EXPLORING VIRTUE AND ETHICAL STEWARDSHIP FOR TRANSFORMATIVE LEARNING IN A UNIVERSITY'S BUSINESS LEADERSHIP PROGRAMMES

by

Olufunbi Alaba Adesina

Canterbury Christ Church University

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Abstract

This research introduces a new concept termed virtue and ethical stewardship (VES) and explores the pragmatic dimension of transformative learning (TL) in terms of VES. It is defined as developing the character of doing good when discharging responsibility. VES transformative learning draws on historical and contemporary theoretical meanings of *TL, virtue ethics, leadership, and stewardship*. These underpin the development of the VES transformative learning framework in this thesis. In developing this framework, the researcher also gathered the views of four individuals who are stewards in both the public and the private sectors. The methodologies used were phenomenological, underpinned by a critical realist view. This led to a narrative method with a two-stage approach for field texts collection and two-phase method of interpretation and analysis.

The research identifies four main interconnected influential conditions for VES transformative learning. These are *childhood upbringing (parental/custodian); roles and responsibility (organisational); the environment (environmental); and the motivation and ability to learn (personal)* of which stewards were self-aware and two conditions: *personal values* and *instincts*, that require attention. These conditions were acknowledged using a *moral status* table that was constructed to suggest where these stewards are in relation to VES and what might be needed to enhance the status. Thus, VES transformative learning would enable individuals to learn and change, leading to potential social change, and thus address some of the societal concerns regarding the questionable moral behaviour of some leaders.

The research adds to the understanding of TL in four significant ways. First, it draws on theories and research to offer practical ways for a university's business leadership programmes to embed VES transformative learning. Second, the VES framework developed shows elements (motive, belief, and intention) of people's identity that could change behaviour. Third, the narrative research method enables the inclusion of practical experiences and perspectives of four stewards to develop and name conditions for the VES transformative learning process. Fourth, bridging the gap between theory and practice of VES: evaluated an MBA module to exemplify the application of the VES transformative learning framework, and involved nine educators in business leadership programmes to critique the validity and usefulness of the framework.

In summary, it offers a new way to develop leaders as stewards who are more ethical in the future.

Dedicated to God, my Creator, and to my Family.

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Word Count: 63,327

Abbreviations

BBC - British Broadcast Company

CCBS – Christ Church Business School

CCCU – Canterbury Christ Church University

CPD – Continuous Professional Development

CQC - Care Quality Commission

DDA – Design, Delivery and Assessment

EHCP - Educational Health Care Plan

ELT – Experiential Learning Theory

FFU – Faith Foundation Universities

GDP - Gross Domestic Product

HE – Higher Education

HOPs – Hospital Operations

HoCO - Head of Clinical Operations

HP - Hermeneutic Phenomenology

HR – Human Resources

IO - Independent Organisation

NHS – National Health Service

NI - Narrative Enquiry

MBA – Master's in Business Administration

OFSTED - Office for Standards in Education, Children's Services and Skills

SSCD - Sterile Service Cleaning Department

TCG - The Cathedrals Group

TL – Transformative Learning

TP- Transcendental Phenomenology

VES – Virtue and Ethical Stewardship

QAA – Quality Assurance Agency for Higher Education

CHAPTER 1 INTRODUCTION

1.1   Introduction: Virtue and Ethical Stewardship 'VES' Transformative Learning

University education can be seen to be of value from some differing, though not exclusive, perspectives. For example, as a social phenomenon that has the potentials for transforming students. Others may see it simply as a proof of their ability to do certain things, e.g. to obtain a qualification (see Biesta, 2015). However, the idea that students have the potential to construct new meaning for their learning experiences suggests the transformative potentials of the university's education. The new meaning becomes new knowledge, which could change the way students view the world and how they relate to it. This implies that students could become stewards for change and impact within society. Freire (2013) argues that "if the education of a society does not exist in a concrete context, showing the influence of human beings and at the same time influencing them, it cannot advance the transformation of the reality of that society" (p. 136). Therefore, the impact of the university's education on students' needs is to show an understanding of the process of transformation. Thus, the researcher introduces a new concept termed virtue and ethical stewardship ('VES') and explores its pragmatic dimension of transformative learning ('TL'). It is defined as 'developing the character of doing good when discharging responsibility'.

1.1.1   The Importance of VES Transformative Learning

The VES concept is especially important for learning institutions whose aim is to impact local, national and international businesses. Before proceeding further, it is necessary to note that businesses in this context imply an organised effort of individuals to produce and sell for a profit (gain or benefit) the goods and services that satisfy societal needs. In other words, businesses connote organisations (public, private and not-for-profit). This is consistent with the definition of the organisation in the Quality Assurance Agency for Higher Education's ('QAA') fivefold purposes of a master's degree in business and management (QAA, 2015).

Furthermore, the processes of transformation are also significant in this current neo-liberal higher education ('HE') climate where economic growth and national wealth inform education policy. The English government's HE policy focuses on competition among providers that will promote social mobility of students, boost productivity in the economy, and ensure students and taxpayers receive value for money from their investment in HE

(Department for Education, 2017). However, business stewards have critical roles in setting the tone for business directions. In the same way, it could be argued that academic professionals have critical roles in deciding how students are prepared for responsible decision-making and problem-solving roles with moral excellence. Thus, the researcher argues that stewards' experiences of character development, of doing good when discharging responsibilities, is significant. While the character is the habit of being and the combination of traits, values and virtues (Crossan *et al.,* 2013), 'doing good' (underpinned by Plato's theory of forms), is the aligned motive, intention and belief in the same context.

1.1.2 The Positionality of the Researcher

Contemporary work on leadership development has different foci. Examples include, among others, a focus based on reciprocal transactions between leaders and followers - transactional leadership ('TL') (Burns, 1978 and Bass, 1990); improving organisational qualities, dimensions and effectiveness - transformational leadership (Burns, 1978); challenging inappropriate use of power and privileges - transformative leadership (Shield, 2010); the drawing upon, and the promotion of, both positive psychological capacities and a positive ethical environment - authentic leadership (Luthans and Avolio, 2003); and leaders' discharge of responsibility and the effects they have on the society and the environment - stewardship leadership (Caldwell *et al.,* 2011). However, TL for VES focuses on the *good* of developing self for responsibilities. In other words, approaches to contemporary leadership development, apart from authentic leadership, focus more on the organisation and other stakeholders than the leaders themselves. While VES shares many similarities with authentic leadership, the shortcomings of authentic leadership are that it does not elucidate the processes of becoming an authentic leader without relating to the follower; it mostly explains the characteristics of an authentic leader. There is less focus on the process of leading self, first and foremost (see section 2.2 on leadership for further discussion). Therefore, the aims of this study are:

- to explore how to develop VES, and

- to demonstrate how the VES transformative learning framework could be applied in practice.

Aristotle's description of ethics is known as 'virtue ethics' (Aristotle *et al.,* 1953). Virtue ethics is principled by the Greek word *Eudaimonia* – supreme good - a form of life that

connotes both doing well and faring well. Plato's theory of forms is consistent with the definition of Eudaimonia. The knowledge of the ideal approach to life (see further discussion in Chapter 2). This is a form of life where motive, intention and belief align with the goodness as to what needs to be done. This thesis posits that a good life is justified by its aligned actions (see further discussion of VES in section 2.3). Good *stewardship* in this context denotes *leadership* (see section 2.2.2 for further discussion). This means stewardship is demonstrated by the discharging of duties. However, to determine whether a steward is good or bad depends on how duties are performed together with the understanding of the actor and the performance expectations. Thus, VES is the character of doing good in the pursuit of satisfying stewardship responsibility.

A contextual example presented in this thesis for the framework application is business leadership programmes, especially for students (i.e. masters level onward) and educators with a sense of responsibility within a university and possibly wider. Figure 1 below shows the VES relationship to TL learning in business leadership programmes.

Figure 1: VES Transformative Learning for Business Leadership Programmes

Business Leadership Programmes
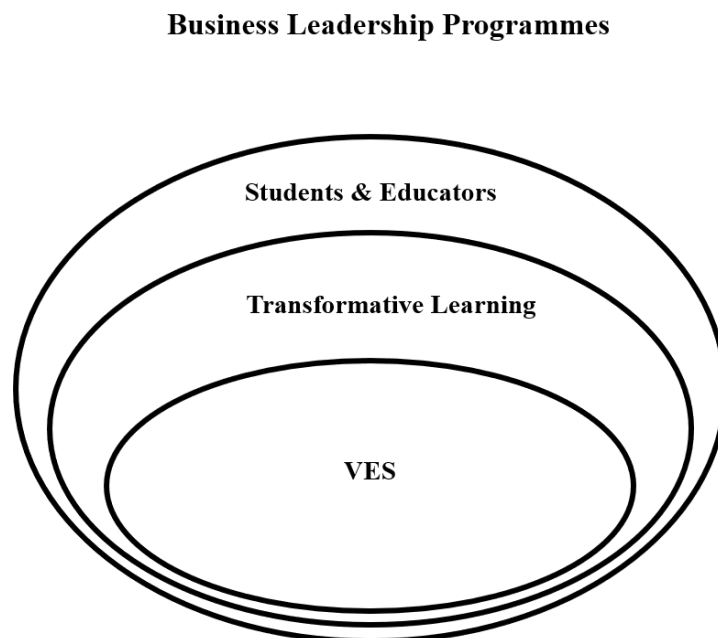
Transformation, as described by Mezirow (1978) in adult learning, emphasises the role of personal transformation. Most of Mezirow's work is underpinned by the concepts of consciousness (Freire, 1970), domains of learning (Habermas, 1966 and 1971) and paradigms (Kuhn, 1962). According to Merizow (1981), the concept of consciousness

(Freire, 1970) relates to self-awareness as a result of changes in the perception of individuals involved in different forms of relationships. Merizow (1981) argues that certain anomalies or disorienting dilemmas usually trigger this.

Moreover, the contextual meaning of consciousness (Freire, 1970) relates to an individual's essential nature, which is characterised by incompleteness of being such that he is conscious (self-aware) of his incompleteness. That is, a realisation that one has yet to discover what is unknown about oneself. It is concerned with a critical perspective to the cultural, political, economic, religious and the social contexts within which Freire (2002) interprets essential nature. Furthermore, it relates to the need to do something about the incompleteness (i.e., the process of dehumanisation to full humanisation). This idea is firmly underpinned by the term 'oppression', which requires emancipation.

In contrast, the researcher argues that the development of consciousness could be activated purposefully and not necessarily by some form of an anomaly, such as oppression. Nonetheless, this is not to deny the existence of oppression in its varying forms, but a focus to develop self regarding the habit of 'doing good' underpins the TL in this research (see Chapter 2 for further discussion). Therefore, the emphasis on purposeful education, such as VES, is to explore how students might experience the VES transformative learning process.

Biesta's (2015) work explores the purpose of education by identifying three domains, namely:

- Qualification
- Socialisation
- Subjectification

These are consistent with the idea of the domains of learning (Habermas, 1966 and 1971) applied by Mezirow (1981), which comprise three generic areas that human interest generates knowledge, namely:

- Technical
- Practical
- Emancipatory

In other words, it could be argued that the interest in the technical knowledge is for qualification, practical knowledge interest is for socialisation, and emancipatory knowledge interest is for subjectification.

These domains are later discussed in Chapter 2, where the researcher argues that the process of full humanisation could be achieved in the subjectification domain, and the type of knowledge that could occur is emancipatory. While it is argued that TL occurs in the emancipatory domain for the subjectification purpose, it is also important to note that this domain interrelates with the other two (technical and practical) domains (see Chapter 2). However, Mezirow (1981) notes that the three general interests are grounded in different aspects of social existence. These are:

- Work
- Interaction
- Power

Different individuals characterise the social existence in one form of relationship or another. While this relationship could be situated in work relations, interaction relations and power relations, the differential interests of individuals in the relations result in personal perspective which Mezirow (1981) refers to as a 'paradigm'. In other words, TL involves what individuals do when they become conscious of the need to respond to the new knowledge acquired. In principle, Mezirow (1981) adopts the paradigm concept of Kuhn (1962). However, Kuhn's (1962) idea of paradigm never refers to individuals but the *community* of practice. Therefore, within the context of university education, it could be argued that TL is principled by processes and relations between the individual student and the academic environment which includes the academic staff, institution and the community. However, the result of the relationship will vary from one student to another because of the differential interest and how individual students respond to the new knowledge.

For example, stewardship could be seen as a moral behaviour when duties are discharged as intended by the stewards' values and by the role demands. Stewardship theorists (Caldwell and Karri, 2005; Caldwell *et al*., 2011) describe stewardship as a relationship between an individual and his organisation that represents a moral commitment and binds both parties to work towards a common goal without taking advantage of each other. This is consistent with McClelland's (1987) work on human motivation, primarily when he

argues that a behavioural outcome is jointly determined by a person's effort and ability to perform the task. Hence, individuals' behaviours should be assessed based on the combination of motive, intention, skill, and belief. Thus, a retrospective investigation of stewards' motive, intention skill and belief become vital to understand how stewards develop VES (see section 1.2 for further research justification).

In relation to masters' degrees in business and management (see **Appendix 1** for details), the Quality Assurance Agency ('QAA') Benchmark Statements (QAA, 2015), sets out a five-fold purpose. The second purpose on the list emphasises the development of positive and critical attitudes towards leadership, change, and enterprise in order to reflect the dynamism and vibrancy of the business and management environment (p. 6). For example, while Canterbury Christ Church University ('CCCU'), is one of the faith foundation universities ('FFU'), and therefore dedicated to promoting virtue ethics (The Cathedrals Group, 2019), professional codes of practice within the public and private sectors may not necessarily prevent the unprofessional conduct of stewards. Therefore, it is imperative that VES is developed by the current and future business stewards. This would prepare them to own and commit to any decision made. Hence, leading to discharging duties that meet set objectives and the satisfaction of stakeholders – those that have interests in the organisation.

1.1.3   Research Questions

The following research questions provide insights into how 21st-century stewardship is inclusive of virtue ethics and how this reflects business leadership programmes for TL:

1. How do leaders develop VES?

2. What contributions can TL theory make to VES development and vice versa?

   Understanding stewards' professional experiences in both the public and private sectors in terms of VES development becomes a learning tool for the researcher and a reflective tool for the research participants (stewards)[1]. While the researcher learnt both as a student and as a steward, the narrative process increases stewards' self-awareness of individual identity. Stewards were able to articulate situations when they made moral decisions and provide examples of where stewards did not act virtuously. Similarly, the researcher, as a student gained insight into the individual identity of stewards and the process of professional learning regarding the VES transformative learning framework

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[1] The term 'research participants' is used interchangeably as 'stewards' in the thesis.

development. Furthermore, as a steward (an individual inculcated with a sense of duty), it becomes necessary to partner with students (stewards in their professional lives) to produce knowledge, especially as it relates to developing the character of 'doing good' when in pursuit of discharging responsibility. Thus, the researcher learns to bridge the gap between the theory of virtue ethics and the stewardship and practice of virtuous decision-making process and actions.

1.2   Research Justification

This thesis is essential because of the increasing concerns about the unprofessional behaviour of some global business leaders (Reurink, 2016), where the followers, and often the public, bear the brunt of the leaders' misconduct. Examples include the recent collapse of Carillion Plc (2018), Barclays Bank (UK) following the 2007 financial crisis (Inman and Treanor, 2009), and the Mid Staffordshire Hospital Trust scandal in the late 2000s (Campbell, 2013).

Starting from the Carillion (2018) collapse, the report shows that poor financial decisions were made by the Company's director which led to the collapse (The Guardian, 2018). Either by error or not, bad business decisions were made in the preceding years to January 2018. It was recorded that Carillion's loan increased five times from £243 million to £1.3 billion between 2009 to 2018. (Carillion Plc, 2018). Possibly the Company Director took the view that Carillion was immune against the financial crisis, hence took on too much financial risk. Businesses taking on increased financial risk without ensuring an income stream to meet such obligation suggests a sense of irresponsibility. It is possible that critical consideration of business decisions on the potential implications for the overall performance of the organisation during the decision-making process would have saved the company from collapse. Also, it was reported that eight years before 2016 (Carillion Plc, 2018), a total of £554 million was paid out as dividends to shareholders. This raises questions about the value systems of the directors. It is understandable that the primary goal of any firm is to maximise shareholder wealth. However, do the directors of Carillion, or any other company, have to give up the future of that company in order to satisfy the shareholders in the short term? Probably not. Were the directors conscious of their duty to their stakeholders? Possibly there was no concrete plan as to how to pay back the loan. The eventuality was that thousands of people were relieved of their means of livelihood. A broader implication of the directors' decisions could mean that some

families' prospects and societal wellness have been dashed as a result. What happens to their social status, their psychological and emotional wellbeing, and their families? What about their contributions to the community – to citizenship? The potential implications of one wrong decision could clearly be inexhaustible.

Similar acts were conducted by banks' directors, where leaders betrayed the trust of the public. Misconduct springs to mind where leaders authorised massive lending to customers, without self-reflection on the impacts it could have in the long term on all the stakeholders if the customers defaulted. By way of example, Barclays Bank (UK) perpetrated such an act following the 2007 financial crisis (Inman and Treanor, 2009). The Codes of Ethics for financial institutions is there to enable practices that would have a positive impact on the organisations and their stakeholders. Unfortunately, the contrary was the case of Barclays Bank. The aftermath of the incident resulted in the loss of reputation and thereby profit, job losses, liquidation of businesses, families in disarray for lack of financial security, or insufficient earnings, austerity in the economy and economic instabilities. While the government spent huge amounts of taxpayers' money (e.g. quantitative easing mechanism) to bail out some of these banks and rescue the economy, a key question that remains unanswered is, what level of compensation will remove the potential psychological and emotional trauma experienced by stakeholders, especially the vulnerable staff, customers and the general public? The leaders could have prevented the act in the first instance.

Turning now to the Stafford Hospital scandal in the late 2000s (Campbell, 2013). In 2008, the Healthcare Commission was alerted about the high mortality in patients admitted as emergencies, together with the very considerable local concern about the quality of care, particularly in nursing care. This led to the investigation of the hospital (NHS, 2013). The Mid Staffordshire NHS Foundation Trust could not supply sufficient evidence to mitigate against the allegation. Records showed that about 1000 patients died between 2005 and 2008. Nonetheless, the first independent inquiry carried out by the then Healthcare Commission suggests inadequate service quality provisions (notably, systems for admission and management of emergency patients, and the monitoring and clinical management of emergency patients). However, there was no substantial evidence to indicate that the number of deaths during this period was as a result of poor performance (NHS, 2013). Due to a lack of suitable recording systems, it was difficult to assess the

performance of healthcare provision by this Trust. Thus, the Foundation Trust appeared to be failing in many areas when discharging their duty of care to patients.

Moreover, the Healthcare Commission report confirms that the hospital actioned cost reduction strategy by reducing staff levels. The reason was to prepare the hospital to become a Foundation Trust. However, the consequences were more damaging than boasting financial status and Stafford Hospital's reputation. This example suggests a misplaced priority; where the sense of duty (provision of quality health care) was jeopardised for status (i.e. becoming a Foundation Trust) and financial rewards (becoming a Foundation Trust could translate to more funding opportunities for the Trust).

Interestingly, the head of the Foundation Trust immediately resigned when the issue gained national notification. Why at this time? While it is understandable that Stafford Hospital was probably not the only hospital that was failing with regards to all aspects of patients' care, the concern was about the reason why Stafford Hospital did not have in place its own internal checks as regards the quality of its services but had been obliged to wait for public notification of the same. Perhaps, Consequently, it may be that some of the lost lives were due to negligence and dereliction of duty.

These examples suggest that there is more to leading or having significant responsibilities in an organisation with regards to ethical behaviour than, for example: provision of standards, frameworks, skills, and capacity building. In other words, stewards' motivation, belief, intention, and skill need a critical assessment, in line with duties discharged, to justify their behaviour. More importantly, it is clearly critical to investigate how good values, traits that influence motives, beliefs, intentions, and the nature of skills acquired, are developed.

