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Inter-group Communication between Baby Boomer Leaders and Generation Y Followers:
A Cultural Reasoning Perspective

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DECLARATION

To the best of my knowledge and belief this thesis contains no material previously published by any other person except where due acknowledgement has been made. This thesis contains no material, which has been accepted for the award of any other degree or diploma in any university.

Signed……………………………………………. Date……………………….

Jane Cynthia Pritchard

ABSTRACT

There is a continual focus on communication in today's workplace. The prevalence of a generational cohort mix in organisations has added to the communication challenge. Anecdotal experience suggests that Baby Boomer Leaders and Generation Y Followers perhaps have their own reality of what does and does not add value to their world. A broad literature review led to the formulation of an initiating research framework.

The study investigates inter-group communication between Baby Boomer Leaders and Generation Y Followers. Data was sourced from individual interviews across two groups, one consisting of Baby Boomer Leaders and one consisting of Generation Y Followers. Each individual interview encompassed three methods of collecting data. The first method investigated the cultural reasoning and mundane reason worlds of Baby Boomer Leaders and Generation Y Followers. The second method allowed Baby Boomer Leaders and Generation Y Followers to tell their story on what works well and barriers to effective communication. The third method of data collection used an additional exploratory device, the ServQual model, to emerge expected and reported gaps between the two groups.

Data was transcribed and analysed for all three data collection sessions according to the conventions designed to fit the theory of mundane reason and the ServQual model.

The research sought to penetrate the 'social space' of organisational life and looks at the nature of sensemaking within organisations and in particular that of sensemaking between Baby Boomer Leaders and Generation Y Followers. Given two sensemaking theories: one that people see things differently and the other that they share a factual world, this study looked at why is it that those ostensibly sharing the factual world appear not to understand each other? This research identified that one answer to this question is that this is directly as a result of cultural reasoning as people do live in 'different worlds' as they accord factuality differently and value knowledge differently.

The first major finding of this research is that of support for the theory of cultural reasoning. Both Baby Boomer Leaders and Generation Y Followers are operating according to their own mundane reason world. Whilst they assume they are operating in the same world, Baby Boomer Leaders and Generation Y Followers do not share the same world – they both have their own 'partial view of the world' which is contributing to inefficiencies in inter-group communication. As evidenced from this research, both groups accord factuality differently and value knowledge differently which influences how they communicate with each other. Baby Boomer Leader roles are aligned with bureacractic arrangements and Generation Y Followers are aligned to what it meant for them.

The second major finding is that Baby Boomer Leaders have a sociocentric mentality and Generation Y Followers have an egocentric mentality.

The third finding identified evidence of 'satisficing' as the key difference in what Baby Boomer Leaders and Generation Y Followers expected versus actual expectations were of each other.

A new and emergent theory identified as 'Cross-generational Reasoning' has also been developed. Cross-generational Reasoning emphasises the need for an awareness of another reality, in addition to one's own, when communicating across generations.

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PRACTICAL DEFINITIONS AND KEY CONCEPTS

The practical definitions in this study have been compiled by the researcher to assist with explaining the meaning of commonly used terms in the context of this research.

Generation: Where belonging to the same age group endows individuals with common socio-historical perspectives and experiences predisposing (some) with characteristic modes of thought and responses to social change (Mannheim, 1952; Donnison, 2007).

Cohort: A group of individuals who commonly share sets of experiences during their formative years.

Communication: a) A two-way ongoing process by which a person stimulates meaning in the mind of another person through verbal or non-verbal language (Grover 2005, p.177) and b) "the exchange of messages" and "sharing of ideas" (Mackay and Dunn 1989, p.4).

Diversity: Individual differences consisting of different generational cohorts, genders, race, religion and cultural differences. In this study, generational differences play a key role.

Baby Boomers: A 'label' given to the generation of individuals born between 1946 and 1964 (Tay, 2011) and "…people born during the baby boom of the post- World War II period" (Byles et al 2013, p.26).

Generation X: A 'label' given to the generation of individuals born between 1965 and 1980 (Tay, 2011).

Generation Y: A 'label' given to the generation of individuals born between 1981 and 2000 depicted by Tay (2011, p.250) as resourceful and technologically savvy. This generation is also known as Echo Boomers, Generation Next, Net Generation, Netizens and Generation WHY.

Inter-group Communication: In this study the term is used to describe the process of communication between Baby Boomer Leaders and Generation Y Followers.

Mundane Reason: This term describes an individual who assumes a world which is not only objectively present but a world to which he or she has continual experiential access and, further, which others experience in more or less identical ways (Pollner 1987, p.127).

Epistemic Culture: "Those amalgams of arrangements and mechanisms – bonded through affinity, necessity and historical coincidence – which, in any given field make up how we know what we know" Knorr-Cetina (1999, p.1).

Cultural Reasoning:	Includes both mundane reason and epistemic culture and adds the issue of valued knowledge making the assumption that knowledge that is valued over other types of knowledge will be selected for action.
Five Service Imperatives:	The five service imperatives are representative of five conceptually distinctive facets of service quality described in Berry, Zeithaml and Parasuraman (1990) as the ServQual model. They have been applied in this study to help understand how Baby Boomer Leaders and Generation Y Followers perceive expectations each group has of the other in relation to actual expectations reported by each group.
Symbolic Interactionism:	Represents social creations of Baby Boomer Leaders and Generation Y Followers. Human beings act towards things (including people) on the basis of the meanings that they attribute to them. The meaning of issues and events arise out of social interaction with others (and in the case of this study the two target groups of Baby Boomer Leaders and Generation Y Followers) (Blumer, 1969).
Harassment:	A sample Workplace Harassment Policy has been used in this study. The sample harassment policy defines harassment to be "unwelcome or offensive behavior directed at another person or group of people". However, it should be noted that the respondents in this study conflate the terms harassment and bullying.

INTRODUCTION

This study sets out to penetrate the social complexities of generational differences by examining inter-group communication between Baby Boomer Leaders and Generation Y Followers.   This research is primarily focused on enriching the understanding of social processes among different generations in order to better inform communication practices. This study is significant to Australia, based upon empirical findings that demonstrate the need for Australian business practitioners to enhance communication skills (Karpin, 1995).   In a broader context, the importance to organisations is presented by Gursoy, Chi and Karadag (2013) when they say:

> *"Studies have consistently shown that understanding work values of different generations may enable businesses and industries to develop motivational strategies, improve working conditions and job structure, change/improve social atmosphere, add / remove benefits, redesign compensation packages, and develop human resources policies that may satisfy the needs of employees from different generations" ...*

<div align="right">(Gursoy, Chi and Karadag 2013, p.40)</div>

Reviews such as Lyons and Kuron (2014) point out that many studies focused upon generational differences are largely descriptive in nature and call for more qualitative searches for theoretical underpinnings of the generational construct stating:

> *"Further theoretical and qualitative work is needed to flesh out mediators and moderators in the relationship between generation and work-related variables.... We conclude by arguing for a more nuanced and theoretical research agenda that views generations as a social force in organizations rather than as merely a demographic variable".*

<div align="right">(Lyons and Kuron 2014, p.139)</div>

This study fills a lacuna in the sense of going outside of mainstream generational theory as a result of employing social constructionist (Newton, Deetz and Reed, 2011), ethnomethodological theories (Garfinkel, 1967; Pollner, 2012) and from these mundane reason theory (Pollner, 1987).

This is an exploratory study that seeks to gain insights into the deep and tacit world of communication between Baby Boomer Leaders and Generation Y Followers. The unique combination of theories adopted for this study are not normally found in organisational behaviour and aim to contribute to the body of knowledge in an original way. Groups in this study attain their significance in terms of the theory of mundane reason (Pollner, 1987) epistemic culture (Knorr-Cetina, 1999) and cultural reasoning (Whiteley and Whiteley, 2004). This is an innovative way to investigate perceptions and realities surrounding group interactions. A group is typically defined as "Two or more people, interacting and interdependent, who have come together to achieve particular objectives (Robbins et al 1998, p.307). In this study, groups are not defined by the sharing of objectives but by the distinct characteristics of their generation and whether individuals are a leader (in the Baby Boomer Leader group) or a follower (in the Generation Y Follower group).

The nature of the groups studied, identifiable by their generational characteristics, are such that the theory of mundane reason (Pollner, 1987), from the ethnomethodology discipline, can be applied for its usefulness (or not) in contributing insights to the study. Mundane reason, which will be further explained in chapter two, makes a key assumption. The theory of mundane reason assumes that there is one objective world to which others have experiential access that has the propensity to explain why generational groups may not understand each other (Schofield, 2007).

Epistemic cultures (Knorr-Cetina, 1999) the other main supporting theory, contributes to the study because of the focus on *how* individuals construct knowledge, or as Knorr- Cetina (1999, p.3) puts it how they construct their machineries of knowledge. The notion of 'valued knowledge' and how we know

what we know provided the basis for the construct of cultural reasoning which Whiteley and Whiteley (2004) present as a meta-theory. Exploring these theories which introduce perspectives from discourse analysis and epistemic cultures provides a unique means of informing business activities in the social setting. As confirmed by Lowendahl and Revang (1988, p.755) "….researchers need to go beyond the theoretical lenses and paradigms they have been trained in".

There is one precedent in using mundane reason in the organisational setting, although there are differences between it and this study. Schofield (2007) investigated the cultural interface between two organisational groups, team leaders and human resource professionals. He employed mundane reason and epistemic culture, which together formed a conceptual framework of cultural reasoning. As the first study in the business setting to use mundane reason in this way, Schofield (2007) was able to ascertain that the data collection method of presenting different groups with the same document and requiring them to empirically select those descriptors that they accorded factuality was robust in emerging each group's stipulations as to what would be admitted to factual status when members of each group perused the same recruitment document.

This study is similar to Schofield's (2007) in that it offers mundane reason and epistemic culture as theories that can help explain group differences. It differs in that rather than functional groups, generationally different groups are studied. Also, as well as the data collection method of according factuality to descriptors, this study utilised the ServQual model (Berry, Zeithaml and Parasuraman, 1990). To use this model, the study characterised each group as customers of the other (Baby Boomer Leaders from their Generation Y Followers and vice versa) to discover what each group expects and perceives of the other.

BACKGROUND ON COMMUNICATION

Interpersonal communication has significant implications for Baby Boomer Leaders as organisational leadership is fundamentally tied to communication (Penley et al, 1991). Among Mintzberg's (1973) renowned ten managerial roles, five of them are explicitly communication activities, as follows: Liaison, monitor, disseminator, spokesperson and negotiator, suggesting that communication and the leadership responsibilities are strongly linked.

Steinberg (1988) comments on the extent of communication research as follows:

"Despite technological advances, communication is not an invention of the twentieth century. The philosophers of Ancient Greece examined the processes of dialogue, rhetoric and interpretation as intellectual problems and aspects of communication have provided a focus of study for scholars until the present time".

(Steinberg 1988, p.141)

It is interesting to note that the roots of communication have been found to commence in the early weeks, and in some cases days, after birth in mother-child interaction (Trevarthen, 1977). Communication has been identified as a phenomenon of multiple dimensions with numerous variables (Penley and Alexander, 1979) and deemed to be immensely complicated (Chomsky, 1957; Schutz, 1967; Scheff, 1990). However, for the purpose of this study, communication has been defined as a) A two-way ongoing process by which a person stimulates meaning in the mind of another person through verbal or non-verbal language (Grover 2005, p.177) and b) the exchange of messages and sharing of ideas (Mackay and Dunn 1989, p.4). These include speech, gestures and writing.

Communication provides an essential means of "Human interchange that gives language its capacity to mean" (Gergen 1994, p.263). It is important therefore, that organisational theory captures critical issues that could impact on its effectiveness. Such critical issues of this study are highlighted in multiple ways. The interviews employed in the study are in three segments, each emerging data on effective communication. Firstly, agreement on the factuality of descriptors will enable a common basis for communicating and this is explored in the mundane reason data collection activity. Secondly, unstructured questions and prompts will emerge perceptions of effective communication and communication barriers from Baby Boomer Leaders and Generation Y Followers. Thirdly, expected communication issues can be derived from the ServQual data that compares expected and perceived customer service to and from Baby Boomer Leaders and Generation Y Followers.

The human race is a social one (Zimmerman and Gregor, 2012). People use communication in their daily family lives, the workplace, socially and in the academic context. People spend their lives interacting with others in the form of families, friends, neighbours, work colleagues and social institutions. Gamble and Gamble (1990) confirm that it is through communication that we are able to develop and maintain this contact with others. It has been suggested that people cannot *not* communicate (Watzlawick, Bavelas and Jackson, 1967). It is also interesting to note that even in the instance of ignoring somebody, something is communicated.

Interpersonal communication, especially between Baby Boomer Leaders and Generation Y Followers, will be explored and supported by authors such as Taylor, Rosegrant and Meyer (1986) who identify three types of communication that can be applied in the workplace, whereby each type is used to suit a particular situation:

Public communication: This occurs when an organisation communicates with multiple receivers at the same time.

Mass communication:	This relates to contact with the organisation's public, which is increasingly undertaken via electronic print.
Intrapersonal communication:	This form of communication is within the individual as a result of the processes of thinking and feeling. It is focused on communication between two people on a one-to-one basis or in small groups.

(adapted from Taylor, Rosegrant and Meyer, 1986)

More recent research supports the ongoing importance of communication between leaders and followers. Conducting a review of 25 years of leadership research and the advances made, Day et al (2014, p.65) identify interpersonal social mechanisms as important leadership skills and state "The creation of positive learning environments in which education about other groups occurs, innovation is supported, and cultural communication competence is encouraged, facilitates high quality relationships in diverse leader–member dyads".

In a sense, should the groups in this study exhibit different mundane and cultural reasoning stipulations, the skills required by Baby Boomer Leaders may involve cultural communication competence and the development of social capital as part of the broader leadership development. Men's (2014, p.265) focus was on internal communication and leadership, saying "Considering its strategic importance, it is not surprising that researchers have concentrated attention on identifying factors that could affect symmetrical internal communication including organizational culture, structure, management behaviour, power distribution, and diversity". She conducted an on-line survey, central to which, were the methods and ways leaders communicated to employees from the perspective of employees and their preferences. She explains (Men, 2014) as follows:

> *"By identifying the preferred communication channels for employees to receive information from the organization and their leaders, the study can provide important insights for organizational management and public relations professionals into how to best reach their internal audience and build quality relationships with employees".*
>
> (Men 2014, p.271)

Over the years, information technology has emerged as an important influence on communication but it also brings challenges and also, as Tapscott and Caston (1993) propose, in some cases a paradigm shift in the way organisational issues are communicated.

INFORMATION TECHNOLOGY BASED COMMUNICATION

Carlopio et al (1997) posit that considerable progress has been made in the improvement of transmitting messages. This has primarily been due to developments in information technology based systems, resulting in the enhancement of communication speed and improvement in its 'mechanics' such as transmitters, receivers, encoding, decoding sources and noise in the various channels of communication used. However, the authors say that comparable progress has not eventuated in the interpersonal aspects of communication. Mackay (1993) concurs with the following message:

> *"In corporate life, information technology has become so sophisticated that data transfer is often confused with communication, and personal relationships within organisations have suffered directly as a result".*
>
> (Mackay 1993, p.264)

The business world of today thrives on the use of information technology as a means of communicating and staying connected to one another. Terms such as 'e-

Business', 'e- Commerce' and 'e-Training', and more recently 'e-Journals' and 'e-Textbooks', have become commonplace in today's workplace. According to Mackenzie (2010) the introduction of the digital means of communicating has been a catalyst for change to the manager / follower relationship in the workplace. This has impacted on a more task focused approach, as individuals are said to be 'freed up' with less focus on relationships in the workplace.

The introduction of digital communication methods such as computers, cellphones and other devices such as iPods, iPads, iPhones, androids and other similar devices may have resulted in a decrease in face-to-face communication in the workplace and a loss of media richness. Daft and Lengel (1986) produced the much replicated Media Richness Theory (MRT) leading to further research by Higa and Gu (2007) on the Media Fitness Framework. As Gu, Higa and Moodie (2011) point out "There is no dominating theory in the media selection field that can provide even a basic explanation for simple questions like; 'Which medium is better?' or 'Should I change my communication media?' Research carried out by Mackenzie (2010) identified a significant increase in followers communicating with their managers via email and telephone. Mackenzie (2010) also identified that most managers stated that they were expected to access their workplace email account on a daily basis. However, in organisations such as the ones partaking in this study, written and face-to-face communication are still used extensively. This gives importance to the task of using a variety of social approaches and methods in the service of achieving better understanding.

Communication Problems

Since communication is identified to be a process of sensemaking and sharing of meaning, there will inevitably loom moments of incoherence, potential domains of misinterpretation and misunderstanding (Branham and Pearce, 1985). This view suggests that we should refrain from taking communication for granted because the message sent may be different from the message received. This phenomenon can be exemplified by the 'Tenerife air disaster', identified to be one of the most significant

aviation catastrophes in history, which resulted in a collision of two aeroplanes on the runway and the loss of 583 lives in 1977 ('Spaniards analyse Tenerife accident,' 1978; 'Clearances cited in Tenerife collision', 1978). According to Weick (2001) this catastrophe was built upon a series of communication misunderstandings between the pilot and air traffic controller. Distorted and incoherent communication also played a key role in 13 trained fire fighters losing their lives whilst fighting a forest fire in the renowned Mann Gulch Disaster in Montana, U.S.A. in 1949 (Maclean, 1992). These important findings bolster the critical role communication plays in a dangerous work environment, such as energy utilities.

It is not just managers who have realised the importance of relationships and communication. Pope and Berry (1995) addressed the supreme question of "What do most Australian workers believe would improve their workplace more than anything else? Higher wages? More perks? Shorter working hours"? The answer that emerged from research conducted across more than 80 organisations is that people crave effective leadership and good communication (Pope and Berry, 1995). As emphasised by Weick (2001, p.136) "Speech exchange and social interaction is an important means by which organisation is built or dismantled".

Effective communication is significant to Australia, based upon empirical findings that spell out the need to enhance communication skills among Australian business practitioners (Karpin, 1995). The researcher is also acutely aware that the reported quality of communication and relationship between leaders and their followers is often fairly poor (Schnake et al, 1990). These assumptions may or may not prove to be the case in this study. A central concern to the study is the nexus between perception and mundane reason assumptions.

In a famous chapter of his renowned 'Principles of Psychology', William James (1890) explores our sense of reality. James (1890) states that reality quite simply means the relation to our emotional and active life. James (1890) further states that the origin of all reality is subjective in that whatever excites and stimulates our

interest is real. According to James (1890) there is likely to be an infinite number of different kinds of realities which he identifies to be "sub-universes".   Importantly for this study, James (1890, p.76) addresses the perception of things (and their qualities). In this study, 'things' could relate to the visible elements of the workplace shared by both baby Boomer Leaders and Generation Y Followers as follows:

> *"It is impossible to draw any sharp line of distinction between the barer [sensation] and the richer consciousness because the moment we get beyond the first crude sensation all our consciousness is a matter of suggestion and the various suggestions shade gradually into each other, being one and all products of the same psychological machinery of association".*

<div align="right">(James 1890, p.76)</div>

One of the exploratory devices in the study is the use of mundane reason and its assumptions that mundane reasoners assume one objective world, to which others have experiential access. This stands in contrast to James' (1890, p.1) proposals. If, as James (1890) suggests, immediately a sensation is experienced it undergoes cognisance, then later recognisance, it is that process that makes unique sense to an individual, then what members of a mundane reason group appear to do is to design an apprehendable world such that objects (and this could be organisational events) take on the role of 'mental fact' rather than cognitive function (James 1890, p.1).

James (1890) explains that our mind conceives of many sub-universes in a disconnected fashion and when dealing with one of them will temporarily forget about the rest. This can be further explained by an example of two individuals engaging in conversation with each other about religion.   Person A is talking to Person B about their shared religious beliefs in, say, Catholicism.   Whilst Person A and Person B are engaged in this matter they become engrossed in an interesting debate.   According to James (1890) this means that the reality is 'real' for these individuals whereby they become disconnected from other forms of realities. The

researcher puts forward a further example whereby Person A and Person B are once again both engaged in a discussion around religious beliefs whereby Person A is a devout Catholic (Person A's reality) and Person B is an atheist (Person B's reality). Both individuals have their interest stimulated and are engaged in a conversation but hold different realities – based on what is real for each individual being different. James' theory (1890) and other theories of perception presented in chapter two indicate that perception is different from sensation by the consciousness of further facts which are associated with the object of sensation. According to Pollner's (1987) theory of mundane reason, it seems as though a mundane reason group using methods such as stipulations to give sensations the 'sameness' that comes with an objective reality.

BACKGROUND ON GENERATIONAL DIFFERENCES

The workforce of today has been identified to be more diverse than ever before (Arsenault, 2004). It encompasses a mix of gender, ethnicity and different generations and pervades industries and vocational disciplines (See Jobe, 2014 on nursing and Kölbel, 2013 on education) and countries (see Hu and Scott, 2014 on China). Therefore, among the plethora of challenges facing managers in today's world of work is the ability to effectively deal with a diverse workforce. According to Gibson et al (2009) diversity is not restricted to gender, religion, ethnic and racial backgrounds, but also encompasses the variety of generational values found in today's workplace. Gibson et al (2009) argue that just as cultural sensitivity is important to effective management, so too is the appreciation for the differences in existence among workers because of their age related value systems.

Value systems of Baby Boomer Leaders and Generation Y Followers will be uncovered in this study. Many of today's organisations employ individuals who range in age from individuals who are in their teens to those in their 70's.   It is therefore of little to no surprise to discover that generational cohorts are receiving a significant amount of attention in the scholarly literature.

Generational 'labels' (see table 1.1) are commonly used to draw distinction between the different generations, based upon birth years and their associated characteristics.

Table 1.1 Birth Years of Generational Groups

	Baby Boomer	Generation X	GenerationY
Birth years of each group	1946-1964	1965-1980	1981-2001

Note: The literature identifies some variation in these generational groupings

(adapted from Tay, 2011)

Generational Cohort

Generational Cohort Theory suggests that there is a distinction between each of the generational cohorts as a result of shared birth years, similar life experiences, common values and shared historical and social life events such as wars, economic fluctuations, disasters and technological advances that influence social patterns in life and work (Kupperschmidt, 2000). A useful overview of generational differences between Baby Boomers and Generation Y'ers has been carried out by Gentry, Griggs, Deal, Mondore and Cox (2011) which has been captured and summarised as follows:

Background Information - Baby Boomers

Baby Boomers obtained their name due to the increase in birth rate as a result of many troops arriving home from World War II. The Baby Boomer Generation grew up in a time of dramatic social change on a large scale. The impacts of this change in terms of employees' expectations of their workplaces and their perceptions of theirs and others' roles are addressed by Tay (2011, p.250).

This generation was too young to have memories of the effects of World War II but old enough to recall the post war prosperity. This was a time of stability and affluence for many American people and for the first time in American history utilities such as central heating, running hot water, household appliances, televisions and vehicles, became affordable to the majority of American people. This period of time encompassed rapidly growing consumerism and youth and these were celebrated more than ever before due to their value to the expanding consumer market. Due to their life experiences, Baby Boomers are frequently described as materialistic workaholics who have a desire for self-fulfilment (Crampton and Hodge, 2007). Baby Boomers are also renowned to place high value on work and the acquisition of things which can sometimes be to the detriment of family (Patota, Schwartz and Schwartz, 2007). In comparison with other generations, Baby Boomers are driven, willing and known to go the 'extra mile' (Massey, 1979).

Background information – Generation Y'ers

Generation Y'ers grew up in the age of digital technology. This generation has greater technological adeptness than previous generations with regard to communications, media and digital technologies. Therefore, Generation Y'ers are a real asset when required to adapt to new technologies. They have been identified as the "Trophy Generation" or "Trophy Kids" (Gentry et al 2011, p.41) based on the emerging trend in sport and competition to reward everyone for participation as opposed to winning. Due to this experience, this generation has been known to reject in-house competition and politics and ignore traditional rites of passage in relation to participation in decision-making. In addition, due to many

Generation Y'ers having watched their parents be negatively impacted by the dot.com bubble burst along with high rates of divorce and lay-offs, Generation Y'ers are considered to be sceptical about long-term commitments and desire to want greater flexibility in the workplace (Sheahan, 2005). The Generation Y generation is described as preferring collective action, working in teams, desiring work that really matters to them and being civic-minded, eco-aware, confident, conventional, optimistic and socially conscious (Sheahan, 2005).

RESEARCH CONTEXT

In a personal conversation with the researcher and Australian Demographer, Bernard Salt (4 June, 2014) the following information was captured:

Australia experienced a large boom in its population of people born from 1946 to 1964 (the Baby Boomer generation). This boom in Australia's population has since been followed by a decrease in birth rates and may lead to a significant demographic trough in the workforce. The occurrence of a demographic trough is likely to be as a result of the proportion of individuals aged sixty five and over increasing against the number of young people entering the workforce decreasing. The current population of Baby Boomers in Australia is 4.8 million (and declining). The current population of Generation Y'ers in Australia is 5 million and is expected to peak at 5.8 million.

(Salt, 2014)

The plethora of change taking place in the Australian energy industry provides an important backdrop to this study. Leading and managing change has been identified to be a true test of leadership and the ability to communicate effectively. Kotter (1999) explains that leadership provides the engine that drives successful change.

It was interesting to observe that the ambience of the energy industry, both in terms of Western Australia and Victoria was a bureaucratic one. In particular, Baby Boomer Leaders appeared to have a passion for structure in the form of processes, procedures and policies. Not only did Baby Boomer Leaders make mention of these (processes, procedures and policies) throughout the data collection process, but bureaucratic whispers of 'this policy' or 'that procedure' could be heard in corridors. Interestingly, this didn't appear to hamper inter-group communication too much between Baby Boomer Leaders and Generation Y Followers. Both inter-generational groups were comfortable with face-to-face communication and inclusion of personal / social chats between the two groups could also be witnessed.

The electricity sector is targeted based upon the plethora of change taking place in the Australian electricity industry. The energy utilities in Western Australia and Victoria were targeted as data collection sites for this research.

Energy Utilities Western Australia

The electricity industry in West Australia has experienced a number of significant changes during the period of this research. The industry has been transformed from a highly regulated electricity industry to a deregulated and highly competitive market. The electricity sector in Western Australia was Australia's only vertically integrated energy utility up until April 2005, when it disaggregated from one organisation into four standalone separate businesses.

In parallel with disaggregation, the four new energy utilities underwent a number of restructures and experienced a plethora of changes to its senior management. These changes included newly appointed boards and Chief Executive Officers and General Managers. A large scale reshaping of the workforce has also taken place in parallel with these changes.

Energy Utilities Victoria

The energy sector in Victoria has also undergone major change. The most significant has been the merger of two of its largest electricity utilities. This merger was in its final stages at the time of data collection by the researcher. The impact on employees was profound as a result of a number of respondents informing the researcher of their high anxiety levels as a result of 'jockeying' for positions. It is proposed that there is enough controversy and ambiguity around inter-group communication between Baby Boomer Leaders and Generation Y Followers in this research context to warrant further investigation.

This study is exploratory in nature seeking insights and bases for future research as well as academic and practical contributions to leadership in organisations. Accordingly, this constructivist research has been designed around two major research questions:

In what way does cultural reasoning produce insights into inter-group communication between Baby Boomer Leaders and Generation Y Followers?

What are the perceived and actual expectations Baby Boomer Leaders have of Generation Y Followers and Generation Y Followers have of Baby Boomer Leaders?

RESEARCH OBJECTIVES

The primary research objectives for this study are outlined as follows:

Cultural Reasoning
Investigate the cultural reasoning worlds of Baby Boomer Leaders
Investigate the cultural reasoning worlds of Generation Y Followers
Compare and contrast these findings

Discover what Baby Boomer Leaders expect from Generation Y Followers

Discover what Generation Y Followers perceive to be the expectation of Baby Boomer Leaders

Discover what Generation Y Followers expect of Baby Boomer Leaders

Discover what Baby Boomer Leaders perceive to be the expectations of Generation Y Followers

The researcher undertook three methods of data collection which are outlined as follows:

Data Collection 1 – Cultural reasoning and mundane reason perspectives

Data Collection 2 – What works well? and barriers to effective communication

Data Collection 3 – Leadership and followership expectations

SIGNIFICANCE OF THE STUDY

Theoretical significance, as well as collect and interpret data on the communication between Baby Boomer Leaders and Generation Y Followers, lies in the exploration of the usefulness of mundane reason theory (Pollner, 1987; Schofield, 2007), epistemic culture (Knorr-Cetina, 1999) and the ServQual model (Berry, Zeithaml and Parasuraman, 1990) as methods of research enquiry. Mundane reason needs groups that are identifiably different and in this study the differences are in power relations (leaders and followers) and also generations (Baby Boomer Leader and Generation Y Follower respondents). Should the data indicate that the two groups studied do offer different choices of according factuality to descriptors then this has ramifications for any standardised communication and especially policy related documents. Should the existence of epistemic cultures confirm that the two groups studied use different machineries to build their knowledge, then further research into epistemic work can be suggested.

In terms of the ServQual model, should the contrast between expected and perceived as received 'service' produce insightful information then this can be recommended for use in other leader / follower research.

Practically, communication continues to be a fundamental aspect of our existence both socially and in the workplace. Therefore the requirement for us to communicate effectively continues to be a 'work in progress'. Well renowned work carried out by Karpin (1995) during the mid-nineteen nineties brought to the fore the importance of communicating effectively in the workplace. Workplace diversity and in particular generational differences play an important role in the workplace. Everybody needs to work together and communicate effectively.

This study aims to penetrate the social complexities of Generation Y Followers and Baby Boomer Leaders and further inform the body of knowledge. It is hoped that a valuable contribution will be made to organisational theory as a result of gaining a better understanding of communication between the two generational groups of Baby Boomer Leaders and Generation Y Followers, which is the focus of this study.

THESIS STRUCTURE

The thesis is comprised of five chapters. Each chapter provides the reader with a logical and clear presentation of the content and flow of the chapters.

Chapter 1: This chapter provides an introduction to the researcher's topic, 'Inter-group communication between Baby Boomer Leaders and Generation Y Followers'. Practical definitions are provided for their particular use in this study. This is followed by an introduction explaining the background to the study. Next is background to communication, information technology-based communication and communication problems. Background to generational differences is described and this includes generational cohorts of Baby Boomer Leaders and Generation Y Followers. The research context is described, followed by the research questions and objectives. The chapter ends with significance of the study.

Chapter 2:   This chapter contains a literature review of past and current writings related to generational differences and inter-group communication.   It demonstrates that a plethora of differences exist among different generations. It also demonstrates that increased priority needs to be given to communication. Issues discussed focus on communication theory including issues and problems surrounding generational differences and communication. Generational theory is discussed and in particular Baby Boomer Leaders and Generation Y Followers. Cohort theory is discussed and this illustrates some of the complexity and differing views of theorists.

Mundane reason, epistemic culture and cultural reasoning are further described and proposed as useful epistemic lenses through which to view how Baby Boomer Leaders and Generation Y Followers may communicate. The ServQual model of customer service quality is described and its usefulness in emerging data on expectations and reported assumptions Baby Boomer Leaders and Generation Y Followers may have of each other. The chapter ends with some of the leadership theories that might impact on the study and in particular issues around leadership competence.

Chapter 3:   This chapter discusses the theories, concepts and principles of the research process and provides a methodological structure to the research approach. Philosophy, ontology, epistemology and methodology are introduced. This is followed by theoretical perspectives of symbolic interactionism, mundane reason, perception and mundane reason, epistemic culture, cultural reasoning and the five service quality imperatives in the ServQual model.

The research design section describes a preliminary fieldwork familiarisation study and from this, key learnings, findings, data collection preparation, informing data collection practice and data collection interviews. The document used for respondents to accord factuality (on harassment) is presented and a description of the data collection methods used. Data analysis methods follow with discussion of theory and description of coding, categorising, constant comparison of narrative data. Also presented is the empirical research activity of according factuality to descriptors. This is

followed by a description of the data collection for the ServQual element of the interview. Data management is described including recording, transcribing and software assisted data management. Rigour and ethics practices are described.

Chapter 4:   This chapter contains a detailed account of the findings pertaining to the research undertaken. The data were presented in three parts. Firstly, the cultural reasoning data were presented and this was in sections. The second was an empirical activity where Baby Boomer Leaders and Generation Y Followers respectively selected descriptors from copies of the same document to which they accorded 'factuality'. Following this, stories were invited on 1. Why the choice? and 2. Which knowledge is valued over other knowledge? The results of these were content analysed and the data presented.   The second data to determine what worked well and any barriers in how the Baby Boomer Leaders and Generation Y Followers communicate were presented. Part three of the data presented was on the ServQual model where respondents talked about the service imperatives of tangibility, reliability, responsiveness, empathy and convenience.   Data are presented as both quotations and concept maps.

Chapter 5:   This chapter is the final chapter of the thesis and provides a discussion of the findings and conclusion. This chapter is divided into five parts and identifies how cultural reasoning produces insights into inter-group communication between Baby Boomer Leaders and Generation Y Followers; It discusses what worked well and what did not work well (and barriers to effective communication) between Baby Boomer Leaders and Generation Y Followers.

This chapter also identifies leadership and followership expectations and discovers what Baby Boomer Leaders and Generation Y Followers actual versus perceived expectations are of one another. The science of complexity and complex responsive processes is also introduced to facilitate understanding organisational life outside of 'traditional' approaches in the workplace. The building and generation of a new and emergent theory is also

discussed. The conclusion introduces quantum thinking. Limitations of the study and opportunities for future research are also discussed.

INTRODUCTION

In what way does cultural reasoning produce insights into inter-group communication between Baby Boomer Leaders and Generation Y Followers?

What are the perceived and actual expectations Baby Boomer Leaders have of Generation Y Followers / Generation Y Followers have of Baby Boomer Leaders?

The research questions inform the literature review which is focused on inter-group communication and exploration of mundane reason (Pollner, 1987) and epistemic culture (Knorr-Cetina, 1999) which has been conceptualised as cultural reasoning (Whiteley and Whiteley, 2004) for insights into how Baby Boomer Leaders and Generation Y Followers talk about communicating with each other. The researcher also explores what what works well and barriers to effective communication.   As an additional exploratory device, Berry, Zeithaml and Parasuraman's (1990) ServQual questions were used to emerge expected and reported gaps between the two groups.

Focusing on the two groups, Baby Boomer Leaders and Generation Y Followers, this literature review will explore the relevant, extant communication literature.   An understanding of contemporary theory surrounding communication, generational differences among the Baby Boomers and Generation Y'ers, leadership, followership and groups will be presented. Pollner's (1987) construct of mundane reason and Whiteley and Whiteley's (2004) theoretical expansion to cultural reasoning provides an original way of researching potential group differences or similarities and, in particular, ways of reasoning.   Berry, Zeithaml and Parasuraman's (1990) five service   imperatives   (ServQual model) are not normally connected to communication but have been employed to ascertain what each group, Baby Boomer

Leaders and Generation Y Followers, perceived the other valued from them in relation to the actual values reported. Elements of the literature review are presented in figure 2.1.

Figure 2.1 Literature elements and research approach
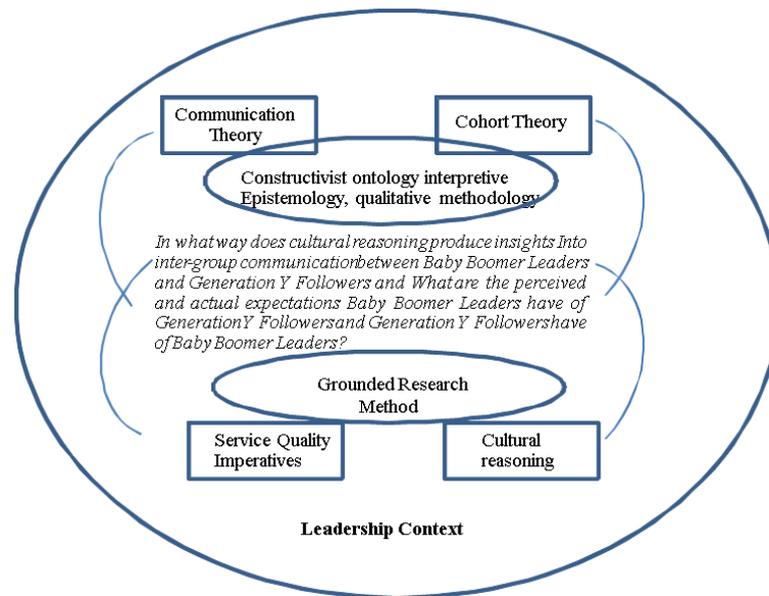
The literature review is conducted with the understanding that it can provide the researcher with valuable insights pertaining to clarity on the research area. These insights may include background information on how other researchers have approached the subject, contextual information on the proposed research area, detail on what has been discovered and what remains to be explored in the chosen area of research (Hesse-Biber and Leavy 2006; Cennamo and Gardner, 2008; De Meuse and Mlodzik, 2010; Benson and Brown, 2011; Hansen and Leuty, 2012; Farthing, 2013; Beutell, 2013). The writers here present different facets of generational issues in the workplace, including hospital life, work and family, work related values and attitudes and human resources. According to Glaser and Strauss (1967) the literature review plays an important role in grounded theory research (grounded research is the approach used in this study). As discussed in chapter one, the study cannot claim to fulfil conditions of pure grounded theory research in the sense that, going into the study, identifiable theories are explored for their usefulness in emerging insights about Baby Boomer Leaders and Generation Y Followers.

Additionally, one of the data collection activities required respondents to select descriptors on a document that were, to them, factual and valued knowledge. However, Glaser and Strauss (1967) cautions about forcing data into theories, which was taken seriously, and opportunities were given for respondents to tell stories about communication. From a literature point of view, communication theory was restricted to that needed for contextual understanding. The researcher aims to "stimulate thinking about properties" by "asking conceptual questions" (Strauss and Corbin 1998, p.47) associated with the literature. This review considers a number of areas relevant to the area of inquiry, as follows:

The first section considers a broad spectrum of research undertaken in the area of generational differences in the context of Baby Boomer Leaders and Generation Y Followers.

The second section of this chapter provides contextual background to this research by reporting on the literature pertaining to communication in light of contemporary theory. It considers the Schramm Model of the communications process and questions the thinking upon which this theory was built.

The third section of this chapter introduces mundane reason, epistemic culture and the construct of cultural reasoning which adds the issue of valued knowledge to mundane reasoning.

The fourth section describes Berry et al's (1990) five service imperatives (the ServQual model).

The final section addresses leadership, followership and groups as the research context.

GENERATIONAL GROUPS AND THEIR DIFFERENCES

The quotation in Farthing (2013) explains why research into generational differences in the workplace is curious. The context of this quotation is a labour attorney who is a partner in his law firm. He manages young graduate attorneys.

> *"His schedule involved coming in early, working through lunch most days, staying late more than a few evenings a week, and spending time on weekends as deadlines approached. By contrast, his reports worked a full day making time for friends or family after work each day and declined to give weekend time to the firm unless direct compensation was involved. What frustrated him the most was their choice to prioritize personal and social interests ahead of professional obligations. Couldn't they see how much work needed to be done and how he sacrificed?"*

(Farthing 2013, p.537)

The issue is controversial in that, as well as reporting generational difficulties and conflicts, it also reports synergies as was the case in Beutell's (2013) study on work / family generational issues "Work-family synergy refers specifically to positive energy and mood states that emerge from participating in work and family roles… conceptualised and measured as the frequency of experiencing positive energy and mood states as opposed to a discrete transfer between domains" (Beutell 2013, p.2546).

A generation can be defined as an "Identifiable group that shares birth years, age location and significant life events at critical development stages" (Kupperschmidt 2000, p66). A generational group may also be referred to as a cohort. The two generational groups / or cohorts targeted in this study are Baby Boomers and Generation Y'ers.

A number of factors have been identified to constitute or influence a generation and these factors are identified as follows:

A traumatic or significant event (for example the attack on the twin towers)

A dramatic shift in demography having an influence on the distribution of resources in a society (for example the size of the Baby Boomer generation)

A 'privileged interval' that connects a generation into a cycle of success and / or failure (for example the Depression)

Mentors that have made impact by their work (for example Martin Luther King)

Generations are formed via the work of people who know and support one another (for example innovators in technology of the Generation X'ers – Bill Gates)

(Adapted from Strauss and Howe, 1997)

Differences between generational groups are confounded with changes and popular beliefs describing the distinguishing characteristics of the two generational groups of Baby Boomers and Generation Y'ers. The notion of a generational group itself is fraught with difficulties. As Becton, Walker and Jones-Farmer (2014, p.175) propose "Popular stereotypes suggest that generational differences among workers present challenges for workplace managers. However, existing empirical research provides mixed evidence for generational differences in important values and attitudes". Their study found that the effects of generational membership were not as strong as they hypothesised.

This study seeks to penetrate the social space of Baby Boomers and Generation Y'ers to find out 'why' and 'in which ways' behavioural effects might be strong or weakly reported.

Baby Boomers

The Baby Boomer generation has been identified to be approximately 85 million strong and occupy a large portion of the workforce (Trunk, 2007). Baby Boomers have been identified to be the generation with the most power as a result of their high numbers in leadership roles (Gibson et al, 2009).

The generation of Baby Boomers is characterised to hold a serious and dedicated attitude towards work (Patota, Schwartz and Schwartz, 2007); place value on success, teamwork, inclusion and rule-challenging (Maessey, 1979) and have strengths in consensus building and mentoring (Kupperschmidt, 2000). However, many organisations have been identified to fail in taking advantage of the strengths of different generations working together (Zemke et al, 2000) and often incorrectly gloss over generational differences (Tulgan, 1996). Fyock (1990) cautions that failure to capitalise on generational differences could have the potential for mixed signals, misunderstandings and miscommunications.

A vast amount of literature reports that many differences between generational groups could have potential to lead to conflict in the workplace (Bradford, 1993; Jurkiewicz and Brown, 1998; Karp, Sirias and Arnold, 1999; Adams, 2000; Jurkiewicz, 2000; Kupperschmidt, 2000; O'Bannon, 2001; Cennamo and Gardner, 2008; Hansen and Leuty, 2012 and Hills et al, 2013).

Generation Y'ers

In Huntley's (2006, p.5) "The World According to Y: Inside the new generation" she describes Generation Y'ers as "something else" with differences that not only relate to music or clothing but far more striking in terms of their expectations and attitudes. Some of these expectations and attitudes are identified as follows:

Characterised to be socially sensitive, optimistic, ambitious, curious, technologically adept and easily bored (Gibson et al, 2009); are accepting of diversity (Alch, 2008); place value on work / family balance and independence (Yeaton, 2008); are curious and questioning (Kehril and Sapp, 2006); results-oriented (Streeter, 2007); are capable of handling change and chaos, learn quickly, see the practical side of things, be obsessed with the newest and greatest of anything technology related, are perceived as 'knowing everything', are short-term focused and do not support the notion that experience is the best knowledge (Sheahan, 2005). They relish responsibility, demand immediate feedback, thrive on challenging work, love freedom and detest micro-management (Martin, 2005). Hills et al's (2013, p.268) recent research characterised Generation Y'ers as being heavily influenced by technology from an early age. They use the terms 'tech-savvy' and 'digital natives' and in tune with the immediacy of technology, giving (and needing) instant feedback and they can become impatient and bored if these are not provided. As Crumpacker and Crumpacker (2007) found in their video games environments, Generation Y'ers had a preference for fun activities, had short attention spans and demonstrated being skilled multi-taskers.

Important for workplace leader-follower activities, it is reported that Generation Y'ers in their upbringing are used to being praised for effort rather than performance (Twenge and Campbell, 2008). Research supports that Generation Y'ers are self-confident and have high self-esteem (Crampton and Hodge, 2007).

In contrast to the positive aspects of capitalising on generational differences, there is much debate and criticism surrounding the assumptions. Noble and Schewe's (2003) empirical studies illustrate the requirement for future research to be undertaken in order to determine whether cohorts actually exist / or the extent to which they exist. Crawford (2006, p.73) argues that generational differences are "contrived" and "…developed by people who have a profit motive in generational otherness: Advertisers, market researchers, lifestyle journalists and corporate consultants". One critic refers to generational differences as generational "mushiness" (Tolson, 2001).

Most recent research by Becton, Walker and Jones-Farmer (2014, p.186) adds a caution "Whilst results indicated some generational differences in workplace behavior exist, the effect sizes for these relationships were small. As such we caution organisations from exerting much effort to redesign practices and policies in an attempt to more effectively manage workers from different generations".

GENERATIONAL DIFFERENCES

The worlds in which we all live are not 'just there', or natural objective phenomena, but constructed by a plethora of different social arrangements and practices (Berger and Luckmann, 1966). In the workplace, this can be exemplified by a mix of gender, ethnicity and different generations and according to Arsenault (2004) today's workforce has been identified to be more diverse than ever before. Caldwell (2013, p.45) engaged a panel of hospital executives and industry experts to discuss strategies for managing a generationally diverse workforce, saying "Never before have so many generations worked side by side …[we] must find creative ways to meet their needs".

This research will take into account the scholarly literature that confirms a number of differences among generations. Empirical studies have identified generations to originate from different values (Smola and Sutton, 2002; Zemke et al, 2000), ambitions and mind-sets (Zemke et al, 2000), attitudes (Rhodes, 1983, Zemke et al, 2000) and behaviours (Rhodes, 1983). Scholarly studies have also identified individuals' age differences to be related to their judgement and decision-making abilities (Finucane et al, 2002), job performance (Waldman and Avolio, 1986) and preferred leadership characteristics (Arsenault, 2004).

The scholarly literature has indicated a number of advantages to an organisation from fostering and leveraging generational differences. These organisational advantages have included enhancing innovation and creativity (Meredith et al, 2002), reducing turnover and increasing sales and profits (Lancaster and Stillman, 2002) and paving

the way for social harmony and moral maturity in the workplace (Mackay, 1997). Embracing generational differences may also prove advantageous in attracting and retaining younger generations. This is based upon demographic trends indicating a potential shortage of labour as a result of the pending retirement of Baby Boomers and a shortage of younger workers (McEvoy and Blahna, 2001). As Hansen and Leuuty (2012, p. 48) point out, as the Baby Boomer generation begins to age, there is the need to attract and retain Generation Y workers.

Generational differences can be both positive and negative. The recognition of conflict among different generations dates back to the modernist era where Sigmund Freud (1928) captured in Britton et al's (1989) work on "The Oedipus Complex Today: Clinical Implications", advocated parricidal hostilities of the young in the "Oedipus Complex". More recent research identified that generational differences may result in misunderstandings, mixed signals and miscommunications (Fyock, 1990) and the potential for clash-points leading to conflict (Lancaster and Stillman, 2002). Sedrak and Cahill (2011) say:

> *"Some health care leaders discount reports of tensions between the generations represented in their work force. If they think about it at all, they view it as the normal transition of newer, younger employees acclimating to the culture of the workplace. They rationalize that young employees will learn what is expected of them and that they will adjust accordingly in order to be successful. They - and – you shouldn't count on it".*

(Sedrak and Cahill 2011, p.31)

Sedrak and Cahill (2011, p.33) also comment that "The Millennials [Generation Y] are a sheltered group (e.g. "Baby On Board") and are used to being treated as special…Their Baby Boomer parents have been so eager to intercede on their children's behalf they have earned themselves a new label "Helicopter parents". They suggest (table 2.1) some organisational generation clash points.

Table 2.1 Organisational clash points

Clash Point	Boomers	Millennials
Work/career/ goal Reward system Feedback Changing jobs ... Retirement is … Training	To build a stellar career Money, title, recognition Once a year is enough Puts your career behind Time to retool "Train 'em too much and they'll take the new skills and leave."	To build parallel careers Meaningful work Comes at the push of a button Is part of my daily routine Recycling Continuous learning is a way of life.

(adapted from Sedrak and Cahill 2011, p.33)

Sedrak and Cahill (2011) turn their attention to organisational practices offering this advice:

> *"Recognizing and addressing clash points in the workplace require a two-pronged approach. First, as with other diversity issues, it is critical that we increase our awareness of and sensitivity to generational differences. Second, it is important to recognize and respond to employees' unique needs that emerge related to generational differences".*

(Sedrak and Cahill 2011, p.34)

Rivera (2014, p.1158) commenting on Foster's (2013) "Generation, Discourse and Social Change" states "This literature presents generational differences as major sources of workplace conflict and miscommunication and argues that, to be successful, 21st century employers need to not only understand such age-based differences but also actively manage them". In her commentary she points to two discourses '*generation as discourse'* and '*generational discourse'* (Rivera, 2014). The first is how individuals talk about their own experiences of generations at work. The second is how employees describe their own work values and orientations. This study sought to engage respondents in both discourses using data to support or

challenge Foster's (2013) findings that "The oldest workers tended to deploy an ambivalence narrative, prizing hard work but displaying behaviours about the psychic and material fruits of employment, believing a job is just a job….youngest participants adopted a narrative of disaffection, rejecting material rewards and seeking jobs that were passions". In her conclusion, aptly entitled "Generation and Work as We Know It", Foster (2013, p.141) cautions:

> *"...findings gleaned from analyzing generation as discourse suggest that there is much more to intergenerational differences than the sorts of surface relationships to technology, stereotypical behaviors attitudes towards authority and receptiveness to change that attract the attention of management consultants. The divisions also run deeper than the often vented feelings of frustration, from parents and co-workers of "entitled" young adults and the children and co-workers of "workaholic Boomers" some of which were heard here".*
>
> (Foster 2013, p.141)

Foster (2013, p.145) argues for further exploration into what she calls "discursive shifts" and how they take place. While this study is not focused on structure and agency, opportunities may arise from the data to surface respondents' discourses on prevailing changes in the organisation of paid employment. Clearly, debates around both managerial and social impacts of the generational construct are continuing.

Gilleard (2004, p.107) posits "What these debates draw attention to is the scarcely acknowledged role of time as a social fact and the consequent under-theorisation of temporally defined social categories such as cohort, period and generation in understanding social change". Informed but critically by Mannheim's (1952) dichotomy of historical generational location and generational style or mentality, and linking them to social change, saying "Consciousness of generation went hand in hand with consciousness of humanity's capacity for social revolution. It [generation] had achieved a 'conscience collective': It had become a social and political

institution" (Gilleard 2004, p.111). According to Mackay (1997) the rate of social change maintains a continuum of acceleration that is likely to increase culture gaps between generations. This means that a profound culture divide may exist between Baby Boomers and Generation Y'ers.

Sheahan (2005, p.70) proposes that Generation Y'ers are over-stimulated and possess attention deficit disorders compared to individuals who are many years older than them. Generation Y'ers typify independent, entrepreneurial thinkers (Martin, 2005) and according to Sheahan (2005) demonstrate the traits of being positive about their future, lifestyle centred, tech-savvy, impatient and confident. Conversely, Baby Boomers have been identified as having a sense of stress, insecurity and anxiety permeating their lives (Mackay, 1997). This is associated with their exposure to radical changes in society, such as the feminisation of the workplace (Arsenault, 2004), personal liberation that was previously only available to men, and the uncertainty of unemployment, forcing them to re-think their values, priorities and aspirations (Mackay, 1997). They have been identified to have a passionate spirit and are concerned with participating in the workplace (Zemke et al, 2000). Meredith et al (2002) posit that the challenges arising from generational differences require leaders to espouse a broad and flexible style of leadership. This translates to the need for both leaders and followers to remain agile and responsive to change in order to avoid "autopoietic-like qualities" (Whiteley, 1999; 2000) which may result in both leaders and followers becoming inward-looking and regulated when faced with change.

Sheleff (1981) argues that the fundamental causes of generational conflict penetrate far deeper than specific cultural variables that traditionally determine the shape of generational conflict. Sheleff (1981) emphasises that generational differences lie in the different perceptions that generations bring to bear on social reality. Berger and Luckmann's (1966) influential work provided a systematic argument to the effect that the worlds in which we all live are not 'just there', or natural objective phenomena, but constructed by a plethora of different social arrangements and practices.

According to Gupta and Ferguson (1992, p.6) "It is so taken for granted that each country embodies its own culture and society". The authors' further caution that we create a disjuncture that is due to an implicit mapping of culture onto places. This means that it is considered that Australia is where 'Australians' live and America is where 'Americans' live, despite the fact we live in a multi-cultural society. Therefore, the researcher has captured the proliferation of rich data that has emanated from the United States of America as opposed to focusing research efforts on a particular geographical location (for example Australia).

SUMMARY OF GENERATIONAL ATTRIBUTES

Table 2.2 is a summary of distinguishing generational characteristics that have been attributed to Baby Boomers and Generation Y'ers.

Table 2.2 Distinguishing Generational Characteristics

	Baby Boomers	Generation Y'ers
Birth years	Born 1943-1960	Born 1981-2000
Defining moments	Civil rights Women's movements	Terrorism Computers
Values and beliefs	Serious and dedicated attitude towards work Inclusion Loyalty	Hold civic duty Embrace sociability Embrace morality Accepting of diversity Aim to be street smart Detests micro-management
Attitudes	Strong family ties including Inter-generational Sense of stress Insecurity and anxiety permeate their lives	Confident Value education Curious Results oriented Enjoy responsibility Demand immediate feedback See the practical side of things Relishes freedom
Strengths	Working longer preserve corporate memory Teamwork Concensus building Mentoring	Techno-savvy Team players Socially sensitive Capable of handling change Learn quickly Accepts diversity Optimistic
Weaknesses	Place high value on work Workaholics	Impatient Easily bored Perceived as knowing everything Short-term focused Do not support the notion that experience is the best form of knowledge
Wants and needs	Desire self-fulfillment	Lifestyle centred Seek achievement Independence Challenging work

(adapted from Massey, 1979; Mackay, 1997; Kupperschmidt, 2000; Zemke 2001; Martin 2005; Sheahan, 2005; Kehril and Sapp, 2006; Streeter, 2007; Crampton and Hodge, 2007; Patota, Schwartz and Schwartz, 2007; Alch, 2008; Yeaton, 2008; Gibson et al, 2009; Fisher and Crabtree 2009; Bonvalet et al. 2013; White 2013).

DIVERSITY IN THE WORKPLACE

There is a proliferation of literature on diversity in the workplace and the subject has been included in this study as the two target groups of Baby Boomers and Generation Y'ers are diverse in nature. The subject casts a broad net as diversity itself is a diverse issue. The supreme question should be asked 'Why should an organisation concern itself with diversity?' Scholars from various perspectives ranging from social change (Gilleard, 2004; Rivera, 2014; Foster, 2013) investigate both structure and agency in terms of generational diversity. Organisational scholars assert that a more diverse workforce will increase organisational effectiveness and there is a benefit in exploring and understanding generations of both leaders and followers (Thomas and Ely, 1996 and Crumpacker and Crumpacker, 2007). Diversity plays an important role in this study as two different generational groups (consisting of Baby Boomers and Generation Y'ers) are the focus of this study.

Previous studies have identified that in the interest of accomplishing and furthering organisational goals, it is important for leaders to capitalise on "making differences matter" (Thomas and Ely 1996, p.79). These studies have highlighted that leaders need to 'tap into' and embrace individual motivations (Benson and Brown, 2011 and Farthing, 2013) and discover and develop what is different about each person (Thomas and Ely, 1996). The same logic can be applied to the efficacy of followers, who need to be aware of leaders' differences.

The workforce of today has been identified to be more diverse than ever before (Arsenault, 2004) and it is hardly surprising that Irwin (1996, p.8) states that Australia is "Arguably the most multicultural nation on earth". Organisations are implementing a number of strategies in order to increase and embrace diversity in the workplace (Twenge and Campbell, 2008). Diversity itself has been identified to be a commonly used human resource change strategy aimed at increasing workplace diversity via hiring over time (Kossek et al, 2003). Other commonly used tactics to communicate the 'diversity message' to employees include adding diversity to the organisation's values statement and / or code of ethics (Sadri and Tran, 2002),

implementation of compulsory diversity training (Kundu, 2003) and carrying out surveys to analyse and improve the diversity climate (Cox Edmondson, et al, 2009). The requirement for organisations to develop appropriate communication strategies focusing closer attention to "corporate language" and "terminology" in the context of diversity has also been identified (Cox Edmondson et al, 2009).

Generational Diversity

Generational differences may have the potential for more significant challenges for organisational leaders than other aspects of diversity such as race and gender (Zemke, Bains, Filipczak, 2000 and Lancaster and Stillman, 2000).   This study focuses on generational differences so it will be important for the researcher to explore the theory surrounding it and this theory is known as Generational Cohort Theory.

GENERATIONAL COHORT THEORY

Generational cohort theory was made popular by Strauss and Howe (1991) in their book titled "Generations: The History of America's Future, 1584-2069".   The general thrust of the authors' work posits that after every four generations social cycles are repeated. However, it was Karl Mannheim (1952) that introduced the concept of generations in his essay "The Problem of the Generations". Manheim's (1952) work resulted in the concept that generations being separated as a result of different birth years failed to provide the basis for progress in the social world and change (Simirenko, 1966). Manheim (1952) actually identified younger generations to be different from older generations, which resulted in the challenge of values and belief systems, which is a catalyst for change in the social world.   Renowned sociologist, Norman Ryder (1965) focused on the generational cohort concept and his views corroborated those of Manheim's (1952) in as far as age and generation.

A *cohort* is the term used to describe each of these generations, which can be defined as "The aggregate of individuals (with some population definition) who experienced the same event within the same time interval" Ryder (1965, p.845). Kupperschmidt (2000) suggests that all generational cohorts are made distinct from the others as a result of the sharing of birth years, common values, shared events of significance (e.g. war), similarity in life experiences and advances in technology that have a social impact.

Jose Ortega y Gasset (1973) is also a renowned contributor to the generational cohort concept. It was Ortega y Gasset (1973) who recognised that a 15 year period is the length of time for a revolution and that this paralleled with that of a generation. The different generational groups have been 'labelled' by society. However, it is important to note that the labels used to differentiate between generational groups are often inconsistent with a variety of names and segmentation of birth years utilised for each generation (Adams, 2000; Jurkiewicz and Brown, 1998; Karp et al, 1999; Kupperschmidt, 2000; O'Bannon, 2001 and Scott, 2000). Gilleard (2004) continues controversy around generations and cohorts:

> *"Harrison White (1992, p.31) has argued that 'cohorts only become [social] actors when they cohere enough around events...to be called generations.' He defines generation as 'a joint interpretive construction which insists upon and builds among tangible cohorts in defining a style recognized from outside as well as from inside itself'. White argues that generation is a cohort's consciousness of itself – conscious of what it is and how it differs from other cohorts".*

> (Gilleard 2004, p.111)

Benson and Brown (2014, p.1844) capture the essence of how this study interprets the term cohort by explaining "…a cohort of persons passing through time that come to share a common habitus, hexis and culture, a function of which is to provide them with a collective memory that serves to integrate the cohort over a finite period of time".

BACKGROUND ON COMMUNICATION

Communication has been argued to be far more than the speaking of words and is an enormously rich and vast domain, which captures a plethora of theories, models and ideas (Warren and Fasset 2014, p.10). "Communication is a rich tangle of intellectual and cultural strands that encodes our time's confrontation with itself" (Peters 1999, p.2).

Individuals have sought to better understand communication for many decades because "Words are slippery customers" Cherry (1966, p.10). It is often during everyday conversations encountered in the workplace that one perhaps fails to consider the multitude of uncertainties and complexities surrounding these conversations. What one may deem to be a simple conversation is actually fraught with danger and uncertainty. This is illustrated by Cherry (1966) who states that the physical, acoustic uncertainties of accent articulation, language uncertainty and grammatical construction for the desired message could be framed in a number of ways. Therefore, penetrating the social worlds of Baby Boomer Leaders and Generation Y Followers makes this study a fascinating means of enquiry.

There is a significant amount of conjecture about what communication is and is not. This is well described by Trenholm (1991, p.4) who argues that communication has become "Like a piece of luggage. It is overstuffed with all manner of odd ideas and meanings". Alemán and Alemán's (2007) work "Examining Beliefs about Interpersonal Communication and Relationships across Generations," where the authors seek to understand communication as a collaborative event and also how different generations talk about communication, fits the context of this study. The social constructionist assignment they use to demonstrate to their students invites, as does this study, to elicit narratives about valued communication skills and areas of relational conflict.

Defining Communication

A useful means for commencing discussion on communication will be to define its meaning.   It needs to be acknowledged that a plethora of definitions on communication are in existence and it will be an impossible task to capture all of them in this study. Therefore, the researcher aims to identify a select few that are well documented and popular in the literature.

