nasser's death the Charter disappeared from the Egyptian life. Meanwhile, 'Signposts' became a manifesto for most Islamicists throughout the Islamic world, and has been translated into several languages.

The Islamicists (who believe that Islam and the state are one, and not separate) are growing in number and are having an increasing influence on the Egyptian Society.

Hence, a group of Islamicist Egyptian managers is expected to emerge in the business organizations with a strong need for adopting Islamic theories on how society, business, and government can be improved by adopting Islamic principles.

The new Islamicist group of managers is expected to work with such groups as Nasserists, Marxists, and others. They will be superiors as well as subordinates. It is hard to predict, however, as to what effect they will have on the managerial thought and action, both when they are superiors or subordinates.

Islamic Teaching

Since the Persian invasion, Modern Egypt's culture has been influenced most by the Muslim Arab of the seventh century. They brought Islam into Egypt and the Arabic language. Islamic teachings influence the majority of Egyptian people to varying degrees.

The purpose of this part of the study is to provide some knowledge about Islam and Islamic teachings before turning to the empirical part of the research.

Islam is an Arabic word and connotes submission, surrender and obedience.

As a religion, Islam stands for complete submission and obedience to Allah, everything originates

from him and everything is ultimately responsible to him.

Men and women act as God's vicegerents - to worship him on earth.

The Creator has not left man without guidance for the conduct of his life. He has sent down Prophets who have conveyed his message to humanity. Thus we have the blessed chain of Prophets beginning with Adam and ending with Muhammad (peace be with them). The Prophets David, Moses, Jesus, and Muhammad (peace be upon them), brought with, them revealed books of guidance. The Qur'an, the Book revealed to the Prophet Muhammad (peace be with him), is the last and final of these books of guidance. The Book is timeless and universal (Although Arabic is th language of the Qur'an, there are many translations of the Qur'an in various languages. All of these translations roughly translate the meaning of the Qur'an, but not in any sense the Word of God itself).

- The Qur'an provides signs of its being the Word of God; of which:

"O people if you are in doubt of the resurrection, we have indeed created you of dust, then of semen, then of a clot of blood, then of lump of flesh shaped and unshaped, that we may demonstrate to you (Our might). And we bring you forth as infants, then we cause you to reach your age of strength. And among you (there are some who) may die, and some who may be kept on to an age so despicable, so that he may not know after knowledge anything. And you see the land dried up, but when We send down water upon it, it trembles, and swells, and grows every pleasant pair." (Q22 : 5)

"And We created man from extract of clay. Then We made him semen placed in a repository, secure. Then We fashioned the Semen into a clot of blood, then We

fashioned the clot into a lump of flesh, then We turned the lump of flesh into bones, then We clothed the bones in flesh, then We produced it as another creation. So blessed be Allah, the best of creators. Then after that you will surely die. Then on the Resurrection Day, you will surely be raised." (Q23 : 12-15)

"Have you not seen that God drives the clouds, then gathers them together, then makes them in layers, and you see the rain issuing from between them. And He causes to descend from heaven mountains wherein there is hail, then He smites with it whom He wills, and averts it from whom He will. The brightness of its lightning almost snatches away the sight."(Q.24 : 43)

"We shall show them Our signs in the horizons and in themselves until it is manifest to them that it is the truth. Is it not sufficient to your Lord that He is witness over everything?" (Q. 41 : 53)

- The Qur'an provides knowledge about God of which:

"Originator of the heavens and the earth's if He decrees a thing, He only says to it "Be", and it is" (Q. 2 : 117)

"Allah, there is no god but He, the Living, the Eternal Sustainer. Neither slumber takes Him, nor sleep. His is what is in the heavens and what is in the earth. Who is it that intercedes with Him save by His leave? He knows what lies before them and what is behind them. And they grasp naught of His knowledge, but of what he wills. His Throne embraces the heavens and the earth and it tires Him not to uphold them both. He is the Sublime, the Grand." (Q. 2 : 225)

"And with Him are the keys of the unseen, none but He knows them. And He knows what is in the land and the sea. Not a leaf falls but He knows it, not a seed in the darkness of the soil, not a thing fresh or dry, but is in a manifest book." (Q6 : 59)

"The seven heavens and the earth and whoever is therein extols His praise. And there is nothing but extols His praise, but you do not comprehend their praise Truly He is Benign, Forgiving." (Q. 17 : 44)

"He is not to be questioned concerning what He does, but they are to be questioned." (Q21 : 23)

"And they do not esteem Allah the right esteem. And the earth shall all be His handful in the day of

Resurrection. And the heavens shall be folded in His right hand. Glorified and high exalted is He above what they ascribe (to Him)" (Q39 : 67)

The Qur'an includes God's Commands; Warnings; and good News; of which:

"Embellished for mankind is the love of lusts, of women, and children, and the accumulation of heaps of gold and silver, and the marked horses and the cattle and tillage. But that is the enjoyment of the worldly life; but Allah, with Him is the best of return." (Q3 : 14)

"O children of Adam, take your adorement when setting out for any mosque, and eat and drink, but be not prodigal, for He loves not the prodigal." (Q7 : 31)

"And let not your hand be bound to your neck, nor stretch it wide lest you sit down cringing and weary." (Q17 :29)

"And fulfil the measure when you measure; and weigh with an equitable balance. That is better and fairest in the sequel." (Q17 : 35)

"O you people, you are the ones who are poor, in need of Allah, for Allah is the Opulent, the Laudable." (Q35 : 15)

"A kind word and forgiveness is better than charity followed by injury. And God is Opulent, Patient." (Q2 : 263)

"Surely Allah commands justice, and good doing, and giving Kindred. And He forbids lewdness and abomination and oppression. He exhorts you, that perhaps you may remember." (Q16 : 90)

"Your Lord has decreed that you worship none but Him, and (that you show) goodness to the parents; whether one or both of them reach old age with you, do not say to them 'Fie', and do not snub them, but say to them gracious words; and lower to them the wing of contrition out of mercy, and say, "My Lord, have mercy on them as they brought me up when I was little." (Q. 17 : [213-47])

"And walk not in the land in vainglory, for surely you will not pierce the earth, nor shall you match the mountains in height." (Q17 : 37)

"A good deed and a vile deed are not equal.

Hence, repel (the vile deed) with that which is best, so that the one who, between you and him there is enmity, would be as though he were staunch friend." (Q41 : 34)

"By the night when it enshrouds and by the day when it shines and by Him who created the male and female your endeavours have indeed diverse ends. So, he who gives and venerates, and believes in the good turn, We shall surely deliver him to ease. But he who is illiberal and deems himself sufficient, and is mendacious to the good turn. We shall then deliver him to distress. And his riches will not avail him when he perishes. Surely incumbent on Us is guidance. And surely to Us belongs the hereafter and the first (life). Now, I warn you of a fire that blazes. None shall enter it but the most culpable, who is mendacious, and turns away, And from which shall the most godfearing be removed, who gives his wealth to purify himself And bestows no favour on anyone for recompense, except seeking the countenance of his Lord, the Most High And he will surely be content" (Q92 : 1-21)

In the present chapter historical events, characteristic values and beliefs of Egyptian society and their implications for the Egyptian manager of today were discussed.

Such a background of Egypt is useful in explaining the results and conclusions of this research.

CHAPTER 4

Research Methodology

"The purpose of this chapter is to discuss the research method, by which answers to research questions (regarding the nature of the Egyptian manager's value system; the possibility of classifying Egyptian managers into different types according to their value systems; and the implications of the cultural dimension of values for the future Egyptian manager) could be obtained."

The method and techniques implemented in this part of the study are discussed as follows:

(1) Personal value questionnaire.

(2) Managerial value questionnaire.

(3) Questionnaires' pretest.

(4) The Research framework.

(5) Survey sample and administration.

(1)   Personal Value Questionnaire:

Among a surprisingly small number of fully developed scales of values available, there are two instruments that are widely used in the managerial context, namely, the personal value questionnaire developed by G.W.England and Allport's scale of values (both were referred to in chapter 2)

In England's questionnaire the respondent is provided with 66 concepts to indicate how important they are for him.

If, for example, the respondent designates 20 concepts as being of high importance to him, this would indicate that these 20 concepts are the respondent's operative values that are likely to influence him in choosing the best approaches to solving his managerial problems.

The author's view is that England's instrument measures the absolute importance of the concepts and not the relative importance. If the respondent is asked to

rank the 20 concepts according to their relative importance, he will sacrifice some of these values for the sake of others and as a result of his ranking some of these concepts would be seen as being less important than they were previously indicated.

Since the manager, in real life, not only evaluates the options that are open to him but also ranks them according to their relative importance in solving decision problems, therefore the relative importance and not the absolute importance of the manager values should be looked at.

Likewise, since values are among the principal guides of human choice; hence they can be inferred by presenting them in such a way as to be reflected in alternative courses of action for some social problems or situations.

The situational dimension is lacking in England's questionnaire.

Therefore, the researcher decided to select Allport's scale of values to measure the personal values of the Egyptian managers despite the complexity involved in using it. The reason behind this selection is that the instrument measures the relative importance of the individuals' personal values within a variety of social problems and situations.

Allport (1968) proposed an epistemological position for research in personality, namely, heuristic realism:

Heuristic realism, according to Allport, holds that the person who confronts us possesses inside his skin generalized action tendencies (or traits) and that it is our job scientifically to discover what they are. Since traits are never observed but only inferred, we must expect difficulties and errors in the process of discovering their nature.

The incredible complexity of the structure we seek to understand is enough to discourage the realist.... Yet the truly persistent realist prefers not to abandon his commitment to find out what the other fellow is really like. He knows that his attempt will not wholly succeed, owing partly to the complexity of the object studied, and partly to the inadequacy of present methods. But he prefers to believe that it is at least partly or approximately knowable. Taking this epistemological point of view the psychologist:

> First: fccuses his attention on some limited
> slice of personality that he wishes to
> study.

> Second: he selects or creates methods
> appropriate to the empirical testing of
> hypothesis that the feature he has in
> mind is a trait.

He knows that his present purposes and methods chosen will set limitations upon his discovery. if, however, the investigation achieves acceptable standards of validation he will have progressed far toward his

identification of traits.

Empirical testing is thus an important aspect of heuristic realism, but it is an empiricism restrained throughout by rational consideration. Hence the heuristic realism says, "While we are willing to rest our case for traits on empirical evidence, the area we crave out for study should be rationally conceived, tested by rational methods; and the findings should be rationally interpreted."

Allport views values as the common traits of personality. The instrument he developed to measure an individual values (appendix A) rests on Spranger's analysis of one large region of human personality, namely, the region of generic evaluative tendencies. Spranger made a persuasive case of the existence of six fundamental ways of looking at life (or six types of subjective evaluation): Theoretical, Economic, Aesthetic, Social, Political, and Religious.
Adopting this rational starting point Allport took the second step, to put the hypothesis to empirical test. Allport asked: Are the six dimensions proposed measurable? Are they reliable and valid? He discovered that when confronted with a forced-choice technique people do in fact subscribe to all six values, but in widely varying degrees. Within any pair of values, or any quartet of values, their forced choices indicate a reliable and valid pattern (Allport et al., 1960).

Allport's questionnaire design is shown in figure

(9).

Figure (9)

Allport's questionnaire design

Part 1

30 questions to which two
alternative answers are
provided. In all there
are 60 answers 10 of
which refer to each of
the six values.

For each question the
respondent has 3 points
that he may distribute
among the two alternat-
ives. The total score
on part 1 is 90 points to
be distributed across the
six values.

Part 2

15 questions to which
four alternative answers
are provided. In all
there are 60 answers 10
of which refer to each
of the six values.

For each question the
respondent has 10 points
that he may distribute
among the four alternat-
ives. The total score on
part 2 is 150 points to
be distributed across the
six values.

Total

In all there are 120
answers, 20 of which
refer to each of the
six values.

The total score on the
instrument is 240 points
distributed across the
six values.

The subject records his preferences numerically by the
side of each alternative answer. His scores on each
page are then added and the totals transcribed onto the
score sheet. The page totals belonging to each of the
six values are then summed to present the rank order of
importance of the six values for an individual manager
in his personal life (personal value profile). The
total scores for the six columns corrected by making
slight additions or subtraction as indicated on the
score sheet. The correction is made in order to
equalize the popularity of the six values (Allport et
al., 1960).

2.   Managerial Value Questionnaire (MVQ):

The MVQ (Appendix B) was developed by the author
to provide a measure of the relative importance of the
six values (Theoretical, Economic, Aesthetic, Social,
Political, and Religious) of an individual manager when
confronted with typical decision problems or
opportunities at work.

The questionnaire contains 14 controversial
statements representing typical decision problems which
a manager might face at work.
The statements cover, in very general terms, the
functional structure of the organization. They also
involve core as well as boundary decisions.
Core decisions are those located inside the
organization, whereas boundary decisions are those

located across the interface between the organization and its environment.

To each statement (or question) three alternative answers are provided, each represents an item measures one of the six values. In all there 42 answers 7 of which refer to each of the six values.

The total score in the instrument is 84 points distributed across the six values.

The respondents records his preferences numerically by the side of each alternative answer. His scores on each page are then added and the totals transcribed onto the score sheet. The page totals belonging to each of the six values are then summed to present the rank order of importance of the six values for each individual manager at work.

3.   Questionnaires' Pretests:

Allport's questionnaire (P.V.Q) was linguistically and culturally translated into Arabic. Then both (PVQ) and (MVQ) were tested through two pilot studies as follows:

a   13 post-graduate students from Egypt and other Arab countries (Jordan, Libya, Iraq, and Algeria) were interviewed in January 1985 at Stirling University and completed both PVQ and MVQ.

The respondents complained of the difficulties they faced in understanding some questions in Allport's questionnaire (PVQ). Reviewing the comments received,

some questions were carefully rephrased.

Having received the questionnaires completed by the subjects, the author was able to use them to develop a method by which data would be prepared for the statistical analysis.

<u>b</u>   246 male and female business students in their final year at the Faculty of Commerce, University of Mansoura in the city of Mansoura in Egypt completed both PVQ and MVQ in April 1985. The study revealed some partial errors in MVQ. Accordingly the questionnaire was modified and was ready for use.

4.   The Research Framework:

The Research framework through which data were collected and prepared for the statistical analysis is illustrated in Figure (10).

5.   Survey Sample and Administration.

The initial designated size of the survey sample was 500 Egyptian managers (a manager is defined as first level of supervision or above) . Due to the limitation of resources available to the author, this number was determined by following the example of similar research which studied the Egyptian manager.

However, the diversity was secured (in the actual sample) in three major stratified variables (i.e.