On a positive note, the researcher argues that some stewards exhibit stewardship character when discharging duties, such as the founder of Gravity Payment, a US-based Company (Gravity Payment Ltd, 2019) and the founder of People Tree Ltd, a Company located in London and Tokyo.

Gravity Payment Ltd is created to support a better and reduced cost of credit card processing to customers (Gravity Payment Ltd, 2019). An incident arose in a coffee shop, where the owner of the shop was facing problems with her credit card processing. The CEO, Dan Price, was naturally somewhat concerned and took action to undertake

research on Credit Card processing. The research showed ways of rendering better and cost-effective credit card services to the public. Dan Price took on the challenge and became a problem solver. The story suggests that Dan had a sense of duty to his community and today he provides a service that adds values to community businesses. At the age of 26 years, Dan was awarded the National Small Business Administration (SBA) Young Entrepreneur of the Year in 2014 (Entrepreneur Magazine, 2014), which was presented by the former United States of American President - Barack Obama. The exciting part of the story is that this young man took purposeful action to help and support his community by doing business. This was driven by positive values such as honesty, transparency and responsibility. He did not create Gravity Payment Ltd to 'make money'. However, Dan Price has the money and fame in the form of independent businesses trust services provided by Gravity across all 50 states in the USA (Gravity Payment Ltd, 2019). Therefore, if businesses' intentions to offer services and goods are underpinned by aligned vision and values of the organisation and the company stewards, each individual business would likely make decisions that support communities and enable stakeholders to flourish. It is also true to say that stewards' level of power to enact change or influence decisions is a critical success factor.

Similarly, People Tree Ltd was created to support farmers, producers and artisans, a value-driven Company operating for about 28 years. In other words, before and when making decisions, a virtuous steward will form a habit of assessing motives, belief intentions and skills and aligning them with role demands.

Therefore, there is a need for critical reflection (Mezirow, 1990) with regards to ethics, especially virtue ethics, by learning communities, particularly within business leadership programmes. A critical reflection in this regard has to do with a determined activation of awareness about the process of developing the habit of good and right decision-making when discharging duties.

Universities attract students with already formed personal identities from different countries all over the world. However, there is a need for social change in the way businesses are conducted to address some of the global issues, such as leaders' professional conduct which may require a change in their understanding of moral values when discharging duty.

TL means changes (or affirmation if their current motivations and desired ones are congruent) in the students' sense of identity which may then impact on their sense of

agency and thus their behaviours. If these individuals work in business, this should, in turn, impact upon the way their organisations are led and managed. These individuals are *agents*, whose behaviours influence and are influenced by their knowledge, skills, traits and experiences. These factors could be underpinned by the values, beliefs, motives and intentions that shape personal identity.

Whatever the economic system (whether capitalism, socialism or another) of a nation, human beings determine the success or failure. It could be directly by business decisions made by stewards or indirectly by structural policies. For example, the meaning given to neoliberalism (see further discussion in Chapter 2) within a nation will determine the character exhibited by the structures or by the agents. (see Foucault (1991) and Marx (1973) examples in Chapter 2). Thus, VES is an essential element of adult business education. Therefore, universities (and the education received through them) should be one of the institutions where individuals' values, wills, skills and traits are challenged and transformed to prepare future policymakers and business leaders to become agents of action and responsibility.

The University Business Leadership Programmes should be designed, delivered and assessed to enable learners to be aware of their motives, beliefs and intentions or right sense of duty – see section 2.5.1. Thus, an understanding of responsibility (ethical stewardship) should enable students to engage in critical reflective practices where educators (i.e. university teachers, lecturers, further and higher education practitioners, and community educators) assist as partners in learning. Educators combine forms of both instrumental and communicative learning methods (see Chapter 2 for further discussion) in exploring how students'values, wills, skills and traits influence business decisions and solve problems. More importantly, it is helpful to consider how this process changes students' identity in some ways (i.e. behavioural changes), which have positive impacts on their organisations.

McClelland's (1987) work on human motivation interprets motivation on the one hand as conscious intents (people's perceptions of their wishes), and on the other hand, inferences about conscious intents made from seeing behaviours. However, this does not imply a dual meaning to human motivation. It implies that both the actor and the observer need to jointly understand human motivations for behaviour - the *meaning* given to conscious intents. It is also important to note that motives; inferences conscious intents made from observing behaviour, could be wrongly judged. It might be that what is observed could

have multiple interpretations by the observer. Therefore, the consistency of the feelings of the actor being observed with the report of what the observer saw - could serve as the validity of the analysed behaviour. So, emotions are essential in accessing stewards' behaviour.

One of the widely known descriptions of motives is that they have to do with how behaviour gets started, energised, sustained, directed, and stopped (Jain, 2005). In other words, motivation has to do with the *why* of behaviour as contrasted with the *how* or *what* of the behaviour. For example, in a cooking session, a third party is interested in understanding how cooking gets started, the intents of the cooking, the continuity of the cooking and the stopping of the cooking. This is, however, not about the question of how to cook, and what is being cooked. When establishing the *why* of cooking, the judgement on how food is cooked and what food is cooked could be assessed more accurately. In this research it implies that understanding stewards' motives for virtuous ethical decisions, and, more importantly, how stewards develop those motives, is central to VES transformative learning. McClelland (1987) further argues for two other factors, other than motive, that could answer the *why* of behavioural outcomes. These are skill and belief. These are discussed in the critical literature review (Chapter 2). Therefore, understanding how VES develops makes valuable contributions to research-informed teaching in business leadership programmes. Also, it contributes to the HE policy and TL theory. Thus, VES development becomes an essential topic to research, and consequently:

(1) develops the concept of VES, and creates a VES transformative learning framework that highlights the conscious and unconscious conditions that are required for consideration in becoming virtuous stewards through TL processes;

(2) increases academic professionals' awareness and shows students' experiences regarding TL processes and the elements of individuals' identity that transform;

(3) suggests a way of practice-informed teaching and teaching informed practice that transforms individuals and solves business problems (i.e., bridging the gap between knowledge and practice). In other words, it creates a learning environment where transformative dialogues can take place for both students and educators; and

(4) contributes the use of narratives to research and to teach in the field of business and management education.

1.3   Scope and Limitation of the Study

The VES transformative learning is a conceptual and pragmatic study that focuses on individual steward's approaches to leading self, primarily regarding moral behaviour. Therefore, apart from the four stewards involved in the research process, the context of exploration is limited to leadership as stewardship. Thus, there is no attempt to claim generalisation of the research finding outside VES and the narratives of the individuals involved (see further discussion in Chapters 5 and 6). Consequently, an empirical study on the developed VES transformative learning framework is outside the scope of this thesis. However, the views of a range of educators involved in leadership programmes have been sought to critique the validity and usefulness of this framework. Accordingly, the research applies to university academic professionals and possibly a wider circle. Thus, bridging the gap between theory and practice of VES.

There are two sets of field texts for each of the four research participants which, therefore, make eight sets of field texts. These are presented as research participants' narratives. The analysis of the narratives combines with the researcher's understanding of the narratives with a focus on VES, resulting in the four sets of stories in Chapter 4. The researcher's motivation is to gain insight into the process of TL in the 21st century as it applies in practice (to individuals). While the narratives and stories are considered sufficient and rigorous for the validity of this study (Baker and Edwards 2012), it is believed that the result limits all possible stewards' perspectives regarding conditions responsible for developing the character of 'doing good' in the quest of satisfying stewardship responsibility.

Furthermore, it is thought that the VES transformative learning framework is useful beyond HE. It could be adapted to any industry or organisation. Notably, the profile summary of the research participants suggests the dispersion of industries where stewards work. However, one research participant standing for each industry in this thesis could also limit the evidence for an industry focused VES transformative learning process.

In summary, section 1.4 below provides an outline of the thesis.

1.4   Outline of the Thesis

Chapter 1 is the introduction to this thesis. **Figure 1** (see page 3 above) is a diagrammatical presentation of the thesis. Chapter 2 presents the literature review for this study. It begins with discussions on the background, focal and context of the thesis, which

are TL, VES and business leadership programmes, respectively. The aim is to show a theoretical framework for the study. Within these main components of the research, the literature review is on leadership as stewardship, VES, learning theory, and the professional setting where the study is conducted.

Chapter 3 discusses the research methodology and methods. The methodology consists of two phenomenological perspectives; transcendental and hermeneutic. The Chapter also discusses the factors responsible for the choice of narrative as the method and how the field texts were collected, analysed, and arranged. Chapter 4 provides a detailed analysis of the field texts in the form of *restorying* where moral status is identified. It includes the application of moral status in **Table 2** on page 32. Following on from this is the discussion of the research findings in Chapter 5 with a focus on answering the research questions. Finally, presented in Chapter 6, is the conclusion for this thesis. This includes summaries of the findings, research limitations and implications. The chapter also suggests future research areas and highlights key knowledge contributions, as well as the researcher's reflexivity. The conclusions are drawn from the VES transformative learning framework developed in Chapter 2, analysis of field texts in Chapter 4 and the discussion of findings in Chapter 5.

CHAPTER 2 CRITICAL LITERATURE REVIEW

2.1   Introduction: Towards the VES Transformative Learning

This critical literature review concentrates on the focal, background and context of the thesis, namely: VES, TL, and business leadership programmes, respectively. The next section (2.2) starts with a discussion on leadership as stewardship by analysing the historical account of leadership definitions, concepts, types, and emphasising its virtue and ethical nature in section 2.3. This is followed by a debate on learning in section 2.4 with a particular interest in TL (Mezirow, 1978), and its criticisms that led to an alternative meaning proposed by Illeris (2014). Section 2.5 discusses the context of the thesis, namely: business leadership programmes. It starts by exploring professional settings where business leadership programmes are offered, with further discussions on the HE sector – a provider of education services, which includes universities' learning and teaching, the government policy influence, and the sector's relationship with other business sectors (private and public). The concluding section offers a summary of the chapter.

The understanding that leaders are self-aware, and that they have a strong sense of moral duty and commitment to an organisation makes *stewards* a better term for *leaders,* and *stewardship* for *leadership* (see section 2.2.2 for further discussion). Individuals develop values and exhibit traits from childhood to adulthood. Most notably, these values and traits could require changes throughout life when discharging role demands and responsibilities in professions. Moreover, the nature of these changes, for stewards, is essential because of the impact of their decisions on the organisation and the society that the organisation serves. Therefore, TL could aid stewards in making the necessary changes for making good and right decisions. However, the elements that require the change should enhance stewards' moral behaviours. This is primarily because of recent incidents in leaders' misconducts across both private and public sectors. Leaders' misconduct, defined by duties' decision-making processes and the aftermath of decisions, increasingly becomes an essential agenda to address (see examples in section 1.2). Equally, there is a need for prevention strategies to reduce/eradicate the continuity of unethical conduct in the future. Therefore, it is crucial to educate both current and future stewards (students) as to how to avoid potential misconducts by examining their beliefs, intentions, and motives. These could be examples of elements that could require changes in preparation for discharging role demands and responsibilities in the future. More specifically, by examining virtues in values and traits from a personal perspective when

making decisions. In this thesis, reference is made to masters' programme design, delivery, and assessment ('DDA'), to educate students in stewardship development. In other words, exploring VES becomes vital in the 21st century because of its benefits to individuals, organisations and societies; both nationally and globally. Therefore, the relationship between TL and VES within business leadership programmes may well locate university educators who intend to promote specific values and develop traits in themselves and students for making good and right decisions. Consequently, students may be better prepared for responsible decision-making and problem-solving roles with moral excellence. The question, therefore, is what constitutes the VES transformative learning framework? In order to answer this question, contemporary literature on leadership, with a particular interest in the underlying meaning, is analysed in section 2.2.

2.2   Leadership

It is almost impossible to define the term *leadership* in a consensus approach by all scholars. Since the inception of leadership theory in the 1840s when Carlyle (1840) argued that leadership traits are intrinsic, that is, leaders are born, and not made, leadership theory has grown in the opposite direction and the consensus now is that leaders are made. Spencer (1873) opposes the view that leaders are born and argues that great leaders are products of society. Thus, great leaders are made and have been defined in many ways, and yet there is no sign of a single definite meaning (Rost, 1991).

The first three decades of the 20th century saw leadership defined with an emphasis on control and centralisation of power with a common theme of domination (Rost, 1991). For example, Moore (1927) defines leadership as "the ability to impress the will of the leader on those led and induce obedience, respect, loyalty, and cooperation" (p. 124). In the 1930s, traits became the focus of leadership definition, with the prominence of leadership as an influence rather than domination. Traits are defined as "endogenous, basic tendencies that give rise to consistent patterns of thought, feelings, and actions" (McCrae and Costa, 2003 p. 205). Leadership was also identified as the interaction of an individual's specific personality traits with those of a group. However, there was also an emphasis on the potential of a group, influencing the leader as well as the leader influencing the group. Hence, the group approach became more prominent in the 1940s. During this decade, leadership was defined as the behaviour of an individual while involved in directing group activities (Hemphill, 1949). Two major behavioural approaches found were *persuasive* and *coercive* (Copeland, 1942 p. 77). In the 1950s, among themes that dominated leadership definition were:

1) group theory within the context of what leaders do in groups (Allport, 1954),

2) relational leadership that develops shared goals, with emphasis on the leaders' behaviour (Bales 1953 Gibb 1954), and

3) effectiveness regarding the ability of leaders to influence overall group effectiveness (Bales, 1950).

However, in 1960, Seeman's (1960) work emphasised leaders' acts and defined leadership as "acts by persons which influence other persons in a shared direction" (p. 53).

The 1970s saw the era of group leadership within an organisational context. This was also the era when Burns (1978) emphasised the reciprocal process between leaders and followers. He defined "leadership as the reciprocal process of mobilising by the persons with certain motives and values, various economic, political, and other resources, in the context of competition and conflict, to realise goals independently or mutually held by both leaders and followers" (Burns, 1978 p. 425). This definition is consistent with the transaction type of leadership (Weber, 1947 and Bass, 1990), whereby followers are motivated and directed by leaders, consonant with their self-interests. Shield's (2010) summary of transactional leadership is that it involves a reciprocal transaction. Therefore, transactional leadership is based on reciprocal transactions between leaders and followers. Shield (2010) further differentiates between transformational and transformative leadership by emphasising that while transformational leadership focuses on improving organisational qualities, dimensions and effectiveness, transformative leadership is concerned with more than simply improving organisations. For instance, it may challenge the inappropriate use of power and privileges. Thus, the argument is that transformative leadership is concerned with what leaders do, expressly regarding the critical use of power in leadership roles. This is important for leaders' identity (see section 2.2.1 for further discussion).

Through creativity, there are recurrent themes that dominated the 1980s in terms of academic and public consciousness regarding the nature of leadership. Some of the themes include the idea of, 'do as the leader wishes'; influence; traits (Peters and Waterman, 1982); and transformation (Burns, 1978). Burns argues that leadership occurs "when one or more persons engage with each other in such a way that leaders and followers raise one another to higher levels of motivation and morality" (p. 83). However,

it is pertinent to understand the context within which Burns (1978) refers to leadership as a transformational process. Underpinning the definition of transformational leadership is the relationship between leaders and followers. The principle of *relationship* reflects in all the definitions of leadership highlighted from the 1900s to the 1980s. For example, *do as the leader wishes* was in existence no later than the 1900s, whereas *influence* and *traits* has been used since the 1930s. However, TL in leadership is different from Burns approach to leaders' transformational process. While Burns focuses on the leaders' transformational process, resulting from the relationship with the followers, TL in leaders focuses on the leaders' transformational process. This implies a transformative process based on self-awareness and critical thinking through personal reflections, as described by Mezirow (2009a) (see 2.4.2 for further details).

Furthermore, research on leadership development as a process in the last three decades continues to emphasise the principle of the relationship as it was in the 1980s. Rost (1991) defines leadership as "initiating and maintaining groups or organisations to accomplish group or organisational goals" (p. 59). Some of the emerging themes about 20th and 21st-century leadership approaches are summarised below:

1) Servant leadership - emphasises leaders as servants with the use of the principle of caring (see Greenleaf, 1970).

2) Spiritual leadership - emphasises the use of values and sense of calling and membership (see Fry, 2003).

3) Adaptive leadership - emphasises leaders' roles in encouraging followers to adapt by confronting and solving problems in situations (see Heifetz,1994; Heifetz and Linsky, 2002).

4) Authentic leadership - emphasises the authenticity of leaders and their leadership (see Luthans and Avolio, 2003; Shamir and Eilam, 2005). It draws upon, and promotes, both positive psychological capacities and a positive ethical environment (Walumbwa *et al*., 2008). Walumbwa *et al*. (2008) further argue that without much focus on the leaders themselves, the goal is to work toward fostering positive self-development in followers (Walumbwa *et al*., 2008).

In summary, the contemporary approaches to leadership development focus on the attempt to differentiate the leadership process from the management process, rather than focusing efforts on developing new ways of defining leadership (Rost, 1991). Therefore, in this thesis, two key principles are argued as fundamental to leadership definitions as discussed above. Namely:

1) there is a relationship between leaders and followers, and

2) it is clear that leadership definition should differentiate between principles in developing the leadership process and management process.

This means that there are specific duties of leaders that are different from those of managers. One of the essential duties of leaders, differing from managers duties, is that leaders are expected to do the right things, and managers are expected to do things right (Bennis, 1989). Thus, leaders are the vision carriers, and managers are vision executors. However, both leaders and managers are similar in terms of having responsibilities, making decisions, and solving problems. Consequently, the researcher could argue that depending on the level at which decisions are made, leaders could be managers and managers could be leaders. The most relevant factor is their sense of duty. So, the two fundamental principles highlighted in this section could help to reconceptualise leadership differently. This is further discussed in section 2.2.2.

2.2.1 Change in Leaders' Identity Elements

Following on from the definition of some contemporary types of leadership above, what is not clear from the definitions, especially from both Burns (1978) transformational leadership and authentic leadership (Luthans and Avolio, 2003) definitions, is the leadership identity. That is, what does the term *leadership* mean, without referring, for example, to leadership authenticity? It is, therefore, essential to explore the possibility of developing leadership identity before leaders relate to followers through the performance of specific duties.

However, Illeris (2014), defines TL as changes in elements of the identity. Change as a result of the relationship between leader and follower may be transformational, but not significantly leads to TL for leaders, in terms of their ideal Form of identity. TL relates to change in *personal* cognitive, emotional and social dimensions (Illeris, 2002; 2007) and is not necessarily an outcome of relational change with others, such as followers, and in leaders and followers' relationships. Therefore, there is clearly a core difference between

TL in leadership and transformational leadership. Stone *et al*.'s (2004) work on transformational leaders and servant leaders highlight both similarities and differences in these two concepts of leadership. The fundamental difference is in the leaders' focus. Stone *et al.* (2004) emphasise that transformational leaders focus on achieving the organisational objectives through the empowerment of followers' while servant leaders focus on empowering followers to achieve the organisational objectives. While the question of whether to focus on organisation or followers, or which should come first, are the concerns in transformational leadership and servant leadership, VES transformative learning (see section 2.3 for further discussion) focuses on developing stewards to own and commit to any decision made when discharging their duties. Consistent with Caldwell (2012), who argues that TL can only occur when what we believe, how we feel, and what we intend to do are aligned. Therefore, this thesis claims that VES transformative learning can promote a society governed and managed by virtuous stewards. Section 2.2.2 below further discusses the concept of leadership as stewardship.