What is communication? For the purpose of this study, communication has been operationally defined as a) A two-way ongoing process by which a person stimulates meaning in the mind of another person through verbal or non-verbal language (Grover 2005, p.177) and b) "… the exchange of messages" and "… sharing of ideas" (Mackay and Dunn 1989, p.4). A logical starting point for this operational definition was to access a dictionary definition of communication apposite to the study.   The New Oxford Dictionary of English (Pearsall, 1998) expressed communication via the following definitions:

 "The imparting or exchanging of information by speaking, writing, or by using some other medium"

"A letter or message containing such information or news"

"The successful conveying or sharing of ideas and feelings"

"Social contact"

(Pearsall 1998, p.371)

The dictionary definitions of communication may perhaps be deemed simplistic and are confined to common sense usages of the term. A more in depth explanation of communication is defined by Cherry (1966, p.6) who explains that "Communication means a sharing of elements of behaviour, or modes of life, by the existence of sets of rules". Time-wise, Baby Boomer Leaders and Generation Y Followers do not

share the same mode of life and this may impact on many of the taken for granted activities in the organisation such as assumptions of compliance with rules and other institutionalised practices. It will be interesting to look at communication between Baby Boomer Leaders and Generation Y Followers in the context of rules because the implementation of strict rules is a well renowned catalyst for an autocratic and directive style of management. This phenomenon is characterised by what Weber (1947) referred to as formal rationality where he also stated "Bureaucratic authority is specifically rational in the sense of being bound to discursively analysable rules" (Weber 1947, p.361).

Communication is commonly deemed to be a function of socialisation. When "members" or "elements" are communicating with each other, they are said to be "associating", "cooperating", forming an "organisation" or an "organism" (Cherry, 1966). Socialisation plays a key role in the context of this study as the researcher aims to penetrate the social worlds of Baby Boomer Leaders and Generation Y Followers. Küpers (2012) makes an important contribution, saying:

> *"Communicating is not seen reductively as an identifiable entity sui generis based on individuality made objectively measurable, but as a dispersed and inherently indeterminate process, which is continually reconfiguring itself. With a relational intelligibility in place we can shift our attention from what is contained within individuals, communities or organizations to what transpires between people and their -artefacts-in-use- as agencies. With this kind of orientation, communicating becomes factually based on embodied relational processes that are jointly or dialogically structured activities".*

> (Küpers 2012, p.122)

This study has been designed to collect, as far as possible, the artifacts-in-use of Baby Boomer Leaders and Generation Y Followers as they report on communicating with each other and in particular, what (in their respective views) are effective and

not effective. Controversially, McCann and Giles (2006) argue that workplace inter-generational communication has not been a topic of "vibrant enquiry". They go on to say (McCann and Giles, 2006, p.75) "This, however, has not been the case as the area generally has been ignored by both inter-generational communication scholars (who have bypassed the workplace context) and gerontologically focused organisational researchers (who have largely ignored communication issues)". They point to the workplace (McCann and Giles, 2000) as a source of rich interest and, in tune with this study, seek to inform communication interactions as follows:

> *"Indeed, the workplace represents a stirring context to examine intergenerational communication in that rank-based power differentials, job task concerns, and workplace age stereotypes (to name a very few) should make individuals acutely aware of their age and organizational rank. This could potentially lead to different types of interactions than may be found in non-organizational intergenerational contexts (e.g., family)".*
>
> (McCann and Giles 2000, p.75)

Communication has also been commonly understood in the metaphoric sense. The comprehension of a metaphor has been described by Bransford and McCarrell (1974) as identical to the process of comprehending literal language whereby the comprehender is required to specify a context or situation whereby the relations specified by the linguistic input are able to make sense. The difference between formal and informal language though, is that formal language is less metaphorical in nature as it assumes in its words, a one to one correspondence with 'reality'. In both cases, the highly metaphorical 'folkloric language' often associated with followers, as well as the less metaphorical language of leaders' (formal) communications, communication acts as a 'conduit'. The term was originally advanced by Reddy (1979) and then later applied to organisational communication by Axley (1984). The metaphoric term of conduit implies that communication is understood to be a form of 'pipeline' through which there is a flow of information (Axley, 1984; Reddy, 1979) and strong evidence suggests popularity of communication being treated as a conduit (Walsh and Birkin, 1980).

Despite the popularity of communication being defined in the metaphorical sense as a conduit, two authors argue that this is clearly not the case. Recent work by Warren and Fassett (2014, p.11) emphasise that "Communication is never just a conduit, channel or tool for transferring information. Communication always produces, makes, constructs". The authors suggest that "Communication is the collaborative construction and negotiation of meaning between the self and others as it occurs within cultural contexts" (Warren and Fassett 2014, p.7). The authors' proposal resonates with this study as it investigates some of the nuances produced by Baby Boomer Leaders and Generation Y Followers as they review their social interactions and methods of making meaning.

Intrinsic to this research is the consideration of two cultural (or sub-cultural) contexts in the form of two different generational cohorts. One generational cohort is the Baby Boomer and the other is Generation Y. In terms of cross-cultural communication, Condon and Yousef (1975) argue that the notion of 'universal communication' is a myth. The authors posit that too many variables exist that differ from one culture to the next which suggests that what may work in one culture may not work in another. If this is the case, then the data collected in this study will support the existence of differences but if not, then the proposal will be challenged. Gursoy, Chi and Karadag, (2013) researching in the hospitality context report:

> *"For example, findings of this study indicate that younger employees are seeking a balance between their personal life and their work life. This may be difficult for managers from the Baby Boom generation to understand because their job tends to play a significant role in their life, maybe more important than their personal life".*
>
> (Gursoy, Chi and Karadog 2013, p.46)

Several definitions and characteristics of communication have been highlighted thus far. However, Harper (1979) questions the adequacy of providing one or two sentence definitions of communication given its complexity.

Despite the multitude of definitions of communication in existence as evidenced by Dance (1970) it does appear that communication definitions do exhibit consistency. Harper (1979) posits that the majority of major theorists would agree on the following attributes of communication:

Communication is a natural ability that can be improved by study

Communication is a process that may be intrapersonal but it ultimately involves interaction between two or more individuals

Communication may occur via both verbal and non-verbal symbols. However discourse is the primary object of theorizing

Communication usually aims at influencing the beliefs and / or behaviour of others

Communication has at least two basic aspects – discovery of ideas (categorization and conceptualisation) and transmission of ideas (operationalisation through symbolisation and or organisation) or 'sense' and 'expression'

(adapted from Harper 1979, p.262)

Peter L Berger and Thomas Luckman published their renowned work in 1967, "The Social Construction of Reality". The ultimate goal of the authors was to examine communication as a complex and fluid process in the social context. Under the umbrella of social constructionism, communication is not considered as being static and a field that can easily be explored; On the contrary, it is viewed as 'messy business' whereby meaning is sought within the self and one another. In this study, the implication is that Baby Boomer Leaders and Generation Y Followers co-construct meaning. However, what is not so clear are issues such as their assumptions about meaning (Pollner's 1987 theory of mundane reason) the machineries they use to construct communication (Knorr-Cetina's 1999 theory of epistemic culture) and Whiteley and Whiteley's (2004) conceptual framework of cultural reasoning.

Importance of Communication

DeKay (2012) noted not the paucity of research on inter-communication in the workplace but some of its shortcomings and stresses its importance stating:

"Yet the studies fail to provide us with clear definitions of these skills, their interrelationships, and their relevance to communication. In fact, much of the cited research informs us that managers and human relations professionals maintain that "interpersonal skills" and communication represent two distinct sets of behavior. It has proven difficult to explore the terrain of interpersonal communication when we can't agree on a common nomenclature with which to ask questions, frame hypotheses, conduct studies, and report findings".

(Dekay 2012, p.449)

The recognition of negative relationships in organisations is also important due to the constraints imposed as a result of required interactions in organisations (Labrianca, Brass and Gray, 1998). In a social setting, one is generally able to walk away from unpleasant interactions, however, this may prove to be somewhat difficult in the organisational setting. In the case of this study, the potential for negative interpersonal relationships or communication barriers among Baby Boomer Leaders and Generation Y Followers will be explored.

The challenges of communication between race, religion, region, nation and language confronts us on a daily basis (Peters, 1999) making it an important and fascinating means of enquiry, especially in the workplace and taking into account the two generational groups studied. The pivotal role of communication in the organisational context is strongly supported throughout the literature. Over a number of decades, a myriad of organisational theorists have commonly emphasised the critical role played by communication in the creation, development and maintenance of organisations (for example Barnard, 1938; Czarniawska-Joerges,

1992; Guetzkow, 1965; Katz and Kahn, 1978; March and Simon, 1958; Weick 1987, 2001; Macky, Gardner and Forsyth, 2008; Benson and Brown, 2011). A suggestion by Katz and Kahn (1978, p.430) state "Communication….. the very essence of a social system or an organisation". This suggestion is also reinforced by Weick (1987) who emphasises that interpersonal communication is the essence of a workplace because it affects what gets done and by whom. Other scholars have stressed the critical role of communication in being a catalyst for organisational effectiveness (for example Blanchard, 1991; Bush and Frohman, 1991; Bateman and Miller, 1981; McLaurin and Bell, 1991).

There appears to be little in the way of disagreement throughout the management literature on organisations' dependability on communication. The researcher has so far demonstrated that communication plays a pivotal role in organisational life. In particular, it is common knowledge that a day can hardly pass by without encountering a reminder of the importance of communication. According to Bhola (1973, p.103) "Our trust in communication is not entirely misplaced of course. But is highly exaggerated". However, Trenholm (1991) believes that communication appears to be portrayed as a panacea for solving all organisational problems.

The researcher carefully considered the most appropriate means of investigating the important elements and components of communication, given it is such a broad and complex field. An analytical and heuristic framework (see figure 2.2) has been adapted from the recent work of Loblich and Scheu (2011) for this purpose.

Figure 2.2 Elements of Communication histography
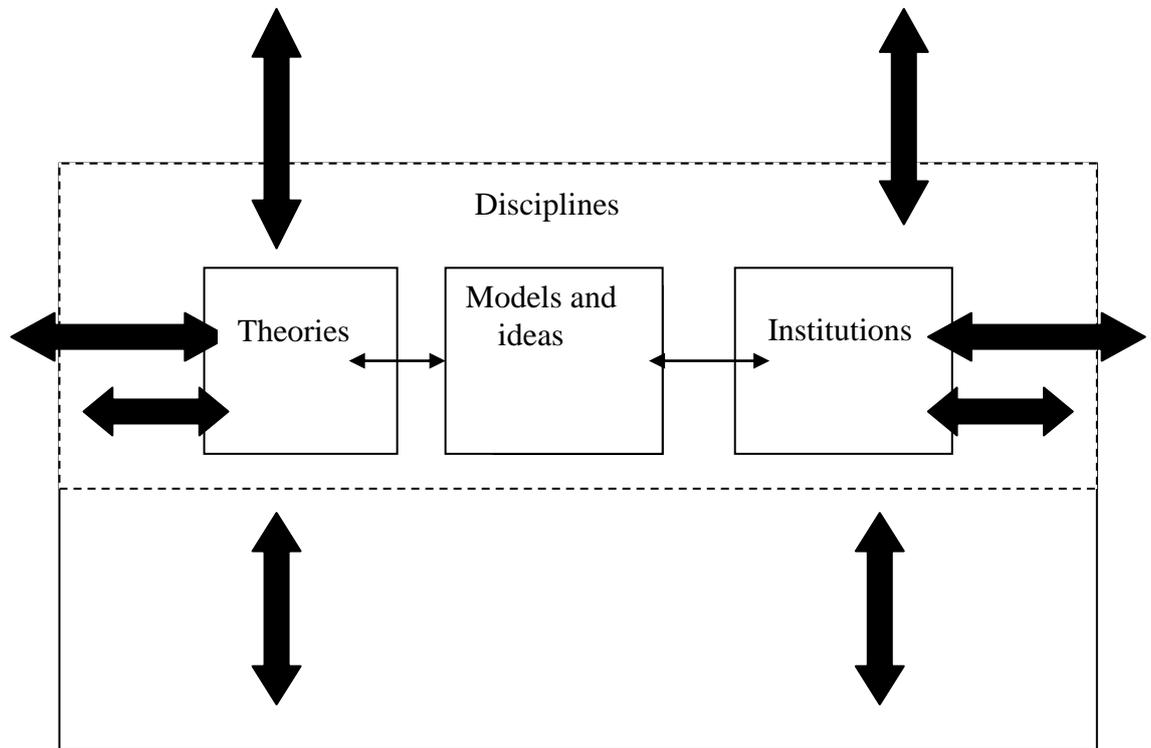
(adapted from Loblich and Scheu, 2011)

The framework in figure 2.2 comprises of a number of categories, which represent the dimensions of research that need to be introduced in order to provide broad and diverse context to the study. The categories provide a dual purpose in as far as providing structure to the subject of communication and also guidance to the researcher. It is pertinent to point out that the researcher will utilise the framework in figure 2.2 as a 'guiding light' only as opposed to applying it to the study verbatim.

This framework is appealing to the researcher due to having the advantage of refraining from the use of a singular approach whilst also steering away from asserting a particular direction. In this way, a number of arguments can flourish in order to provide a useful backdrop in examining inter-group communication between Baby Boomer Leaders and Generation Y Followers.

In summary, the framework adapted from Loblich and Scheu (2011) aims to provide a number of perspectives to reviewing communication. In particular, the framework affords subjectivity and is more comprehensive than undertaking a chronological narration. The framework does not imply that one perspective of communication should take precedence over another, but recognises the broad spectrum of different perspectives which are aimed to complement as opposed to replace each other. The researcher also recognises the limitations of attempting to capture a broad spectrum view of communication given its diversity and complexity.

Discipline of Communication Studies

A discipline has been defined by Merton (1957) as representing a scientific reward system that aims to serve individuals with a direction as to which fields of research in which to get involved. In accordance with the framework in figure 2.2, the discipline of communication studies is influenced by institutions, theories and models / ideas and it is therefore situated at the core of the framework. The arrows depicted in figure 2.2 symbolise the inter-relations between institutions, models / ideas and theories.

It is interesting to discover that communication crosses over into a number of disciplines. According to Littlejohn (1982) contributions to the theory of communication can be traced to literature, mathematics, engineering, sociology and psychology (Littlejohn, 1982). However, a staggering 24 disciplinary approaches from anthropology to zoology were included in alphabetical order in Budd and Ruben's (1972) anthology of communication theory. The multi-disciplinary origins of communication reiterate its complexity and diversity.

Perception and its impact on Communication

Robbins et al (2013, p.142) propose that:

"Perception is a process by which individuals organize and interpret their sensory impressions in order to give meaning to their environments. However, what we perceive can be different from objective reality…the world as it is perceived is the world that is behaviourally important."

(Robbins et al 2013, p.142)

Perception has been identified to influence communication (Adler and Rodman, 1988) and it is therefore useful to examine its meaning and potential impact on the communication process.   Adler and Rodman (1988) describe a three step process of how perception influences communication and these steps are identified as follows:

Selection: Selection has been identified as the means of attending to certain stimuli in the environment whilst ignoring others

Organisation: In the process of perception, individuals organise the selected stimuli to create meaning, relationships and patterns

Interpretation: The information is interpreted once it is organised.   This is achieved as a result of making reference to past experience, making assumptions and the use of knowledge and expectations in order to interpret the message

(adapted from Adler and Rodman, 1988)

Perception is important for this study because the study seeks to ascertain perceived and actual expectations Baby Boomer Leaders and Generation Y Followers have of each other.

A notion supported by the literature proposes that differences in perception between leaders and their followers may have the potential to distort communication. This notion suggests that the perceptual differences held by a follower may bring about distortion to the leader's message and vice versa where the distortion may actually be the leaders. There are a number of interesting studies (e.g. Boyd and Jensen, 1972; Schnake, et al 1990; Tompkins, 1989) which maintain that leaders and followers possess different factorial perceptions and that this may have an impact on the relationship. This notion has serious implications for this study in as far as the potential for different perceptions to exist among the two generational groups of Baby Boomer Leaders and Generation Y Followers.

It is interesting to discover that perception is derived from cognitive psychology, whilst mundane reason was developed within the discipline of ethnomethodology and therefore a fundamental difference exists within the two disciplines. Whiteley and Whiteley's (2004) work on mundane reason and epistemic culture raises a critical point of suggesting that individuals see things differently (as in the case of perception) and the assumption is made that individuals share the same reality (mundane reason). This has the potential for a variety of implications due to the factuality gap (reasoning) and perception gap being significant in that 'I may come to where you are' and attempt to determine how you see things, but that can only be achieved through mundane reasoning - on the proviso individuals share the same factual world.

Writers who address generational differences provide contexts in which identifiable generational groups may hold similar world views due to exposure to common historical and social events during their formative years (Hills et al 2013, p.267). They go on to talk about 'generational personalities' and identify Baby Boomer Leaders and Generation Y Followers who may exhibit this phenomenon. The authors say that the shared characteristics, beliefs, values, attitudes and, importantly, expectations may be exhibited in the workplace. Another way to put this is to comment on the way generational groups 'see' or perceive communications both

formally, such as policies and procedures, and informally, such as conversations and the effects of structure and agency (Gilleard, 2004).

Perception has been identified to be "…the process by which people select, organise and interpret data in order to give meaning to a message" (Dwyer, 2005) and according to Dwyer (2005) the interpretation of the same message may be varied between individuals based upon their perceptions. For example one individual may perceive a joke to be funny while another individual may perceive the joke to be offensive and rude.   A number of factors have been identified to influence perception as follows:

PERCEPTION

Self-concept, experience, attitudes and values,

communication skills, culture, family,

Feelings, expectations
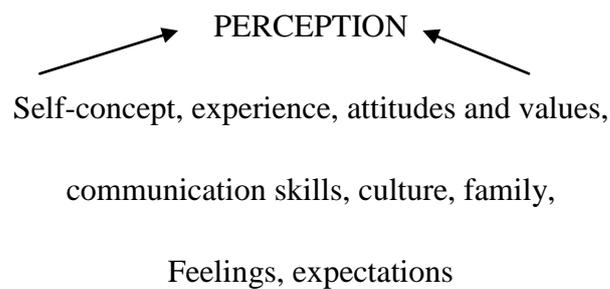
(adapted from Dwyer 2005, p.16)

Perception plays a very important role in organisational communication and in this study. Whiteley (1995) posits that if the sender and receiver are not / or choose not to be aware of one another's reality or alternatively do not engage in one another's reality, the outcome would result in a situation which is commonplace in the work environment, which is demonstrated by Whiteley (1995) in figure 2.3:

Figure 2.3 Sender and Receiver separate 'realities'
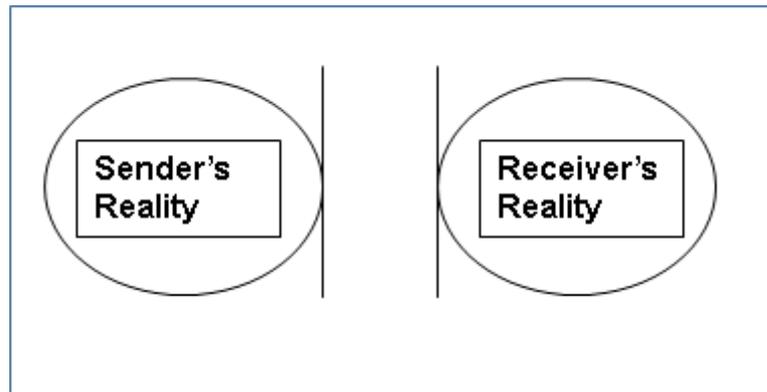
(adapted from Whiteley, 1995)

Whiteley (1995) states that although individuals may have conversations with one another and share many words together, meaning is not necessarily transmitted. In some situations individuals will wait for another individual to finish talking in order to carry on with his or her story. In such situations, data is selected from the conversations and the two realities will remain intact. Whiteley (1995) portrays a new scenario in figure 2.4 which has been derived from individuals suspending their own personal view of the message.

Figure 2.4 Sender and Receiver shared 'reality'
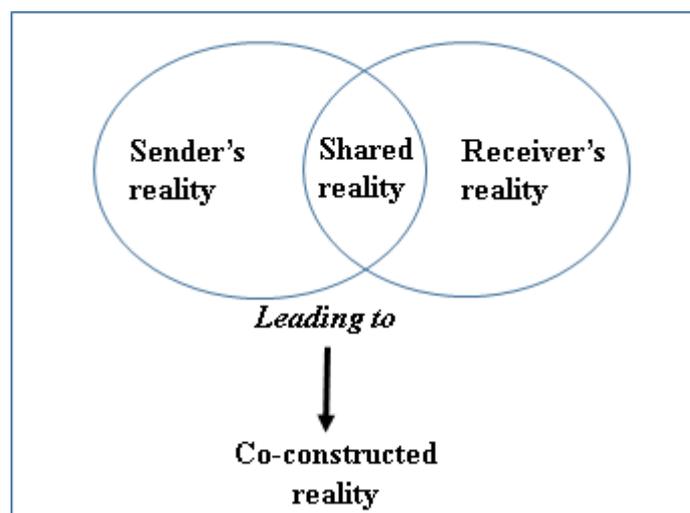
This has resulted from individuals making a contribution to how the reality has been constructed. This model demonstrates the two realities coming together (intersecting) (see figure 2.4) and the individuals that are communicating being able to share meaning. There are external influences on the ways that senders and receivers communicate and arguably one of the strongest are the organisations who have sought and often gained control over members as a result of successful institutionalisation of formal legitimated practices (Gilleard, 2004).

INSTITUTIONS

The word 'institution' is a slippery term, which has been associated with a plethora of meanings in everyday life. These meanings have been associated with schools, churches, professions, organisations and customs. Despite popular usage of the term, definitions of the word institution are characterised by its Latin descent meaning fixed or established. Selznick (1948) began the theoretical discussion on institutionalisation that would span several decades. Describing the organisational context, Selznick (1948) states:

> *"In this context, delegation is the primordial organizational act, a precarious venture which requires the continuous elaboration of formal mechanisms of coordination and control. The security of all participants and of the system as a whole generates a persistent pressure for the institutionalization of relationships, which are thus removed from the uncertainties of individual fealty of sentiment".*

(Selznick 1948, p.25)

Critical theorists such as Willmott (1993) and Knights and Willmott (1999) confirmed the ability of organisations largely through formal and 'informally formal' discourses to institutionalise relationships in the workplace.

Writers took up the institutional theme in the 1980's (see Zucker's 1987 "Institutional theories of Organization"). Thorstein Veblen and John R Commons, who both came to maturity during Veblen's (1899) major contribution to insitutionalist theory, was acting on the notion of Social Darwinism / Social Evolution and turning it into an unteleological and non-ethnocentric means of change in the social world. Veblen (1899) publicised his first and renowned book titled "The Theory of the Leisure Class: An Economic Study of Institutions" where he carried out work on business cycles and prices and an emergent technological division of labour by specialty (for example engineering, science and technologists). This was carried out at the conclusion of the 19th century in order to prove an industrial society. Veblen (1899) states:

"In order to gain and to hold the esteem of men it is not sufficient merely to possess wealth or power. The wealth or power must be put in evidence, for esteem is awarded only on evidence. And not only does the evidence of wealth serve to impress one's importance on others and to keep their sense of his importance alive and alert, but it is of scarcely less use in building up and preserving one's self-complacency. In all but the lowest stages of culture the normally constituted man is comforted and upheld in his self-respect by "decent surroundings" and by exemption from "menial offices."

(Veblen 1899, p.36)

The work of Commons (1950) followed a different path to Veblen's (1899) but appears to arrive at a similar conclusion. Commons (1950) devised a theory concerning the means by which individuals came into conflict and the ways those resolutions impacted on the social forms / rules of working, in which the cooperation and conflict of individuals would eventuate. Commons' (1950) work encompassed the development of a repetitive conflict and conflict resolution process, which became the 'vehicle' for social evolution.

Institutionalisation has been defined in a simplistic way by Broom and Selznick (1955, p.235) who describe it as a neutral idea resulting in "The emergence of orderly, static, socially integrating patterns out of stable, loosely organized or narrowly technical activities" (Broom and Selznick 1955, p.235). Commons (1950, p.27) shared similar views whereby institutions are identified as "working rules" and "The duties imposed on individuals by the collective action of all together". Later, Meyer and Rowan (1977, p.341) defined institutionalisation to be "...the processes by which social processes, obligations, or actualities come to take on a rulelike status in social thought and action". They critically argued that organisations would rather decouple themselves from the informal organisation, than acknowledge the power of agency and personalisation of relationships.

It would be fair to comment that much of what takes place in our ordinary lives can be changed or potentially reversed. However, when actions are carried out that impact on key issues and values, these options become far more limited. According to Selznick (1992) institutionalisation constrains conduct in two ways; Firstly, conduct is brought about within a normative order and secondly it is a hostage to its own history.

Lammers and Barbour (2006) draw on institutional theory to demonstrate how an institutional perspective can add productively to organisational communication. The authors posit an institutional theory of communication and its understanding is in the form of six inter-related aspects, which are discussed as follows:

Communication sustains institutions

The authors argue that institutions are communicatively constituted at the general level. This means the identification of established beliefs and practices by individuals in day-to-day activities enacted, endorsed and routinised and recorded that largely sustain institutions through organising. At the core of this proposition is the notion that institutions are sustained over time in rule based practices.

Communication aligns organisations with institutions

Individuals who are accepting of institutional rules will tend to reproduce them in communicating with others. Therefore, individuals can move their organisations towards conformity with institutions as a result of their reference to institutions (McPhee and Zaug, 2000). Alternatively, organisational leaders may place organisations in conformity to institutions via boundary-spanning inter-organisational communication (Finet, 2001). Reference to and endorsement of institutional rules will impact in both cases due to being widely recognised and also applied across organisations. The use of communication in aligning organisations and institutions is portrayed by the means institutions can both constrain organisational change whilst also serving decision making in organisations. The example by Christensen, Bohmer and Kenagy (2000) argues that the institutional factor of medicine has limited the implementation of innovation in health care. Therefore, this exemplifies the fact that change can be limited as a result of an accepted and established means of doing things.

Institutions operate in organising through formal communication

Formality is how institutionalism is relevant to organisational communication. This is exemplified by institutions residing in beliefs which are in turn reflected in behaviours. It is these beliefs that are usually explicit in knowledge that is recorded formally. However, practices of communication may only partially reflect that knowledge.

The literature suggests that knowledge becomes written, or formalised, where there is occasion for it to be transported through space and time or conversely applied to large audiences (Phillips, Lawrence and Hardy, 2004). Therefore, it can be expected that the more heavily imbued organisations are with institutions, the greater the text there is likely to be that endorses those institutions.

Incorporating institutionalisation into this model has important implications for this study. Meyer and Rowan (1977, p.341) define institutionalisation as "The processes by which social processes, obligations or actualities come to take on a rulelike status in social thought and action". Lammers and Barbour (2006) reinforce this view and suggest institutions are formal, rational, hierarchical and shape and control the structure and actions within organisations. This has important implications for this study in relation to the two generational groups of Generation Y'ers and Baby Boomers. Whether they are still prevalent, as Baby Boomers talk about communication with their followers, is something this study seeks to emerge. It is a logical step to go from institutionalisation to the special form of it usually described as bureaucracy. The two constructs share formalisation, impersonalisation of relationships, and the notion of rational and formal controls.

Weber (1947) is often called the 'father of bureaucratic theory' although it needs to be noted that his was intended as an idealised model, recognising possible dehumanising characteristics. Weber (1947) introduced a rational model of bureaucracy saying "Bureaucratic administration means fundamentally the exercise of control on the basis of knowledge. This is its specifically rational character" (Weber 1947, p.339) and "Bureaucratic authority is specifically rational in the sense of being bound to discursively analyzable rules" (Weber 1947, p.361). This applied expert approach of intellectually analysable rules, which characterises bureaucracy, is what Weber (1947) deems to be formal rationality.

Weber (1947) states that bureaucratic structures are defined by rules, hierarchy based, departmentalised via function and impersonal. Thinking of the successful installation of institutionalisation in organisations reported (critically) by Powell and DiMaggio (1991), many Baby Boomers were experiencing their formative workplace acculturation in an atmosphere of compliance, formality and structure.

Parsons (1949; 1951) was a powerful organisational theorist who was influential in shaping opinions and workplace theories in his celebrated integrated social systems, whereby "Social order is made possible through socially integrating systems of norms and values, a view that leaves little room for the production of social order" (Gubrium and Holstein 2000, p.491). From an epistemological stance, Parsons' (1949; 1951) Social Action Theory explains that regulation has a dominant effect over the individual(s). In the work environment, this means that the organisation's regulatory or governing framework dominates over choices that are made by individuals. Powell and DiMaggio (1991) indicate that these theories are still relevant in the workplace of today. This study targets respondents from energy utilities that are renowned for being highly regulated. It is of interest therefore if rules and regulations have become entrenched in organisational life. In particular, if Baby Boomer Leaders and / or their Generation Y Followers are 'rule oriented'.

The work of Giddens (1984) is interesting based on the fact he posits *both* choices made by individuals *and* the shackles of institutionalism (as depicted in rules) interact upon an individual being faced with a social situation. This combination supports the logic of rules being implemented and the applications of those rules by individuals. Giddens' (1984) work has important implications for this study in as far as seeing if respondents are merely rule compliant or whether there is a combination of rule compliance and the exercising of judgement. Therefore, consideration needs to be given to the notion of rules being one source upon which to make a judgement, but they are not the only source. According to Giddens (1991) individuals interact with rules as a means of navigating their way through formulated and legitimated rules and the application of individuals' own personal 'rules for living'. Therefore, it can be said that the constraints of institutionalism (as per rules) interact upon an individual becoming faced with a social experience. Giddens (1984) posits that rules are drawn upon in a social situation, however, the implementer(s) of the rules will also draw upon their experience:

"Conscious is sometimes used to refer to circumstances in which people pay Attention to events going on around them in such a way as to relate their activity to those events. It refers to the reflexive monitoring of conduct by human agents, largely in the sense of what I have called practical consciousness".

<div align="right">(Giddens 1984, p.44)</div>

Giddens' (1984) work may have important implications for this study. It will be interesting for the researcher to ascertain if Baby Boomer Leaders and / or Generation Y Followers are merely rule compliant or alternatively apply their opinions, judgements and ideas in addition to complying with rules. In contrast, it will also be fascinating to ascertain if Baby Boomer Leaders and / or Generation Y Followers respond to or see a need to respond to rules at all. The formulation of rules and their place in exchanges of a social nature may be different (Blau 1964; 1970).

It is interesting to note that Selznick (1996) puts a different spin on institutionalism and states that the 'new institutionalism' has generated a fresh approach and a shift in focus. The new direction reflected by 'new institutionalism' includes legitimation as a powerful organisational driving force (Selznick, 1996). This legitimacy is viewed as an organisational imperative that reflects a source of inertia and a means of justifying particular forms and practices, whereby these justifications embrace institutional "mimesis" (Selznick, 1996). This means that an organisation is highly sensitive to its cultural environment.

COMMUNICATION THEORIES / MODELS

The workings of communication are captured through an expansive range of communication models in the literature. A model can be described as "A theoretical and simplified representation of the real world" (Severin with Tankard Jr. 1988, p,30). Two classic models of communication will be demonstrated in this study, to

illustrate how the key aspects of communication come in to play when individuals communicate with one another.   It is important to point out that the models depicted in this study are not a complete guide, but a mere snapshot of some important elements in the process of communication. An early model of communication was developed by Laswell (1948) which is portrayed below in table 2.3.

Table 2.3 Adapted Laswell model of communication

Who	The 'who' questions the control of the messages
Says What	The 'says what' is the topic of content analysis
In Which Channel	Means by which information will be communicated (for example speaking, television, etc.)
To Whom	'To whom' relates to the receiver

(adapted from Laswell, 1948 and Severin with Tankard Jr.,1988)

Laswell's (1948) communication model has been criticised for being 'over-simplified' and its implications for the presence of a communicator and purposive message (Severin with Tankard Jr. 1988).

Figure 2.5 Schramm Model

SENDER	→	MESSAGE	→	CHANNEL	→	RECEIVER
Who		What		How		To whom

Feedback

(Schramm 1960, in DeLozier, 1976)

71
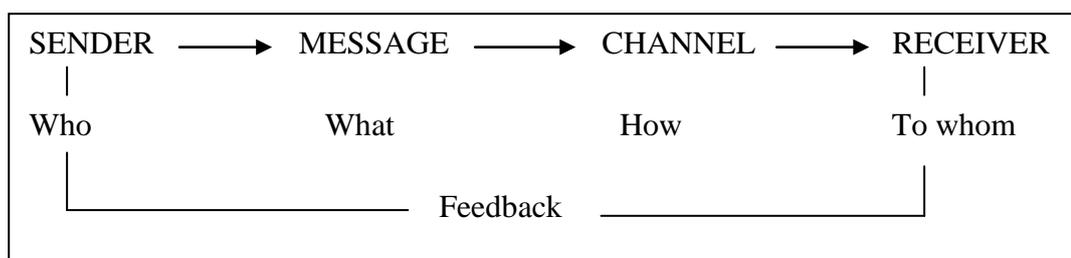
Schramm's (1954) work progressed from a simplistic model of human communication to the development of a communication model that depicts interactions with two individuals encoding, interpreting, decoding, transmitting and receiving signals. This model portrays a 'continuous loop' of shared information. The Schramm model (1954) of the communications process has been upheld for decades and continues to be a focal point in management and marketing text books. This approach to communication places an emphasis on cognitive and behavioural psychology.

Whiteley's (2003) work on mundane reason and epistemic culture exposes a fundamental flaw associated with the assumptions of the Schramm model of communication. According to Whiteley (2003) the Schramm model is a product of mundane reasoning and is congruent with a common sense approach. Communication cannot be deemed "a simple dialogic process in which senders and receivers exchange messages so that, through feedback it is supposed, mutual understanding results" (Whiteley 2003, p.21).

This can be exemplified by communication between Baby Boomer Leaders and Generation Y Followers that is the focus of this study. In order to send a message from a Baby Boomer Leader to a Generation Y Follower, the message will be given a factual status by the Baby Boomer Leader, according to his or her mundane reasoning group. This will also include the kind of knowledge that is legitimated and valued within the Baby Boomer Leader's epistemic culture. If these are shared with the Generation Y Follower, then communication is occurring within the same basic framework, thereby allowing the same descriptions to become factual in nature. This means that the Baby Boomer Leader can talk to the Generation Y Follower (or vice versa) in a way that each reasons like the other, thereby acquiring and valuing knowledge in an identical way.

Competent Communication

The importance of communication in the organisational context is a major topic in the literature. Therefore, it will be useful to discuss what it means to be a competent communicator. In particular, competence is a matter that has been deemed fundamental to the study of communication (Spitzberg and Cupach, 1984). Communication competency will thus play an important role in this study as a result of the researcher focusing on inter-group communication between Baby Boomer Leaders and Generation Y Followers whereby competence of both generational groups will be explored.

The concept of communication remains somewhat 'grey' due to a number of scholars grappling with operationalising it (for example (Habermas, 1970; Hymes, 1972; Bochner and Kelly, 1974; Wiemann, 1977; Bostrom, 1984; Rubin, 1990; Parks, 1994; Hart, Olsen, Robinson and Mandleco, 1997).

The researcher is not aiming to provide a comprehensive review of the research carried out on communication competence or attempt to resolve its ambiguities. The purpose of exploring communication competence is to provide an account of how communication competence has been defined in the literature and describe its relevance and importance in the context of this study.

A plethora of definitions of communication competence exist. One common approach to conceptualising communication competence has encompassed a scholarly focus on goal achievement, whereby competence is equated with effectiveness. Parks (1994) provides a more specific goal focused definition of communication competence stating "Communication competence represents the degree to which individuals satisfy and perceive that they have satisfied their goals within the limits of a given social situation without jeopardizing their ability or opportunity to pursue other subjectively more important goals" (Parks 1994, p.595).

Communication competency has undergone review (for example Bostrom, 1984; Diez, 1984) which has traced back through several decades.   However, two similar perspectives have come to characterise the direction of this research, which has been defined as "The ability and willingness of an individual to participate responsibly in a transaction in such a way as to maximize the outcome of shared meaning" (Littlejohn and Jabusch 1982, p.29).   The notion of communication competence plays an important role in this study.   The researcher will be examining inter-group communication between Baby Boomer Leaders and Generation Y Followers, whereby communication competence of the two groups may or may not be an issue. A number of aspects of competent communication have been identified by Littlejohn and Jabusch (1982) and captured as follows:

Process understanding:	The degree to which an individual understands what is going on in a communication transaction
Interpersonal sensitivity:	The ability for an individual to accurately perceive one's own internal feelings and the feelings of others and any special demands of the communication situation.
Communication skills:	A skill in communication is defined as the ability to utilise a conceptual or physical operation / or set of operations in a communicative situation in order to achieve an objective.
Ethical Responsibility;	This final element of communication competence is attitude based and consists of concern for the wellbeing of communication participants and willingness to share the responsibility of the outcome of the communication transaction with other participants. According to Littlejohn and Jabusch (1982) ethics would generally not be

considered an aspect of communication competence. However, the authors believe that by including ethics, there is focus on individuals' behaviour in respect to alignment with their values

(Adapted from Littlejohn and Jabusch,1982)

An additional model of communication competence has been proposed by Wiemann (1977) who defines communication competence to be the "Ability of an interactant to choose among available communicative behaviours in order that he may successfully accomplish his own inter-personal goals during an encounter while maintaining the face and line of his fellow interactants within the constraints of the situation (Wiemann 1977, p.198). Wiemann (1977) proposes five dimensions of communication competence which are identified as follows:

Affiliation / support
Social relaxation
Empathy
Behavioural flexibility and
Interaction management skills

(adapted from Wiemann 1977)

Both models of communicative competence appear similar, with the exception of ethical responsibility proposed by Littlejohn and Jabusch (1982). More recently, although not focused on workplace communication, is the work of McManus and Donovan (2012). Using attribution theory as a conceptual framework the work of Fincham and Bradbury (1991) talk about contextual factors influencing communication whereby "These factors consist of relational knowledge and individual factors, such as personality characteristics, memories of past interactions or more general schemas for the relationship, role definitions and relational rules" (McManus and Donovan (2012, p.258).

Development of Communication Competence

Communication has been deemed to be more effective when it is carried out frequently and face-to-face (Soutar and Ridley, 2008). The researcher has examined communication competence and the elements that arise out of it. However, it is obvious that the development of communication competence also requires discussion. The question of 'how does one become competent in communication?' needs to be raised.

The three elements of theory, practice and analysis have been identified by Littlejohn and Jabusch (1982) as contributory factors for individuals achieving communication competence. According to Littlejohn and Jabusch (1982) communication competence is an ongoing process which entails continuous interplay between practice and theory and the implementation of formal education to accelerate the process.

In summary, communication competence requires individuals to espouse a range of cognitive attributes that include sensitivities, values and skills. It will be interesting to discover how the two generational groups of Baby Boomer Leaders and Generation Y Followers communicate and the various cognitive attributes that will unfold between the two groups.

Communicator Style

In the 1970's a foundation for 'communicator style' was constructed by Norton (1978). Communicator style is defined as the way in which an individual "verbally and paraverbally interacts to signal how literal meaning should be taken, interpreted, filtered or understood" (Norton 1978, p.99). The domain of communicator style comprises of 11 elements, which are defined by Norton (1977) in table 2.5.

Table 2.4 Communication Style Elements

Element of Communicator Style	Characteristics of Communicator Style
Dominant	Frequently talking Taking charge Coming on strong Control of informal conversations
Dramatic	Manipulation of exaggerations, fantasies, stories, metaphors, rhythm, voice and other devices in order to emphasise or understate content
Contentious	Argumentative
Animated	Frequent and sustained eye contact Facial expressions Frequent gestures
Impression Leaving	Often remembered as a result of stimuli projected, what is said and the way it is said
Relaxed	Calm and collected Not nervous under pressure Does not show nervous mannerisms
Attentive	Enjoys listening to others Shows interest in what others are saying Deliberate reaction to demonstrate the other knows he / she is being listened to
Open	Reveals personal things about oneself Expresses feelings and emotions easily Unsecretive, unreserved and frank
Friendly	Encouraging to others Acknowledges contributions Expresses admiration openly Tactful
Precise	Strict about accuracy when arguing Well-defined arguments are a preference Prefers proof or documentation when arguing
Communicator image	Easy to talk to strangers, small groups and members of the opposite sex

(adapted from Norton, 1977)

It is important to point out that communicator style is different from personality traits. According to Norton and Nussman (1980, p.578) "It can be deliberately manipulated by the communicator".

Leadership and Communication

Leadership has been defined and explained in a plethora of ways throughout management literature. However, much of this research has focused on a behavioural based approach to effective leadership.

Dating back as far as the 1970's, it was identified that effective leaders were more communication oriented than the ineffective leader and were responsive to enquiries from their followers (Redding, 1972). This research was enforced by Penley and Hawkins (1985) who identified that communication between a leader and follower is both content and relationally based. This means that although leaders may determine that their primary focus of communication is oriented around content, the relational aspect of communication is also important.

This early work was extended further where it was found that a leader's ability to communicate strongly correlated with their showing consideration of followers (Jablin, 1979; Redding, 1972; Jain, 1973) and Miraglia (1963) found that communication between leader and follower was closely related to consideration of followers as opposed to implementing structure.

Non-verbal communication

Although this study is focused on verbal communication amongst the two generational groups of Baby Boomer Leaders and Generation Y Followers, it is important to acknowledge the important role of non-verbal communication. Early research by Birdwhistell (1970) produced profound results which indicate that the verbal component of a message carries approximately one third whilst non-verbal

communication carries approximately two thirds of the social meaning of a situation. Later experimentation by Argyle (1983) confirmed that non-verbal communication had a more significant impact than verbal communication.   This means that non-verbal communication is far from being auxiliary to verbal communication due to its important role in interpersonal communication.   Burjoon and Hoobler (2002, p.281) recently confirmed that non-verbal signals are "Essential ingredients in the interpersonal communication mix".

Despite the fact that this study is focused on verbal communication between the two generational groups of Baby Boomer Leaders and Generation Y Followers, non-verbal communication does play a role in this study.   The researcher will maintain an awareness of non-verbal queues during the interview process, which will be documented via 'memo-ing'.

CULTURAL IMPACT

The role of culture plays an important role in this study because organisations and work groups, such as Baby Boomers and Generation Y'ers that are partaking in this study, inhabit different eras which may promulgate different value systems. The literature on corporate culture is overwhelming in making the connection between values and employee behaviours (Schein 2004; 2010).   In addition, culture also plays a key role in this study because from a communicative view of organisational culture "…sees communication as constitutive of culture" (Jablin and Putnam 2001, p.294).

The concept of culture was first pioneered by anthropologists towards the end of the 19th century and has undergone many definitions.   Kluckhohn (1951) provides a consensus definition from an anthropological perspective, as follows:

"Culture consists in patterned ways of thinking, feeling and reacting, acquired and transmitted mainly by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (i.e historically derived and selected) ideas and especially their attached values".

(Kluckhohn 1951, p.8)

As organisation theory developed, more definitions emerged and, in keeping with Chia's (1997) notion of interpretive epistemology being needed for re-representation of data, rather than one general definition of corporate culture, many emerged. Martin (2002, p.57) has captured a useful set of definitions, illustrating the widespread usage and interpretations of the construct:

"Culture is the set of important understandings (often unstated) that members of a community share in common" (Sathe, 1985, p.6)

"Culture is a set of understandings or meanings shared by a group of people. The meanings are largely tacit among the members, are clearly relevant to a particular group, and are distinctive to the group" (Louis 1985, p74)

"A standard definition of culture would include the system of values, symbols, and shared meanings of a group including the embodiment of these values, symbols, and meanings into material objects and ritualized practices… The 'stuff' of culture includes customs and traditions, historical accounts be they mythical or actual, tacit understandings, habits, norms and expectations, common meanings associated with fixed objects and established rites, shared assumptions, and intersubjective meanings" (Sergiovanni and Corbally, 1984, p.viii)

"Cultural arrangements, of which organizations are an essential segment, are seen as manifestations of a process of ideational development located within a context of definite material conditions. It is a context of dominance (males over females/owners over workers) but also of conflict and contradiction in which class and gender, autonomous but overdetermined, are vital dynamics. Ideas and cultural

arrangements confront actors as a serious of rules of behavior rules that, in their contradictions may variously be enacted, followed or resisted" (Mills 1998, p.366)

"An organisation might then be studied by sharing and synthesizing its rules of social interaction and interpretation, as revealed in the behavior they shape. Social interaction and interpretation are communication activities, so it follows that the culture could be described by articulating communication rules" (Schall 1983, p.3)

"Culture is the pattern of shared beliefs and values that give members of an institution meaning, and provide them with the rules for behavior in their organization" (Davis 1984, p.1)

"To analyze why members behave the way they do, we often look for the values that govern behavior, which is the second level… But as the values are hard to observe directly, it is often necessary to infer them by interviewing key members of the organization or to content analyze artifacts such as documents and charters. However, in identifying such values, we usually note that they represent accurately only the manifest or the espoused values of a culture. That is they focus on what people say is the reason for their behavior, what they ideally would like those reasons to be and what are often their rationalizations for their behavior. Yet the underlying reasons for their behavior remain concealed or unconscious. To really understand a culture and to ascertain more completely the group's values and overt behavior, it is imperative to delve into the underlying assumptions, which are typically unconscious, but which actually determine how group members perceive, think and feel" (Schein 1985, p.3)

Martin (2002) and colleagues express many of the issues pertinent to this study. Firstly, there is an assumption that members of a group (and in this case an organisational group) share a set of understandings in common. The intervening issue is that of era and context and the organisational worlds of Baby Boomers and Generation Y'ers may have elicited very different understandings. The tacit dimension that runs through the definitions makes it necessary for research to collect qualitative evidence so that members of both groups can interpret and pass on their understanding.

Another definition talks about symbols and their meaning and this is at the core of the study in the sense that formal symbols such as rules and regulations may not mean the same to each group. Baby Boomers inherit deep and historical customs and practices not least, as critical writers on culture propose, somewhat hidden controls (Ray, 1986; Kärreman and Alvesson, 2004) and encouraging deep structure identification (Rousseau, 1998) where the employee subsumes personal identity in organisational identity, using corporate culture as the vehicle. The notion of material conditions is important to this study as the rule-dominated, management controlled, compliance-oriented material context occupied by Baby Boomers is very different from the more flexible and cooperative context advocated, for example New Public Management reforms (Hood, 1995; Pollitt, 2000) and for a critical discussion see Hall (2013).

The definitions to follow address how corporate culture can and should be studied providing encouraging support for this thesis. Methods, such as discovering descriptions of social interactions and any local rules for these (Stacey, 2005) were adopted within the grounded theory method (Glaser, 1998). To investigate any perceptions members have about what Generation Y'ers value and to compare this with self-reports on what they actually value (and the same for Generation Y'ers in relation to Baby Boomer Leaders was used in this study) to convey both any values gaps but also any underlying assumptions members of each group articulated.

These methods sought to define the human characteristics that distinguish individuals from one another with the juxtaposition of culture being shared. As described by Haviland (1999, p.36) "Culture is a set of shared ideals, values, and standards of behavior; it is the common denominator that makes the actions of an individuals intelligible to other members of their society".

The many definitions of culture and discussions around culture being shared bring about another redeeming cultural argument which Martin (2002) emphasises on a culture being 'unique'. Martin (2002) asserts that many of the definitions of culture

include the assertion of uniqueness based upon cultural members believing in and taking pride in the notion that their organisation's culture is unique. To further explain, an organisation may define its goals and / or services as being unique to facilitate marketing opportunities. In addition, individuals may want to be viewed separately and according to Snyder and Fromkin (1980, p.62) individuals generally want to be viewed as being "separate and special". It will be interesting to ascertain from this study, if any of the cultural traits that are unique to the Baby Boomer Leader group or Generation Y Follower group have any influence on inter-group communication between the two groups.

Upon looking at organisational culture, what does one examine from a cultural point of view? According to Martin (2002, p.119) if a researcher is observing culture, he or she would be interested in the following aspects of organisational life:

> *"Attention is drawn to aspects of organisational life that historically often have been ignored or understudied, such as the stories people tell to newcomers to explain how things are done around here, the ways in which offices are arranged and personal items are or are not displayed, jokes people tell, the working atmosphere (hushed and luxurious or dirty and noisy) the relations among people (affectionate in some areas of an office and obviously angry and perhaps competitive in another place) and so on".*

<div align="right">(Martin, 2002, p.119)</div>

The appearance of critical writers such as Tsoukas and Chia (2011) and Chia (1997; 2003) challenged the 'being-realism' reality and the ability through this epistemology of organisations to "…treat ideas such as 'organization' or 'cultures' as unproblematic objects of analysis" Martin (2002, p.31). In pursuing such themes, the way was paved for developing research methods that acknowledged the re-representational nature of data and the contextual boundaries that discouraged generalisations but yielded valuable insights.

The next theoretical element of the literature engages a theory not often used in organisational research but one that has explanatory value, given its central tenets of group-centred reasoning and within the reasoning important strictures and rules for according factuality to descriptors.

MUNDANE REASON

Ethnomethodology came into being in the mid 1960's as both a theory and critical account of conventional sociology (Marshall 1994, p.203). Garfinkel (1967) the founder of ethnomethodology and who was supported by many academic researchers reminded us that commonplace activities experienced in everyday life are phenomena worthy of empirical research in their own right. Among these academic researchers are Zimmerman and Pollner (1970) who emphasised that conventional sociology aligned with "Identical conceptions of social fact" of an individual whereby "Each mode presupposes the existence of objective structures of activity which remain impervious to the procedures through which these features are made observable (and) each mode of inquiry addresses the same substantive domain" (Zimmerman and Pollner 1970, p.119). Pollner (1974) had finalised his theory of mundane reason by 1974 which can be summarised as follows:

"The assumption of an intersubjective world taken together with the inferential operations for which it provides comprises what we shall term the idiom of mundane reason. A well-socialised mundane reasoned… assumes a world which is not only objectively present but a world to which he has continued experiential access and, further, which others experience in more or less identical ways."

(Pollner 1974, p.35)

Pollner's (1987) work encompassed analysing conversation interactions and associated reality disjunctures (the interpretation of different realities). These

studies demonstrated in an experiential way that the idiom of mundane reason maintains the assumption of an objective world that is accessible by all observers.

Research on mundane reason (Pollner, 1987; Zimmerman and Pollner, 1970) a practical application of ethnomethodology, demonstrated that sociological discourse, practice and inquiry are dependent upon the assumptions about the nature of objective reality. This means that there is an objective and determinate order, which is independent of the acts of observation and description through which it is known (Pollner, 1987). This assumption of an 'out there', 'public' or 'objective' world is the key feature of beliefs about reality, which is termed the idiom of mundane reason (Pollner, 1987). A typical mundane reasoner can "..expect that accounts and experiences, individually and collectively, will reflect the (assumed) structure of reality" (Pollner 1987, p.17).

The mundane reason theory suggests that people will often unconsciously develop a basic structure that is meaningful and is of a certain nature (Pollner, 1987). These meaningful structures can be optimally observed in a more 'concrete' sense when there are two or greater than two groups of people that portray an account of an identical event or alternatively a particular document. Certain attributes that comprise the event (or document) will become real for a group whilst other attributes will not be chosen. In addition, other aspects of the event (or document) may be chosen as important and valuable whereby these attributes will actually form facts of a particular scenario.

A good example of mundane reason is portrayed by Pollner (1987) who explains a case of a member of a criminal group who is being trialed in the courts. Pollner (1987) supports the notion that the judge, lawyers and other officials of the court are accessible to identical aspects and attributes of the court room as the group of criminals whereby they are sharing a world of objectivity. However, it may be noticeable that the judge may make the assumption that the criminals share identical values and norms as themselves despite their deviances. Pollner (1987) argues that

this is not the case due to the criminal members existing within their own mundane reasoning worlds.

In the case of this study, two separate groups (Baby Boomer Leaders and Generation Y Followers) will analyse a particular document to ascertain which aspects will become real. It will be interesting to ascertain if Baby Boomer Leaders and Generation Y Followers choose the same aspects. Potter (1996) describes the building of descriptions and utilises the word 'factuality' to explain how individuals build descriptions and use them to provide information on daily activities.

Mundane reasoners are well-equipped to develop and legitimise what comprises a particular fact. Making the assumption that the other groups utilise identical methods and follow the same procedures there will be little room for doubt that the other groups were experiencing reality. The world of a particular mundane reasoning group is what group members believe is shared by others who are accessible to it experientially. To further explain, there is a world that is shared by others and this is just one world and deemed to be a world that is real. Whiteley's (2003) working paper on mundane reason and epistemic culture summarises Pollner's (1987) work as follows:

> *"The mundane idiom is the product of historical and cultural processes which have implanted the idiom deep within our discourse and consciousness"*
>
> (Pollner 1987, p128)

> *"For most contemporary western adults the assumption of an objective reality is virtually self-evident and thus truly mundane"*
>
> (Pollner 1987, p. x)

Sociology is mundane "like the rest of the sciences, and, for that matter like all modes of inquiry, it is directed to the explication and analysis of a world whose 'thereness' is considered to be essentially non-problematic

(Pollner 1987, p.7)

Mundane reason is socially constructed. However, "Mundane reasoners always represent themselves as confronting a ***real world.*** Whether it is a world of concrete events such as 'what really happened...', a world of symbolic events such as 'deviance' or a world of abstract theoretical properties such as 'the practices through which social reality is constructed'.... mundane reasoners describe the world as "...***independent of the reflecting, experiencing, and describing"*** (Pollner 1987, p.127). The danger from mundane reasoning is the power it exercises in society, discourse and consciousness as "A fundamental resource for conceiving of oneself, others and the collective relation to reality" (Pollner 1987, p.128) and Pollner (1987) reviews the resources available for the destruction of the idiom. Upon reviewing Pollner's (1987) mundane reasoning work from a contemporary perspective, the real value of Pollner's (1987) work is brought about by the detailed account of the complexities associated with the mundane reasoning process.

Recent studies carried out by Housley and Smith (2011) utilise and apply ethnomethodological and interactionist principles to analyse individuals' situated accounts of urban space that has been regenerated. The authors aim to identify how individuals make sense of and account for the complexities that are associated with contemporary social settings. It is suggested by the authors that the spatial mundane reasoning of individuals is largely overlooked in association with contemporary approaches to space and place including the general "interview talk" relating to the everyday understanding of social variables. The authors apply membership categorisation analysis and the mundane reasoning concept to research data that was obtained from situated street level interviews conducted as a component of ethnographic research into the Cardiff Bay generated setting. The authors identify that … "these data yield sociological insight into social actors' interpretive and interactional reasoning in relation to the negotiation, navigation and comprehension

of space and place" whereby "patterned signatures of the urban interactional order can be identified" (Housley and Smith 2011, p.698).

The authors conclude that some forms of reasoning are conducive with smooth textual narratives found in promotional material used to market the Cardiff Bay to people visiting and investors. In addition, the authors also uncovered forms of reasons that oppose a conflict with these narratives via invoking alternate category knowledge, such as history, experience and authenticity, that are not conducive with the world of corporate sanctioned versions of spatial reality. These two forms of reasoning provide interesting conflict in the objective world of mundane reasoners.

EPISTEMIC CULTURE

Knorr-Cetina (2003) researched the sociology of scientific knowledge, which commenced in the 1970's, and coined the term "Epistemic Culture". Knorr-Cetina (2003, p.1) describes epistemic culture as follows:

> *"Those amalgams of arrangements and mechanisms – bonded through affinity, necessity and historical coincidence – which, in any given field make up how we know what we know".*

(Knorr-Cetina 2003, p.1)

Upon looking at the worlds of mundane reason, it begs the questions of 'how do we as individuals know what we know'? And 'what kind of knowledge is valued over other types of knowledge'? Knorr-Cetina (1999) identifies that the means for answering these questions is via the use of an epistemic lens.

Knorr-Cetina (1999) identified that scientists acquire their knowledge using the 'lens' of their respective scientific disciplines whereby descriptors that align with the

rules of scientific methodology would be afforded the status of being objective and factual. For subjective and / or interpretive knowledge would not be treated as 'real' and therefore would not be given value. Upon looking at the mundane reasoning world of scientists, knowledge that is objective and factual is given high value and conversely the knowledge that is subjective is not valued.

Studies over a number of years were carried out by Knorr-Cetina (2003) on two groups of scientists in the fields of molecular biology and high energy physics. Knorr-Cetina (2003) utilised a type of conversation analysis and documentary evidence in order to ascertain the "construction of the machineries of knowledge" (Knorr-Cetina 2003, p.3). These studies seriously questioned and challenged the 'traditional' ideas and understanding of knowledge.

Knorr-Cetina's (2003) work identified a number of ways that epistemic cultures within the scientific field can create knowledge. This supports the notion that "..only one kind of knowledge… only one science ….and only one scientific method" (Knorr-Cetina 2003, p.3) is no longer the case.

Knowledge had previously been deemed a single, scientific or knowledge 'product' (a discipline or scientific speciality) which failed to make visible the complexity of knowledge as practiced within the social setting. In summary, Knorr-Cetina's (1999) findings identified that there is a wide variety of ways that epistemic cultures create knowledge. These findings resulted in switching the emphasis of knowledge to "Knowledge as practiced – within structures, processes and environments that make up specific epistemic settings" (Knorr-Cetina 2003, p.8). Whiteley (2003, p.13) summarises Knorr-Cetina's (1999) work as follows:

There is a wide diversity in the ways in which epistemic cultures within science create knowledge:

The notion that there is "only one kind of knowledge, only one science, and only one scientific method…" is no longer plausible and there is an ontological difference and methodological divergence within the practice of contemporary natural sciences (Knorr-Cetina 1999, p.3).

"The traditional definition of knowledge society puts the emphasis on knowledge seen as statements of scientific belief, as technological application, or perhaps as intellectual property. The definition I advocate switches the emphasis to knowledge as practiced – within structures, processes and environments that make up specific epistemic settings" (Knorr-Cetina 1999, p.7). There is support for this broader interpretation of knowledge from Giddens (1984) who asserts that knowledge equals accurate or valid awareness.

A broader application of Knorr-Cetina's (2003) work in relation to the interpretation of the word 'culture' is plausible. Culture has traditionally supported a broad and all encompassing perspective, for example "Programming of the mind" (Hofstede 1984, p.13) and "Everything that people have, think, and do as members of their society" (Ferraro 2002, p.19). However, Knorr-Cetina (2003, p.8) supports a different perspective on culture, which she defines as "The aggregate patterns and dynamics that are on display in expert practice and that vary in different settings of expertise". It is Knorr-Cetina's (2003) notion of culture that brings into being sensitivity for symbols and meaning whereby significance and behavioral practices do not get separated.

The management literature frequently focuses on specific areas of cultural grooming such as values and belief systems (Hoebel and Frost, 1976; Samova and Porter, 1991). However, Knorr-Cetina's (2003) interpretation of culture emphasises the critical nature by which values and belief systems are actually passed from one individual to the next, in contrast with the actual values and belief systems themselves.

Epistemic culture plays an important role in this study as Whiteley (2003) used Knorr-Cetina's (2003) findings to facilitate the newly developed concept of cultural reasoning. Whiteley (2003) posits that epistemic culture and mundane reason combined together had the potential to facilitate understanding social situations. This comes with Whiteley's (2003) proposal that fundamental to the basic processes that enable descriptors to be chosen are two epistemic notions whereby both of these notions are focused on knowledge (as described by the term 'epistemic'). One notion is based on Knorr-Cetina's (1999) scientific knowledge studies which examines 'how we come to know what we know'. The other notion questions 'what kind of knowledge has value over other sorts of knowedge'? Cultural reasoning includes both mundane reason and epistemic culture and adds the issue of valued knowledge making the assumption that knowledge that is valued over other types of knowledge will be selected for action.

Whiteley's (2003) work uncovered that groups of individuals developed basic meaningful structures whereby descriptors were accorded a factuality status which were utilised to inform ongoing consciousness and daily activities. In the case of this study, the groups comprise of Baby Boomer Leaders and Generation Y Followers. The theory of cultural reasoning will be applied to this study and cultural reasoning is described below.

CULTURAL REASONING

The concept of cultural reasoning evolved from the findings of mundane reason (Pollner, 1987) and epistemic culture (Knorr-Cetina, 1999). Knorr-Cetina's (1999) work of demonstrating how scientists 'know what they know' provided the basis for Whiteley and Whiteley's (2004) notion of 'valued knowledge'. This stimulated thinking around what knowledge is valued over other sorts of knowledge. Therefore, if we are able to identify which types of knowledge has value over other knowledge, it should assist us to identify why descriptors are given the status of factuality whilst other descriptors are not.

It should be pointed out that mundane reason as described earlier by Pollner (1987) plays an active role in regards to the status of factuality. In addition, mundane reason has become pivotal to the cultural reasoning concept. However, it should be pointed out that the linkage of valued knowledge to a factual status is a step away from Knorr-Centina's (1999) earlier work which leads to the focus being on the type or sort of knowledge that has value in contrast with the creation of knowledge (Whiteley and Whiteley, 2004).