Figure (10)

The Research Framework

```
┌─────────────────────────────────────┐
│ Spranger's Value Classification      │
├─────────────────────────────────────┤
│ Theoretical, Economic,               │
│ Aesthetic, Social, Political,        │
│ and Religious                        │
└─────────────────────────────────────┘
```

```
┌──────────────────────┐          ┌──────────────────────┐
│ Served as a basis for│          │ Served as a basis for│
│ Allport's question-  │          │ managerial value     │
│ naire to measure the │          │ questionnaire to     │
│ relative importance  │          │ measure the relative │
│ of the six values in │          │ importance of the six│
│ an individual when   │          │ values in an         │
│ confronted with      │          │ individual manager   │
│ Personal questions   │          │ when confronted with │
│ or situations        │          │ decision problems or │
│                      │          │ opportunities        │
└──────────────────────┘          └──────────────────────┘
```

P.V.Q   M.V.Q

```
                ┌──────────────────────┐
                │ When completed by an │
                │ individual manager   │
                │ would show his/her   │
                └──────────────────────┘
```

```
┌──────────────────┐  ┌──────────────────────┐  ┌──────────────────────┐
│ When received from│  │ Personal Value Profile│  │ Managerial Value Profile│
│ different cultural │  ├──────────────────────┤  ├──────────────────────┤
│ settings           │  │ Rank order of the six│  │ Rank order of the six│
│                    │  │ values for the manager│  │ values for the manager│
│                    │  │ in personal life     │  │ at work              │
└──────────────────┘  └──────────────────────┘  └──────────────────────┘
```

```
┌──────────────────┐              ┌──────────────────────┐
│ Data for Cultural│              │ Data for Statistical │
│ Contrast         │              │ Analysis and Inference│
└──────────────────┘              └──────────────────────┘
```

experience, type of company, and size of company.) Such diversity insures that the sample represents the population from which it was drawn (and that reduced the necessity of selecting as large a sample as would be required otherwise.)

Having received the permission of the Egyptian authorities through the Egyptian Education office in London, the author returned to Egypt to conduct the research survey on September 24, 1985. The survey was conducted in three major cities:

(1) Cairo, the capital of Egypt.

(2) Monsoura, the third largest city in Egypt.

(3) Ismailia, one of the Suez Canal cities.

Interviews were carried out through several visits to a number of companies and organizations located in the three cities mentioned above. The organizations visited (as indicated earlier) were a quite diverse group in terms of size and type of activity.

Some visits were successful, and some were not.

In all the number of the returned questionnaires was quite discouraging. That, perhaps, was due to the amount of work involved in completing the questionnaires, and to the sensitivity involved in answering some questions.

In an attempt to solve the problem, the author arranged to interview the managers who were attending high diploma courses at the University of Mansoura (in

the city of Mansoura) and the university of Ain Shams (in Cairo). Having been a member of the teaching staff at the Faculty of Commerce, University of Mansoura, the author found no difficulties to have access to classes in which the respondents were attending their lectures Thus, the author was introduced to the respondents by their lecturers and explained to them the purposes of the study and the instructions to be followed in answering the questionnaires.

At the University of Ain Shams the author met the dean of the Faculty of Commerce and explained to him the purposes of the visit as well as the study. The meeting was successful and the author was helped to interview respondents in their classes.

In such an academic atmosphere the respondents were encouraged to co-operate and were willing to answer the questionnaires.

Having completed these successful series of interviews, the author continued visiting managers at their work in an attempt to obtain a sizable and diverse sample. At the end of a 95 day visit to Egypt, 256 questionnaires with usable data were obtained.

The sample characteristics is shown in Figure (11). On December 30, 1985 the author returned to Scotland to start the analysis of the collected data.

FIGURE (11)
SAMPLE CHARACTERISTICS
N = 256

Type of Company
Agriculture........ 4
Contract Construction. 9
Manufacturing.........59
Transportation........ 8
Trade.................18
Finance & Insurance...37
Services..............91
No Information........37

Size of Firm
(No. of Employees)
Under 100.............48
100-499...............40
400-999...............31
10000-29900...........83
30000 and over........17
No Information........37

Organisation Level
Chairman..............24
Vice chairman......... 3
General Manager.......30
Vice G.M..............11
One level below V.G.M.27
Two to Four levels
below V.G.M...........117
No Information........44

Managerial Experience
0-5 years............71
6-10 years...........46
11-15 years..........41
16-20 years..........27
21-30 years..........28
Over 30 years....... 8
No Information......35

AGE
20-34 years........133
35-39...............35
40-44...............29
45-49...............22
50-54............... 8
55-59............... 8
60 or over......... 1
No information......28

Formal Education
Some High School.... 3
High School Degree..14
Some College........15
College Degree......118
Post-Graduate
Education...........77
No Information......29

CHAPTER (5)

ANALYSIS AND RESULTS

Following the theoretical framework outlined in the previous chapter, a cultural contrast between two distinctive cultural groups, and statistical analysis of the survey data, will be presented in this chapter.

CULTURAL CONTRAST

Allport Questionnaire (P.V.Q.) was utilized:

(1) in the current study to measure the relative importance of the six value dimensions of a sample of 246 male and female Egyptian students in April 1985.

(2) in David D. Palmer's study to measure the relative importance of the six value dimensions of 595 female and male American business students in 1981 (D.Palmer, 1983).

Table (2) presents the mean and standard deviation of the six value scores by the two cultural groups and by men and women within each group.

Table (2)
Mean and Standard Deviation of the Six Value
Scores by the two Cultural Groups and
by sex within each Group

American Business Students

	Total(595)		Male(378)		Female(217)	
	Mean	S.D.	Mean	S.D.	Mean	S.D.
Theo	39.4	6.2	40.9	5.6	36.8	6.1
Econ	46.7	7.6	47.3	8	45.7	6.7
Aest	38.2	7.8	39.3	7.6	41.5	7.2
Socl	39.2	7	38.4	7.2	40.6	6.5
Polt	43.2	7.2	44.7	7.3	46.6	6
Relg	33.3	9	32.3	9.1	34.9	8.7

Egyptian Business Students

	Total(246)		Male(137)		Female (79)	
	Mean	S.D.	Mean	S.D.	Mean	S.D.
Theo	38.4	6.7	38.9	6.9	37	5.2
Econ	42	6.3	42.8	6	41.7	6.4
Aest	33.7	10.1	31.9	6.9	37.1	8
Socl	38.7	6.2	38.2	6.1	38.7	6.4
Polt	39.1	5.8	39.6	6.2	38.1	5.6
Relg	47.8	6.8	48	6.9	47.5	6.9

Analysis of variance for each value using the two cultural groups and sex within each group, as independent variables revealed a number of significant differences between these independent variables as shown in Table (3).

Table (3)

The Effects of Culture and Sex on Personal Values

	The Cultural Effects	The Effects of Sex	
	American & Egyptian Business Students	American Male & Female Bus Students	Egyptian Male & Female Bus Students
	F (3.594)	F (3.594)	F (3.594)
Theo.	5.214*	47.94***	4.86*
Econ.	88.502***	7.14**	1.73
Aest.	58.43***	50.34***	27.254***
Socl.	1.01	17.68***	.352
Polt.	75.973***	41.68***	3.39
Relg.	632.931***	6.57*	.766
	*P<.05	**P<.01	***P<.001

American and Egyptian Value Differences:

Table (3) shows 5 significant differences between American and Egyptian business students in Theoretical, Economic, Aesthetic, Political and Religious value scores.

Figure (12) presents a comparison between the value profiles of the two cultural groups. The American students scored significantly higher in Theoretical, Economic, Aesthetic and Political values. The Egyptian students scored significantly higher in Religious values.

The differences between the two groups in the first five values (in which the American students scored higher) equal the difference between the two groups in Religious values (in which the Egyptian Students scored higher). That indicates that the Religious values are of high importance in the Egyptian Culture and could have a major influence on the managerial life in Egypt.

Differences between Male and Female within the two Cultural Groups:

Table (3) shows 6 significant differences between American male and female business students in the six value scores.
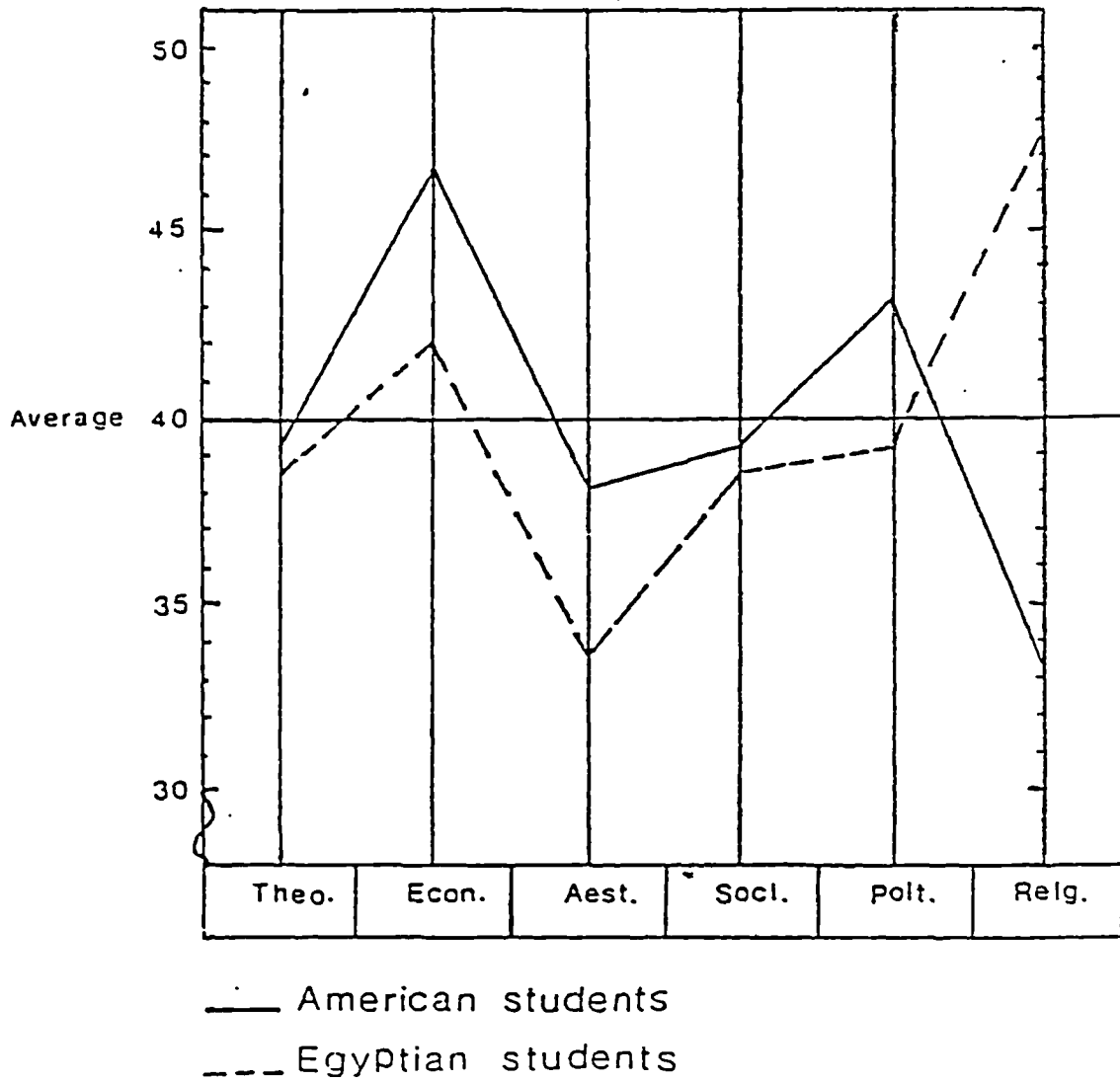
Figure (13) presents the value profiles of male and female American business students. Men scored significantly higher in Theoretical, Economic, and Political values. Female scored significantly higher in Aesthetic, Social, and Religious values. The results show that personal values of the future American managers can be identified by sex.

Table (3) also shows two significant differences between Egyptian male and female business students.

Figure (14) presents the value profiles of male and female Egyptian business students. Male scored significantly higher than female in Theoretical values (like their American counterpart). Female scored significantly higher in Aesthetic values (like their American counterpart). Female scored significantly

Figure (12)

Cultural Contrast Between Personal

Value profiles of American and

Egyptian Students
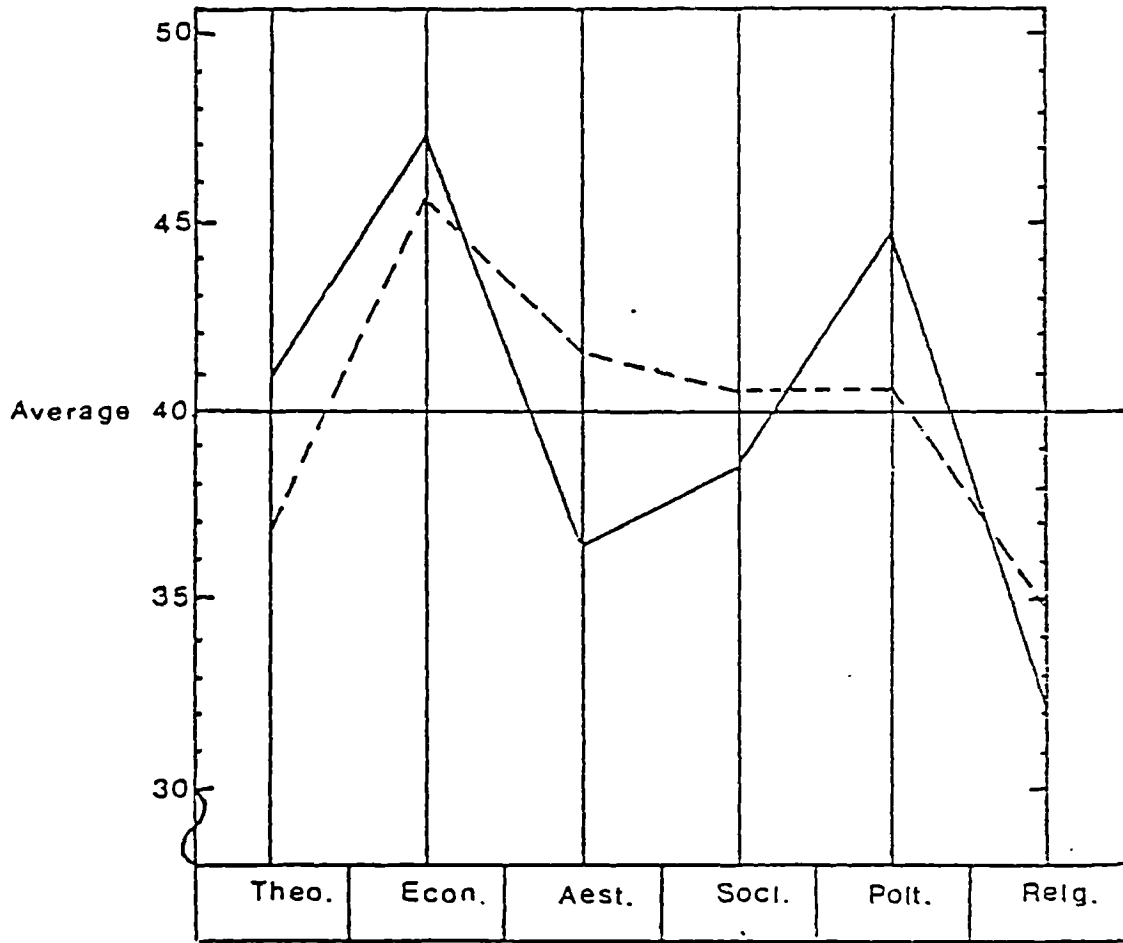
American students

Egyptian students

higher in Aesthetic values (like their American counterpart). These results show that the gap between male and female value profiles is wider in the American culture than it is in the Egyptian culture.