2.2.2   Leadership as Stewardship

Stewardship theorists (Caldwell and Karri, 2005; Caldwell *et al*., 2008) describe stewardship as a conventional relationship between an individual and his organisation that represents a moral commitment and binds both parties to work towards a common goal without taking advantage of each other. The researcher argues that two fundamental principles underpinning leadership definition discussed earlier, are evident in this stewardship description. First, that leadership is defined, with the principle of relationship the same way that stewardship is described as a conventional relationship between individuals and the organisation. While the relationship in leadership focuses on leaders and followers, the relationship in stewardship focuses on the employee and the organisation. Secondly, that leadership is different from management in terms of leaders' duties towards followers. Meaning that the principles of duties of leaders are similar to stewards that emphasise that both the employee and organisation are working towards a common goal without taking advantage of each other. However, based on the traditional definition of leadership, it is possible for leaders to take advantage of followers. Therefore, with a strong emphasis on moral obligations either in an employee-organisation relationship or a leader-followers relationship, this contextual understanding of *stewardship*, is referred to as *leadership.* This is consistent with April *et al.* (2010), who suggest that organisation stakeholders are less "inhibited by internally-focused dimensions" (p. 67) when operating as stewards. Thus, ethical stewardship is showed

when leaders integrate organisational systems that add value, enhance lives, benefit society and honour duties owed to stakeholders by optimising long-term wealth creation (Caldwell *et al.*, 2008; Caldwell *et al.*, 2011).

However, leaders' perspectives of their moral commitments to their followers, or employees' perspectives of their moral commitment towards their organisations, require a critical understanding before leaders or employees can consider the need for changes in their identities. Nevertheless, May *et al.* (2003) discuss what could be learnt in developing the moral component of sustainable, authentic behaviour. They identify self-awareness and reflection as the requirement for developing moral capacity and moral efficacy for moral courage and resiliency. Before further discussion later in this section, it is critical to understand the difference between authentic leadership and leadership as stewardship. May *et al.* (2003) acknowledge that authentic leadership is about the leaders knowing themselves and being transparent in linking inner desires, expectations, and values to the way the leader behaves every day, in every interaction. This is similar to the virtue and ethical dimension of stewardship; regarding the alignment of motive, intention and belief when discharging responsibility. Thus, May *et al.*'s (2003) work on the moral component of developing authentic leadership has many similarities with VES, but not the same as VES.

Furthermore, in this thesis, the researcher argues that these ultimate qualities of authentic leaders are not sufficient for persons to be leaders except for the leaders' sense of duty. In other words, responsibility defines leaders, and this highlights the difference between authentic leadership and leadership as stewardship. While authenticity is essential for stewards, there is yet to be substantiated research regarding the processes of stewards becoming authentic, as defined above, and in conjunction with duty discharge. Most contemporary research on authentic leadership mainly explains the characteristics of an authentic leader as perceived by the subordinates or organisation. This criticism is recognised in the literature (Henderson and Hoy, 1983; Bhindi and Duignan, 1997; Begley, 2001; and Gardner *et al.*, 2011) and the argument is put forward that authentic leadership is a relatively new area of leadership development (Northouse, 2016). Hence, this further justifies the investigation of VES transformative learning.

Further differences between VES conceptualisation and authentic leadership in this thesis are described below:

1) Stewardship is a replacement terminology for leadership, especially with the perception of the leaders' sense of duty (see section 2.3 for further discussion), unlike authentic leadership

which is a *type* of leadership that emphasises specific characteristics of a type of leader (see 2.2 above).

2) Leadership as stewardship emphasises the *relationship* between employee and organisation. The assumption is that every employee with responsibility is a steward in his or her own right, unlike authentic leadership which is based on the fundamental assumption of the term *relationship* between a leader(s) and followers(s) as the yardstick of the leaders' identity.

3) May *et al*. (2003) identify *moral issue intensity* as the starting point in their framework to investigate the process of the ethical dimension of authentic leadership development. In their explanation, the researchers focus on issues that could have either positive or negative consequences on authentic decision making. This suggests that, fundamentally, the moral component in the application of authentic leadership development processes is a variant of normative ethics known as 'utilitarianism ethics' (Mill 1986) – which advocates the greatest happiness of the greatest number, and is in contrast with virtue ethics (Aristotle *et al.,* 1953) – which suggests that life connotes both doing well and faring well, which is applied in VES (see section 2.3.2 for further discussion).

Regarding the earlier discussion on learning about developing the moral component of sustainable, authentic behaviour, May *et al*. (2003) identify and describe three components that could be taught in authentic leadership development. These are moral capacity, courage, and resilience. However, a critical view on this suggests that the researchers assumed in the framework that authentic leaders would already possess a level of moral capacity. Hence, authentic leaders would only have to focus on the moral issue intensity. With this, a cognitive understanding of the moral issue is required; moral courage needs to be developed to perform an authentic moral action; and also implies the need to develop moral resiliency to demonstrate sustainable, authentic behaviour.

Nonetheless, the process of learning these components from authentic leadership perspectives is outside the remit of this thesis. Instead, the thesis focuses on character development regarding VES. It is assumed that in the VES transformative learning process, learning would cover these components. Therefore, leadership is henceforth referred to as 'stewardship' in this thesis. The nature of stewardship, explored to understand leaders' perspectives of their duties, including moral obligations, is called 'virtue ethics'. Thus,

the development of the character of aligning motive, intention and belief when discharging responsibility requires TL processes.

While Illeris (2015) argues that TL cannot be taught because learning is an internal process, this thesis argues that educators, especially, academic professionals, need to create an environment conducive to initiate the learning process. It also includes situations, procedures, contents, and teaching approaches ('DDA') that promote the probability of TL. Hence, the researcher explored stewards' virtue ethics and the elements that constitute changes to their identity (see section 2.2.1 for further details). The following section analyses VES, which is focal to this thesis.

2.3   VES

Ethics is a branch of the philosophical concept of morality that deals with issues such as right or wrong. Normative ethics is a branch of ethics that studies ethical action. It provides and justifies moral systems – 'what action in a particular situation should be.' There may be seen to be three types of normative ethics as it applies to business ethics (Koehn, 1995). These are deontological ethics, utilitarianism and virtue ethics. These three normative ethics are discussed in the subsequent sections.

2.3.1   Deontological Ethics

Deontological ethics is the Kantian approach to business ethics, which focuses on moral judgement according to rules. Kant's (1993) approach to questions of morality (such as what form must a rule have to be recognised as a moral rule?) is from the viewpoint that nothing is unconditionally good except goodwill. In this context, goodwill is a will whose decisions are wholly determined by moral demands (i.e. moral laws). However, since it is the presence of *desire* that could operate independently of moral demands, it implies that goodwill in human beings is subject to constraints – this is a rule. Therefore, the researcher argues that goodwill in itself is not goodwill if it does not originate from the thought of what goodness demands (i.e. the goodness of what needs to be done). For example, the merit of good food is to nourish the body. This buttresses Kant's (1993) argument that the goodness of anything is in its use(s).

Therefore, people's motive, intention and belief are vital to judging human behaviours. However, MacIntyre's (2002) assumption that humans are weak to an extent, or not smart enough to bring about desirable states of affairs, suggests that personal goodwill may fail

to always behave with expected belief, intention and motive. However, Rousseau *et al.,*'s (1988) remarks on the dignity of ordinary human nature – what may be termed 'moral consciousness'- are not congruent with the Kantian approach to morality in that, once people have achieved consciousness of themselves as social beings, morality also becomes possible, and this relies on the further faculty of consciousness and is not limited by law. Thus, the goodwill principled by duty – obedience to a law that is universally binding on all rational beings (Kant, 1993) could limit humans to perform their duties that meet and enhance specific needs (purpose of duty). Consequently, people could fail to fulfil the criteria for what goodness connotes. Thus, the researcher's standpoint is that if human behaviour is judged solely on laws, then the benefits of self-consciousness, such as creativity and innovativeness, would be denied. The question, then, is: can there be a holistic view of judging behaviour as 'good' or 'bad', and as for 'right' or 'wrong'? This question is addressed later in this section. However, another approach considered in this thesis, invariably employed to judge human behaviour, is utilitarianism ethics. This is discussed in the next section.

2.3.2 Utilitarianism Ethics

One of the approaches to utilitarianism ethics theory in relation to the study of human action, from Mill's (1861) perspective, focuses on the greatest happiness of the greatest number. This moral theory is based on the principle of utility – a moral action that is consequentially good. The distinctiveness of Mills' utilitarianism is that the consequence of an action is based on the resulting happiness or unhappiness of the people concerned. However, Mill (1861) argues that only the maintenance of an impartial system of justice, in which innocent and guilty receive their deserts, could serve the general happiness. The researcher's concern about this approach is that the *greatest happiness* of those that are not considered as part of the *greatest number* is marginalised.

Therefore, this thesis maintains that if general happiness requires equal treatment of everyone, then individuals have to recognise, understand and be accountable for their actions. While this suggests an opposite approach to the Kantian approach to judging actions based on rules, it does not support the greatest happiness of the greatest number. The researcher's position in this thesis, however, supports moral behaviour based on individuals' recognition, understanding and accountability for their actions. Thus, judging self-reflected actions is equally important, as in considering the impact of actions on self and others. The researcher's argument is supported by Bradley (2007) who argues that moral language has a comprehensible sense in the context of a form of social life with

distinct roles and functions, and one in which people live out the substance of their lives regarding those roles and functions. However, MacIntyre (2002) asks if such a society exists.

In order to answer this question, and in returning to the question asked in section 2.3.1 regarding the holistic view of judging behaviour as 'good' or 'bad', or 'right' or 'wrong', an account of virtue ethics is explored in the next session. Notably, in this thesis, both the reality of a society argued by Bradley (2007), and a holistic view of judging behaviour as 'good' or 'bad', or 'right' or 'wrong', regarding business leaders' conducts, are investigated.

2.3.3   Virtue Ethics

Aristotle's approach to ethics is known as virtue ethics (Aristotle *et al.,* 1953). Virtue ethics is principled on what is referred to in Greek as *Eudaimonia* – supreme good. That is, a form of life that connotes both doing well and faring well. It is a form of life where motive, intention, and belief align with what needs to be done. Ultimately it leads to stakeholders' happiness as the right decisions would likely be made. To achieve this, Audi (2012) argues that such a supreme good life is not a passive state but requires action and activities that involve reason. The good in the *supreme good* is a definition given to a goal, purpose, or aim to which something or somebody moves. In order words, the researcher argues that virtue ethics' approach to judging behaviour serves as a holistic view of morality. It combines both the elements of deontological ethics (Kant, 1993) with regard to judging morality by assessing intention motive and belief (i.e. goodwill, as a basis for assessing people's behaviour) and the elements of utilitarianism; consequential judgement of behaviour (i.e. the assessment of action based on effects on others). However, virtue ethics goes further to assess the actions resulting in effects on others from intention, motive and belief.

Figure 2: Aristotelian Model of Virtue Ethics (*Source: Adapted from Wittmer and O'Brien, 2014*)
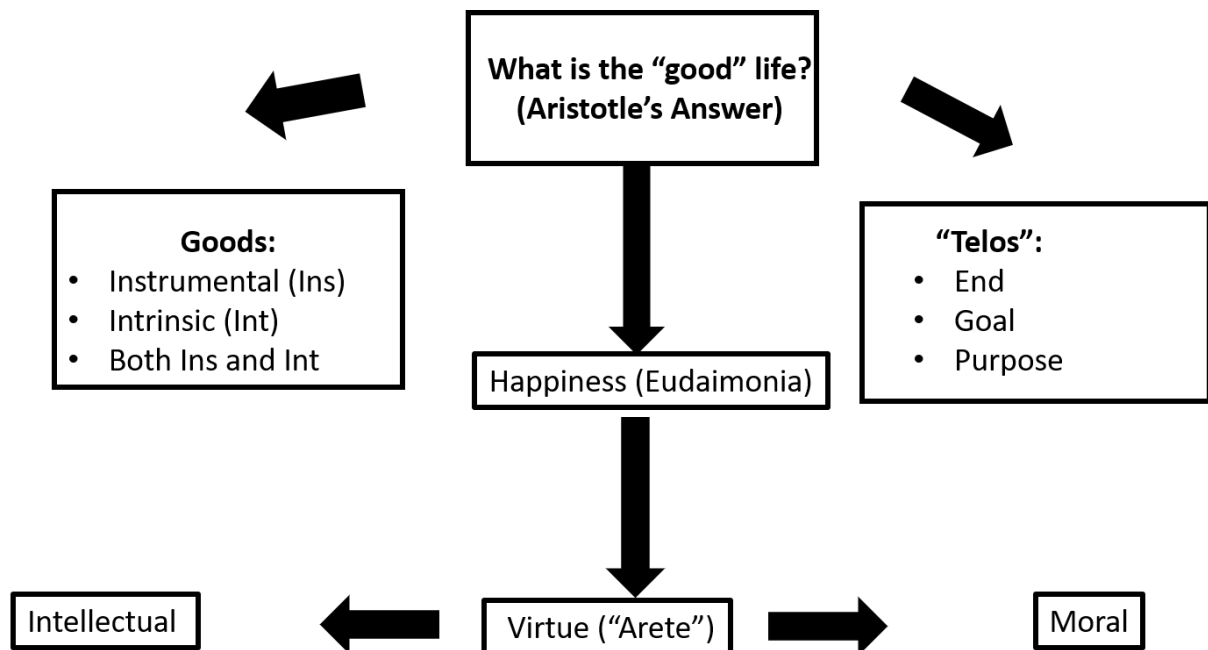
Figure 2 above demonstrates the distinctiveness of virtue ethics from other forms of normative ethics discussed earlier. Virtue ethics is not about the question; what is right to do? As Wittmer and O'Brien (2014 p. 7) posit, it is not about: an "intellectual exercise of finding and applying an abstract and objective decision-making formula that will produce some correct answer to a question". Virtue ethics focuses on the actions that demonstrate the ability to make wise decisions, or ability to exercise appropriate virtues, to achieve goodness that leads to happiness. Virtue ethics are purpose (telos) focused. It is about the character of good persons. Fundamentally, Aristotle's thinking is about understanding the nature of something, which implies understanding its purpose – teleology. For example, the purpose of a knife is to cut. Also, for any form of business, the aim is to provide quality goods and services that add value to customers and other stakeholders. Therefore, good persons, or good businesses, are the ones that act in ways that achieve set goals, and ultimately persons or businesses are happy. For example, it could be argued that business could add value (set goal) to customers and stakeholders: (1) by identifying its distinctive natural attributes and (2) using these attributes in a way that would achieve goodness (i.e. actions that meet the set goals) and ultimately makes the business, customers and other stakeholders happy. In this example, the goodness (intrinsic) implies adding values. The provision of quality goods and services implies instrumental goods - a means to the end

of adding value to the business and all the stakeholders. As it applies to businesses, the researcher argues that it also applies to individuals. That is motive, intention and belief, which reflect in emotions and reasoning, really matter when judging the morality of actions.

A human can be a rational animal who can think and ask intelligent questions regarding the right ways of doing things. However, a way that feels right may not be a good way, especially when interest is biased. Luke's (2005) three-dimensional view of power emphasises the role of system bias, especially in politics where specific issues are excluded from the agenda, thus (when defender reinforces the existing system) making self-awareness of alternatives impossible. Therefore, how to live a good life remains a pertinent question. The researcher argues that one of the determinant approaches is by questioning (which requires reasoning) one's feelings and moral intents before, in, and after actions. The answer to such questions should satisfy what it means to flourish as a human being and experience happiness. It is said that an answer like this could only come from a good person. Notwithstanding, Hursthouse (1999) argues that virtues benefit its possessors and the possession of virtues make the possessors virtuous, which means that without the possessors being self-aware of the possessed virtues, it could be challenging to act virtuously. A good person possesses virtues and demonstrates virtuous actions which ensure his or her happiness.

Consequently, it implies that the goods, both instrumental and intrinsic, are required to live a good life – a flourishing and happy life. Aristotle adds that virtues can only be taught by practising virtuous actions, which over time become habits and hence, character. Nonetheless, there are processes involved in becoming virtuous and being happy.

2.3.4   Understanding Personal Values for Virtue and Ethical Behaviour

Research on ethics shows that moral reasoning aids ethical behaviour (Kohlberg, 1981; 1984). However, Blasi (1980) argues that moral reasoning does not fully explain ethical or unethical decisions and behaviour. Also, Colby and Kohlberg's (1987) work on understanding the process of ethical judgment, supports the role of moral reasoning in relation to ethical dilemmas arising when decisions need to be made. However, Weber (1993) argues for the role of personal values in developing moral reasoning. His argument provides a comprehensive understanding, and explanation of, individuals' decision-making processes leading to specific behaviour. Nonetheless, the aspect of individuals' behaviours,

which Aristotle refers to as *doing*, following moral reasoning, is not explicitly accounted for in the exploration of the relationship between personal values and moral reasoning. This is important, primarily when individual actions are underpinned by the understanding of the decision-making process leading to the behaviour.

Plato (428-427 B.C) refers to ideals as 'Ideas' or 'Forms' which he holds are innate in the universe (Plato, 1966; Macintosh, 2012). He refers to a perfect and real world composed of pure forms or essences. Ideas are seen as substanding the physical world. They are 'real' in the sense of being permanent and eternal. The seen physical world represents a shadow of the ideal real world. For example, wisdom is not seen physically. However, it is perceived when individuals act wisely. While the *sense* of the ideal world of forms is abstract, perfect, unchanging, transcending time and space, they are more real than any objects that reproduce them. Bearing in mind that perceiving these forms cannot be achieved by direct interaction, due to their absence in the spatial and temporal physical world. However, the *mind* (self-consciousness) makes it possible by recognising their imitation in the physical or visual objects of the world. Plato refers to the human *soul* as eternal and unchanging, connected with the real world of the forms before the body localised the soul. He held that these forms, or innate ideas, were there before birth and enable individuals to know their physical counterparts in the corporeal world, and hence, able to understand them. Plato argues that human beings' knowledge of the good enables them to differentiate from what might be bad. It implies that for purposeful decisions, and in situations where choice is involved, individuals' natural ideals can direct the thinking to navigate away from what might be wrong or bad.

His philosophical stance encourages educational systems that seek the ideals versions of individual identity. The virtue ethics definition of this thesis is consistent with Plato's form of good. It holds that the innate forms or ideas are a set of blueprints which make each person *potentially* good, whether they are *actually* so (i.e., the ideal version of self) in the way they live their lives is, of course, down to personal choice. TL of ideas, making decisions and solving problems could develop stewards' characters; by aligning motives, intentions and beliefs with the role demand. Thus, it could enhance the moral behaviour of business stewards.

Therefore, the role of educators is to understand the pure Form of ideals, such as virtuous and ethical behaviour, and be able to embed it in the curriculum DDA. This approach is similar to Plato's Allegory of the Cave (Plato 1966) – where he likens the philosopher-king (i.e. university teachers, lecturers, further and higher education practitioners, and

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community educators, who have wisdom) to the escaped prisoner who is directly encountering the true Forms of reality, and not just the projections of their shadows (the physical world) on the cave wall. Thus, the combination of moral status table and the VES transformative learning framework (see section 2.3.6 and 2.5.3 respectively) represent an ideal self-reflective tool for business stewards to examine their identity, and for the educators to understand the process.

Mainly, VES transformative learning framework accommodates Aristotle's third main argument (i.e. the need for a new Form to explain the harmony between the essence of ideals and ideas), which is used to criticise Plato's theory of Forms (Aristotle, 1992). This is referred to as 'alignment' in this thesis. Moral behaviour explains the cohesion between the combination of values, wills, traits, and skills, and personal identity of individuals. Thus, the more individuals engage with the VES transformative learning process, the more likely the individuals increase self-awareness about the alignment of their values, wills, traits, and skills with personal identity (i.e. character development).

Furthermore, Aristotle's idea of individual *doing* is principled by teleology – that is, human beings are purpose-driven (act with a purpose). Understanding personal values, which reflect in emotions, motives, and reasoning, could provide a more robust approach to judging individual morality than Weber (1993) suggests. Therefore, based on Dirkx *et al.*'s (2006) argument regarding a holistic approach to the TL process (see section 2.4.2), understanding how personal values, and their impact on decision-making lead to virtue and ethical behaviour, becomes critical to this thesis. The findings from a sample study (see **Appendix 3**, Narrative One) conducted in this thesis suggest that: (1) the steward acquires knowledge through formal education, continuous professional development, and professional experiences to inform decision making. However, the steward is not consistent in terms of good decision-making; (2) the steward unconsciously applies personal values to decision-making. Therefore, it becomes vital to understand how stewards develop VES. In other words, providing the answers to research question 1 (how do leaders develop VES?). The subsequent sections 2.3.5 and 2.3.6 then discuss the development of character that could lead to happiness in professional life (i.e. VES) and how individuals could identify their moral status.