Using the theory of symbolic interactionism (Mead 1963, orig. 1934; Blumer, 1969) the assumption is that people will act on their most valued knowledge. By researching cultural reasoning, a deep penetration of social processes and an understanding of inter-group communication may be achieved within the organisational context.

FIVE SERVICE IMPERATIVES

Berry et al (1990) developed a framework that captures the principle dimensions used by customers to judge an organisation's customer service. These dimensions are identified as the 'Five Service Imperatives' *Ibid*, which are outlined as follows:-

Tangibles: The appearance of physical facilities, equipment, personnel and communication materials

Reliability: The ability to perform the promised service dependably and accurately

Responsiveness: The willingness to help customers and provide prompt service

Assurance: The knowledge and courtesy of employees and their ability to convey trust and confidence

Empathy: The provision of caring, individualized attention to customers

(Berry et al 1990, p.29)

It is important to point out that the five service imperatives will be used in the context of Baby Boomer Leaders and Generation Y Followers being each other's internal consumers.   The five service imperatives will be used as a guide in this study for identifying Baby Boomer Leaders and Generation Y Followers perceived and actual expectations of each other.   This will determine if there are any perceptual gaps and the congruence or otherwise of perceived expectations.

LEADERSHIP

Leadership has been explored and written about throughout the scholarly literature for a number of decades.   The question of 'Why is leadership important'? must therefore be asked.

"During times of peace and prosperity, it seems not to matter. However, when politicians start wars, when business leaders gamble with our life savings, and when religious leaders create violent sectarian divides, leadership becomes a matter of life and death".

(Van Vugt, Hogan and Kaiser 2008, p.182)

A vast array of leadership definitions are in existence throughout the management literature. Leadership has been defined in terms of traits, behaviours, influence, interactions, patterns, role relationships and occupation (Yukl, 2006).   As a consequence of so many definitions of leadership in today's world, ambiguous connotations are in existence, as observed by Bennis (1959, p.259) many years ago "Always it seems, the concept of leadership eludes us or turns up in another form to taunt us again with its slipperiness and complexity."

Some definitions that are representative of leadership and its meaning over the last 50 years are outlined as follows:

"The influential increment over and above mechanical compliance with the routine directives of the organisation"

(Katz and Kahn 1978, p.528)

"..the ability to step outside the culture… to start evolutionary change processes that are more adaptive"

(Schein 1992, p.2)

"Leadership is the process of making sense of what people are doing so that people will understand and be committed"

(Drath and Paulus 1994, p.4)

"Leadership is the process of influencing others to understand and agree about what needs to be done and how to do it, and the process of facilitating individual and collective efforts to accomplish shared objectives"

(Yukl 2006, p.8).

Due to so many meanings attributed to leadership, its usefulness as a scientific construct is questioned (Alvesson and Sveningsson, 2003). Others argue that an integrated understanding of leadership does not exist (Cole, 1999) and that leadership is lacking an integrated framework that captures the richness of the data available (Chemers, 2000; Hogan and Kaiser, 2005).

This study is concerned with inter-group communication between Baby Boomer Leaders and Generation Y Followers, which means that leadership plays a key role. As described by Mumford et al (2000) leadership has been acknowledged to represent a complex form of *social* problem solving.

A considerable amount of emphasis has been placed on the necessity of competent communication skills for organisational leaders which dates back as early as the

1960's (for example Argyris, 1962; Redding, 1972; Roberts et al, 1974). The scholarly literature has recognised the importance surrounding the social world and its influence on leadership performance for a long time (Fiedler and Garcia, 1987).

It has been acknowledged by Jacobs and Jaques (1987; 1990) that organisational leaders are confronted with more complex and long term problems the higher they ascend in the organisational hierarchy. Therefore, increased levels of social skills will be required as leaders ascend the 'corporate ladder'. The majority of Baby Boomer Leaders that participated in this study were at the middle to senior management level in the organisational hierarchy. This means that a reasonably high level of socials skills will be required for application across a wide range of human interactive activities.

More recent studies identified communication to be one of the most valued leadership attributes by followers (Soutar and Ridley, 2008). It was also interesting to note that followers identified a strong preference for frequent face-to-face communication with their leaders and that infrequent communication and communicating on an 'as needs' basis was identified to be associated with poor leadership behaviours (Soutar and Ridley, 2008). In addition, there is also increasing recognition that a leader's performance is inherently dependent on the level of his or her communication skills (Penley et al, 1991). The organisational leader is required to demonstrate effective communication in developing performance agreements, providing performance appraisals, task management, etc.

A plethora of leadership theories have been proposed over the years that describe the ideal behaviours and attributes to achieve effective followership and some of these classic theories are described as follows:

Situational Leadership

The original situational leadership theory was developed by Hersey and Blanchard in 1969 and was based upon Reddin's (1967) 3-D management style theory. Situational leadership has received many revisions over the years since its inception (see Blanchard, Zigarmi and Nelson, 1993; Blanchard, Zigarmi and Zigarmi, 1985; Hersey and Blanchard, 1977; 1988). The theory was eventually refined into the situational leadership II model (Blanchard et al, 1985) as a result of extending the original situational leadership theory developed by Hersey and Blanchard (1969).

Situational leadership provides a contingency based approach to leadership that is focused on the leader's provision of direction and support in accordance with their follower(s) developmental level. Development level means the level of competence and commitment that followers need to accomplish a specific task or activity (Blanchard et al, 1985). Northhouse (2007) explains that followers move backward and forward along a developmental continuum and therefore leaders are required to adapt their style in accordance with their followers needs. A particular strength of situational leadership has been associated with its emphasis on flexibility (Graeff, 1983; Yukl, 1989). Zemke et al (2000) suggest that situational leadership may be a suitable means for responding to the plethora of needs amongst generational groups based on its contingency approach.

Transformational Leadership

Downton (1973) first coined the term transformational leadership. However, the emergence of transformational leadership as an important contribution to the field of leadership commenced with the political sociologist James MacGregor Burns. Burns' (1978) work consisted of attempts to link the leader / follower roles. In the mid 1980's, Bass (1985) provided an expanded version of transformational leadership that consisted of paying increased attention to the needs of followers (rather than leaders) and the notion of transformational leadership being applied to situations where outcomes were 'not positive' was put forward. Avolio (1999) and Bass and Avolio (1990) summarise transformational leadership to be a means of

improving and developing followers to their highest level.   Transformational leadership takes the following approach:

Empowering others by the provision of nurture through times of change

Leader is a strong role model for followers - articulate, competent, confident with the expression of strong ideals

Creation of a vision

Involvement in the organisation's culture and facilitate the shaping of its meaning

Effectively work with others and foster trust and collaboration

(adapted from Northhouse, 2007)

Charismatic Leadership

Charisma is identified to be a special personality characteristic that provides individual(s) with 'exceptional powers' reserved only for a few and results in the individual being treated as a leader (Weber, 1947). House (1976) published a theory on charismatic leadership around the same time as the publishing of James Burns' (1978) classic work on transformational leadership. House's (1976) charismatic leadership theory has been revised over a number of years (Conger, 1999; Conger and Kanungo, 1998; Shamir, House and Arthur, 1993). Charismatic leadership has been identified to possess similarities to transformational leadership (e.g. Northhouse, 2007 and Yukl, 2006) and the leadership characteristics exhibited by a charismatic leader are summarised as follows:

Articulating an appealing vision and using strong and expressive forms of communication when articulating that vision

Taking personal risks and making self-sacrifices in order to attain that vision

Communicating high expectations

Expressing confidence in followers

A role model for being consistent with the vision

Managing follower impressions of the leader

Building identification with the group or organisation

Empowering followers

(adapted from Yukl 2006, p.252)

Charismatic leadership has also been linked to the use of humour in order to facilitate managing group emotions (Romero and Pescosolido, 2008).

Transactional Leadership

Transactional leadership has a different approach to that of transformational leadership. The needs of followers are not individualised and there is no emphasis on the development needs of followers. Kuhnert (1994) summarises transactional leadership to be an exchange process whereby the leader will exchange things of value with followers in order to progress both the leader's own and their followers' agendas.

Path-goal Theory

House (1996) argues that an essential element of leadership is to provide followers with assistance to achieve their goals and the provision of support and direction, as required by followers, to facilitate alignment with organisational objectives or goals. This theory is 'motivational' based to the extent that leaders are required to clarify the path ('path-goal') to help followers making the journey to achieve the goal.

All of the theories and traits that have just been explained have a common theme in as far as focusing on the behavioural attributes of leaders. According to Mumford et

al (2000) leadership has been acknowledged to represent a complex form of social problem solving. This point is further articulated by Geiwitz (1996) who emphases that understanding and monitoring of dynamics in the social world is representative of a key leadership skill. This means that leadership is far reaching beyond the realms of behavioural based leadership models. Therefore, leadership cannot be framed from a behavioural stance, but should be framed in terms of a more creative and integrative one.

Emotional Intelligence

The concept of emotional intelligence is an attempt to address the leadership skills required for addressing the complexity surrounding the social world. The emotional intelligence concept emerged in the early 1990's and has been the focus of significant research and captured the attention of many practitioners (see Caruso and Wolfe, 2004; Goleman, 1995; 1998; Mayer and Salovey, 1995; 1997; Mayer, Salovey and Caruso, 2000). As a leadership trait, emotional intelligence consists of a set of personal and social competencies consisting of self-awareness, confidence, self-regulation, conscientiousness and motivation (Goleman, 1995; 1998). The social competency aspect of emotional intelligence comprises of empathy and social skills (for example communication and conflict management).

Complexity Leadership

It has been acknowledged that existing approaches to leadership studies are primarily grounded in the notion that leadership should focus on interpersonal influence (Bass, 1985; Gardner and Avolio, 1998; Graen and Uhl-Bien, 1995; Katz and Kahn, 1978). Although this may be deemed to be a critical aspect of leadership, this approach may relate to issues of reductionism and determinism, identified in Hunt's (1999) notion of "doom and gloom".

Complexity leadership is focused on behaviours that "…enable organisational effectiveness, as opposed to *determining* or *guiding* effectiveness" (Marion and Uhl-

Bien 2002, p.1). It is through the application of 'complexity science' that leadership is expanded from being heavily embedded in psychology and expanded into the management of dynamic systems and inter-connectivity (Marion and Uhl-Bien 2002, p.l).

A plethora of leadership studies remain grounded in the notion that leadership is based on the premise of interpersonal influence (Bass, 1985; Gardner and Avolio, 1998; Graen and Uni-Bien, 1995; Katz and Kahn, 1978) and therefore focus on the attributes of leaders and followers' emotions (Hollander, 1978; House, Spangler and Woyke, 1991). It is acknowledged that this may be an important aspect of leadership, however, it may not provide the 'full story'. As described by Marion and Uhl-Bien (2002) this approach to leadership may be related to problems of determinism and reductionism in the leadership arena as a whole. This means that parts of a system may be isolated and analysed independently from the system from which they are derived.

Leadership and Change Management

The workplace of today is highly turbulent requiring leaders to effectively deal with a continuum of environmental and organisational changes (Baum and Wally, 2003). Leaders are faced with a plethora of challenges in the workplace including increasing customer expectations (Berry et al, 1990) rapid technological advances (Mumford et al, 2000) and managing the social complexities of a diverse workforce (Arsenault 2004; Mumford et al, 2000) to name a few. All of these issues require leaders to be able to communicate these changes effectively in order to facilitate the organisation achieve its goal. Young and Post (1993) emphasise that effective communication, especially where employees are concerned, provides a pivotal role to any organisation undergoing significant change. As described by Young and Post (1993, p.42) "Every manager is a communicator".

Organisational change plays an important role in this study as three of the organisations participating in this study are in the process of implementing major change. One organisation is undergoing disaggregation which involves the company being split into separate businesses. In contrast, two organisations participating in this study will be merging together to create one organisation. A number of leadership theories, 'mental models' and systems of belief have been introduced in the change management field and some of these examples are identified as follows:

"The change process begins with diagnoses of problems that the participants define as important....the experiment, designed by the participants, has clear guideposts to tell them how well they are doing and has clear outcomes to judge results".

(Argyris 1990, p.107)

"The discipline of working with mental models starts with turning the mirror inward; learning to unearth our internal pictures of the world, to bring them to the surface and hold them to rigorous scrutiny."

(Senge 1990, p8)

"....we began to realize that if we wanted to change the situation, we first had to change ourselves. And to change ourselves effectively, we first had to change our perceptions."

(Covey 1992, p.18)

These examples of mental models and belief systems imply an intentional and designed means for us. As described by Tsoukas (1993, p.503) "Organisational order is the product of human design".

Recent studies carried out by Gentry et al (2011) support the notion that generations are more similar than what they are different in as far as leadership practices. The

study identified consistency among Baby Boomers, Generation X'ers and Generation Y'ers in as far as leadership success factors, which is evidence to the contrary of generational differences.

Followership

The literature surrounding leadership and the importance of those in charge can be overwhelming, however, the importance of followership also needs to be highlighted. The workforce consists of more followers than leaders, which means that followership should be deemed an important issue. According to Boccialetti (1995) there is predicted to be followership styles as variable and different as there are leadership styles, which suggests that followership is a complex matter.

The question of 'why would an individual want to follow another individual'? Needs to be asked. According to Herman (2000, p.74) "People followed managers because they were supposed to" but followed leaders "...because they want to". A simplified 'follow the leader' approach supporting leadership and followership is broken down by Van Vugt, et al (2008) as follows:

Followers need to perceive the need for coordination, for example in the case of a natural disaster

It has been suggested that followers are more likely to follower a leader under conditions of threat (e.g. a natural disaster) (Baumeister et al, 1988; Hamblin, 1958) although this hypothesis has not been explicitly tested

In situations where threats are not obvious, to allow followers to plan ahead, facilitating a role for general intelligence (Kanazawa, 2004)

Make a decision on a collective course of action (e.g. offer a different opinion)

Initiation of group action upon deciding on a course of action

(adapted from Van Vugt et al, 2008)

It has been suggested by Maes, Weldy and Icenogle (1997) that verbal communication is one of the top competencies required of followers in the form of young graduates that are entering the workforce and graduates will utilise verbal communication skills the most as a result of following instructions, listening, liaising and providing feedback. This is relevant for this study as many of the Generation Y Followers to be interviewed in this study will be graduates – in the form of graduate electrical engineers.

GROUPS

A number of definitions of groups exist throughout the management literature. A group may be deemed as a collection of individuals who are bound together by a distinctive set of social relationships (Broom and Selznick, 1968) a set of individuals that take each other into account and view themselves to have significant commonality (Olmstead, 1959) or a collection of individuals who regularly communicate with one another (Homans, 1950). For the purpose of this study, groups are defined by their generational cohorts and hierarchical position – this being Baby Boomer Leaders and Generation Y Followers. Tyson (1989) has undertaken studies on groups and the following attributes were present in well formed groups:

Group members communicate with each other

Group members are aware of the identity of the group and its boundary

Group members have a minimum set values, roles and norms which impact on how the group interacts and how the group is differentiated from other types of groups

Group members have commonality of tasks or clarity on a group goal which affords direction to the group in addition to providing limitations on the group's activities

Members of the group have developed communication, status, influence and interpersonal attraction attributes

(adapted from Tyson, 1989)

Culture has been described by the researcher earlier in this chapter, but it is important to make mention that culture plays an important role in groups. The cultural traits that are adopted and applied to the group form a means of familiarity and method of doing amongst the group (Tyson 1989, p.37).

Bertcher (1994) points out a number of participatory techniques to enable successful operation of the group. It is interesting to note Bertcher's (1994) techniques are underpinned by communication, which are outlined as follows:

Asking questions and providing information in an effort to resolve problems

Responding to feelings – making other group members aware of

Provision of praise and / or rewards for efforts

Teaching and learning

Confronting other group members in order to resolve any discrepancies

Mediating in the event of any conflict amongst the group

(adapted from Bertcher, 1994)

This study will gain insights into group dynamics and it is the well renowned gestalt psychologist Kurt Lewin (1947) who is credited for coining the term 'group dynamics'. A plethora of studies have contributed to the understanding of group dynamics (for example Bion, 1961; Whitaker, 2003; Balgopal and Vassil, 1983). Tyson (1989, p.47) summarises group dynamics to be "….the moment to moment shifting patterns of energy in the group as the members move and interact". This research is focused upon inter-group communication between Baby Boomer Leaders and Generation Y Followers and thus pays attention to group dynamics.

Lewin's (1947) group dynamics work also led him to be deeply immersed in the dynamic processes that occur from both personalities and the organisational

environment. Harrington and Fine (2000, p.313) made the observation that "Group process is no longer the study of group process. It has become a set of theories that address issues such as how individuals see themselves." The effect of the implementation of mundane reason into the theoretical mix results in the focus being on group process.

In contrast to works by Hausmann et al (2008) which is focused on group perception, mundane reason is able to extend the notion to that of 'group factuality'. The proposition of individuals inside the group of an objectively present world that other individuals can and should be able to share, highlights the extent to which mundane reason groups are unable to have interaction with one another, either with ease or alternatively, or not at all.

Hausmann et al's (2008) "saying is believing" construct would be acting in reverse for the two opposing mundane reasoning groups. A reason is that the descriptors surrounding the 'saying' are given factualities (which also means realities) that are different from those that have been said. Despite Hausmann et al (2008) reporting from their 'saying is believing' studies that individuals communicate in congruence with the opinion of their audience, within the domains of mundane reason, it is impossible to take an audience's differing opinions (or realities) into consideration unless individuals are in the same mundane reason group.

> *"A well-socialised mundane reasoner…assumes a world not only objectively present but a world to which he has continued experiential access and, which others experience in more or less identical ways".*
>
> (Pollner 1974, p.35)

This chapter has been designed to provide a literature review in order to pave the way for a strong theoretical foundation for the next chapter which is focused on the research methodology. In addition, the literature in this chapter aims to build on the

introduction and analytical overview described in chapter one. This chapter also served as a detailed overview of the theories the researcher has penetrated in order to make clear this examination for other researchers. The central theory used in this study is cultural reasoning and its impact on inter-group communication between Baby Boomer Leaders and Generation Y Followers.

Chapter 3 - **RESEARCH METHODOLOGY / THEORETICAL PERSPECTIVES**

The research questions inform the research methodology and theoretical perspectives for this research. The research context is inter-generational communication, in particular between Baby Boomer Leaders and Generation Y Followers. A cross-disciplinary approach utilises social constructionist/ethnomethodology in the form of mundane reason (Pollner, 1987) and the sociology of scientific knowledge (Knorr-Cetina, 1999) in the form of epistemic culture. The study is focused on communication employing mundane reason (Pollner, 1987) and epistemic culture, (Knorr-Cetina, 1999) which conceptualised as a cultural reasoning framework (Whiteley and Whiteley, 2004). The two research questions are:

In what way does cultural reasoning produce insights into inter-group communication between Baby Boomer Leaders and Generation Y Followers?

What are the perceived and actual expectations Baby Boomer Leaders have of Generation Y Followers and Generation Y Followers have of Baby Boomer Leaders?

The following behavioural research objectives sought to gather data to inform the research questions.

Cultural Reasoning – the objectives are to:

Investigate the cultural reasoning and mundane reason worlds of Baby Boomer Leaders

Investigate the cultural reasoning and mundane reason worlds of Generation Y Followers

Compare and contrast these findings

Discuss findings pertaining to inter-group communication

Leadership and Followership Expectations – the objectives are to:

Discover what Baby Boomer Leaders expect from Generation Y Followers

Discover what Generation Y Followers perceive to be the expectation of Baby Boomer Leaders

Discover what Generation Y Followers expect of Baby Boomer Leaders

Discover what Baby Boomers Leaders perceive to be the expectations of Generation Y Followers

Compare expectations and perceptions between Generation Y Followers and Baby Boomer Leaders

INTRODUCTION

This chapter serves to provide an overview of the process and logic used for the research.   It includes discussion on the ontology, epistemology, methodology and the theoretical perspectives adopted in this research.   The research methodology, research design, methods of data collection, data analysis and data management are also outlined in this chapter.

The broad objective of this research is to identify and describe inter-group communication issues between Baby Boomer Leaders and Generation Y Followers. In particular, the study is firstly aimed at looking at how cultural reasoning produces insights into inter-group communication between Baby Boomer Leaders and Generation Y Followers. Secondly, the study also aims to uncover perceived and actual expectations Baby Boomer Leaders have of Generation Y Followers and Generation Y Followers have of their Baby Boomer Leaders. The researcher will undertake this by adopting a grounded research (Whiteley, 2004) approach, a modified version of grounded theory (Glaser and Strauss, 1967). Grounded research allows for both the empirical action of respondents identifying facts in a document and also using the ServQual elements to explore perceived and reported service quality behaviours. These data collection activities impact on the ability to claim the true emergence characteristic of pure grounded theory. This in turn impacts on the way literature is considered. Ng and Hase (2008) capture the grounded theory view of literature going into a study:

"In a grounded theory study, the literature review has the specific purpose of minimizing literature distortion of emergent categories (Glaser, 2001). Hence this should be concise. By restricting the literature, there is a reduced likelihood that the data will be manipulated to support existing theory and findings"

(Ng and Hase 2008, p.159)

This study introduced theories of mundane reason (Pollner, 1987) and epistemic culture (Knorr-Cetina, 1999) together as a conceptual framework of cultural reasoning (Whiteley and Whiteley, 2004), thereby departing from the grounded theory purpose. This made the researcher more diligent in making sure respondents had the opportunity to tell their stories about communication and to use NVivo coding rather than researcher devised open coding labelling. Also, the study included an empirical activity which moved the study in the direction of a mixed method approach. Here, respondents unilaterally selected descriptors for according factuality which is a core feature of mundane reason (Pollner, 1987) theory that reflects an empirical ontology. However, the overarching ontology is constructivism and with this in mind, the study uses theory that will deeply penetrate the social space of Baby Boomer Leaders and Generation Y Followers.

Work carried out by Schwandt (2012, p.127) confirms the value in methodological diversity when he says "We need multiple ways of knowing and multiple methodological capacities, so to speak, to successfully navigate everyday life". He goes on to provide further justification for multiple methodological capacities which can be associated with scientific humility (Schwandt 2012, p.127) "...recognition that we never prove anything to be the case in our research, and that no single study ever yields findings that we should consider definitive". To further explain, the researcher is required to interpret or 'read' what respondents are saying and it would be a fair assumption to recognise that the researcher is not perfect. Therefore, the application of a pluralistic stance to the methodology is indicative of a genuine attempt by the researcher to grasp the respondents' position.

It should also be pointed out that a pluralistic methodological stance opposes the single pursuit of objectivism (Bernstein, 1983). According to Schwandt (2012, p.128) objectivism maintains "...there is only one set of values or one way of knowing that is correct, true, valid; all others are incorrect, false, invalid". In summary, it can be argued that the pluralistic stance is preferred over a singular methodological approach based upon "Variety in values and ways of knowing" (Schwandt 2012, p.128).

PHILOSOPHICAL, ONTOLOGICAL, EPISTEMOLOGICAL AND METHODOLOGICAL CHOICES

Philosophy of Becoming

At a deep level there will be (not always recognised) paradigmatic assumptions the researcher makes about the nature of the world and how to study phenomena. At its deepest level are philosophical views such as those explained in Blackburn (1996) as he talks about alternate metaphysical approaches. He contrasts metaphysical approaches as "investigating the facts or discovering the broad structures of reality. Or they may see the world as more reflective, gaining an understanding of how we represent the facts to ourselves, how our 'conceptual scheme' or perhaps any conceptual scheme structures our own thought about reality" (Blackburn 1996, p.64).

The becoming philosophy is based upon the understanding and interpretation of the existence of multiple realities. Bergson (2002, p.42) states "The direct vision of the mind by the mind is the chief function of intuition" and goes on to argue that philosophical intuition is the only means of gaining access to a becoming reality. This argument is based upon individuals having their own realities, which are being constructed on a continuous basis and jointly with others. Whilst this is happening they are being influenced by the organisation via the epistemic cultures (Knorr-Cetina, 1999) and value sets with which they identify.

Nayak (2008) argues that engaging with the becoming philosophy implies the departure from any claims of 'essence' in theories and also points to the non-sequential, imaginative and paradoxical way of theory building. Therefore, this means that understanding a becoming reality goes beyond the realms of understanding theory to opening up to movement and narration.

Ontology – Constructivist

The relative usefulness to this research of the positivist and constructivist ontologies were assessed in the process of answering questions such as those posed below by Lincoln and Guba (2013). The posture was that of relative usefulness to the emergence of insights and as such engaged with understanding the two ontological positions. The constructivist ontology, interpretive epistemology and qualitative research approach were chosen after considering some of the differences, especially methodological (see table 3.1) between qualitative and quantitative data collection and analysis methods.

In the "Constructivist Credo", Lincoln and Guba (2013) address the connectivity between ontology, epistemology and methodology through the posing of what they call four fundamental questions:

The *ontological* question: "What is there that can be known?" Or to rephrase the question, "What is the nature of reality?"

The *epistemological* question: "What is the nature of the relationship between the knower and the knowable?" The answer one can give to this question is constrained by the answer previously given to the ontological question.

The *methodological* question: "How does one go about acquiring knowledge?" The answer one can give is in turn constrained by the answer previously given to the ontological and epistemological questions.

The *axiological* question: "Of all the knowledge available to me, which is the most valuable, which is the most truthful, which is the most beautiful, which is the most life enhancing"?

(adapted from Lincoln and Guba 2013, p.37)

In this study, the decisions were made in accordance with the flow of answers to questions of ontology, epistemology and methodology taking into account the empirical data collection method which required respondents to accord factuality to descriptors in a presented document without researcher / respondent interaction.

The early work of Denzin and Lincoln (1994) in their "Handbook of Qualitative Research" has stood the test of time (See Guba and Lincoln, 2005; Lincoln, Lynham and Guba, 2011 and Lincoln and Guba, 2013) as follows:

"The constructionist (and constructivist) position tells us that the socially situated researcher creates, through interaction, the realities that constitute the places where empirical materials are collected".

(Denzin and Lincoln 1994, p.353)

The constructivist paradigm is concerned with an ontological position of individuals constructing personal and multiple realities. The existence of multiple realities will then be made visible through the researcher conveying her own insights. Those individuals under investigation and those individuals who are reading and interpreting the study are also involved in the co-creation of meaning (Charmaz, 2000). Glaser (1978; 1992) confirms that a constructivist approach recognises that the categories, concepts and theoretical level of analysis emerge from the researcher interacting with respondents within the field and questioning emergent data.

Continuing questioning and building theory around constructivist / interpretive research is a feature of Charmaz's (2008) approach to qualitative research. Evolving from incommensurability debates (Gioia and Pitre, 1990) was the mixed methods approach (see Teddlie and Tashakkori, 2003) and the ongoing work of Creswell (2003; 2007). Also in their book entitled "The Constructivist Credo" Lincoln and Guba (2013) continue to develop and question the role of constructivist research in social contexts. Lincoln and Guba (2013, p.10) proposed "Among other characteristics are a willingness to begin to see constructivist inquiry as a means to open up the hidden in social life". The basic beliefs of this approach to inquiry are that there are no universal truths (a relativist stance) due to individuals constructing their own personally and socially constructed versions of reality (Heidegger, 1972; Berger and Luckman, 1966; Wheatley, 1992; Whiteley, 2012).

Our realities remain on a continuum of modification as new experiences emerge through social interaction (Berger and Luckmann, 1966). The aims of inquiry are understanding and reconstruction and according to Denzin and Lincoln (2005) these inquiries are centrally interested in meaning-making activities because it is these meaning-making activities that shape action or conversely shape inaction. This reconstruction takes into account the multiple realities of the researcher and the respondents being investigated who each play a role in constructing the reality of the thesis.

"Ontological questions are present in any attempt to conceptualise the individual within his or her social life. For philosophers, ontology has implied an investigation into the most general nature of things – into their 'necessary' structure. From this view, logical principles may be principles of being as well as principles of inference"

(Knorr-Cetina 1999, p.253)

According to Whiteley and Whiteley (2004) the ontological position held by Pollner (1987) on mundane reason and Knorr-Cetina (1999) on epistemic culture taken together constitute a meta-ontology, expressing mundane reason and epistemic culture as a conceptual framework of cultural reasoning. The logic of this construct is that values are central to culture. When respondents select facts as valued knowledge, according to symbolic interactionist theory, they will tend to act on that knowledge (Blumer, 1969; Woods, 1992). In the organisational setting, should Baby Boomer Leaders and Generation Y Followers, addressing the same document, select different descriptors as being factual and valued knowledge this would impact on both the other's assumption of what was valued and enacted.

Epistemology – interpretive

Epistemology includes assumptions about the nature of knowledge and the posture of the researcher to the knowable. Sandberg (2005, p.41) suggests "Advocates of interpretive approaches claim that those methodological procedures and claims for objective knowledge have significant theoretical limitations for advancing our understanding of human and organizational phenomena...." He goes on to say that the usefulness of interpretive epistemological approaches is their ability to allow means of investigating previously unexplored questions relating to relative as opposed to absolute organisational phenomena.

Empirical epistemology is useful when the phenomenon studied has correspondence to something 'really there', such that justifications of validity and reliability can be

met and Sandberg (2005) acknowledges the benefits of the empirical epistemology. Sandberg (2005) goes on to describe the influential approaches of phenomenology (Schutz, 1945) social constructionism (Berger and Luckmann, 1966), critical theory (Habermas, 1972), ethnomethodology (Garfinkel, 1967), symbolic interactionism (Mead, 1934; Blumer, 1969) and others. Sandberg (2005) proposes the following:

"What unifies them is their phenomenological base, which stipulates that person and world are inextricably related through lived experience of the world... Thus, the ontological and epistemological assumptions underlying the interpretive research tradition reject the existence of an objective knowable reality beyond the human mind. Instead, they stipulate that knowledge is constituted through lived experience of reality. Therefore, it would be inconsistent to justify knowledge produced within this tradition using criteria based on an objectivist ontology and epistemology".

(Sandberg 2005, p.43)

Epistemologically, the nature of knowledge surrounding the perceptions of Baby Boomer Leaders and Generation Y Followers is inter-subjective. However, following the cross-disciplinary element to the study, it is possible to employ a data collection method usually encountered in positivist research, a position supported by Creswell (2007) in his mixed methods approach. This relates to the selection of descriptors that respondents do / do not identify as important enough to achieve factual status. This will be expanded in the data collection section. There are key differences to the two methodological approaches, which are outlined in table 3.1.

The implications for the researcher associated with interpretive epistemology are to ensure that meanings are grasped as a result of interpreting actions by individuals. As confirmed by Schwandt (1997) the researcher needs to interpret what actors are doing and as such, Schwandt (2012, p.127) argues for multiple methodological stances. Schwandt (20120 acknowledges that empirical epistemology requires the

researcher to maintain distance from the respondent, which means there will be no researcher / respondent interaction.

Overall, this study is dedicated to finding out (from an insider perspective) the meanings attributed to communicating across generations. Inserted into the study and based on Pollner's (1987) notion of factuality is an empirical element. Once the according of factuality has happened, a "why" question will be asked to explore the meaning behind the factual choices which is an interpretive activity.

Methodology – Qualitative

Qualitative research has been identified to be "...a field of inquiry in its own right....a complex, interconnected family of terms, concepts and assumptions surrounds the terms" (Denzin and Lincoln 2011, p.3). The qualitative research approach is characterised by the study of individuals and groups. As described by Whiteley (2012, p.254) qualitative research is portrayed as "...emergent, responding to the unfolding meaning contributed by respondents".

The qualitative approach "...leads to a perpetual resistance against attempts to impose a single, umbrella-like paradigm over the entire project" (Denzin and Lincoln 2005, p. xv) and is concerned with the exploration of 'why'? Although quantitative studies are parsimonious, efficient and, through strength of numbers, can often be generalised, they depend on facts, objects or issues already established. In this study, issues surrounding inter-generational communication are yet to emerge. On this basis, whilst recognising the benefits of a quantitative methodology, the conditions are not met.

There are a plethora of differences between the adoption of a quantitative versus a qualitative approach and table 3.1 developed by Bryman (1988) provides a useful summary of a number of these key differences.

Table 3.1 Key differences in methodologies

	Quantitative	Qualitative
Role of qualitative research	Preparatory	Means to exploration of actors' interpretations
Relationship between researcher and subject	Distant	Close
Researcher's stance in relation to subject	Outsider	Insider
Relationship between theory/concepts and research	Confirmation	Emergent
Research strategy	Structured	Unstructured
Scope of findings	Nomothetic	Ideographic
Image of social reality	Static and external to actor	Processual and socially constructed by actor
Nature of data	Hard, reliable	Rich, deep

(Bryman 1988, p.36)

The distinct requirements of positivist and constructivist ontologies, respective empirical and interpretive epistemologies and quantitative / qualitative methodologies translate issues of 'truth' and 'reality' into supporting research design, data collection, data analysis and management methods. The researcher's choice of either a qualitative or quantitative methodological approach is based upon the research questions. In the case of this study, perceptions and interpretations of

communication contexts were to be gathered. To allow for an analysis of respondents' experiences and an interpretation of their worlds a qualitative approach has been adopted. As described by Patton (1990, p.69) "Initially, all our understanding comes from sensory experience of phenomena, but that experience must be described, explicated and interpreted". This approach will enable the researcher to "Study things in their natural settings, attempting to make sense of or interpret phenomena in terms of the meanings people bring to them" (Denzin and Lincoln, 2005 p.2). In the case of this study, the qualitative approach will allow the researcher to identify and interpret what respondents are saying in the work setting.

In order for the researcher to identify and understand what is being communicated, there is a need to 'become close' to respondents. According to Bryman (1988, p.38) "For qualitative researchers, it is only by getting close to their subjects and becoming an insider that they can view the world as a participant in that setting".

Research Strategy – Grounded Research

Grounded theory (Glaser and Strauss, 1967; Glaser, 1992) is well suited to this study as it will be used to generate insights relating to the social processes of inter-group communication between Baby Boomer Leaders and Generation Y Followers. This adopted approach will be useful in as far as facilitating the researcher's understanding of the social processes among the two generational groups as a result of its attentiveness to issues surrounding interpretation and process, without binding one too closely to any standing assumptions (Suddaby, 2006). However, the study cannot claim to be a grounded theory study. Rather it can claim to use grounded theory principles of emergence where possible, systematic data analysis procedures including a tentative posture and use of the constant comparative method.

On this basis, and wherever possible, principles and systematic procedures are applied for the collection and analysis of data. These procedures comprise theoretical coding, bearing in mind Glaser's (2013) argument which reinforces the

need for the researcher to remain open to her codes and the emergence and relevance to those codes in contrast with preconceived ideas and forcing the issue.

The constant comparison posture and activity allows emergence to impact on already selected categories of meaning, responding to them through new and emergent data. It also enables the researcher to collect and analyse data at the same time, which sets the scene for the development of constructs. The method was first described by Glaser (1965) as follows:

"The constant comparative method can be described in four stages: (1) comparing incidents applicable to each category, (2) integrating categories and their properties, (3) delimiting the theory, and (4) writing the theory. Although this method is a continuous growth process--each stage after a time transforms itself into the next--previous stages remain in operation throughout the analysis and provide continuous development to the following stage until the analysis is terminated".

(Glaser 1965, p.439)

Constant comparison also enabled provision of additional focus on collecting data to be used for re-shaping and refining theoretical constructs providing the basis for the data to be collected (Glaser and Strauss, 1967; Glaser 2012; 2013). As described by Patton (1981) concepts bring about order, which is expressed in data documents, highlighting what should belong together and what things are distinct from each other. In the case of sampling for this study, purposive sampling was used.

To increase the prospective of gathering rich data from more than one perspective, triangulation of data collection methods was used. This triangulation firstly involved an empirical data collection activity where respondents selected and evaluated descriptors on a document. Following this, they were asked 'why' they had chosen and evaluated the descriptors. This allowed them to frame their responses in their

own narrative styles, gathering respondents' stories followed by structured prompts. Berry, Zeithaml and Parasuraman's (1990) five service imperatives have also been applied to discover what Baby Boomer Leaders expect of Generation Y Followers and what Generation Y Followers expect of their Baby Boomer Leaders and what each report as their expectations.

Pollner's (1987) mundane reason activity of according factuality to descriptors was investigated as those descriptors which were valued would be accorded factuality and those that were not would not be selected. The data collection method for this entailed the same document (from a shared context) to be given to Baby Boomer Leaders and Generation Y Followers respectively. Descriptors were illustrated and instructions to respondents were to select (by highlighting) those that had factual merit. Following this activity respondents were asked to explain the 'why' of their selections.

The grounded research approach departs from pure grounded theory in that organisational categories associated with leadership are selected for this study. Grounded research is based upon the premise that research in the business context starts with a defined problem (Whiteley, 2004). This is in contrast to grounded theory, where there are no preconceptions associated with the study (Whiteley, 2004). In the case of this study, numerous preconceptions can be identified such as the assumption of demarcation of leaders and followers (in structures, hierarchies and procedures).

In summary, the methodology reflected the theory of mundane reason (Pollner, 1987) which resides within the discipline of ethnomethodology (Garfinkel, 1967). The study draws upon the foundation theories of mundane reason and epistemic culture (Knorr-Cetina, 1999). These fundamental theories have been further developed into a meta-theory identified as "cultural reasoning" (Whiteley and Whiteley, 2004). These theories play an important role in understanding individuals within social contexts. Symbolic interactionism (Mead 1963, orig. 1934; Blumer, 1969) has also

been adopted to determine how individuals attribute meaning to inter-group communication. A strand of the study is an exploration of expectations of leaders from followers and followers from leaders. The study proposes that, in addition to communication issues arising from fundamental ways of reasoning, there may be some assumptions revolving around members of the "other" group (either leader or follower group) which are inaccurate in terms of the stated perceptions. To explore this issue, Berry, Zeithaml and Parasuraman's (1990) five service imperatives have also been applied as dimensions for testing.

THEORETICAL PERSPECTIVES

There are five theoretical perspectives of research that have been applied to this study. These theoretical perspectives are Ethnomethodology, Symbolic interactionism, mundane reason, cultural reasoning (valued knowledge) and Berry, Zeithaml and Parasuraman's (1990) five service imperatives in what is referred to as the ServQual model.

Ethnomethodology

Ethnomethodology began by Garfinkel's (1967) interest in practical reason and practical activities and is best described by the following quotation:

> "To treat practical activities, practical circumstances and practical sociological reasoning as topics of empirical study and by paying to the most commonplace activities of daily life the attention usually accorded extraordinary events, seek to learn about them as phenomena in their own right".

<div align="right">(Garfinkel 1967, p.1)</div>

To further explain, ethnomethodologists are focused on how individuals partake in social life and aim to capture the construction and maintenance of social order.

Studies in ethnomethodology contribute to the explanation of social activities and are concerned with uncovering the means by which individuals 'actualise rules' rather than making assumptions about individuals following them (Coulon, 1995). Therefore, studies of an ethnomethodological nature aim to penetrate both the nature and role of rules, norms and how individuals share meaning. The notion of individuals' actions being governed by rules of an external nature or being internally motivated is cast aside by ethnomethodologists resulting in a primary focus to be on the observation of how individuals partake in the establishing and sustaining of regularities of a social nature (Gubrium and Holstein, 2000).

Symbolic Interactionism

The original philosophy for symbolic interactionism lies in the philosophical underpinnings of pragmatism. This philosophy stresses "The relation of theory praxis and takes the continuity of experience and nature as revealed through the outcome of directed action as the starting point for reflection" (Audi 1995, p.638). This work proposed that what is deemed 'real' for individuals is dependent upon their own active intervention, interpretation or definition (Mead, 1934; 1963). Mead's (1934; 1963) work was influenced by behaviourism and Charles Darwin.

Symbolic interactionism was developed in Mead's pioneering work (1963, orig. 1934) and his student Herbert Blumer of the Chicago School. Blumer (1969) draws from Mead's (1934; 1963) studies and first coined the term 'symbolic interactionism' and popularised its use. The following quotation (Charon 2004) is a leitmotif of symbolic interactionism:

> *"We do not simply respond to the environment, but we define, act towards it, and use it. We are not simply shaped, conditioned, controlled by the environment (including other humans) but we can act toward it according to our ongoing definition arising from perspectives that are themselves dynamic".*

(Charon 2004, p.41)

The construction of social reality has been well established in sociology (Berger and Luckmann, 1966; Gergen, 1994). The focus of symbolic interactionism is on the way 'social objects' are defined by individuals. Symbolic interactionism views symbols as a form of social object that represents what people agree they represent (Charon, 2004). Language has been identified as the key and basic symbolism of human beings and all other symbol systems can be interpreted by the means of language only (Hertzler, 1965). Three central principles on symbolic interactionism have been argued for by Blumer (1969) which are explained as follows:

Human beings will act toward things on the basis of the *meanings* that those particular things have for them

This attribution of meanings to objects through symbols is a process that is continuous

Meaning attribution is a product of social interaction in the human society in which we live

(adapted from Blumer, 1969)

What does it mean when we use and talk about the word 'symbols'? Woods (1992) provides a useful explanatory account of the meaning and usage of the word 'symbols'. He explains (Woods 1992) as follows:

"Groups in interaction develop a large number of symbols imbued with interrelated meaning that collectively constitute a culture or subculture. Oftentimes, symbols that seem of the merest significance to outsiders are the ones most redolent with meaning for participants…The task then is to capture the meanings that permeate the culture as understood by the participants".

(Woods 1992, p.354)

The main focus of symbolic interactionism, deriving from Mead's thought (1934; 1963) is the "self". Woods (1992, p.341) citing Rock (1979, p.146) describes the self as "The lens through which the social world is refracted. It is the medium which realises the logic of social forms. Fundamentally, however, the self emerges from the forms". He goes on to say "Mead's view is a behaviouristic one, but it is not of the sense that one starts from observable forms, but is centrally focused on the inner experience of the individual and how the self can arise within the social process" (Woods 1992, p.341). This view of social behaviour is in stark contrast with the behaviourism that has been associated with both Watson (1913) and Skinner's (1953) behaviourist theories. Woods (1992) explains there is some certainty around some non-symbolic and unreflective behaviour whereby individuals' reactions are instinctive. Examples of this behaviour may entail actions of defence such as fighting off an unprovoked attack or assault. However, it should be pointed out that a considerable amount of activity is symbolic, which involves construction and interpretation both within the self and between the self and others.

It is important to explain that the self is conceived as two facets which are commonly defined as the "I" and the "Me". According to Woods (1992, p.346) "The "I" part of the self is a more spontaneous impulsive initiator of action. The "Me" aspect of the self is the product of viewing oneself as an object, as one would be viewed by another. Importantly for this study, he goes on to comment that there will be a defined "Me" in relation to each of the roles that we perform. In this study leaders and follower roles are in constant interaction with each other.

Mead (1934) provides an interesting explanation around the "I" and the "Me" around the fact that we can never know the "I" as well as we can the "Me" due to the fact that the "I" is embedded in the action at the present time. Mead (1934) further explains that upon the action being complete and we reflect on it, it actually becomes part of the "Me". "It is only after we have done the things that we are going to do that we are aware of what we are doing" (Mead 1934, p.203). Mead's (1934) explanatory account of the "I" and "Me" provide the rationale for the fact that we can never know ourselves or others completely. According to Woods (1992) these two

parts of the self (the "I" and the "Me") complement each other and are involved in the same moment, which Hewitt and Hewitt (1986) explain as follows:

> *"'I' and 'me' are phases of consciousness, parts of a process, not concrete entities, and both present in the instant. At one moment in our conduct, we are alert to external stimuli and we respond to them. Almost immediately, we role-take, visualising the direction of our conduct and the possible responses to it. In that moment our attention shifts to ourselves".*

<div align="right">Hewitt and Hewitt (1986, p.130)</div>

The researcher resolved to carry out symbolic interactionist research in order to understand the symbolic meanings that may emerge in her interactions with the Baby Boomer Leaders and Generation Y Followers. This encompassed being familiar with some of the respondents' language and vocabulary and other non-verbal cues such as body language, actions and gestures which may be intended to convey meaning. Symbolic interactionism was also used in conjunction with respondents attributing meaning to the activity of according factuality to descriptors. This was achieved by accompanying the empirical activity of according factuality to descriptors by inviting respondents to describe why they made their choices.

Symbolic interactionism, apart from the theoretical knowledge for the researcher, was put to practical use in the data collection procedure. Respondents were asked about the meanings they attributed to leadership and followership respectively. This theoretical perspective facilitated understanding the social interaction between two different generations and enabled identification of barriers or enablers to effective group communication. Social interaction has been deemed a most important aspect of human association (Blumer, 1969). In summary, symbolic interactionism is not a simple and consensual matter. Woods (1992, p.343) informs us that symbolic interactionism "...can cover all modes of interaction, including confrontation, indifference, and conflict. It can cast an interesting light on the latter by revealing how different meanings may have been assigned".

Mundane Reason

In the mid 1960's ethnomethodology became both a theory and a self-conscious critique of sociology in the conventional sense (Marshall 1994, p.203). The leading exponent was Garfinkel (1967). A number of researchers in the academic sphere became attracted to his notion that commonplace activities of daily life are a phenomena worthy of empirical research in their own right (Garfinkel, 1967). Zimmerman and Pollner (1970) were among these academics that strongly supported the view that conventional sociological inquiry shared conceptions of social fact that were as identical as the individual in the street.

Research on mundane reason (Pollner, 1987; Zimmerman and Pollner, 1970) demonstrated that sociological discourse, practice and inquiry are dependent upon the assumptions about the nature of objective reality. This means that there is an objective and determinate order, which is independent of the acts of observation and description through which it is known (Pollner, 1987). This assumption of an "out there", "public" or "objective" world is the key feature of beliefs about reality, which is termed the idiom of mundane reason (Pollner, 1987). A typical mundane reasoner can "…expect that accounts and experiences, individually and collectively, will reflect the (assumed) structure of reality" (Pollner 1987, p.17).

Mundane reason theory suggests that people will often unconsciously develop basic structures that are meaningful and of a certain nature (Pollner, 1987). These meaningful structures can be optimally observed in a more 'concrete' sense when there are two or more groups of people portraying an account of an identical event or alternatively (and in this study) a particular document. Certain attributes that comprise the event (or document) will become real for a group whilst other attributes will not be chosen. In addition, other aspects of the event or document may be chosen as important and valuable thereby becoming the 'facts' of a particular scenario.

In mundane reason, the underlying assumption is that there is only one reality out there. Individuals have experiential access to it and any incongruence in the way reality is 'seen' comes from a range of inabilities to 'see clearly'.

Pollner's (1987) work encompassed analysing conversation interactions and associated reality disjunctures (the interpretation of different realities) often within courtroom contexts. Potter (1996) presents Pollner's (1987) work in terms of questions and the methods he uses to support his mundane reason theory. Pollner (1987) asks:

> *"For example, how can this assumption that we all have at least potential access to the same underlying reality be maintained in the face of the sorts of basic conflicts in accounts that are commonplace in settings such as law courts... In this case he is resisting using "what we all know" as a start point for social analysis and is instead asking how 'what we all know is maintained...Pollner studied this process at work in the practices of a traffic court. In this situation mundane reason was repeatedly under threat from the reality disjunctures which abounded as defendants disagreed on basic matters with police officers and witnesses. However the judge did not take this wealth of evidence as an opportunity for reworking their basic epistemological assumptions; the judges did not pronounce the world to be plural and open ended; rather they made a variety of practical* resolutions of these disjunctures in a way which sustained [their] mundane reason (*Potter's emphasis)."*

(Pollner 1987, p.54)

An issue that strengthens the plausibility of mundane reason mentioned by Potter (1996, p.55) is that, considering the defendant group and the judges group, members of each group emerged from the fierce challenges and conflicts "...with their basic epistemologies intact". These studies demonstrated in an experiential way that the idiom of mundane reason maintains the assumption of an "objective world" that is

accessible by all observers. The impact of Pollner's (1987) work can be found in his research methodology. According to Coulon (1995, p.50) "The ethnomethodologists emphasise the interactional activities that constitute the social facts". Pollner (1987) demonstrated how mundane reasoning maintains an assumption of an objective world which can, it is assumed, be accessed by all observers in our everyday lives.

The difference between understanding the impact of mundane reasoning and the conventional psychological approach of perception is a big one. Whiteley (2003, p.5) notes that "... the more successful we are at exploring and gathering perceptions, the less likely we are to look for and deal with the factuality gap".

Perception and Mundane Reason

William James (1890) expresses the following:

> *"[Perception] supplements a sense impression by an accompaniment or escort of revived sensations, the whole aggregate of actual and revived sensations being solidified or 'integrated' into the form of a percept, that is an apparently immediate apprehension or cognition of an object now present in a particular locality or region of space".*
>
> (James 1890, p.79)

In other words, we are 'seeing' by association and by the store of previous cognitions around the object of attention. Each person's store of memories, cognitions and sense making formulates a unique consciousness of an object, person or event. This leads to the assumption that individuals (including those in groups) will 'see' things differently.

There is a fundamental difference in the underlying constructs of perception (coming from socio-perceptual theory (Bargh et al, 1996; Cesario et al, 2006; Bargh et al,

2012) and mundane reason (Pollner (1974; 1987). Perception is derived from the discipline of cognitive psychology, whilst mundane reason comes from an understanding of the 'factuality gap' or 'reasoning and understanding' one's accessible reality. For example, a Baby Boomer Leader may wish to determine how Generation Y Followers see things, but this can only be achieved in a mundane reason sense, in the confidence that Generation Y Followers and Baby Boomer Leaders share the same factual world. In a perceptual sense the leader may acknowledge that followers 'see' things differently with the corresponding intent of each 'seeing' the other's point of view. By gathering expectations of Generation Y Followers as to what they value communication wise from their Baby Boomer Leaders and comparing this with the self reported 'actual' values, indications of congruent thinking may (or may not) emerge.

It has been widely accepted that individuals perceive things in a number of different ways (Bargh et al, 1996). In later work, Bargh et al (2012, p.593) chart the progress of social psychology into socio-perceptual processes such as impression formation and stereotyping, expanding the field to include (i) behavior contagion and conformity, (ii) face perception and social judgment, (iii) embodiment, or the automatic influence of concrete physical states and experiences on abstract psychological and inter-personal processes, (iv) emotion regulation, (v) moral judgments, (vi) motivation and goal pursuit, (vii) the emergence of higher-level automatic processes in early childhood, (viii) decision making, and (ix) relationship formation and maintenance.

There is an acceptance in socio-perceptual processes that social situations (and other influences) encourage individuals to 'see' things in particular ways. In particular, people deal with information and experiences through processing capabilities that are unique to them as individuals. Cesario et al (2006) propose that behaviours that take on the countenance of others is aimed at experiencing a shared reality "Thus the proposed direct connection between perception and behavior need not be considered strictly a consequence of our perceptual and cognitive apparatus but could be understood as part of a motivated drive to experience a shared reality" (Cesario et al

2006, p.907). The underlying assumptions in socio-perceptual theory include that people do 'see' things differently and therefore will engage in various behaviours to mimic or avert seeing things in the same way.

The problem of reality disjunctures is of direct importance to mundane reason. Reality disjunctures occur when individuals (or groups) produce contradictory experiences of the same event which is problematic for mundane reasoners as Pollner (1987, p.69) asks "…how does one account for the alarming fact that the same world can appear differently to different observers?"

Epistemic Culture

Knorr-Cetina (1999) coined the term 'epistemic culture' and described it as follows:

> *"Those amalgams of arrangements and mechanisms – bonded through affinity,' necessity and historical coincidence – which, in any given field make up how we know what we know".*
>
> (Knorr-Cetina 1999, p.1)

Knorr-Cetina (1999) showed that knowledge had previously been deemed a single, scientific knowledge 'product' (discipline / scientific speciality) which failed to make visible the complexity of knowledge as practiced within the social setting.

The work of Knorr-Cetina (1999) involved research into the sociology of scientific knowledge, which commenced in the 1970's. Knorr-Cetina's (1999) work involved researching two groups of scientists in the fields of biology and physics. This research was carried out over several years using a type of conversation analysis and documentary evidence to understand what Knorr-Cetina (1999) stipulates to be the construction of the machineries of knowedge.

Knorr-Cetina (1999) concluded that there are broad and diverse means in which epistemic cultures create knowledge in the field of science and argues that:

The notion of "only one kind of knowledge, only one science and only one scientific method" (Knorr-Cetina 1999, p.3) is no longer plausible

Knowledge is practiced "Within structures, processes and environments that make up specific epistemic settings (Knorr-Cetina 1999, p.8)

Knorr-Cetina's (1999) findings identified that there is a wide variety of ways that epistemic cultures create knowledge. These findings resulted in switching the emphasis of knowledge to "knowledge as practiced – within structures, processes and environments that make up specific epistemic settings" (Knorr-Cetina 1999, p.8).

Cultural Reasoning

The concept of cultural reasoning evolved from the findings of mundane reason (Pollner, 1987) and epistemic culture (Knorr-Cetina, 1999) described earlier in this chapter. Knorr-Cetina's (1999) work of demonstrating how scientists "know what they know" provided the basis for Whiteley and Whiteley's (2004) notion of 'valued knowledge'. This stimulated thinking around what knowledge is valued over sorts of knowledge.

Using the theory of symbolic interactionism (Mead, 1934/1963; Blumer, 1969) the assumption is that people will act on their most valued knowledge. By researching cultural reasoning, a deep penetration of social processes and an understanding of inter-group communication may be achieved within the organisational context.

It is important to point out that cultural reasoning was derived from mundane reason (Pollner, 1987) and epistemic culture (Knorr-Cetina, 1999) and when applied within a particular context (for example communication – which is the case in this study) can be considered as a meta-ontology (Whiteley and Whiteley, 2004). According to Whiteley and Whiteley (2004) the two knowledge bodies may be amalgamated in

order to achieve a scenario of the whole (sum of the theoretical parts) being more than each study on its own.

In terms of this study, the researcher aims to uncover which, if any, knowledge is valued over other types of knowledge among Baby Boomer Leaders and Generation Y Followers. If this should be the case, the researcher will determine if this valued knowledge informs the processes Baby Boomer Leaders and Generation Y Followers use upon deciding which descriptors to accord the status of factuality. This means that if the researcher can ascertain which knowledge is valued over other types of knowledge, insight might be gained into why Baby Boomer Leaders and Generation Y Followers attribute factual status to some things and not others. The means of ascertaining which knowledge is valued over other types of knowledge is described in detail in the data collection explained later in this chapter.

"Five Service Imperatives" (Berry, Zeithaml and Parasuraman, 1990)

There are various ways to consider the two groups being studied, Baby Boomer Leaders and Generation Y Followers, and one is to think of them as 'customers' of the other. To take Baby Boomer Leaders as an example, what do they perceive their followers expect in terms of the 'leadership service'? Correspondingly, what do the followers actually expect? Meyer and Rowan (1977) explored what they call 'myth and ceremony', where leaders use formal structures as myths and in so doing 'decouple' themselves from ongoing, not so visible activities.

Similarly, it may be that Baby Boomer Leaders or Generation Y Followers may, without knowing it, decouple themselves from each other's actual expectations, substituting their perceptions about what these may be. A suggested method of investigating this is incorporated in Berry, Zeithaml and Parasuraman's (1990) 'test' of gaps between perceived and actual expectations.

Berry, Zeithaml and Parasuraman's (1990) five service imperatives will be used as a guide to help understand how Baby Boomer Leaders and Generation Y Followers perceive expectations each group has of the other related to actual expectations reported by each group. The five service imperatives, or commonly known as the ServQual (service quality performance) instrument, is a multiple item tool that was designed to measure service quality along the following five dimensions:

Tangibles: The appearance of physical facilities, equipment, personnel and communication materials

Reliability: The ability to perform the promised service dependably and accurately

Responsiveness: The willingness to help customers and to provide prompt service

Assurance: The knowledge and courtesy of employees and their ability to convey trust and confidence

Empathy: The provision of caring, individualised attention to customers.

(Berry, Zeithaml and Parasuraman 1990, p.29)

Parasuraman et al (1991) explain that in Berry, Zeithmal and Parasuraman's (1990) five service imperatives model outlined above, perceived service quality, the customer-based performance measure, is defined as the difference between customer expectations and perceptions. In the case of this study, this model will be used to ascertain if there are any perceptual gaps and the congruence or otherwise of perceived expectations Baby Boomer Leaders and Generation Y Followers have of each other.

It is important to point out that the five service imperatives will be utilised in the context of Baby Boomer Leaders and Generation Y Followers being each other's

internal consumers. The questions used by the researcher have been derived and adapted from Berry, Zeithaml and Parasuraman's (1990) five service imperatives model and are explained in detail later in this chapter (the data collection section).

RESEARCH DESIGN

Whiteley (2012, p.262) explains research design as "Research design connects a study from the formative idea of the stages of literature review, familiarisation study, data collection, analysis and management, discussion of findings and conclusion / future research agenda". Following the description of the theoretical perspectives applied in this study, the research design is presented in figure 3.1:

Figure 3.1 Research Design

Stage 1	Formative Research Question Literature review (ongoing)		
Stage 2	Preliminary fieldwork Familiarisation study data collection ↓ Data analysis - formed confirmed interview questions		
Stage 3	Data collection – Part 1 (Cultural Reasoning) Extract and compare descriptors **Structured questions** •Why the choice Which knowledge is valued over other knowledge	Data collection – Part 2 (leader / follower "issues") Conversation about leader and follower "issues"	Data collection – Part 3 (Five Service Imperatives, Berry et al, 1990) Structured questions around the "Five Service Imperatives" *ibid*
Stage 4	Data analysis Compare highlighted items Content analysis on 'why' items	Content analysis using Grounded Theory protocols	Comparison of perceptions versus actual Apply theoretical sensitivity as
Stage 5	Discussion of findings, Limitations and future research		

Research Design Explained

The study began with a formative idea about the inter-group communication between the Baby Boomer Leaders and their Generation Y Followers in the Australian energy

utilities industry with which the researcher had some experience. The researcher wanted to contribute to the body of knowledge in an original and unusual way and this generated a literature search which continued throughout the research activities. In keeping with both the symbolic interactionist ideas of gaining understanding through 'joint action' (Woods 1992, p. 348) and the need to make respondents as comfortable as possible, a familiarisation study was conducted. The data from this informed the subsequent presentation of interview questions. The section presents data collection, analysis and management in two ways – theory and then practice. The theories of data collection, data analysis and data management are presented together with rigour issues.

The practices of data collection, data analysis and data management are presented separately to allow assessment of transparency, research procedures and an account of the particular blend of theoretical sampling, content analysis, constant comparison and theoretical sensitivity appropriate for grounded theory research.

FAMILIARISATION STUDY

According to Whiteley and Whiteley (2006)

> *"The value of the content of familiarisation data can hardly be underestimated. It is a major source of data upon which to formulate questions, select data collection methods and plan data analysis".*
>
> (Whiteley and Whiteley 2006, p.15)

A familiarisation study was conducted with two Baby Boomer Leaders and two Generation Y Followers. According to Whiteley and Whiteley (2006, p.10) the purpose of carrying out a familiarisation study is to "…move closer to the ideal of simulation of 'natural' conversation" and requires "... much thinking, planning and research activity within the research context". The supreme question of 'Why

bother'? has been asked in consideration of the benefits versus an anticipated high workload involved in carrying out a familiarisation study.

In the case of this study, a fundamental assumption was made by the researcher. This is the first time the researcher has embarked on any field work (ever) so it was considered that the field study would provide a valuable 'checklist' in answering the following questions:

Is the researcher's language clear?

Analysis of content to check that meaning came across?

Has the researcher missed anything out?

Can the researcher improve on anything?

In addition to the researcher's 'checklist' above, consideration was also given to Whiteley and Whiteley's (2006) arguments on the quality of data, which stipulated the following:

> *"...the more comfortable the respondent is and the closer the researcher can come to his / her ways of communicating, the more likely it is that the quality of data will be improved" and*

> *"Recognise that from the beginning, the research context in qualitative research is best considered a mystery. By identifying clues preparatory to conducting the main investigation, at least some insight can be gained about how to choose amongst the many approaches open to the researcher".*

> (Whiteley and Whiteley 2006, p.74)

The familiarisation study was developed and carried out using the three elements of procedures, content and theories adapted from Whiteley and Whiteley (2006) in figure 3.2.

Figure 3.2 Familiarisation Study

Procedures	Content	Theory
Seek to attract criticism and coaching for all parts of the proposed interview Try out symbolic interactionist-type questions	Focal points: Were questions understandable? Were questions acceptable? Were questions and activities relevant?	Did the field work appear to support the theories chosen for the study?