Figure (13)

Personal Value Profiles of American Students
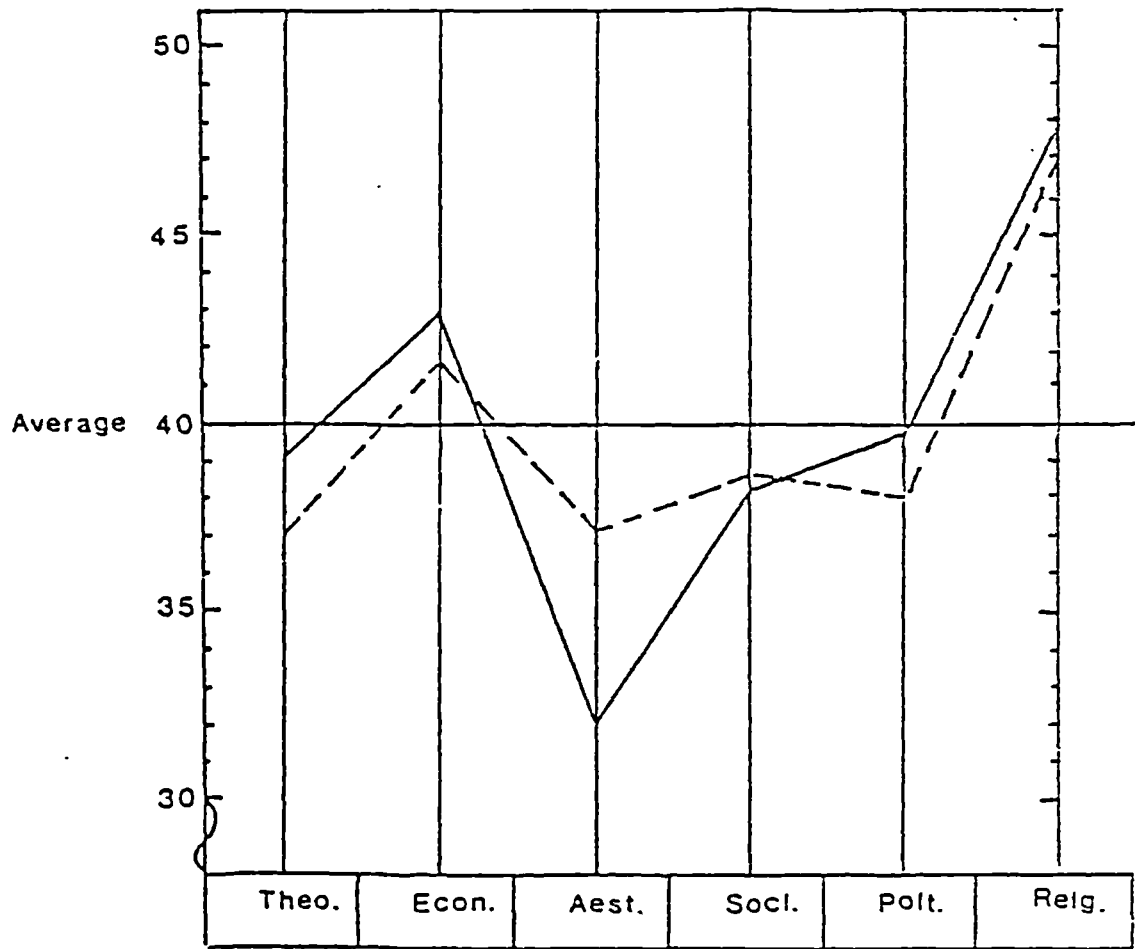
(Male V Female)

_____ American male profile

_ _ _ _ American female profile

Figure (14)

Personal Value Profiles of Egyptian Students

(Male V Female)

_____Egyptian male profile

_ _ _ _Egyptian female profile

Statistical Analysis and

Results of the Survey

Data

<u>The Mean Profiles (Personal & Managerial) by the</u>
<u>Sample</u>:

Figure (15) presents two profiles (rank orders of importance) of the six value dimensions:

<u>The Personal Value Profile</u>: represents the mean of the six value scores by the sample measured by Allport's instrument (P.V.Q.).

<u>The Managerial Value Profile</u>; represents the mean of the six value scores by the sample measured by managerial value instrument (M.V.Q.).

In both personal and managerial value profiles, the sample subjects scored highest on Economic and Religious values, fourth on the Political values, and lowest on Aesthetic values. However, the Theoretical values scored third in personal profile, but fifth in managerial profile. Meanwhile, the Social values scored fifth in personal profile, but third in managerial profile.

But, how similar are the two profiles at the individual level?

To get a deeper insight into this question the following statistical analysis is carried out:

<u>Relationship of Personal and Managerial Values</u>:

To investigate the relationship of the rative importance of a specific value in personal profile and its relative importance in managerial profile of an Egyptian manager, simple correlations were computed (as shown in Table (4)). The Table also presents

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FIGURE (15)

A Rank Order of Importance of Six Values for the Sample, measured by Personal and
Managerial Instruments

(N = 256)

Personal Value Profile

	Eco-nomic 1	Relig-ious 2	Theor-etical (3)	Polit-ical 4	Social (5)	Aesth-etic 6
Mean	44.5	44.3	42.9	38.8	37.6	31.9
			Total = 240			
S.D.	6.2	6.1	6.5	5.7	5.3	6.5

Average Score =

$$\frac{240}{6} = 40$$

Managerial Value Profile

	Eco-nomic 1	Relig-ious 2	Social (3)	Polit-ical 4	Theor-etical (5)	Aesth-etic 6
Mean	15.5	15.3	14.6	13.1	12.9	12.6
			Total = 84			
S.D.	2.1	3.1	2.1	2.2	2.1	1.9

Average Score =

$$\frac{84}{6} = 14$$

correlations between the relative importance of each value and the remaining values in both personal and managerial profiles.

The results show no indication for a strong relationship between any pair of values in personal and managerial profiles. However, the Table shows:

(1) Eight significant relationships among the six values within the personal profile (located on the north west part of the Table).

(2) Eight significant relationships among the six values within the managerial value profile (south east part) and

(3) Five significant relationships among the six values within the region of interaction between the two profiles (south west part of the Table).
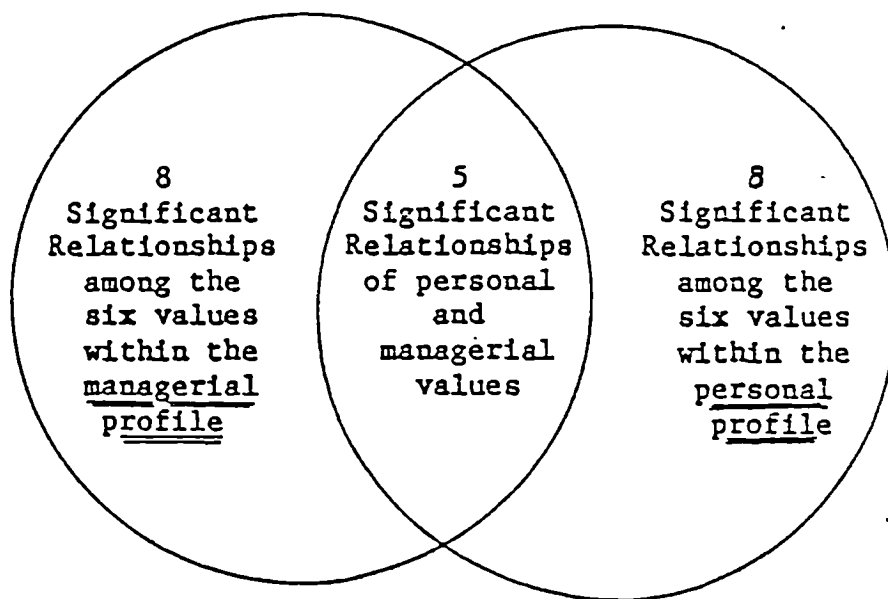
The previous results could be diagramed as follows:

Table (4)
Correlations for the Six Value Dimensions
in Personal and Managerial Profiles

			In the subjects' personal profiles						In the subjects' managerial profiles				
			Theo	Econ	Aest	Socl	Polt	Relg	Theo	Econ	Aest	Socl	Polt
In the subjects' personal profiles	Econ	-.062										
	Aest	-.373***	-.308***									
	Socl	-.259***	-.196*	-.121								
	Polt	-.131	-.12	-.061	-.34***							
	Relg	-.067	-.348***	-.27**	.009	-.334***						
In the subjects' managerial profiles	Theo	-.02	-.043	.089	-.105	-.017	-.092					
	Econ	-.029	-.167	-.024	-.04	.054	-.133	-.004				
	Aest	-.016	-.013	.186*	-.068	-.018	-.097	-.066	-.145			
	Socl	.017	.068	.091	.011	-.145	-.056	-.175	-.255**	.031		
	Polt	-.013	.074	-.012	-.12	.277**	-.158	-.153	-.295***	-.113	-.203*	
	Relg	.042	-.232**	-.214**	.156	-.075	.363***	-.411***	-.205*	-.427***	-.264**	-.189*

*P <.05   **P <.01   ***P <.001

The results suggest that the value system of an Egyptian manager could be decomposed into three components:

(1) The personal value profile

(2) The managerial value profile

(3) The personal-managerial value relational pattern

In order to see the extent to which the above suggestion is valid, multiple regression and correlation analysis is applied.

By using multiple regression and correlation analysis we are able to see:

a - whether the relative importance of a specific value in the managerial profile of an individual manager could be explained by:

- his managerial value profile (or)

- his personal value profile (or)

- both his managerial and personal profiles.

b - whether the relative importance of a specific value in the personal profile of an individual manager could be explained by:

- his personal value profile (or)

- his managerial value profile (or)

- both his personal and managerial profiles.

In relating the relative importance of each value (in both profiles) to the relative importance of the

remaining values in either managerial or personal profile or both 14 significant equations were found [and presented in Figure (16)].

The equations indicate that:

(1)   The relative importance of a specific value in the personal profile could best be explained through (n-1) of the remaining values in the same profile. The first 6 equations on Figure (16) represent the relationships of each value in personal profile and 4 other values in the same profile. The six equations are significant, and so are the independent variables included in each equation.

(2)   The relative importance of a specific value in personal value could not be explained by values in managerial profile [as shown on top right of Figure (16)].

(3)   the relative importance of a specific value on managerial profile could be best explained by (n-1) of the remaining values in the same profile. The six equations on the lower right part of Figure (16) represent the relationships of each value in managerial profile and 4 other values in the same profile. The six equations are statistically significant, and so are the independent variables included in each

Figure (16)

Each particular value when related to other values in
personal and managerial profiles

Values in personal profile as dependent variables / Values in managerial profile as dependent variables — Values in personal profile are independent variables

	Regression Equations When Values in personal profile are independent variables	Multiple R	
Theo.V	114-.444 E.V-.573 A.V-.447 S.V-.376 R.V	0.66	1
Econ.V	134-.546 A.V-.518 S.V-.579 P.V-.684 R.V	0.75	2
Aest.V	138-.626 T.V-.656 E.V-.488 P.V-.707 R.V	0.77	3
Socl.V	107-.523 T.V-.378 E.V-.390 A.V-.456 P.V	0.67	4
Polt.V	126-.556 E.V-.427 A.V-.553 S.V-.624 R.V	0.71	5
Relg.V	133 -.477 T.V-.628 E.V-.610 A.V-.555 P.V	0.77	6
Theo.V	Very low or insignificant equations were found.		
Econ.V			
Aest.V			
Socl.V			
Polt.V			
Relg.V	44.4-.124 T.V-.217 E.V-.215 A.V-.068 S.V	0.43	7
	66.6-.109 E.V-.066 A.V-. 0597 P.V-.0319 T.V		

Values in personal profile as dependent variables / Values in managerial profile as dependent variables — Values in Managerial profile are independent variables

	Regression Equations When Values in Managerial profile are independent variables	Multiple R	
Theo.V	Very low or insignificant equations were found.		
Econ.V			
Aest.V			
Socl.V			
Polt.V			
Relg.V			
Theo.V	45.2-.493 E.V-.626 S.V-.556 P.V-.535 R.V	0.72	8
Econ.V	43.9-.514 A.V-.532 S.V-.562 P.V-.447 R.V	0.71	9
Aest.V	37.8-.432 T.V-.415 E.V-.419 P.V-.503 R.V	0.70	10
Socl.V	46.2-.568 T.V-.585 E.V-.581 P.V-.497 R.V	0.75	11
Polt.V	47.7-.579 T.V-.629 E.V-.667 S.V-.502 R.V	0.73	12
Relg.V	53.7-.858 T.V-.795 A.V-.642 S.V-.602 P.V	0.81	13
	-.809 T.V-.751 A.V-.601 S.V-.427 P.V	0.83	14

equation. However, the only exception to this rule is that the relative importance of the Religious values in the managerial profile could (slightly) be better explained by eight values in both personal and managerial profiles [equations (14) in figure (16)].

(4)   Only Religious values on the <u>managerial Profile</u> is significantly influenced by values of the <u>personal profile</u> (equation 7 in Figure [16]).