2.3.5   Character Development and Happiness

Crossan e*t al.,* (2013) argue that strength of character is the habit of being and is the combination of traits, values and virtues. The researcher's understanding is that when

certain personality traits and values are tailored towards purposeful acts in a right and continuous fashion, it could lead to good behaviour - virtuous actions - and hence, makes the agent happy and flourish.

The works of Weber (1990;1993; 2017) on value orientation and moral development emphasises the role of personal value in determining the individuals' moral reasoning. More specifically, Weber (1993) developed and tested a theoretical framework on the relationship between value orientations and stages of moral development with the use of Rokeach Value Survey which includes a 7-point Likert-scale of Kohlbergian Moral Judgment Interview to identify the moral reason stage. However, in this study, the researcher modified Weber's (1993) framework, such that it includes the Aristotelian Model of Virtue Ethics (Wittmer and O'Brien 2014), believing that this provides a more robust approach to judging individual morality than Weber (1993). The reason is that the researcher is more interested in the process of developing the character of virtuous individuals, especially in decision-making and problem-solving, which could be better captured through narratives (see Chapter 3) of virtuous actions than by assessing just moral reasoning using responses from specific questions.

In Rokeach's (1973) work on the theory of value, a value is defined as "an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence" (p. 5). In this definition, Rokeach (1973) interprets (1) *mode of conduct* to mean instrumental values; (2) *end-state of existence* to mean terminal values. These two sets of values are similar to what Aristotle refers to as 'instrumental' and 'intrinsic' goods (see **Figure 2** on page 26). In this context, it implies that 'values' are 'goods'. Therefore a person's *mode of conduct* and *end-state of existence* are goods, which are bought or sold. The explicit part is the *mode of conduct,* and the implicit part is the *end-state of existence.* In other words, human beings buy values and sell values, either explicitly or implicitly. Moreover, instrumental values - the explicitly defined goods - can be divided into two types, which are: (1) moral values, and (2) competence values.

Moral values tend to "have an interpersonal focus, which when violated, arouse pangs of conscience or feelings of guilt for wrongdoing" (Rokeach, 1973 p. 8). This is consistent with what Aristotle refers to as the opposite of *happiness.* On the one hand, virtue ethics tend to be personal (individual character) in nature as opposed to interpersonal (as described above). On the other hand, there is an element of the interpersonal in virtue ethics because individuals' characters become more explicit when relating to others.

Therefore, judgement concerning the right or wrong behaviour of individuals when alone, relating to others, or engaging with things, is underpinned by wills, values, and intentions. It would not be appropriate to view moral value in this context to imply consequential ethics (utilitarianism) or deontological (rule-based judgement). Therefore, the researcher argues that the contextual meaning of moral values in the mode of conduct is referred to as 'virtue ethics'.

Competence values "have a personal rather than interpersonal focus and do not seem to be especially concerned with morality. Their violation leads to feelings of shame about personal inadequacy rather than to feelings of guilt about wrongdoing" (Rokeach, 1973 p. 8). In the Aristotelian Model of Virtue Ethics (see **Figure 2** on page 26), Aristotle suggests that instrumental goods (instrumental values) of which competence values is a form, is an intellectual exercise. It could be achieved by reasoning. However, moral reasoning does not translate into moral action. Aristotle's further argument posits that practical knowledge (including ethical knowledge) is obtained by doing. The researcher's understanding is that through human beings' actions, ethical knowledge that leads to both personal happiness, and the happiness of others, could grow. Therefore, the integration of virtue ethics and value orientation recognises the distinctiveness between moral reasoning and moral actions (see section 2.3.6 for further discussion).

Terminal values are divided into two types, which are: (1) personal values, and (2) social values. Both values may be "self-centred or society-centred, intrapersonal or interpersonal in focus" (Rokeach, 1973 p. 8). Both social and personal terminal values might not necessarily be associated with either the moral or instrumental values of competence. Therefore, all possible combinations are presented below in **Table 1**.

Based on the distinctions between instrumental and terminal values, Rokeach's (1973) work identifies 36 values corresponding to 18 end-states of existence value and 18 modes of conduct values. Further discussion on these sets of values is deemed irrelevant to this study. However, the emphasis is that there was no empirical evidence for the classification of the 36 values. Nonetheless, Weber's (1990) empirical research theoretically proposed four subcategories to Rokeach's value orientation (see **Table 1** below). Thus, the researcher maintains Weber's (1990) position regarding the critical role of the value system. The critical implication of value theory (Rokeach, 1973) for this study is the influence individuals' values systems have upon decision-making and behaviour. Therefore, **Table 1** recognises the individuals' values system as fundamental to the choice of values ascribed to intentions and motives.

Table 1: Personal Value Orientation Typology (Weber, 1990)

		Terminal Values	
		Personal	*Social*
Instrumental Values	*Competence*	Preference for Personal – Competence Values	Preference for Social - Competence Values
	Moral	Preference for Personal - Moral Values	Preference for Social - Moral Values

2.3.6 Moral Status

Weber (1993) integrates Kohlberg (1981 and 1984) stages of moral development and personal value orientation typology in **Table 1** to develop the relationship between value orientations and stages of moral development even though Kohlberg's (1981 and 1984) works had focused on reasoning and not on moral actions. However, the transcendental phenomenology methodology and narrative method (see Chapter 3 for further discussion) adopted for this study adapts Weber's (1993) work on the relationship between personal value and moral reasoning, to a relationship between personal values, and virtue and ethical status. The relationship between personal values, and virtue and ethical status embraces both reasoning about morals and explores actions that follow the reasoning.

Table 2: Relationships between value orientations and the status of virtue ethics (Moral Status)

		Terminal Values		Intrinsic Goods
		Personal	*Social*	
Instrumental Values	Competence	(A) Intelligent Action	(B) Intelligent Action	(C) Intelligent Action
	Moral	(D) Virtuous Action	(E) Virtuous Action	(F) Virtuous Action
Instrumental Goods		(G) Virtuous Action	(H) Virtuous Action	(I) Virtuous Action

Literature that explores the relationship between moral reasoning and actions invariably argues that ethical decision-making and intended ethical behaviour increase as individuals utilise higher stages of moral reasoning, see Trevino *et al*. (1985) and Weber and Green (1991). However, Thoma (1985) advocates that moral reasoning is critical to individuals' decision-making or intended behaviour, but it is not the only significant force in the decision process. Therefore, the combination of value orientation and virtue ethics become helpful to justify moral behaviour, especially in the decision-making process. The researcher argues that there are two dimensions to the relationship between value orientation and virtue ethics status: (1) value orientation with moral reasoning dimension and (2) value orientation with moral action dimension.

Value orientation with moral reasoning dimension focuses mainly on the *intellect* (learning to be good by reasoning) while value orientation with moral action focuses mainly on the act (*learning to be good by reasons+actions*). However, the two dimensions aim to achieve what is connoted as the *good life* (happiness demonstrated by the exercise of virtue). Hence, results in the nine integrated value orientations and virtue ethical status that could be achieved, depending on preferences. It is important to note that holistically, the *instrumental and intrinsic goods,* imply *instrumental and terminal values* (see section 2.3.5). Thus, moral behaviour could be justified by the human character since the telos is the purpose.

Table 2 above summarises the nine possible integrations of value orientations and status of virtue ethics; termed as *moral status*, and are discussed as follows:

(A) Personal-Competence + Intelligent Action (personally motivated competence + moral reasoning)

(B) Social-Competence + Intelligent Action (socially motivated competence + moral reasoning)

(C) Intrinsic + Intelligent Action (Both personally and socially motivated competences + moral reasoning)

(D) Personal-Moral + Virtuous Action (personally motivated moral reasoning +virtuous action)

(E) Social-Moral + Virtuous Action (socially motivated moral reasoning + virtuous action)

(F) Intrinsic-Moral (Both personally and socially motivated moral reasoning + virtuous action)

(G) Personally-Instrumental + Intelligent and Virtuous Action (A+D)

(H) Social-Instrumental +Intelligent and Virtuous Action (B+E)

(I) Intrinsic-Instrumental +Intelligent and Virtuous Actions (C+F)

The above analysis suggests that:

(1) When moral reasoning combines with virtuous action, they cause human and business life to flourish and hence produce happiness.

(2) It does not matter whether motives are personal or social. What matters is the presence of virtues.

(3) Virtues are required to act virtuously;

(4) Virtues can be acquired or discovered through imitation and practice.

Both instrumental values and terminal values require moral reasoning in the process of achieving the purpose. However, moral value primarily includes not only moral reasoning but also requires moral virtues (virtuous action).

Therefore the researcher understands virtue ethics to be underpinned by doing good in the quest for individual life fulfilment. However, since no man lives in isolation, virtue ethics can also mean doing good to oneself and others in the quest of individual and collective life fulfilments. Therefore, developing virtue ethics in current and future business stewards is critical in business leadership education, especially in the programmes' DDA.

Moreover, Koehn (1995) describes six ways by which virtue ethics can contribute to business practice:

1) Virtue ethics focuses on the conformity between right thinking and desire, which means that virtuous agents are habitual to desiring to do what is good and noble. The advantages of this over deontological ethics is the removal of the risk of developing schizophrenic agents who are compelled to do what duty dictates against the will of the agents to act. For example, in a capitalist system of economy, the highest possible profit could be made in any business transaction. Tutors, who believe in 'fit for purpose', could teach on this topic in a way that would make students aware that, however, judged by the purpose they serve to the users, prices of products or services do not always determine quality.

2) Virtue ethics treats virtue as a manifest, perceptible feature of action, which means that virtuous actions are visibly excellent, which help to establish individuals as role models within an organisation. The researcher's perspective on the notion, advocated by Kantian ethics, that one cannot know another's motives, nor his or her actions out of goodwill,

suggests an inability to identify role models within organisations. However, the actors' constant virtuous actions could be seen as role models, especially if the intention of actions is excellent. Nonetheless, the intention may not necessarily be known by another person; what matters is that the intention is good.

3) Virtue ethics recognise human activity as continuous, that is character moulding. Based on past actions, it can become the cause of future movement in a business life cycle. The advantage is that the focus on judging morality is not only on the immediate action but the past business decisions that encourage such acts. These are parallel to deontological ethics. The researcher's understanding is that the actors could identify a path in which decisions were made in the past. Therefore, this gives rise to the opportunity of identifying good decisions and perpetuating the likelihood of good outcomes in the future.

4) In virtue ethics, the emphasis is the valuable contributions to society and public enterprise by individuals. This means it becomes more natural for personnel, especially stewards, to consider the community and society when making business decisions to flourish. The researcher noted that this could be difficult in a business environment that acts based on rules, or only on collective achievement, rather than their responsibility to act. For example, business stewards that have developed a sense of responsibility to their society would neither focus on profit making decisions, as stated in the objectives of the organisation, nor focus on the corporate social responsibility agenda of the organisation. This is because their belief systems informed their sense of responsibility and aligned it with the organisation's objective.

5) Virtue ethics preserve roles for excellence and help counter the levelling tendency of deontological ethics. Virtue ethics promote the human capacity to develop a noble soul in and through friendly competition. The researcher believes that virtue ethics empower individuals and encourage new initiatives and innovations. This includes new approaches to how decisions are made and their types. In this way, actors could take responsibility for decisions made. Then, good decisions with creativities and innovations could be recognised and rewarded.

6) Virtue ethics stress that people become what they are within a community. Virtue ethics do not only consider individuals' responsibility for their voluntary actions but also acknowledge how communities' political regimes and laws dictate the education, the

freedom, the opportunities and conditions for actions, rather than focusing on the latter only, as in the case of Mill's utilitarianism ethics. For example, contextual understanding of an act (e.g. whistleblowing) in an organisation, together with the actual action, are considered before judging an act to be good or bad.

The overview of the contributions of virtue ethics to business practice, help to differentiate other normative approaches to learning business ethics. The research question one (Q1) ('How do leaders develop VES?') helps to learn from stewards, and then differentiate among stewards' moral status in order to name areas that might require improvement by learning within business leadership programmes. This contributes to developing the VES framework for the TL process, and the concept VES. Also, it provides an answer to research question two (Q2) – 'What contributions can TL theory make to VES development and vice versa?' Business practice is a contested subject. Thus, the following section contextualises business within broader economic debates; using neoliberalism as the context of the discussion.

2.3.7 Neoliberalism in Business Leadership Education

An analysis of neoliberalism in business leadership education requires an understanding of liberalism and leads to the more contemporary debate about neoliberalism. Both political and moral philosophical perspectives on liberalism focus on individual liberty, equality, and the consent of the citizen.

2.3.7.1 *Liberalism*

Among many others, such as secularism and nationalism, liberalism began in the era of enlightenment – during the French Revolution in 1789 to the end of World War II. Throughout this period, it appears that specific values were developed and permeated global economic, political, social and cultural systems. Such values include liberty, equity and recognition of individual dignity.

In support of liberalism, there is consistency between both the American Revolution and the British Conservative Revolution, which was supported by Edmund Burke (Bogus, 2007). Burke (a Member of Parliament in the House of Common in London between 1766-1794) was against French Revolution ideology of world-wide equalitarianism – where individual rights and citizenship are recognised and upheld. Burke also condemned the extent of involvement of the Royals in the economy, especially regarding the imposition of taxes on Americans without their consent.

In summarising Burke's argument, he believed that policy should only be established when mutual understanding between individuals and the government prevailed This thesis posits that it is not that the ruling monarchy or government should not be involved in the management of the economy, especially when a significant part of their duties is to safeguard the wellbeing of the society (see further discussion later in this section). However, the fundamental issue is about recognising the dignity of citizens' values, aspirations and motivations. Added to this, there needs to be respected for the individual's voice and assurance that the monarchy and government respond to people's concerns. This thesis argues, to an extent, the need for mutual understanding about the relationship between individuals and structures, i.e. government, royal sovereignty and the organisations. This understanding has given rise to the neoliberalism agenda. Most importantly, there needs to be a clear sense of duty towards stakeholders and agents to stakeholders.

An example could be in the area of transparency requirement for government intervention in economic affairs. In this example, a critical question is how, and to what extent, should the government intervene in the economy of its nation.? The researcher returns to this question later in this section.

As an example, the idea of business profit-making and provision of goods and services is discussed by Adam Smith – a Scottish 18th-century political economist and moral philosopher. A free-market system that works for the wellbeing of the poor is Smith's economic principle (Hanley 2016). The free-market system involves stakeholders with mutual interests. A critical understanding of the notion of exchange in the free market system is explained in the vodcast (Nurberg 2016) to be underpinned by trust among stakeholders. Hence, trust and morality become fundamental to any prosperous society.

 Adam Smith's lecture on human behaviour and morality began with curiosity as to how human beings acquire the gift of language. The Traditionalist's view of language is considered a special gift from God, according to the vodcast (Nurberg 2016). However, Smith had a contrary view. He argues that science and sounds become tools of exchange to communicate when human beings are under pressure in the world. He further contends that societies and civilisation are born as people, who have to trade information through language exchange to build shared understanding. Beyond language as a form of exchange in trading, Smith also considers the multi-dimensional exchange that exists when trading one thing for another. Smith argues that everyone is practising oratory on others through the whole of life.

However, David Hume; one of the philosophers of the Enlightenment, influences Adam Smith's philosophy. He taught him how human beings could develop, survive and prosper without any assumption about God (Hume, 1779). He emphasises the scientific approach, which is characterised by observation. Hence, the researcher raised the question of the process, which is implicit in science. Critiquing his work raises questions like, how can a human being's wellbeing be realised only by observation? How much knowledge of the creator of the sounds and languages are obtained by the observer? How is the ability to observe the environment developed? How can meaning be derived from observation?

Moreover, if Hume (1779) could leave God out of his premise of enlightenment, it suggests that fundamentally, in the history of the market economy, insight is curtailed in some ways. This thesis does not seek to investigate the theology of the market economy. However, it provides the opportunity to reassess self and value systems that shape the responses of structures and agents to the neoliberal agenda, especially as it relates to a free-market economy.

A critical look at Adam Smith's motives, intentions and beliefs show how they are immersed in the care for individual wellbeing and how individuals develop a sense of morality. Adam Smith's principles of capitalism suggest an economic system that caters for the prosperity of society; that seeks to pursue good and do things right. The concern, however, is if the contemporary economic system characteristics and realities do not produce societal wellbeing, in which case, does it represent a free-market economy that is conceived by Adam Smith? If not, what is missing? Adam smith assumes a perfect free-market economy system because he believes individuals have impartial spectators (i.e. the real self; inside individuals) that are developed over time – a moral compass; helping people to choose right from wrong. Moreover, he argues that such is engaged in an inner dialogue to solve ethical dilemmas faced every day. The concept of impartial spectator underpinned Adam Smith's work in his book entitled *The Theory of Moral Sentiments* (Smith, 1759).

Furthermore, Adam Smith's argument for individual wellbeing extends to national (public systems) prosperity. He dedicated his book *The Wealth of a Nation* to the debate. Smith (1776) argues for purposeful collaborative and partnership working with a specialised role and individuals taking responsibility. Smith's idea was that increasing productivity (wealth and power) of a nation would require voluntary division of labour and segregation of duties. For example, Smith (1776) used a sample of a pin factory where "…one man draws out the wire; another straightens it, a third cuts it..." (Book1, Chapter

I). Division of labour is consistent with physiocrats theoretical approach (Spengler, 1945) to solving economic difficulties. Liberalisation became the focus for solving economic problems; emphasising that individuals and businesses create wealth and not governments. Some of the principles developed were cost minimisation and profit maximisation. Nonetheless, Smith's approach to the wealth and power of the nation does not underestimate the dignity of individuals in trading. Instead, it reinforces the liberty of individuals to utilise their potentials for their benefits, which at the same time, become the growth of the nation - Gross Domestic Product ('GDP').

Smith states that "It is the maxim of every prudent master of a family, never to attempt to make it home what it will cost him more to make than to buy" (Smith, 1776 Book IV Chapter II). One critical argument here is about how we define cost. There are many costs other than the financial cost. Estimation of the worth of items or services should take into account costs other than the price. Costing should include the value contribution to the beneficiary of things or services. For example, if a company choose to outsource food processing to other nations because of cheap labour, the cost to the home country's organisation is not just the cost of labour but also the cost of depriving home country citizens of employment. This is what economics refers to as 'opportunity cost'. In the example given, the opportunity cost could be much more than the job loss to other nations, if critically analysed.

The purpose of the use of things or services determines the value contributions; underpinned by individuals' self-interests. Smith maintains that "It is not from the benevolence of the butcher, the brewer, or the baker that we expect our dinner, but from their regard to their interest. We address ourselves, not to their humanity but their self-love" (Smith 1776, Book 1, Chapter II). With Hume's influence on Smith's philosophy, this argument buttresses the exclusion of God's love for humanity, which underpins Christian faith. Love for humankind includes moral acts, which seems not found in the original conceptualisation of liberalisation. Thus, neoliberalism could be conceptualised as a trade exchange underpinned by individuals' interest in what is good and right. Consistent with Smith's (1790) revised version of his book - *The Theory of Moral Sentiments*, where he argues that "…to feel much for others and little for ourselves; to restrain our selfishness and exercise our benevolent affections, constitute the perfection of human nature" (Chapter 5), neoliberalism is seen to address some of the liberalisation shortcomings (Springer, 2012; Konings, 2015). Smith also recognises the role of

government in transnational trading administrations, which include, peace, easy taxes and a tolerable administration of justice (Smith, 1776).