The researcher carried out data collection methods that were triangulated across three approaches of collecting data (DC1, DC2, and DC3). These three approaches of collecting data are outlined earlier in this Chapter and consisted of the following:

DC1   Cultural reasoning (fact construction from descriptors)

DC2   Unstructured questioning (Baby Boomer Leader and Generation Y Follower 'issues')

DC3   Perceptions versus actual using the five service imperatives based upon the ServQual model

Key Learnings

Key learning 1 – Clarity around definitions

The first interview was carried out with a Baby Boomer Leader and clearly revealed that more clarity was required in data collection 1 (according factuality to descriptors). The respondent initially appeared confused with my request to accord factuality to descriptors as per the sample document. However, a more detailed

explanation which involved defining what was meant by 'a fact' was clearly beneficial. Pearsall's (1988) fact definition, in "The Oxford Dictionary of English" was used for this purpose, which defines a fact in simplified terms as follows:

"A thing that is indisputably the case"

"Something that is accepted as true and unchanging"

(Pearsall 1998, p.656-657)

Key Learning 2 – Minimise Interruptions

The first interview with a Baby Boomer Leader proved to be a frustrating exercise and resulted in at least three interruptions as a result of telephone calls and a person entering the office. The other key learning as a result of the familiarisation study is to ensure that interviews are conducted in an environment that is as free as possible from interruptions.

Familiarisation Study Findings

Data Collection 1 – Cultural Reasoning

The familiarisation study findings revealed that both Baby Boomer Leaders identified factual descriptors that were based upon legislation and civil laws. Factual information was associated with laws and legalities "...there's laws and legislation that guide these things" (Baby Boomer Leader).

In contrast, the Generation Y Followers accorded their factuality to being 'fair' and 'just' (Generation Y Follower) which is in stark contrast to the Baby Boomer Leaders who identified that "setting the ground rules" (Baby Boomer Leader) and "letting them know what is acceptable and unacceptable" (Baby Boomer Leader) is important in the communication process. In addition, Generation Y Followers identified an 'open door policy' (Generation Y) as important in successful

communication.   Whilst Baby Boomer Leaders identified rules as the overriding important factor in the communications process.

The familiarisation study findings are interesting in that two mundane reasoning groups have been identified.

Data Collection 2 – What works well / does not work well

The familiarisation study revealed that both Baby Boomer Leaders and Generation Y Followers agreed that an informal communication style and humour worked well in the communication between the two groups.

Baby Boomer Leaders identified that what did not work well is the occasional lack of respect shown by Generation Y Followers (to their Baby Boomer Leaders).

Generation Y Followers felt that what did not work well about how they communicate with their Baby Boomer Leaders was a feeling that their ideas were not listened to.

Data Collection 3 – Five Service Imperatives

This means of data collection identified some differences in Baby Boomer Leaders and Generation Y Followers perceived and actual expectations of one another.

DATA COLLECTION PREPARATION

Fontana and Frey (2000) recommend a number of useful 'how to' activities for carrying out qualitative interviews, which are outlined below:

Accessing the setting

Understanding the language and culture of the respondents

Deciding how to present oneself

Locating an informant

Gaining trust

Establishing rapport

The researcher put these activities into practice for conducting her qualitative interviews with respondents and describes how each activity was completed as follows:

Accessing the Setting

Accessing the setting of the interview is about 'How does the researcher get in'? The interview setting will vary depending upon the respondents the researcher is attempting to target (Fontana and Frey, 2000). For example, the researcher may be required to undress and stroll naked in the case of carrying out the study in a nudist colony. In the case of this study, the researcher was able to gain access to the setting (namely the energy industry) due to the researcher working at one of the WA energy utilities at the time of carrying out the research, which made access possible and with ease.

Understanding the language and culture of the respondents being interviewed

The language was embedded in the nature of the industry (energy utilities) and the research contexts. Due to the fact the researcher was already familiar with the energy industry and its 'technical jargon' and acronyms, no language and culture barriers were anticipated or were they experienced during the interview process. Despite being fluent in the same language as the respondents, the researcher was also aware of keeping in mind Fontana and Frey's (2000, p.707) poignant advisory words "...there are different ways of saying things – or indeed certain things that should not be said at all."

Deciding on how to present oneself

There are a myriad of ways in which the researcher could present herself to interview respondents which may include the following:

Dress – a choice of formal or informal / casual
Presenting as a 'learner' / university student
Present as a professional senior manager in the energy industry who is undertaking post-graduate studies

Fontana and Frey (2000) emphasise the importance of presenting oneself correctly because once the researcher's presentational self is cast, it not only has a profound impression on respondents, but has a significant influence on the success (or otherwise) of the study.

Taking Fontana and Frey's (2000) argument into account, the researcher presented herself in a formally dressed manner. This is because the interviews were carried out in a formal office setting and the respondents were primarily professional office based technical staff, with many of them being in middle management and senior management positions. The researcher's formal / conservative clothing worked well as a result of enabling the researcher to 'blend' into the environment as respondents also wore formal / conservative attire.

Locating an informant

According to Fontana and Frey (2000) it is important for the researcher to source an 'insider' who is a member of the group being studied. This was a straightforward exercise for the researcher due to working in a West Australian energy utility at the time of the study.

The researcher was able to identify first-hand the names and positions of the respective personnel that needed to be targeted for an interview. Permission was

then sought from the WA energy utility Managing Director to undertake the required interviews with the respondents and also for the researcher to take the required time off work in order to invest the required time into carrying out the interviews for this study. Approval was also sought from both the researcher's line manager and the researcher's General Manager.

The interviews with respondents in the energy utilities in Victoria (Australia) were also accessible through the researcher's contacts. Personnel in the WA energy utilities were able to put the researcher into contact with 'inside' key management personnel in the energy utilities in Victoria. This in turn enabled the researcher to identify a key administrator across the Victorian energy utilities who could identify names and positions of the Baby Boomer Leaders and Generation Y Followers with whom the researcher was interested in talking. The administrator in Victoria was also able to provide the researcher with direct telephone numbers of the respondents whereby the researcher contacted the respondents over the telephone and organised individual meetings.

Gaining Trust

According to Fontana and Frey (2000, p.708) "Gaining trust is essential to the success of the interviews, once it is gained, trust can still be very fragile. Any faux pas by the researcher may destroy days, weeks or months of painfully gained trust". The researcher was able to establish trust with respondents as a result of applying the following activities:

The researcher provided respondents with an information sheet and consent details which identified the researcher as a student at Curtin University undertaking a doctoral thesis (the information sheet also included a brief background on the study).

Respondents were assured by the researcher that all responses would remain confidential and not be discussed or mentioned in any way to a third party. In

addition, the researcher advised respondents that all individuals' names would be kept confidential and that names would not be used in the study.

The researcher sought permission from each respondent to record the interview via a portable tape recording device.

Respondents were provided with the opportunity of asking any questions or voicing concerns about the process. There was one respondent who asked for reassurance from the researcher that their responses would not be discussed or mentioned in any way to their line manager. This reassurance was given to the respondent which led to a very candid interview that revealed a dysfunctional relationship with the respondent's line manager.

Being able to establish a rapport

The researcher commenced every interview allowing a few minutes for a short greeting and 'ice breaker' type discussions. For example, the researcher commenced every interview asking the respondents "Hi, how are you" and "It's nice to meet you". The researcher was familiar with a number of respondents in the West Australian energy utilities (due to working there herself at the time) so a rapport had already been established with that group. The researcher also smiled regularly and laughed if the respondents said something humorous, which also facilitated creating a good rapport.

Personal Circumstances

It is pertinent for the researcher to identify that she had previously worked with several of the respondents. An awareness of these potential biasing elements facilitated the researcher to achieve rigour as a result of "bracketing" the researcher's thoughts and opinions (Whiteley, 2002). This process provides the means for

ensuring the researcher's attention is focused on the respondent and what is meaningful to him or her (Whiteley, 2002).

Interviewing in Perspective

Every interview was conducted in a face-to-face manner and with one respondent at a time. In reference to the approach to interviewing, a conservative (semi-formal) approach was applied with the Baby Boomer Leaders due to their managerial capacity. To further explain, the researcher commenced interviewing the Baby Boomer Leaders with a brief 'work' chat, for example "Are you very busy today"? This is in contrast with opening the Generation Y Follower interview with an informal chat which was primarily sport oriented such as making reference to the football game played on the weekend. For example, "Carlton had a nice win on the weekend didn't they"? This approach appeared successful as the respondents looked at ease and forthcoming with answering the researcher's questions and the familiarisation study confirmed this.

DATA COLLECTION

Sample

In the case of sampling for this study, purposive sampling was used. Sampling targeted two groups, namely Baby Boomer Leaders and Generation Y Followers, and a demographic screening process was used for collecting data from respondents. Three organisations were targeted as a purposive sample. These organisations are energy utilities and their structural characteristics are similar. Due to Perth, W.A. being a 'particular type' of geographical location, the study extended to Victoria.

There were 46 interviews completed altogether – 23 Baby Boomer Leaders and 23 Generation Y Followers. All 46 respondents were in a Line Manager / Follower relationship.

Interviews were completed at a number of sites across the Perth metropolitan area.

Interviews were also completed at multiple energy industry sites in Melbourne, Victoria.

All interviews were completed at work locations – mostly in a conference room but some interviews were completed in the respondent's office.

Each interview was at least half an hour.

Permission was asked at the start of the interview to record via a digital recording device and permission was granted on each occasion.

Data Collection - Interviews

Part 1 (Cultural Reasoning)

Cultural reasoning addressing the research objectives:

Investigate the cultural reasoning worlds of Baby Boomer Leaders

Investigate the cultural reasoning worlds of Generation Y Followers

Compare and contrast these findings

The policy document below is an example of a Harassment Policy adapted from a completely separate industry for the purpose of this study. The document outlines responsibilities of both employees and management in accordance with workplace harassment and the researcher purposely selected such a document to spark respondents' interest due to its potentially controversial nature. It is followed in figure 3.3 with examples of fact construction.

Working Document Sample

"COMPANY X" – WORKPLACE HARASSMENT POLICY

Company X is committed to providing a workplace in which people are treated with dignity and respect. Our company recognises the rights of all employees to work in an environment free from harassment and / or retaliation. Any unlawful harassment against employees or vendors engaged in Company X's business is prohibited.

All employees and contractors are responsible for their behaviour and work practices. There are no good reasons for harassment, discrimination or bullying and Company X will respond to these behaviours with corrective and disciplinary procedures. These procedures may lead to suspension or termination of employment.

Harassment

Harassment is unwelcome or offensive behaviour directed at another person or group of people. Sometimes people are harassed because of personal characteristics that may be related to issues such as race, ethnic origin, gender, impairment, age and religious beliefs. In other cases of harassment, people can be singled out or targeted for no apparent reason.

Harassment can be frightening, embarrassing and may eventuate in people feeling threatened. It may also create a hostile or uncomfortable work environment or cause costly and unfavourable outcomes for individuals and Company X.

Objectives

The objectives of this policy are to help create a work environment at Company X that is free of any conduct that falls under the definition of unlawful workplace harassment.

Responsibilities

There are three key things you are responsible for at Company X which include your decisions, your behaviour and the consequences.

It is the responsibility of formal leaders to administer this policy in order to prevent and correct any identifiable harassment and / or discriminatory issues. Formal Leaders are also responsible for counselling employees when appropriate to prevent and correct unlawful workplace harassment in order to create and maintain a harassment free workplace.

It is the responsibility of all employees to adhere to this policy and report any unlawful workplace harassment and discrimination.

Resolution Procedure

Company X's procedure for handling complaints of unlawful harassment of an employee can be found in the Human Resources Manual. This Company also has additional mechanisms available for addressing harassment complaints that can be found via the Diversity Policy, Grievance Procedure and Equal Opportunity Policy.

In allegations of unlawful harassment, Company X will review the totality of the circumstances to determine whether the alleged conduct constituted unlawful workplace harassment.

Company X shall respond to the complainant within 14 days from receipt of the written complaint in writing.

Disciplinary actions shall be consistently and fairly applied and any disciplinary action taken should be corrective rather than punitive.

_____

The researcher requested both Baby Boomer Leaders and Generation Y Followers to accord factuality to descriptors in the document via the use of a highlighter pen. Therefore anything that was deemed a fact was highlighted, as demonstrated below (in yellow).

Company X is committed to providing a workplace in which people are treated with dignity and respect. Our company recognises the rights of all employees to work in an environment free from harassment and / or retaliation. Any unlawful harassment against employees or vendors engaged in Company X's business is prohibited.

All employees and contractors are responsible for their behaviour and work practices. There are no good reasons for harassment, discrimination or bullying and Company X will respond to these behaviours with corrective and disciplinary procedures. These procedures may lead to suspension or termination of employment.

Figure 3.3 Example of Fact Construction from Descriptors

Cultural reasoning – extract and compare descriptors

Descriptor lists reflecting factuality and non-factuality will be extracted and compared.
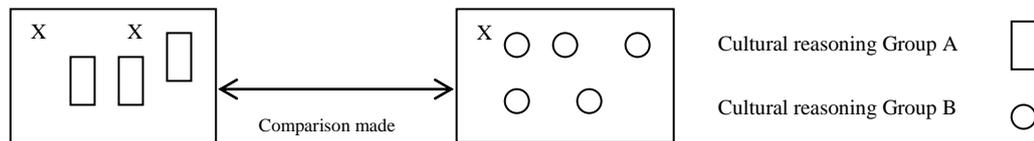
Following this activity (which did not involve interaction with the researcher) the interview continued with the following structured questions:

Why did you select these descriptors?

What sort of knowledge did you think was more valued over other types of knowledge in the document?

Part 2 (Leader / Follower 'issues')

This section of the interview allowed respondents to tell their stories, guided by prompts such as those below

Questions asked of Baby Boomer Leaders:

What works well about how you communicate with your Generation Y Followers?

What does not work well about how you and your Generation Y Followers communicate?

Questions asked of Generation Y Followers:

What works well about how you communicate with your Baby Boomer Leaders?

What does not work well about how you and Baby Boomer Leaders communicate?

Part 3 (Five Service Imperatives)

Data Collection – Part 3 (Five Service Imperatives)	Data from structured questions aimed at populating the five service imperative *ibid* categories (refer to categories below).
	Tangibles Reliability Responsiveness Assurance
	Category 1 Category 2 Category 3 Category 4
	Empathy
	Category 5

The third means of data collection based on the five service imperatives aims to identify leadership and followership expectations.

Discover what Baby Boomer Leaders expect from Generation Y Followers

Discover what Generation Y Followers perceive to be the expectation of Baby Boomer Leaders

Discover what Generation Y Followers expect of Baby Boomer Leaders

Discover what Baby Boomer Leaders perceive to be the expectations of Generation Y Followers

Compare expectations and perceptions between Generation Y Followers and Baby Boomer Leaders

Questions asked of Baby Boomer Leaders

Q.   Would you say you would have provided your Generation Y Follower [named] with the right resources and equipment that he / she would need to do the job?

Q.   What about yourself, would you say you've got the right resources and equipment to be able to do your job?

Q.   Would you say that your Generation Y Follower [named] performs in his / her job dependably and accurately when working for you?

Q.   In your opinion, would you say you would perform in your job reliably and dependably?

Q.   Would you say that your Generation Y Follower [named] would demonstrate willingness to help your customers and provide prompt service?

Q.   Can you tell me if you think you have willingness to help customers and provide prompt service?

Q.   Would you say you would have conveyed trust and confidence in your Generation Y Follower's [named] abilities?

Q.   Would you say that your Generation Y Follower [named] would convey trust and confidence in your abilities?

Questions asked of Generation Y Followers

Q.   Would you say your leader [named] has provided you with the right resources and equipment that you need to do your job?

Q.   What about yourself, would you say you've got the right resources and equipment to be able to do your job?

Q.   Would you say that your Leader [named] performs in his / her job dependably and accurately?

Q.   In your opinion, would you say you would perform in your job reliably and dependably?

Q.   Would you say that your Leader [named] would demonstrate willingness to help your customers and provide prompt service?

Q.   Can you tell me if you think you have willingness to help customers and provide prompt service?

Q.   Would you say you would have conveyed trust and confidence in your Leader's [named] abilities?

Q.   Would you say that your Leader would convey trust and confidence in your abilities?

This style of interview requires the researcher to adopt a style of "interesting listening" which "rewards" respondents for participating but does not evaluate responses (Converse and Schuman, 1974). In the case of this study, this means the researcher actively listened to responses from respondents but did not make evaluative comments, thus leaving little room for error.

DATA ANALYSIS

The analysis of the according factuality to descriptors part of the interview involved extracting each descriptor selected for each group member and collating the selections for the group as in figure 3.4.

Figure 3.4 Extract and Compare descriptors

Data Collection – Part 1 (Cultural reasoning)	
Extract and compare descriptors	Descriptor lists reflecting factuality and non-factuality will be extracted and compared Comparison made
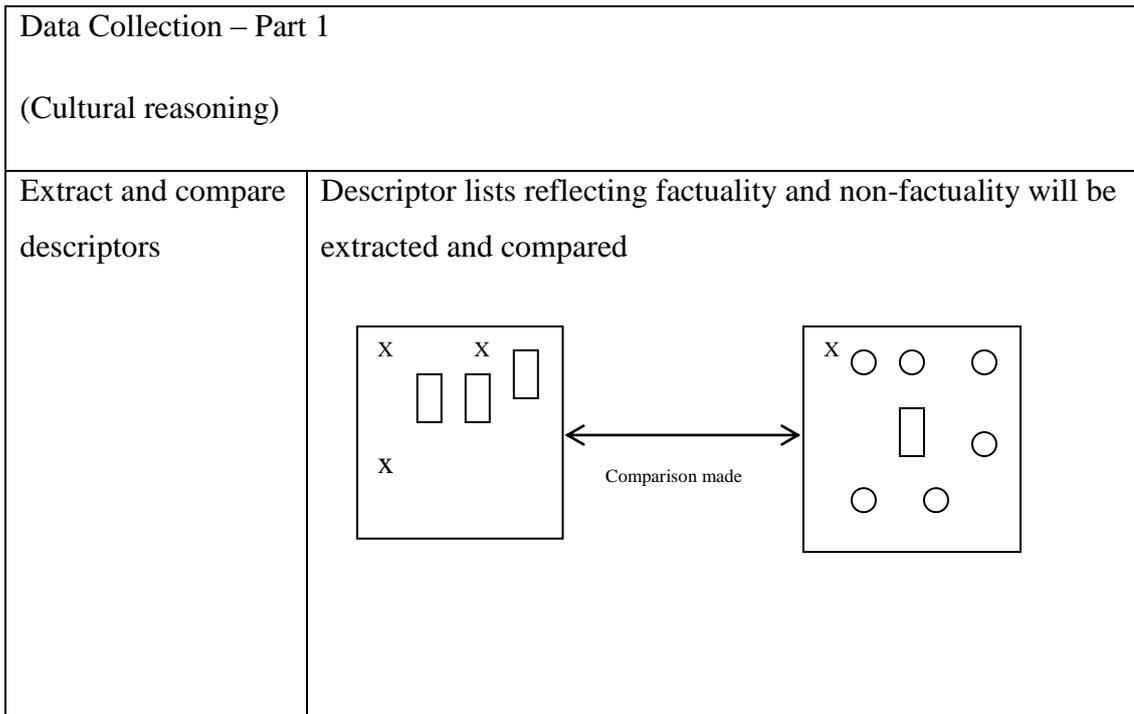
The 'Why' explanations of descriptor selection to accord factuality elicited short stories that lent themselves well to content analysis and this procedure (see figure 3.5) was used for all elements of the interview that 'told stories'. There are two types of texts in the written form in the sociological context, which are identified by Ryan and Bernard (2000) as follows: Word and / or phrases that have been generated by techniques for systematic elicitation or texts flowing freely such as discourse, narratives and responses to open-ended interview questions. According to Ryan and Bernard (2000) qualitative data is primarily in the free flowing text form. The authors further state that there are two main methods for analysing and facilitating the identification of patterns and comparisons, which include the following:

Texts in large blocks or analysis of words, which include contextual analysis of key words, word counts, analysis in a situational form and cognitive maps. The analysis of words can assist the researcher in the discovery of themes and the selection of units of analysis in texts.

The researcher's analysis involved paying attention to each line of data and also the context of this data (for example the situation in which this data collection took place). This process involved identifying 'pieces of meaning'. These 'pieces of meaning' could be a word, a phrase, a line or larger group of text such as a paragraph. These pieces of meaning were then given a temporary 'label'. The researcher took special care during this process to retain a tentative posture which was needed for the constant comparative method used in the categorising activity.

Categorising consisted of looking at the temporary labels given to pieces of meaning and identifying any commonalities or groupings. These temporary labels were then given a category name. The researcher applied Glaser and Strauss' (1967) constant comparative method of analysing the categories contained within the data. This involved a constant and continuous approach to compare the categories with the objective of ensuring the relevance to the researcher's study and the associated research questions and objectives, see figure 3.5.

Figure 3.5 Content Analysis

Content Analysis	Unit of analysis = utterance
	Utterance when selected = code
	Nvivo coding uses language of respondents
	Re-visit codes and decide on open coding
	Codes allocated to categories of meaning
	Constant comparison resulting in a process of combining, disassembling and creating categories of meaning
	Concepts will emerge and be subjected to theoretical sensitivity (Glaser, 1992)
	Data-emerged concepts will be matched to new theory (not in literature review part 1)

DATA MANAGEMENT

Data management fulfilled many important research needs.

The researcher managed the data using the following techniques:

Tape Recording: A recording device used to record conversations

Transcript Notes: Handwritten notes used to ensure recording of non-verbal cues and memo-ing information

Technology: NVivo Software used to store, manage and construct schema

RIGOUR

Rigour has been considered in order to "produce high quality, meaningful and relevant data, such that is possible to emerge valuable insights within a social context" (Whiteley 2000, p.1). The researcher is an instrument of data collection, but unable to capture the literal truth of events due to being selective (Mays and Pope, 1995). However, a conscious effort to achieve transparency and rigour is required by the researcher (Whiteley, 2000). Authenticity and trustworthiness play a vital role in ensuring the researcher is as true as possible to the meaning of respondents.

Triangulation has been adopted in an important way of cross-checking emergent insights using data from different sources and methods (Wilson and Hutchinson, 1991) and providing the researcher with a "depth of vision" (Whiteley, 2000, p.20). Recognition is made of the rigour need of the two epistemological stances of the study. When the descriptors were presented, the researcher maintained distance. When the interviews were held, the researcher took an inter-subjective stance.

An audit trail was maintained throughout the data collection phase of the study in order to keep an account of what was happening. The audit trail included the following activities:

The researcher maintained a register of respondents who had been interviewed and a record of those yet to be interviewed

A typed transcript of every interview was stored

The researcher has applied ethical principles as a guide to this study. These principles aim to address any ethical issues arising from the rights of respondents in the context of their respective workplaces whilst meeting the goals of this study. As a safeguard to confidentiality and anonymity, the researcher reiterates that all participants received a written guarantee of privacy and anonymity and pseudonyms were used in the written content of the research with any other identifiable information removed. All participants signed a consent form outlining the nature of the project, requirements of the participants, the effects and benefits of their participation and the rights in relation to the research process. This research has been conducted within Curtin University's guidelines on ethical conduct in research involving humans (Ethics Form C has been completed). The data will be stored securely for five years, as required by Curtin University Guidelines.

The methodology presented in this chapter, supported by the literature in chapter two, allowed data to be collected and analysed. The next chapter describes the findings of the three data collection activities, mundane reason descriptors and symbolic meanings, interviews structured around what worked well and did not work well in inter-group communication and the perceptions and actual reported valued communication behaviours (following the ServQual model).

Chapter 4 **- FINDINGS**

INTRODUCTION

The purpose of this research was to penetrate the social complexity of generational differences by examining inter-group communication between Baby Boomer Leaders and Generation Y Followers.

An exploration of the following research questions was carried out:

In what way does cultural reasoning produce insights into inter-group communication between Baby Boomer Leaders and Generation Y Followers?

What are the perceived and actual expectations Baby Boomer Leaders have of Generation Y Followers and Generation Y Followers have of Baby Boomer Leaders?

The interview questions were based upon the research questions and this chapter presents the findings of this exploration.   The results of the interviews were obtained from three sets of data collection and two target groups (Baby Boomer Leaders and Generation Y Followers) being interviewed.   Tables 4.1, 4.2 and 4.3 represent the three approaches of data collection as follows:

Table 4.1 Data collection approaches part 1

DATA COLLECTION – PART 1

Cultural reasoning – extract and compare descriptors

Descriptor lists reflecting factuality and non-factuality will be extracted and compared

Structured Questions

Why the choice?

Which knowledge is valued over other knowledge?

Content analysis using categories of 'why' the accordance of factuality to descriptors

Content analysis using categories of 'valued knowledge'

(see content analysis below)

Table 4.2 Data collection approaches part 2

DATA COLLECTION – PART 2

To determine what worked well and any barriers in how the Baby Boomer Leaders and Generation Y Followers communicate

Unstructured questions: Content analysis using grounded theory protocols

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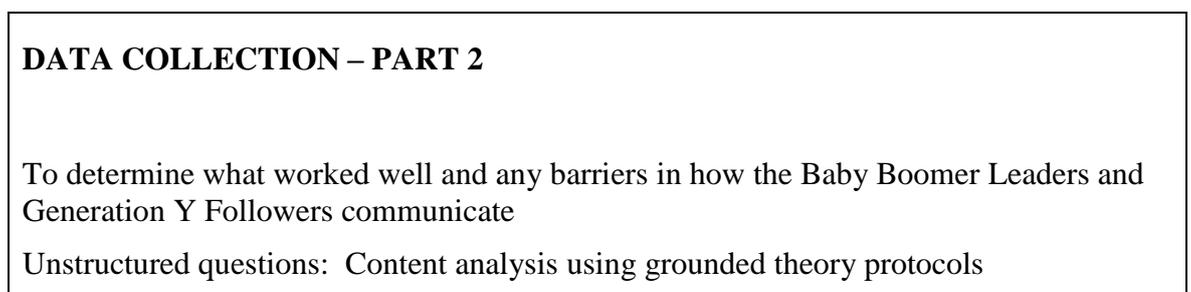
Table 4.3 Data collection approaches part 3

DATA COLLECTION – PART 3

(Five service imperatives, Berry et al, 1990)

Structured Questions

Structured questions around the five service imperatives *Ibid*

↓

Analysis within five service imperative categories
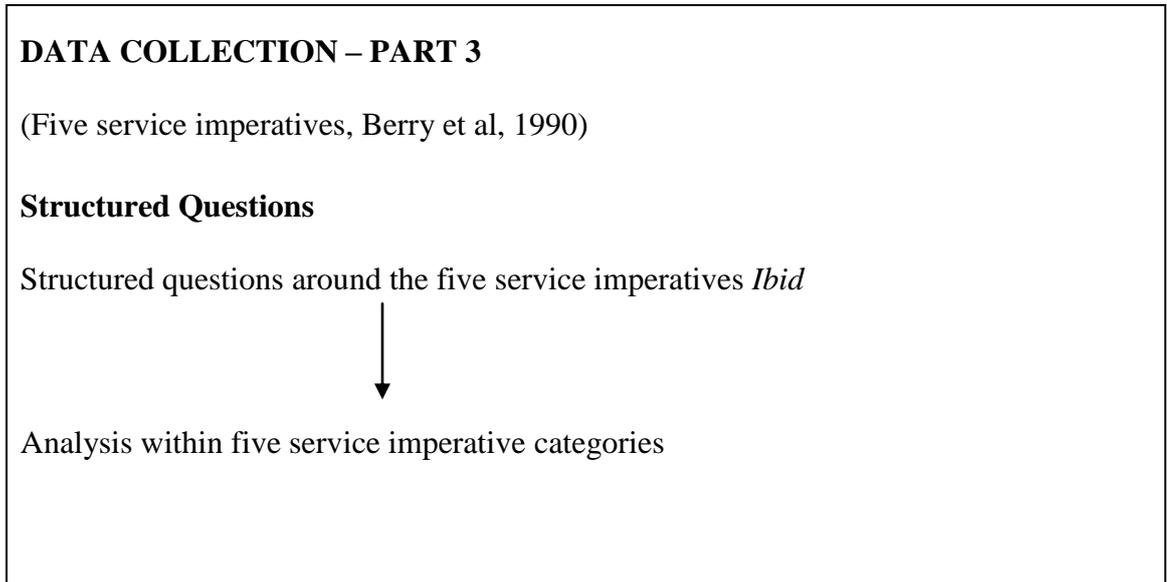
The research has demonstrated that a number of communication barriers exist between Baby Boomer Leaders and Generation Y Followers. However, the research has also shown a number of success factors in how the two target groups communicate.

The identification of quotations and quotation extracts will be italicised and delineated by the symbol //. In addition, the symbol // is also utilised to demonstrate a quotation from a different respondent.

RESEARCH OBJECTIVES / QUESTIONS AND INTERVIEW QUESTIONS

The relationship between the research objectives and questions and the interview questions is demonstrated in table 4.4:

Table 4.4 Research Objectives / Questions and Interview Questions

To explore inter-group communication between Baby Boomer Leaders and Generation Y Followers
Cultural Reasoning   Investigate the cultural reasoning worlds of Baby Boomer Leaders   Investigate the cultural reasoning worlds of Generation Y Followers   Compare and contrast these findings   **Leadership and Followership Expectations**   Discover what Baby Boomer Leaders expect from Generation Y Followers   Discover what Generation Y Followers perceive to be the expectation of Baby Boomer Leaders   Discover what Generation Y Followers expect of Baby Boomer Leaders   Discover what Baby Boomer Leaders perceive to be the expectations of Generation Y Followers   Compare expectations and perceptions between Generation Y Followers and Baby Boomer Leaders   Discuss findings pertaining to inter-group communication
Research Questions   In what way does cultural reasoning produce insights into inter-group communication between Baby Boomer Leaders and Generation Y Followers?   What are the perceived and actual expectations Baby Boomer Leaders have of Generation Y Followers and Generation Y Followers have of Baby Boomer Leaders?

Table 4.5 Data Collection Approaches

Data Collection 1	
Questions to Baby Boomer Leaders and Generation Y Followers Why did you select these descriptors? What sort of knowledge is valued over other types of knowledge?	

Data Collection 2	
Questions to Baby Boomer Leaders	**Questions to Generation Y Followers**
What works well about how you communicate with your (named) team member?	What works well about how you communicate with your (named) supervisor?
Is there anything that does not work well about how you communicate?	Is there anything that does not work well about how you communicate?

Data Collection 3	
Questions to Baby Boomer Leaders	**Questions to Generation Y Followers**
Have you provided your [named] team member with the right equipment and resources to do his / her job?	Has your supervisor provided you with the right equipment and resources to do your job?
Do you have the right resources and equipment to do your job?	Does your supervisor have the right resources and equipment to do his/her job?
Does your [named] team member perform in his/her job dependably and accurately?	Do you perform in your job dependably and accurately?
Do you perform in your job dependably and accurately?	Does your supervisor perform in his/her job dependably and accurately?
Does your [named] team member demonstrate willingness to help customers and provide prompt service?	Do you demonstrate willingness to help customers and provide prompt service?
Do you demonstrate willingness to help customers and provide prompt service?	Does your supervisor demonstrate willingness to help customers and provide prompt service?
Do you convey trust and confidence in your team member's abilities?	Does your supervisor convey trust and confidence in your abilities?
Does your team member convey trust and confidence in your abilities?	Do you convey trust and confidence in your supervisor's abilities?

DATA ANALYSIS

Data Collection 1 – Cultural Reasoning

Data collection 1 aims to penetrate the cultural reasoning worlds of Baby Boomer Leaders and Generation Y Followers. The researcher aims to determine what knowledge is valued over other knowledge from the descriptors in the harassment policy – as individuals will act on that valued knowledge. The following questions were asked of both Baby Boomer Leaders and Generation Y Followers:-

Why did you select these descriptors?
What sort of knowledge is valued over other types of knowledge?

Generation Y Followers' Responses

The following categories portray Generation Y Followers' responses about why those descriptors were selected and which knowledge is valued over other type of knowledge.

GENERATION Y FOLLOWERS	
Why did you select these descriptors? What sort of knowledge is valued over other types of knowledge?	
CATEGORY Important to the Individual Taking Responsibility Resolution Harassment Experience Induction Program	SUB-CATEGORY Leaders Responsibility Individuals' Responsibility

Category: Important to the Individual

Generation Y Followers attributed what is important to the individual to their most valued and important knowledge from the descriptors.   The category of Important to the Individual is focused on the self and what is important to the self.   This category (see figure 4.1) generated 18 codes, which are identified as follows:

// It's important to someone it's happened to // You worry about the individual, in being the victims // It's what you need to know // It puts someone in the spotlight // It pin-points individuals // Everyone is treated equally and with dignity and respect // Look after employees // Harassment of the individual // It's indicative and affects me // Right to be treated as one person // Everybody in the workplace should be comfortable // Anything that affects my job, you know, that part stands out // I'm a believer in the whole happy work environment // We all have the right to be respected and treated the same // It's not fair to be picked on // I've grown up to treat all forms of harassment as bad // What matters to me // Highlights the rights of all individuals //

Figure 4.1 Important to the individual
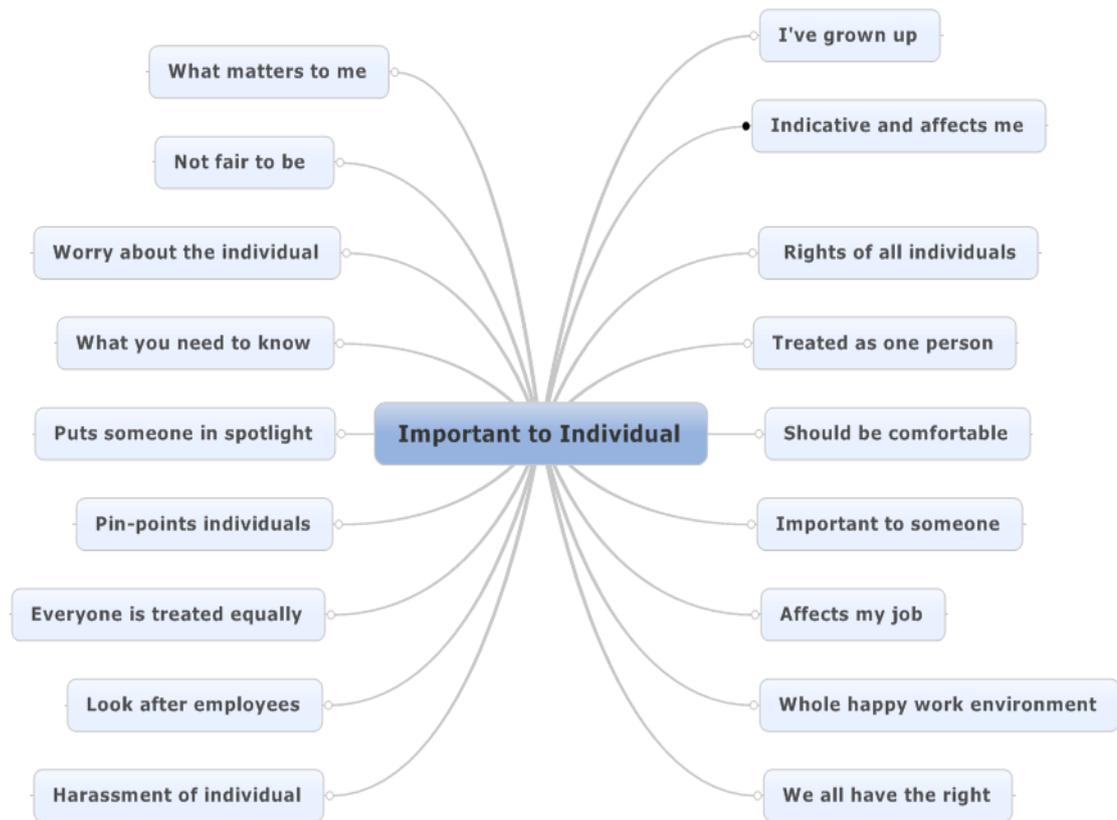
Category: TAKING RESPONSIBILITY

The category of Taking Responsibility is divided into the 2 sub-categories of leaders' responsibility and individuals' responsibility, which are identified as follows:

Sub-category: Leaders' Responsibility

Generation Y Followers attributed the sub-category of leaders' responsibility (see figure 4.2) to their most important and valued knowledge from the descriptors. This sub-category generated 8 codes, which are identified as follows:

// Anyone above you should be responsible for looking after the people below you //
Obviously responsibilities of the leaders, the management team // Formal leaders
need to pull all their people underneath them // You've gotta have a leader, there's
always a leader // It should be initiated by the formal leader // Someone from

above needs to separate it and discuss it // Escalate the problem to someone above
them // I told my supervisor //

Figure 4.2 Leaders' responsibility
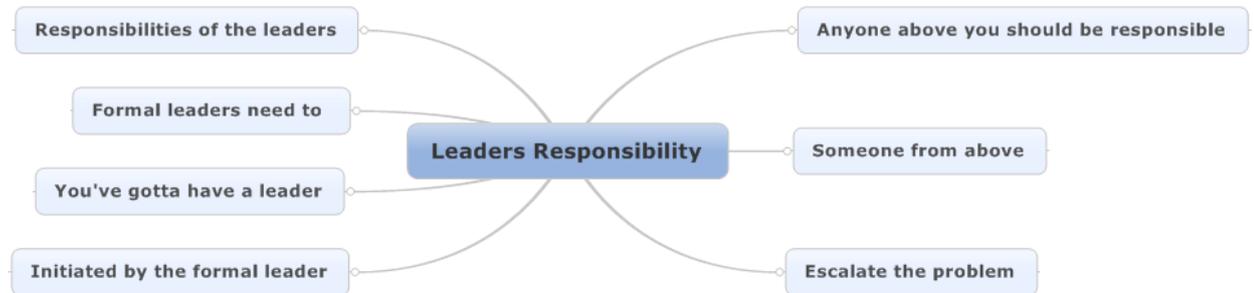
Sub-category: Individuals' Responsibility

Generation Y Followers attributed the sub-category of individuals' responsibility (see figure 4.3) to their most important and valued knowledge. It is interesting to discover that Generation Y Followers placed a lot of emphasis on individuals taking responsibility for harassment matters in contrast to leaders taking the responsibility. This sub-category generated 17 codes, which are identified as follows:

// You've gotta make decisions on how you're gonna behave // Help yourself and others, taking ownership // People have to watch what they say // In the end it's up to yourself // if everyone you know, thought about what they did, you wouldn't need rules would you // Responsibility of the employee // Responsibility of all employees to follow this // refresh yourself // I shall report it // We got on top of it // People have to be careful of and keep things to themselves // I guess look at different options before going to the supervisor // Employee or contractor shouldn't be intimidated or frightened to speak out // Employees to look after themselves // You've gotta take it into your hands // Everybody's responsibility in the end // You have to be responsible for your own behaviour //

Figure 4.3 Individuals' responsibility

Figure 4.3 Individuals' responsibility
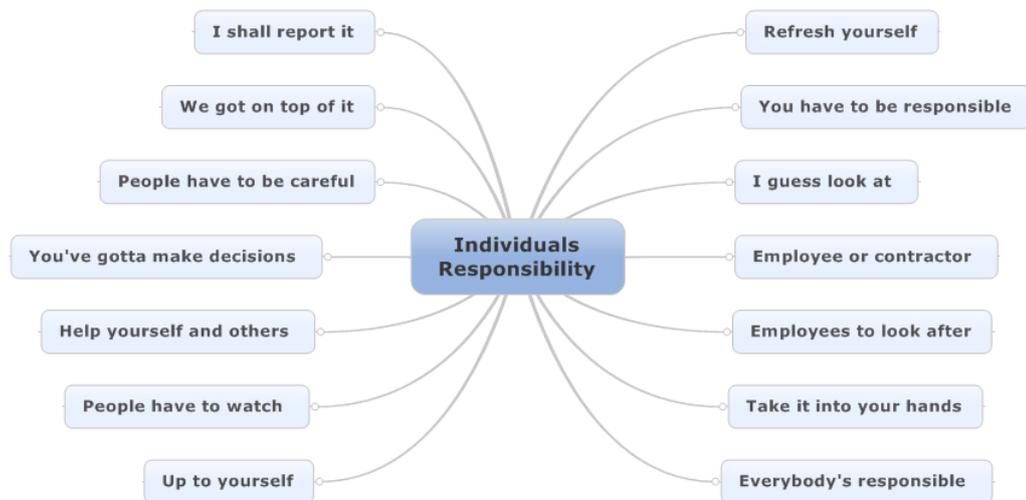
Category: RESOLUTION

Generation Y followers attributed the resolution of harassment (see figure 4.4) matters to their most important and valued knowledge. It is interesting to note this category is non-existent among Baby Boomer Leaders.   This category exists among Generation Y Followers only and generated 9 codes, which are identified as follows:

// Resolution is an important part of the problem // Resolution procedure, I think that's good // If something does go wrong and how to resolve it // Something will be done about // Dealt with in a way I thought that was most appropriate // steps that were described on that page // How it would be dealt with // How it will get resolved and it's important to someone it's happened to // You need to know what's going to happen //

Figure 4.4 Resolution of harassment
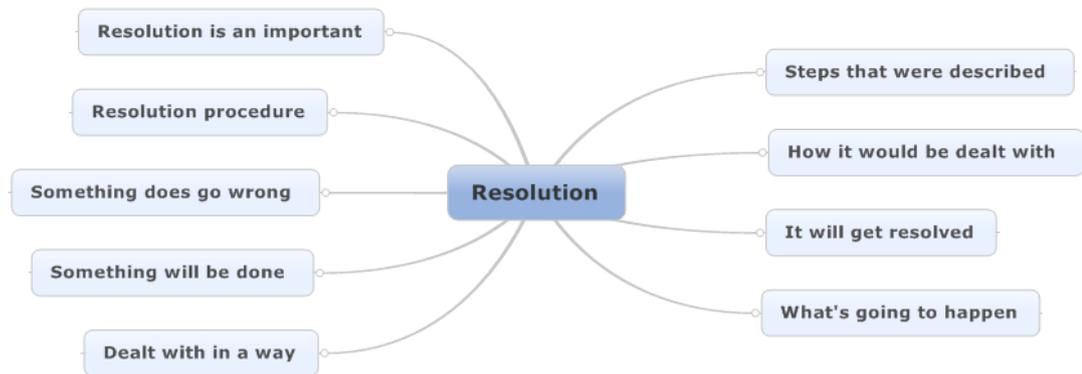
Category: HARRASSMENT EXPERIENCE

Generation Y Followers attributed their personal experiences of harassment (see figure 4.5) to their most important and valued knowledge.   This category generated 8 codes, which are identified as follows:

// Comments made that were quite inappropriate for the workplace // We recently had an incident in the office // We still get a bit, especially with all the terrorism stuff // My brother was picked on, all through high school // 'Ethnic origin' that's where everyone has problems here // I've been a target of harassment as well // Being of a different cultural race to everyone else // Just like at school, a bully, you can't go round bullying //

Figure 4.5 Harassment experience
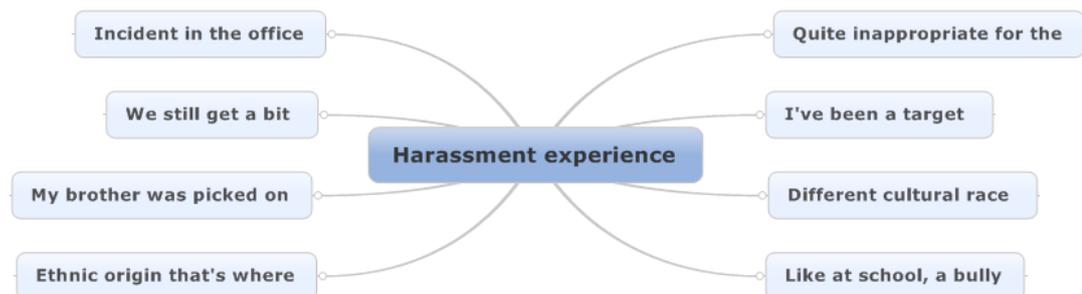
Category: INDUCTION PROGRAM

Generation Y Followers attributed their most important and valued knowledge from the descriptors to the induction program (see figure 4.6).   This category generated 4 codes, which are identified as follows:

// That's what we have here in place, part of the induction program // It applies to the induction // Seems to be in line with things around here, induction program // We had a roll-out //

Figure 4.6 Induction Program
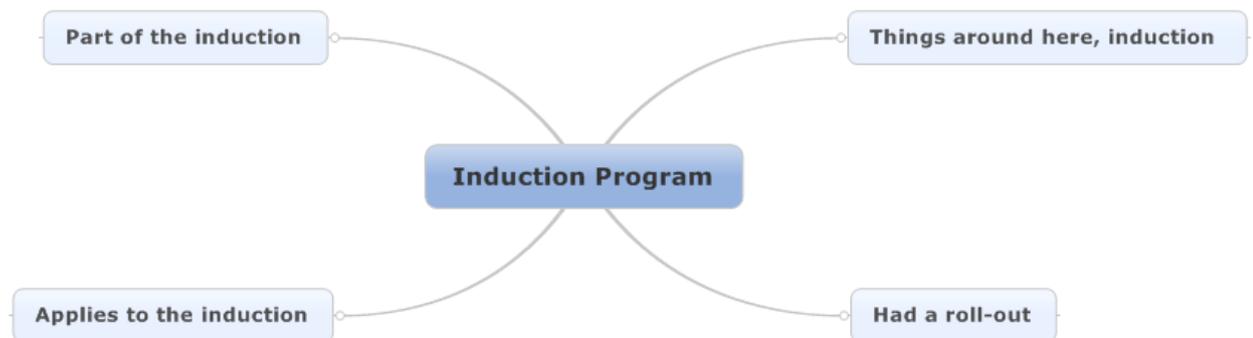
Baby Boomer Leaders' Responses

7 Categories were identified from Baby Boomer Leaders' responses about what why descriptors were selected and which knowledge is valued over other types of knowledge.

BABY BOOMER LEADERS	
What sort of knowledge is valued over other types of knowledge?	
CATEGORY	**SUB-CATEGORY**
Policy / Procedures	-
The Company	-
Individual	Leaders Responsibility
Responsibility	Individuals' Responsibility
Harassment Experience	-
Harassment Downplayed	-

Category: POLICY / PROCEDURES

It was interesting to discover policies, procedures and regulations (see figure 4.7) were of high importance to Baby Boomer Leaders. This is in stark contrast to Generation Y Followers who placed high importance on the individual / the self, with no mention of policies and procedures.   This category generated 20 codes, which are identified as follows:

// A typical procedure or policy // We had a set of policies that aligned with pretty closely with what's written here // Their policy on this type of workplace harassment // Procedures, they'd be written down somewhere // In the Health and Safety Manual // I don't have access to the HR manual // Occupational Health and Safety Act // In the policy statement // Set procedures on how to go about it // "procedures may lead to suspension and termination of employment", basically of course, stuff like that stands out to me // Go to the human resources manual // Harassment policy of the company // Documentational policy, that is an accurate description // A grievance procedure // Close to our workplace harassment policy // I'm more concerned in the process // The thrust of what the policy's trying to get across // Objective of Western

Power's policy // We need some procedures, otherwise people don't know where their limits are // What we have in our own policy //

Figure 4.7 Policy Procedures
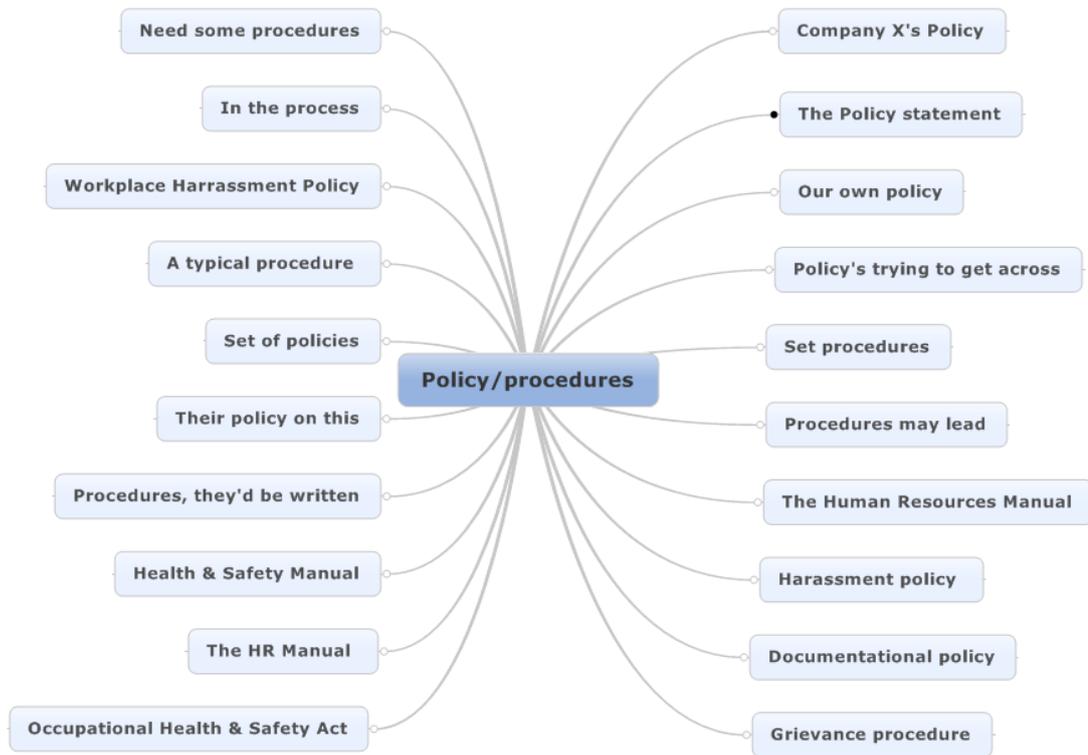
Category: THE COMPANY

Baby Boomer Leaders' attributed their most valued knowledge to the company's activities (see figure 4.8). Once again, this is in stark contrast to Generation Y Followers who focused on the individual / the self with no mention of the company's pursuits or its associated policies and procedures.   This category generated 11 codes, which are identified as follows:

// We come here to work and to contribute to Western Power // In a high volume of, you know, work producing team   // That's the way we should be running our company // I'm more interested in the work environment in general // Achieved a certain competence level // That is what the company looks at   // The company

reviews circumstances around harassment // The company commitment is to not allow those things happening // We want to have a good environment at work // Origin is very forefront in this // Every meeting we have we talk about Health and Safety //

Figure 4.8 The Company
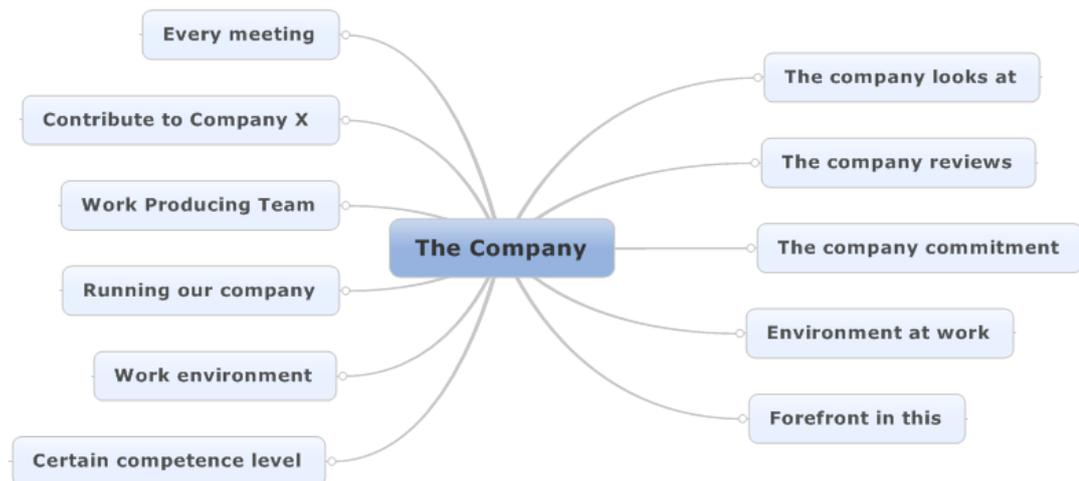
Category: INDIVIDUAL

Baby Boomer Leaders did make some mention of what is important to the individual / the self as a source of valued knowledge (see figure 4.9).   However, Baby Boomer Leaders placed very little emphasis on what is important to the individual in comparison with Generation Y Followers.   Only 4 codes were generated by Baby Boomers in comparison with 18 codes generated by Generation Y Followers.

// Make sure people are treated with dignity and respect // People don't deserve to be harassed // Everybody should come to work with a smile on their face //   'Dignity and respect' for me, I mean that's what it's all about, from a personal level //

Figure 4.9 Individual
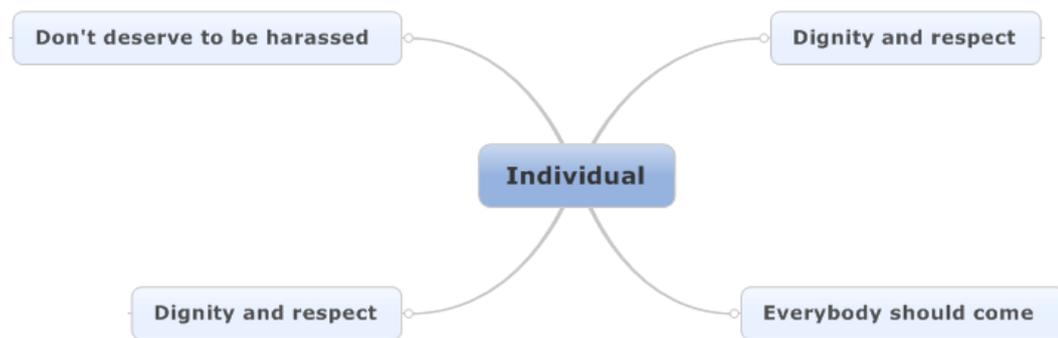
Category: RESPONSIBILITY

The category of Responsibility comprises of the two sub-categories of leaders and individuals (this was also the case for Generation Y Followers) which are detailed as follows:

Sub-category: *Leaders*

Baby Boomer Leaders replicated their Generation Y Followers in attributing the sub-category of Leaders' Responsibility (see figure 4.10) to their most important and valued knowledge from the descriptors. This sub-category generated 8 codes, which are identified as follows:

// Formal leaders are also responsible // There's always usually a manager // Escalate the problem to someone above them // You've gotta have a leader // Responsibility of formal leaders // Supervisors to administer this policy // A responsibility of leaders // I'm in a team leader position // I need to see what is my responsibilities // It goes all the way up to our Managing Director // I see it as a huge responsibility of formal leaders //

Figure 4.10 Leaders

Sub-category: Individuals

Baby Boomer Leaders once again replicated their Generation Y Followers in attributing the sub-category of individuals (see figure 4.11) to their most valued knowledge from the descriptors. However, Baby Boomer Leaders placed less emphasis on individuals taking responsibility for harassment than their Generation Y Followers. Only 5 codes were generated (see below) in contrast to 17 codes generated by their Generation Y Followers.

// Everyone's responsibility to report // All employees and contractors are responsible // Responsibility of all employees to follow this // Employees and contractors to be responsible // I like the way that all employees are responsible, we're all responsible //

Figure 4.11 Individuals
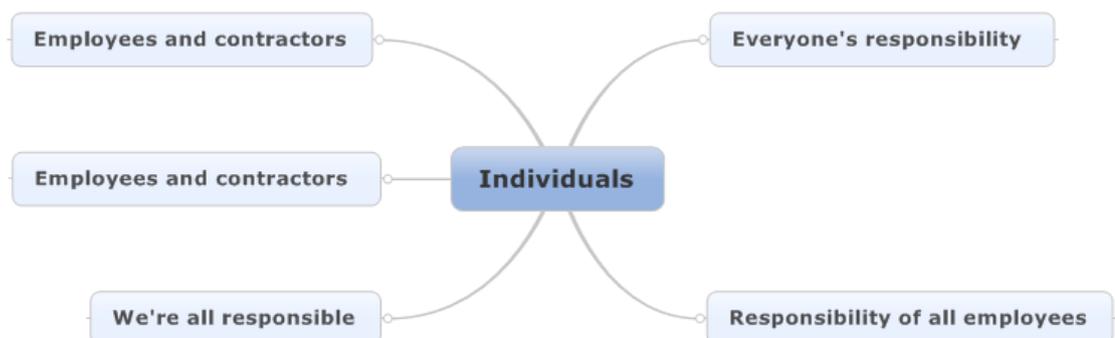
Category: HARASSMENT EXPERIENCE

Baby Boomer Leaders replicated their Generational Y Followers in attributing their experiences of harassment (see figure 4.12) to their most valued knowledge from the descriptors. There were 8 codes generated from this category, which are identified as follows:

// Posters on the wall of women // Experience where there's been workplace harassment // He went down the this harassment path // Like school, you can't go round bullying // There was a girl linee, she was complaining of being harassed // Police are investigating a case of bullying at a school // Experienced them personally or been directly a witness to them happening // Sometimes there's a bit of a clash with a particular incident //

Figure 4.12 Harassment Experience
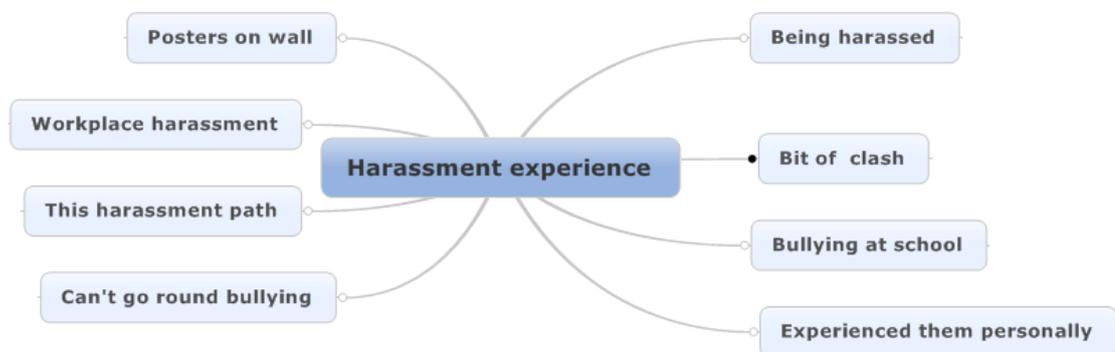
Category: HARASSMENT DOWNPLAYED

This category captures Baby Boomer Leaders downplaying and 'trivialising' harassment (see figure 4.13) matters in the workplace. Harassment was not downplayed among Generation Y Followers and therefore this category applies to Baby Boomer Leaders only. This category generated 9 codes, which are identified as follows:

// I haven't had any experience in the last couple of years, where it's been perceived to be a problem anywhere // I'm not personally so interested in this topic of harassment // I won't engage in harassment, so knowing 14 days, is not going to stick in my mind // People take it the wrong way sometimes // We have very few misconducts in that area // It would be nothing unusual actually to have those cases from time to time // You can discriminate between being harassed and somebody just venting out //   I have yet to find someone who is who is non-committed or something // Everyone is quite reasonable //

Figure 4.13 Harassment Downplayed
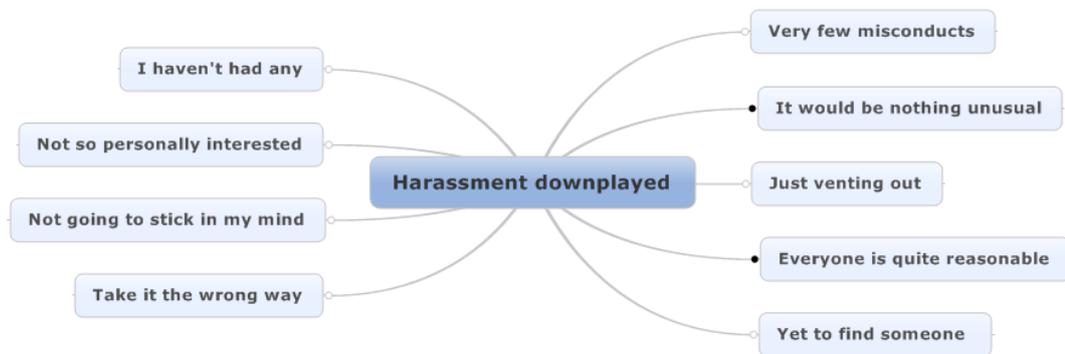
Data Collection 2

Data collection 2 is to determine what works well about how Baby Boomer Leaders and Generation Y Followers communicate. In addition, this data set aims to explore any communication barriers between the two groups.   The following open questions (see table 4.5) were asked of the 2 generational groups:

Table 4.5 Open Questions

Questions to Baby Boomer Leaders	Questions to Generation Y Followers
What works well about how you communicate with your [named] team member?	What works well about how you communicate with your [named] leader?
Is there anything that does not work well about how you communicate?	Is there anything that does not work well about how you communicate?