The results presented in Figure (16) could be diagramed as follows:
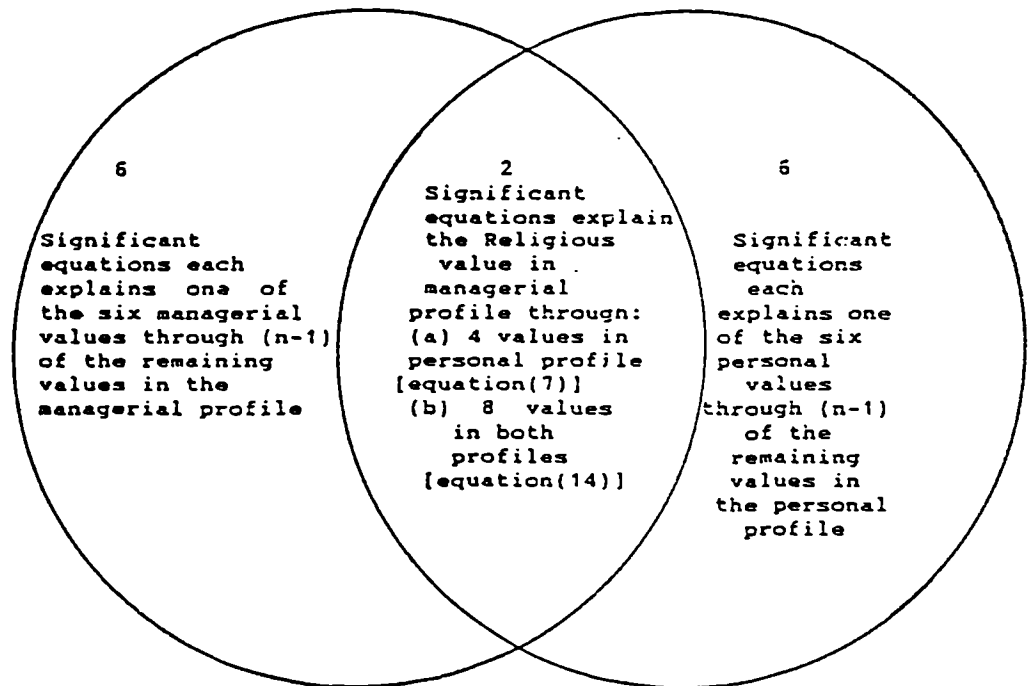
Viewing the previous suggestion in the light of the latest results, it is safe to state that the Egyptian manager's value system represents two different patterns of values:

1. The personal value pattern

2. The managerial value pattern

The difference between the two patterns could be explained in terms of the way by which the six value dimensions are connected within each pattern. As the results showed, the six values are significantly connected within the personal profile, in their connection they are independent from the way by which they are connected in the managerial profile.

3. The two profiles are linked:
Although the two patterns of values are dissimilar, they are, nevertheless, linked through the influence which the personal pattern exerts on the Religious dimension in the managerial profile [see equations 7, 14 in Figures (16)].

But, since the Religious dimension is the only dimension in the managerial profile which is significantly influenced by the personal value profile; one might ask:

In the managerial profile, how useful the Religious dimension is - in explaining the relative importance of the other dimensions in the same profile?

In statistical terms, usefulness is defined as the amount of decrease in multiple correlation when a

predictor variable is dropped from a regression equation.

Table (5) shows the reduction in multiple correlation by dropping predictor variables in the managerial pattern's equations 8-12 [earlier presented in Figure (16)].

The table shows the Religious values as the most useful predictor of the remaining values in the managerial profile.

Hence the link between the two patterns of values could be diagramed as follows:

Managerial Profile
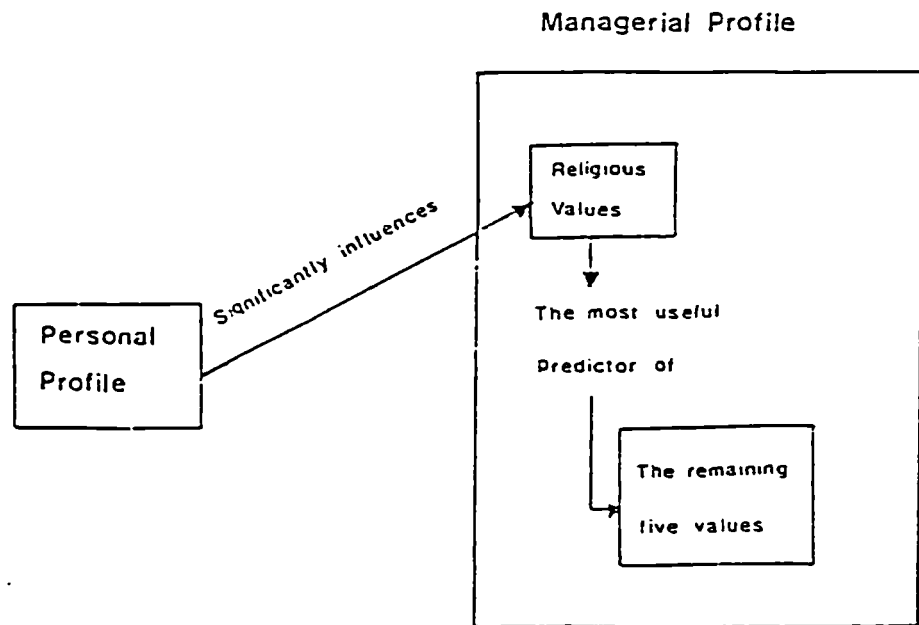
As to the first research question, therefore, one can conclude that:

(1) The value system of the Egyptian manager is not simply a unitary system of a dominant pattern (rank order) of values. Rather, it has a dominant pattern (i.e. personal value profile) and a

Table (5)
Usefulness of Managerial Values

Equation No.	Predicted Variable	Predictors	Multiple R Before Omission	Omitted Predictor	Multiple R After Omission	Rank Order of Usefulness
8	Theo	Econ, Socl, Polt, Relg	.72	Econ Socl Polt Relg	.61 .51 .54 .29	4 2 3 1
9	Econ	Aest, Socl, Polt, Relg	.71	Aest Socl Polt Relg	.58 .52 .48 .47	4 3 2 1
10	Aest	Theo, Econ, Polt, Relg	.70	Theo Econ Polt Relg	.57 .57 .57 .24	2 2 2 1
11	Socl	Theo, Econ, Polt, Relg	.75	Theo Econ Polt Relg	.57 .54 .54 .45	4 2 2 1
12	Polt	Theo, Econ, Socl, Relg	.73	Theo Econ Socl Relg	.55 .49 .48 .46	4 3 2 1

variant pattern (i.e. managerial value profile).

(2)   Although the two patterns are dissimilar, they are nevertheless, connected.

(3)   The link between the two patterns is reflected in the influence which the dominant pattern exert on the central dimension of the variant pattern.

Value Systems and
Types of Managers

Since the (managerial) pattern of values reflects the rank order of the six values of the Egyptian manager (at work);   and since the impact of the (personal) pattern on the (managerial) pattern is embodied in the religious (central) dimension of the managerial pattern. Hence, it seems reasonable to focus our analysis on the managerial profile to see whether Egyptian managers could be classified, along value dimension, into different types of managers (research question 2).

Equations 8-12, 14 in Figure (16) represent the six value dimensions in the managerial profile. Each dimensional equation will be used to classify the sample subjects into two major groups along each equation's value dimension.   Each time the mean characteristics of each group and the differences between groups will be identified.

Analysis of The Theoretical Dimension

The regression equation of the Theoretical dimension [equation 8 in Figure (16)] is:

$$\text{Theo.V} = 45.2 - \boxed{[.495 \text{ E.V} + .626 \text{ S.V} + .556 \text{ P.V} + .535 \text{ R.V}]}$$

This part will be referred to as Z

The equation indicates that the lower the value of Z the higher the score of the theoretical value in the managerial profile.

In order to see whether subjects of two distinctive classes of Z would manifest two different managerial value profiles, a statistical description of Z values among the sample subjects was computed as follows:

Minimum Value   First Quartile
(Z=27.636)   (Z=31.22)

Managers of low values
of (Z)
(more Theoretical managers)
N = 64

Third Quartile   Maximum Value
(Z = 33.4128)   (Z = 36.149)

Managers of high values
of (Z)
(less Theoretical Managers)
N = 64

Among the sample subjects, there are 64 managers whose values of Z fall in the range from 27.636 to 31.22 (the lower category of Z). Hence, according to the equation, they are the managers who have high score on Theoretical values in their managerial profile (the more Theoretical Managers).

Also there are 64 managers who have values of Z fall in the range from 33.4128 to 36.149 (the higher category of Z). Hence, according to the equation, they are the managers who have low score on Theoretical values in their managerial profile (the less Theoretical managers).

The managerial value profiles of the above two groups are drawn-for comparison-by calculating the mean scores of the six values by each group as presented in Table (6).

Table 6

The Mean Scores of the Six Values in the Managerial Profile by the two Groups

Value	Mean Score by		
	The More Theoretical Managers	The Less Theoretical Managers	t
Theoretical	14.9	11.2	13.64***
Economic	15.6	15.4	.51
Aesthetic	14.2	11.1	11.24***
Social	14	15.2	-3.26**
Political	12.5	13.7	-3.29**
Religious	12.8	17.3	-10.7***

**P<.01   ***P<.001

The table reveals five significant differences among the two groups in their managerial profiles. The more Theoretical group is higher in Theoretical and Aesthetic values than the less Theoretical group. On the other hand the less Theoretical group is higher in Social, Political and Religious values than the more Theoretical group. The differences between the two groups indicate that the managerial value profile of the more Theoretical group represents a characteristic type of managers (will be referred to as the Theoretical type).

The main feature of the Theoretical type of manager's profile is that:

"The increase in the Theoretical values tend to be paired with an increase in the Aesthetic values on one hand; and with decrease in the Social, Religious, and Political values on the other hand."

Analysis of The Economic

Dimension

The regression equation of the Economic dimension [equation 9 in Figure (16)] is:

Econ. V = 43.9 − [.514 A.V +. 532 S.V + .562 P.V + .447 R.V]

$$\downarrow$$

Z

The statistical description of Z among the sample subjects is:

Minimum Value   First Quartile

(Z = 24.754)   (Z = 27.323)

Managers of low value

of (Z)

(more Economic managers)

N = 64

Third Quartile   Maximum Value

(Z=29.3648)   (Z = 32.668)

Managers of high value

of Z

(less Economic managers)

N = 64

Among the sample subjects, there are 64 managers whose values of Z fall in the range from 24.754 to 27.323 (the lower category of Z). Hence, according to the equation, they are the managers who have high score on Economic values in their managerial profile (the more Economic managers).

Also there are 64 managers who have values of Z fall in the range from 29.3648 to 32.668 (the higher category of Z). Hence, according to the equation, they are the managers who have low score on Economic values in their managerial profile (the less economic managers).

The managerial value profiles of the above two groups are drawn by calculating the mean score of the six values by each group as presented in Table (7). The table reveals six significant differences among the two groups.

The more Economic managers are higher than the less Economic managers in Economic and Theoretical values.

The less Economic group are higher on Aesthetic, Social, Political, and Religious values.

The differences between the two groups indicate that the managerial value profile of the more Economic group represents a characteristic type of managers (will be referred to as the Economic type).

Table (7)
The Mean Scores of the Six Values in the
Managerial Profiles by the two Groups

Mean Score by

Value	The more Economic Managers	The Less Economic Managers	t
Theoretical	14.9	11.1	13.15***
Economic	17.3	13.6	12.93***
Aesthetic	12	13	-3.36**
Social	13.8	15.4	-4.41***
Political	11.8	14.2	-6.84***
Religious	14.2	16.6	-4.74***

**p<.01   ***P<.001

The main feature of the Economic type of
manager's profile is that:

The increase in the Economic values

tends to be paired with an increase

in the Theoretical values on one hand;

and with decrease in the Aesthetic,

Social, Political, and Religious

values on the other hand.

Analysis of the Aesthetic
Dimension

The regression equation of the Aesthetic dimension [equation (10) in Figure (16)] is:

$$\text{Aest. } V = 37.8 - [.432 \text{ T.V} + .415 \text{ E.V} + .419 \text{ P.V} + .503 \text{ R.V}]$$

Z

The statistical description of Z among the sample subjects is:

Minimum Value   First Quartile

(Z = 21.254)   (Z = 24.2255)

Managers of low value

of (Z)

(more Aesthetic managers)

N = 64

Third Quartile   Maximum Value

(Z = 26.182)   (Z = 28.879)

Managers of low value

of (Z)

(less Aesthetic managers)

N=64

Among the sample subjects, there are managers whose value of Z fall in the range from 21.254 to 24.2255 (the lower category of Z). Hence, according to the equation, they are the managers who have high score on Aesthetic values in their managerial profile.

Also there are 64 managers whose value of Z fall in the range from 26.182 to 28.879 (the higher category of Z). Hence, according to the equation, they are the managers who have low score on Aesthetic values in their managerial profile.

The managerial profile of the above two groups are drawn by calculating the mean score of the six values by each group as presented in Table (8).

The table reveals five significant differences among the two groups.

The more Aesthetic group scored higher on Aesthetic and Social values. The less Aesthetic group scored higher on Theoretical, Economic, Political and Religious values. The differences between the two groups indicate that the managerial value profile of the more Aesthetic group represent a characteristic type of managers (will be referred to as the Aesthetic type).

The main feature of the Aesthetic type of manager's profile is:

> The _increase_ in the Aesthetic values tend to be paired with an _increase_ in the Social values on one hand, and with _decrease_ in the Theoretical, Economic, and Religious values

on the other hand.

Table (8)

The Mean Scores of the Six Values

in the Managerial profiles of

the Two Groups

Value	Mean Score by		t
	The More Aesthetic Managers	The Less Aesthetic Managers	
Theoretical	12.5	13.3	-2*
Economic	14.8	15.8	-2.86**
Aesthetic	14.3	10.9	13.29***
Social	16.5	12.7	12.85***
Political	12.8	13.5	-1.8
Religious	13	17.8	-11.92***

*P<.05   **P<.01   ***P<.001

Analysis of the Social

Dimension

The regression equation of the Social dimension [equation (11) in Figure (16)] is:

$$Socl.V = 46.2 - [.568 \; T.V. + .585 \; E.V + .581 \; P.V + .497 \; R.V.$$

The statistical description of Z among the sample subjects is:

Minimum Value   First Quartile

(Z=26.746)   (Z = 30.5121)

Managers of low value

of (Z)

(more Social managers)

N = 64

Third Quartile   Maximum Value

(Z = 32.7817)   (Z = 36.121)

managers of high value

of (Z)

(more Social managers)

N = 64

Among the sample subjects, there are 64 managers whose values of Z fall in the range from 26.746 to 30.5121 (the lower category of Z). Hence, according to the equation, they are managers who have high score on Social

values in their managerial profile (the more Social managers). Also there are 64 managers who have values of Z fall in the range from 32.7817 to 36.121 (the higher category of Z). Hence, according to the equation, they are managers who have low score on Social values in their managerial profile (the less Social managers).

The managerial value profiles of the above two groups are drawn by calculating the mean score of the six values by each group as presented in Table (9).

The table reveals six significant differences among the two groups.

The more Social group scored higher on Social and Aesthetic values.

The less Social group scored higher on Theoretical, Economic, Political, and Religious values.

The differences between the two groups indicate that the managerial value profile of the more Social group represents a characteristic type of managers (will be referred to as the Social type).

The main feature of the Social type of managers' profile is that:

> The <u>increase</u> in the Social values tends to be paired with an <u>increase</u> in Aesthetic value on one hand, and a <u>decrease</u> in the Theoretical, Economic, Political, and Religious values on the other hand.