While classical liberalism focuses on liberty - free-market economy, from the researcher's point of view, neoliberalism seeks new ways (after recognising the shortcomings of the ideology) of engaging the government, which protects individual freedom within the market economy (e.g. government regulations on privately owned properties). A sense of duty to humanity, which seems excluded in the first conceptualisation of liberalism, could become a critical discourse in neoliberalism agenda. Fundamentally, classical liberalism principles are in some ways in line with the neoliberal agenda. These points can be summed up as follows:

1) Support Individual liberty in the context of economic transactions (Plehwe, 2009). Both liberalism and neoliberalism have an element of defending free-market economic system. However, the process of accomplishing the goal is more complicated in the latter than the former.

2) Scholars perceive that government has a role within the market economy (Hayek, 1945; Hayek, 1952; and Friedman, 2002). There is evidence in the literature that the government should participate in the market economy. However, the nature and extent of engagement in liberalism defer from neoliberalism (complex and undefined).

3) There is consensus on the relationship between the market and democracy (Smith 1759; Springer, 2012; Konings, 2015). Both liberalism and neoliberalism believe that there is an element of relationship-choice between the economy and democracy. That is, there is a need to allow choices within the economy.

In returning to the earlier question about how, and to what extent, should the government intervene in the marketplace, Hayek (1952) argues that the volume of government involvement in the market economy is not as important as the character of government activity. Thus, it emphasises the need to deconstruct different views of neoliberalism agenda to identify the values' contributions to the stakeholders. Unveiling the meaning of neoliberalism from multiple paradigms will require critical discourses among stakeholders. This implies that the forms of neoliberalism can be examined by the impact they have on the stakeholders. It is not just in language but in action. This buttresses Springer's (2012) argument that neoliberalism is a critical discourse. Hence, this suggests that university education institution is a natural environment to ethically develop the

agency of government representatives and other stakeholders to influence structures (e.g. the economic system).

2.3.7.2 Neoliberalism

Neoliberalism is a complex phenomenon; subject to many interpretations, diverse in approach and contested in understanding in terms of ideology and policy interpretation. It is subject to the prevailing political, institutional, national, cultural, social, historical and economic situations. For examples, neoliberalism can:

1) serve as a reflective tool of engagement with the limitations of free -markets and the role of government (Ptak, 2009; and Springer, 2012). The neoliberalism agenda seeks to reduce or eliminates, the inability of free- markets to protect; for example, the poor (i.e. those that could not participate fully in the business of exchange). While holding on to the values of liberty and equality for all, neoliberalism engages government (power) to deliver on them;

2) connect sources of widespread enthusiasm for the restoration of a fairer form of capitalism (Springer, 2012; Konings, 2015). It could mean an approach to navigate through structures that will influence the market economy to favour individuals; and

3) be explored to understand preconditions for a viable and sustainable capitalist system (Springer, 2012; and Cahill and Konings 2017). It could encourage a combination of research, learning, teaching and knowledge exchange on neoliberalism. More importantly, it is there to engage stakeholders in the critical discourse of promoting individual wellbeing.

Depending on the arguments, the intentions of the agents, and their interpretation of neoliberalism, is what matters. Brown (2016) explains that neoliberalism is a set of states and global institutional policies; comprising deregulation, privatisation, regressive taxation, a dismantled welfare state, disciplined and flexible hard labour, and fiscal austerity, i.e. the structural adjustment of public finance. Deconstruction (Derrida, 2004) of these complex dimensions could shed light on neoliberalism as a good or bad concept for businesses. However, it is vital to note from the three perspective examples of ideologies behind neoliberalism, listed earlier, that market economy is central in the neoliberal debate, which is further discussed in this section.

Furthermore, in considering whether neoliberalism is good or bad, it is necessary to discuss some of the impacts of neoliberalism on the market economy. On the one hand, in businesses, i.e., an organised effort of individuals to produce and sell for a profit (gain

or benefit) the goods and services that satisfy societal needs, what connotes profit is often called financial gain; however, this thesis tends to argue for far more than financial gain. Instead, it discusses the benefit of achieving the mission and objectives of organisations. On the other hand, it is vital to understand the nature of the provision of goods and services to satisfy societal (customers) needs. One critical concern is the meaning perspective of what is termed 'customers'. Kendall (2007) defines customers as "anyone who receives products or services; customers can be internal or external to the organisation and are the foundation of any business" (p 3). However, this definition of the term customers is contested among stakeholders within the public and private sector.

Therefore, the business of exchange can help critical reflection on the values offered and given when trading. Hence, changing perspective by conceiving customers as the society in need of products and services, instead of as the public from which profit is derived, could help to understand the role of individual institutions and government in the market economy. This thesis does not intend to analyse structures, such as government (as an entity) and the implication for neoliberalism. The discussion on neoliberalism is to broadly understand how to accomplish the aims (satisfying societal needs) of structures from the perspective of the agents. Nonetheless, shortly is the discussion of neoliberalism in terms of the powerful influence of structures on agents, and why their development, of taking responsible actions to address economic issues, is central.

In 1920, the term 'neoliberalism' was used for the first time by researchers who argued to defend liberal principles against advancing socialist (control of the economy by the government) forces (Plehwe, 2009). Consistent with this argument, Lippmann (1937) doubted the institutional approach to fix economic capitalism. Hayek (1949; and 2011) also questions if socialist central planning can allocate economic resources efficiently. Gane (2014) defends capitalism, emphasising the practical limitations of human knowledge and the way these limitations undermine socialist motivations (i.e. shared principles). In this context, neoliberalism implies policy and program (Springer, 2012). It is a perspective that focuses the transfer of ownership from public holdings to the private sector, which unavoidably comprises a conceptual change of the meaning these categories hold.

No doubt that in the early twentieth century, and the twenty-first century, the boundaries of classical liberalism (individual liberty for the free economy under the rule of law, to manage economic resources) were prominent. Thus, two opposing views appeared

(liberalist and socialist). These related to managing economic resources and were inevitable; part of what Smith (1759) refers to as the 'business of exchange'.

Scholars like Foucault, a Marxist, saw neoliberalism as a means to engage in breaking through the barriers of classical liberalism - governance at a distance (Foucault, 1991). Springer (2012) refers to Foucault's (1991) neoliberalism as a 'form of governmentality' (p.133). According to Springer (2012), the understanding is that neoliberalism focuses on "power as a complex, yet very specific form [that]centres on knowledge production through the ensemble of rationalities, strategies, technologies, and techniques concerning the mentality of rule that allow for the decentring of government through the active role of auto-regulated or auto-correcting selves" (p.137).

Furthermore, Marx's (1973) neoliberalism agenda centres on an organisation of capitalism and its elements (i.e. capital labour, production, profit, investment, commodification, and finance – Brown 2016). Hence, Marx (1973) views neoliberalism as hegemonic ideology (Springer 2012), which suggests that there are no features different from thinking underpinning capitalism. Instead, it intensifies the capitalist economic system originated by Adam Smith. A critical difference between Marx (1973) 'meaning-making' of neoliberalism and Smith (1759) lies in identity (i.e. intention, motivation and belief). Marx' (1973) conviction is that the structure's intention and motives are central around self-interest and its belief in power. Smith (1759) is fundamentally concerned about the wellbeing of individuals.

Therefore, for leaders at the national level, examining intention, motivation and belief, in terms of values for what is good and right in trading exchange, is a critical approach to business leadership and character development.

2.3.7.3 *The Relevance of Neoliberalism to Business Education*

Some of the perspectives from which neoliberalism could be debated (See the previous section) encourage the possibility of combining research, learning, teaching and knowledge exchange on neoliberalism to deliver individual development. More importantly, it is imperative to engage stakeholders (i.e. business leaders) in the critical discourse of promoting society wellbeing via good and right business decisions. In support of Springer (2012), it is argued that a discourse approach to neoliberalism is a circuitous process of social-spatial transformation which moves research in education forward. Thus, it becomes a crucial point for educators to engage business leaders regarding the ideals (Plato 1966) of stewardship (i.e. the personal identity of business

leaders) within the market economy that will deliver business and societal wellbeing. Contemporary works of Apple (2013) and Ball (2012, 2013) on education that relate to neoliberalism recognise "power" as one of the most critical tools in the political economy. However, if future business leaders are also conscious of the positive value of their power, through the TL process, they could enhance their moral behaviour.

What is vital in this historical account to more contemporary debates on neoliberalism is the role of human beings. Either in pursuit of capitalism or socialism, people's knowledge, values, aspirations and motivation to do the right and good thing are fundamentally important. Therefore, universities become one of the appropriate spaces where values, wills, skills and traits should be explored through critical reflection and dialogue. This is to prepare future business leaders in the public and private sector to become agents of action and responsibility. Thus, boundaries between government representatives and individuals within the market economy become blurred. That is, capitalist or socialist will be immaterial - all working with a sense of duty (i.e. satisfying the needs of the society). Therefore, section 2.4 discusses what education, especially TL, implies within learning institutions, such as a university environment.

2.4   Adult Learning

The term "learning" can refer to a wide variety of phenomena (Biesta, 2015). It is a hypothetical construct, which means that it cannot be directly observed, but only inferred from observable behaviour (Gross, 2015). For example, when students acquire new knowledge, it could be evident in the way they think, act or interact. Psychological perspectives on learning tend to argue that there has to be a relatively permanent change in behaviour due to the learning experience that has taken place (Coon, 1983). However, a behavioural psychology approach focuses on the process by which relatively permanent changes could occur in behaviour resulting from experience (Anderson, 1995). The relative nature of the permanent change in behaviour implies that it is possible to experience permanent changes which may not be categorised as learning. An example of this is the effect of a physiological change, such as puberty, might have on behaviour. That is a noticeable physical change that may bring about permanent changes in behaviour. This change does not necessarily require learning; it is natural, but the effect could be observed in behaviour.

Also, it is equally important to note that not all behavioural changes result in a permanent change; temporary fluctuations in behaviour can occur because of, for example, fatigue.

Therefore, this thesis argues that learning is characterised by having an experience. However, the experience must produce an observable change, and the nature of the change is permanent in transit. The transitional nature of the permanent change implies that learning is conceptualised as a continuous process. A permanent change at a particular time could serve as feedback to start another process of change.

Nonetheless, one can unlearn, and when this occurs, it is labelled as a piece of new knowledge, because the process of unlearning is a learning experience in its own right. Furthermore, an observable behavioural change does not connote a learning experience if it is temporal.

A critical view of these two points that learning is observable and permanent suggests that holistic (quality) learning is much more than just having an observable behavioural change through experience. It is also about the perception of value placed on the experience by the students, the type (positive or negative) of behaviour experiences produced through the knowledge acquired, and the lasting impact of the knowledge. Before this is discussed further, it is relevant to explore the crucial role of experiences in learning, because the reality of experience is the impression it leaves on individuals. In other words, experiences help to formulate perceptions of events.

Figure 3 below presents the experiential learning cycle by Kolb (1984), which centres on experiential learning. Kolb (1984) defines learning from the perspective of experience as "the process whereby knowledge is created through the transformation of experience" (p. 38). See further discussion in section 2.4.1.

Figure 3 Experiential Learning Cycle (Kolb, 1984)
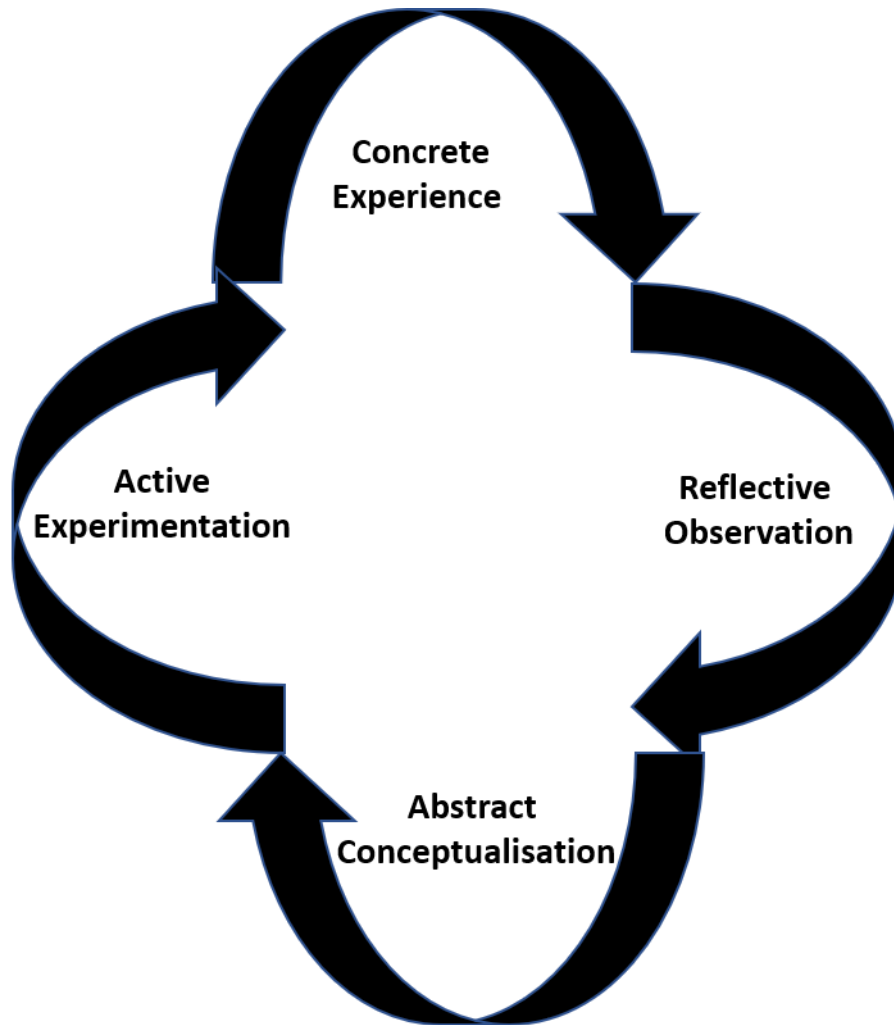
2.4.1 Experiential Learning

Experiential learning theory ('ELT') offers a fundamentally different approach to learning from that of the behavioural theories of learning that are based on "rational, idealist epistemology" (Kolb, 1984 p. 20). A behavioural learning theorist denies implicit theories of learning, such as a subjective interpretation of learning. However, Kolb (1984) proposes ELT, drawing from the three foundational scholars on experiential learning. These are summarised below in chronological order:

- **Dewey (1938)** - **model of learning**: He asserts that learning takes place within a social environment. Dewey's (1938) philosophy of social environment is underpinned by the idea that all human experiences are social and involve contact and communication. His pragmatic philosophy implies that humans are social beings and only exist within a social

environment. Thus, humans' interacting and living within the social environment nurture each other's complexities.

However, with the understanding that people are born as unique individuals, what the social environment helps to foster is the individual's self-awareness of the complexity rather than the social environment nurturing people to be complex individuals. The social environment, such as in the educational system, where knowledge resides could be formal or informal. In a formal environment, such as the university environment, it includes the educators (who communicate knowledge and facilitate the environment where students gain experience) and the students (who combine existing knowledge and a readiness to learn new things).

However, a critical perspective on Dewey's (1938) experiential learning might question how students become conscious of their existing knowledge. What sort of knowledge is relevant to be communicated and facilitated by educators? Why is the knowledge relevant? The researcher's understanding is that the purpose of learning determines the social environment that is created and the content that could be presented to facilitate learning. Therefore, this thesis proposes a framework that could increase the chance of helping students to develop the character of doing good when discharging responsibility and increase the awareness of their educators on the conditions needed to make this happen. After that, the question is raised as to how learning should be facilitated and communicated in this context? Lewin (1946) suggests an answer to this question. Nonetheless, there could be many other answers.

- **Lewin (1946) - model of action research and laboratory training**: The action research model and laboratory training are fundamentally concerned with approaches to solve societal problems collaboratively. It is a purposeful democratic intervention agenda for a group of people with collective intentions and willingness to make a difference.

It is worth noting that communities are the social contexts in Lewin's (1946) social psychological work, and in his later study (Lewin, 1952). Therefore, the researcher in this thesis asserts that action research combines both technical/scientific/collaborative, and practical/mutual/collaborative/deliberate modes to create and verify knowledge. She further argues that this method of knowledge creation and validity offers more than the test of practical effectiveness when action research is conceived as a process. Scientific principles underpinned Lewin's study (1952), and this suggests an objective perspective.

This opposes the principles of social sciences with emphasis on individual learning, both in principle and in context.

Furthermore, it is relevant to understand that subjective knowing includes experiences from childhood to adulthood. Therefore, the researcher emphasises learning as a *process* that connects Piaget's (1964) work on a model of learning and cognitive development, with collaborative and practical learning to solve societal problems.

- **Piaget (1964) – a model of learning and cognitive development**: The focus of the model is genetic epistemology cognitive development. This mystery of knowing the world is hereditary (i.e. innate) in the way our reasoning develops as a result of choices that we make. For Piaget, creativity is a mystery. However, it manifests itself primarily in the construction of knowledge structure and reality/cognitive functioning. More importantly, learning in the adulthood stage of life embraces childhood cognitive development experiences.

  However, while children with little experiences could learn cognitively using Piaget's (1964) model, adults with life experiences have the additional resource of experience, with consciousness to learn more creatively (Kolb, 1984).

  ELT brought together common characteristics as to what constitutes experiential learning from the scholars above. These characteristics are:

1) Learning is best conceived as a process, not necessarily focusing on the outcomes. The justification is that the combination of learning aims with learning processes, (rightly designed, delivered, and assessed) agreed by the educators and students, should produce the desired result. If the result is not achieved, then it calls for another cycle of the learning process as to why the result is not achieved. That is, focusing on learning as a process propels the ability to keep increasing in knowledge as opposed to perceiving learning as static (outcome).

2) Learning is a continuous process grounded in experience. This is the case in social science disciplines because of the subjective principles underpinning the learning processes. In most cases, experience as an outcome of a learning process becomes an input to start another learning process. Humans, as social beings, continue to interact with the environment and reason about every experience during the interaction, unlike pure

sciences where reason seems suspended, such as nuclear physics or theoretical mathematics. Nonetheless, the humans behind pure science theorists continue to research better use of their inventions. Thus they emphasise learning continuity in pure science.

3) The process of learning requires the resolution of conflicts between dialectical opposing modes of adaptation to the world. That is, the process of learning helps an individual to engage with the opposing views about self and the world. It is important to note that not all forms of learning will help to engage with opposing views, such as the learning process of a skill set in animals or objects — for example, training robots or dogs to detect prohibited goods at immigration checkpoints. However, TL requires humans and allows them to engage with opposing views.

4) Learning is a holistic (affects the domains of qualification, socialisation and subjectification) process of adaptation to the world in which experiential learning describes the central process of human adaptation to the social and physical environment. Thus, this stands for quality learning.

5) Learning involves changes in the persons, resulting from interacting with the environment. The quality learning will propel a change (at some point in the process) considered stable in an individual. This reflects in the way a person perceives and relates to the world and the environment.

6) Learning is the process of creating knowledge, particularly for the student – a new knowledge via transaction between personal and social knowledge.

ELT is distinctive because of the leading role *experience* plays in knowledge acquisition and manipulations (Arsoy and Ozad, 2002). Kolb (1984) views experiential learning as the process which links education, work, and personal development. Before this, Kolb (1971) developed a learning style inventory to assess individual learning styles. The work reveals four basic learning styles (Kolb *et al.*, 2001):

- Diverging
- Assimilating
- Converging
- Accommodation

These suggest that individuals respond to experiences differently. Further work (Kolb *et al*., 2001) name five levels that shape and influence learning styles:

- Personality Type

- Educational Specialism

- Professional Career Choice

- Current Job Role

- Adaptive competencies

In the order of influence, adaptive competencies are the first level of "force that shape learning style" (p. 10) and personality type is indirect. This suggests that an in-depth analysis of the personality type could help to understand other factors. Hence, provide insight into stewards' conduct in the workplace.