What works well – Baby Boomer Leader responses

The following categories and sub-categories (see table 4.6) portray Baby Boomer Leaders' responses about what works well in how the two generational groups communicate:

Table 4.6 Baby Boomer Leaders Responses

BABY BOOMER LEADERS	
Question: What works well about how you communicate with your [named] team member?	
CATEGORY	SUB-CATEGORY
Informal Discussion	Casual / open door style
	Adaptable communication style
	Share experience
	Humour
	Personal / social chats
	Problem solving
	Treat as equals
Formal Meetings	Performance Review
	Work progress
Written Notes	Email
	Handwritten notes
	Whiteboard

Category: INFORMAL DISCUSSION

The category of Informal Discussion generated 7 sub-categories (see figure 4.14) These sub-categories are casual / open door style, adaptable communication style, share experience, humour, personal / social chats, problem solving and treat as equals.

Figure 4.14 Informal Discussion
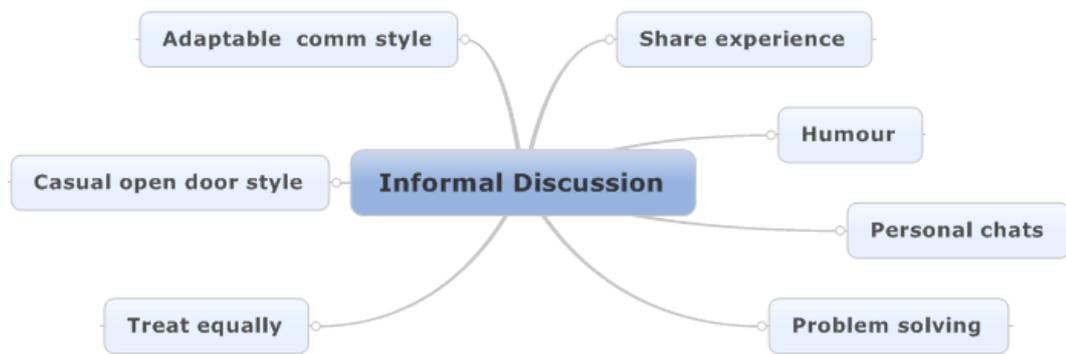
Sub-category: Casual / 'open door' style

There was a strong desire for Baby Boomer Leaders to maintain a casual and open door style of communicating with their Generation Y Followers.   This sub-category generated 15 codes and is supported with the following quotation extracts (see figure 4.15).

//   Sit down and have a chat with them // Mostly informal // I just ask him if he's going alright // It's more of a fireside chat //   It's more informal, casual // More verbal, she's quite close, physically // I'm just more likely to wander over // verbal because we come together // mainly on a one to one basis // informal chat // sit and chat // No barriers, you come and chat with me // Do informal chats // My door's always open // Know each other on a daily basis //

Figure 4.15 Casual Style

The figure is a mind map with "Casual style" at the centre. Branching from it are the following codes: Chat with me, Informal chat, We come together, One to one basis, Fireside chat, Informal/casual, More verbal, likely to wander, Sit and chat, Door's always open, Know each other, Do informal chats, Sit down and, Mostly informal, I just ask him.
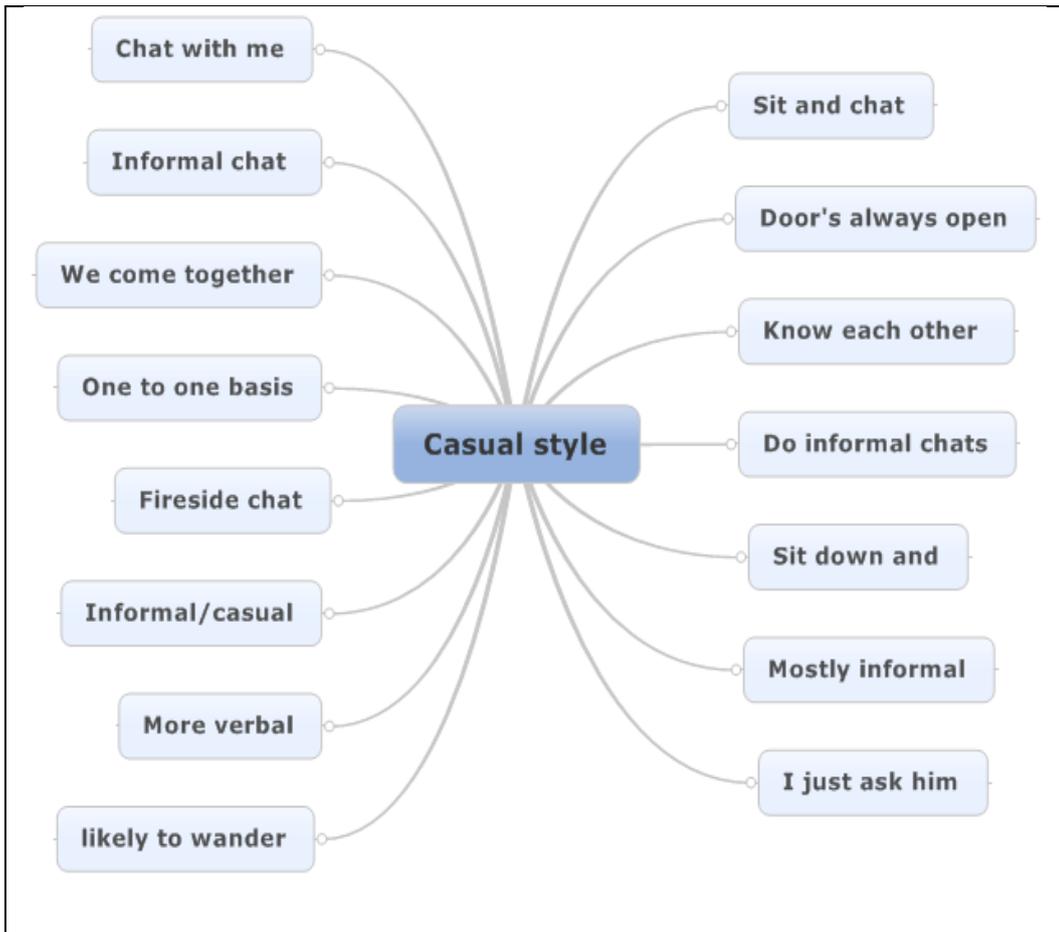
Sub-category: Adaptable communication style

The sub-category of adaptable communication style emanated from Baby Boomer Leaders using a flexible and adaptable approach upon communicating with their Generation Y Followers.   This sub-category generated 6 codes (see figure 4.16) which are identified as follows:

Figure 4.16 Adaptable Communication Style
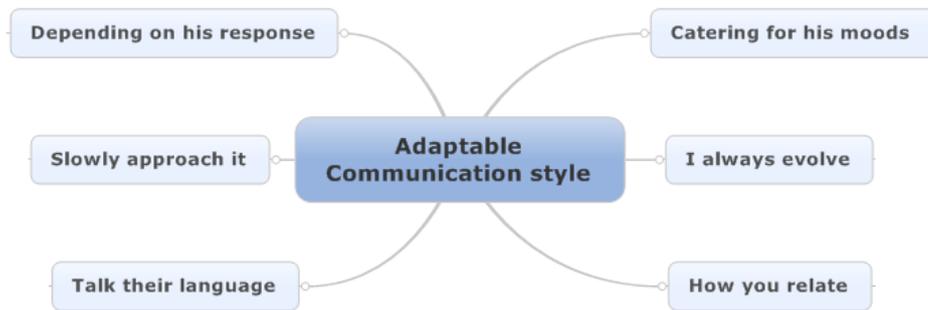
// If I've gotta talk to him about something, how do I re-word it, catering for his moods // Depending on his response to how I'm approaching it // I always evolve, you know, you can't use the same strategies one day and not… it just doesn't work // You give that recognition that if there's something there, give them the time to cool down, then you slowly approach it and say 'how can we move forward on this'? // I talk their language so they can understand // People skill and how you relate //

Sub-category: Share experience

The sub-category of share experience evolved from Baby Boomer Leaders sharing their experience and knowledge with their Generation Y Followers.   This sub-category was strongly supported by Baby Boomer Leaders and generated 18 codes, which are identified as follows in figure 4.17.

Figure 4.17 Share experience
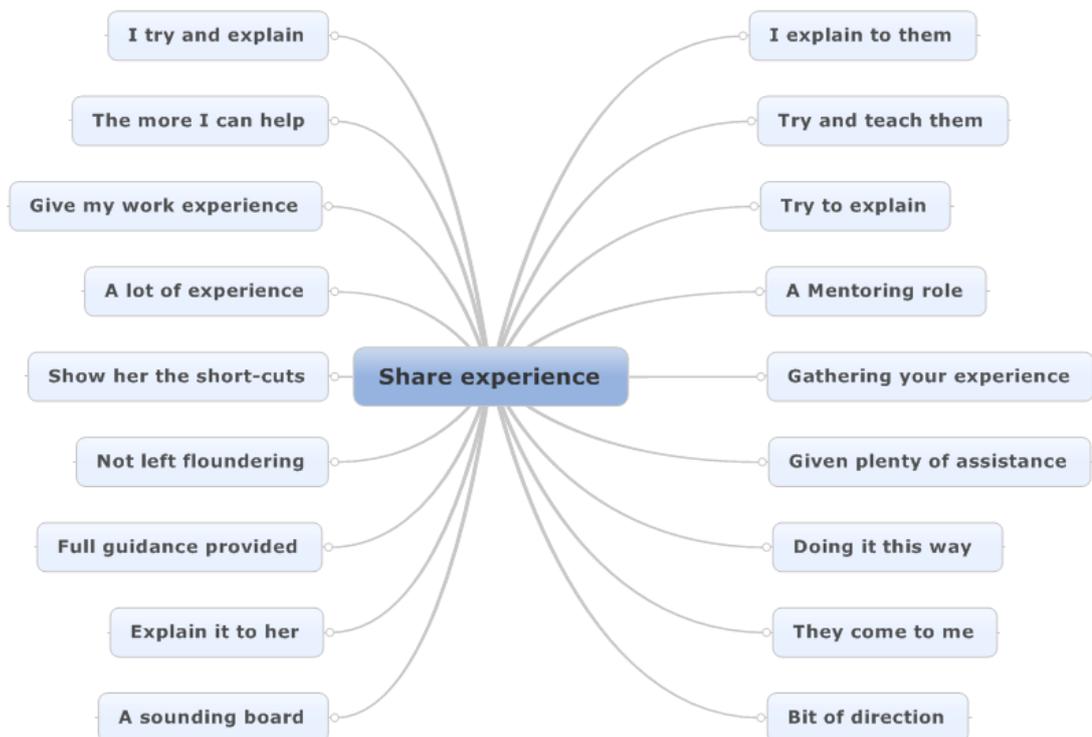
// I try and explain sort of some of the theory behind some of the technical things // So the more I can help her, the better she'll get experience and learn // All's I can give is my work experience // I've had a lot of experience, so I want them to gain as much as they can // I can show her the short-cuts and easy ways and just give her a bit of coaching // I'm conscious that I need to make sure that he's not left floundering or stuck with problems // There's full guidance provided // I have to go through it in detail and explain it to her // A sounding board on the technical side of it // That sort of thing I explain to them // I try and teach them about policies // I try to explain, try to guide him // I have a mentoring role for Warren // It's all about gathering your experience // She's been given plenty of assistance // say "I think you should be doing it this way" // Any structure issues, they come to me for them // A bit of direction //

Sub-category: Humour

The sub-category of humour was based upon Baby Boomer Leaders telling jokes and using humour to facilitate communication with their Generation Y Followers. This sub-category generated 11 codes, (see figure 4.18) which are identified as follows:

// I might start with a joke // Have a bit of a dig with her about the Dockers / / Have a really good laugh // Humour, so that I guess is a very important aspect // We can joke about things // She goes 'what a plonker' and laughs // I think humour is great // We share those funny little things // A little bit of humour // We have some fun // You receive funny jokes //

Figure 4.18 Humour
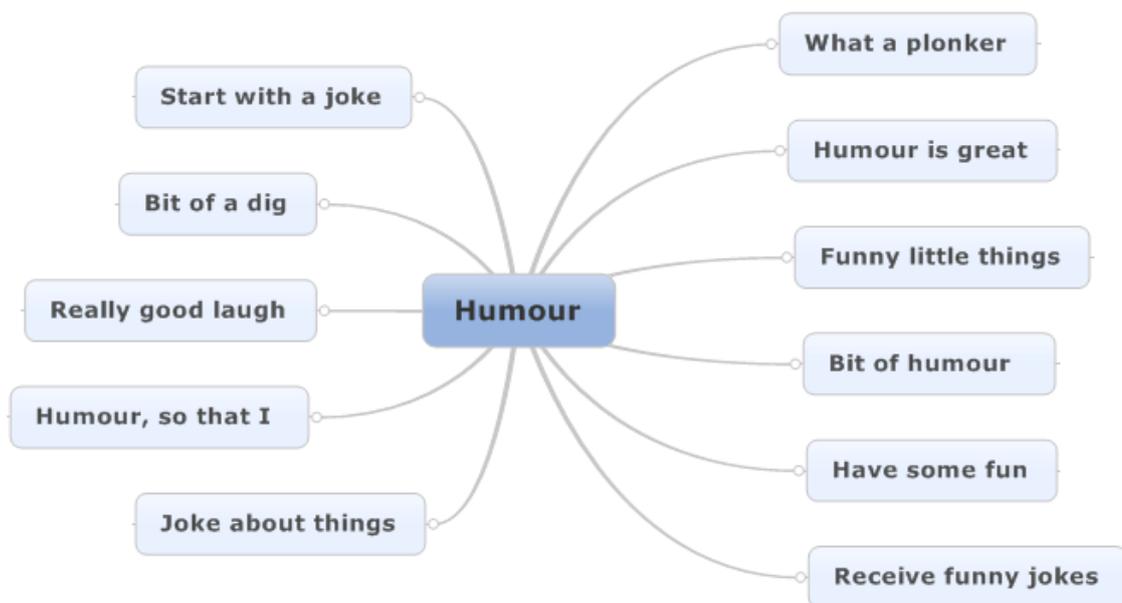
Sub-category: Personal / social chats

The sub-category of personal / social chats (see figure 4.19) emerged as a result of Baby Boomer Leaders bringing social and personal matters into their discussions with Generation Y Followers. This sub-category was strongly supported by Baby Boomer Leaders and generated 13 codes, which are identified as follows:

// Ipods and this and that and whatever they're interested in // We talk about other things // We float in and out of some personal things // If you've got issues you can't talk to anyone about, you talk to me // It is like more informal // She can come and talk to me, whether it's personal or whatever // Make a point of you know 'how are you' // Pop in and have a chat or something // Off the record and stuff // We've already had a bit of a heart to heart // I always say I'm a bearer of the secrets // When I'm passing his workplace, I would say 'hi' // We also talk about broader issues //

Figure 4.19 Personal Social Chats
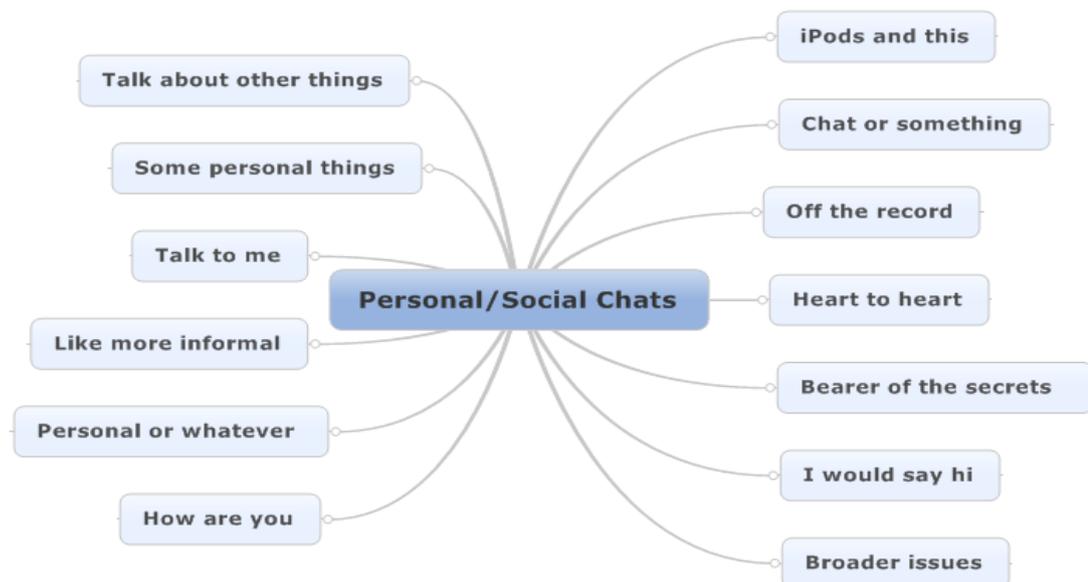
Sub-category: Problem-solving

The discussion and solving of problems (see figure 4.7) formed an important aspect in how Baby Boomer Leaders communicate with their Generation Y Followers. This sub-category was strongly supported by Baby Boomer Leaders with 14 codes generated. These codes are identified as follows in figure 4.20.

// Honest about the problems I had // Says 'Oh look, I don't quite understand this' // Talk very casually about problems at work // He always comes up and asks 'any problems'? // We walk to each other's offices with issues // Talk to them about how they're going and if you've got any worries or whatever // Discussion with him this

morning and he's got some questions // They know that they can always come to me // The buggers ask me a lot of questions all the way // Solving any issues // *Discuss any problem // They ask questions // Any issues we resolve it //*

Figure 4.20 Problem Solving
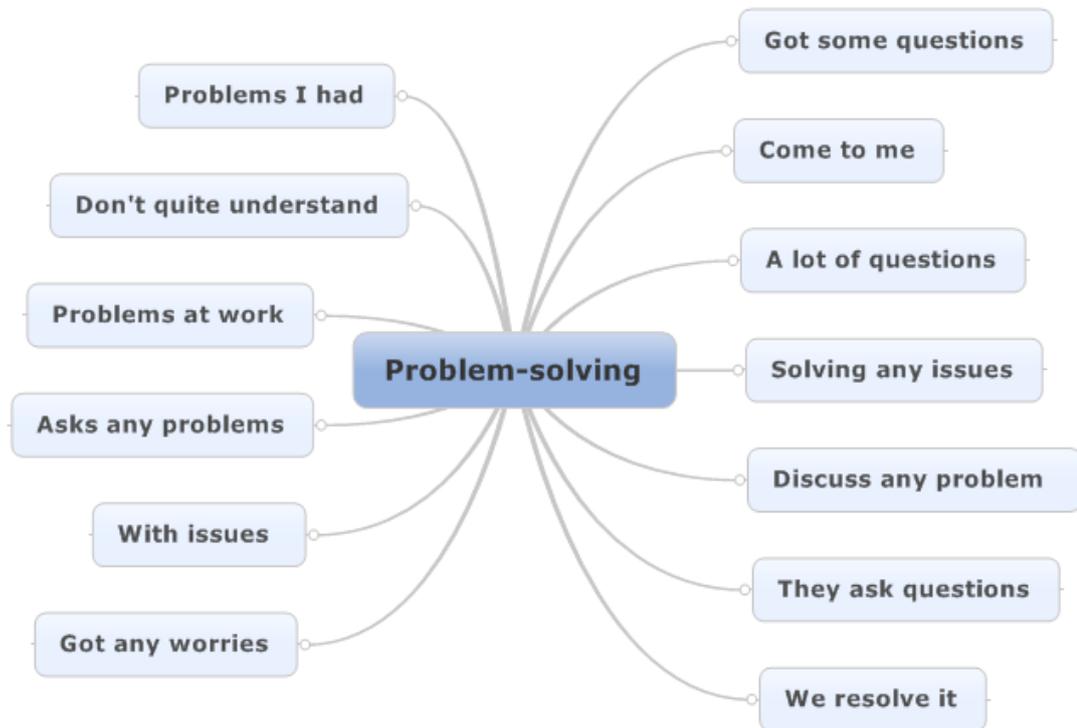
Sub-category: Treat as equals

The sub-category of treat as equals (see figure 4.21) was based upon Baby Boomer Leaders believing that their Generation Y Followers should be treated as equals as opposed to a supervisor / subordinate type of relationship**.**   It was interesting to discover this sub-category was non-existent among Generation Y Followers.   In particular, Generation Y Followers made mention of an 'employee / employer relationship'.   This sub-category generated 3 codes, which are identified as follows:

// I don't believe in this, you know I'm up there and they're down there // I believe in the equality type path // Not really a sit behind the desk, formal 'I'm the boss and you're the worker' type atmosphere //

Figure 4.21 Treat as Equals
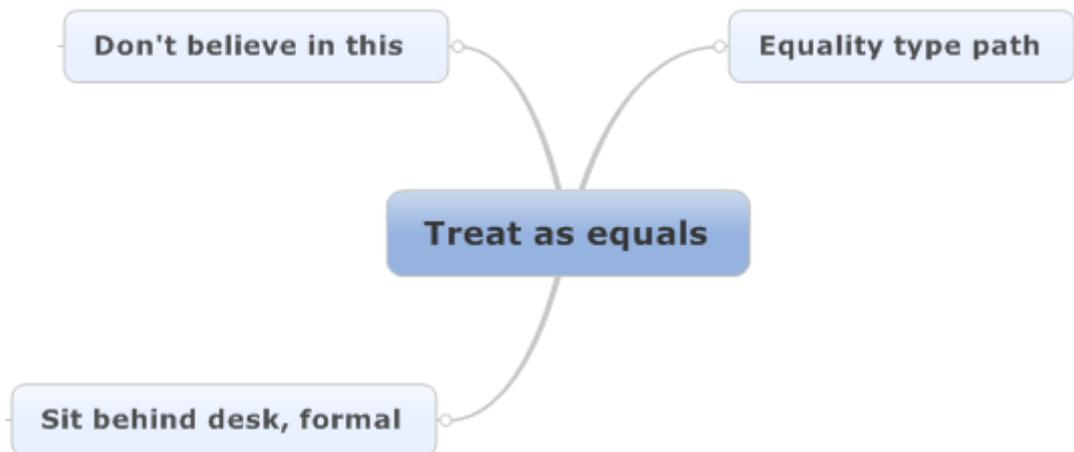
Category: FORMAL MEETINGS

Unlike the previous category of informal discussion, (see figure 4.22) this category supports a desire for Baby Boomer Leaders to communicate with their Generation Y Followers at formal meetings.   This category generated 2 sub-categories and these sub-categories are performance review and work progress.

Figure 4.22 Formal Meetings

Sub-category: Performance Review

The sub-category of performance review was generated as a result of Baby Boomer Leaders holding formal performance review meetings (see figure 4.23) with their Generation Y Followers. This sub-category generated 4 codes, which are identified as follows:

// Every six months we have a meeting on what's called performance management system // At the meeting I tell him exactly how he is getting on // We have a formal review every six months // A formal sitting, you know to understand what he has done //

Figure 4.23 Performance review

Sub-category: Work progress

The sub-category of work progress (see figure 4.24) emanated from Baby Boomer Leaders organising formal meetings to discuss progress with their Generation Y Followers' work.   This sub-category generated 9 codes, which are identified as follows:

// Regular work group meetings on a fortnightly basis // It's a work in progress meeting, we talk about work related issues // Once a month there's a structured one, there's a formal one which is documented // Another one we have is more formal // We have regular work group meetings // One on one meetings to talk about the workload // I meet them every Monday morning // We have our formal meetings // Every month the Committee has a meeting with the graduates //

Figure 4.24 Work Progress
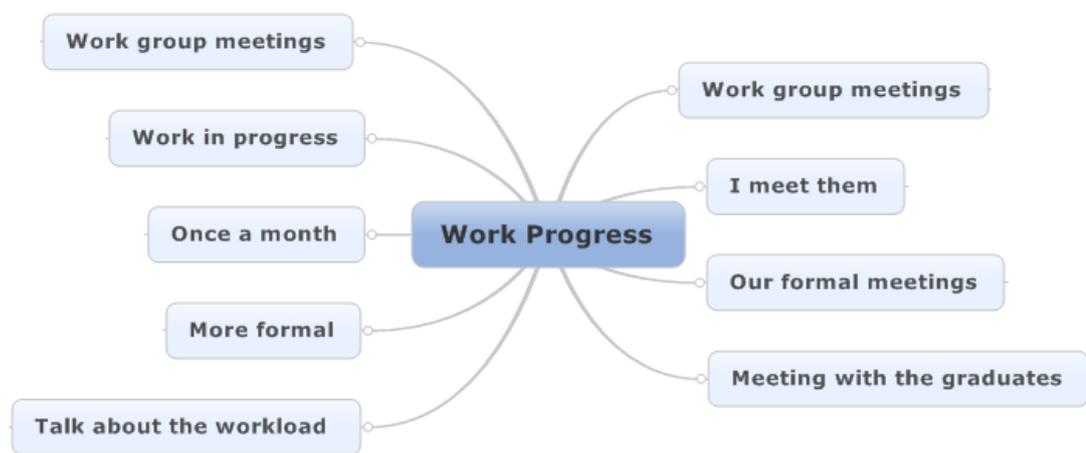
Category: WRITTEN NOTES

This category is based upon Baby Boomer Leaders using written notes as a means of communicating with their Generation Y Followers.   This category is in stark contrast to the previous two categories of informal discussion and formal meetings, due its focus on written communication, as opposed to speaking / verbal communication. The use of written notes did not get mentioned by Generation Y Followers.   This category generated 3 sub-categories and these sub-categories are email, handwritten notes and whiteboard (see figure 4.25).

Figure 4.25 Written Notes
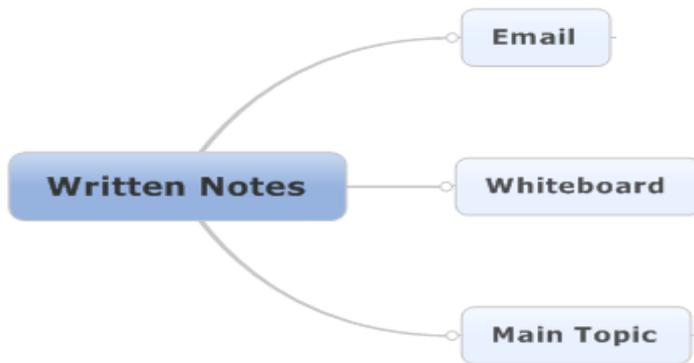
Sub-category: Email

The sub-category of email (see figure 4.26) emanated from Baby Boomer Leaders using emails to communicate with their Generation Y Followers.   This sub-category generated 4 codes, which are identified as follows:

// Email would only be if I wanted to copy something // I email with a bit of instructions // Communication is both verbal and email // I might send an email //

Figure 4.26 Email
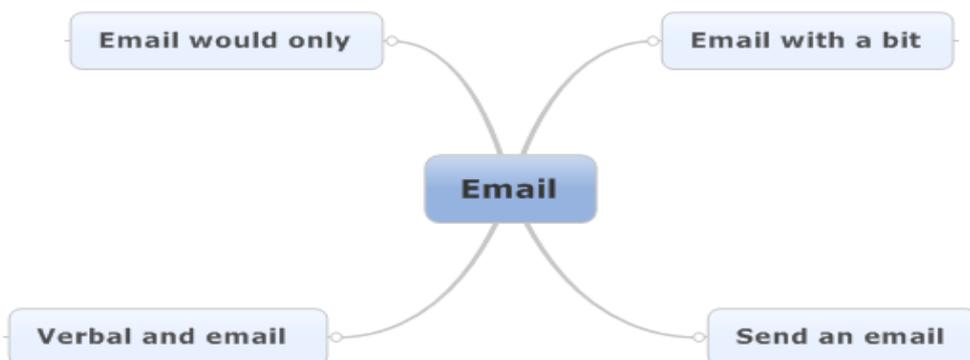
Sub-category: Handwritten notes

The sub-category of handwritten notes became evident from one Baby Boomer Leader stating that handwritten notes (see figure 4.27) are used to communicate with his Generation Y Follower.   The use of handwritten notes did not get mentioned by Generation Y Followers. This sub-category generated 1 code, which is identified as follows:

// I'll scribble a note on something //

Figure 4.27 Handwritten notes
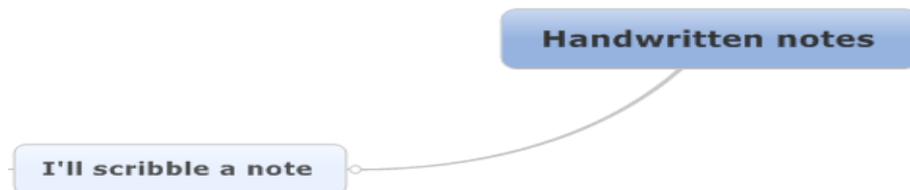
Sub-category: Whiteboard

The sub-category of whiteboard (see figure 4.28) emanated from 1 Baby Boomer Leader stating that a whiteboard is used to communicate with his Generation Y Follower. The use of a whiteboard did not get mentioned among Generation Y Followers. This sub-category generated 1 code, which is identified as follows:

// I use a whiteboard //

Figure 4.28 Whiteboard
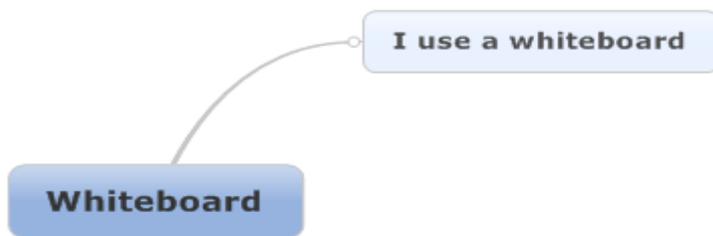
What works well – Generational Y Followers' responses

The following categories and sub-categories (see table 4.7) portray Generation Y Followers' responses about what works well in how Generation Y Followers communicate with their Baby Boomer Leaders.

Table 4.7 Generation Y Followers

GENERATION Y FOLLOWERS Question: What works well about how you communicate with your (named) supervisor?	
CATEGORY	SUB-CATEGORY
Informal Discussion	Casual / open door style Adaptive communication style Humour Personal / social chats Understanding / supportive Open and direct discussion
Open to Learning	Ask questions Problem Solving
Written Notes	Email

Category – INFORMAL DISCUSSION

The category of Informal Discussion (see figure 4.29) was common among Generation Y Followers and Baby Boomer Leaders. This category generated 6 sub-categories. These sub-categories are Casual / Open Door Style, Adaptable Communication Style, Humour, Personal / Social Chats, Understanding / Supportive and Direct Discussion.

Figure 4.29 Informal Discussion
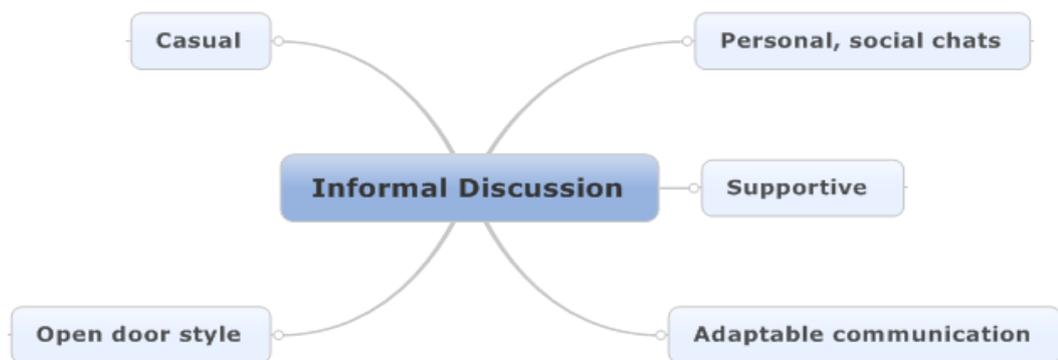
Sub-Category: Casual / 'Open Door' Style

This sub-category clearly demonstrates that Generation Y Followers seek a casual / open door style of communication (see figure 4.30) with their Baby Boomer Leaders. This sub-category also exists among Baby Boomer Leaders, however, it is more prevalent among Generation Y Followers with 22 codes generated (the highest number of codes) and the respective codes are listed as follows:

// Relaxed atmosphere, so we don't have to book an appointment // I usually go to his desk for a few minutes // He's always welcoming me into his office // A chat is much more effective than an email // We'll sit down and discuss things // Sitting down to discuss things // Easy and approachable // Easy to talk to // Verbal communication is better than written for us // He's very communicative // Face to face is all over within two seconds // He just normally comes straight to me // I do communicate face to face, it's just easier to knock on the door // Talk to him face to face, relaxed and easy // You feel you can just talk to him // communicate quite freely, fairly open // Easy to get along with // Usually it's a quick five / ten minute chat // just go up on his door, I feel comfortable doing that // Comfortable talking to Lindsay one on one // I prefer face to face //

Figure 4.30 Casual / Open Door
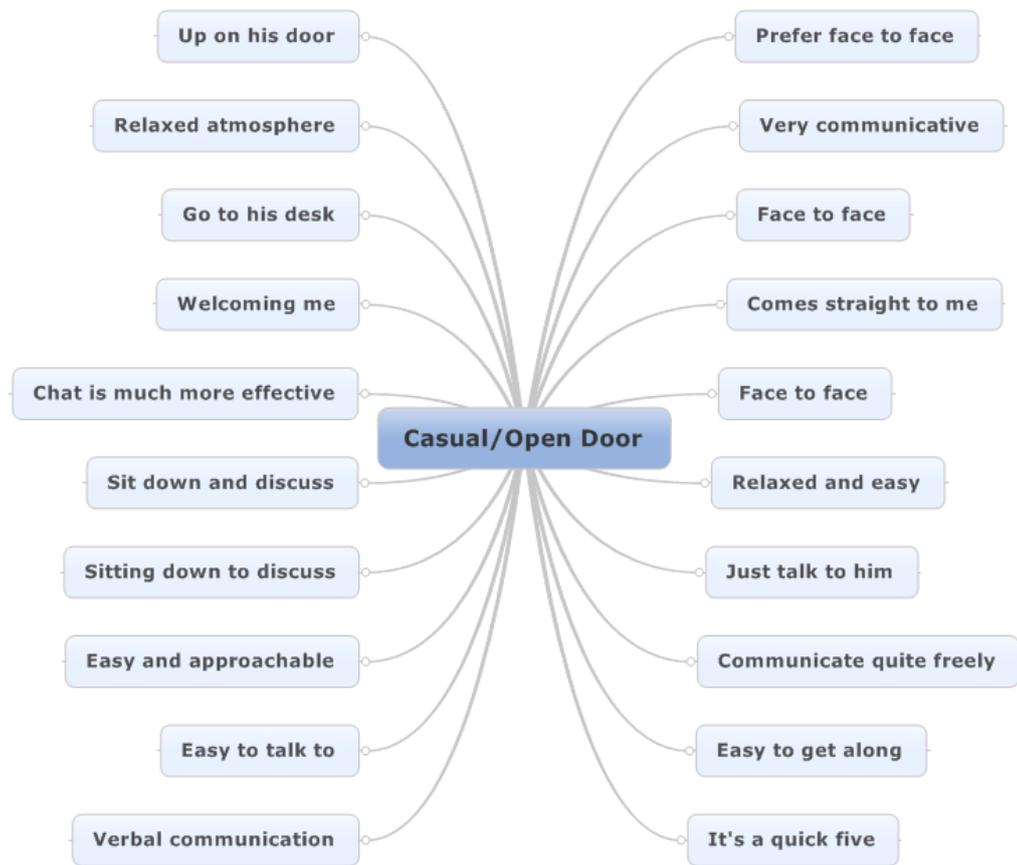
Sub-Category: Adaptive Communication Style

The sub-category of adaptable communication style (see figure 4.31) emanated from Generation Y Followers using a flexible and adaptable approach upon communicating with their Baby Boomer Leaders. It is interesting to note that this sub-category also exists among Baby Boomer Leaders who suggest they also use a flexible and adaptable approach upon communicating with their Generation Y Followers. This sub-category generated 4 codes, which are identified as follows:

// Talk to him about it verbally and with hands and those sorts of things, so that we can actually communicate better// I think you need to change the style // The way I sit, the way I talk, the way I present myself is really important about communication // I need to make sure that I change myself appropriately //

Figure 4.31 Adaptive Communication Style

Sub-category: Humour

This sub-category demonstrates that humour is used among Generation Y Followers in their communications with Baby Boomer Leaders. Humour (see figure 4.32) was also supported by Baby Boomer Leaders. This sub-category generated 6 codes, which are identified as follows:

// He'll basically joke around a bit // There's laughing all the time // I suppose humour helps a bit in making comments and jokes // We can joke around // It's all wise cracks and that // We joke around and have a bit of fun //

Figure 4.32 Humour
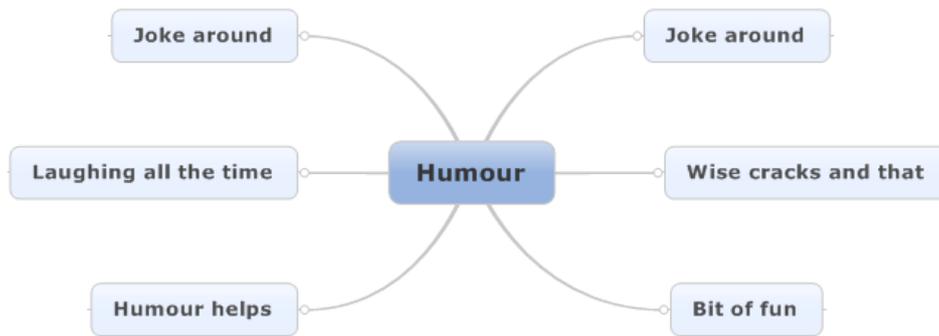
Sub-category: Personal / Social chats

The sub-category of personal / social chats (see figure 4.33) emerged as a result of Generation Y Followers bringing social and personal matters into their discussions with Baby Boomer Leaders. This sub-category was also supported by Baby Boomer Leaders utilising personal / social matters in their communication with Generation Y Followers. 10 codes were generated from this sub-category and the respective codes are identified as follows:-

// We have a chat in the gym as well // He can be on the same line as a friend // You can talk to him about different things // She relates to what we're doing at the time. Not so much work, but like outside work // A general sense of friendliness // Help me find a solution, but that's on a personal matter // whether it's work or not // In and out of hospitals every couple of months and stuff he's pretty good // We share whatever we, whatever I want to // I would take anything to him //

Figure 4.33 Personal/social chats
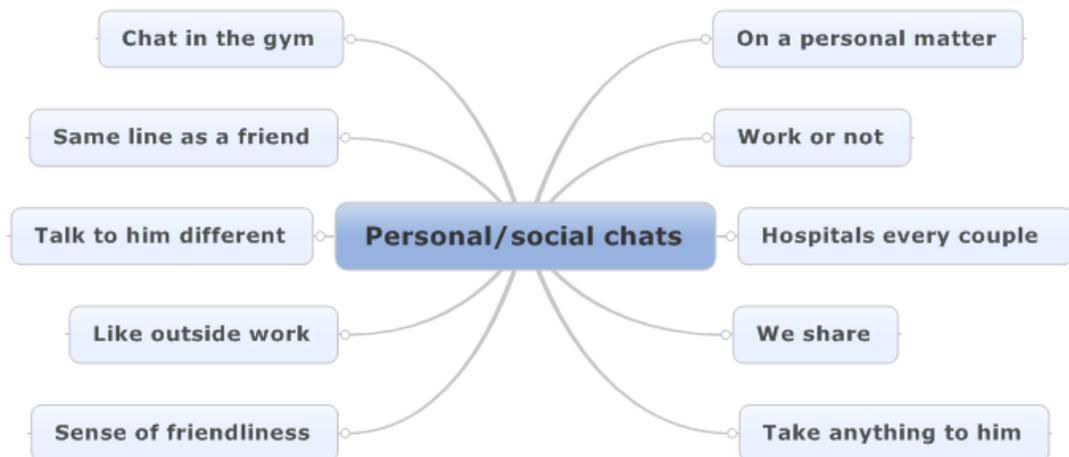
Sub-category: Understanding / supportive

This sub-category emanated from Generation Y Followers expressing an understanding and supportive role (see figure 4.34) demonstrated by Baby Boomer Leaders in their communication with Generation Y Followers. It is interesting to note the importance of this category to Generation Y Followers with 16 codes being generated and yet this sub-category does not exist among Baby Boomer Leaders. The respective codes for this sub-category are identified below:

// He's very approachable, puts the time in to help you out // Willing to listen and do his best to help // I've got no problems talking with him, bringing issues up at all // He's very supportive // Anyone sort of come up with issues like, he'll sort of deal with it // Very good listener // If we've got differences.... I don't know, he's quite good // Health comes first and look after you // He's pretty understanding // He is always there to help // I felt most supported // He's always there, definitely always there // Whenever I need help, he's there // Very supportive of my education // He's very accommodating // Willing to listen to you //

Figure 4.34 Understanding/supportive
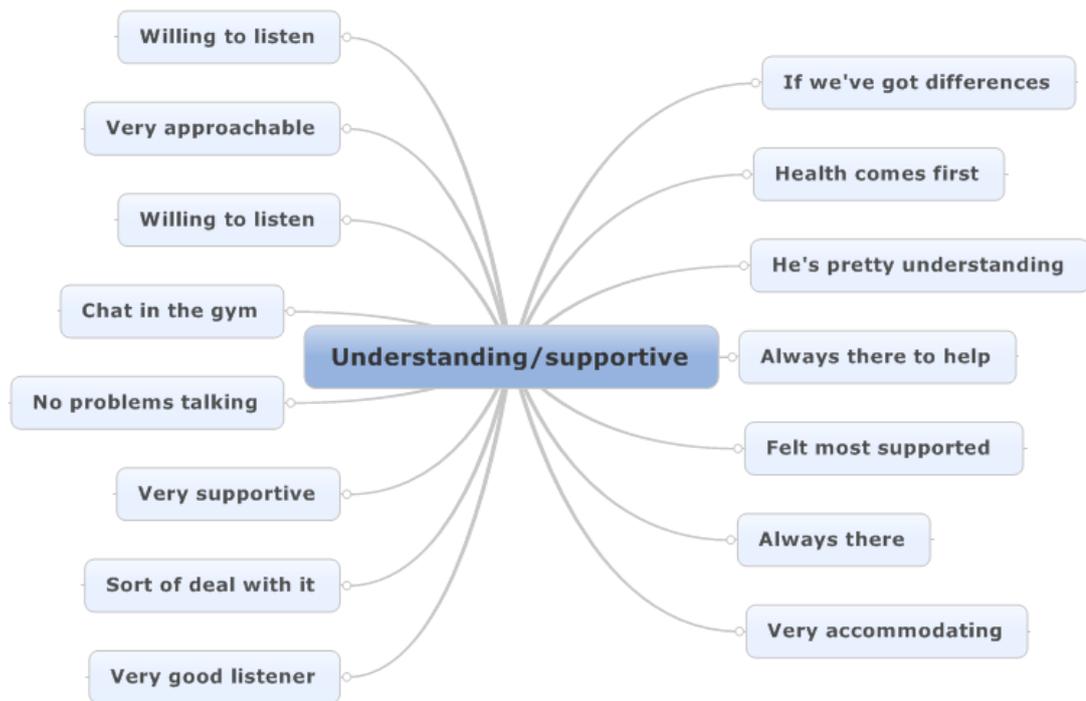
Sub-category: Open and Direct Discussion

This sub-category emanated from Generation Y Followers expressing an appreciation for open and direct discussion (see figure 4.35) with their Baby Boomer Leaders. Interestingly, this category was non-existent among Baby Boomer Leaders. The codes for open and direct discussion are demonstrated below:

// You can just blurt it out and he's willing to take it as it is   // I just say 'John I need to talk to you' // We talk pretty freely   // I would actually go and approach John first with regard to anything basically // When we talk it's pretty direct // Walk up to Bob openly and talk to him // You can express yourself // I'm pretty up front with Dave // It's just easier to say 'Dave this is what's going on // We just pull one another aside and go 'Hey, this is what's going on' // He's very open, I appreciate that // We have a very open relationship // Don't go behind my back, be up front and honest about it // If he did have an issue, he would come straight towards me 'cos we have that sort of relationship // If I've got something that I need

to get off my chest, I just directly go straight to him // I very much put him in his

place //

Figure 4.35 Open and direct discussion
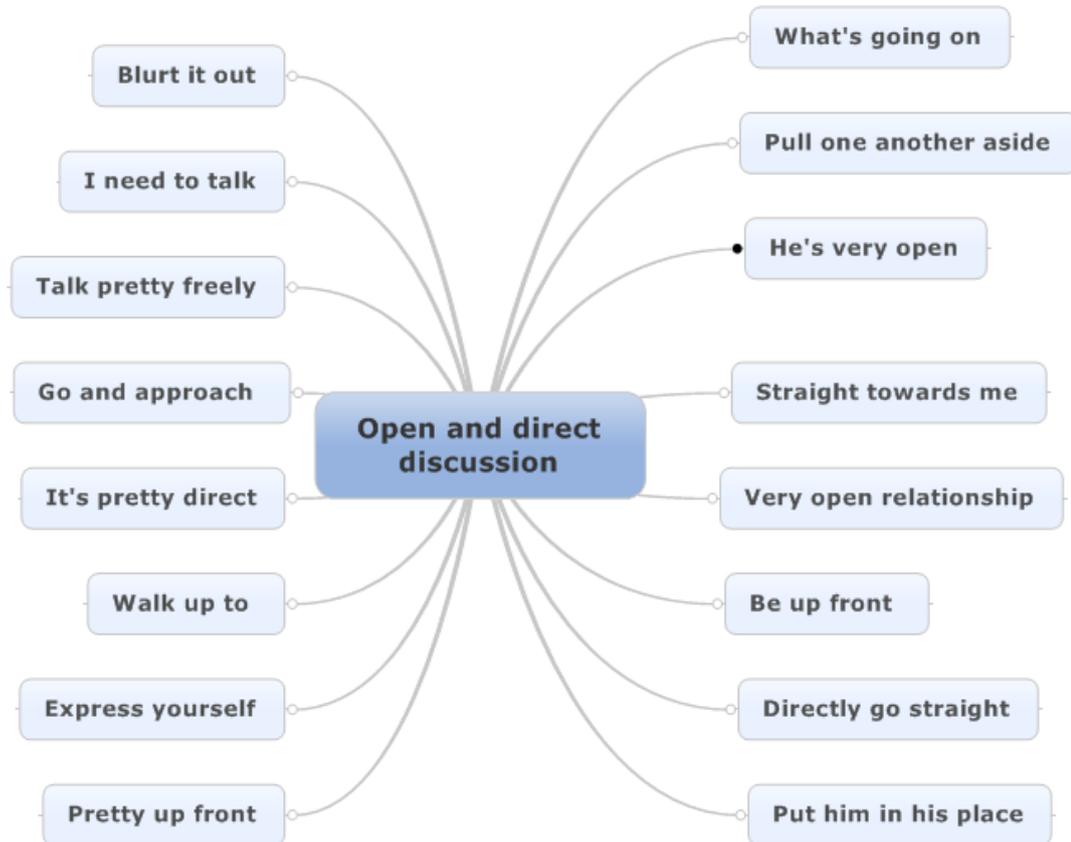

CATEGORY: OPEN TO LEARNING

The category of open to learning comprises of the two sub-categories of ask questions and discuss problems.   Both of these sub-categories encompass Generation Y Followers' quest for seeking clarification and a propensity for learning.

Sub-category: Ask questions

This sub-category (see figure 4.36) was derived from Generation Y Followers asking questions of their Baby Boomer Leaders.   There are 9 codes generated in this sub-category, which are demonstrated as follows:

// Ask a question, we'll sit down and we'll discuss it // I can put my own questions // Anything that I feel warrants his attention, go and ask him // I do listen to what he says // I ask his advice on different things // "What do you think the best approach I should tackle"? He'll give me some ideas // If ever I've got an issue, I go straight to him // He's willing for you to bounce things off him // Any questions or anything else, I can go and speak to him //

Figure 4.36 Ask Questions
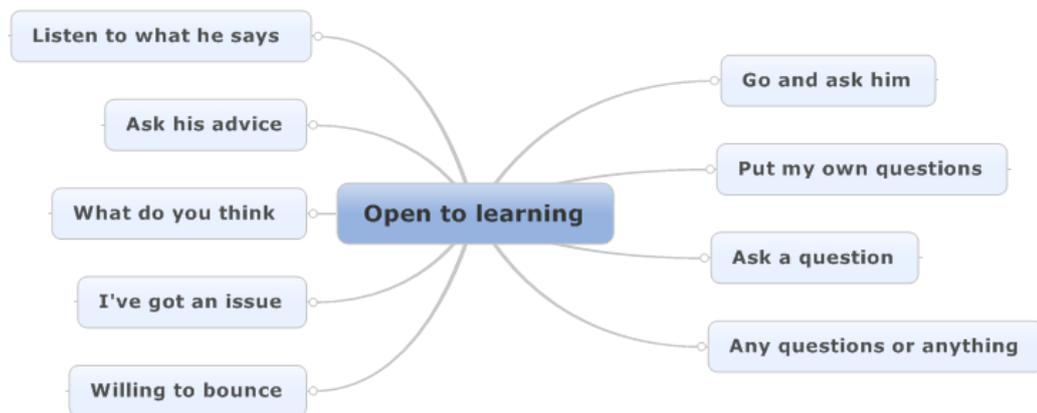
Sub-Category: Problem Solving

The sub-category of problem solving (see figure 4.37) was generated from Generation Y Followers discussing problems with their Baby Boomer Leaders. Problem solving is also a sub-category of Baby Boomer Leaders. There are 9 codes generated from this sub-category, which are demonstrated as follows:

// I'd just go to his desk if I have a problem // I'll state the problem or the issue // I feel if I had a problem I could tell her // He can show me what I don't know // I can

pretty much go, 'Pete can we talk about it' // He'll work with me to find a way around things // If he doesn't know the answer he will help me find the answer // He'll go 'Tell me what's wrong? What have you done'? // Say well this isn't working for us…I don't have any issues… in a employee / employer relationship //

Figure 4.37 Problem solving
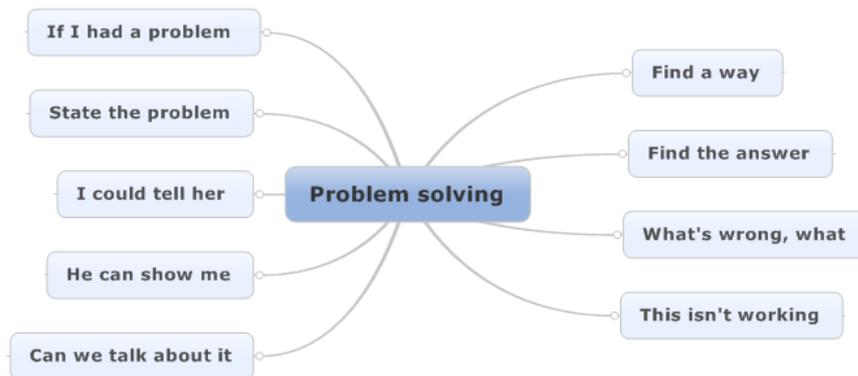

CATEGORY: WRITTEN NOTES

This category only generated the 1 sub-category of email among Generation Y Followers. The category of Written Notes is also prevalent among Baby Boomer Leaders. However, 3 sub-categories were generated by Baby Boomer Leaders with the sub-category of email being the common sub-category among the 2 generational groups.

Sub-category: Email

The sub-category of email (see figure 4.38) was generated by Generation Y Followers. This sub-category generated 3 codes, which are detailed as follows:

// If there's a problem with communication, then we email // We email as well // I might email him something if I want reinforcement or something //

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Figure 4.38 Email
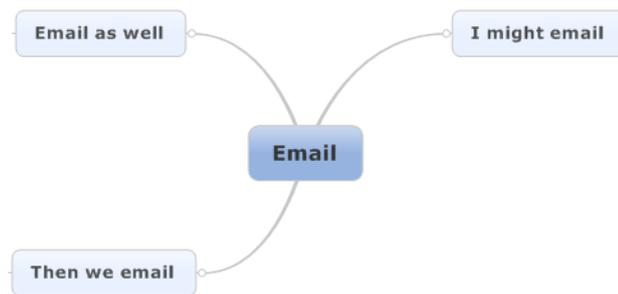
What does not work well (barriers) – Baby Boomer Leaders responses

Five categories were identified from Baby Boomer Leaders' responses (see table 4.8) about what does not work well in their communication with their Generation Y Followers (communication barriers). These categories are Lack of Respect, Lack of Clarity, Availability, Being Direct a Put-off and Disagreement.

Table 4.8 Baby Boomer Leaders - What does not work well?

BABY BOOMER LEADERS
Is there anything that does not work well about how you communicate with your (named) team member? (barriers)
CATEGORIES
Lack of respect
Lack of clarity
Availability
Being direct a put-off
Disagreement / misunderstanding

CATEGORY: Lack of respect

The category of Lack of Respect (see figure 4.39) generated one code, which is identified as follows:

// Respect or lack of respect for the position that I actually held //

Figure 4.39 Lack of respect
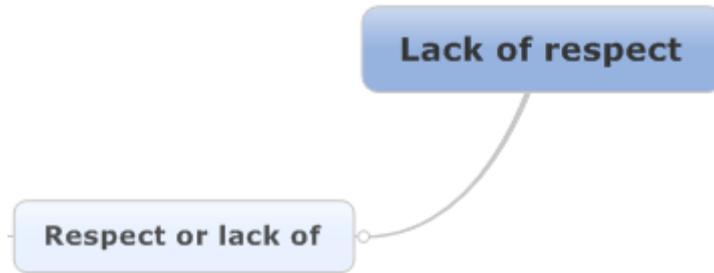
CATEGORY: Lack of Clarity

This category was generated as a result of Baby Boomer Leaders revealing that a lack of clarity on their part had a negative impact on communication with their Generation Y Followers (see figure 4.40). This category generated 4 codes, which are identified below:

// What doesn't work well is when I don't explain things fully and their reasons // I can sometimes miss the detail // I probably don't give her enough feedback as I should // they don't know what I'm trying to get at //

Figure 4.40 Lack of clarity
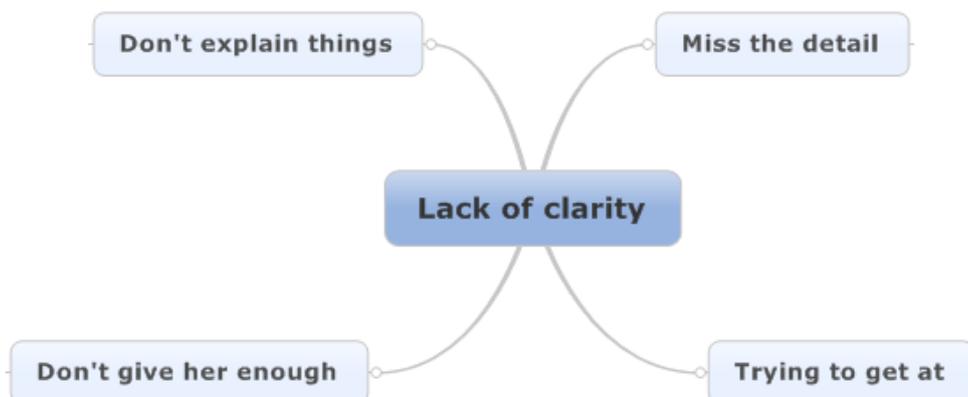
CATEGORY: Availability

This category emanated from Baby Boomer Leaders revealing that a lack of availability (see figure 4.41) has a negative impact on communication between the 2 generational groups. This category generated 15 codes, which are identified as follows:

// If I'm in a rush, I'll say things and I'll know what I mean // Spending time and trying to do the right thing with them // I can use the excuse of being busy, but we're all busy // By the time I speak with Chris it's not so much // Clones of myself, because it's very hard // Trying to keep that stability within a team is hard // Because of the volume, it's difficult for people to sit down and have a regular discussion // Every man and his dog is trying to see me and sometimes they give up trying to see me // Start communicating a bit more often, I do tend to sometimes forget about him // I probably ignore Chris a bit // Normal workplace communications, probably needs to be a bit more of it though // Quite a bit to keep going, to allocate specific times // It's not a lot of time // Hard, because we're going through huge change //

Figure 4.41 Availability
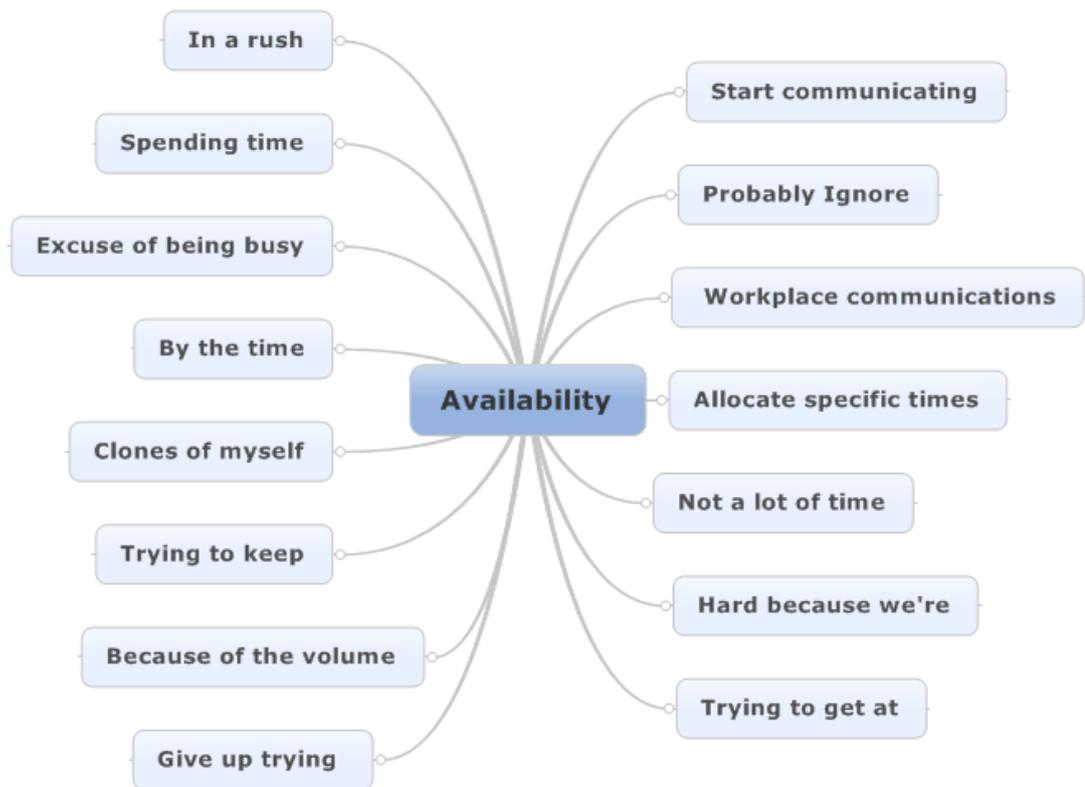
CATEGORY: Being direct a put-off

Baby Boomer Leaders generated this category on the basis of direct communication being a 'put off' to Generation Y Followers. It is interesting to discover that Baby Boomer Leaders identified this category to be a communication barrier, when Generation Y Followers identified direct and open communication (see figure 4.42) to be a success factor in communicating with their Baby Boomer Leaders.   This category generated 2 codes, which are identified as follows:

// Being straightforward and directive in a way it puts them off // Instead of telling them directly, which they don't like //

**Figure 4.42 Direct a put-off**
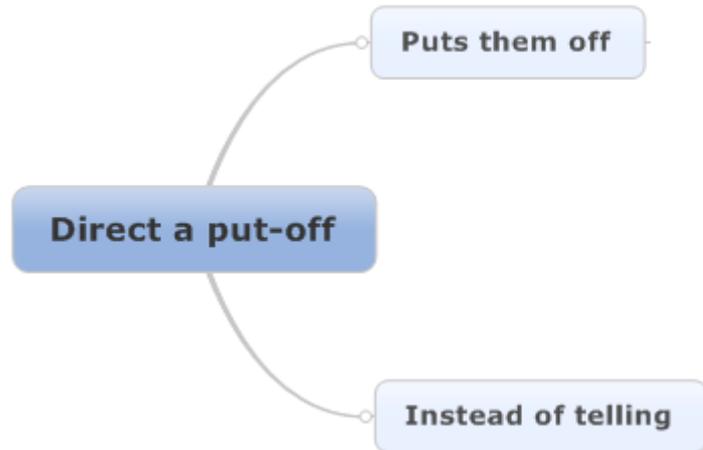
Disagreement / Misunderstanding

The category of Disagreement / Misunderstanding generated 1 code (see figure 4.43) which is identified as follows:

// It started becoming confrontational with Omar…. he approached me in a threatening manner //

Figure 4.43 Misunderstanding
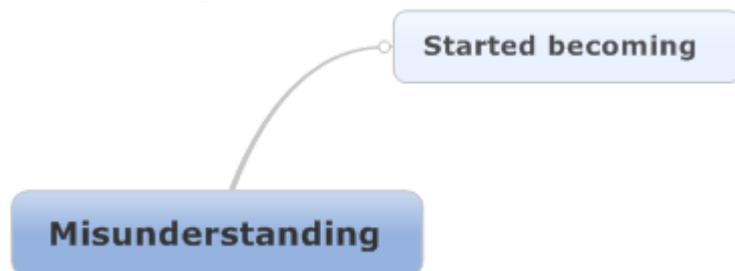
**What does not work well (barriers) – Generation Y Followers' responses**

The following categories portray Generation Y Followers' responses about what does not work well in how they communicate with their Baby Boomer Leaders (communication barriers). There were no sub-categories generated from these categories.