Table (9)

The Mean Scores of the Six Values in

The Managerial Profiles by the Two Groups

Value	Mean Score by		t
	The More Social Managers	The Less Social Managers	
Theoretical	11.9	13.5	-4.65***
Economic	14.6	16.2	-4.71***
Aesthetic	14.3	10.9	13.16***
Social	16.5	12.7	13.93***
Political	12.4	13.8	-3.84***
Religious	14.3	16.9	-5.66***

***P<.001

Analysis of the Political

Dimension

The regression equation of the Political dimension [equation (12) in Figures (16)] is:

$$Polt.V = 47.7 - [.579\ T.V + .629\ E.V + .667\ S.V + .502\ R.V]$$

$$\downarrow$$

$$Z$$

The statistical description of Z among the sample subjects is:

Minimum Value   First Quartile

(Z = 28.755)   (Z = 33.7268)
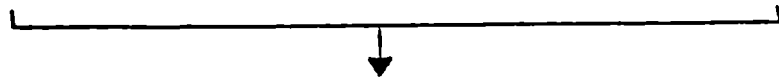
Managers of low value of

(Z)

(more Political managers)

N = 64

Third Quartile   Maximum Value

(Z = 35.7522)   (Z = 38.419)
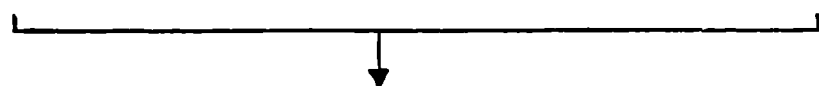
Managers of high value of

(Z)

(less Political managers)

N = 64

Among the sample subjects, there are 64 managers whose value of Z fall in the range from 28.755 to 33.7268 (the lower category of Z). Hence, according to the equation, they are the managers who have high score on Political values in their managerial profiles (the more Political managers). Also there are 64 managers who have value of Z fall in the range from 35.7522 to 38.419 (the higher category of Z). Hence, according to the equation, they are the managers who have low score on the Political values in their managerial profiles (the less Political managers).

The managerial value profiles of the above two groups are drawn by calculating the mean scores of the six values by each group as presented in Table (10).

Table (10)

The Mean Scores of the six values in the Managerial

Profiles by the Two groups of managers

Value	Mean Score by The More Political Managers	Mean Score by The Less Political Managers	t
Theoretical	12.4	13.6	-3.6***
Economic	14.5	16.8	-7.23***
Aesthetic	13.9	11.2	9.1***
Social	13.7	15	-3.87***
Political	15.1	11.2	12.87***
Religious	14.5	16.2	-3.36***

***P<.001

The differences between the two groups indicate that the managerial value profile of the more Political

group represent a characteristic type of managers (will be referred to as the Political type).

The main feature of the Political type of managers' profile is that:

> The _increase_ in the Political values
>
> tends to be paired with an _increase_
>
> in the Aesthetic values on one hand;
>
> and with _decrease_ in the Theoretical.
>
> Economic, Social and Religious values
>
> on the other hand.

Analysis of the Religious

Dimension

Figure (16) shows that Religious dimension in the managerial profile could be explained by any of the following equations:

a) Equation (7) [through four dimensions
    in the personal profile]

b) Equation (13) [through four dimensions
    in the managerial profile]

c) Equation (14) [through eight dimensions
    in both personal & mana-
    gerial profiles].

The most accurate equation, however, is equation (14). Hence, it will be used in the following analysis:

$$\text{Relg.V} = 66.6 - \overline{\left[\begin{array}{l} .109 \text{ E.V} + .066 \text{ A.V} + .0597 \text{ P.V} + .0319 \text{ T.V} \\ +.809 \text{ }\underline{\text{T.V}} + .751 \text{ }\underline{\text{A.V}} + .601 \text{ }\underline{\text{S.V}} + .527 \text{ }\underline{\text{P.V}} \end{array} \right.}$$

$$\downarrow$$

$$Z$$

The statistical description of Z among the sample subject is:

```
Minimum Value                                   First Quartile

(Z = 41.12)                                      (Z = 44.303)
    └─────────────────────────┬─────────────────────────┘
                              ▼
                   Managers of low value

                          of (Z)

                  (more Religious managers)

                          N = 64



Third Quartile                                  Maximum Value

(Z = 48.02)                                      (Z = 53.104)
    └─────────────────────────┬─────────────────────────┘
                              ▼
                  Managers of high value

                          of (Z)

                  (less Religious managers)

                          N = 64
```
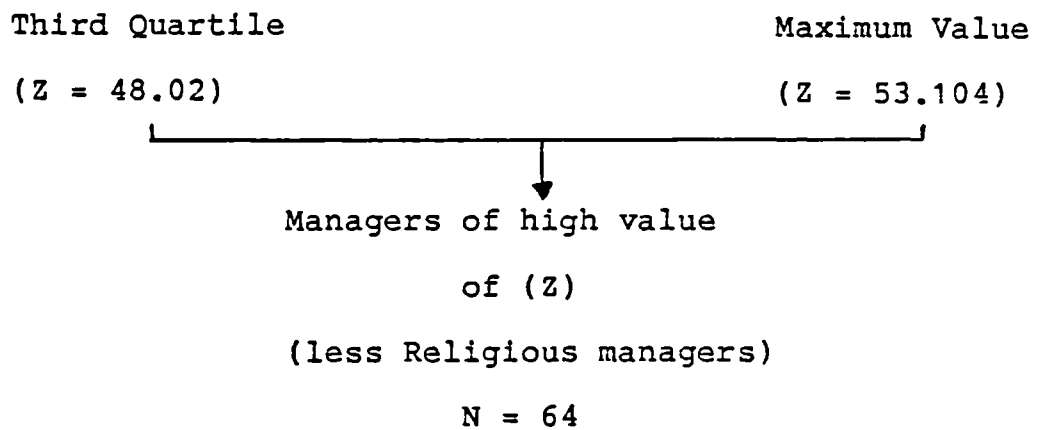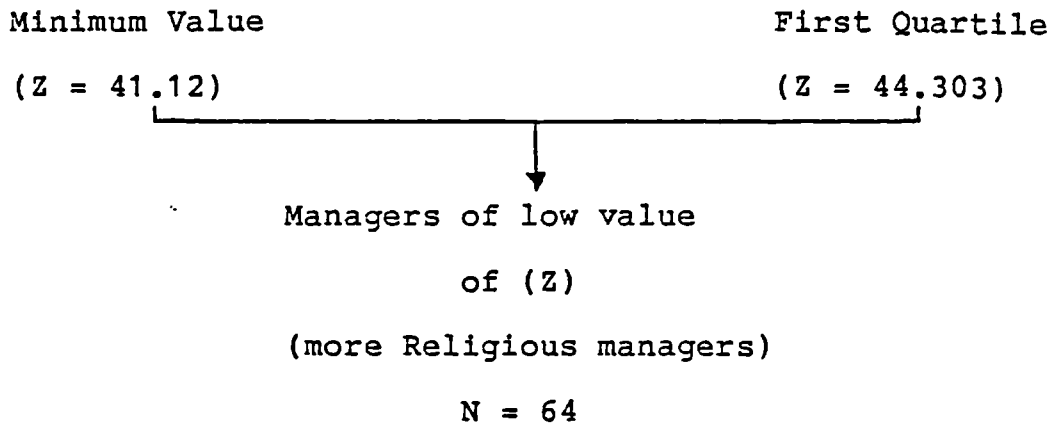
Among the sample subjects there are 64 managers whose values of Z fall in the range from 41.136 to 44.32 (the lower category of Z). Hence, according to the equation, they are the managers who have high score on Religious values in their managerial profile (more Religious managers). Also there are 64 managers who have values of Z fall in the range from 48.034 to 53.121. Hence, according to the equation, they are the managers who have low score on Religious values in their managerial profile (the less Religious managers).

The managerial value profiles of the above two groups are drawn by calculating the mean score of the six

values by each group as presented in Table (11).

The table reveals six significant differences among the two groups.

The more Religious managers are higher on Religious and Economic values; whereas the less Religious managers are higher on Theoretical, Aesthetic, Social, and Political values. The differences between the two groups indicate that the managerial profile of the more Religious group represents a characteristic type of managers (will be referred to as the Religious type).

Table (11)

The Mean Scores of the Six Values in

The Managerial Profiles by the Two

Groups of Managers

| | Mean Score by | | |
Value	The More Religious Managers	The Less Religious Managers	t
Theoretical	11.8	14.5	-8.45***
Economic —	16.4	14.7	5.05***
Aesthetic	11.4	13.8	-7.23***
Social	13.6	15.6	-5.86***
Political	12.5	13.7	-3**
Religious	18.2	11.7	19.97***

**P<.01   ***P<.001

The main feature of the Religious type of managers' profile is the

The increase in Religious value tends to be paired with an increase in the

Economic values on one hand; and with

a _decrease_ in the Theoretical, Aesthetic,

Social and Political values on the other

hand.

So far, six different groups with six different managerial value profiles have been identified.

However, the mean profile of the Theoretical group (table 6) does not yield a first rank theoretical values. Nor does the mean profile of the Aesthetic group (table 8) yield a first rank Aesthetic values.

Hence, both groups can not be considered as representatives of two distinctive types of managers (i.e. Theoretical and Aesthetic) in the Egyptian society.

Thus, when value dimension used as a discriminatory variable, four types of Egyptian managers were identified;

The Egyptian Economic manager

The Egyptian Social manager

The Egyptian Political manager

The Egyptian Religious manager

Adjustment of A Candidate's
Managerial Profile

In order to avoid personal partiality in filling the Questionnaires (i.e. P.V.Q. & H.V.Q.) by a candidate, Equations 8-12, and 14 in Figure (16) could be used as a criterion by which a managerial value profile of a candidate could be identified:

After the candidate completes both P.V.Q. and H.V.Q., his value scores could then be fed into the equations (mentioned above). The outcomes of calculations would provide data for drawing a candidates predicted managerial value profile.

This predicted profile could be compared with the four Egyptian types of managers who were identified in the previous part. Hence, we are able to know the type of manager the candidate is likely to be. The above procedures are diagramed in Figure (17).

Figures (18-20) show an illustrative example of how a candidate's profile could be compared with the four characteristic managers' profiles.(The Figures 18-20 represent profiles in tables 7,9-11)

In these figures the Religious manager's profile is treated as the candidate's predicted profile. It is compared with the remaining three types (i.e. Economic, Social, and Political managers). The comparison reveals that the (assumed) candidate's managerial profile (i.e. the Religious manager's profile) is nearer to the Economic profile than to

any other profile.

Similarly, we can compare any candidate's predicted profile to the four types of managers' profiles.

Finally, a split-half validation procedure (Bearden and Woodside, 1978) was used to examine the six dimensional equations (8-13) [in Figure (16)].

Each equation was estimated by using data from half the respondents randomly selected. These estimated regression models were then used to predict the six managerial value scores for the remaining respondents. The resulting split-half validation coefficients between predicted and actual scores were : .72 (for the Theoretical values); .70 (for the Economic values); .67 (for the Aesthetic values); .72 (for the Social values); .68 (for the Political values); and .82 (for the Religious values).

All were significant at .001 level. These relatively high cross validation coefficient between actual and predicted value scores (along the managerial profile) lend support to the Managerial Behaviour Instrument as a valid and reliable tool in measuring the managerial value profile of an individual manager; and to the equations (8-13) as predictors of this profile.

Figure (17)

Adjustment of a candidate's managerial profile
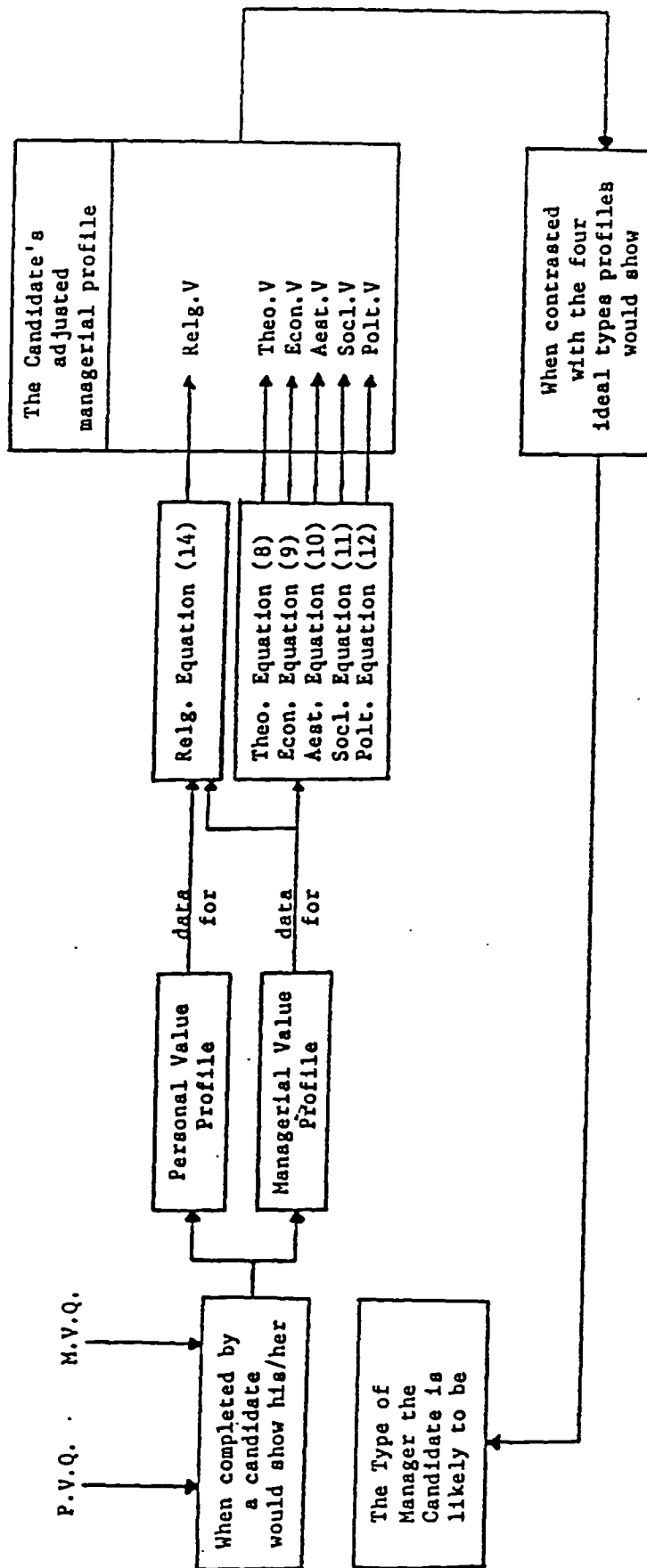
Figure (18)