While the aim of this thesis is not to analyse in details Kolb's (1971, 1984 and 1999) work, it is, however, important to highlight the complexity involved in the experiential learning process. Also, the methodology to assess the five levels sits within positivist ideology. Thus, Kolb's (1971, 1984 and 1999) work did not allow individual student's voices of their learning processes, inventory, and styles. This is important, especially for stewards in the public and private sectors. In support of Kolb's work (1971, 1984) and Kolb *et al.,* 2001), Eraut's (2003) work on professional learning emphasises the critical role of complexities about the transfer (as a learning process) of knowledge between education and workplace. He emphasises that the learning process requires both understanding and positive commitment from individual learners, formal education, employers, and local workplace managers.

It is, however, essential to note that gaining the understanding and positive commitment of employers and local workplace managers is beyond the scope of this thesis. The assumption is that students would have sought the support of their employers and local workplace managers before the decision to learn. Therefore, this thesis focuses on the individual student and formal education complexities. Like Kolb (1971 and 1984), and Kolb *et al*. (2001), Eraut (2003) shows five interrelated stages of learning processes for students:

- The extraction of potentially relevant knowledge from the contexts of its acquisition and earlier use. The researcher's view is that this highlights the importance of students' prior knowledge and practices in the learning environment.

- To understand the new situation - a process that often depends on informal social learning. The researcher's view is that this requires a dialogical relationship between the student and the educator. Moreover, it often depends on the learning environment.

- Recognising what knowledge and skills are relevant – again, from the researcher's perspective, this fundamentally depends on the students' intentions for learning in collaboration with educators' professional insight and intentions for teaching.

- To Transform knowledge and skills to fit the new situation. The researcher posits that this will require students' desires to embrace and implement change.

- Integrating the new knowledge with other knowledge and skills to think, act and communicate in the new situation. In this context, this will depend on meaning-making based on the students' values of the new knowledge acquired.

The understanding here is that individuals value the learning process that will affect the knowledge domain of qualification, socialisation, and subjectification (Biesta, 2015). This process is complex and requires systematic analysis for each student. Thus, buttresses the importance of the TL system (see **Figure 5** on page 57) developed in this thesis.

Moreover, Eraut (2003) emphasises the cultural gap between HE and workplace as the primary barrier to value the transfer of various kinds of knowledge by students and how they are gained and used. In support of Eraut's (2003) view on the learning process, the value placed on knowledge acquired in the learning process by the student becomes indispensable.

However, the researcher critiques Kolb's (1971; 1984; and 1999) work on the value placed on the different learning processes, inventory, and styles by the students, and argues that the value of the experience is unknown. For example, if students become the assessors of the values of their experiences, it is the value placed on the experience that determines the impact, and the knowledge domains (Biesta, 2015) - qualification, socialisation, and subjectification, that would be affected. Hence, the behavioural change that could occur is being determined.

Therefore, being *conscious* of the value placed on experiences is vital to understanding knowledge gained. Hitlin (2003) argues that conceiving *values* as forming an internal moral compass is a recent phenomenon. Kluckhohn (1951) defines a value as "a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable, which influences the selection from available modes, means, and ends of action" (p. 395). This definition suggests that values can change since desires that influence what becomes valuable are subject to change over time. The researcher's view is that such values could be core or non-core.

In the researcher's opinion, core values are instinctive and seem stable throughout a lifetime. Individuals with these sets of values (e.g. honesty and fairness) may be conscious or unconscious of them. Non-core values are temporal and could be learnt over time; these sets of values could become core once they are desired, preferred and used throughout life. For example, a young adult may be attracted to a job because of the financial rewards it offers, but later in life, job satisfaction may begin to outweigh the monetary gain; hence the values change.

Now, considering the implication of this within the context of learning definition highlighted earlier in this section, it can be argued that self-assessment of the experiences, and the value placed on the experiences, are critical to the experiential learning process. Furthermore, it is also critical to the effects it would have on knowledge domains. Therefore, self-awareness is fundamental to the experiential learning process.

Further to each of the six characteristics of ELT highlighted earlier in this section, it can be seen that the common theme is the *process*. Thus, the focus of this thesis is on the process of learning, especially for educational institutions such as universities. While recognising a university as a system, the analysis of learning in this system helps to show the vital processes involved in formulating learning frameworks.

Systems analysis is the act, process, or profession of studying an activity (such as a procedure, a business, or physiological function), typically by mathematical means, in order to define its goals or purposes and to discover operations and procedures for accomplishing them most effectively (Merriam-Webster, 2019). The researcher argues that as necessary as having set learning aims and outcomes for students in a university, so also is the understanding of the process required to achieve the learning aims and outcomes.

Moreover, the process determines the outcome of an input. Therefore, looking for the most effective approach to the process of learning is significant. This justifies the thesis' focus on the process. Consequently is the application of the definition of systems analysis (qualitative method) represented as Input-Process-Output systems in **Figure 4** below. In this system, where existing knowledge of the student (personal identity) represents the 'input', the experiential learning cycle represents the 'process' (where changes can occur), and observable behaviour represents the 'output'. It also includes a feedback loop that informs the systems. This feedback loop is a verifying tool to measure knowledge acquired and the knowledge that could serve as input for another process of learning.

Figure 4 Experiential Learning Input-Process-Output System
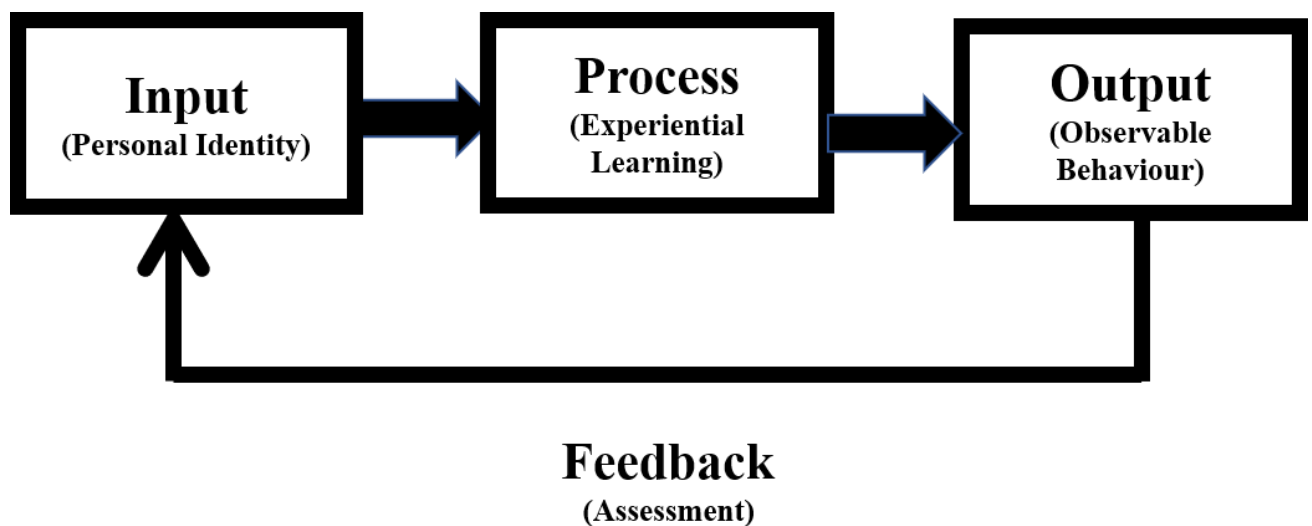
Furthermore, a brief account of the three essential stages of the Input-Process-Output systems of experiential learning is as follows:

2.4.1.1   *Input (Personal Identity)*

The "input" (personal identity) stage stands for existing knowledge of students and assumes that students are self-aware of their learning. Theories of self underpin the two well-established theories:

- identity theory; and
- social identity theory (see Hitlin, 2003).

Identity Theory - This theory explains social behaviour in terms of reciprocal relations between self and society (Hogg et al., 1995). Stryker (1980), who formulated the identity theory, emphasises the complex and organised construct of self, which is the reflection of

the society. The multiple components of self are referred to as 'identity' or 'role identities'. Furthermore, Stryker and Serpe (1982) argue that society is an organised system; however, it is differentiated by humans. The question, however, is can the concept of a role identity be conceptualised by the role performer rather than as a social construct? The idea of self-construct to define role identities is what Hitlin (2003) refers to as, *personal identity*.

Nonetheless, the researcher argues that social construct of self – role identities as a self-conception (self-definition) that people apply to themselves should be an antecedent of the structural role positions they occupy and through a process of self-definition, as members of a particular social category, and not as a consequence of the structural role positions as argued by Burke (1980). Thus, social interaction becomes negotiated with self-meaning, whereby self-meaning, defined by personal values, becomes an antecedent to social interaction. This is the case in social identity theory where it is psychologically defined as an intergroup relation.

<u>Social Identity theory</u> – is "social psychological theory of intergroup relations, group processes and social self" (Hogg et al., 1995 p. 259). Social identity theory is formulated by Tajfel (1969) on social factors in perception, and Tajfel (1970) on cognitive and social belief aspects of racism, prejudice and discrimination. Nonetheless, it was further developed together with Turner (Tajfel and Turner, 1979), with the central idea that a social category, such as nationality, into which one falls, and to which one feels one belongs, defines who one is in terms of the definition and characteristics of the category. This implies a self-definition of self within a social context.

However, Hitlin (2003) further argues that within these two theories, *personal identity* – "a sense of continuity, integration, identification, and differentiation constructed by the person, not about a community and its culture but the self and its projects" (Hewitt, 1989 p. 179), is rarely explicitly conceptualised. Historically, in understanding the nature of personal identity, values play vital roles in understanding self and the individuals' relationship to society (Dewey, 1939). Therefore, this study argues that personal values play vital roles in assessing experiences that produce knowledge, and more importantly, the knowledge that can cause a permanent change in behaviour. However, there is still a pertinent question as to how personal values are formulated. Dewey (1939) further emphasises the *process* of valuation as essential to the interpretation of pragmatism. That is, understanding the process involved in an outcome helps to provide an accurate assessment of the meaning attached to the outcome. This is consistent with Kolb's *et al.*,

(2001) personality type; one of the five levels that shape and influence learning, and Eraut's (2003) learning processes. This suggests that the process is vital in evaluating output (observable behaviour). Hence, this thesis focuses on the 'process stage' – experiential learning (see **Figure 5** on page 57).

2.4.1.2 Process (Experiential Learning)

Brown (2006 p. 706) defines TL as the "process of experiential learning, critical self-reflection, and rational discourse that can be stimulated by people, events or changes in contexts that challenge the student's basic assumptions of the world". Thus, TL has the potential to cause a permanent change through critical self-reflection and continuous practice. The researcher argues that in the 'process' stage - experiential learning can be replaced by TL. The process stage captures students' prior knowledge, learning intentions, desires, willingness, and experiences. This also includes educators' contributions in terms of their awareness of and what might be needed to enhance each student's status to become the ideal self, together with their professional knowledge of what needs to be taught, facilitated and initiated (see **Figure 5** on page 57). The content of **Figure 5** proposes that students have learnt such that they are *conscious* (through critical self-reflection) of their own experiences and show permanently demonstrable behaviour. This emphasises the role of students' motivation. However, with the need for stimulus (by people, events, and challenging contexts), academic professionals in universities have roles to play in shaping students' experiences, and this is called education. Therefore, academic professionals need to ask questions such as:

- How can students be conscious of their learning?
- How are education programmes designed, delivered and assessed to create students' experiences?
- What should students experience?
- What type of experience would produce a permanent change in behaviour?

Individual identity is involved, and to answer the questions above will require a systematic analysis of individuals (both students and academics) and business complexities. However, **Figure 5** on page 57 illustrates students' TL that could produce desirable behaviour. The researcher argues that this could involve two steps.

1) To investigate the nature of change (permanent or temporal) in the TL stage.
2) To analyse the effect of past experiences on current behaviour, which could also show the nature of change.

2.4.1.3   Output (Observable Behaviour)

There is an assumption in a linear system that *input + process = output*. This implies that when students' *identity* is known (consciousness through self-reflection), and they have undergone transformative experiences, the knowledge acquired can result in a permanent change of observable behaviour. However, an important consideration is if the observable behaviours are desirable by the students, academic professionals, educational institutions and secondary stakeholders.

In the first instance, the purpose of education should be known before an assessment of observable behaviour, especially a desirable permanent observable behaviour (see **Figure 5** on page 57 for more detailed questions). Biesta (2015) proposes the purpose of education by identifying three domains (qualification, socialisation and subjectification) and the distinction between the three. The domain of qualification addresses how, through education, individuals become qualified to do certain things (this is the domain of the "acquisition of knowledge, skills, values and dispositions" p. 77). The domain of socialisation concerns how, through education, individuals become part of existing social, political, professional and other forms of order. The domain of subjectification, which is in opposition to socialisation, is not about how individuals become part of the existing orders, but how they can be autonomous - subjects of action and responsibility. It is argued that synergy among these three domains would produce a desirable permanent observable behaviour for students and raise educators' awareness about them. However, from the students' point of view, TL could occur in the domain of subjectification. Nonetheless, the question is, can academic professionals develop students to become persons of action and responsibility, and if so, how can they do it? An answer suggested to this question is presented in **Figure 5** below. This depicts a TL system that could be applied by academic professionals to initiate an environment whereby students could develop to become individuals of action and responsibility.

Figure 5 TL System
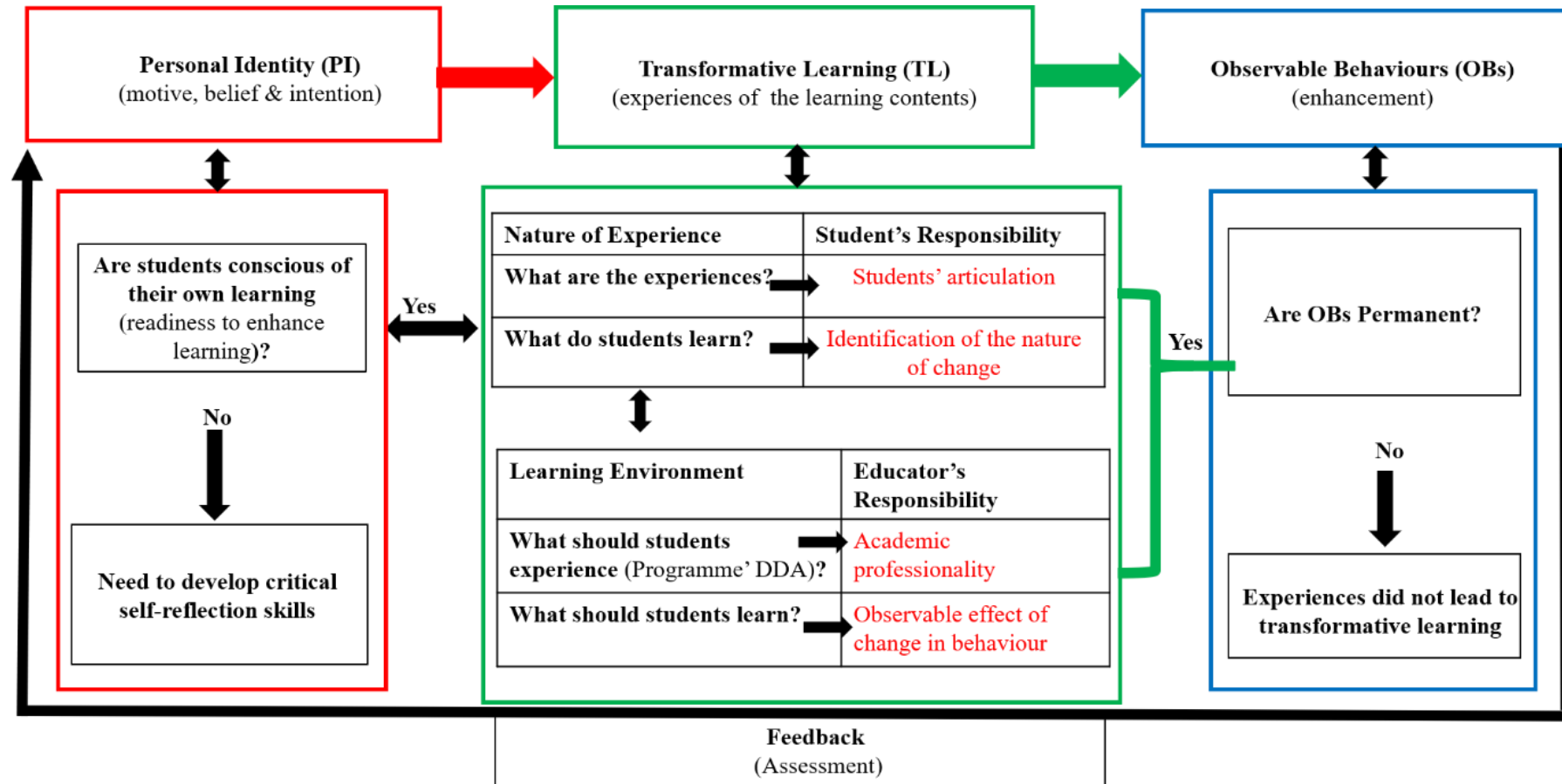
2.4.2 Transformative Learning - TL

Mezirow uses the term 'transformation' (Mezirow, 1978) and identifies factors that support or hinder women's progress in the re-entry programmes. Central to the research was addressing the access needs of those women (Mezirow, 1978). The categories of the women in the research cover those who are re-entrants into university after a long break; regular adult enrolling; new college students; and those who required help to manage their careers. The outcome of the research shows that the main supporting factor is a personal transformation with its associated ten possible phases (cognitive change stages) in the TL process that the students could have experienced. In chronological order, these phases are:

- A disorienting dilemma – i.e. an experience that is contrary to the pre-existing meaning structure.

- A self-examination with a feeling of guilt or shame

- A critical assessment of epistemic, sociocultural, or psychic assumptions

- Recognition that one's discontent and the process of transformation are shared and that others have negotiated a similar change

- Exploration of options for new roles, relationships and actions

- Planning a course of action

- Acquisition of knowledge and skills for implementing one's plan

- Space to try the new roles – i.e. the experience of the new role.

- The building of competence and self-confidence in new roles and relationships

- A reintegration into one's life of the above cognitive changes based on conditions dictated by one's perspective.

It is noticed that the ten possible phases above are cognitive changes without specific records of emotional, moral and spiritual aspects narrated by the women. Thus, the TL process phases are better experienced by the individuals and self-reported than being reported by a third party. Critical questions that could be asked are; do the phases need to begin with a disorientating dilemma? Can a student purposefully seek an experience to achieve a set goal, such as an identified knowledge gap? These questions are revisited later in this chapter. Mezirow (1978) and further revisions on TL (Mezirow, 1990; 1991;

2000; 2003; 2006; 2009a and 2009b) are informed by Kuhn's (1962) concept of paradigm; the concept of consciousness by Freire (1970), and later, Habermas' (1984) domains of learning. These theorists that informed experiential learning discussed earlier (see section 2.4.1) are like those that informed Mezirows' TL theory with the essential phases highlighted earlier. A more concise description of TL theory is one of the Mezirows' revisions of the theory. It states that it is "learning that transforms problematic frames of reference – sets of fixed assumptions and expectations (habits of mind, meaning perspectives, mindsets) - to make them more inclusive, discriminating, open, reflective, and emotionally able to change" (Mezirow, 2003 p. 58).

In response to the question posed earlier regarding whether TL needs to start with a problematic frame of reference (see section 2.4.1 for further details), it can be argued that a frame of reference does not need to be *problematic*. However, it could be relevant to *purposeful education*, such as willingness to learn from experience as well as seeking to bridge a knowledge gap. Subsequently, in Dirkx *et al*., (2006), Mezirow argues that the TL process provides an awareness of the "metacognitive application of critical thinking that transforms an acquired *frame of reference* - a mindset, or worldview, of orienting assumptions and expectations involving values, beliefs and concepts - by assessing its epistemological assumptions" (p. 124). It is important to observe here that Mezirow's positioning is as an outsider in the research. Hence, the research outcomes (TL processes) were reconstructed by Mezirow (the researcher). Some of the factors that contributed to Mezirow's (1978 and 1990) research outcomes are the apparent themes correlated across his research samples. That is, Mezirow mainly applied a deductive approach in his research analysis and findings, and this suggests that research participants' voices in the research outcome were undermined or not heard. Thus, this supports Dirkx *et al*., (2006) approach to TL. Therefore, seeking knowledge purposefully such as VES could enable the articulation of subjective experiences. It is vital to give more voice to the research participants; especially as TL is about changes in the individuals and not in events or objects. This confirms the choice of the methodology in this thesis (see Chapter 3 for more details). Therefore, this thesis relies upon research participants' voices. However, section 2.4.3 below discusses more on TL as the change in elements of an individual's identity.