GENERATION Y FOLLOWERS	
Question: Is there anything that does not work well about how you communicate?	
CATEGORIES	**CATEGORIES**
Lack of personal / social chat	Repetition
Availability	Lack of clarity
Forgetful	Lack of help /support
Lack of interest	Racist Treatment
Not open to ideas	Disagreement
Micro-management	Sexist / discriminatory comments

Category: Lack of Personal / Social Chat

Both Generation Y Followers and Baby Boomer Leaders identified personal / social chat (see figure 4.44) as a contributor to effective communication. However, in some instances, Generation Y Followers felt that personal / social chats with their Baby Boomer Leaders did not occur which impacted on effective communication between the two groups. This category generated 4 codes, which are identified as follows:

Figure 4.44 Social Chat
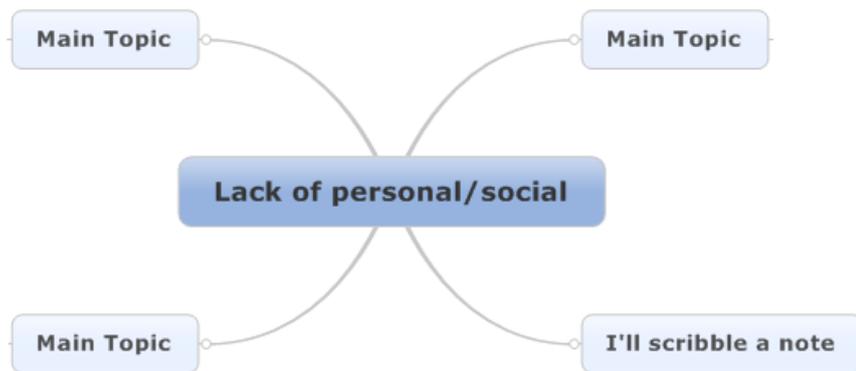
// That connection on a personal level is probably also not there // Likes to be to himself and probably doesn't talk about his personal life that much // Socially he's not that good // There's a limit to what I can talk to him about on certain things //

Category: Availability

Generation Y Followers identified a lack of availability (see figure 4.45) of their Baby Boomer Leaders as a barrier to effective communication. Baby Boomer Leaders also identified a lack of their own availability as an inhibitor of effective communication between the two groups.   This category generated 8 codes, which are identified as follows:

// They don't allocate time for graduates // It's hard having your manager as your mentor, he's always busy // I guess there were time constraints // It's quite hard to catch him // We don't talk heaps because of the day to day supervisor that I have // Probably not as accessible as I'd like him to be // Sue and I don't actually speak that much   // He didn't allocate time for the graduates //

Figure 4.45 Availability

Category: Forgetful

Some Generation Y Followers identified Baby Boomer Leaders as being forgetful (see figure 4.46) and identified this to be a communication barrier.   This category generated 2 codes, which are identified as follows:

// He forgets to tell me things sometimes // Administrative stuff, he never remembered to do it //

Figure 4.46 Forgetful
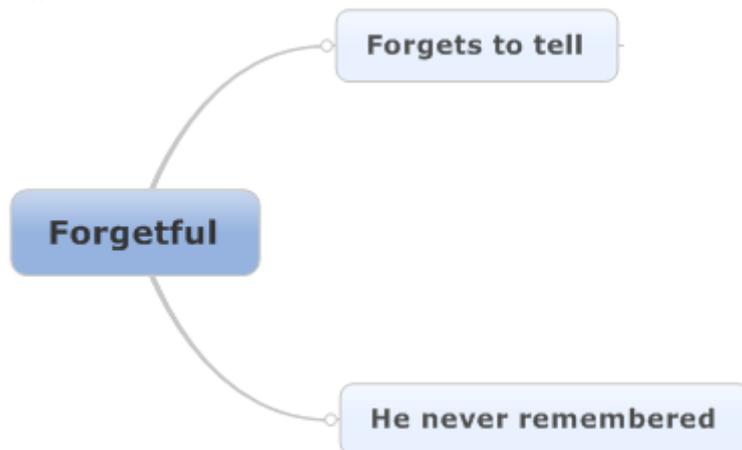
Category: Lack of interest

Generation Y Followers identified some Baby Boomer Leaders lacking interest (see figure 4.47) in their Generation Y Followers' workplace activities and associated this with ineffective communication.   This category generated 3 codes, which are identified as follows:

//   He didn't make a strong effort to try and find out more about the projects // I noticed that sometimes he was nodding off // You sort of need to grab his attention //

Figure 4.47 Lack of interest
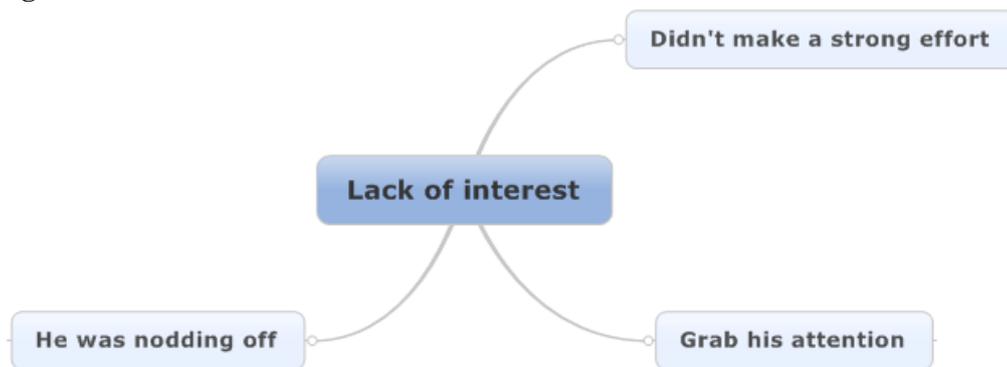
Category: Not open to ideas

Some Generation Y Followers identified their Baby Boomer Leaders failed to be open to their ideas (see figure 4.48) and associated this issue with ineffective communication.   This category generated 4 codes, which are identified as follows:

// Very fixated on the idea that his opinion and his ideas are correct // If you had a new idea, sometimes you'd get the standard line, we've been there, done that // He's not as open minded as I'd probably like him to be // You can't really sway him to follow your ideas //

Figure 4.48 Not open to ideas
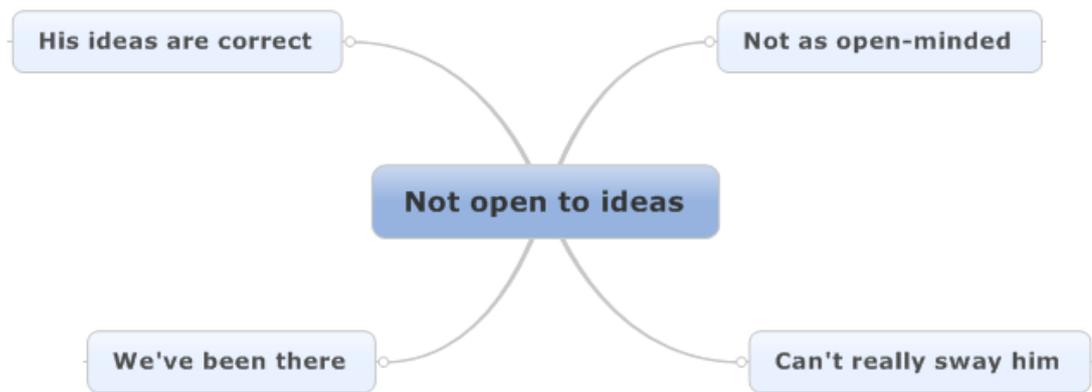
Category: Micro-management

In two instances, Baby Boomer Leaders were identified to micro-manage their Generation Y Followers (see figure 4.49). This category generated 2 codes, which are identified as follows:

// Micro-manage a bit too much // It's everyone she's constantly checking up on //

Figure 4.49 Micro-management
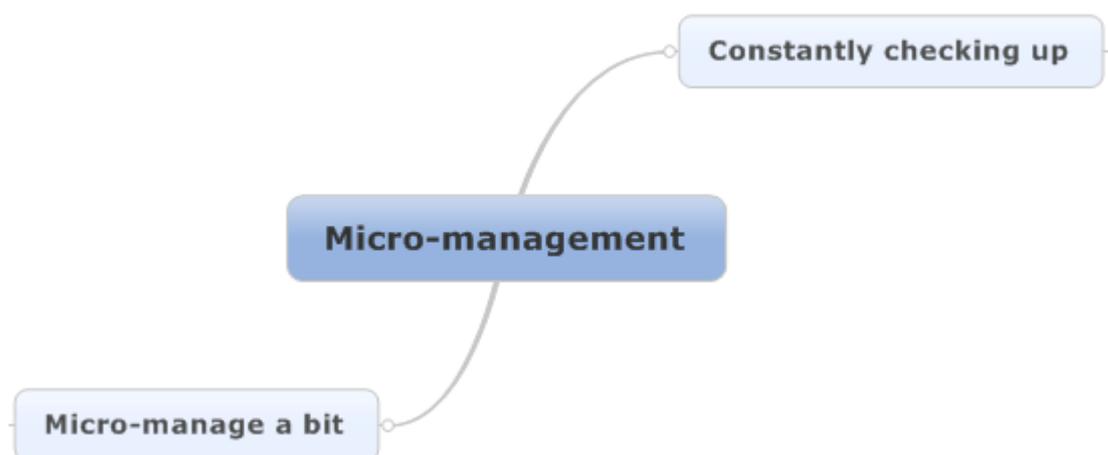
Category: Repetition

1 code was generated for the category of Repetition (see figure 4.50) which is demonstrated as follows:

// She reiterates points quite a few times //

Figure 4.50 Repetition
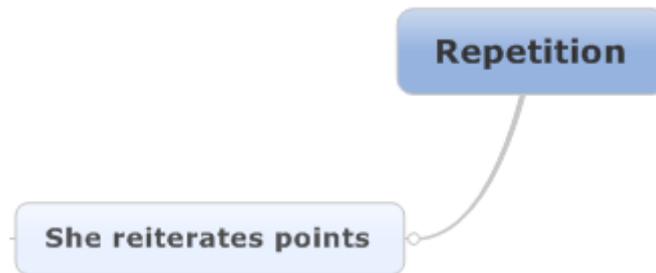
Category: Lack of Clarity

Generation Y Followers identified a lack of clarity (see figure 4.51) from their Baby Boomer Leaders as an inhibitor to effective communication. Baby Boomer Leaders also identified a lack of clarity on their part as a barrier to effective communication between the 2 groups. This category generated 3 codes, which are identified as follows:

// 'Oh 'God, which one do I do first, how am I going to prioritise that? // I was floating for a while // Nice to have everyone structured, so everyone knows exactly what they're meant to be doing //

Figure 4.50 Lack of clarity
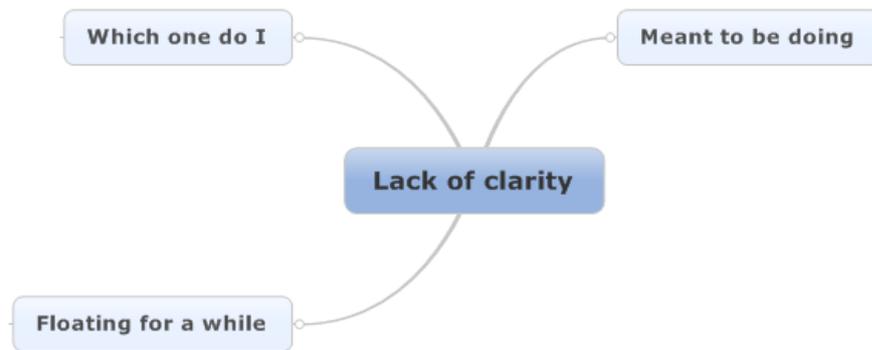
Category: Lack of help / support

Generation Y Followers identified Baby Boomer Leaders' demonstrating understanding and support (see figure 4.52) as a contributor to effective communication. However, some Generation Y Followers felt their Baby Boomer Leaders lacked demonstrating help and support, which impacted on effective communication between the two groups.   This category was non-existent among Baby Boomer Leaders. The category generated 6 codes, which are identified as follows:

// Nobody would be there to help me // They're not really prepared to assist them or help them learn // I was thrown in the deep end // At first it was a bit daunting // Chucked into the work straight away without any training // He didn't proactively go.. 'Do you know where the fire exits are?//

**Figure 4.51 Lack of help and support**
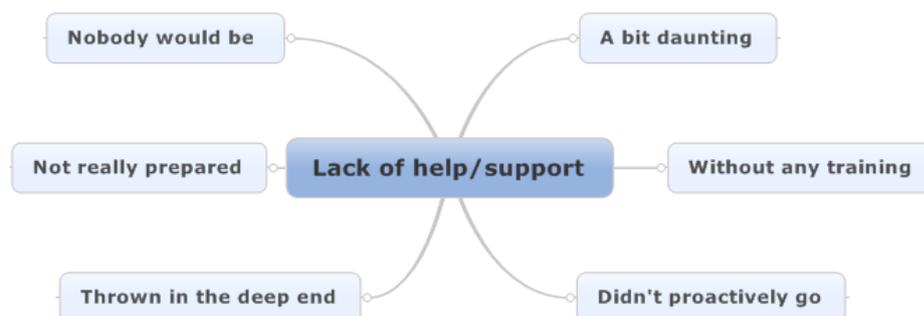
Category: Racist treatment

One Generation Y Follower identified racist treatment (see figure 4.53) by his Baby Boomer Leader as a contributor to ineffective communication. This category was non-existent among Baby Boomer Leaders. The category generated 1 code, detailed as follows:

// Because I'm Arabic, I've sort of been targeted by Management type people //

Figure 4.52 Racist treatment
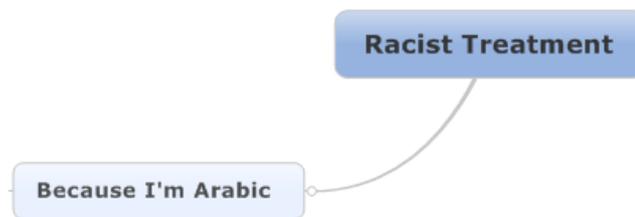
Category: Disagreement

1 Generation Y Follower mentioned a disagreement (see figure 4.54) between himself and his Baby Boomer Leader and associated this matter with ineffective communication. This category was non-existent among Baby Boomer Leaders. This category generated one code, detailed as follows:

// Me and Mal had a bit of disagreement //

Figure 4.54 Disagreement
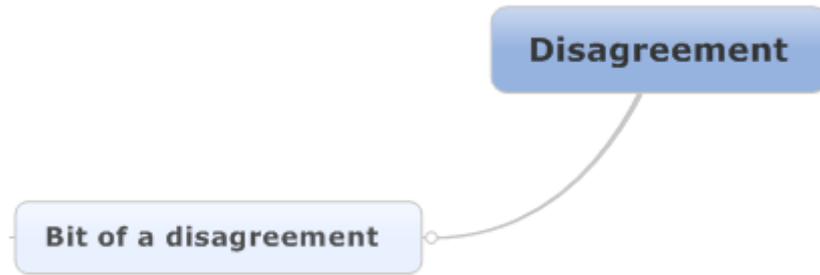
Category: Sexist / Discriminatory Comments

1 Generation Y Follower felt that her Baby Boomer Leader's sexist and discriminatory comments (see figure 4.55 had a negative impact on communication. This category was non-existent among Baby Boomer Leaders. The category generated 1 code, which is detailed as follows:

// 'It won't take long before you'll have another baby and you'll be off back home //

Figure 4.53 Sexist and discriminatory comments
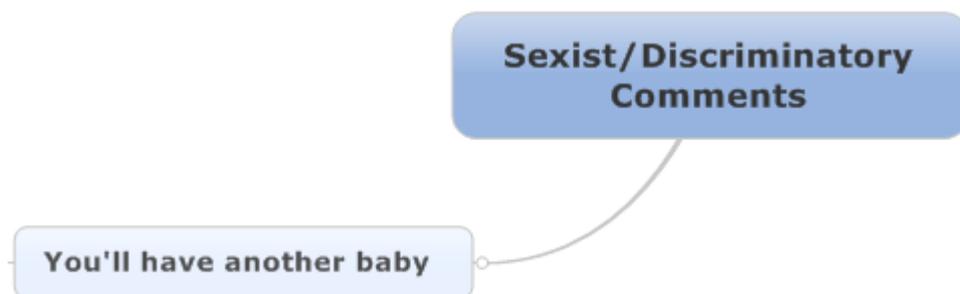
Data Collection 3 – Five Service Imperatives

Generation Y Followers

The third and final means of data collection (see table 4.9) is aimed at determining perceived and actual expectations of Baby Boomer Leaders and Generation Y Followers. Berry et al's (1990) five service imperatives have been used to formulate the questions, which are outlined as follows:

Table 4.9 Five Service Imperatives

Questions to Baby Boomer Leader	Questions to Generation Y Follower
Have you provided your [named] team members with the right equipment and resources to do his / her job?	Has your supervisor provided you with the right equipment and resources to do your job?
Do you have the right resources and equipment to do your job?	Does your supervisor have the right resources and equipment to do his/her job?
Does your [named] team member perform in his/her job dependably and accurately?	Do you perform in your job dependably and accurately?
Do you perform in your job dependably and accurately?	Does your supervisor perform in his/her job dependably and accurately?
.Does your (named) team member demonstrate willingness to help customers and provide prompt service?	Do you demonstrate willingness to help customers and provide prompt service?
Do you demonstrate willingness to help customers and provide prompt service?	Does your supervisor demonstrate willingness to help customers and provide prompt service?
Do you convey trust and confidence in your team member's abilities?	Does your supervisor convey trust and confidence in your abilities?
Does your team member convey trust and confidence in your abilities?	Do you convey trust and confidence in your supervisor's abilities

Table 4.10 Generation Y Followers response to having equipment and resources

GENERATION Y FOLLOWER RESPONSE		
1. Has the appropriate resources and equipment been provided to do your job?		
13 Respondents indicated they had been provided with the appropriate equipment and resources	6 respondents indicated they were comfortable asking for any additional equipment / resources (if necessary)	10 respondents indicated 'gaps' in the provision of resources and equipment, as follows:- No induction No explanation of fire exits Limited training and devt. Thrown in the deep end Lack of guidance Not enough resources to manage projects Learnt the hard way Some equipment missing Requires software Provision of resources and equipment was 50/50

Table 4.11 Baby Boomer Leaders response to providing equipment and resources

BABY BOOMER LEADER RESPONSE		
1. Has the appropriate resources and equipment been provided to [named] in order to do his / her job?		
19 respondents indicated they had provided their GYF with the appropriate resources and equipment	4 respondents indicated they did not provide GYF's with the appropriate resources and equipment. The following items were not provided: Accommodation and a lap-top Lacked initial set-up Policies and standards	4 respondents indicated they expected GYF's to ask their supervisor if they required anything

Gap Analysis:

The actual and perceived level of resources and equipment provided to Generation Y Followers was different among the 2 groups.

Table 4.12 Generation Y Followers response to Does supervisor have equipment?

GENERATION Y RESPONSE		
2. Does your supervisor have the appropriate resources and equipment to do his / her job?		
20 Respondents indicated their supervisors had the appropriate resources and equipment to do his / her job	2 respondents indicated their supervisors required additional resources (more manpower)	1 respondent was unsure one way or the other

Table 4.13 Baby Boomer Leaders response to Does supervisor have equipment?

BABY BOOMER LEADER RESPONSE		
2. Have you got the appropriate resources and equipment to do your job?		
19 respondents indicated they did not have the appropriate resources and equipment to do their job	19 respondents indicated that additional resources (manpower) is required 8 respondents indicated both a manpower and experience / skill shortage 1 respondent indicated a need for information technology assistance 1 respondent required training in performance management	4 respondents indicated they had the appropriate resources and equipment to do their job

Gap Analysis:

The perceived and actual level of resources and equipment afforded to Baby Boomer Leaders was significantly different.

Table 4.14 Generation Y Followers response to do you perform dependably?

GENERATION Y FOLLOWERS RESPONSE 3. Do you perform the required service dependably and accurately?		
21 respondents indicated they performed the required service dependably and accurately	5 respondents indicated they carried out extra tasks on top of their daily duties	2 respondents indicated they occasionally made mistakes due to learning the job

Table 4.15 Baby Boomer Leaders response to does Generation Y Follower perform dependably?

BABY BOOMER LEADERS RESPONSE 3. Would you say X performs dependably and accurately in his / her job?		
21 respondents indicated their GYF performs dependably and accurately in his / her job Respondents identified the following attributes to performing dependably and accurately in his / her role: Good performance reviews Positive feedback Well advanced for age Attention to detail	Despite performing well, respondents identified the following gaps in GYF's dependability and accuracy: More effort required working things out Need to work on telephone manner Quick but not accurate Lacks experience More skills required	2 respondents indicated their GYF did not perform dependably and accurately in his / her job

Gap Analysis:

Baby Boomer Leaders identified a number of gaps which Generation Y Followers were unaware of. In addition, a number of Generation Y Followers stated they performed a number of 'extra tasks', which their Baby Boomer Leaders did not appear to be aware of.

Table 4.16 Generation Y Followers response to does supervisor perform dependably?

GENERATION Y FOLLOWERS RESPONSE 4. Does your supervisor perform the required service dependably and accurately?		
22 respondents indicated their supervisors performed the required service dependably and accurately	Positive comments were made pertaining to supervisors' knowledge and understanding of the business and always being willing to help	1 respondent indicated their supervisor did not perform the required service dependably and accurately – based on a lack of time for the graduates

Table 4.17 Baby Boomer Leaders response to Does Baby Boomer Follower perform dependably

BABY BOOMER LEADERS RESPONSE		
4. Do you perform the required service dependably and accurately?		
All 23 respondents indicated they perform the required service dependably and accurately	Dependability and accuracy was based upon: Positive recognition from management Uplifting performance of team Positive feedback from customers Good morals and ethics Experience	The following gaps / challenges were mentioned: Can't break the rules Sometimes I miss the detail Lack of resources Changing priorities

Gap Analysis:

The perceived and actual level of service was identical between the two groups. However, 1 Generation Y Follower felt their Baby Boomer Leader did not perform the required service dependably and accurately based on a lack of time for the graduates. It was also interesting to discover that the criteria which Generation Y Followers and Baby Boomer Leaders used for assessing the level of required service was quite different.

Table 4.18 Baby Boomer Leaders response to is Generation Y Follower willing to help?

GENERATION Y FOLLOWERS RESPONSE 5. Would you say you demonstrated willingness to help customers and provide prompt service?		
All 23 respondents indicated they demonstrated willingness to help customers and provide prompt service	7 respondents indicated they 'go the extra mile' in their service provision	2 respondents indicated their workload was too heavy

Table 4.19 Baby Boomer Leaders response to is Generation Y Follower willing to help?

BABY BOOMER LEADERS RESPONSE 5. Would you say X demonstrates willingness to help customers and provide prompt service?		
All 23 respondents indicated their GYF demonstrates willingness to help customers and provide prompt service 4 respondents indicated that GYF's go the 'extra mile'	Willingness and promptness based upon: Helping other groups Always willing to help customers Keen / enthusiastic Asking if unsure	The following challenges were mentioned: GYF's sometimes make things up Lack of experience

Gap Analysis:

The actual and perceived willingness to help customers and provide prompt service was identical among the two groups. However, the two groups identified different sets of challenges in helping customers.

Table 4.20 Generation Y Follower response to does supervisor help customers?

GENERATION Y FOLLOWERS RESPONSE		
6. Would you say your supervisor demonstrates willingness to help customers and provide prompt service?		
22 respondents indicated their supervisor demonstrates willingness to help customers and provide prompt service	4 respondents indicated their supervisor goes 'the extra mile' to help customers	1 respondent indicated their supervisor wants to know about everything going on with the customer – used the term 'micro-managing'

Table 4.21 Baby Boomer Leaders response to do you help customers?

BABY BOOMER LEADERS RESPONSE		
6. Would you say you demonstrate willingness to help customers and provide prompt service?		
All 23 respondents indicated they demonstrate willingness to help customers and provide prompt service	Willingness and promptness based upon Always willing to help customer Customer comes first Putting KPI's in place and measures	2 respondents indicate they go the extra mile 1 respondent indicated from 'suffering' as a result of being too helpful

Gap Analysis:

The perceived and actual level of willingness to help customers was identical amongst the two groups with both groups making mention of 'going the extra mile'. However, both groups presented different sets of challenges as a result of helping customers.

Table 4.22 Generation Y Followers response to does supervisor convey trust?

GENERATION Y FOLLOWERS			
7. Would you say your supervisor conveys trust and confidence in your abilities?			
22 respondents indicated their supervisor conveys trust and confidence in their abilities	7 respondents indicated that they were given extra projects – this indicated trust and confidence in their ability	1 respondent indicated they were able to work autonomously – this indicated trust and confidence in their ability	1 respondent indicated their supervisor did not have trust and confidence in their abilities (based on the GYF still learning)

Table 4.23   Baby Boomer Leaders response to do you convey trust in Generation Y Followers abilities?

BABY BOOMER LEADERS RESPONSE			
7. Would you convey trust and confidence in your GYF's abilities?			
20 respondents indicated they convey trust and confidence in GYF's abilities	Trust and confidence was based upon GYF's being given extra responsibilities / projects Nomination for an Award	6 respondents indicated that autonomy / freedom was provided based on confidence	3 respondents indicated they were not confident in their GYF's ability based on: Lack of experience Poor performance (1 case)

Gap Analysis:

The perceived and actual level of trust and confidence in Generation Y Followers' abilities identified both similarities and differences in responses. The perceived and actual level of confidence in Generational Y Followers' abilities appeared similar between the two groups.   However, 3 Baby Boomer Leaders indicated that they were not confident in their Generation Y Followers' abilities – to 1 Generation Y

Follower who perceived their Baby Boomer Leader was not confident in their abilities. It was also interesting to discover that despite the majority of Baby Boomer Leaders indicating they had trust and confidence in their Generation Y Followers' abilities, only 1 Generation Y Follower acknowledged that their Baby Boomer Leader affords them to work autonomously. 6 Baby Boomer Leaders advised that Generation Y Followers were afforded freedom and autonomy.

Table 4.23 Gap analysis on trust and confidence (Baby Boomer Leaders)

GENERATION Y FOLLOWERS	
8. Do you have trust and confidence in your supervisor's abilities?	
All 23 respondents indicated they have trust and confidence in their supervisor's abilities	Respondents commented positively as follows:- Supervisor's experience (4) Helpful in finding the answer

Table 4.24 Gap analysis on trust and confidence (Generation Y Followers)

BABY BOOMER LEADERS	
8. Would your GYF convey trust and confidence in your abilities?	
22 respondents indicated they had trust and confidence in their supervisor's abilities Trust and confidence based on: GYF's seeking clarification / asking questions / advice No negative feedback All tasks are completed and a step ahead	1 respondent indicated they did not feel their GYF would have trust and confidence in their ability based on being new to the role

Gap Analysis:

The perceived and actual level of trust and confidence in Baby Boomer Leaders' abilities was similar between the two groups. However, it appears that a higher number of Generation Y Followers indicated they had trust in their Baby Boomer Leaders' abilities than Baby Boomer Leaders did of themselves. Once again, the criteria used for determining the level of trust and confidence is different between the two groups.

SUMMARY

The researcher has provided a summary of the findings which is outlined below:

Data Collection 1 – Cultural Reasoning

The findings emanating from data collection 1 demonstrated that Baby Boomer Leaders and Generation Y Followers valued different types of knowledge.

Generation Y Followers valued the following types of knowledge:

Important to the individual

Taking responsibility

Resolution

Harassment experience

Induction program

The researcher discovered that the type of knowledge valued by Generation Y Followers is concerned with the individual.

Baby Boomer Leaders valued the following types of knowledge:

Policy / procedures

The company

Responsibility

Harassment experience

Harassment downplayed

The researcher discovered that the type of knowledge valued by Baby Boomer Leaders is concerned with bureaucratic arrangements.

Data Collection 2 – what works well and identification of communication barriers

This means of data collection is to determine what works well about how Baby Boomer Leaders and Generation Y Followers communicate and communication barriers between the two groups.

What works well

Both Baby Boomer Leaders and Generation Y Followers identified the category of *informal discussion* with both generational groups identifying the following sub-categories of informal discussion:

Casual / open style

Adaptive communication style

Personal / social chats

The use of humour / telling jokes

The use of email

Baby Boomer Leaders also identified *sharing their experience, problem solving, treat as equals, performance review, work progress, handwritten notes* and *whiteboard* as facilitating communication with their Generation Y Followers.   In comparison, Generation Y Followers identified *understanding, supportive, open and direct discussion, ask questions* and *problem solving* as facilitating communication with their Generation Y Followers.

What does not work well

Baby Boomer Leaders and Generation Y Followers identified the categories of *disagreement / misunderstanding* and *availability* as a communication barrier between the two groups.   In addition, both Baby Boomer Leaders and Generation Y Followers identified categories that were unique to each respective generational group as follows:

Baby Boomer Leaders identified the categories of *lack of respect, lack of information, availability* and *being direct a put-off*.   Whilst Generation Y Followers identified a number of categories including *lack of personal / social chat, availability, forgetful, lack of interest, not open to ideas, micro-management, repetition, lack of information, lack of help, support, racist treatment* and *sexist / discriminatory comments*.

Data Collection 3 - Five Service Imperatives

This means of data collection is aimed at identifying perceived and actual expectations of Baby Boomer Leaders and Generation Y Followers.

A significant gap was identified in the actual and perceived level of resources and equipment provided to Generation Y Followers. In addition, the perceived and actual level of resources and equipment afforded to Baby Boomer Leaders was significantly different.

The findings in this chapter underpin the discussion, which will be addressed in the next chapter, the fifth and final chapter of this thesis.

Chapter 5 - DISCUSSION AND CONCLUSIONS

INTRODUCTION

This chapter discusses and scrutinises the researcher's findings in light of the two research questions outlined below:

In what way does cultural reasoning produce insights into inter-group communication between Baby Boomer Leaders and Generation Y Followers?

What are the perceived and actual expectations Baby Boomer Leaders have of Generation Y Followers and Generation Y Followers have of Baby Boomer Leaders?

The findings are presented in chapter four in relation to their sensitivity to the literature and the relevant theory as explored in chapter two. In order to facilitate comprehension and to elucidate the significance of the findings and their contributory role to the extant body of knowledge, the relevant theories and their associated major constructs presented throughout the literature review, will provide and support the framework for this discussion chapter. The researcher's findings and other references will then be discussed utilising this framework. To what extent the major constructs of these theories are supported, challenged or not explored by the findings will also be further examined by the researcher.

The researcher undertook three methods of data collection which are outlined as follows:

Part 1 – Cultural reasoning and mundane reason perspectives

Part 2 - What works well and barriers to effective communication

Part 3 – Leadership and followership expectations

The purpose of this research was to penetrate the social complexity of generational differences by examining inter-group communication between Baby Boomer Leaders and Generation Y Followers. The purpose was then further defined in terms of the following research objectives:

Cultural Reasoning - the objectives are to:

Investigate the cultural reasoning and mundane reason worlds of Baby Boomer Leaders

Investigate the cultural reasoning and mundane reason worlds of Generation Y Followers

Compare and contrast these findings

Leadership and Followership Expectations - the objectives are to:

Discover what Baby Boomer Leaders expect from Generation Y Followers

Discover what Generation Y followers perceive to be the expectation of Baby Boomer Leaders

Discover what Generation Y Followers expect of Baby Boomer Leaders

Discover what Baby Boomers perceive to be the expectations of Generation Y Followers

Compare expectations and perceptions between Generation Y Followers and Baby Boomer Leaders

In summary, this discussion chapter will discuss the findings in terms of how cultural reasoning produces insights into inter-group communication between Baby Boomer Leaders and Generation Y Followers and what worked well and did not work well between the two groups and how they communicate. In addition, this chapter will also discuss gaps between the perceived and actual expectations Baby Boomer Leaders have of Generation Y Followers and Generation Y Followers have of Baby Boomer Leaders. Importantly, this chapter highlights the theoretical and managerial contributions of this study.

The items for discussion relate to the research objectives and questions. The first objective refers to mundane reason, epistemic culture and cultural reasoning (valued knowledge). The second research objective makes reference to elements of effective and ineffective communication of cross-generational communication. The third research objective concerns the harmony / or disharmony of 'perceived' versus 'reported' expectations in accordance with the ServQual model pertaining to Parasuraman, Zeithaml and Berry (1985) and Berry, Zeithaml and Parasuraman (1990). The research objectives were achieved from the three data collection activities.

KEY FINDINGS

Both Baby Boomer Leaders and Generation Y Followers exhibited mundane reasoning characteristics.

Baby Boomer Leaders and Generation Y Followers exhibited particular epistemic cultures and these epistemic cultures are identified as follows:

Baby Boomer leaders extracted valued knowledge from bureaucratic arrangements

Generation Y Followers extracted valued knowledge from their interpretation of what it meant for them

Baby Boomer Leaders and Generation Y Followers valued different knowledge from each other

There were some differences in what Baby Boomer Leaders expected from their Generation Y Followers and what Generation Y Followers perceived to be the expectations of them. In addition, some differences were identified in what Generation Y Followers expected from their Baby Boomer Leaders and what Baby Boomer Leaders perceived to be the expectations of their Generation Y Followers.

This chapter is divided into five parts and each part is explained below:

Part 1 of this chapter identifies how cultural reasoning produces insights into inter-group communication between Baby Boomer Leaders and Generation Y Followers

Part 2 of this chapter identifies what worked well and what did not work well (and barriers to effective communication) between Baby Boomer Leaders and Generation Y Followers

Part 3 of this chapter identifies leadership and followership expectations and discovers what Baby Boomer Leaders and Generation Y Followers actual versus perceived expectations are of one another

Part 4 of this chapter introduces the science of complexity and complex responsive processes to facilitate understanding organisational life outside of 'traditional' approaches in the workplace. The building and generation of a new and emergent theory is also discussed

Part 5 of this chapter discusses the conclusion and limitations of the study

PART 1

Part 1 of this chapter identifies how cultural reasoning produces insights into inter-group communication between Baby Boomer Leaders and Generation Y Followers.

MUNDANE REASONING

The researcher introduces the idiom of mundane reason as the dominant means in which the acquisition of knowledge proceeds in today's world and is further exemplified by the scientific quantitative based approach to research.

Bogen (1990) in a critical review of mundane reason both acknowledges the construct and recognises what he calls their precarious nature.

"Mundane reason examines the castle of assumptions in which people enact their daily lives, showing that despite their apparent naturalness, these assumptions are interactionally, culturally and historically created and sustained, and their seemingly solid foundations are in fact precarious".

(Bogen 1990, p.407)

Bogan (1990) then goes on to say that what appears to be natural and real is really socio-historical, acknowledging the constructed character of local (in this case generational group) knowledge. He points to the limits of "….a situated, contingent mundane sense of the world" as well as to the great lengths that mundane reason will go to shore up its own view of the world as "..this is the way the world is" (Bogen 1990, p.408). His point about mundane reason, not as an empirical version of reality, but (Bogen 1990, p.408) an *a priori* specification of its features in terms of which empirical claims are reviewed for their adequacy. Figure 5.1 demonstrates that Baby Boomer Leaders and Generation Y Followers produce their own reasoning boundaries.

**Figure 5.1 Two reasoning boundaries**
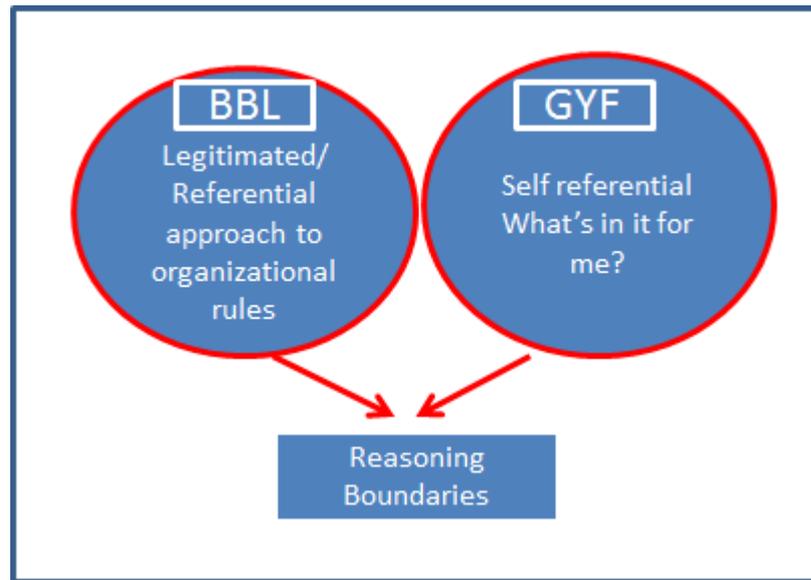
Figure 5.2 shows the effect of these assumptions on the possibility of social exchanges that might help group members understand each other**.**

Figure 5.2 Assumptions of 'one real world' but two partial world views
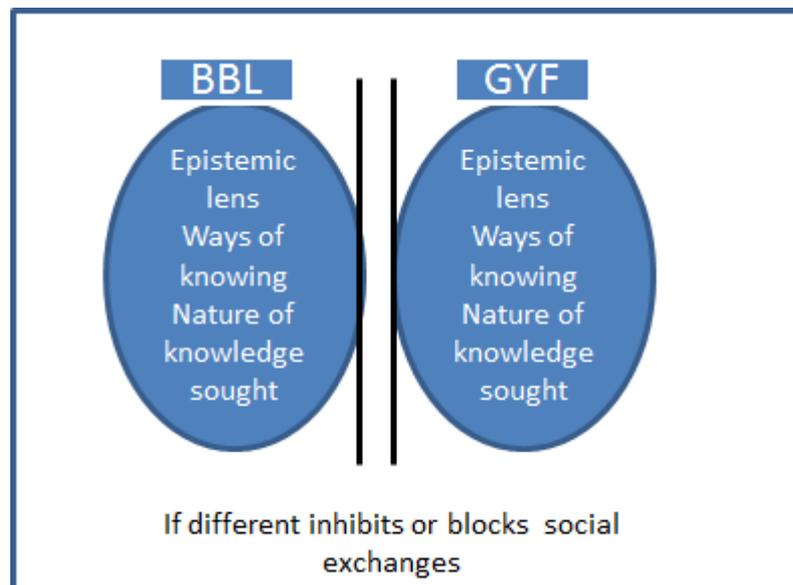
Returning to mundane reason, Pollner (1974; 1987) theorised and then conducted empirical studies over a fifteen year period the idea that identifiable groups appear to build a semantic boundary around themselves. Within this boundary, activities occur that insulate them from other groups using the means of a particular reasoning method. This does not rely on understanding and agreement that 'we see things differently' but that 'we see things the same way' (although some people 'just don't see').

> *"The assumption of an inter-subjective world taken together with the inferential operations for which it provides comprises what we shall term the idiom of mundane reason. A well-socialized mundane reasoner…assumes a world not only objectively present but a world to which he has continued experiential access and, which others experience in more or less identical ways."*
>
> (Pollner 1974, p.35)

Both the assumption and method of reasoning and according factuality have an unseen impact on groups, even when they are trying to understand each other, which seemed to be the case with Baby Boomer Leaders and their Generation Y Followers. The method of group reasoning includes stipulations about what can be taken, from the many descriptors in communicated material, as having the qualities of being 'factual' and therefore to be selected for action. Added to this, was the assumption that other groups, having experiential access to the same communication, would accord the same factuality unless they had maladaptive problems. Pollner (1974; 1987) observed this phenomenon by investigating well defined groups such as criminals, police and other officers within the court context. Although the literature is contentious about the robustness of using generations as group identity, the respondents in this study willingly accepted that their leaders were different from themselves, being either rule oriented (Baby Boomer Leaders) or person oriented (Generation Y Followers).

One 'Real World'

To further explain, this research identified that both Baby Boomer Leaders and Generation Y Followers are operating in accordance with their own mundane reason stipulations (Pollner, 1974). Whiteley (2003) built on Pollner's (1974; 1987) work first developing mundane reason and epistemic culture as organisational theory, proposing the following:

"The mundane reasoner assumes a positivist or post positivist position in discourse but his or her individual life is personally constructed. Epistemic cultures, on the other hand are socially constructed so that individuals may believe, in common with others within their group that his or her ontology may lie at any one of the four points in the [positivist – postpositivist- critical theory- constructivist] continuum" (figure 5.3).

(Whiteley 2003, p.16)

Figure 5.3 Ontological choices of Mundane Reason

Positivist	Post positivist	Critical theories	Constructivist

←–·–·–·–·–·–·–·–·–·–·–·–·–·–·–·–·–·–·–·→

Adapted from Guba and Lincoln 1994; Whiteley 2003
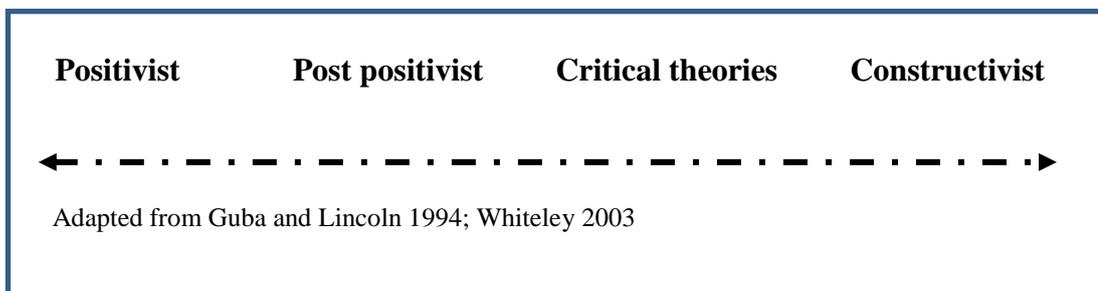
PARTIAL WORLD VIEW

Theoretical sensitivity to the data led to Morgan (1997) writing on the idea of a partial world view. The findings have revealed that Baby Boomer Leaders and Generation Y Followers have developed their own world of mundane reason and accord factuality as a result of the development of their own set of meaning and attributes which serve as enablers for each group to operate within the organisational environment. Both generational groups have unconsciously developed their own

meaning and structures of a particular nature (Pollner, 1987). Both generational groups have developed what Morgan (1997) identifies as a 'partial world view' which serves as a framework for both generational groups in according factuality to scenarios within their own respective worlds.

Baby Boomer Leaders and Generation Y Followers provided a number of examples where the two different groups operate in different worlds. The Baby Boomer Leaders' partial world view is underpinned by bureaucracy and is one of policies, procedures and rule oriented. The Baby Boomer Leader respondents are in a leadership role and therefore focused upon a governance and compliance perspective of the organisation.

"We had a set of policies that aligned with pretty closely with what's written here" (Baby Boomer Leader)

"I'm more concerned in the process" (Baby Boomer Leader)

"We need some procedures, otherwise people don't know where their limits are" (Baby Boomer Leader)

The Generation Y Followers' partial world view is one of what is important to them. Bureaucracy, rules and compliance is not important to them. They are focused upon issues that implicate them in some way.

"It's indicative and affects me" (Generation Y Follower)

"What matters to me" (Generation Y Follower)

"I've grown up to treat all forms of harassment as bad" (Generation Y Follower)

"I've been a target of harassment as well" (Generation Y Follower)

The researcher has identified that Baby Boomer Leaders and Generation Y Followers do not share the same world. Both generational groups possess their own partial world view which is a major contributory factor to inter-group communication and its associated barriers.

"Procedures may lead to suspension and termination of employment, basically of course, stuff like that stands out for me" *(Baby Boomer Leader)*

"Set procedures on how to go about it" *(Baby Boomer Leader)*

"Company X initiating this policy just seems a bit...didn't interest me as much, don't know, it's hard to describe" *(Generation Y Follower)*

"In my mind, you worry about the individual, in being the victims" *(Generation Y Follower)*

Both Baby Boomer Leaders and Generation Y Followers have some aspects of the 'Sample Harassment Policy' selected as salient (meaning important) and valent (meaning valued) enough for these to qualify to be facts of the situation. Both generational groups have developed their own factuality in order to identify how descriptions are built and then used to inform the ongoing consciousness and daily activities (Potter, 1996). In accordance with the mundane reason theory, the world that is 'real' will only be real to those who reason with the same stipulations and in this regard the real world may be thought of as a partial world view. Both Baby Boomer Leaders and Generation Y Followers have demonstrated this mentality.

Baby Boomer Leaders

"The objectives of this policy are to help create a work environment at Company X that is free of any conduct that falls under the definition of unlawful workplace harassment" *(Baby Boomer Leader)*

> *"These procedures may lead to suspension or termination of employment"*
> *(Baby Boomer Leader)*

> *"It is the responsibility of all employees to adhere to this policy and report any unlawful workplace harassment and discrimination" (Baby Boomer Leader)*

Generation Y Followers

> *"Sometimes people are harassed because of personal characteristics that may be related to issues such as race, ethnic origin, gender, impairment, age and religious beliefs" (Generation Y Follower)*

> *"Harassment can be frightening, embarrassing and may eventuate in people feeling threatened" (Generation Y Follower)*

> *"It may also create a hostile or uncomfortable work environment" (Generation Y Follower)*

EPISTEMIC CULTURE

According to Knorr-Cetina (1999) research into epistemic cultures is not simply a case of fixing ontology in advance of the empirical investigation. Knorr-Cetina (1999, p.253) states that each particular epistemic culture creates its own "forms of being or structures of existence" within its own area. Therefore, when taken separately, the mundane reason practice and individuals' behaviour in epistemic cultures appear at polar opposites of the qualitative researcher's conventional view of ontology. The researcher has taken this interpretation of ontological positioning from Guba and Lincoln (1994) and reinforced by Lincoln and Guba (2000) and it is observed that this has established a benchmark for the qualitative researcher.

Knorr-Cetina (1999) identified there is a plethora of ways that epistemic cultures create knowledge. The study supports the theory of epistemic cultures as defined by Knorr-Cetina (1999) whereby knowledge as practiced within structures, processes

and environments make up a specific epistemic setting. The researcher identified that Baby Boomer Leaders and Generation Y Followers valued different knowledge from each other and each generational group exhibited particular epistemic cultures identified as follows:

Generation Y Followers extracted valued knowledge from their interpretation of what it meant for them:

> *"So I guess it's something that's meaningful because it's indicative and affects me"* (Generation Y Follower)

> *"Those are the things that stand out, what matters to me....it's what I would consider as harassment and how it would be dealt with"* (Generation Y Follower)

The Baby Boomer Leaders were focussed upon compliance with processes and procedures and bureaucratic arrangements.

> *"Company X's procedure for handling complaints of unlawful harassment of an employee can be found in the Human Resources Manual"* (Baby Boomer Leader)

> *"This Company also has additional mechanisms available for addressing harassment complaints that can be found via the Diversity Policy, Grievance Procedure and Equal Opportunity Policy"* (Baby Boomer Leader)

The researcher has demonstrated that different epistemic lenses exist for Baby Boomer Leaders and Generation Y Followers. It is through these epistemic lenses that these generational groups have been able to develop their knowledge. The research also demonstrates that Baby Boomer Leaders and Generation Y Followers

value knowledge differently including their own ways of meaning construction. Based upon Whiteley's (2003) work, the researcher explains that facts emerge as a result of both generational groups applying their own basic procedures, which has afforded a look into their factual world. For Baby Boomer Leaders it is processes, procedures, rules and bureaucracy and for Generation Y Followers it is about implications for them.

CULTURAL REASONING

The concept of cultural reasoning was derived from the findings of mundane reason (Pollner, 1987) and epistemic culture (Knorr-Cetina, 1999) and described in detail earlier in this study. Cultural reasoning was coined by Whiteley (2003) as he stipulated that the outcome of Pollner's (1987) work on mundane reason and the conclusions of Knorr-Cetina (1999) on epistemic culture should be combined in a new theory that was more than the sum of the theoretical parts. The resulting construct was cultural reasoning, and this added to mundane reason and epistemic culture the notion of valued knowledge, assuming that the knowledge that was valued (and in mundane reason terms this meant according factuality to descriptors) would be acted upon.

Whiteley (2003) argues that the theory of mundane reason and epistemic culture (taken together) is in a position to take a bold ontological step due to recognition of the multiplicity of approaches but cannot tolerate being assigned to 'any one pole'. In addition, the theory recognises the common ground that is generated by each empirical approach; both show that the ultimate ontological position is constructivist. This contention deserves further research and exploration and it is included here to show the paradoxical nature of personal constructs of mundane reasoners as they either relinquish or reform them within the particularly strong epistemic culture of their mundane reason group.

The data did support, although not to the same degree as the groups in Pollner's (1974; 1987) work nor the (prior to his 2003 theorising) empirical work of Whiteley (2002) two different group views of the 'real world'. Due to the two generational groups of Baby Boomer Leaders and Generation Y Followers assuming that each generational group is operating in the same world, both reported their own set of assumptions and attributes which they ascribe to information descriptors raising them to the status of factuality.

The Baby Boomer Leaders' view of the real world is where they have accorded factuality based upon having an organisational focus that is rule and procedure compliant and underpinned by bureaucracy. Generation Y Followers were more likely to accord a relational and informal 'between the lines' approach, with the deciding factor, personal impacts and their implications. Table 5.1 depicts what valued knowledge was extracted from Baby Boomer Leaders and Generation Y Followers.

Table 5.1 Examples of valued knowledge

BABY BOOMER LEADERS	GENERATION Y FOLLOWERS
Extracted valued knowledge from bureaucratic arrangements	Extracted valued knowledge from their interpretation of what it meant for them
Legitimacy of formal organisation accepted	Appreciation of informal arrangements
Valued procedural knowledge, for example Human Resources Manual, etc.	Valued personal impacts and implications
Valued a compliance approach, for example rule oriented approach	Little / no value placed on a compliance / rule oriented approach

Whilst the two generational groups of Baby Boomer Leaders and Generation Y Followers have accorded factuality in different ways, the mundane reasoning worlds of these two generational groups each take their reality as "…non-situated, non-particular, existential preconditions of all experience" (Bogen 1990, p.409). This is a powerful comment especially as the data suggest that both Baby Boomer Leaders and Generation Y Followers consider members of the other group shares the same experiences in identical and common worlds within which they communicate with one another and work with each other (Pollner, 1987; Pollner, 1974). An interesting response to critiques such as Bogen (1990) on the problematic and paradoxical nature of mundane reason is not so much that it is well philosophically and sociologically defended but that the data from investigating activities such as stipulations and accordance of factuality seem to uphold particular and situated claims. Another way to consider mundane reason is as a partial world view.

Baby Boomer Leaders construct their reality via a factual world of procedures, processes, company focus and compliance with rules and bureaucracy. This research has shown that Baby Boomer Leaders value knowledge differently to their Generation Y Followers. Generation Y Followers' valued knowledge consists of issues that may implicate them.

Matters which are only critical to Baby Boomer Leaders:

> *"Go to the Human Resource Manual" (Baby Boomer Leader)*

> *"Objective of Company X's Policy" (Baby Boomer Leader)*

> *"Every meeting we have we talk about health and safety" (Baby Boomer Leader)*

> *"That's the way we should be running our company" (Baby Boomer Leader)*

Baby Boomer Leaders construct their reality through a factual world of organisational needs and what is best from an organisational / governance perspective. Research has demonstrated that knowledge is valued differently to that of Generation Y Followers. Their valued knowledge encompasses the following:

Matters which are only applicable to Generation Y Followers:

"Resolution is an important part of the problem" (Generation Y Follower)

"Dealt with in a way I thought that was most appropriate" (Generation Y Follower)

"You've gotta make decisions on how you're gonna behave" (Generation Y Follower"

"Employees to look after themselves" (Generation Y Follower)

"You have to be responsible for your own behaviour" (Generation Y Follower)

"In the end, it's up to yourself" (Generation Y Follower)

There are significant differences in the valued knowledge between the Baby Boomer Leaders and Generation Y Followers. Both Baby Boomer Leaders and Generation Y Followers belong to different generational cohorts, which has influence and determines how they construct and place value on knowledge – in the case of this study construct and value knowledge differently.

The research has demonstrated that Baby Boomer Leaders and Generation Y Followers accord factuality differently to each other. In addition, both generational groups place value on knowledge in different ways. Due to knowledge being valued differently among the two generational groups, it is also accorded factuality differently which has an influential impact on the basic operational procedures of Baby Boomer Leaders and Generation Y Followers. This will then cascade into

communication between the two groups where it has a direct influence on the way Baby Boomer Leaders and Generation Y Followers communicate with one another in the workplace. It is important to point out that both Baby Boomer Leaders and Generation Y Followers possess their own distinct cultural reasoning.

Cultural Reasoning and it impacts on Communication

The study has identified that both Baby Boomer Leaders and Generation Y Followers operate via their own partial world view. In addition, both generational groups accord factuality in a different way and have different means of valuing knowledge. It can therefore be said that both generational groups have different cultural reasoning and this is supportive of Whiteley and Whiteley (2004). Cultural reasoning is an influencing factor on how the Baby Boomer Leaders and Generation Y Followers communicate in the workplace. The cultural reasoning of both Baby Boomer Leaders and Generation Y Followers has an impact on the way each of the two generational groups is both receiving information and also impacting on information going out in a reinterpreted fashion.

To summarise, this study has demonstrated that communication is about pieces of meaning being transmitted and received. All of these messages (or pieces of meaning) communicated from one individual (a sender) to another (a receiver) are subject to selective perception (Whiteley, 1995). In particular, the research demonstrates that communication is influenced by cultural reasoning, see figure 5.4 below.

Figure 5.4 Piece of meaning impacted by Mundane Reason and Valued Knowledge

Baby Boomer Leaders' Message (M1)   Generation Y Followers' Message (M3)

Data selected out ⟷ Data selected out

Data selected out

Encoding Filter

Data is selected in accordance with Mundane Reason and valuing knowledge differently. Processes / procedures / rules and compliance oriented / company focus

Cultural Reasoning

Reality Two

Data are selected in and out in accordance with Mundane Reason and valuing knowledge differently.

What is important / of benefit to me?

Encoding process produces second 'version' (M2) → Message 2 travels to meet the receiver's decoding filter

(adapted from Whiteley, 1995)

The process identified in figure 5.4 demonstrates how a stimulus enters the senses of Baby Boomer Leaders and Generation Y Followers, whereby data undergoes a sifting process.   Data which is of key interest or deemed important enough to meet the Baby Boomer Leaders and Generation Y Followers' mundane reason and sets of valued knowledge will be permitted to enter their respective 'attention filters'. Baby Boomer Leaders and Generation Y Followers are sifting data, which do not hold any value to them whereby pieces of information are stored with their own unique mundane reason groups. The message then enters an encoding process resulting in the construction of a segment of meaning that is different to the segment of meaning that was originally thought or sent. This is because this segment of meaning has entered a filtering process via the Baby Boomer Leaders and Generation Y Followers' mundane reason and the way each of these generational groups value their knowledge differently.

It is abundantly clear that a message will succumb to a process of selective perception (Palatinus et al, 2011) or coding system of both the Baby Boomer Leader (as sender of the message) and Generation Y Follower (as receiver of the message) and vice versa.   Both the sender and receiver of the message have tools within the 'lens' or coding filters.

The study has identified that a message will undergo a process of selective perception or systematic coding process of both the sender and receiver of the message and the method of communicating.   Therefore a message may suffer the consequences of being selectively perceived or coded in relation to both the sender and receiver of that message and the means used to communicate it.   Baby Boomer Leaders and Generation Y Followers have their own tools within their lens or coding filters for the construction of their own realities about a message.   In addition, both generational groups have their own respective partial view of a mundane reason world that is constructed from their own version of reality about a message.   Baby Boomer Leaders and Generation Y Followers have no awareness of the mundane reason worlds of each other and have difficulties in accepting the partial world view of each other.   This phenomenon can be demonstrated by the two vertical and parallel lines of communication in figure 5.5 as adapted from Whiteley (1995).

**Figure 5.5 Mundane Reason acting as a Communicated Message**
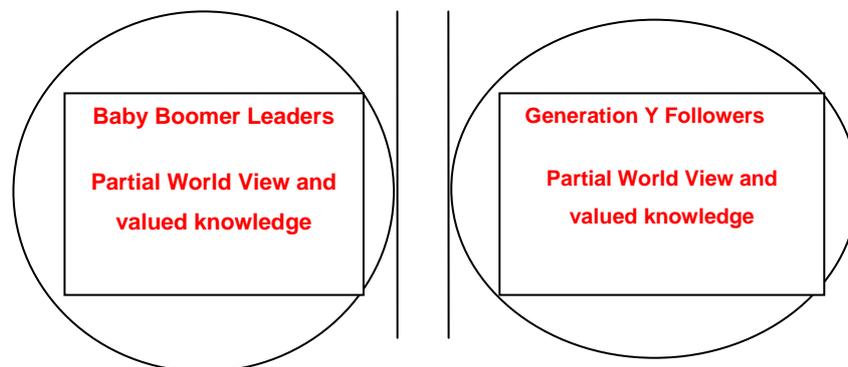
(Adapted from Whiteley, 1995)

It is important to point out via the model adapted from Whiteley (1995) that although words may be communicated and shared between Baby Boomer Leaders and Generation Y Followers, different meaning may be transmitted between the two groups. A worst case scenario would be an individual waiting for the other person to stop speaking in order to finish his or her story while going on with his/her mental monologue. This would result in a considerable amount of intended meaning being selected out resulting in the two respective mundane reasoning realities being preserved intact.

Figure 5.6 adapted from Whiteley (1995) demonstrates something different to what the researcher has previously described whereby all individuals concerned play a role in the construction of reality. In order for this to take place, the individuals involved in communicating will be required to 'suspend' their personal construction of the message being communicated in order to ascertain how the other individual 'codes' information and identify the 'lens' for selection either in or out. This phenomenon portrays two partially constructed views of the world and the individuals communicating can be identified as sharing meaning through a dialectic process. This provides an addition to the model of communication and attempts to fulfil the need for making new dialectic.

Figure 5.6 New Dialectic
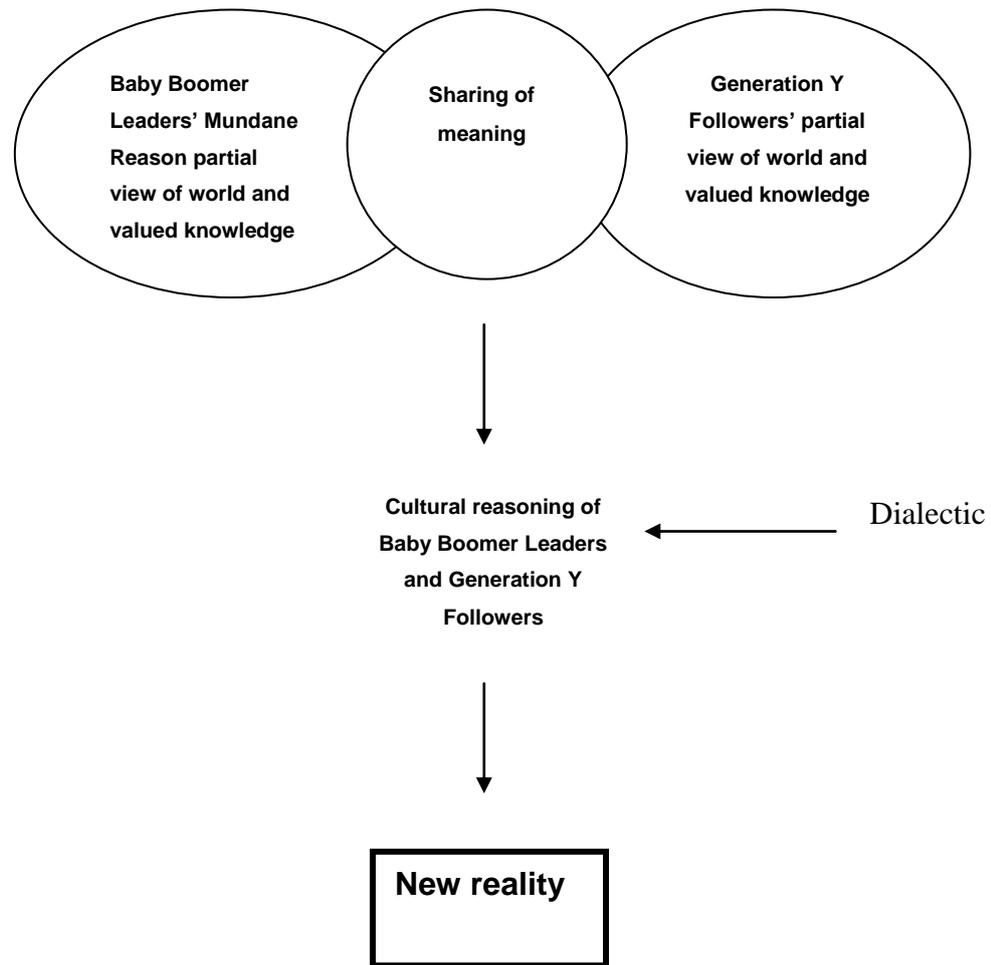
(adapted from Whiteley, 1995)

COMMUNICATION PROCESS

The findings have identified that Baby Boomer Leaders and Generation Y Followers have developed their own world of mundane reason and these findings play a major role in challenging Schramm's (1960) communication model.   For over sixty years, the business management arena and academic marketing have embraced Schramm's (1960) model of the communication process for the study of communication. Schramm's (1960) model is based upon behavioural and cognitive psychology and is powerful having been adopted by a broad range of academic disciplines.