A comparison between the Managerial

Value Profiles of the Economic

and Religious Managers

_____ Economic manager
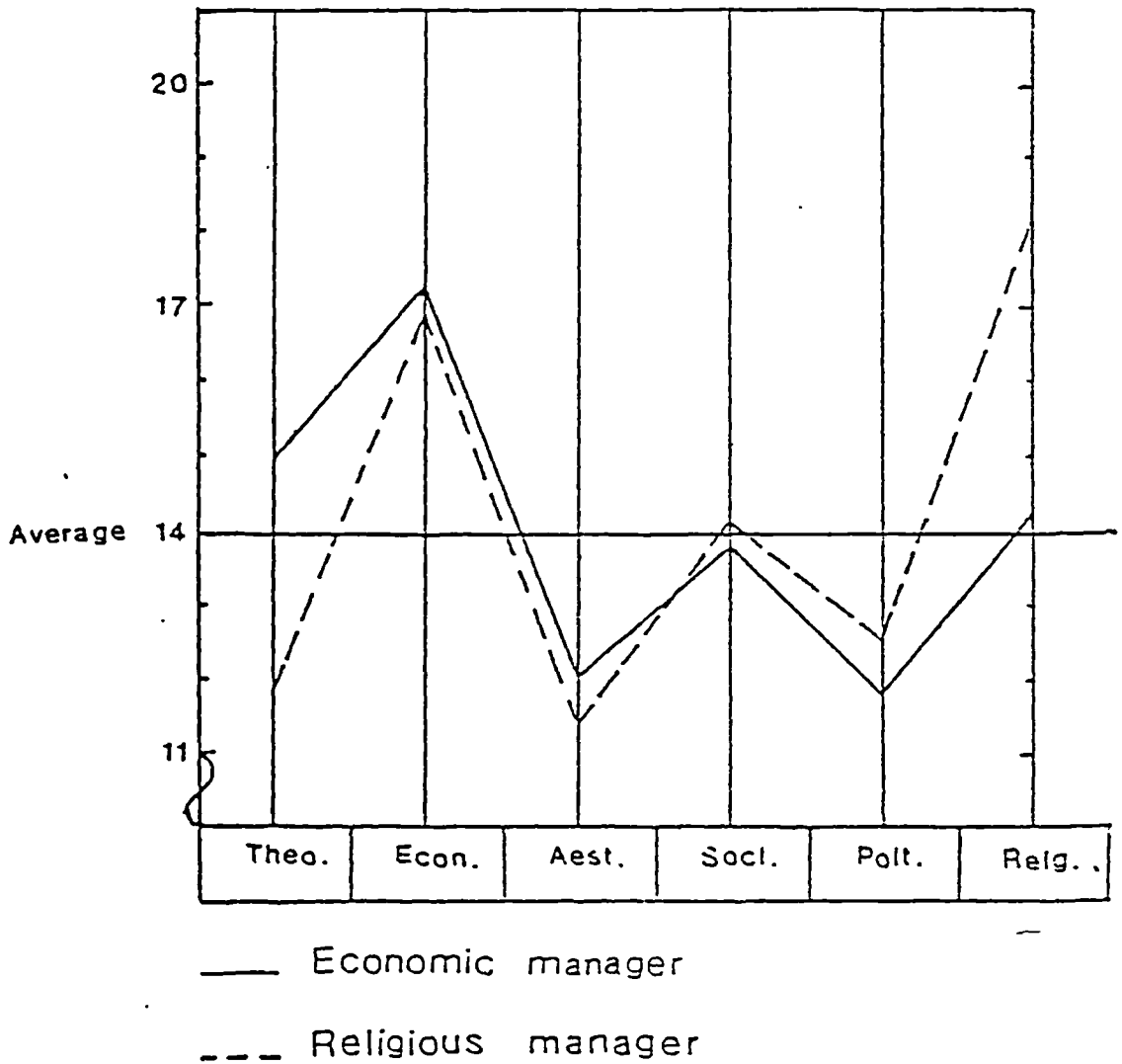
_ _ _ Religious manager

Figure (19)

'A Comparison Between the Managerial

Value Profiles of the Social

and Religious Managers

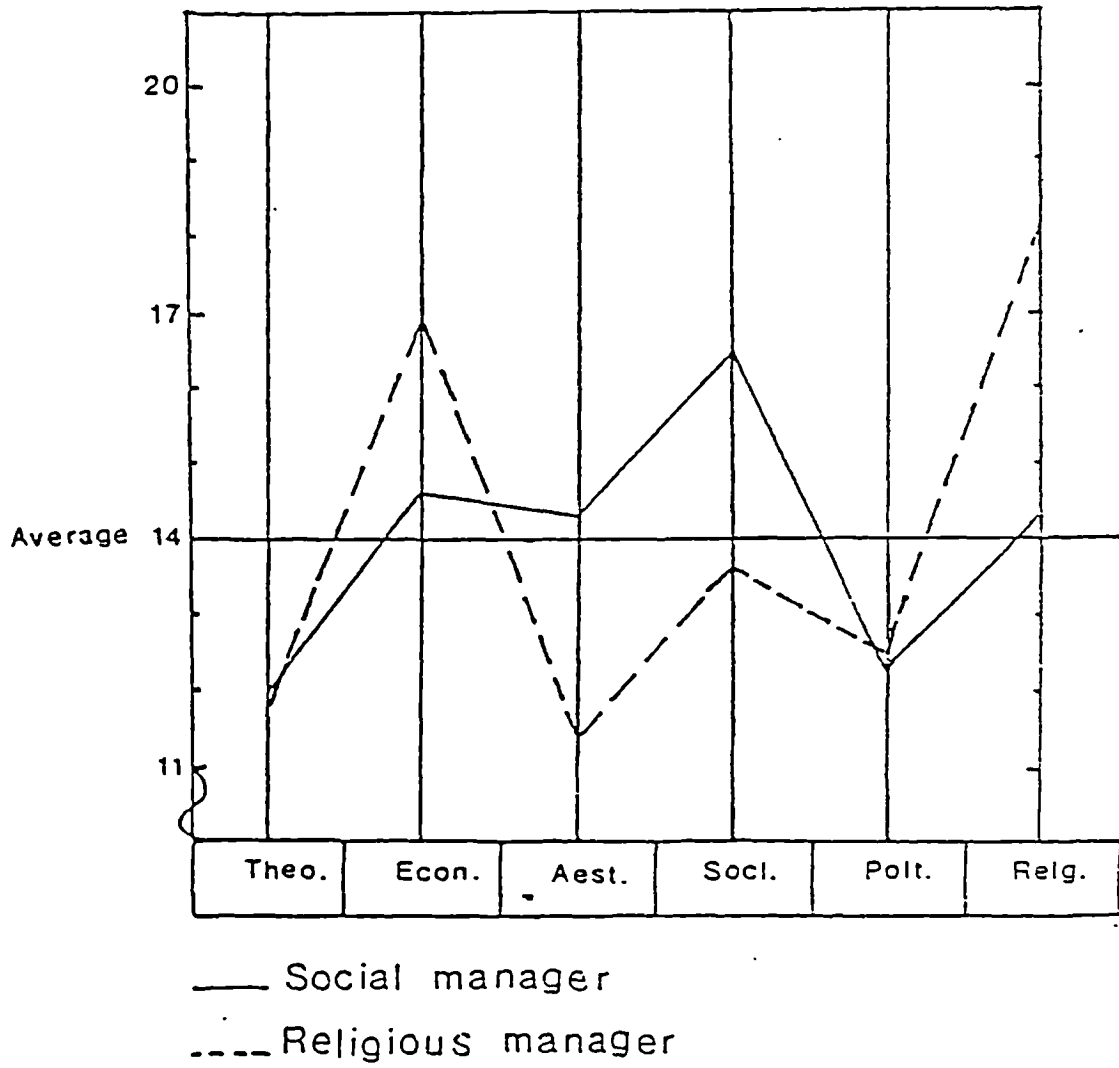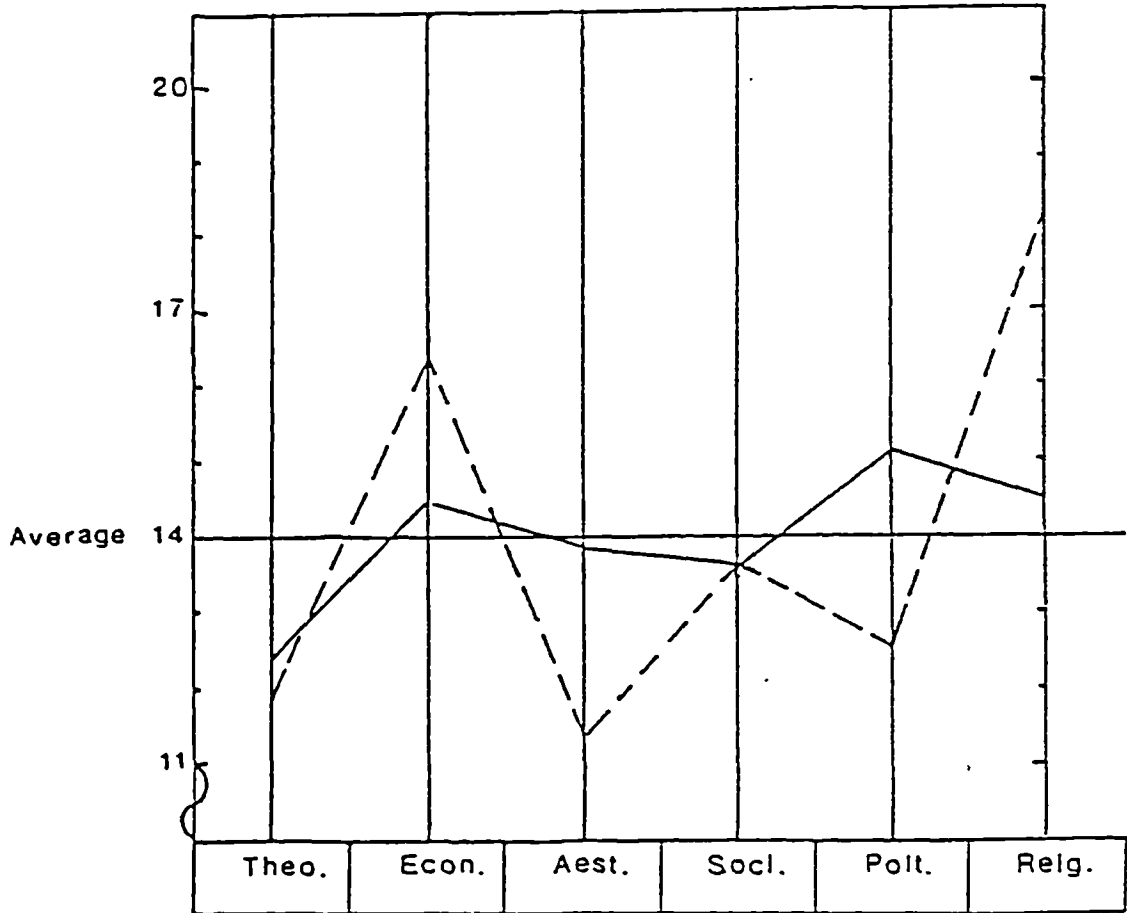_____ Social manager

_____ Religious manager

Figure (20)

A Comparison Between the Managerial

Value Profiles of the Political

and Religious Managers

_____ Political manager

___ Religious manager

Chapter (6)

Discussion

In this chapter the research questions outlined in the introductory chapter and the answers to these questions derived from the questionnaires' survey will be examined. Then some possibilities for action will be recommended.

Research Question 1

The first research question was concerned with the degree of similarity between both personal and managerial value profiles of the Egyptian manager.

The analysis of the results (chapter 5) showed that the Egyptian manager's personal value profile was dissimilar to his managerial value profile. However, the whole personal profile of the Egyptian manager significantly influenced the religious (central) dimension in his managerial profile.

Thus, it could be concluded that:

(1) The Egyptian manager's value system does not represent a single pattern of values. Rather, it represents an interlocking network of dominant and variant patterns of values:

- The dominant pattern: represents his personal value profile

- The variant pattern: represent his managerial value profile

(2) Although the above two patterns are dissimilar they are, nevertheless, connected.

The dissimilarity between the value patterns (i.e. personal and managerial) is, in the author's opinion, both meaningful and necessary because:

(a) The managerial profile of a manager is often formed later in life through university education or managerial experience or both. Hence, the managerial profile could be seen as a compromise-pattern between a manager's personal profile and the response to his managerial activity's requirement. In other words, it is a conflict-compromise model between the "ideal" mode of behaviour and the response of reality.

(b) Related to this is the fact that in the cultural heritage of the Egyptian manager there are many traditional and cultural values. Yet, he has been educated away from them. Management education in Egypt focuses mainly on the principles and methods of management developed in cultural settings (mainly the western societies) with which the Egyptian management student is not familiar.

(c) Not only the managerial education and experience would justify the dissimilarity between the personal and managerial patterns of values of an Egyptian

manager, but also there are other sources of
values which make such dis-similarity
inevitable:

- the professional values that managers
  acquire from their previous (non-
  managerial) careers. Scientists, for
  example, emphasize the technical
  accomplishment, autonomy, and public
  availability of knowledge.

- the organizational dominant ideology
  could also influence the managerial
  pattern. In private sector, for example
  the value of economic rationality, pro-
  gress and achievement find their
  expression in the financial yardstick
  of success; universities are dominated
  by the values of truth and knowledge;
  and hospitals by the values of life and
  caring.

(d) Another reason why a manager's pattern of
values vary from his personal life to his
managerial life, is that the nature of
personal problems and decisions is different
from that of the managerial problems and
decisions. Hence, the personal pattern is
expected to be modified after dealing with
fundamental problems and taking fundamental
decisions in the organizational context.

(3)   Since the managerial pattern of the Egyptian

manager is significantly related to his

personal profile on one hand, and modified

by other educational and organizational

variables on the other, it is appropriate to

use the managerial pattern rather than the

personal pattern in studying behaviour of an

individual Egyptian manager at work.

Research Question 2:

The second research question was concerned
with classification of the Egyptian managers along value
dimension.

The analysis of the results (chapter 5)
suggested that along value dimension, four types of
managers are identified in the Egyptian National Sample
: Economic, Social, Political, and Religious manager.

The Egyptian Economic Manager:

Since the Economic values are given the
highest priority in the managerial profile of the
Egyptian Economic manager, hence his most important
goals at work will mainly be profit maximization and
organizational growth.

The managerial profile of the Egyptian
Economic manager showed the following unforeseen result:

in his managerial profile, larger scores

on Economic values tend to be paired with

larger scores on Theoretical values on one

hand, and with smaller scores on the other four value on the other hand.