2.4.3   TL as Changes in Elements of the Identity

Earlier work of Mezirow (1978) on TL was not without its critics. Among the prominent and significant criticisms is the work of Dirkx. (1997). This argues that Mezirow's

description of TL is analysed from a metacognitive (intellectual) perspective and that the work has not considered the emotional, moral and spiritual aspects of personal transformation. Dirkx *et al*. (2006) suggest that a more unified understanding of the subjectivity of our being in the world is a better way to define TL. This is a comprehensive approach and "accounts for (how) the social, cultural, and embodied, as well as the deeply personal and transpersonal aspects of our existence, potentially play out in the process of TL" (Dirkx *et al*., 2006 p. 126).

The argument is that there should be an account for the emotional, moral and spiritual experiences of the individual that undergo a personal transformation in order to consider a holistic approach to TL. However, a critical consideration is to have an insight into the possible circumstances that would enable an individual to experience transformation. Dirkx's (1997) approach to TL is that the process integrates our experiences of the outer world (including the experience of texts and subject matter) with the experience of our inner world. He emphasises that a fundamental representation of humanity is to develop an understanding of the subjective world.

In order to address Dirkx's (1997) criticism and argument for a comprehensive approach to TL, this thesis explored VES development using TL as the background. Exploring VES transformative learning recognises the work of Mezirow by acknowledging a mental change when going through TL. However, the distinctiveness of VES is that it explores possible changes in behaviour. Changes in behaviour are examined as consequences of the learning process, rather than as antecedents as posited in Merizow's ten phases of the TL process. An area of particular interest is when stewards make decisions or solve problems. While the thesis also proved a paradigm shift by adopting TL theory as the theoretical background, it investigated and analysed a different context, namely the business leadership programme and applies to a different concept - VES.

Researchers (Nohl, 2015 and Clifford and Montgomery, 2015), have applied TL as background to their studies in different ways. For example, a change could be made to the context within which TL is employed. Alternatively, it could be a change to the concept being explored to imply TL, which is the approach this thesis adopts. That is, it is explored as a different interpretation as to what connotes TL – changes in the elements of identity (Illeris 2014). For example, Nohl (2015) argues for the crucial role of using an empirical model of TL - an approach that shows the practical meaning of TL. Also, Clifford and Montgomery's (2015) work focuses on the need for the adoption of internationalisation of the curriculum to achieve TL for both students and staff in HE. It

implies that TL could allow for meaning-making and articulation of individual experiences (irrespective of ethnicity background) within a particular context. This approach supports this thesis regarding the development of business leadership programmes that address global issues, such as stewardship conduct (see **Figure 5** on page 54).

Moreover, central to this thesis is the developing of VES transformative learning. This is an integral part of character development in stewards. This is consistent with Illeris (2014), who argues for the adoption of the concept of *identity* into TL and illustrates, with examples, how consciousness enriches both areas. Understanding leadership as stewardship (see section 2.2.2 for further discussion) within the context of consciousness of responsibility – a sense of duty, sheds light on TL as changes in the elements of identity. This was discussed in section 2.3 above.

2.4.4   Approaches to andragogy - TL process

Changes in the elements of identity (Illeris, 2014) requires some sorts of emancipatory knowledge. Methods to acquire the knowledge (i.e. methods and principles used in adult education – andragogy (Knowles, 1980)) comprise critical questioning, and reflection on diverse points of view; including existing social norms and other alternatives (Cranton, 2006). He further argues that it "helps students become more open in their views and free from the constraints of unquestioned assumptions" (p. 116).

2.4.4.1   Disorienting dilemma/scenario-based learning

Mezirow's ten phases of the TL process (see section 2.4.2 for the details) that a person might experience starts with a disorienting dilemma. According to Mezirow, this first phase has to do with a life event that could not be resolved by previous problem-solving strategies. In the accounts of the stewards in this research, some of the experiences shared were not necessarily life events that could not be solved by previous problem-solving strategies. Instead, they are events that enabled the stewards to self-reflect on personal identity and make decisions based on what they believed was good and right. The stewards had the opportunity to exercise what they believed to be correct. Hence, the events serve as catalysts for critical reflection on personal identity in terms of what is good and right. (see examples in stewards' narratives in Chapter 4).

The point of departure from Mezirow's first phase is that the events' resolution via basic problem-solving strategies (the person may or may not be aware of the methods)

is possible; what is required, are events that empower the individuals to reflect on personal identities.

The analysis of the stewards' experiences is consistent with Mezirow's, who highlights that emotions can be vital to a genuinely successful TL experience (i.e. part of the meaning scheme: "the constellation of concept, belief, judgement, and feelings which shape a particular interpretation" (frame of reference) - Mezirow, 1994 p 223). However, an important finding in this thesis is that emotions that lead to change might sometimes be positive and not always negative. The stewards had the opportunity and power to enact change; making decisions where the stewards perceived they were needed (see examples for individual stewards in Chapter 4).

Furthermore, the frame of reference produces the meaning perspective and is made up of: (1) habit of mind and (2) a point of view resulting from a habit of mind. Mezirow (1994) recognises that in the TL process, that the old way of thinking (i.e. meaning perspectives: broad sets of predispositions resulting from psycho-cultural assumptions which determine the horizons of our expectations – Mezirow, 1991) could not help to resolve problems at hand; that new ways of thinking are required. In his explanation, he emphasises the importance of redefining issues, which often involves critical reflection. Again, it is vital to note that the ability to redefine difficulties, in ways that could suggest opportunities for doing good and doing things rightly, could partly be intrinsic in human nature; depending on the value system of the individual (i.e. values developed through childhood upbringing, and extending through role and responsibilities), and partly determined by individual's motivation to learn (motivation to do good and right things). Opportunities to redefine problems could be instrumental (i.e., cause/effect of events) or communicative (e.g. engaging in the critical discourse of belief, judgement and feelings resulting from unconventional events and experiences). While the instrumental approach to redefining problems could transform ways of thinking, communicative opportunities might suffice as a requirement for TL that could change behaviours. This could comprise of critical reflections on the old way of thinking (i.e.an in-depth understanding of personal identity) to identify a purposeful goal and to act on it. Thus, TL could result from the use of either instrumental approaches or communicative approaches. However, the instrumental approach would likely transform students cognitively while the communicative approach would both change the cognitive and behavioural aspects of students. While this argument is consistent with Mezirow, it opposes the view of Habermas (1981) regarding learning paths. Habermas

(1981) suggests that TL (see section 2.4.2 for further discussion) is a different learning approach to both instrumental and communicative learning: without necessarily making links among the three (instrumental, communicative and transformative). Both instrumental and communicative learning are further discussed later in the following section.

The combination of emotions (positive or negative) and the ability to redefine problems, i.e. point of view, as explained in the preceding paragraphs, is what the researcher refers to as purposeful experience-seeking, to achieve set goals. A set goal could be changing the habit of mind regarding a phenomenon. The purposeful experience seeking is similar to Mezirow's view of disorientating dilemma. The disorientating dilemma is assumed to be discomforting. However, one major factor that differentiates the purposeful experience-seeking from Mezirow's disorientating dilemma is the possibility of experiencing positive emotions that could lead to innovative ways of solving problems or decision making. For example, a steward might long to enact change if given more power to do so in the workplace. Having more authority could generate a positive feeling, which when combined with critical reflection (depending on the individual's value system and the understanding of the problem at hand) might result in a good and right decision. See further discussion on specific examples relating to stewards experiencing positive emotions in Chapter 5. Hence, learning more about personal identity in terms of motive, belief, and intention, which are underpinned by values, traits, skills and wills, are vital in the TL process. One of the andragogical approaches to begin this learning process could be purposeful project-based learning. Before further discussion on purposeful project-based learning, it is important to discuss other forms of andragogical approaches for TL.

2.4.4.2 *Andragogical approaches for TL*

Knowles' theory of andragogy attempts to focus more on the learning process than learning content. However, when considering TL, the elements that could transform depend on the learning content. Therefore, before further discussion on TL in terms of its application to andragogy, it is necessary to discuss instrumental and communicative learning approaches. These shed more light on learning content.

- **Instrumental learning**

Instrumental learning relates to manipulation or control of the environment. It also concerns learning to improve performance, to do something measurable: empirically

verifiable learning. Such education could take place within and outside formal learning institutions (Habermas, 1981; and Mezirow, 1994). An example is scenario-based learning – a learning approach that allows students to understand the real-world context and problem areas (Erol *et al.*, 2016) but not necessarily experience the reality of the world. Scenario-based learning is entrenched in situated learning and cognition theory (Lave and Wenger, 1991; and Cobb and Bowers, 1999). The distinctiveness of situated learning theory is that learning takes place in its natural context. For example, the best location for leadership learning and development would be in institutions where leaders could demonstrate or apply knowledge. However, it does not mean that teaching sessions should take place in institutions. They could take place within the formal education environment. What is most important is how students make sense of their learning and apply their knowledge. Thus, the need for students' motivation to learn and apply knowledge in the form of action. It also suggests that it is not enough for students to understand the real-world context and problem areas. Students 'meaning-making' of the new knowledge acquired determines the type of actions taken. The scenario learning approach suggests that the focus is on what is measurable as the outcome, with power in the hands of the educators. Instrumental learning is not necessarily concerned with the correctness of references to evidence, which is achievable by questioning the entire process (e.g. content (motive), context (intention), the assumptions (beliefs) behind the communication) of gathering evidence.

Again, for educators to share power with students, learning should be such that it is dialogical: communicative. The ability to question content, context and the assumptions behind the background, is what differentiates communicative learning from instrumental learning (Habermas, 1981). Nonetheless, both instrumental and communicative learning could involve TL processes Mezirow (1994).

- **Communicative learning**

Communicative learning refers to the consistency of meaning in the information conveyed by the educators and the students' meaning making from the message. The importance of communication is not just to react to words spoken or the language of the speech. It is more of reading into the context of the words spoken (Habermas, 1981) – making meaning. Therefore, the belief behind the context becomes important because varying assumptions inform the content and context of the communication. Mezirow (1994) further explains that it is significant to question the assumptions behind the

information received to understand clearly the assumptions behind the conversation. Thus, Educators require questioning skills when using the communicative learning approach for the TL process. Examples of communicative learning are problem-based (Mezirow 1978), and purposeful project-based learning (Mills and Treagust, 2003). These examples are rooted in student-centred learning. Hence, adult educators facilitate critical reflection on assumptions and identify actions taken by students.

As one way to operationalise the adult TL process, this thesis employs purposeful project-based learning. Projects' examples in the learning environment could be research-based, community-based, scientific-based, and personal-based, or a combination of these. The questions that educators might ask, assuming it is a research-based project are listed below. The evaluation of the university's business leadership programme is based on the listed questions. Examples of the projects are applicable in both problem-based learning and project-based learning within communicative education.

- **Questions - Mezirow's approach/VES approach**
1. Why the research topic?
2. How important is the research topic to the researcher?
3. What does the researcher perceive as problem(s) that require solutions in the research, and why the perspective?
4. At the beginning of the research, how did the researcher intend solving the problem (s)?
5. Is there new knowledge acquired by the researcher in the process of solving the problems?
6. Has the new knowledge shaped the beliefs, feelings, and judgement of the researcher about the initial problem (s)?
7. What does the researcher intend to do following the learning experience? What are the actions taken by the researcher in his/her workplace following the research learning experience?

Consequently, the following section 2.5 discusses the professional setting; however, it is not inclusive of where VES transformative learning could be experienced, especially in business leadership programmes.

2.5   Professional Setting

It is important to note that economic growth and national wealth (social, knowledge, skills, and culture) is a significant motive behind the current neo-liberal HE policy

(Department for Education, 2017). While the government is convinced as to its position regarding the relevance of HE to the English economy and society, there is also the need for clarity of work by academic professionals and their institutions in delivering a good education to students. As such, it will prepare students to lead and manage economic growth and national wealth.

However, one of the challenges is that English HE, especially The Cathedrals Group ('TCG') universities, are increasingly attracting students from all over the world. Moreover, there is an expectation that English students should use their social mobility prospects after graduation, especially to contribute to solving global issues of which business stewards' conduct is one.

Therefore, this calls for a critical review of a learning curriculum, particularly about programmes' DDA. This implies that the current HE settings require TL for both current and future business stewards that will demonstrate a way of practice-informed teaching and teaching an informed practice that transforms individuals and solves business problems (see section 2.2.2).

The researcher argues that the programme's DDA reviews could achieve this. Also, capturing the voices of the experienced 21st-century public and private stewards provided insights into the clarity of the role of academic professionals for TL. Habermas (1984) refers to instrumental learning as learning that equips students with information and skills that are necessary for existence, and communicative learning as learning to understand the meaning of what is communicated.

In this context, while Government's HE policy interpretation of quality education is, at its best, an instrumental learning for economic growth and national wealth, the nature of the HE professional's role is to deliver much more than just instrumental learning. Delivering a quality, HE is such that it should transform students holistically as argued by Dirkx *et al*., (2006) – holistic HE should include emotional, moral, and spiritual experiences of the individual undergoing a personal transformation. Thus, learning should be communicative. See further discussion on this in section 2.5.1.

2.5.1   Higher Education Institutions - HE institutions

One of the primary responsibilities of HE institutions is to assure and enhance academic quality (QAA, 2011). The Quality Assurance Agency ('QAA') is the independent body entrusted with monitoring and recommending on standards and quality in the UK HE. Under Part B (Assuring and Enhancing Academic Quality) of the UK Quality Code for

HE, Chapter B3 lists the expectations for learning and teaching that HE institutions providers are required to meet. QAA (2011) states that "higher education providers, working with their staff, students and other stakeholders, articulate and systematically review and enhance the provision of learning opportunities and teaching practices, so that every student is enabled to develop as an independent learner, study their chosen subject(s) in-depth and enhance their capacity for analytical, critical and creative thinking" (p. 8). The idea that students need to develop as independent learners, by enhancing their ability for analytical, critical, and creative thinking, buttresses the developing of critical self-reflection practice in students as the starting point of TL. This is to enable students to understand their identity through the consciousness of their learning (see section 2.4, and **Figure 5** on page 54).

Furthermore, QAA (2011) highlights indicators of sound practice in learning and teaching (see **Appendix 2** for further details). The sound practices in learning and teaching show that HE institutions, academic professionals and students have clear responsibilities (see words in italics in **Appendix 2**) to ensure sound learning and teaching. For instance, points 7 and 8 are samples, in generic terms, representing the link between university obligations and academic, professional responsibilities to students. However, it is not clear as to what effect learning and teaching should have on students' behaviour. Therefore, exploring VES transformative learning offers an example of the effect of learning and teaching on students' behaviours. At this point, it is also essential to highlight the roles that academic professionals could play in shaping the learning environment.

2.5.1.1   *Role of Academic Professionals*

The profession is a socially constructed and contested concept (Robson, 2006). The same way modern economy is humanly constructed – Marx and Engels (1967), and Marx (2000) argue that the human essence is the ensemble of social relations. In other words, collaboration is essential to enact social change in the academic profession. This implies that a professional academic would work in collaboration with students to achieve students' educational aims and objectives. However, to achieve this, it appears that there should be a mutual understanding between academics, students and the learning institution regarding what should be the aims and objectives of education. This is consistent with the claim that teachers themselves generate and own meaning confer on professionalism within teaching profession so that it should have currency among teachers and be useful in improving teachers' public image and social importance (see Sachs, 2003). This implies that teachers (including academics) have the power to generate

meaning for the teaching profession. Robson (2006) further emphasises the three primary features of professionalism – autonomy, professional knowledge, and responsibility. Professionalism can be used descriptively or ideologically (Hilferty, 2008). When used descriptively, it refers to the character of professional work, which includes quality of work and the standards that guide the action (Hargreaves, 1999). This also refers to professionality, according to Hoyle and John (1995). Moreover, academic professionality is the meaning given to the academic profession and owned by academics. Therefore, academic professionality includes:

1) an understanding of what students should experience (autonomy, and professional knowledge), and

2) an understanding of what students should learn (responsibility).

These two areas of academic professionality are indicated in **Figure 5** on page 54. This provides an answer to the question of how academic professionals foster the development of students' agency, i.e., to become persons of action and responsibility (see section 2.4.1 for further discussion). However, the ideological explanation for professionalism suggests the rhetoric and strategies used by occupations for self-promotion, or by governing bodies, to ensure acceptance of the policy. Therefore, for this thesis, the focus is only the descriptive nature of academic professionalism – 'professionality'.

Works of scholars from North America and Australia on the quality of teaching (Feldman, 1978; Roe and Macdonald, 1983; and Marsh, 1987) suggest essential characteristics which are not necessarily module specific. Feldman (1978) produced nineteen categories of instructional (teaching) effectiveness among which are: stimulation of student interest; teacher sensitivity to class level and progress; clarity of course requirement; understandable explanations; respect for students and encouraging self-directed learning. Marsh (1987) supports this argument on the nature of teaching efficacy which includes proper academic workload, teachers' explanations; empathy – interest in students; openness and quality of assessment procedure. All these areas are essential indicators of the quality of teaching.

However, Marsh (1987) confirms that agreement exists between students and academics as to the characteristics which constitute excellent quality teaching (see also, Entwistle and Ramsden, 1982; Fraser, 1986; Ramsden, 1991; and Biggs, 2001). This implies that while the two areas of academic professionality, highlighted above, confer upon academic professionals, responsibility for the effect of changes (because of acquired knowledge) as

regards behaviour, it must agree with students. Therefore, it can be argued that developing students' subjectification (see section 2.4.1) includes:

1) students' articulation of their experiences, and

2) students' articulation of their learning.

Hence, students' articulation of the domain of subjectification (Biesta, 2015) determines the nature of change (see **Figure 5** on page 54).

In a more specific approach to the thesis, the VES transformative learning framework demonstrates how a behavioural effect of learning and teaching could be achieved (see **Figure 6** on page 74) after the development conditions have been considered (see **Figure 7** on page 158). For example, an insight into HE providers' obligations to their students, such as CCCU (see section 2.5.2 for clarification); professional academic responsibilities (see section 2.5.3 for an example of CCCU MBA academic programme); and students' (like stewards in the public and private sector) experiences helped to demonstrate how VES transformative learning could be implemented in practice. This buttressed the contribution of TL theory regarding the consciousness of the students' existing knowledge and skills and integrated it with the new knowledge derived from experience (Eraut, 2003).

This is consistent with Dirkx *et al*., (2006), suggesting that a more unified and holistic understanding of the subjectivity of our being in the world will be more proper to define TL. Therefore, within the context of the example used in this thesis, CCCU, its academic programmes and the roles the educators and students played, are critical in achieving TL experiences. These essential parts are discussed in sections 2.5.2 and 2.5.3, respectively.

2.5.2   CCCU History, Mission and Values

CCCU's (one of the TCG) mission underpins its obligations to students, staff and other stakeholders. The Church of England foundation inspires this mission. The mission statement is *to pursue excellence in higher education* (Canterbury Christ Church University, 2019). This includes transforming individuals, creating knowledge, enriching communities, and building a sustainable future. While from the learning and teaching perspectives, TL is fundamental to the mission (transforming lives) of CCCU, the content taught and learnt, and the effects that knowledge acquired by students could have on their behaviour, require critical analysis.