The findings of this study expose a fundamental flaw in the assumptions of Schramm's (1960) model. The researcher has identified that communication between Baby Boomer Leaders and Generation Y Followers is not a simple dialogue involving senders and receivers exchanging messages as explained by the researcher in figure 5.7:

Baby Boomer Leaders communicated with their Generation Y Followers through an epistemic lens

Generation Y Followers communicated with their Baby Boomer Leaders through an epistemic lens.

Figure 5.7 Epistemic Culture as a Mundane Reason context
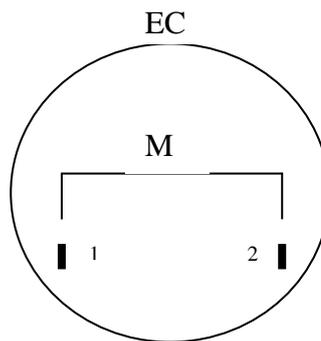
Individual 1 communicates with Individual 2 through

Mundane reason (MR) which is shaped by the epistemic

Culture (EC) of each individual

(Whiteley 2003, p.21)

This diagram demonstrates Baby Boomer Leaders (BBL's) and Generation Y Followers (GYF's) communicating with one another through mundane reason (MR) which is shaped by the epistemic culture (EC) of each individual.

Whiteley's (2003) formula to analyse communication and its association with the Schramm (1960) model is applied as follows in figure 5.8.

Figure 5.8 Communication, Mundane Reason and Epistemic Culture

C = MR ——————| EC |
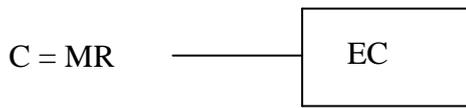
Where   C = Communication

            MR = Mundane Reason

   EC = Epistemic Culture

(Whiteley 2003, p.22)

In applying this formula to Baby Boomer Leaders and Generation Y Followers communicating with one another, let us assume Baby Boomer Leaders are sending their Generation Y Followers a message. In order for the Baby Boomer Leader to send the message, it will be given a factual status and this will be in accordance with the mundane reasoning of the Baby Boomer Leader and also the type of knowledge that has been legitimised and valued within the Baby Boomer Leader's epistemic culture. Where these are shared with their Generation Y Follower, then communication is happening within an identical framework that enables the same descriptors to be afforded factuality. To explain further, Baby Boomers Leaders can talk to their Generation Y Followers (which can be either via verbal means or in writing) in a way that each generational group reasons like the other and each receives and values knowledge in an identical way. Therefore, no reasoning or epistemic cultural barriers are present in the communication process.

If these conditions are not met, which is the case in this study, then "major" barriers to the communication process exist as soon as the message leaves the sender (in this example Baby Boomer Leader). The first barrier is identified to be the passage of the message through the communication channel. Each person is communicating

within the vacuum of a different mundane reason and epistemic culture see figure 5.9.

Figure 5.9 Two monologues as dialogue
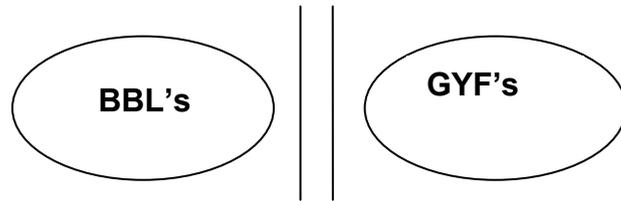
(adapted from Whiteley 2003, p.23)

The diagram demonstrates Baby Boomer Leaders and Generation Y Followers communicating in a vacuum of different mundane reasoning worlds and epistemic cultures.

The above discussion is now applied to the Schramm (1960) model, which according to Whiteley (2003) demonstrates that both Baby Boomer Leaders and Generation Y Followers are in an autopoietic loop. Whiteley (2003) explains that this means that communication will be self-perpetuating in an identical sense that it will attempt to maintain the status quo that is required for mundane reasoning and epistemic culture preservation see figure 5.10.

Figure 5.10 The communication process where Mundane Reason and Epistemic Culture are different

Sender $\longrightarrow$ Message $\longrightarrow$ Channel — Receiver

(BBL) (GYF)

Who What How
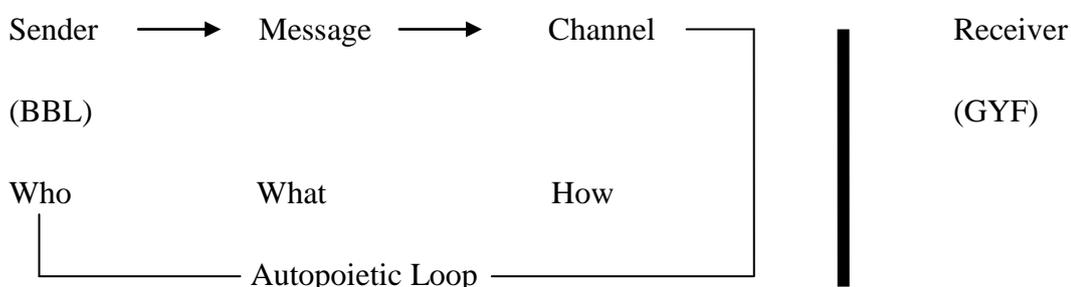
Autopoietic Loop

(adapted from Schramm, 1960 in de Lozier, 1976)

Figure 5.10 demonstrates that Baby Boomer Leaders and Generation Y Followers are in an autopoietic loop which means that "communication will be self-perpetuating" (Whiteley 2003, p.23) in the sense that it will make an attempt for preservation of the status quo, which is required for mundane reasoning and also the preservation of epistemic culture.

The researcher makes reference to the discussion earlier in this chapter around frustration that Baby Boomer Leaders and Generation Y Followers have of each other, which is underpinned by the simplicity of both generational groups thinking that they are communicating in clear terms. It can be concluded from this study that Schramm's (1960) simple communication model has fundamental flaws. In addition, and central to the researcher's study, is the notion that the communication process is being steered away from the psychology of perception and the concepts associated with it. The focus of mundane reason has been on the factuality concept and its associated assumptions of realism.

It was interesting to uncover that Blythe, a critical theorist on marketing and marketing communications, harshly criticises Schramm's (1948; 1971) work.

Blythe's (2010) recent article on "Trade fairs as communication: a new model" exposes fundamental flaws with the communication process outlined by Schramm (1948; 1971). The purpose of Blythe's (2010) paper is to demonstrate that trade fair exhibitors, by relying on what Blythe (2010, p.57) deems to be "the now out-dated Schramm model of communication" are wasting both time and effort. Blythe (2010) also postulates that exhibitors are generating results that are worse from their exhibition activities than may otherwise be the case. Albeit the article has a focus on trade fairs and achieving sales targets, which is not the focus of this study, Blythe's (2010) work is powerful as it reinforces the significant flaws in Schramm's (1948; 1971) communication models. The version of Schramm's (1960) model portrayed in figure 2.4 provides the basis for the later iterations including the 1971 version targeted by Blythe (2010) the core elements remaining little changed.

According to Blythe (2010) Schramm's (1948; 1971) work is outdated and his harsh words of criticism are outlined as follows see table 5.2:

Table 5.2 Critical comment on Schramm's communication model

Conceptual problems of the Communication Process	How exhibitors would define the problem (if the model was correct)
The model postulates that communication is generated and encoded by a "transmitter".	Message encoding: The exhibitor will rely on the salespeople to present the products in a way which will be of most interest to the visitors.
It is then passed through a medium and decoded by a "receiver".	The senders and receivers' fields of experience would be expected to overlap on knowledge of the industry, some knowledge of the products and of competing products, and a knowledge of how a trade fair works. Presumable shared cultural knowledge at least in terms of a common language would also be needed.
The transmitter and the receiver need to have overlapping fields of experience (at least extending to a common language but almost certainly also requiring common understanding of the industry).	The message is a basic one, that is concerned with the features and benefits of the products.
The message is affected by noise (non-intelligent disruptions) and interference (intelligent disruptions).	Noise comes from background activities at the venue. The large number of attendees at trade fairs create considerable distractions for stand personnel: much of the stress of working a stand at a trade fair comes from the overcrowded and noisy conditions.
	Interference arises from deliberate attempts by competitors and others to attract the attention of visitors.
	Feedback comes from the visitors themselves in their response to the stand and to the personnel. For the sales-oriented exhibitor this is largely a matter of leads obtained orders won, and business cards collected.

(Adapted from Blythe, 2010)

Upon first glance, the researcher deems Schramm's (1960) communication model to resemble a common sense approach and to some extent the model presents as being logical. However, upon closer examination, this is clearly not the case as explained by Blythe (2010). According to Blythe (2010, P.58) "Human communication beings are not radio sets" and "They have personal and professional agendas, they are not always truthful, and they interpret what they hear and see in complex ways which they do not necessarily make available to the initiator of the communication" (Blythe 2010, p.58).

Deetz (1992) corroborates Blythe's (2010) argument and posits that Schramm's (1948; 1971) communication model is generally taken for granted in the day-to-day lives of individuals. To explain further, Deetz (1992) is saying that individuals may anticipate that their communication would be taken at face value or to put it another way the literal truth. This phenomenon paves the way to an interesting situation of conflict whereby according to Deetz (1992) the accepted norm for communication is quite simply the transferring of information. As explained by Mantovani (1996) the majority of individuals will communicate in accordance with their own agendas and this does not necessarily mean that the unvarnished truth will be told.

INCOMMENSURABILITY

The incommensurability construct came to the fore in Kuhn's (1962) work on competing scientific theories and further developed by Burrell and Morgan (1979) see table 5.3. There are varying perspectives on the construct but critics point to comparisons purely from a rational and scientific perspective. However, Brown (1983) takes the debate into both the scientific and non-scientific arenas, especially noting Kuhn's (1977) analogy between paradigm change and gestalt shifts. The claim in this paper is not so much for absolutes but indicators, especially through the lens of mundane reason, that views were held and contrasted at a deep epistemological level. Also interestingly Kuhn (1977, p.300) went to great lengths to argue (using the analogue of comparing triangle sides).

"What is lacking is not comparability but a unit of length in terms of which both can be measured directly and exactly. In applying the term 'incommensurability' to theories, I had intended only to insist that there was no common language within which both could be fully expressed and which could therefore be used in a point-by-point comparison between them."

Table 5.3 Four Paradigms for the analysis of social theory

THE SOCIOLOGY OF RADICAL CHANGE

SUBJECTIVE		OBJECTIVE
'Radical Humanist' Subjectivist standpoint, radical change, potentiality, emphasis on overthrowing or transcending limitations of existing social arrangements		**'Radical Structuralist'** Objectivist standpoint, radical change, potentiality, focus on structural relationships within a realist social world
'Interpretive' Subjectivist point of view, antipositivist, voluntarist, ideographic, social world is an emergent social process, concern to understand the world as it is		**'Functionalist'** Objectivist point of view, realist, positivist, determinist, rational explanation of social affairs, effective regulation of social affairs

THE SOCIOLOGY OF REGULATION

(Burrell and Morgan 1979, p.22)

This study supports Burrell and Morgan's (1979) concept of incommensurability but in the sense that the incommensurability relates to the common language described by Kuhn (1962) and the problem of shared understanding arising from it. It is in this spirit that the following discussion refers to paradigm incommensurability. Brown (1983) offers a more recent (than Kuhn's, 1962) discussion and of interest to this paper, he used non-scientific examples to demonstrate how a single identifiable subject matter (in this case the document given to Baby Boomer Leaders and Generation Y Followers) can be approached from two incommensurable points of view. He usefully produced (Brown 1983, p.4) three characteristic ways this could be examined:

They attribute different properties and different regularities to the item in question

They treat the item as a member of different classes

Although there will be clearly identifiable respects in which both approaches are attempting to solve a single problem, there will also be respects in which they are seeking solutions to different problems

It was evident that in a sense, although the two groups studied were addressing issues such as communication problems, the way they attempted to solve them indicated that they did not consider communication in the same way. They spoke in a way that often contradicted the other, for example Baby Boomer Leaders being focused upon compliance, company focus and bureaucracy versus Generation Y Followers who are heavily interested in 'what's in it for me'. In accordance with the cultural reasoning of both generational groups, it can be asserted that the two paradigms lack synthesis with one another (a lack of paradigm alignment).

This led to the idea, supported by the findings, that Baby Boomer Leaders and Generation Y Followers may operate in two separate paradigms and these paradigms are being influenced by their cultural reasoning (see table 5.4). The Baby Boomer Leaders are operating from a paradigm that is conducive with compliance, organisational focus and bureaucracy. Whilst the Generation Y Followers are operating from an egocentric and 'what's in it for me' perspective.

Table 5.4 Baby Boomer Leaders and Generation Y Followers - an Incommensurability Paradigm

Generation Y Follower Paradigm	Baby Boomer Leader Paradigm
Cultural reasoning based upon an egocentric mentality and what's in it for me	Cultural reasoning based on compliance, rules, company focus and bureaucracy

(adapted from Burrell and Morgan, 1979)

The researcher has identified that Baby Boomer Leaders and Generation Y Followers seem to think that the two generational groups lack commonality in understanding each other in accordance with their respective cultural reasoning groups.   However, the study has highlighted that the Baby Boomer Leaders and Generation Y Followers are lacking in paradigmatic alignment.   Therefore incommensurability comes into play due to communication across the different paradigms being rendered challenging (Burrell and Morgan, 1979; Jackson and Carter, 1991).   This study highlights that cultural reasoning is a major contributory factor to incommensurability as portrayed in figure 5.11 below.

Figure 5.11 Cultural Reasoning as a contributory factor to incommensurability
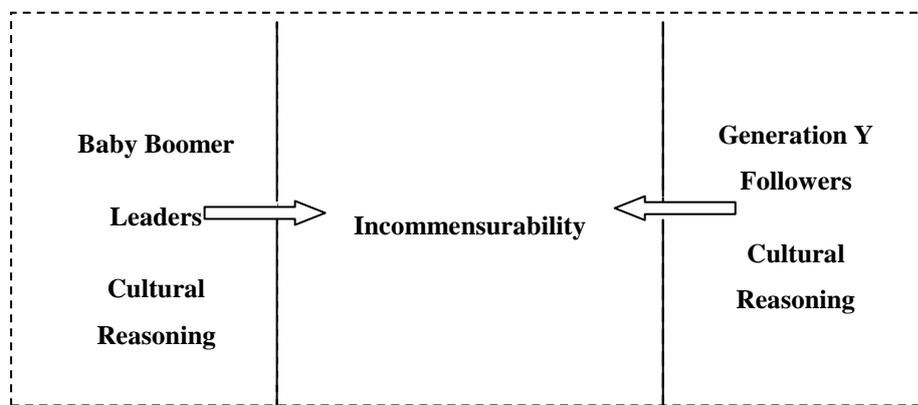
(adapted from Burrell and Morgan, 1979)

However, in critical counterpoint Gioia and Pitre (1990, p.585) specifically address commensurability from the organisational perspective:

"Our central thesis, that appropriate approaches to theory building depend on the paradigmatic assumptions brought to bear on a topic, derives from the belief that our field has not developed adequate alternative approaches to theory building that can account for the multifaceted nature of organizational phenomena".

Gioia and Pitre (1990) argued for limited bridging across paradigm boundaries referring critically to Burrell and Morgan's (1979) subjective / objective and radical/regulation dimensions. However, Gioia and Pitre (1990) enlarge the functionalist area and bring to the fore problems the adherence to the functionalist perspective places on subjective phenomena or transformational change. They then go on to contribute the notion of a meta-paradigm view, identifying and utilising what they call "common transition zones" saying (Gioia and Pitre 1990, p.596) "The various knowledge claims thus assembled can constitute a multidimensional representation of the topic area. Comprehensive understanding occurs only when many relevant perspectives have been discovered, evaluated, and juxta-posed". In order to obtain a form of knowledge that is deemed consensual, the degree of consensus is based upon the degree to which individuals embrace each others' dimensions and perspectives in addition to embracing one's own (Bochner, 1985). Cultural reasoning is the contributory factor impacting upon both Baby Boomer Leaders and Generation Y Followers in this regard. The early work of Burrell and Morgan (1979) and Gioia and Pitre (1990) play an important role in this study. Cultural reasoning is a contributory factor to Burrell and Morgan's (1979) concept of 'incommensurability' whilst Gioia and Pitre (1990) support limited bridging across paradigmatic boundaries in favour of a meta-paradigm view. Additionally, reference to mixed methods was provided not to describe the methods in this study but to demonstrate knowledge of how research methods theory has developed.

SOCIAL IDENTITY THEORY

This study supports social identity theory to some extent. Social identity theory explained means that individuals categorise themselves into various social groups, for example an individual's membership of an organisation can pertain to their age (particularly relevant for this study) and gender (Tajfel and Turner, 1985). In accordance with this study, Baby Boomer Leaders and Generation Y Followers can be categorised by their age (Baby Boomer or Generation Y Follower), gender and their respective roles and organisational 'rank'. However, in accordance with the findings from this study, cultural reasoning can be added to the social identity theory mix.

The researcher posits that cultural reasoning is a component of an individual's social identity because it facilitates how the self of an individual can be conceptualised in the context of an inter-group situation. A tendency exists for individuals to undertake the categorisation and labelling of others which is underpinned by organisational structures and hierarchies and tasks. According to Rosenthal and Peccei (2006) this categorisation and labelling of individuals is associated with the treatment received from others and quite frequently individuals' own self-understanding and behaviour.

The work of Rosenthal and Peccei (2006) identify that categorisation in organisations is embedded and whilst it may be heavily influenced by the ethos of an organisation and its associated structures, perceptions may also play a role in influencing individuals. In accordance with this study, cultural reasoning of Baby Boomer Leaders and Generation Y Followers plays a key role in highlighting the embedded nature of categorisation.

RULES IN RELATION TO THIS STUDY

The implementation and compliance to rules in organisational life has become part and parcel of business as usual in the workplace.   This study has identified that Baby Boomer Leaders are far more focused on compliance to rules than their Generation Y Followers.   In particular, the study has identified that rules are part of the cultural reasoning of Baby Boomer Leaders.

The study has highlighted that the two cohorts of Baby Boomer Leaders and Generation Y Followers each have a different perspective pertaining to rules.   One group (the Baby Boomer Leaders) is focused upon adherence to company policy and following company procedures whilst their Generation Y Followers are clearly focused on 'what's in it for me' underpinned by an egocentric mentality, giving no / little regard for compliance to rules.

Baby Boomer Leaders (focus on compliance to policy/rules)

> *"The thrust of what the policy's trying to get across" (Baby Boomer Leader)*
>
> *"Objective of Western Power's policy" (Baby Boomer Leader)*
>
> *"We need some procedures, otherwise people don't know where their limits are" (Baby Boomer Leader)*
>
> *"What we have in our own policy" (Baby Boomer Leader)*

Generation Y Follower (focus on 'what's in it for me')

> *"It's indicative and affects me" (Generation Y Follower)*
>
> *"Anything that affects my job, you know, that part stands out" (Generation Y Follower)*

"I'm a believer in the whole happy work environment" (Generation Y Follower)

"You can talk about rules all you want on paper, but at the end of the day, it's your common sense and principles that matter" (Generation Y Follower)

Baby Boomer Leaders have been found to be supportive of an autocratic and somewhat directive style of management. In particular this means of communication and leadership is a far cry from the recent participatory styles of leadership which embraces dissent (Cangemi et al, 2008) and demonstrating an openness to ideas that are different to their own (Cangemi and Miller, 2007). This style of leadership is conducive to one-way communication and in terms of this study means that communication is a one-way process from Baby Boomer Leaders to their Generation Y Followers. In terms of communication and leadership, this has serious consequences for both Baby Boomer Leaders and Generation Y Followers in that a disconnect is in existence. Baby Boomer Leaders have put rules in place to be followed and Generation Y Followers hold disregard for rules due to focusing on themselves and 'what's in it for me'.

Giddens' (1984) studies pertaining to structuration theory embraces the notion of both individuals' choices and institutional constraints in combination (pertaining to rules) and posits interaction when individuals are required to deal with a social situation. Giddens' (1984) works provides a different concept to social theory and posits that it is present as a dual concept of structure and human action. It should be pointed out that Giddens (1984) is not dismissive of the moral obligations associated with rules. He states that individuals are generally rule compliant and abide by the moral obligations associated with those rules.

The work of Giddens (1984) identifies that in the case of social situations, rules are drawn upon, however the individual(s) implementing those rules will also draw upon

their own personal experiences. This study demonstrates that when Baby Boomer Leaders are implementing rules, they are drawing on their cultural reasoning. Giddens (1984) uses the term 'practical consciousness' which aptly describes the phenomenon of individuals drawing down from rules and individual sensibility. This study demonstrates that cultural reasoning impacts on practical consciousness. Whiteley's (2006) work pays recognition to the complexity surrounding the compliance with rules and the use of personal judgement.

Whiteley's (2006) work paid tribute to entering the social space that was occupied by individuals who were requested to be rule compliant.   The study encompassed investigating scenarios where individuals may be bending or breaking the rules where it was identified that 'unwritten rules' were socially stable and a normal aspect of organisational life, which corroborates Giddens' (1984) notion of individuals drawing upon formal rules and their own personal abilities upon application of rules within social situations. This study demonstrates that cultural reasoning is being applied when individuals decide whether or not to implement rules.

In reference to the cultural reasoning of Generation Y Followers, this generational group did not identify rules / policy / compliance as a priority and therefore it is unlikely these things would be implemented if there was an impact on their priority of 'what's in it for me'. Generation Y Followers are not focused on compliance and bring into being their own personal judgement upon application of these rules, which is influenced by their own cultural reasoning.

Whiteley (2006) states that managers in organisations are required to think about rules as being an important aspect of the information in addition to providing context. This means that a rule can be put into place as stipulated or alternatively it may be acted on as a result of social exchange.   It can be further explained that personal norms which are internalised will be enacted (in the case of this study it is cultural reasoning which is taking place) whether the Baby Boomer Leaders want this to take place or not.   Therefore it can be said that rules are identified as

emanating from authority, whereby the rules outline a message or instruction and importantly, it is what the implementer of those rules 'hears'. The 'hearing' of those rules can be explained by the fact that rules partake in a filtering process. The epistemic lens acts as a filter (and in this study it is cultural reasoning). When cultural reasoning conflicts it presents a problem to individuals who are tasked with the implementation of rules. This is problematic for Baby Boomer Leaders due to their Generation Y Followers having other priorities.

According to Whiteley (2006) managers will pay attention to the extent of how rules have been complied with and any deviations will be identified as deviations from the rules. It is important to point out that in the case of this study, cultural reasoning is the factor bringing about a deviation from the rules. Whiteley (2006) further states that individuals acting upon rules call upon tacit knowledge as opposed to explicit knowledge and it is the application of tacit knowledge that appears to make an individual judgement in reference to the application of rules in social situations. This study has identified that cultural reasoning is an influencing factor in the application of rules (see figure 5.12). This model demonstrates that rules are part of the cultural reasoning of Baby Boomer Leaders. Rules are part of Baby Boomer Leaders' quest for compliance and these rules are in place for individuals to adhere to them.

Figure 5.12 Cultural Reasoning in relation to Rules

Cultural Reasoning - Baby Boomer Leaders

Rules

Sociocentric Baby Boomer Leaders

Practical Consciousness

Cultural Reasoning - Generation Y Followers

Rules

Structuration activities

What is important to me

Egocentric

Generation Y

Practical Consciousness
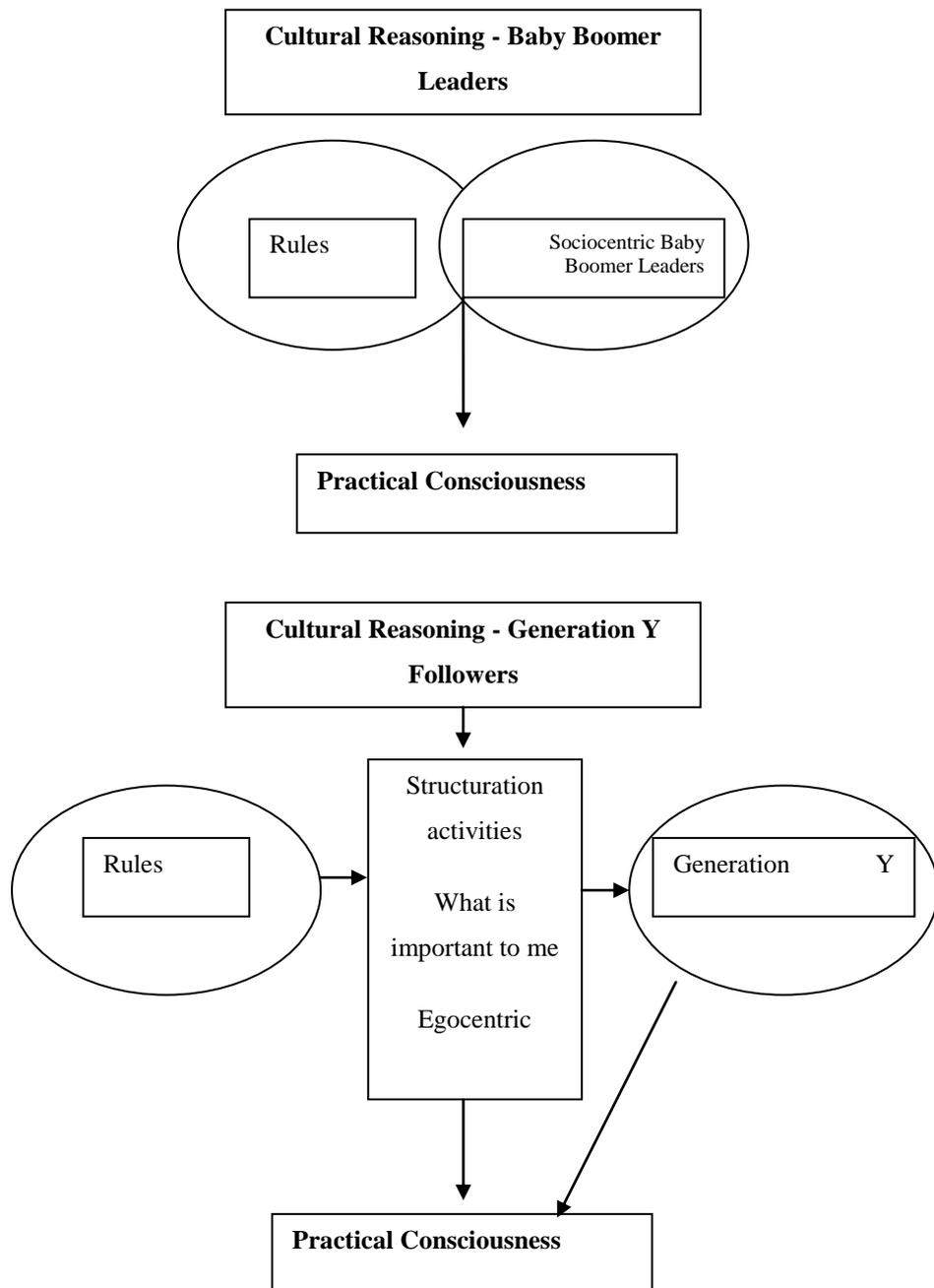
(Adapted from Giddens, 1984 and Whiteley and Whiteley, 2006)

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GROUPS AND TEAMS

The researcher studied individuals as members of their respective groups. This study consisted of two groups, namely Baby Boomer Leaders and Generation Y Followers. Bertcher (1979) provides a useful definition of a group:

> *"A group is a dynamic social entity composed of two or more individuals, interacting interdependently in relation to one or more goals that are valued by its members, so that each member influences and is influenced by every other member, to some degree, through face-to-face communication".*

(Bertcher 1979, p.68)

This study supports the plethora of studies and literature on groups (for example Tyson, 1989; Bion, 1961; Bertcher, 1979). However, this research also adds another perspective to the literature in terms of the requirement to give consideration to cultural reasoning and how group members accord factuality and value their knowledge. Therefore, discovering how group members accord factuality and how they value knowledge will also impact on groups and in particular, group formation and development.

This study has highlighted that the two groups, namely Generation Y Followers and Baby Boomer Leaders, are operating via a means of social identity being impacted by cultural reasoning of each of the two groups.

A description of a well-organised group has been captured by Tyson (1989) as follows:

Members of the group have interaction with one another

Members of the group maintain an awareness of the group's identity and boundary

Members of the group maintain a set of values, norms and roles that provide a regulative role with the group's interaction and play a role in differentiating the group from other groups

Members of the group contribute to common tasks and group goals that play a directive role in limiting the group's activities

Members of the group have developed patterns that identify with key issues

(adapted from Tyson, 1989)

This study adds additional attributes to the characteristics outlined above:

Members of the group share the worlds of mundane reason and accord factuality in identical ways

Members of the group have identical partial world views

Members of the group value the identical knowledge

Members of the group share identical cultural reasoning

Tyson (1989) posits that the culture of groups plays a key role as a result of the value sets, belief systems and customs that are advocated by the group's members. Rules and norms come under the umbrella of culture in addition to protocols, rituals, ceremonies, etiquette, taboos and ethical standards. All of these things form a type of 'one stop shop' analogy which provides expected ways for individuals to think and do. In addition, they form a component of a structure such as that of a society, organisation or group. This study adds the theory of cultural reasoning to the work on groups carried out by Tyson (1989) as a result of a group being able to form factuality in an identical way and have value for the same types of knowledge. In the case of this study, Baby Boomer Leaders' cultural reasoning is that of being compliant and rules oriented and company focused. For Generation Y Followers, their cultural reasoning is that of what is important to them as an individual.

Tyson (1989) raises an interesting concept of 'hidden agendas' which he states often come to the fore when a group is faced with a crisis situation. Tyson (1989) further states that the hidden agenda concept can also surface within groups and between different groups and there may be some signs of hidden agendas as a result of the formation of coalitions and cliques, personal attacks on other individuals, complaints, individuals being made the scapegoat, ambivalence associated with opinion and commitment.

This study has evidence to support this concept with regards to a form of 'us and them' mentality which comes under the cultural reasoning of both generational groups. This can be explained by the cultural reasoning of both Baby Boomer Leaders and Generation Y Followers. Baby Boomer Leaders state that compliance and rules and a company focus is what is meaningful to them whilst Generation Y Followers state that what factors may impact on them (egocentric) is what is meaningful to them.

Neither the Baby Boomer Leaders or Generation Y Followers spoke openly about these types of issues. Interestingly, it appears as though both generational groups think they are behaving logically and rationally, which makes it a challenge to confront and resolve.

Tyson (1989) discusses communication between and within groups and explains that communication is on three separate levels:

Communication as sending

Communicate as exchange

Communication as union

(Tyson 1989, p.74)

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This study has identified that the two groups of Baby Boomer Leaders and Generation Y Followers are communicating as sending only. This means that only half of the communication process is taking place. However, it is important to point out that the communication is under the influence of cultural reasoning.

Tyson (1989) posits that the communication flow is partly dependent upon the culture, structure norms and rules of a group. According to Tyson (1989) it is possible for one to observe the difference between groups that exist in a collaborative versus a combat type of culture.

Tyson (1989) explains that communication distortion can derive from individuals' previous negative experiences which may lead to individuals expecting fearful consequences (for example cynicism), false beliefs, assumptions that are not clarified, stereotyping, an overload of information, generally lacking interest in the subject matter and hidden agendas. This study has identified that cultural reasoning has an impact on communication distortion.

The cultural reasoning of Baby Boomer Leaders is significantly impacted by compliance, ideology and to some extent control. Baby Boomer Leaders identify themselves to perform a governance type role as a result of their eagerness for procedures and organisational focus.

Generation Y Followers are not heavily influenced by compliance and control due to their egocentric approach to organisational life. Generation Y Followers' cultural reasoning is underpinned by their egocentric demeanour and being heavily focused on what will benefit them. They are therefore far removed from prioritising compliance, procedures and ideologies.

PART 2

Part 2 of this chapter identifies what works well and what does not work well about inter-group communication between Baby Boomer Leaders and their Generation Y Followers.

Table 5.5 identifies what works well about how Baby Boomer Leaders and Generation Y Followers communicate:

Table 5.5 What works well

BABY BOOMER LEADERS	GENERATION Y FOLLOWERS
Category: Informal Discussion Sub-categories Casual / open door style Adaptable communication style Share experience Humour / Telling jokes Personal / social chats Problem solving Treat as equals	Category: Informal Discussion Sub-categories Casual / open door style Adaptable communication style Humour / Telling jokes Personal / social chats Understanding / supportive Open and Direct discussion
Category: Formal Meetings Sub-categories Performance Review Work progress	Category: Open to Learning Sub-categories Ask questions Problem Solving
Category: Written Notes Sub-category Email Handwritten notes Whiteboard	Category: Written Notes Sub-categories Email

The following sub-categories were identified by both Baby Boomer Leaders and Generation Y Followers:

Casual / open door style

Adaptive communication style

Personal / social chats

The use of humour / telling jokes

The use of email

The findings suggest that both Baby Boomer Leaders and Generation Y Followers believe that an informal means of communication contributes to effective communication.

"So if you have issues you can't talk to anyone about, you talk to me, so that's the relationship we've got" (Baby Boomer Leader)

"It's more informal, casual" (Baby Boomer Leader)

"You give that recognition that if there's something there, give them the time to cool down, then you slowly approach it and say 'how can we move forward on this'"? (Baby Boomer Leader)

"She goes 'what a plonker' and laughs" (Baby Boomer Leader)

"Relaxed atmosphere, so we don't have to book an appointment" (Generation Y Follower)

"The way I sit, the way I talk, the way I present myself is really important about communication" (Generation Y Follower)

"In and out of hospitals every couple of months and stuff he's pretty good" (Generation Y Follower)

"It's all wise cracks and that" (Generation Y Follower)

Despite the similarities in a number of categories, it is interesting to note that Baby Boomer Leaders identified performance review, work progress and sharing experience as factors that contribute to effective communication.

"Once a month there's a structured one, there's a formal one which is documented" (Baby Boomer Leader)

"Every six months we have a meeting on what's called performance management" (Baby Boomer Leader)

These findings once again bolster the bureaucratic and structured approach adopted by Baby Boomer Leaders and reinforce that inter-group communication has been influenced by cultural reasoning, as described earlier. The researcher also acknowledges the quest for informal communication, although prevalent among Baby Boomer Leaders, is far stronger amongst Generation Y Followers. Some Generation Y Followers actually identified that informal communication was lacking and deemed to be a barrier to achieving effective communication as identified in table 5.6.

Both Baby Boomer Leaders and Generation Y Followers felt that availability was a barrier to effective communication and that this was primarily due to high work volumes / time constraints. The findings support Jarvenpaa and Leidner (1999) who state that tight deadlines and time constraints can impact on the ability for individuals to build relationships.

"If I'm in a rush, I'll say things and I'll know what I mean" (Baby Boomer Leader)

"Clones of myself, because it's very hard" (Baby Boomer Leader)

"Because of the volume, it's difficult for people to sit down and have a

regular discussion" (Baby Boomer Leader)

"Every man and his dog is trying to see me and sometimes they give up

trying to see me" (Baby Boomer Leader)

Table 5.6 Inter-Group Communication barriers - what does not work well

BABY BOOMER LEADERS	GENERATION Y FOLLOWERS
Categories:	Categories:
Lack of respect	Lack of personal / social chat
Lack of Information	Availability
Availability	Forgetful
Being direct a put-off	Lack of interest
Disagreement / misunderstanding	Not open to ideas
Availability	Micro-management
	Repetition
	Lack of Information
	Lack of help /support
	Racist Treatment
	Disagreement / misunderstanding
	Sexist / discriminatory comments
	Availability

Generation Y Followers identified a number of communication barriers with their Baby Boomer Leaders. These communication barriers include Baby Boomer Leaders being forgetful, lacking interest, not being open to ideas, micro-managing, repetition, lacking information / support and racist treatment. The communication issues and barriers identified by the Generation Y Followers are conducive with a top-down management approach, which is well explained by Nonaka (1988, p.9) "Top down management emphasises the process of implementing and refining decisions made by top management as they are transmitted to lower levels of the organisation" and Nonaka (1988) argues that a top down management approach is essentially deductive.

"It won't take long before you'll have another baby and you'll be off back home" (Generation Y Follower)

" Yeh I think um, because I'm Arabic, I've sort of been targeted, by management type people anyway, straight away think of terrorism and that's a problem, um. A lot of Australian Governments, the Muslims have been banned and stuff and think they target me and some people like say look "He's got a bomb" or this or that as a joke, you know. Oh it's a joke, but I don't find it very funny. They sort of terrorists, use it in the wrong way, or"... (Generation Y Follower)

"If you had a new idea, sometimes you'd get the standard line, 'we've been there, done that'" (Generation Y Follower)

"It's everyone she's constantly checking up on" (Generation Y Follower)

One Baby Boomer Leader / Generation Y Follower relationship was dysfunctional with mention of a disagreement between the two parties:

"It started becoming confrontational with Person X.... he approached me in a threatening manner" (Baby Boomer Leader)

"Me and Person X had a bit of disagreement" (Generation Y Follower)

DIVERSITY AND CULTURE

The researcher makes reference to Barker and Gower's (2010) work on diversity as being "noticeable heterogeneity" (Barker and Gower 2010, p.297).   This particular definition of diversity not only encompasses individuals from culturally different backgrounds, but pays tribute to the richness of differences in existence between all individuals. This definition is quite pertinent to this study given that the researcher experienced first-hand individuals of different generational cohorts, genders, race,

religion and individuals in different types of roles, all of which are expected to work together collegially.

Barker and Gower (2010, p.297) is of the view that there is a general assumption that individuals will "want to assimilate" when introduced to a different culture in order to get along with others in the organisational world. However, Barker and Gower (2010) further explain that individuals are reluctant to discard their cultural values, lifestyle preferences and identities in work life.

Barker and Gower (2010) suggest that within each culture a heterogeneous mix exists which further complicates the issue of cultural differences. This can be explained by differences in age in the workforce continuing to increase as a result of the fastest growing age group, which is the Baby Boomer cohort, and the fact that individuals remain in the workforce later in their lives (Kidwell, 2003).

It can therefore be said that the differences in managing the workforce from a learning, training and managing perspective based upon age composition and all of the other diversity characteristics when added into the mix of cultural differences, create a highly challenging and complex phenomenon in as far as both understanding and communicating with the contemporary workforce (which would be the Generation X'ers and Generation Y Followers).

> *"It started becoming quite confrontational with 'Person X', he approached me in a threatening manner"* (Baby Boomer Leader)

> *"Being straightforward and directive in a way it puts them off"* (Baby Boomer Leader)

> *"Me and 'Person X' we had a bit of a disagreement"* (Generation Y Follower)

"There's a lot of language barriers in our department" (Generation Y Follower)

The findings support this challenging and complex phenomenon and the researcher discovered that it was also quite apparent that cultural values, some of which were aggravated by racial tendencies, came to the fore by Generation Y Followers.

"Ethnic origin, that's where everyone has problems here" (Generation Y Follower)

"Yeh I think um because I'm muslim and what I do, the fasting, Ramadan. And when I'm fasting I don't think people have an appreciation of how hard it is, they sort of, not all of them, some of them, just make jokes and stuff about it, so yeh. I mean it is hard, doing it is hard, but I think some of the people don't understand how difficult it is because they take it as a joke and not a religious belief, and that's where the problem lies I think" (Generation Y Follower)

"My brother was picked on, all through high school, 'cos he had hearing aids and 'cos he was different. So it's a bit personal for me, as with me, I've been touched by it" (Generation Y Follower)

Trompenaars (1996, p.67) argues that "Culture is the manner in which these dilemmas are reconciled, since every nation seeks a different and winding path to its own ideals of integrity". It is emphasised by Trompenaars (1996) that organisations will succeed according to the extent that this reconciliation occurs, this being the case individuals have much to learn as a result of uncovering how other people have travelled to their own position. Trompenaars (1996) advises us that a useful way of examining the meaning of culture is to compare it to the layers of an onion, which is demonstrated in figure 5.13

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Figure 5.13 Layers of cultural meaning

Explicit culture → Artefacts and products

→ Norms and values

Implicit culture → Basic assumptions

(Trompenaars 1996, p.51)
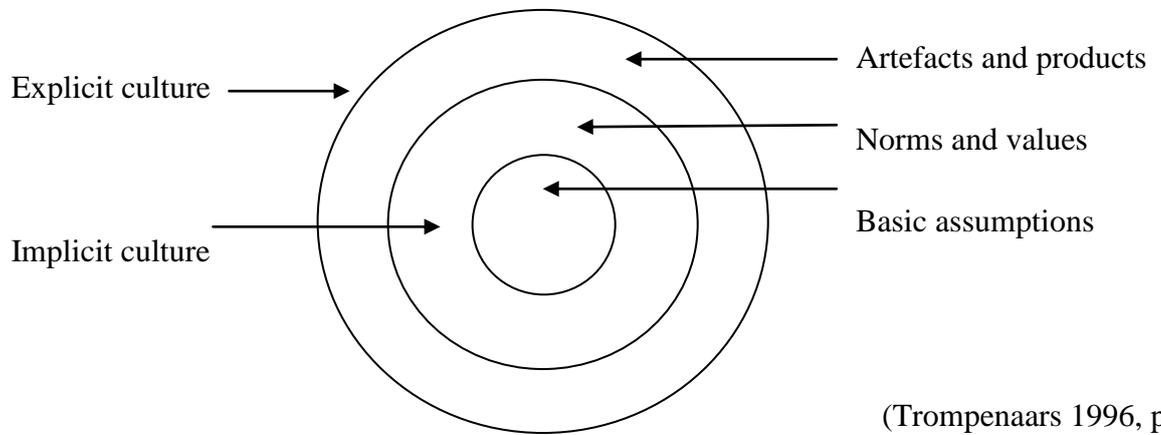
It was also interesting to uncover that Baby Boomer Leaders downplayed and to some extent 'trivialised' harassment matters in the workplace. Once again, this supports the generational and cultural diversity between Baby Boomer Leaders and Generation Y Followers.

"People take it the wrong way sometimes" (Baby Boomer Leader)

"I'm not so personally interested in this topic of harassment" (Baby Boomer Leader)

"It would be nothing unusual actually to have those cases from time to time" (Baby Boomer Leader)

"You can discriminate between being harassed and somebody just venting out" (Baby Boomer Leader)

"I won't engage in harassment, so knowing 14 days, is not going to stick in my mind" (Baby Boomer Leader)

Barker and Gowan (2010) emphasise the importance of communicating about diversity and posit that organisations need to find their way towards an environment of swift communication. The authors argue that this approach will assist all organisational members in understanding one another and working together, regardless of where individuals fall in the diversity continuum.

Barker and Gower (2010) propose an interesting storytelling model of organisational communication based upon the premise that all individuals are storytellers with the ability to send and receive messages that establish a value-laden reality, provide common ground among individuals communicating and provides a quicker means of establishing a social relationship. This model is demonstrated in figure 5.14.

Figure 5.14 Storytelling Model of Organisational Communication

Organisation Results:

Improved communication

Stronger relationships

Increased productivity

Goal attainment – organisation and individual

Story-telling:	**Organisational Diversity Continuum Model**	**Social Exchange**
Value-laden		Swift communication
Innate		More immediate cost/benefit value exchange
Action-oriented		
Cross-cultural		Swifter action
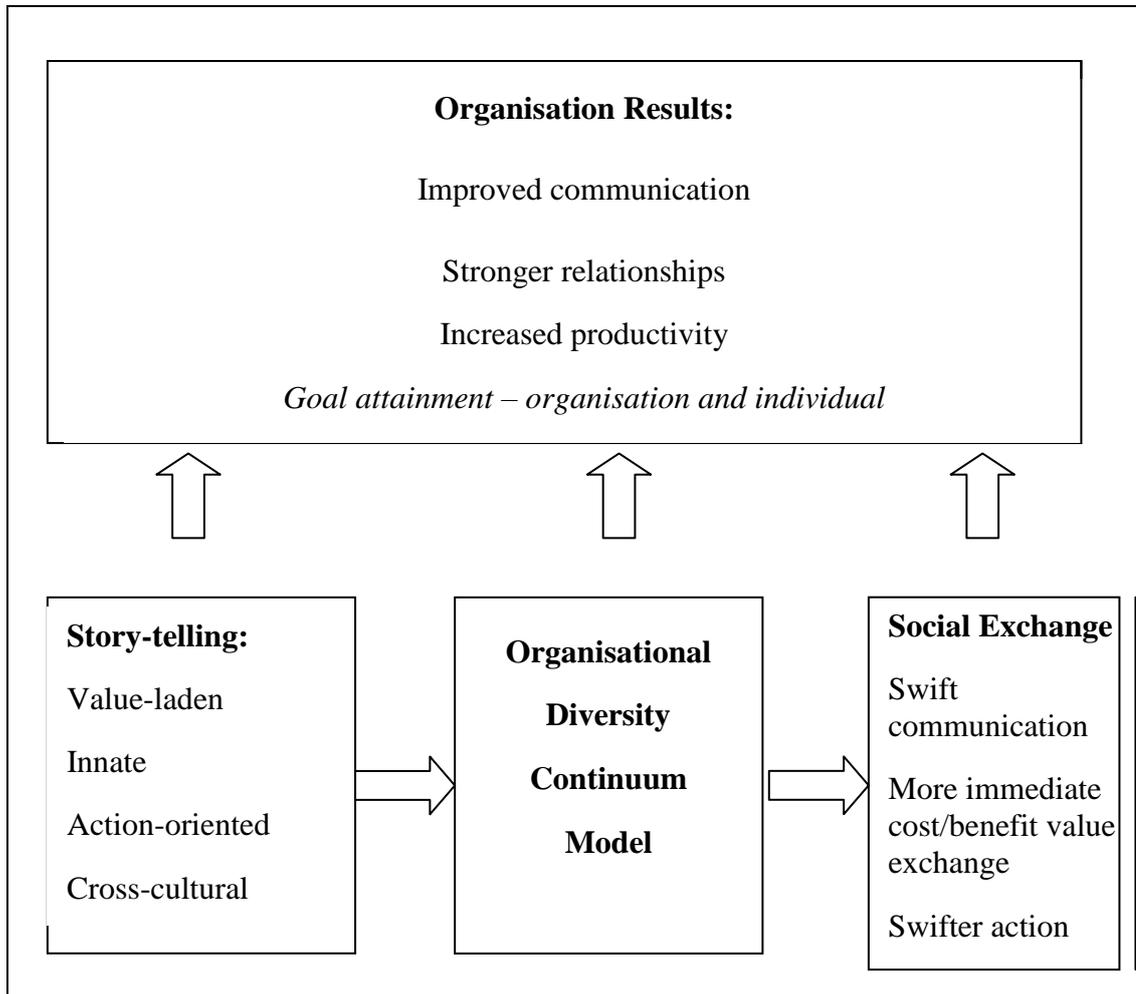
(adapted from Barker and Gower, 2010)

The model's support mechanisms for the cross-cultural power of storytelling, and in particular its value-laden approach, has merit in as far as enhancing the communication flow. However, the findings of this study highlight that this model is not a viable solution to inter-group communication based on the fact that it fails to take into account the existence of cultural reasoning.

GENERATIONAL DIFFERENCES

The differences between generational groups are confounded with changes and popular beliefs describing the distinguishing characteristics of the two generational groups of Baby Boomers and Generation Y'ers which has been well described earlier in this study in Chapter 2. The study findings supported the research carried out by Gursoy, Maier and Chi (2008) who examined work values and generational gaps in the hospitality workforce.

The purpose of the authors' study was to ascertain generational differences and similarities among hospitality employees and managers in order to develop leadership strategies and styles of management that can be applied to enhance morale and productivity in the workforce, whilst also having a positive impact on recruitment and retention rates of workers that are highly qualified. Gursoy et al (2008) conducted a series of focus group discussions with leaders and followers of a North American branded hotel chain. The in-depth focus group discussions identified characteristics that were pertinent to each generational group and differences among the different generations. The findings of the in depth focus group discussions carried out by Gursoy et al (2008, p.452-453) revealed the following:

Baby Boomers:

Baby Boomers like being in charge

They are willling to support proposals and ideas that are in line with their vision

They are tough to teach new tricks

They are resistant to change because they tend to be comfortable with the way they have always done things

They are happy to abide by the rules

Generation Y'ers:

They are great collaborators in favour of teamwork

They are independent, self-confident, self-expressive and like to be recognised and respected

They have a tendency to question the rules, because they believe rules are made to be broken

They reject the notion they have to stay within the parameters of their job description

They take electronic collaboration for granted

They are hard and ambitious workers

They believe that respect and appreciation is lacking because they are young

They are in search of role models and value professional development

They tend to work best when there is personal contact, strong leadership and direction

Gursoy et al (2008, p.450) stress that "...members of generations who come of age in lean times of war years tend to think and act differently than those born in peace and abundance". This means that the life events that have been of significance in each generational group play a key role in shaping their attributes. As far as this study is concerned, the Baby Boomer generation came of age during the years of war, whilst the Generation Y'ers born into a more peaceful environment. In particular, the study supports Gursoy et al's (2008) work in that the two different generational groups (Baby Boomer Leaders and Generation Y Followers) demonstrated how they act differently. In most cases, the findings were congruent with Gursoy et al's (2008) focus group sessions in relation to the following:

Baby Boomer Leaders

Baby Boomers like to abide by rules, which was clearly evident in their valued knowledge.

> *"That's the way we should be running our company" (Baby Boomer Leader)*

> *"The company commitment is to not allow those things happening" (Baby Boomer Leader)*

Baby Boomers like being in charge and are willing to support proposals and ideas that are in line with their vision. They are tough to teach new tricks and are resistant to change because they tend to be comfortable with the way they have always done things. Generation Y Followers stated that Baby Boomer Leaders were not interested in their ideas when they put them forward.

> *"Very fixated on the idea that his opinion and his ideas are correct" (Generation Y Follower)*

> *"You can't really sway him to follow your ideas" (Generation Y Follower)*

Generation Y Followers

The findings demonstrated that Generation Y Followers can work as part of a team and that they are self-expressive and like to be recognised and respected. This was particularly evident in their quest for getting new ideas recognised (which often their Baby Boomer Leaders had no appreciation for). They believe that respect and appreciation is lacking because they are young – once again this was supported by the findings in the study based upon the 'I know best' attitude of the Baby Boomer Leaders which demonstrated a lack of respect for their young counterparts.

"He didn't make a strong effort to try and find out more about the projects"
(Generation Y Follower)

"I noticed that sometimes he was nodding off" (Generation Y Follower)

"You sort of need to grab his attention" (Generation Y Follower)

Gursoy et al's (2008) findings in Generation Y'ers have a tendency to question the rules, because they believe rules are made to be broken, are also supported by the findings of this study. Generation Y'ers demonstrated that they generally did not pay attention to rules and procedures and this was clearly evident by their valued knowledge, which was focused on what was important and 'in it for them' as opposed to abiding by formal rules and bureaucracy.

"Anything that affects my job you know, that part stands out" (Generation Y Follower)

"We all have the right to be respected and treated the same" (Generation Y Follower)

"I'm a believer in the whole happy work environment" (Generation Y Follower)

"You've gotta take it into your hands" (Generation Y Follower)

They are in search of role models and value professional development was not clearly indicated in the findings of the study. However, the findings did indicate that Generation Y Followers ask questions and seek advice of their Baby Boomer Leaders, which does indicate that Generation Y Followers do see their Baby Boomer Leaders to be role models to some extent.

> *"Anything that I feel warrants his attention, go and ask him"* (Generation Y Follower)

> *"I ask his advice on different things"* (Generation Y Follower)

> *"What do you think the best approach I should tackle"* (Generation Y Follower)

> *"Any questions or anything else, I can go and speak to him"* (Generation Y Follower)

There was no indication in the study that Generation Y Followers reject the notion they have to stay within the parameters of their job description. They (Generation Y'ers) take electronic collaboration for granted – there were no specific comments as such by Generation Y Followers about taking electronic collaboration for granted, although there is extensive literature that supports this. However, a Baby Boomer Leader did comment about how they make mention of an electronic device (iPods) to facilitate personal / social discussion.

> *"iPods and this and that and whatever they're interested in"* (Baby Boomer Leader)

They (Generation Y Followers) are hard and ambitious workers, was also conducive with Gursoy et al's (2008) study.

Baby Boomer Leaders

> *"I think she's got far more capabilities than that"* (Baby Boomer Leader)

> *"But trying to encourage her, when she's ready to.. to do some further study, because I think she can actually go a long way"* (Baby Boomer Leader)

Generation Y Followers were supportive of personal contact, including face to face and informal discussions, with their Baby Boomer Leaders. They supported good leadership and direction, however, indicated they did not appreciate being micro-managed.

> *"I would actually go and approach John first with regard to anything basically" (Generation Y Follower)*
>
> *"You can just blurt it out and he's willing to take it as it is" (Generation Y Follower)*
>
> *"Micro-manage a bit too much (Generation Y Follower)*
>
> *"It's everyone she's constantly checking up on" (Generation Y Follower)*
>
> *"Anything that I feel warrants his attention, go and ask him" (Generation Y Follower)*
>
> *"I do listen to what he says" (Generation Y Follower)*
>
> *"What do you think the best approach I should tackle"? He'll give me some ideas" (Generation Y Follower)*
>
> *"Any questions or anything else, I can go and speak to him" (Generation Y Follower)*

Tay's (2011) recent work supports Gursoy et al's (2008) earlier studies. Tay (2011) qualitatively highlights the expectation / perception gap as being a source of misperception and misunderstanding between individuals across three different generational groups. According to Tay (2011):

"Each generation of individuals expects (what they want) others to know their needs and to respect them for who they are. They would be disappointed and upset when they perceive (what they get) their expectations are not met".

(Tay 2011, p.249)

In particular, Tay (2011) stresses that senior employees (age related) should not be asking 'What is wrong with the younger generation'? And conversely, the younger generation employees should not criticise their senior / older counterparts regarding their rigid and archaic management tendencies.

Blau's (1960) early work on social structures and in particular his paper on "Structural Effects" is highly relevant to the findings of this study. Blau (1960) makes reference to social values and norms of individuals and describes them as follows:

"Social values and norms are common orientations toward social conduct that prevail in a society or group. Social values govern the choice of objectives that are experienced as worth striving for, and social norms differentiate between proper and improper conduct".

(Blau 1960, p.179)

The work carried out by Blau (1960) is well supported by the study since both Baby Boomer Leaders and Generation Y Followers have been identified to have different value and norm orientations, which has been well described earlier in the study. According to Blau (1960, p.179) "Social values and norms are shared, internalised orientations" and recommends the plausibility of ascertaining them. This would be a case of determining "...what values the members of a number of communities hold and, then, which ones of these are shared by members of any given community"

(Blau 1960, p. 179). The researcher has replicated this exercise well in Chapter 2 which explains well the different norms and values between Baby Boomer Leaders and Generation Y Followers.

Blau's (1960, p.179) work argues that "The individual's orientation undoubtedly influences his behaviour". This means that for example if an individual's values orientate towards authoritarianism then this orientation is likely to impact on the individual's behaviour as a result of those values. Therefore, such an impact may result in the individual espousing an autocratic style of leadership based upon authoritarian values. In the case of this study, the findings are conducive with Blau's (1960) work whereby both Baby Boomer Leaders and Generation Y Followers espouse different norms and sets of values which have influenced the behaviours of both generational groups. Baby Boomer Leaders' values encompass their orientation to follow rules and bureaucracy and this was evident in their valued knowledge. This in turn has influenced their thinking and behaviours towards procedures and formal structures.

Blau (1960) also explores how we are able to demonstrate that social values and norms exert external constraints upon the acting and thinking of individuals. Blau (1960) achieves this through Durkheim (1897). Durkheim (1897) who is interested in this problem suggests a specific answer in 'suicide'. Durkheim (1897) admits, notwithstanding his social realism, that social consciousness exists only in individual minds, and argues that the social force it exerts is one that is external to each average individual that is taken singly. The findings support Blau's (1960) work, which means that the social values and norms exhibited by Baby Boomer Leaders and Generation Y Followers impose restraints upon the thinking and acting of these two different generational groups.

AUTONOMY AND SELF-DETERMINATION THEORY

The modern philosophical studies on autonomy dates back to the 1970's and occurred when a number of authors introduced what Taylor (2002) labelled to be hierarchical accounts of autonomy. The work of Frankfurt (1971), Dworkin (1988) and others have commonality in that individuals are autonomous to the extent that their first order motives are (or would be) endorsed at a higher order of reflection.

Ryan and Deci (2006) explain that an individual who decides to have another drink would not be acting autonomously if upon reflecting on the motive, he or she could not fully endorse it. Therefore, a lack of full endorsement implies that the act is not autonomous. In particular, if his or her capacity for reflective endorsement were to be impaired in some way, for example, by pressures from external forces such as too much alcohol, then so too would his autonomy.

Ryan and Deci (2006) make the point that these hierarchical frameworks maintain conclusions which are similar to phenomenologists who are focused on the experience of self-endorsement. This can be emphasised by Ricoeur (1966) and further by Dworkin (1988) who underscore the fact that autonomy does not reflect behaving without or against constructs. It can be explained by the example that although one may feel constrained at drinking only one standard alcoholic drink due to drink / driving laws, if an individual assents (upon reflection) to the value of drink / driving laws and the safety of oneself and other users on the road, then he or she would be willingly consenting to the constraint and therefore in doing so, would not lose autonomy. However, for Dworkin (1988) true autonomy involves endorsement of one's actions upon reflection at the highest order. Ryan and Deci (2006) explain that this means that upon reflecting on first order motives, individuals would not just evaluate them as being the second order appraisal, but would actually consider appraisal at yet a higher level. Ryan and Deci (2006, p.1562) emphasise that an individual may be autonomous in finding a decisive identification with a particular motive or value upon which action may be organised.

The researcher would like to point out that autonomy consists of more than just autonomy itself. It encompasses the processes and decisions that are around that autonomy. As such it is of interest to this study as the implications are that should Baby Boomer Leaders see a relative subjugation of personal autonomy to rules as still reflecting autonomy in that they assent to the value of rules, they would willingly consent and this was evident in the findings. Correspondingly, should Generation Y Followers see rules as a constraint on their personal autonomy their leaders could not assume the same level of willing consent. This area of personal autonomy and willing consent to rules would be worthy of future study.

Ryan and Deci (2006) posit that self-determination theory maintains that autonomy is a key factor in understanding the quality of behaviour regulation. The authors further state that self-determination theory is concerned with not only an appreciation for the nature and consequences of autonomy but also the details of how autonomy actually develops, how it can be diminished or conversely how it can be facilitated as a result of particular biological and social conditions. In a highly bureaucratic context, such as the one in this study, the development of personal autonomy may not be optimal for the organisation in the sense that the organisational design assumes compliance with limited opportunity for autonomy. Historically, this situation appeared to be an accepted aspect of organisational life (Pollitt, 2000) especially for Baby Boomer Leaders although they are facing the challenges of the public sector. Studies such as this one suggest that in the case of Baby Boomer Leaders, loyalty to the 'old' model is still evident. Generation Y Followers' responses reflect more flexible and person-oriented organisation design.

Ryan and Deci (2006) emphasise that within the scope of self-determination theory, autonomy retains its primary focus of self-governance or rule by the self "Self-determination theory focuses on the interplay between inherent tendencies toward integrated, vital functioning and our vulnerabilities to being controlled" (Ryan and Deci 2006, p.1562).