Hence, the Egyptian Economic manager is a bit of a theoretician. In this regard he differs from:

a - Spranger's Economic man who is considered - according to Spranger - as a man of action who regards the unapplied knowledge of theoretical nature as waste.

b - Average Egyptian manager who gave little regard to Theoretical values.

The Egyptian Economic manager gives little regard to Aesthetic and political values. In this respect he is clearly in line with Spranger's Economic man (whose value of utility conflicts with the aesthetic values, except when art serves commercial ends. In his relation with people the Economic man, Spranger suggests, is more likely to be interested in surpassing them in wealth than in dominating them "political attitude".).

Hence, in his managerial career the Egyptian Economic manager is expected to hold as a guide the following beliefs:

(1) In order to obtain self-esteem it is important to maximize the organisation's profits and secure its growth.

(2) Knowledge and theories are important

as a means to achieve the above goals.

(3)   Financial reward is the appropriate
reward system to be applied if tasks
are to be accomplished, and sub-
ordinates performance is to be
improved.

The Egyptian Social Manager

Like Spranger Social man, the Egyptian
Social manager prizes other persons as ends. Hence, he
is a "relationship-motivated" manager, obtains self
esteem. from good interpersonal relationships with group
members and accomplishes tasks through such good
relations.

But unlike both Spranger's Social man and
the average Egyptian manager, the Egyptian Social
manager's profile showed the following result:

larger scores on the Social values
tend to be paired with larger scores
on the Aesthetic values on one hand,
and with smaller scores on the other
four values on the other hand.

His Theoretical values (ranked last in his
managerial profile) are in line with Spranger's social
man who finds them as cold and inhuman. Hence it could
be expected that:

The more social the Egyptian manager,
the less clear he will be about the
feasibility of the religious, economic

political, and theoretical options in
solving managerial problems. His
concern for people will be joined with
the interest in the artistic aspects
of life.

The Egyptian Political Manager:

Like Spranger's Political man, the Egyptian
Political manager showed little interest in the
Theoretical values and considers the unapplied knowledge
as waste   In this regard he was also similar to the
average Egyptian manager.

But, like the Egyptian Social manager, and
unlike both Spranger's Political man and the average
Egyptian manager;   the Egyptian Political manager gave
high regards to the Aesthetic values. His managerial
value profile showed that:

larger scores on the Political values
tend to be paired with larger scores
on the Aesthetic values on one hand, and
with smaller scores on the other four values
on the other hand. Therefore it could be
expected that:

The   more political the Egyptian manager, the less
clear he will be about the feasibility of the
theoretical, economic, social and religious options in
solving managerial problems.   His concern for
power,influence, and renown will be joined with the
interest in the artistic aspects of life.

The Egyptian Religious Manager:

The analysis of the managerial profile of the Religious manager showed that:

> larger scores on the Religious
> values tend to be paired with
> larger scores on Economic values
> on one hand, and with smaller
> scores on the other four values
> on the other hand.

Therefore, the Egyptian Religious manager is expected to give high regard to such organisational goals as profit maximization and organisational growth. In achieving his organisational goals, however, he is expected to choose the options that are in line with, or do not contradict, his religious values and beliefs.

By answering the second research question; it could be concluded that:

> When used as a discriminatory
> variable, the managerial value
> profile proved useful in identi-
> fying four types of managers in
> the Egyptian society. Being
> different in their managerial
> profiles, they are expected to
> differ in their organisational
> performance, their dealing with individuals
> and groups, their perceptions of daily
> problems, andtheir interpretation of the

organizational policy and official goals.

Research Question 3

The third research question was concerned with the cultural dimension of values.

Differences between the personal value profiles of American and Egyptian business students (using Allport instrument) are identified in Chapter (5).

The results showed that Egyptian business students were significantly higher in Religious values whereas American business students were significantly higher in four of the remaining five values.

The significance of the religious dimension for the Egyptian business students needs some illustration. It must be traced back to the time when the British occupation to Egypt was ended, and the Turco-Egyptian King Farouk was forced to leave Egypt. When Nasser came to power he saw Islamic movement (mainly the Brotherhood) as a challenge to the kind of regime he was trying to establish - and used whatever means were feasible to keep Muslim activists under control. That in turn produced Islamic opposition movements aimed to achieve a renewal of society and a return to pure Islamic order. Under Nasser and Sadat, Egypt moved from one ordeal to another. In recent years, the ideas both leaders brought began to weaken, and a return to the deep-rooted Islamic values has

already started with the advent of the jama'at Islamyya (the Islamic student associations) which has become the dominant force of Egyptian university campuses since Sadat presidency (Kepel, 1985):

The jama'at Islamyya referred constantly to the Umma Islamyya or "Community of Muslims" as it existed at the 'golden age of Islam; during the lifetime of the Prophet and the reign of the first four Caliphs the "rightly guided caliphs".

Although they were first a minority within the Egyptian students movement (then dominated by the Nasserist and the Marxist currents), the Islamicist students made their breakthrough after October war of 1973. A mere four years later, they were in complete control of the universities and had driven the left organisations underground.

The jama'at cultivated their image as astute and honest administrators at a time when Sadat's policies had made corruption and misappropriation of the public funds the two udders of the Egyptian milk-cow. Such an image had its effects, the student elections are continuing to produce an Islamicist landslide.

Such a new and strong Islamic current within the student movement, would justify and give meaning to the significance of the Religious dimension for the Egyptian business students.

It could be concluded that:

The usefulness of studying the cultural

dimension of values in identifying the dominant values of a cultural group has already been verified.

Summary of Conclusions:

Following is a summary of the conclusions drawn from the previous discussion:

(1) The value system of the Egyptian Manager does not simply represent a single profile of values. Rather, it is an interlocking network of dominant (personal) and variant (managerial) patterns of values.

(2) Despite the fact that the two patterns are dissimilar, they are, nevertheless, connected.

(3) Since the personal value pattern of the Egyptian manager is modified by his managerial and professional experience; it is more appropriate to use the managerial value pattern rather than the personal pattern, in our attempt to understand the manager's behaviour at work.

(4) When used as a discriminatory variable, the managerial value pattern proved to be useful in identifying four types of managers who differ in their value profiles and could be expected to differ in their organisational

performance, their dealing with individuals and groups, their perception of daily problems, andtheir interpretation of the organisational policy and official goals.

(5) The study of the cultural dimension of values has proved to be useful in identifying the dominant values of a cultural group.

Recommendation

Out of the four types of managers who were identified in this research, only two types could be motivated to serve the objectives of business organisations in Egypt. Namely, they are the Economic and Religious managers. Both types of managers are expected to give a predominant position to such business organisation's goals as high productivity, organisational growth and profit maximization.

Therefore,

If business activities are to be performed adequately, it is necessary that business firms (public or private):

(1) Choose the majority of their managers from the Economic, and Religious types of managers.

(2) Place them in environments which will adapt their experience to the organi-sational objectives.

(3) Give them discretion over such matters

as pricing, manning, the use of profits for expansion and investments, and rewarding schemes for subordinates.

(4) Motivate them through rewarding schemes (financial and nonfinancial) which must match their value profiles. An empirical investigation to study the relationship between reward systems and types of managers could be useful in this respect.

Since both Economic and Religious managers as well as other types of managers, differ in their primary value orientations we should expect conflicts and disagreements among them over some organisational decisions.

However, training programmes, which make managers more aware of the value systems they possess and those of others could reduce the conflicts and improve relations between the different types of managers. Previous decisions which marked value conflicts could be reviewed and new solutions could be sought so that organisational goals can be maximized without violating each manager's fundamental values.

Success in such training programmes will not only reduce conflicts between the managers involved, but also will improve the communications between the organisation's members, and make inter-group cooperation more effective.

Since the number of Religious managers is

expected to increase in future, management education should be reviewed to include theories on how society and management could be improved by applying Islamic principles. The Islamic University of Al-Azhar could play a central role in such a development. By doing so, the future Egyptian manager will be taught to integrate his cultural heritage with the achievements of other cultures in other parts of the world.

Allport instrument (for measuring personal values), and the managerial value instrument (developed in this research), could be used to identify the value system of an individual manager. By adjusting his managerial profile using the dimensional equations achieved in the study at hand we are able to know the type of manager we are dealing with. Such an identification process could provide data for recruitment and also for value training programmes.

Recommended topics for future research:

- Types of managers and managerial success.

- Types of managers and reward system.

- Types of managers and leadership style.

- Types of managers in successful organizations

APPENDIX A

PERSONAL VALUE QUESTIONNAIRE

(P.V.Q.)

Part I

Directions: A number of controversial statements or questions with two alternative answers are given below. Indicate your personal preferences by writing appropriate figures in the boxes to the right of each question. Some of the alternatives may appear equally attractive or unattractive to you. Nevertheless, please attempt to choose the alternative that is *relatively* more acceptable to you. For each question you have three points that you may distribute in any of the following combinations.

1. If you agree with alternative (a) and disagree with (b), write 3 in the first box and 0 in the second box, thus

2. If you agree with (b); disagree with (a), write

3. If you have a slight preference for (a) over (b), write

4. If you have a slight preference for (b) over (a), write
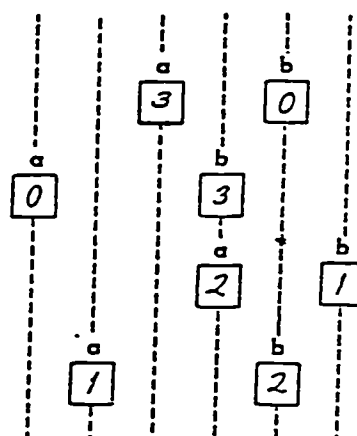
Do not write any combination of numbers except one of these four. There is no time limit, but do not linger over any one question or statement, and do not leave out any of the questions unless you find it really impossible to make a decision.

PAGE 2

1. The main object of scientific research should be the discovery of truth rather than its practical applications. (a) Yes; (b) No.

2. Taking the Bible as a whole, one should regard it from the point of view of its beautiful mythology and literary style rather than as a spiritual revelation. (a) Yes; (b) No.

3. Which of the following men do you think should be judged as contributing more to the progress of mankind? (a) Aristotle; (b) Abraham Lincoln.

4. Assuming that you have sufficient ability, would you prefer to be: (a) a banker; (b) a politician?

5. Do you think it is justifiable for great artists, such as Beethoven, Wagner and Byron to be selfish and negligent of the feelings of others? (a) Yes; (b) No.

6. Which of the following branches of study do you expect ultimately will prove more important for mankind? (a) mathematics; (b) theology.

7. Which would you consider the more important function of modern leaders? (a) to bring about the accomplishment of practical goals; (b) to encourage followers to take a greater interest in the rights of others.

8. When witnessing a gorgeous ceremony (ecclesiastical or academic, induction into office, etc.), are you more impressed: (a) by the color and pageantry of the occasion itself; (b) by the influence and strength of the group?

Total

R	S	T	X	Y	Z

PAGE 3

9. Which of these character traits do you consider the more desirable? (a) high ideals and reverence; (b) unselfishness and sympathy.

10. If you were a university professor and had the necessary ability, would you prefer to teach: (a) poetry; (b) chemistry and physics?

11. If you should see the following news items with headlines of equal size in your morning paper, which would you read more attentively? (a) PROTESTANT LEADERS TO CONSULT ON RECONCILIATION; (b) GREAT IMPROVEMENTS IN MARKET CONDITIONS.

12. Under circumstances similar to those of Question 11? (a) SUPREME COURT RENDERS DECISION; (b) NEW SCIENTIFIC THEORY ANNOUNCED.

13. When you visit a cathedral are you more impressed by a pervading sense of reverence and worship than by the architectural features and stained glass? (a) Yes; (b) No.

14. Assuming that you have sufficient leisure time, would you prefer to use it: (a) developing your mastery of a favorite skill; (b) doing volunteer social or public service work?

15. At an exposition, do you chiefly like to go to the buildings where you can see: (a) new manufactured products; (b) scientific (e.g., chemical) apparatus?

16. If you had the opportunity, and if nothing of the kind existed in the community where you live, would you prefer to found: (a) a debating society or forum; (b) a classical orchestra?

Total

R	S	T	X	Y	Z

PAGE 4

17. The aim of the churches at the present time should be: (a) to bring out altruistic and charitable tendencies; (b) to encourage spiritual worship and a sense of communion with the highest.

18. If you had some time to spend in a waiting room and there were only two magazines to choose from, would you prefer: (a) SCIENTIFIC AGE; (b) ARTS AND DECORATIONS?

19. Would you prefer to hear a series of lectures on: (a) the comparative merits of the forms of government in Britain and in the United States; (b) the comparative development of the great religious faiths?

20. Which of the following would you consider the more important function of education? (a) its preparation for practical achievement and financial reward; (b) its preparation for participation in community activities and aiding less fortunate persons.

21. Are you more interested in reading accounts of the lives and works of men such as: (a) Alexander, Julius Caesar, and Charlemagne; (b) Aristotle, Socrates, and Kant?

22. Are our modern industrial and scientific developments signs of a greater degree of civilization than those attained by any previous society, the Greeks, for example? (a) Yes; (b) No.

23. If you were engaged in an industrial organization (and assuming salaries to be equal), would you prefer to work: (a) as a counselor for employees; (b) in an administrative position?

Total

R	S	T	X	Y	Z

PAGE 5

24. Given your choice between two books to read, are you more likely to select: (a) THE STORY OF RE-LIGION IN AMERICA; (b) THE STORY OF INDUSTRY IN AMERICA?

25. Would modern society benefit more from: (a) more concern for the rights and welfare of citizens; (b) greater knowledge of the fundamental laws of human behavior?

26. Suppose you were in a position to help raise standards of living, or to mould public opinion. Would you prefer to influence: (a) standards of living; (b) public opinion?

17. Would you prefer to hear a series of popular lectures on: (a) the progress of social service work in your part of the country; (b) contemporary painters?

18. All the evidence that has been impartially accumulated goes to show that the universe has evolved to its present state in accordance with natural principles, so that there is no necessity to assume a first cause, cosmic purpose, or God behind it. (a) I agree with this statement; (b) I disagree.

19. In a paper, such as the New York Sunday Times, are you more likely to read: (a) the real estate sections and the account of the stock market; (b) the section on picture galleries and exhibitions?

10. Would you consider it more important for your child to secure training in: (a) religion; (b) athletics?

Total

PAGE 6

Part II

DIRECTIONS: Each of the following situations or questions is followed by four possible attitudes or answers. Arrange these answers in the order of your personal preference by writing, in the appropriate box at the right, a score of 4, 3, 2, or 1. To the statement you prefer most give 4, to the statement that is second most attractive 3, and so on.

Example: If this were a question and the following statements were alternative choices you would place:

4 in the box if this statement appeals to you most.

3 in the box if this statement appeals to you second best.

2 in the box if this statement appeals to you third best.

1 in the box if this statement represents your interest or preference least of all.