The opposite of autonomy "heteronomy" is described by Ryan and Deci (2006) to regulate from outside of the phenomenological self as a result of forces likened to being alien or pressuring, including impulses or demands or external contingencies consisting of reward and punishment. Ryan and Deci (2006) emphasise that self-determination theory makes a distinction between autonomy and independence and explains that an individual can be autonomously dependent or forced into independence. The study supports the work of Ryan and Deci (2006).

The Baby Boomer Leaders represent heteronomy due to their propensity for being regulated (rule and compliance focused). The Generation Y Followers are representative of being autonomous due to their quest for their own ideas being implemented (and feeling hindered by their Baby Boomer Leaders) along with their interest in what is important for them. The researcher would like to point out that cultural reasoning may play a role in whether an individual is autonomous or heteronomy oriented and this would be a fruitful area of future research.

The concept of causality orientations (Deci and Ryan, 1985; Koestner and Losier, 1996) suggests that individuals' propensity to regulate behaviour through a variety of strategies are assessed as expressed by Ryan and Deci (2006, p.1563).

In summary, self-determination theory provides a useful picture of the important role played by autonomy and conversely the disadvantages of heteronomy. A few theories of significance are portrayed below:

QUALITY OF RELATIONSHIPS

Ryan and Deci (2006) posit that supporting autonomy facilitates a number of qualities which include attachment and intimacy which culminates in relationship wellbeing. This is supported by the study and evidenced in cases where those Baby

Boomer Leaders have paved the way for autonomy and indicated by the positive relationship of Generation Y Followers and their Baby Boomer Leaders.

PERFORMANCE AND CREATIVITY

According to Ryan and Deci (2006) the undermining of autonomous motivation results in costs in terms of individuals' performance.   This is supported by Zhang and Bartol (2010) who carried out research using a theoretical model that linked empowering leadership with creativity.   Zhang and Bartol (2010) discovered that empowering leadership had a positive impact on psychological empowerment, which in turn influenced intrinsic motivation and creativity.   This is supported by the study as Generation Y Followers commented that their ideas were not heard thus hampering their creativity skills and ultimately impacting on their performance.

WELLBEING AND PSYCHOPATHOLOGY

Ryan and Deci (2006) explain the effects on wellbeing in association with autonomy, in particular how autonomy can yield positive or negative effects on wellbeing. Controlling effects on autonomy are identified to yield negative effects on individuals' wellness.   Conversely, those individuals who are supportive of autonomy are able to enhance the wellness of individuals. The study did not identify whether there was any impact on wellness or not.

The study suggests that cultural reasoning has an impact on autonomy and heteronomy. In particular, the cultural reasoning of Baby Boomer Leaders suggests that it has an impact on Generation Y Followers' ability to be fully autonomous in the workplace.

FOUNDATIONS FOR FUNCTIONING AUTONOMOUSLY

According to Ryan and Deci (2006) as a characteristic of regulation, functioning autonomously is characterised by the integrative processing of possibilities and these being matched with sensibilities, needs and constraints.   A number of authors claim that this depth of processing is dependent upon complex neurocircuitry, whereby that topography is different from that of motivational processes that are controlled (Walton, Devlin and Rushworth, 2004).

Ryan and Deci (2006) claim that some existentialists believe that individuals have a choice on how they wish to act. However, in the case of this study, the researcher has identified this was not the case.   It was apparent that some Generation Y Followers felt they could not be autonomous, particularly around putting forward their ideas. It was felt that Baby Boomer Leaders were placing restrictions on the ideas they put forward.   According to Ryan and Deci (2006, p.1566) "Social controls, evaluative pressures, rewards and punishments can powerfully constrain or entrain behaviour, sometimes outside awareness".

Recent studies by Deci and Ryan (2011) have identified individuals' psychological experiences, whether they are conscious or unconscious, are frequently the most significant in the proximal causes of their behaviours. In addition, variables of a social context nature will have a strong influence on those experiences and behaviours.   The study is supportive of Deci and Ryan's (2011) account of psychological experiences influencing behaviours as follows:

Baby Boomer Leaders – psychological experiences influencing behaviours:

The assassination of the American President John F. Kennedy

The Civil rights movement

 The Women's movement

These experiences emanate from an era that would be quite different from the psychological experiences of their Generation Y Followers:

Generation Y Followers – psychological experiences influencing behaviours:

Terrorism (including the attack on the twin towers and Bali bombings)

Computers and large scale advancements in information technology (e.g. iPods, iPads and iPhones)

It is these experiences that shape psychological behaviours and thus proximal causes in the behaviours of both generational groups. This has resulted in the behaviours of Baby Boomer Leaders being more control oriented and thus impacting in a negative way on autonomy. Conversely, Generation Y Followers wanting an environment where they can function autonomously and have the freedom from the shackles of control to generate new ideas.

INTELLECTUAL STANDARDS

After exploring the impact of cultural reasoning on inter-group communication and the story-telling (what works well / does not work in how Baby Boomer Leaders and Generation Y Followers communicate) it is interesting to uncover Elder and Paul's (2008) work on Intellectual Standards. The authors reinforce the view that distortion of reality is common in human life. Elder and Paul (2008, p.3) further state that "The mind doesn't naturally grasp the truth. We don't naturally see things as they are" and "We typically see things as we want to".

Elder and Paul (2008) argue that their Intellectual Standards serve as a system to facilitate individuals taking command of their cognitive processes in order to be able to ascertain what to accept and reject. The Intellectual Standards serve as standards for thought that provide guidance on excellent thinking, keeping thinking on track,

helping determine what is happening in reality and ultimately providing an enabler for determining how individuals should best live their lives (Elder and Paul, 2008). In the context of exploring Intellectual Standards, the term 'intellectual' implies the following:

> *"...the use of sound reasoning and judgement in the pursuit of knowledge. It typically implies the superior powers of the intellect as well as the ability to use one's mind to make intelligent decisions, to use the faculty of reason in solving problems and directing conduct successfully."*

(Elder and Paul 2008, p.15)

Upon looking at the term 'standard' (or its synonym criterion) the authors present the following definition:

> *"Standard applies to some measure, principle, model, etc., with which things of the same class are compared in order to determine the quantity, value, quality, etc."*

(Elder and Paul 2008, p.13)

Taking into account the meaning above, the concept of Intellectual Standards is defined as follows:

> *"The standards necessary for making sound judgements or for reasoning well, for forming knowledge (as against unsound beliefs) for intelligent understanding, for thinking rationally and logically"*

(Elder and Paul 2008, p.16)

The Intellectual Standards have been applied in this study in the context of effective / ineffective communication between the two generational groups of Baby Boomer Leaders and Generation Y Followers.   The application of these standards is exciting because they have not been applied in this context before.   In particular, the researcher found it interesting to note that Elder and Paul (2008) argue for the contextualisation of Intellectual Standards within subjects and disciplines and in their writings, Elder and Paul (2008) have applied them in an electrical engineering context.   In this study, many of the respondents interviewed by the researcher were electrical engineers.

The importance of Elder and Paul's (2008) Intellectual Standards is summarised in figure 5.15.

Figure 5.15 Intellectual Standards

INTELLECTUAL STANDARDS

↓

Intellectual Standards are given in the uses ofIntellectual standard words (when properly applied in context)

↓

Intellectual Standards are necessary to cultivate the intellect and living a rational life

↓

Essential intellectual standards are part of a much larger set of intellectual standards that form constellations of similar meanings and are prevalent throughout national languages

↓

To properly conceptualise any given intellectual standard It is important to conceptualise its opposite

↓

To properly conceptualise any given intellectual standard, we must also conceptualise its nuanced differences in a variety of contexts

↓

Intellectual standards are presupposed in many concepts in modern national languages

(Elder and Paul 2008, p.6)

This adaptation of Elder and Paul's (2008) intellectual standards depicted in figure 5.15 provides a useful overview of the use of intellectual standards. The primary focus of Elder and Paul's (2008) intellectual standards are to facilitate good judgement and rational understanding and therefore deemed to be useful to the study by the researcher.

Elder and Paul (2008) postulate that there are nine intellectual standards which play an important role in our affairs of everyday life. These nine standards are clarity, precision, accuracy, relevance, depth, breadth, logicalness, significance and fairness. According to Elder and Paul (2008, p.7) "The importance of these intellectual standards is given in their indefeasibility". This means that it is thought to be unintelligible for individuals to claim any instance whereby reasoning is sound and yet in violation of these standards.

Figure 5.16 Intellectual Standards

Clarity – understandable, the meaning can be grasped; to free from confusion or ambiguity, to remove obscurities	Could you elaborate further? Could you give me an example? Could you illustrate what you mean?
Accuracy – free from errors, mistakes or distortions, true, correct	How could we check on that? How could we find out if that is true?
Precision – exact to the necessary level of detail, specific	Could you be more specific? Could you give me more details? Could you be more exact?
Relevance – bearing upon or relating to the matter at hand; implies a close logical relationship wit, and important to, the matter under consideration	How does that relate to the problem? How does that bear on the question? How does that help us with the issue?
Depth –containing complexities and multiple interrelationships, implies thoroughness in thinking through the many variables in the situation, context, idea and question	What factors make this a difficult problem? What are some of the complexities of this question? What are some of the difficulties we need to deal with?
Breadth – encompassing multiple viewpoints, comprehensive in view, wide-ranging and broadminded in perspective and question	Do we need to look at this from another perspective? Do we need to consider another point of view?
Logic – the parts that make sense together, no contradictions, in keeping with the principles of sound judgement and reasonability	Does all this make sense together? Does your first paragraph fit in with your last? Does what you say follow from the evidence?
Significance – having importance, being of consequence, having considerable or substantial meaning	Is this the most important problem to consider? Is this the central idea to focus on? Which of these facts are most important?
Fairness – free from bias, dishonesty, favouritism, selfish-interest, deception of injustice	Do I have any vested interest in this issue? Am I sympathetically representing the viewpoints of others?

(Adapted from Elder and Paul 2008, p.12)

The researcher considered it useful for the study to include an adaptation of Elder and Paul's (2008) thought and reasoning models and explain how they link to the communication process and this has been demonstrated in figure 5.17.

Figure 5.17 Thought and Reasoning

Elements of Thought

Points of View
Frame of reference
Perspective / orientation

Purpose
Goal / objective

Question at issue
Problem / issue

Information
Data / facts
Observations / experiences

Concepts
Theories / definitions
Axioms / laws / principles

Assumptions
Presupposition / taking for granted

Implications and Consequences

A checklist for reasoning

All reasoning has a purpose

All reasoning is an attempt to figure something out, to settle some QUESTION, to solve some PROBLEM

All reasoning is done from some POINT OF VIEW

All reasoning is based on DATA, INFORMATION and EVIDENCE

All reasoning is expressed through, and shaped by CONCEPTS and IDEAS

All reasoning contains INFERENCES or INTERPRETATIONS by which we draw CONCLUSIONS and give meaning to data

All reasoning leads somewhere and has IMPLICATIONS and CONSEQUENCES

CULTURAL REASONING

COMMUNICATION

(adapted from Elder and Paul, 2008)

Firstly, the researcher has examined the parts of Elder and Paul's (2008) thought process model. There are eight basic structures which are present in our thinking process (see figure 5.17) and according to Elder and Paul (200, p.28) "Whenever we think, we think for a purpose within a point of view based on assumptions leading to implications and consequences. We use concepts, ideas and theories to interpret data, facts, and experiences in order to answer questions, solve problems and resolve issues".

Elder and Paul (2008) emphasise that like any other cognitive process, the analysis of thought can be carried out effectively or ineffectively. This means that it should not be taken for granted that because we pursue a particular purpose, that this purpose is fair or if we make inferences, that these inferences are logical. This being the case, the process of effective and ineffective communication is impacted. This can be further explained by the example of a Baby Boomer Leader communicating with a Generation Y Follower. The Baby Boomer Leader infers to the Generation Y Follower that she is likely to leave the organisation in order to be at home and have another baby:

> *"But I mean he did make a comment once which I very much put him in his place 'it won't take long before you'll have another baby and you'll be off back home, so I don't know why you're a graduate'. And I was like 'wow', even if I do have a kid I'll still be working and that's my… and that's why he kept saying 'You'll have to have another one close in age'" (Generation Y Follower)*

In this particular example, the Baby Boomer Leader has made an inference to a Generation Y Follower that could be deemed as illogical based on the fact the Baby Boomer Leader has no data or facts that this will be the case. In addition, such inferences made by this Baby Boomer Leader may also be deemed illogical based upon the researcher's anecdotal experience that such remarks may have potential for sexual discrimination and pregnancy discrimination.

This example exemplifies how the incorrect use of logic and inferences has contributed in a negative way to the communication process and in particular generated a barrier in the communication process:

> *"Um I suppose in some ways it is the Baby Boomer era and he's a little bit of the old school way of speaking and at times he would, he's always polite, very respectful, has um utmost respect for women and everything, but I know there's a limit to what I can talk to him about on certain things"* (Generation Y Follower)

The findings in relation to Baby Boomer Leaders are supportive of the following elements of Elder and Paul's (2008, p.48) "Thinking gets us into trouble checklist":

Think illogically

Think one-sidedly

Think narrowly

Fail to notice the inferences we make

Fail to notice our assumptions

Jump to conclusions

> *"Didn't make a strong effort to try and find out more about the projects"* (Generation Y Follower)

> *"Very fixated on the idea that his opinion and his ideas are correct"* (Generation Y Follower)

"…. She always seems….she wants to know what everyone is doing. It kind of works against her in the fact that I think she might micro-manage a bit too much" (Generation Y Follower)

Baby Boomer Leaders have demonstrated that they have lacked being articulate about their thinking and as Elder and Paul (2008, p.48) suggest, it is these elements of thinking that "..get us into trouble". This has been the case with the Baby Boomer Leaders and this has had a negative impact on communication between the two inter-generational groups.

In addition to the thought process, Elder and Paul's (2008, p.29) checklist for reasoning argues that "All reasoning is based on assumptions." This has implications for the study in the context of cultural reasoning. In revisiting cultural reasoning, the researcher reinforces that the two generational groups of Baby Boomer Leaders and Generation Y Followers assume that each generational group is operating in the same world, however, both have reported their own set of assumptions and attributes.

In looking at cultural reasoning, the study has identified that assumptions and thought processes have an impact on the way Baby Boomer Leaders and Generation Y Followers communicate with each other. In particular, the study has identified a gap in Elder and Paul's (2008) Thought and Reasoning Models portrayed in figure 5.17 in that the assumptions, inferences, points of view and conclusions that we have will impact on cultural reasoning, which in turn then impacts on the communication process.

EGOCENTRIC AND SOCIOCENTRIC STANDARDS

According to Elder and Paul (2008) individuals often use egocentric or sociocentric standards. These standards are psychological (aimed at ascertaining what to believe and what to reject) and in contrast with the intellectual standards outlined earlier.

Egocentric and sociocentric thinking are based upon the criteria adopted from Elder and Paul (2008, p.45) and outlined as follows:

Egocentric thinking defined

Egocentric individuals do not naturally consider the rights and needs of others

Egocentric individuals do not naturally have appreciation of the point of view of others

Egocentric individuals do not have an appreciation of their own limitations

An awareness of one's egocentric thinking only becomes evident when trained to do so

Egocentric individuals do not naturally recognise our egocentric assumptions, the egocentric means of using information, the egocentric way of interpreting data, the source of our egocentric concepts and ideas and the implications of egocentric thought processes. Egocentric individuals do not naturally recognise their self-serving perspective and the many implications of it.

Sociocentric Thinking defined

The sociocentric thought process stems from the fact that individuals do not naturally consider the rights and needs of the *outgroup:*

The sociocentric individuals think of their group as better, unique or special

The sociocentric group is considered to be more deserving than other groups

The sociocentric group does not naturally empathise with groups whose beliefs are different from their own

This group of sociocentric individuals will become explicitly aware of sociocentric thinking only if trained to do so.

The egocentric criteria that is outlined by Elder and Paul (2008) is congruent with Generation Y Followers based on their mentality of what matters to them.   This can be further explained by Generation Y Followers having a focus on themselves with little or no regard of the needs of others.

"That's meaningful because it's indicative and affects me" (Generation Y Follower)

"Those are the things that stand out, what matters to me" (Generation Y Follower)

The sociocentric criteria outlined by Elder and Paul (2008) is congruent with the Baby Boomer Leaders.   Baby Boomer Leaders often didn't recognise the needs of the 'outgroup' (i.e. their Generation Y Followers) and identified themselves to be a more deserving group and somewhat unique and special.

"Respect or lack of respect for the position that I actually held" (Baby Boomer Leader)

"They don't allocate time for graduates" (Generation Y Follower)

"He's not as open minded as I'd probably like him to be" (Generation Y Follower)

Elder and Paul (2008) point out that individuals who view the world through egocentric or sociocentric lenses, perceive their thinking to be impartial and disinterested. This is the case with both Baby Boomer Leaders and their Generation Y Followers. Both generational groups had their own thought process which as explained by Elder and Paul (2008, p.45) "We naturally believe in our own intuitive perceptions – however inaccurate".

DOMINANT LOGIC

The work of Prahalad and Bettis (1986) on "The Dominant Logic: A new linkage between Diversity and Performance" is highly relevant to this study. The primary purpose of Prahalad and Bettis' (1986) paper is to propose a critical linkage, which the authors feel has largely been ignored in the literature, on the relationship between diversification and performance, and to demonstrate how this notion can facilitate our understanding in the world of business of performance in a diversified organisation. Whilst the paper is heavily focused upon the diversification aspects of organisations, the researcher will reference and discuss the components of the paper that are relevant to this study.

Prahalad and Bettis' (1986) interesting work identify that in depth clinical studies suggest that the skills that comprise the quality of management in a *single business* organisation are different to those of a diversified firm. In addition, the authors claim that management is required to acquire new skill sets in the event of organisational diversification. Studies by Rajan Das (1981) analysed an organisation's attempt at diversification from its primary business (tobacco). The study concluded that it was not the quality of the business per se, its competitive strategy or diversification that played a role in the organisation's early failures and later successes. It was the evolution of the senior management team and its ability to foster new skills and the recognition of a different approach. Additional studies by Miles (1982) also in the tobacco industry looked at organisations attempting to diversify outside of the tobacco industry. Miles' (1982) study supports the work carried out by Das (1981) and identified organisations had a lot to learn about general management in the diversified organisation.

These studies are important because they indicate that the role of senior management is a skilful one that contributes to the success or failure of an aspect of the workplace or the organisation as a whole. In addition, the studies indicate the requirement for management to be agile and flexible in order to adapt to a different environment.

In the case of this study, the findings support Prahalad and Bettis' (1986) work. The findings clearly demonstrate the different valued knowledge and communication attributes between the Baby Boomer Leaders and Generation Y Followers and the inter-group communication barriers associated with this. Based upon the work of Prahalad and Bettis (1986) it can therefore be assumed that agility and flexibility on the part of Baby Boomer Leaders in dealing with their generationally diversified workplace should facilitate inter-group communication and ultimately performance. However, it is important to point out that reality is not quite as simple as this.

According to Prahalad and Bettis (1986) workplace activities are approached by managers via a means of processing and this processing is carried out through pre-existing knowledge systems known as "schemas". Schemas (Norman, 1976) represent beliefs, theories and propositions which have evolved over time and are based upon personal experiences of managers. This notion is reinforced by Kiesler and Sproul (1982, p.557) who argue that "Managers operate on mental representations of the world and those representations are likely to be of historical environments rather than of current ones". To further explain, Kieslier and Sproul (1982) state that it is through the concept of schemas that managers are permitted to categorising an event, assessing its consequences, giving consideration to taking action or taking inaction, all of which may be required to be carried out quickly and efficiently (Prahalad and Bettis, 1986). The schema concept is also defined by Prahalad and Bettis (1986, p.490) "...as a general mental structure that can store a shared dominant general management logic". Therefore, this means that managers are required to have the ability to scan their environment to facilitate decision-making and taking action.

According to Prahalad and Bettis (1986) schemas do not represent infallible guides for management and actually may represent inaccurate representations of the world, particularly in times of change. This is important in terms of this study as the findings support Prahalad and Bettis' (1986) logic with regards to both generational groups operating on the mental representations of their respective world (based on birth years) and predicated on historical events.

The schema concept is taken a step further with Weick's (1979) discussion which is predicated on the fact that the term schema provides the 'vehicle' for his concept of social construction (or enactment) of an organisation's environment. Weick's (1979, p.490) concept is outlined as a general mental structure that holds a shared dominant general management logic that is discussed below:

Dominant general management logic is identified as the means by which managers conceptualise the business and carry out important resource allocation decisions (for example technology, product development, distribution, advertising, or in human resource management). If the businesses in a diversified organisation are strategically similar, one dominant general management logic would suffice. This dominant logic is stored via schemas (schemas were explained earlier). The ability of the management group to manage an organisation is limited by the dominant general management logic that is being applied.

Weick's (1979) social construction (enactment) concept plays an important role in this study. In particular, the findings support the dominant logic concept in as far as Baby Boomer Leaders being limited by the application of their general management logic. To further explain, Baby Boomer Leaders manage and respectively communicate with their Generation Y Followers in accordance with their view of the world (their mindsets) and which has been pre-determined by their experiences. Therefore, the researcher is making a bold statement that one dominant general management logic does not suffice in managing a diversified workforce of multiple generations and in particular their much younger Generation Y Followers whose mind sets, views of the world and experiences are quite different from theirs.

Skinner's (1953) early seminal work on operant conditioning identified that behaviour is a function of its consequences. Therefore, put quite simply, if management perform effectively by implementing critical success factors, they will be positively reinforced by economic success (Prahalad and Bettis, 1986). To further explain, dominant logic can be considered to result from the reinforcement

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that results from doing the 'right thing' in relation to the organisation. According to Prahalad and Bettis (1986) if an organisation requires different critical success factors, because of operant conditioning, the behaviours of management will remain the same as the approach applied previously, despite the fact they may not be appropriate for the new business changes. Therefore, it can be said that management may experience difficulty to be effective at managing business changes and using a new dominant logic.

In terms of the findings of this study, it is important to point out that Baby Boomer Leaders may require a new dominant logic in order to effectively communicate (and possibly manage) their younger Generation Y Followers. It can be concluded that the Baby Boomer Leaders are required to take on board a new dominant logic in order to better communicate with their Generation Y Followers. This would entail changing their mindset etc.

New Dominant Logic

The new dominant logic would entail adopting what Prahalad's (2004) later work suggests and see beyond the current dominant logic in order to break free from the shackles of their current dominant logic. Instead of managers applying strategies that have worked well in the past, they need to look beyond this and look for new ways of conducting business. According to Prahalad (2004, p.176) "Effective strategy is not about 'extrapolating the past' but rather 'folding the future in'". This new form of dominant logic is discussed in the concept explained below:

New dominant Cross-generational Logic

This new concept discussed by the researcher is underpinned by the findings of this study:

Figure 5.18 Concept of New Cross-Generational Logic

Baby Boomer Leaders and Generation Y Followers

Dominant Cross-generational logic:

Baby Boomers: Mindset that there is nothing wrong with the younger generation
Baby Boomers: Awareness of what makes the younger Generation Y'ers 'tick'
Baby Boomers: Ability to adapt communication style accordingly
Generation Y'ers: No criticism applied to their senior Baby Boomer Leaders / colleagues
Generation Y'ers: Awareness of what makes Baby Boomers tick
Generation Y'ers: Ability to adapt communication style accordingly

It is useful for the researcher to discuss Kuhn's (1970) work on scientific paradigms, which is supportive of Prahalad and Bettis' (1986) concept of dominant logic. Kuhn, a renowned historian of science, argued that a specific science at any particular point in time may be characterised by shared beliefs or conventional wisdom about the world in which we live which comprises of what he identified as the "dominant paradigm" (Kuhn, 1970). Kuhn (1970) identifies normal science to be completely and efficiently underpinned by this establishment of shared beliefs. Kuhn's (1970) paradigm is explained as a means of defining and managing the world and a foundation for carrying out action in that world.

Kuhn's (1970) work is important for this study as he argues that it is difficult to shift dominant paradigms. One of Kuhn's (1970) examples of demonstrating this notion is through astronomy where he points out the difficulties in shifting from the Ptolemaic view of the universe (earth centred) to the Copernican view of the universe (sun-centred). The researcher acknowledges that Kuhn's (1970) example is scientifically based, however, the same principles apply in the business context. Kuhn's (1970) illustration of the dominant paradigm and dominant logic have been identified to be conceptually similar (Prahalad and Bettis 1986, p.492). This being the case, the researcher argues that Baby Boomer Leaders and Generation Y Followers will be faced with a challenging prospect in respect to shifting dominant paradigms in order to embrace a new dominant logic.

PATTERN RECOGNITION PROCESS

The Pattern Recognition Process serves as a caveat to Kuhn's (1970 work on dominant paradigms discussed above. The researcher explains the pattern recognition process through the game of playing chess. There have been numerous studies carried out on how chess playing experts make decisions in a game of chess and in particular the decision making and problem solving processes applied by grandmasters and masters in comparison to lesser players (de Groot, 1965). As explained by Prahalad and Bettis (1986) chess players make decisions based upon their experience on 'what worked before' as opposed to a best strategy or strategy of optimisation. However, consideration needs to be given to a scenario where the rules of chess are changed or differences are applied to the chess board. In this situation, according to Prahalad and Bettis (1986) the stored 'vocabulary' of a chess player's games is no longer useful. The same logic is applied to the business context whereby there may be a diversification strategy, structural change or change in economic circumstances. The experience on what worked before in the workplace may no longer be useful. In summary, solutions that have been applied based upon past experience or solution based upon analogy may be inappropriate.

The pattern recognition process described by Prahalad and Bettis (1986) above is important in accordance with the findings of this study. Baby Boomer Leaders have many years of experience in the workplace and will call upon their past experience and knowledge base to resolve issues and problems in the workplace. If circumstances change, this experience and knowledge base that was once applied may not be of any use. In the case of this study, the Generation Y Followers now entering the workplace have brought about a significant change. The findings have identified a number of key differences between the two generational groups and the way they communicate, therefore what worked before for Baby Boomer Leaders may be inappropriate for communicating with their Generation Y Followers.

COGNITIVE BIASES

A final area of research whereby results are suggestive of the dominant logic concept is cognitive psychology. The psychology associated with cognitive biases is the study of how individuals in making their decisions occasionally make systematic (and often serious) mistakes (Tversky and Kahneman, 1974). According to Prahalad and Bettis (1986) when individuals deal with uncertainty and complexity associated with their tasks, they will often rely upon a limited number of heuristic principles which may significantly simplify the decision making process. Prahalad and Bettis (1986) confirm that in general the heuristics will be useful, but on some occasions significant errors may result.

The "availability heuristic" (Tversky and Kahneman, 1973) will be discussed, which the researcher has deemed to be the most relevant (in accordance with the findings) and interesting of these heuristic principles. The availability heuristic basically guides people with their decision making by utilising information that may be easily brought to mind (information that is available).   According to Nisbett and Ross (1980) this particular field of research also suggests that individuals making decisions do not necessarily apply an analytical approach in order to evaluate the content of the available data or search for adequate information.   Tversky and Kahneman (1973) use an example of one assessing the risk of heart attack among middle aged people based upon recalling such occurrences among one's acquaintances even if it can be demonstrated that it is inappropriate to draw conclusions from such a source.

Prahalad and Bettis (1986) state that research on cognitive processes may suggest that the mindset and the repertoire of tools that comprise the dominant logic are inappropriately utilised by managers that may be confronted with a 'different business'.   In addition, the authors also add that the learning is significant that precedes change in those particular biases. Prahalad and Bettis (1986, p.494) boldly state that "The difficulty of operating in diverse businesses which require multiple dominant logics is obvious".

In summary, the research on dominant logic puts forward that it serves as a useful road map in clearing the way for the road ahead. However it is this useful road map that can also create barriers and "acts a blinder to peripheral vision" (Prahalad 2004, p.171). The findings of this study support the dominant logic concept in relation to Baby Boomer Leaders, who are embedded in their traditional assumptions and their reliance on what has worked in the past. The need for a new dominant logic (new cross-generational dominant logic discussed earlier in this chapter) is required to relinquish the peripheral vision blinders that are currently impeding the cross-generational communication in relation to their Generation Y Followers.

PART 3

Part 3 of this study explores the perceived and actual expectations Baby Boomer Leaders have of Generation Y Followers and Generation Y Followers have of their Baby Boomer Leaders. The five dimensions of the ServQual model have been applied to the study to explore perceived and actual expectations Baby Boomer Leaders and Generation Y Followers have of one another.

FIVE SERVICE IMPERATIVES (SERVQUAL MODEL)

The researcher has applied the ServQual model to this study. The ServQual model has traditionally been used as an instrument for measuring customer perceptions of service quality. It was developed in the mid 1980's and issued via the Journal of Marketing by the authors Parasuraman, Berry and Zeithaml (1985) where the model's development, testing and potential application was discussed. The ServQual model comprises of five dimensions and these dimensions are representative of five conceptually distinctive facets of service quality (and are reiterated below).

Tangibles:	The appearance of physical facilities, equipment, personnel and communication material
Reliability:	The ability to perform the promised service dependably and accurately
Responsiveness:	The willingness to help customers and to provide prompt service
Assurance:	The knowledge and courtesy of employees and their ability to convey trust and confidence
Empathy:	The provision of caring, individualised attention to customers

(Berry, Zeithaml and Parasuraman 1990, p.29)

Parasuraman et al (1991 p.442) explain that "...they are also interrelated as evidenced by the need for oblique rotations of factor solutions in the various studies to obtain the most interpretable factor patterns".

Table 5.7 portrays the harmony and disharmony of perceived and actual expectations Baby Boomer Leaders and Generation Y Followers have of each other in the context of the five dimensions of the ServQual model:

Table 5.7 Perceived and Actual expectations

HARMONY	
Baby Boomer Leaders – perceived	Generation Y Followers – actual
Baby Boomer Leaders stated that they performed the required service dependably and accurately	The majority of Generation Y Followers identified that their Baby Boomer Leaders performed the required service dependably and accurately
Generation Y Followers – perceived	Baby Boomer Leaders – actual
The majority of Generation Y Followers stated they performed the required service dependably and accurately	The majority of Baby Boomer Leaders identified that their Generation Y Followers performed the required service dependably and accurately
Baby Boomer Leaders – perceived	Generation Y Followers – actual
The majority of Baby Boomer Leaders stated that they demonstrated willingness to help customers and provide prompt service	The majority of Generation Y Followers identified that their Baby Boomer Leaders demonstrated willingness to help customers and provide prompt service
Generation Y Followers – perceived	Baby Boomer Leaders – actual
The majority of Generation Y Followers stated that they demonstrated willingness to help customers and provide prompt service	The majority of Baby Boomer leaders identified that their Generation Y Followers demonstrated willingness to help customers and provide prompt service
Generation Y Followers – perceived	Baby Boomer Leaders – actual
The majority of Generation Y Followers stated that their Baby Boomer Leader conveyed trust and confidence in their abilities	The majority of Baby Boomer Leaders identified that they had trust and confidence in the abilities of their Generation Y Followers
Baby Boomer Leaders – perceived	Generation Y Followers – actual
The majority of Baby Boomer Leaders stated that their Generation Y Followers conveyed trust and confidence in their abilities	The majority of Generation Y Followers stated that they had trust and confidence in their supervisors' / Baby Boomer Leaders' abilities
DISHARMONY	
Baby Boomer Leaders – perceived The majority of Baby Boomer Leaders stated they had provided their Generation Y Followers with the necessary resources and equipment	Generation Y Followers – actual The majority of generation Y Followers identified gaps in provision of resources and equipment
Generation Y Followers – perceived	Baby Boomer leaders – actual
The majority of Generation Y Followers stated that their Baby Boomer Leaders had the right resources and equipment to do their job	The majority of Baby Boomer Leaders identified they did not have the required resources and equipment to do their job

In all cases but one, there was harmony between the perceived and actual expectations Baby Boomer Leaders and Generation Y Followers had of each other. This has come as no surprise to the researcher as the findings in data collection 3 (ServQual) support data collection 1 (cultural reasoning) and data collection 2 (what works well/doesn't work well) which indicated that both Baby Boomer Leaders and Generation Y Followers appreciated face-to-face communication and being able to communicate on a personal level.

The one case of disharmony between perceived and actual expectations Baby Boomer Leaders and Generation Y Followers had of each other arose from the equipment and resources required to carry out their respective roles.   Baby Boomer Leaders felt that they had provided their Generation Y Followers with the necessary resources and equipment to do their jobs which was in contrast with Generation Y Followers stating that they had not been provided with the required requires and equipment to do their job specifying a lack of the following:

Generation Y Followers state the following:

No induction

No explanation of fire exits

Limited training and development opportunities

Thrown in the deep end

Lack of guidance

Not enough resources to manage projects

Learnt the hard way

Some equipment missing

Software is required

Provision of resources and equipment received has been 50/50

In addition, Generation Y Followers felt that their Baby Boomer Leaders had the required resources and equipment to do their job. This was in contrast with the fact that nearly all Baby Boomer Leaders stated that they were lacking in resources and equipment to carry out their roles specifying a lack of the following:

Baby Boomers state the following:

Lack of manpower

Lack of experience and shortage of required skills

Assistance in IT required

Additional training required in performance management

This demonstration of disharmony that has been portrayed in the study is conducive with the concept of 'satisficing'. Nobel laureate Herbert Simon (1947) coined the definition of 'satisficing'. The satisficing concept is Simon's (1947) major contribution to decision-making theory and it was first posited in his renowned "Administrative Behavior" Book in 1947. The term is used to describe decision making that takes the short-cut of defining a set of aspirations and then settling on some (quite often the first) definition that will meet the minimum requirements, "...something that is good enough" (Schwartz et al 2002, p.3). This means that individuals are enabled to make a decision which may not be the best decision and may simply serve to satisfy basic requirements.

In the context of this study, this means that both Baby Boomer Leaders and Generation Y Followers have opted for something that is 'good enough' as a direct result of a disconnect between actual versus perceived expectations Baby Boomer Leaders and Generation Y Followers have of one another. This is further explained as follows:

Baby Boomer Leaders perceive their Generation Y Followers have the right resources and equipment to do their job.

Generation Y Followers actually do not have the right resources and equipment to do their job.

Generation Y Followers perceive their Baby Boomer Leaders have the right resources and equipment to do their job.

Baby Boomer Leaders actually do not have the right resources and equipment to do their job.

This means that both Baby Boomer Leaders and Generation Y Followers feel they are lacking in what they need for their respective roles (equipment and resources to do their jobs). In addition, this has highlighted a gap in the perceived and actual expectations both generational groups have of one another in this dimension of the ServQual model.

PART 4

Part 4 of this chapter introduces the science of complexity and complex responsive processes to facilitate understanding organisational life outside of 'traditional' approaches in the workplace. The building and generation of a new and emergent theory is also discussed.

INTRODUCTION TO COMPLEXITY

Ralph D Stacey (1996) combines insights from the science of complexity with psychoanalysis and argues that by repressing the anxiety derived from the unstable and ever-changing business environment also represses the creativity impulses that allow individuals to generate their best work.

In Stacey's (1996) work on "Complexity and Creativity in Organizations" he explores how complexity provides us with more useful frameworks for making sense of organisational life than the current approaches that are abundant in today's workplace. Stacey (1996, p.13) argues that "It is simply not true that if we cannot know the outcome and if no one can be in control, we are doomed to anarchy". This bold Statement by Stacey (1996, p.13) is predicated on his claim that the conditions for creativity are a journey into an "open-ended evolutionary space" that does not have a fixed or predetermined destination.

Complexity makes reference to a specific dynamic or particular movement in time that is paradoxically stable and unstable, predictable and unpredictable, known and unknown, certain and uncertain at the same time. Stacey and Griffin (2005) describe 'ordinary' human interaction to be complex. The authors further state that patterns of interaction that lose this complexity are in danger of becoming repetitive and are inappropriate for managing the fluidity of organisational life. The Complex Response Process perspective put forward by Stacey and Griffin (2005) suggests that human interaction itself is complex and uncertain. The complexities associated with

a diverse workforce and the insurgence of Generation Y Followers into the workforce only add to the complexity.

Kauffman's (1995) revolutionary book titled "At home in the Universe" outlines an interesting extract that corresponds with Stacey's (1996) work on complexity:

> *"Since all free-living systems are nonequilibrium systems – indeed, since the biosphere itself is a nonequilibrium system driven by the flux of solar radiation – it would be of the deepest importance were it possible to establish general laws predicting the behaviour of all nonequilibrium systems. Unfortunately, efforts to find such laws have not yet met with success".*

> (Kauffman 1995, p.21)

It is important to point out that the term 'complexity' does not take on the meaning of being complicated, which was suggested by systems and contingency theorists in the 1960's and 1970's (Buckley, 1967 and Perrow, 1972).

The diversity of individuals, in the case of this study diversity in age associated with the Baby Boomer and Generation Y cohorts, brings about complexity. In particular, the argument for organisational leaders to exercise personal influence is not disputed, the point to be made is that this is not enough. Stacey's (1996 xi) powerful statement "What we see in such organisations is a lack of sensitivity to any change and considerable predictability" pays homage to the findings of this study. The researcher identified Baby Boomer Leaders to be embroiled in a bureaucratic and procedure oriented world that underpins the quest for predictability and stability.

In looking at Complexity Theory and how this influences leadership, it suggests 'complex leaders' drop seeds of innovation, rather than mandating innovation plans;

they create opportunities to interact rather than creating isolated and controlled work cubicles; they tend networks, they catalyse more than they control" (Marion and Uhl Bien 2002, p.414). This study suggests Baby Boomers are not complex leaders due to their modus operandi of procedures, processes, company protocols and a generally closed approach to innovation.

Hunt (1999) portrayed an era of gloom and doom in the leadership field of the 1970's and 1980's which related to issues of reductionism and determinism. Reductionism makes reference to research on the isolation of system parts and analysis independently of the system from which they are derived (Marion and Uhl Bien, 2002) whereby the general philosopy is that if one can understand the parts, one can draw conclusions about the whole. Determinism supports what Prigogine (1997) identifies to be 'the logic of certainty' whereby the study demonstrates that Baby Boomer Leaders foster this approach.

Diversity brings about complexity (Mumford et al, 2000). In the case of this study, different generations in the form of Baby Boomer Leaders and their Generation Y Followers communicating in the workplace in an ever-changing environment, paves the way for steering away from command and control paradigms in order to embrace the fluidity associated with the science of complexity. Stacey and Griffin (2005) suggest that organisations are ongoing patterns of human interaction between individuals and that these "Patterns of human interaction produce further patterns of human interaction and not some thing outside of the interaction" (Stacey and Griffin 2005, p.5).

COMPLEX RESPONSIVE PROCESSES

Having just introduced the science of complexity, the researcher discusses the perspective of complex responsive processes and explains its various components to facilitate understanding. Complex responsive processes follow on from the science of complexity and refers to the following:

"The actions of human bodies as they interact with each other, so constituting the social, and as each interacts, at the same time, with himself or herself, so constituting mind / self. Action means the physical movements of a body constituting gestures to and response from others such as the vocal gesture - response of sound, the visual gesture – response of facial expression and the felt gesture – response of changes in the bodily rhythms that are feelings / emotions".

Stacey and Griffin (2005, p.14)

The actions explained by Stacey and Griffin (2005) above are communicative whereby the gesture of individual(s) will trigger a response in other individuals. Mead (1934) captures this whereby he explains that individuals have the ability to communicate with symbols.   A different way of explaining this is that individuals have the capacity to undertake private role play and conversations of silence with themselves (mind and the self). This enables them to be aware of themselves and to actually understand what they are doing and therefore through experience, have the ability to act in anticipation of specific responses from others.   Further detail on communicating with symbols and Mead's (1934) work can be found in symbolic interactionism described in the methodology (Chapter 3) of this study.

According to Stacey and Griffin (2005) human consciousness, self-consciousness and social interaction in which the mind, the self and society have identical processes of bodily action.   Therefore, the notion of individuals at one level and social structures at another level does not exist. The authors further add that this view of self-consciousness, whereby the mind is the action of a body, therefore cannot be thought of as inside an individual whilst society is outside.

The construct of complex responsive processes is reliant upon "the living present" (Stacey et al, 2000). This translates to all action happening in the present moment. However, according to Stacey et al (2000) it is not as simple as separating the past

from the future via a linear progression of time, instead the living present possesses a time structure. According to Stacey et al (2000):

"As we act in the living present, we do so on the basis of expectations for the future – this is because we take the attitude of the other and engage in private role play, in reflection, as we act. However, those expectations arise on the basis of our past experience which gives rise to our expectations of expectations".

(Stacey et al 2000, p.15-16)

Mead's (1934) work was directed at human tendencies in relation to generalising and idealising patterns of experience.   These generalisations are derived from a history of experience which Mead (1934) referred to as social objects.   Therefore a social object does not exist as 'a thing' but as a general tendency on the part of people in large numbers who act in similar ways in similar situations.   The social object that Mead (1934) makes reference to is his way of talking about culture or social systems. The notion of cult values is also used by Mead (1934) as a means of describing the precious aspects of collective identities which will always be aspects of personal identities.   As described by Stacey and Griffin (2005, p.17) "The wider society and its history are implicated in all interaction, including those of a body within itself so that a self is always a social phenomenon".

The perspective described above depicts a particular view of causality which Stacey and Griffin (2005) define as "transformative causality" and it is this type of transformation that encompasses both gradual and dramatic change. As described by Stacey and Griffin (2005):

"The potential for transformation arises in the capacity for spontaneous individual responses and the amplification of small differences in iterated habit from 'one' present to the 'next'.   The natural complexity sciences demonstrate the possibility nonlinear interaction has for amplifying such

small differences into completely different patterns which are unknowable

in advance. Transformative causality therefore implies a pattern of

movement, of evolution, which is paradoxically predictable and

unpredictable at the same time".

<div align="right">(Stacey and Griffin 2005, p.17)</div>

A caveat to the communication interaction process described above has been captured by Elias and Scotson (1994) who argue that power is an attribute of all human interaction because when people relate to each other they cannot constrain and enable each other at the same time.

In summary, complex responsive processes of relating to one another are a paradox of enabling and constraining processes of communication interaction and power relating between individuals that comprise of society, mind and self / identity all at the same time (Stacey and Griffin, 2005). Complex responsive processes reach a point where the organisation is deemed to be an evolving process or pattern between individuals. Stacey and Griffin (2005) then make a bold statement:

"No one then, is designing or controlling the evolving patterns of self or

society, and that includes organisations. Instead, that evolution emerges as

the spontaneous choices of individuals and the amplification of small

differences in the iteration of interaction from one present to another".

<div align="right">(Stacey and Griffin 2005, p.19)</div>

In discussing complex responsive processes, the researcher is theoretically sensitive to its relevance to this study. The findings clearly demonstrate that Baby Boomer Leaders maintain a rule and procedure oriented approach to facilitate control. This approach is in stark contrast to the lack of design and control and evolving, emerging and spontaneity described in the complex responsive process. This has led the

researcher to conduct research on building a theory and then introduce a new and emerging theory grounded in the research data.

BUILDING THEORY

"A theory, as I teach in my class has to fit all the facts. If it doesn't you have to examine the facts. If the facts are correct, and the theory doesn't work, then you have to alter the theory"

(DeMille 1997, p.357)

The researcher explored Gioia and Pitre's (1990) work on "Multiparadigm Perspectives on Theory Building" in the context of this study and the researcher's proposition of a new emergent theory. Gioia and Pitre (1990, p.587) define a theory as "Any coherent description or explanation of observed or experienced phenomena" and make reference to building theory as a "process or cycle" by which such representations of these cycles are generated, tested and then refined.

It should be noted that the researcher previously discussed paradigms in the context of inter-group communication earlier in this study. However, the researcher now discusses paradigm issues and assumptions in conjunction with theory building. Burrell and Morgan's (1979) four paradigms are captured via a 2 x 2 matrix in figure 5.19 below which demonstrates four research paradigms.

Figure 5.19 Four Research Paradigms

Radical change

Radical humanist	Radical Structuralist
Interpretivist	Functionalist

Subjective   Objective

Regulation
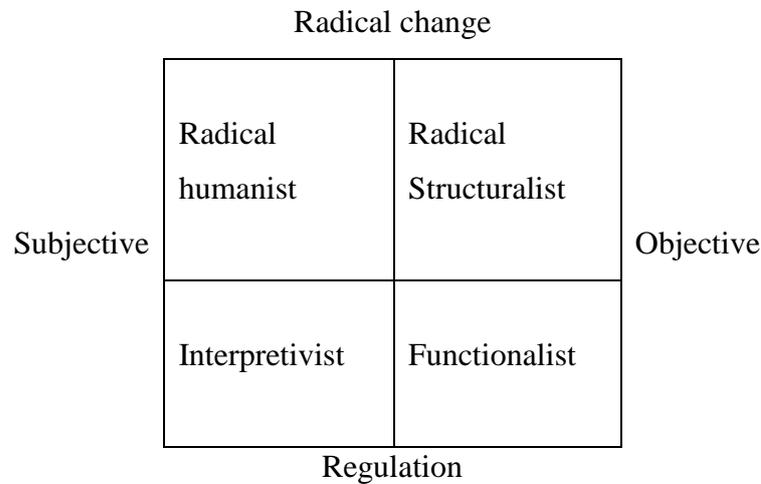
(Burrell and Morgan 1979, p.586)

Gioia and Pitre's (1990) work takes a two-fold approach and is portrayed as follows:

The authors recommend a broader approach to theory building that accounts for differing paradigmatic assumptions

The authors also discuss how multiple views created by different paradigms might be linked, or at least juxtaposed, in order to yield a more comprehensive view of organisational phenomena

(adapted from Gioia and Pitre, 1990)

The central thesis to Gioia and Pitre's (1990) work is that an appropriate approach to building theory is dependent upon the paradigmatic assumptions that are brought to bear on the respective matter.   The authors argue for a greater requirement for the expansion and increased accommodation of multiple approaches to theory building in organisational study.

The multi-paradigm approach offered by Gioia and Pitre (1990) provides an opportunity for new insights. This is because the authors start from different ontological and epistemological assumptions whereby the researcher can tap into different aspects of organisational phenomena and therefore has the potential for producing significantly different and unique informative theoretical views of matters under study.

Gioia and Pitre (1990) put forward an interesting argument in that paradigm boundaries are permeable to a limited albeit conceptually crucial extent. Bochner (1985) makes reference to ill-defined and blurring of the paradigm boundaries. This leads into what Gioia and Pitre (1990) refer to paradigmatic dimensions that are continua, thus making it challenging to establish where one paradigm starts and then finishes. These scholarly works are useful to the researcher for theory development in this study based on the premise they have potential for enabling 'bridges' to be constructed between disparate concepts.

The researcher has identified that the existence of disparate concepts are in existence in this study, due to the introduction of social phenomena in an objectivist stance. This supports Gioia and Pitre's (1990) argument that the functionalist paradigm has been identified to be problematic when subjective views of social and organisational phenomena are taken on board or there is a concern with transformational change. Gioia and Pitre (1990) make a very important statement and one which is highly relevant to this study:

> *"The study of phenomena such as sensemaking, meaning construction, power, and conflict becomes very awkward to handle using any immutable objectivist framework". What is 'out there' becomes very much related to interpretations made 'in here'".*

<div align="right">

(Gioia and Pitre 1990, p.587)

</div>

According to Gioia and Pitre (1990) debates and contribution to theory have been predominantly confined within the shackles of the functionalist paradigm. Figure 5.20 is a representation of the dominant functionalist paradigm in organisational theory and research and figure 5.21 describes paradigm differences affecting theory building.

Figure 5.20 Dominant Functional Paradigm

Radical Humanist	Radical
Interpretivist	Functionalist
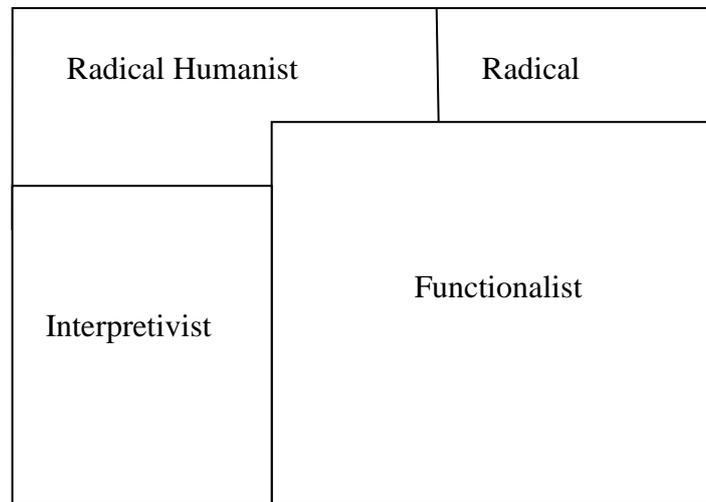
(Gioia and Pitre 1990, p.586)

Figure 5.21 Paradigm differences affecting theory building

Interpretivist Paradigm	Radical Humanist Paradigm	Radical Structuralist Paradigm	Functionalist Paradigm
Goals To describe and explain in order to diagnose and understand	**Goals** To describe and critique in order to change (achieve freedom through revision of consciousness)	**Goals** To identify sources of domination and persuade in order to guide revolutionary practices (achieve freedom through revision of structures)	**Goals** To search for regularities and test in order to predict and control
Theoretical concerns Social construction of reality Reification process Interpretation	**Theoretical concerns** Social construction of reality Distortion Interests served	**Theoretical concerns** Domination Alienation Macro Forces Emancipation	**Theoretical concerns** Relationships Causation Generalisation
Theory-building approaches Discovery through code analysis	**Theory-building approaches** Disclosure through critical analysis	**Theory-building approaches** Liberation through structural analysis	**Theory-building approaches** Refinement through causal analysis

(Gioia and Pitre 1990, p.591)

The perspective on theory building put forward by Gioia and Pitre (1990) is particularly useful for this study because it aims for comprehensiveness with an approach that is derived from different worldviews.

The researcher proposes the emergence of a new theory that is grounded in the research data and this theory is defined as 'Cross-generational Reasoning'. Cross-generational reasoning emphasises the need for an awareness of another reality, in addition to one's own, when communicating across generations. The proposed theory of cross-generational reasoning incorporates Schramm's (1960) communication theory and includes a new dimension of cultural reasoning. This theory also incorporates complexity. A model has been developed to better explain the theory of cross-generational reasoning and this model is outlined in figure 5.22.

Figure 5.22 Cross-generational Reasoning

Sender   To whom

Message

BBL's   GYF's   Complexity   BBL's   GYF's

MR   MR

Channel   Feedback

Receiver   Who
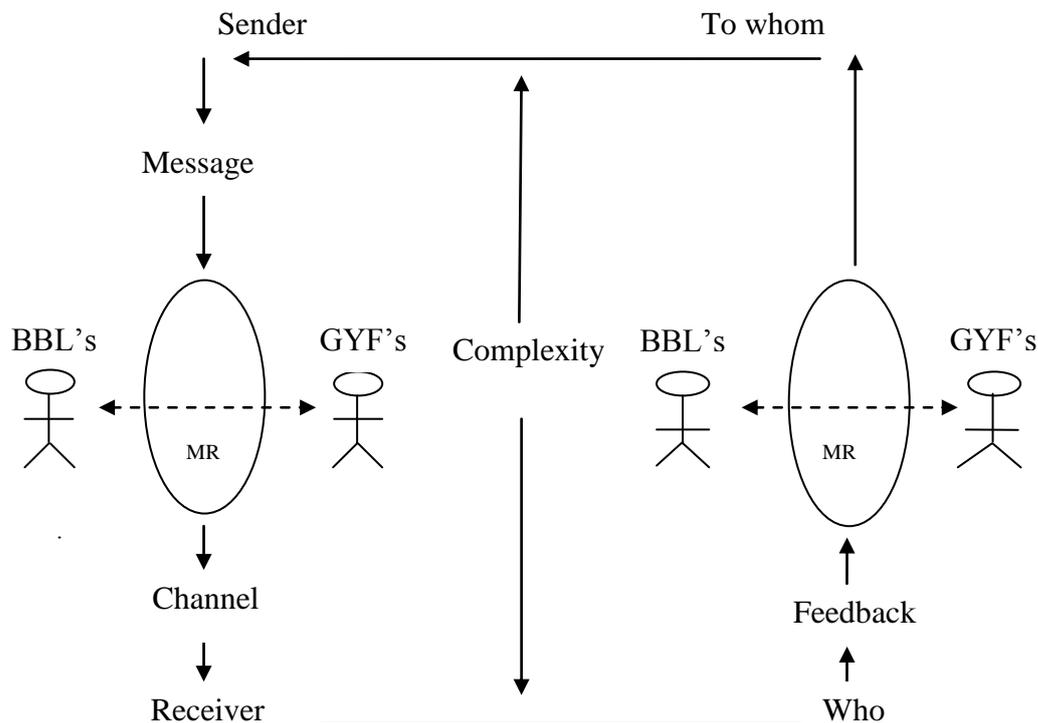
The cross-generational reasoning model portrayed in figure 5.22 is a pictorial view of cross-generational reasoning in action between the two different generational groups of Baby Boomer Leaders (BBL's) and Generation Y Followers (GYF's). Schramm's (1960) theory of communication is captured along with the existence of another reality. The researcher demonstrates in the model that communication is filtered through the lens of mundane reason (MR) which in turn impacts on the social exchange between Baby Boomer Leaders and Generation Y Followers. What is new from these findings is the pivotal role that reasoning, and in particular mundane reasoning, plays in generational interpretation of, for example, what are taken to be clear and standardised policy documents. What this means for policy communicators is that the 'one size fits all' approach to policy communication may work when the workforce is predominantly of one generation but when, as in the case of this study, two very different generations interface with each other investigation of the meaning conferred by the document would need to be conducted. The proposed cross-generational reasoning theory provides an exciting new dimension to the communication challenge. In particular, the model raises awareness of another reality in addition to one's own and paves the way for further research into penetrating these realities.

PART 5

Part 5 of this chapter discusses the conclusion and limitations of the study.

CONCLUSION

In conclusion, the findings derived from this study have enabled the researcher to conclude that mundane reason produces a closed communication system. The communication between Baby Boomer Leaders and Generation Y Followers is based on the reality reasoning of the mundane reason group. Mundane reason causes an internal communication model within itself. Mundane reason assumes that the model is available to everybody and that is why the model is 'dangerous'. Baby Boomer Leaders will think policies and regulations are important to everybody else, as they do.

The researcher has identified indications of mundane reason and different epistemic valued knowledge. In addition, the researcher has discovered some differences in what Baby Boomer Leaders expect from their Generation Y Followers and what Generation Y Followers perceive to be the expectations their Baby Boomer Leaders have of them. Conversely, the researcher has also discovered some differences in what Generation Y Followers expect of their Baby Boomer Leaders and what Baby Boomer Leaders perceive to be the expectation of their Generation Y Followers. These differences have resulted in both Baby Boomer Leaders and Generation Y Followers demonstrating evidence of 'satisficing'.

It is important to point out that mundane reason is a product of historical and cultural processes which is embedded in communication discourse. Pollner (1987, p.17) reinforces that the idiom of mundane reason is "..historically emergent, culturally contingent and situationally constructed". The key issue here is that this qualitative study has highlighted the pitfalls of mundane reason and the need to reconceptualise

communication models in today's world and the cross-generational reasoning model has been developed accordingly in figure 5.22.

The researcher concludes that the study has highlighted the following ways of thinking:

Baby Boomer Leaders: Formal, linear and impersonal and the effect of this on compliance with rules and regulations.

Generation Y Followers: Informal, non-linear and interpersonal and the effect of this on self-determination and autonomy in addressing rules and regulations.

QUANTUM THINKING

Zohar (1991) informs us how the insights of quantum physics can broaden and illuminate our understanding of everyday life. She draws upon quantum theory and applies it to the philosophy of the person and the psychology of human relationships. In particular, Zohar (1991) argues that this application of quantum theory can help us in getting to know ourselves, facilitate our relationship with others and gain an improved understanding of the world itself.

Zohar (1991, p.9) explains that the most important statement that quantum physics makes about the nature of matter and being itself is a result of the wave / particle duality, the argument that "All being at the subatomic level can be described equally well either as solid particles, like so many minute billiard balls, or as waves, like undulations on the surface of the sea". However, quantum physics explains that neither of these descriptions is accurate on its own whereby both the wave-like and particle-like aspects of being need to be considered when trying to understand the nature of things. This means that quantum 'things' can be likened to being both wave-like and particle-like at the same time.

Zohar (1991) explains that this Janus-like nature of quantum can be summarised into the principle of "complementarity" and in this context means that for each way of describing being, as a wave or as a particle will be complementary of the other. In particular, the emergence of the picture as a whole will only come from the 'package deal'. This can be further explained by using the example of the human brain which has left and right hemispheres, whereby each side complements the other in supplying information that the other side may be lacking.

Zohar's (1991) use of the complementarity principle in the wave / particle duality provides a useful metaphor for more integrated inter-generational relationships in the workplace. In the case of this study, the wave can be attributed to Baby Boomer Leaders and the particle attributed to Generation Y Followers and the whole package can emerge as a result of each different generation complementing each other's strengths and weaknesses.

In quantum physics, waves and particles have an equally fundamental role and each is means for matter to manifest itself and both together are what matter *is* (Zohar 1991, p.10). Zohar (1991) further explains that neither 'state' (waves or particles) is complete in itself, both are mandatory in giving us a complete picture of reality.

The use of the term "Relational Holism" by Zohar (1991) is underpinned by quantum systems. It can be explained in simple terms by an analogy of flipping two coins at the same time. In this coin example, it is indeterminate which coin will land on heads and which one will land on tails but each coin will fall in a way that is opposite to the other one. The 'system' has the property that the coins are negatively correlated and does not dictate for the coins to fall in a particular way, other than drawing them into a relationship where they are negatively correlated. Zohar (1991, p.82) emphasises that "relational holism" opens new vistas and believes ".... that such relationship is both the origin and the meaning of the mental side of life".

The researcher concludes that based upon quantum theory, 'something new' can be created as a result of bringing things together that were initially separate and individual. In terms of this study, relational holism would mean that Baby Boomer Leaders and Generation Y Followers would work together as a whole instead of operating as separate inter-generational groups and this may have implications that reach far beyond the synergies of group and teamwork. This can be further explained by the two constituent parts (Baby Boomer Leaders and Generation Y Followers) generating into a 'third thing' as a result of the unity between the two, which the researcher attempts to demonstrate in figure 5.23 below:

Figure 5.23 A Unity of Baby Boomer Leaders and Generation Y Followers

BBL + GYF $\longrightarrow$ BGLF
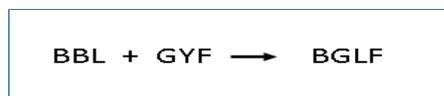
The researcher posits that if this were possible to achieve, it leaves us with a fascinating question. Would Baby Boomer Leaders and Generation Y Followers be able to communicate within the same mundane reason group?

This study analyses past and current writings pertaining to inter-group communication and generational differences. This exploration of the literature provides a detailed overview of the theories the researcher has penetrated and provides a useful foundation upon which to build and contribute.

In conclusion, the significance of this work has identified unique contributions to the body of extant literature on inter-generational communication, as follows:

Both Baby Boomer Leaders and Generation Y Followers exhibited mundane reasoning characteristics. This is a new entry in generational theory involving Baby Boomer Leaders and Generation Y Followers and also in the broader generational theory literature. As such it provides impetus and a framework for further testing in a variety of contexts.

Baby Boomer Leaders and Generation Y Followers exhibited particular epistemic cultures and these epistemic cultures are identified below:

Generation Y Followers extracted valued knowledge from their interpretation of what it meant for them

Baby Boomer Leaders and Generation Y Followers valued different knowledge from each other

LIMITATIONS

This is a small and exploratory study so the only research claim can be in terms of insights and interesting issues for others to follow up as a future research agenda. The insertion of existing theories in order to explore inter-group communication is positive in this is going outside of the traditional theories used in inter-group communication studies. The negative is that the insertion of theories had the opportunity to 'force data' into them.

FUTURE RESEARCH

This study has identified a number of areas for future research:

The analysis of mundane reason, epistemic culture and cultural reasoning in the context of organisational theory.

Further analysis on cultural reasoning and its impact on inter-group communication, including exploratory work on the newly developed theory of cross-generational reasoning.

Undertake additional work on cultural reasoning and personal judgement and the connection with organisational rules.

Exploratory work using Zohar's (1991) quantum thinking and applying it on a multi-generation workforce scenario. In particular, to explore the potential for a 'third thing' as a result of applying 'relational holism' to Baby Boomer Leaders and Generation Y Followers.

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