You may think of answers which would be preferable from your point of view to any of those listed. It is necessary, however, that you make your selection from the alternatives presented, and arrange all four in order of their desirability, guessing when your preferences are not distinct. If you find it really impossible to state your preference, you may omit the question. Be sure not to assign more than one 4, one 3, etc, for each question.

1. Do you think that a good government should aim chiefly at—(*Remember to give your first choice 4, etc.*)
   a. more aid for the poor, sick and old
   b. the development of manufacturing and trade
   c. introducing highest ethical principles into its policies and diplomacy
   d. establishing a position of prestige and respect among nations

2. In your opinion, can a man who works in business all the week best spend Sunday in —
   a. trying to educate himself by reading serious books
   b. trying to win at golf, or racing
   c. going to an orchestral concert
   d. hearing a really good sermon

3. If you could influence the educational policies of the public schools of some city, would you undertake —
   a. to promote the study and participation in music and fine arts
   b. to stimulate the study of social problems
   c. to provide additional laboratory facilities
   d. to increase the practical value of courses

4. Do you prefer a friend (of your own sex) who —
   a. is efficient, industrious and of a practical turn of mind
   b. is seriously interested in thinking out his attitude toward life as a whole
   c. possesses qualities of leadership and organizing ability
   d. shows artistic and emotional sensitivity

5. If you lived in a small town and had more than enough income for your needs, would you prefer to —
   a. apply it productively to assist commercial and industrial development
   b. help to advance the activities of local religious groups
   c. give it for the development of scientific research in your locality
   d. give it to The Family Welfare Society

6. When you go to the theater, do you, as a rule, enjoy most —
   a. plays that treat the lives of great men
   b. ballet or similar imaginative performances
   c. plays that have a theme of human suffering and love
   d. problem plays that argue consistently for some point of view

Total

R	S	T	X	Y	Z

PAGE 8
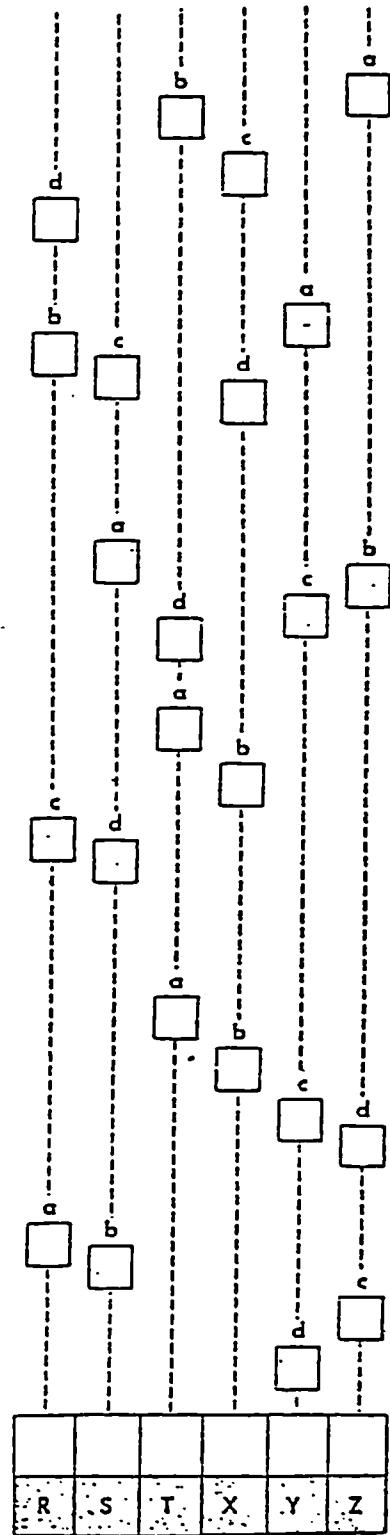
7. Assuming that you are a man with the necessary ability, and that the salary for each of the following occupations is the same, would you prefer to be a —
   a. mathematician
   b. sales manager
   c. clergyman
   d. politician

8. If you had sufficient leisure and money, would you prefer to —
   a. make a collection of fine sculptures or paintings
   b. establish a center for the care and training of the feeble-minded
   c. aim at a senatorship, or a seat in the Cabinet
   d. establish a business or financial enterprise of your own

9. At an evening discussion with intimate friends of your own sex, are you more interested when you talk about —
   a. the meaning of life
   b. developments in science
   c. literature
   d. socialism and social amelioration

10. Which of the following would you prefer to do during part of your next summer vacation (if your ability and other conditions would permit) —
    a. write and publish an original biological essay or article
    b. stay in some secluded part of the country where you can appreciate fine scenery
    c. enter a local tennis or other athletic tournament
    d. get experience in some new line of business

11. Do great exploits and adventures of discovery such as Columbus's, Magellan's, Byrd's and Amundsen's seem to you significant because —
    a. they represent conquests by man over the difficult forces of nature
    b. they add to our knowledge of geography, meteorology, oceanography, etc.
    c. they weld human interests and international feelings throughout the world
    d. they contribute each in a small way to an ultimate understanding of the universe

Total

R	S	T	X	Y	Z

PAGE 9

12. Should one guide one's conduct according to, or develop one's chief loyalties toward —
   a. one's religious faith
   b. ideals of beauty
   c. one's occupational organization and associates
   d. ideals of charity

13. To what extent do the following famous persons interest you —
   a. Florence Nightingale
   b. Napoleon
   c. Henry Ford
   d. Galileo

14. In choosing a wife would you prefer a woman who — (*Women answer the alternative form below*)
   a. can achieve social prestige, commanding admiration from others
   b. likes to help people
   c. is fundamentally spiritual in her attitudes toward life
   d. is gifted along artistic lines

   (*For women*) Would you prefer a husband who —
   a. is successful in his profession, commanding admiration from others
   b. likes to help people
   c. is fundamentally spiritual in his attitudes toward life
   d. is gifted along artistic lines

15. Viewing Leonardo da Vinci's picture, "The Last Supper," would you tend to think of it —
   a. as expressing the highest spiritual aspirations and emotions
   b. as one of the most priceless and irreplaceable pictures ever painted
   c. in relation to Leonardo's versatility and its place in history
   d. the quintessence of harmony and design

PAGE 10

Total

R	S	T	X	Y	Z

The Score Sheet

Page Totals	Theoretical	Economic	Aesthetic	Social	Political	Religious	The sum of the scores for each row must equal the figure given below.
Part I Page 3	(R)	(S)	(T)	(X)	(Y)	(Z)	24
Page 4	(Z)	(Y)	(X)	(T)	(S)	(R)	24
Page 5	(X)	(R)	(Z)	(S)	(T)	(Y)	21
Page 6	(S)	(X)	(Y)	(R)	(Z)	(T)	21
Part II Page 8	(Y)	(T)	(S)	(Z)	(R)	(X)	60
Page 9	(T)	(Z)	(R)	(Y)	(X)	(S)	50
Page 10	(R)	(S)	(T)	(X)	(Y)	(Z)	40
Total							240
Correction Figures	+2	— 1	+4	—2	+2	— 5	
Final Total							240

APPENDIX B

MANAGERIAL VALUE QUESTIONNAIRE

(M.V.Q.)

1. Which of the following should be reflected in your company's general policy?
   a) responsiveness to the true needs of community.
   b) efficiency and profit maximization.
   c) religious spirit and instructions.

2. Which of the following would concern you most as a marketing manager?
   a) development of the company's competitive ability.
   b) symmetry and fitness in the company's products.
   c) scientific truth in the company's adverts.

3. Assuming similarity in the economic effects, would you prefer to locate a firm's new branch:
   a) where the convenience of the disabled and elderly could be achieved?
   b) in an attractive and beautiful area?
   c) where a 50-50 solution for (a) and (b) could be achieved.

4. Surplus cash is to be invested best in:
   a) the bank that represents your political party.
   b) the bank, national or foreign, which gives the highest profit rates.
   c) a national bank.

PAGE 1

Total

R	S	T	X	Y	Z
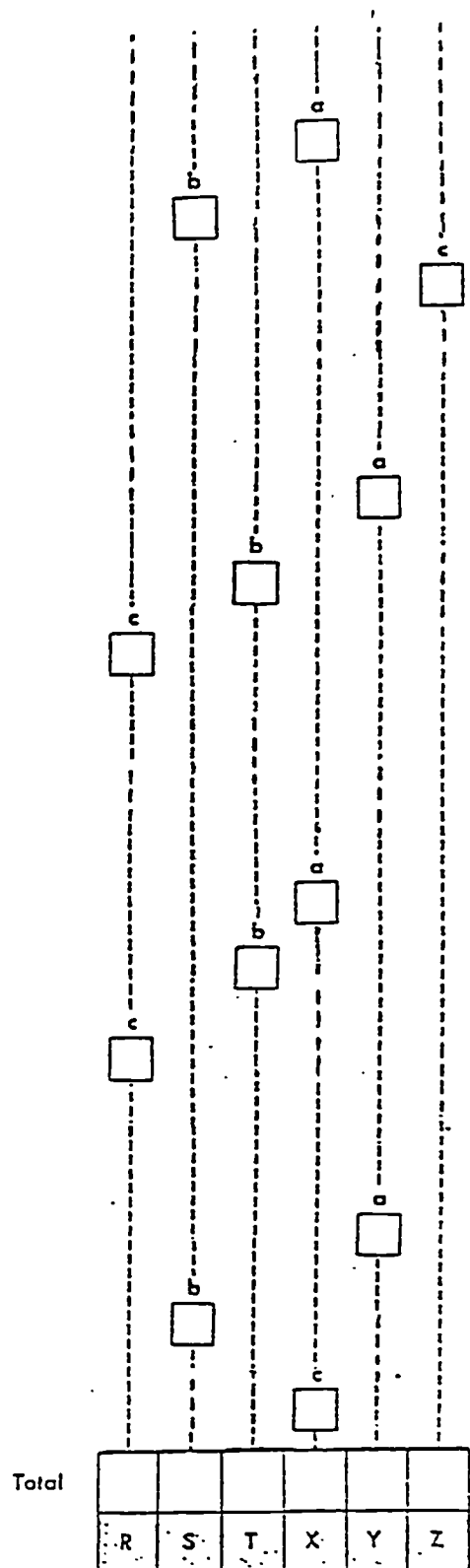
5. Would you prefer to address
your organization aid to:
a) scientific research organi-
sations.
b) an international campaign
to confront the atheistic
movements in the world.
c) children's societies.

6. According to the local govern-
ment conventions, every firm
should participate in one of the
following social activities.
Which one would you choose:
a) a national campaign to con-
front the increase in the
inflation rate.
b) tree-planting campaign
c) a national campaign to re-
inforce the democratic move-
ment in our country.

7. Bill is rated as performing
better than 90 per cent of the
company's engineers with one
year of experience, you want to
keep him from quitting, which of
the following proposals should
you recommend for Bill?
a) offering him an exceptional
salary increase,
b) delegating him further
authority in the area of
decision making,
c) offering him nothing ex-
ceptional, as he is assumed
to be loyal to the company.

8. The subordinate who participate
in decision-making must have:
a) a distinctive religious
personality.
b) a distinctive social
personality,
c) a distinctive level of
general knowledge.

PAGE 2

Total

R	S	T	X	Y	Z

9. If you are to work abroad for a certain period of time would you accept the offer by which:
   a) you can work with a successful management and have a reasonable annual income,
   b) you can work in a beautiful and clean city, and have a reasonable annual income,
   c) you can get the highest possible degree of autonomy, along with reasonable annual income.

10. A cloth manufacturing firm is to add a new production line. Similar in economic benefits and marketing opportunities, are the following proposals which would you recommend to add?
   a) the proposal which enables the firm to avoid importing costly raw materials,
   b) the proposal which enables the firm to produce stylish products,
   c) the proposal which enables the firm to produce religious products.

11. Which of the following would you suggest to improve productivity of the work-force?
   a) replacing workers of lower performance,
   b) improving human-relation programmes,
   c) improve wages for workers of higher performance.

Total

R	S	T	X	Y	Z

PAGE 3

12. Having similar experience are the three candidates for a purchasing manager's post which would you choose?
    a) the candidate who has distinctive interest in the artistic aspects of life.
    b) the mystical orientated candidate.
    c) the candidate who has been through different economic activities.

13. As a member of a local government committee, which of the following proposals would you recommend to be carried out:
    a) establishing a local newspaper,
    b) improving the historical spots in the district,
    c) establishing a non-usurious bank in the district.

14. In general, which of the following you would not advise to be overlooked in your firm's advertisment:
    a) spiritual and moral aspects
    b) national traditions
    c) the competitiveness of the firm's brands.
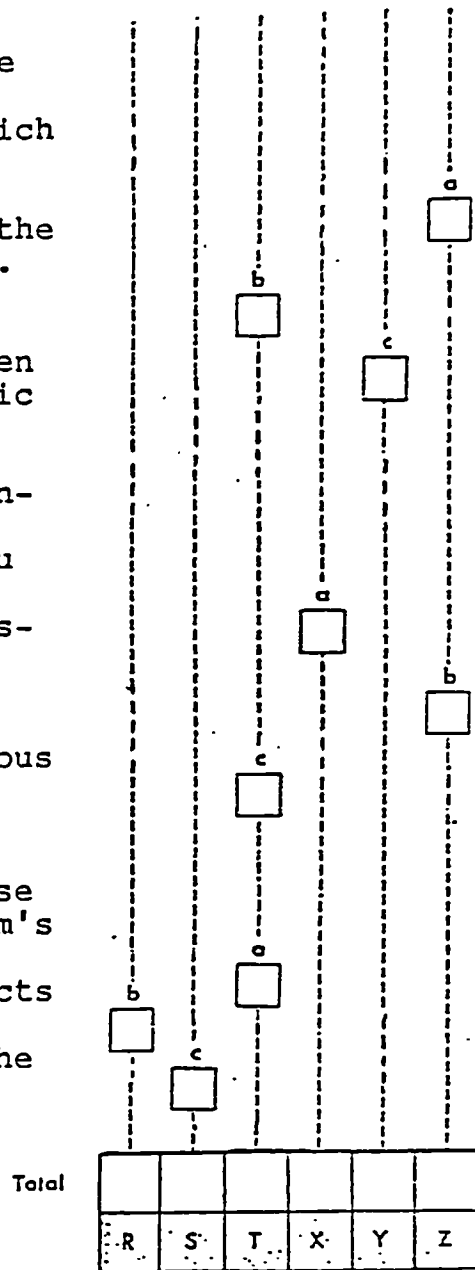
PAGE 4

Total						
R	S	T	X	Y	Z

The Score Sheet

	Theo	Econ	Aest	Socl	Polt	Relg	Total
Page 1	R	S	T	X	Y	Z	24
Page 2	Z	Y	X	T	S	R	24
Page 3	T	S	R	Z	Y	X	18
Page 4	X	Y	Z	R	S	T	18
Total							84

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