Similarly, CCCU values further show the importance of programmes content, both taught and learnt, and the students' behaviours resulting from the knowledge gained. The values include the following (Canterbury Christ Church University, 2019):

1) the development of the whole person, respecting and nurturing the inherent dignity and potential of individuals,

2) the integration of excellent teaching research and knowledge exchange,

3) the power of HE to enrich individuals, communities and nations, and

4) preparing an individual to contribute to a just and sustainable future through the friendly, inclusive, and professional community of students and staff.

CCCU was started by the Church of England in 1962. It began as a Teachers' Training College with 70 students. The mission and values of CCCU suggest the significant role of learning and teaching within the University that is informed by biblical principles – stewardship and virtues. Stewardship in this context implies an assigned responsibility (see examples in The Bible – Matthew 25:14-28). Virtues in this context imply goodness (The Bible, 2 Peter 1:5). Examples of goodness are truth, honour, justice, purity, love, commendation and excellence (The Bible, Philippians 4:8).

Therefore, the researcher argues that one of the CCCU perspectives to transform lives of students, staff (both academic and non-academic), and other stakeholders, is underpinned by biblical principles such as the pursuit of excellence in HE (Canterbury Christ Church University, 2019). Over the past 57 years, the University has grown from being a Teacher's Training College to a national and global educational centre of excellence offering courses and research on critical social issues. (Canterbury Christ Church University, 2019).

Academic programmes cover disciplines in four faculties (Education, Health and Wellbeing, Art and Humanities, and Social and Applied Sciences). In the Faculty of Education – the first degree in education started in 1971 and international programmes in 1976. With the power to award college degrees in 1978, the Faculty of Health and Wellbeing started health-related professional programmes. After that, the University gained the power to award degree taught programmes and later set up the Faculty of Arts and Humanities, and the Faculty of Social and Applied Sciences. In 2005, full University

status was obtained by the Privy Council, and the Archbishop of Canterbury became inaugural Chancellor.

The CCCU's brief history and mission above show how the University has grown, especially as to the type of programmes (undergraduate and postgraduate) provided. Also, from the same document, it is evident how well the mission of the University underpins the programmes. Historically, a great deal has not been documented in postgraduate programmes regarding how the mission and values of the University reflect in the academic programmes.

Therefore, this thesis uses a sample programme from the Business School (Faculty of Social and Applied Sciences) to show how programmes could achieve the mission and values of the University. This propelled the researcher to share the VES transformative learning framework, developed in this thesis with the academics, among others in the Business School, for validity and usefulness of the framework.

2.5.3 Academic Programmes at CCCU

While VES transformative learning framework as outlined in this thesis could be applied to any business leadership programme, it is much more applicable to MBAs in TCG; the only English HE faith foundations, based on ethical principles informed by faith-based values (The Cathedrals Group, 2019).

CCCU, one of TCG universities, has a strong link between its mission and vision (Canterbury Christ Church University, 2019), and biblical principles of virtue and stewardship. (see 2.5.2 for further discussion). Furthermore, the HE institutions setting has become more critical of the *quality* of education, both from primary and secondary stakeholders (see section 2.5.1 for further discussion). Therefore, CCCU is positioned to provide value-led learning and placed at a competitive edge if Christian values are to inform education. This becomes important in this era where learning providers must compete to attract students and the funding; they bring with them (Department for Business Innovation and Skill, 2015; Department for Education, 2017).

CCCU offers undergraduate and postgraduate programmes. However, the sample programme for the thesis is on the postgraduate – masters' level. The four faculties provide masters' programmes. Examples are Master of Art (MA) programmes in the Faculty of Education; Master of Arts (MA) programmes in the Faculty of Arts and Humanities; Master of Arts (MA) programme in the Faculty of Health and Wellbeing; and Master of Business Administration (MBA) in the Faculty of Social and Applied

Sciences. However, the students that these programmes target determine the suitability of the VES transformative learning framework.

In terms of the professional role underpinned by faith values, the researcher argues, for example, that students' (primary stakeholder) expectations of quality of learning are commensurate to their beliefs about value for money and their time in the University. The students' views on value for money could vary, depending on their expectation of university education. Also, with higher fees, payment compared to the past may call for students' increased demands of different added values. Therefore, HE institutions need to find congruence between their mission and vision and the expectation of students and other stakeholders. Thus, the researcher argues that academic professionals require an understanding of their professional role more than ever before (see section 2.4.1.2 for further discussion).

Moreover, while the researcher combines University sessional lecturing with a doctoral studentship, her Christian faith underlines her argument in this thesis. The researcher's position means two things:

1) that her intention to discharge her duties as a sessional lecturer is not commensurate with the salary she receives. However, she forgoes such as she believes she is making a positive difference to the lives of her students, and

2) the researcher's expectation from her doctoral programme is more than the title (Dr), but to achieve the three purposes (qualification, socialisation and subjectification) of education as argued by Biesta (2015).

In the context of this thesis, the achieved qualification purpose is the ability to teach and attain an independent researcher status (i.e. the ability to research with educators, students, public and private sectors). The researcher sees her abilities as mainly concerned with encouraging and engaging stakeholders to be more morally conscious of their decisions when discharging duties (virtuous stewards). The researcher believes that achieved socialisation purpose is brought about by the researcher's contribution to knowledge and with her continuous positive impact on the academic community to which she now belongs, through research, teaching and knowledge exchange. Fulfilling the purpose subjectification, the researcher is critically self-aware of the academic professional world, and by being an agent of action and responsibility.

The programmes' prospectus (2017) shows three MBA programmes, which are further discussed below.

2.5.3.1   *MBA Programmes*

There are three unique MBA programmes in the Faculty of Social and Applied Sciences, offered in the CCBS. The three MBA programmes are Education Leadership and Management; Healthcare Leadership and Management; and Graduate Master of Business Administration. The first two programmes are targeted towards professionals in the field of education and business sector, and the health sector, respectively. However, the third programme targets young graduates with little, or no, professional experiences.

Therefore, both the Education Leadership and Management MBA and Healthcare Leadership and Management MBA programmes are examples of business leadership programmes referred to in the thesis. The reason for the choice of these programmes as examples is because the students in this context are leaders in their professions. More importantly, investigating how leaders develop VES – research Q1 (see 1.1.3 in Chapter 1) requires stewards with experiences. Therefore, learning from stewards' experiences in the public and private sectors justifies the chosen programmes.

Hence, **Figure 6** below shows a VES transformative learning framework for the business leadership programme.

Figure 6: VES Transformative Learning Framework

| Personal Identity (PI) (motive, belief & intention) | → | Transformative Learning (TL) (values, wills, skills & traits influences on decisions) | → | Observable Behaviours (OBs) (enhanced virtuous status) |

Is a virtuous steward conscious of his/her learning (enhancing sense of action & responsibility)?

Yes

No

Need to develop critical self-reflection skills

Nature of Experience	Student's Responsibility
What is the experience of a virtuous steward (decision making & problem solving)?	Virtuous steward's articulation
What does a virtuous steward learn?	Identification of the nature of change

Learning Environment	Educator's Responsibility
What are VES business programmes' DDA (becoming agents of action & responsibility)?	Academic professionality
What are the virtuous actions by the steward?	Observable effect of change in behaviour

Yes

Are OBs Permanent?

No

Experiences did not lead to transformative learning

Feedback
(Assessment)

74

2.6   Summary

This chapter started with discussions on the focal, background and context of the thesis which are: leadership as stewardship and its virtue and ethical paradigm (VES), TL, and business leadership programmes, respectively. The discussion on leadership shows stewardship as a replacement terminology for leadership. This supports the researcher positioning of conceiving leaders as stewards. Stewards are important for the business sector, as they are persons of action and responsibility, especially in making decisions and being committed to the decisions made.

The discussion on learning theory suggests that holistic learning is much more than just having observable behavioural change through experiences. Therefore, it is argued that learning is characterised by having an experience. However, the experience must produce an observable change, and the nature of the change should be permanent. Also, observable behavioural change does not connote learning experiences if it is temporal.

Further discussion on experiential learning theory shows that the value of the experience is unknown. This suggests that naming the assessor of the value of experiences, and the value placed on the experiences, are critical to the experiential learning process. Therefore, the researcher argues that self-awareness is fundamental to the experiential learning process. It enables students to show their identity, in which values are core. While TL implies a process of experiential learning, adoption of the proposed Input-Process-Output system of a learning environment shows how a TL process could be developed and links to desirable observable behaviour.

While the government perspective on what a good education is, relates to economic growth and national wealth - social, knowledge, skills and culture, academic professionality shapes the learning environment. In the educational system — it is the students' articulation of the domain of subjectification (one of the domains of the purpose of education) that determines the nature of the observable behaviour.

Moreover, critical literature on virtue ethics, compared to other normative ethics, shows that there is goodness in values and behaviour as it relates to stewards' responsibility. Therefore, for the researcher, the lessons learnt from the experienced stewards to support the VES transformative learning framework, for both current and future business stewards, demonstrates how theory informs practice and vice visa. In this context, stewards with motivation and desire for change experience some desirable

observable permanent change in their behaviour through critical consciousness of their professional learning. Chapter 3 presents the methodology and method adopted to learn from stewards' experiences.

CHAPTER 3 METHODOLOGY

3.1   Introduction: Methodology Positioning

The methodology of this thesis considers the role of personality and experiences in constructing human realities. While realities exist that are independent of research such as in natural sciences, an individual's experiences are also subjectively constructed to formulate realities. This similarly involves the subjective interpretations of the researcher. Thus, investigating the VES phenomenon and its development requires a methodology that acknowledges human social perspectives to understand the natural aspect of humans and their behaviours. A critical realist perspective enables knowledge that evolves from human experiences (phenomenological methodologies) through narratives (narrative inquiry ('NI') method). This is considered suitable for this research. There is further discussion on these areas later in this Chapter. This section discusses the researcher's reflections on methodology positioning.

3.1.1   Researcher's Methodology Positioning

A critical realist position allows the researcher to construct, interpret and show mechanisms (motive, intention and belief) as an adult learner and as an educator. Knowles (1980) describes the theory of learning as andragogy, emphasising the distinction of the adult learner from the child. While children with few experiences could learn cognitively using the Piaget (1964) model, adults with life experiences have the additional resource of experience, with consciousness to learn more creatively. The researcher, as a constructionist, acknowledges her cognitive, social-cultural background, and the recognition of her identity (intuition). Important is how these could influence the relationship (i.e. interaction with research participants and the field text analysis) she had with research participants. At the same time, the researcher interpreted the field texts with the influence of her existing knowledge, experiences, learning from the research process and the theoretical understanding of the phenomenon (VES).

Epistemologically, positioning helps in the formation of new knowledge, which is underpinned by reflections on personal identity, subjective experiences (including professional experiences) and openness to learning new things when conducting the research. Thus, consistent with Marx and Engels (1967), who criticise the belief system as a product of cultural conditioning, Marx (2000) emphasises the relative autonomy implications between superstructures and the base. In some ways, individuals have inherent capabilities to positively change and be agents of change if self-aware and

motivated, independent of social-cultural influences. This description of constructivism and interpretivism allows the researcher to construct knowledge, especially when critically conscious of her experiences (Freire, 1970; 2005; 2013) and her identity (belief system). Thus, this justified the research design; using a phenomenological methodology and NI method underpinned by a critical realist perspective.

3.1.2 Critical Realism

A critical realist ontological perspective argues that the study of the social world should focus on the identification of the structures that generate that world (Bryman and Bell, 2003). This ontological view develops from the combination of two phrases. These are: "transcendental realism" (p. xx) in *A Realist Theory of Science* (Bhaskar, 2008) and "Critical naturalism" (p. xx) in the *Possibility of Naturalism* (Bhaskar, 2014). A critical realist posits the question of 'what properties do societies, and people possess that make them possible objects for knowledge?' (Bhaskar, 1978 p. 13). Thus, critical realism reflects both the human social perspective and natural phenomenon, that there is a self-determined existing reality.

While all realists have a similar claim (Godfrey and Hill, 1995), a paradigm shift from *events* to *mechanisms* differentiates a critical realist from a realist. The interpretation is that a focus on actual events changes to a focus on causality factors of the actual event. Therefore, the use of a critical realist view of the world is relevant to answer the research questions; notably, for understanding the empirical, actual and real domains of the VES development phenomenon. With this philosophical assumption, the researcher seeks to partly describe the specific phenomenon (VES) and its development (see **Table 2** on page 32 and **Figure 6** on page 74) and partly to generate general law as in the case of a positivist in the *real* domain. That is, an individual steward becomes self-conscious of motive, intention, and belief in the process of discharging duties. A critical realist view of the world (Bhaskar, 2008; 2014) helps to develop a critical consciousness about the ethical stance of business stewards, and how the development of VES transformative learning could enable this. The researcher believes that the solution lies within how academic professionals are self-aware and prepare current, and future, business stewards (see section 3.1.1 for reflections on research methodology approach).

3.1.3 Phenomenological Methodologies

Among the approaches to the discovery of new knowledge by researching the social world, especially in educational research, are positivism, and

constructivism/interpretivism epistemological orientations. Positivism supports deductive, and constructionism supports inductive approaches to research designs (Saunders *et al.*, 2007). Nevertheless, Thomas (2004) argues that there are variants within each orientation. The deductive approach has its origin in the natural sciences (Saunders *et al.*, 2007). It supports more positivism than other research approaches. Hussey and Hussey (1997 p. 52) describe it as the dominant research approach in the natural sciences where "laws provide the basis of explanation, permit the anticipation of phenomena, predict their occurrence and therefore allow them to be controlled". The inductive approach, however, has its origin in social sciences. Schwandt (1994 p. 118) argues that "particular social actors, in particular places, at particular times, fashion meaning out of events and phenomena through prolonged, complex, processes of social interaction involving history, language and action". Therefore, it supports constructivism/interpretivism in the empirical and actual domain of VES development more than other research approaches. This means that research into the professional lived experiences of stewards favours more constructivism/interpretivism than positivism epistemology. However, a positivist approach is also relevant to this research. This is because both the researcher and the research participants become conscious of existing reality regarding VES development – character development of doing good when discharging responsibilities. Thus, it enables the identification of the moral status of the individuals.

The research phenomenology methodologies featured two specific approaches: (1) An application of transcendental phenomenology research to describe the lived experience of research participants (Bresler, 1995) in stewardship roles using NI (Runcieman, 2018) for analysis; (2) An application of hermeneutic phenomenology research to advocate for embedding a VES transformative learning framework (see **Figure 6** on page 74) into business leadership programmes with a narratives (stories) analytical tool.

In addition to this, the researcher adopted the similarities in transcendental (Husserl, 1964) and hermeneutic phenomenology (Heidegger, 1962) methodologies (see section 3.1.4 and 3.1.5, respectively, for further discussion). However, the differences between the transcendental and hermeneutic phenomenology underpinned the choice of NI for the two stages, field texts collected, and the qualitative method of analysis (see section 3.3.1 for further discussion). The two phenomenology methodologies are discussed further in sections 3.1.4 and 3.1.5.

3.1.4   Transcendental Phenomenology - TP

Transcendental phenomenology (Husserl, 1964) helps to understand what connotes a steward's professional life from the perspective of research participants (their beliefs of what is experienced), especially as it relates to their value orientations and decision making. In this context, transcendental phenomenology makes *meaning* attached to stewardship professionals' lived experiences regarding VES evident and understandable.

The field texts are related to how stewards' values orientation influences their decision making (see further discussion in Chapter 4). Regardless of the type of phenomenological research approach, the aim is to find commonalities among the experiences of research participants about a phenomenon under study (Creswell, 2007).

The research approach not only gives voice (what is experienced) to the research participants but also uncovers the conditions (how it is experienced) for the phenomenon. That is, phenomenology will not only help the researcher to understand the subjective meaning of VES from the stewards' perspective but also how they develop VES.

Therefore, applying TP in the first phase, with NI method of field texts collection and field texts analysis, helps the researcher to understand what connotes a steward's professional life. TP focuses on consciousness; studying research participants helps to understand how people build their knowledge of reality. In this context, TP makes *meaning* from the lived experiences about research participants' value orientations and decision making evident and understandable. This is consistent with Moustakas (1994), who argues that *meaning* is the fundamental focus to expound human experience. The TP approach has three components:

1) Intentionality – the idea that the mind is directed towards the object of study. In this context, a method of research to adopt should be such that the researcher has an object or subject relationship. At this stage, the researcher sees herself outside the research, to allow only hearing the voice of the research participants. Therefore, using NI (See section 3.3.1 for the details) is suitable for this research. However, as there were two field texts collection stages proposed, it allowed for the achievement of the second part (essence) of the research methodologies.

2) Essence – is the descriptive study of subjective processes. Narratives are applied to establish the essence of studying the *meaning* ascribed to VES by stewards. Also, at this stage, research participants might not have been conscious of the meaning of VES from the narratives (value orientation and decision making). Therefore, stage-two field texts

collection (asking unstructured interview questions differently, and further questioning the precious stories to prove meaning previously ascribed) is vital. However, in the phase one analysis, it is worth noting that the field texts analysed were presented as stories as told. i.e. narratives; phase two analysis of the field texts was presented as stories (see **Appendix 3** and **Appendix 4** for the details). This justifies the adoption of transcendental phenomenology from the researcher's position on the narratives method. The researcher sees the narratives as the intended field texts for the phase two analysis for both stages of field texts collected, using a hermeneutic phenomenological methodology.

3) Bracketing – writing the narratives (see **Appendix 3** and **Appendix 4** for further details) from stewards as told is essential. This approach is to bracket out personal biases to understand the importance of value orientation and the implication for decision making from stewards' perspectives. However, using hermeneutic phenomenology in phase two of the field texts analysis for the two stages of the field texts collected helps to interpret the narratives to inform the VES transformative learning framework.

3.1.5   Hermeneutic Phenomenology - HP

Hermeneutic phenomenology focuses on understanding the situated meaning of a human in the world. This implies that the researcher is "restorying" (Ollerenshaw and Creswell, 2002 p. 330) the field texts from her experiences of how stewards narrated their professional stewardship lives, especially as it relates to VES. In this stance, there is no separation between the objective and subjective understanding of VES (how it is experienced). That is, the analysis is subject to the researcher's interpretation, which is underpinned by her belief system.

In phase two of the field texts analysis, the phenomenology approach extends to the distinctive element of HP (Heidegger, 1962), which is reflected in the presentation of the field texts analysed (see Chapter 4 for the details). However, NI is applied, like in phase one. The researcher repositions herself as a co-creator of knowledge with the research participants. That is, research participants' narratives form part of the researcher's learning materials (the field texts) for restoring the relationship between the value orientation and moral status of the research participants. Section 3.2 provides a further discussion on the research design.

3.2   Research Design

The adoption of phenomenology methodology and NI method of collection and analysis, which includes the construction of stories, allows the researcher to hear how research participants construct meaning from within the individual belief systems: personal attitudes, values traits and ideas that shape a sense of self and identity. Thus, it enables the co-construction and interpretation of knowledge. The nature of knowledge within this context involves moving between the internal and external world of the researched across time, within their environments (Clandinin and Connelly, 2000). The aim is to gain insight into the lived and living professional experiences of stewards and, particularly, about their VES development to inform a university's business leadership programme (see section 3.4 on research validity for further discussion). Section 3.2.1 discusses the reason for researching a university's business leadership programme.

3.2.1   Research for a University's Business Leadership Programmes

There are sixteen universities under the category of TCG Universities in the whole of the UK. With the value system of this group (see section 2.5 for further discussion), an example of a business leadership programme is drawn from one of these universities. The researcher chose CCBS as the department, where she also lectures (as a sessional) undergraduate students. The reason is that the researcher's reflections which form the research questions originate from the researcher's professional sense of duty. The insight into the professional sense of duty helps to collect relevant materials. That is the researcher's factory *of the plot* (Ryan, 1993) to show narrative temporality (Cunliffe *et al*., 2004).

The stages that are involved in the collection of materials and writing up the thesis are informed by Czarniawska (1999) and are made up of three key components:

(1) Studying the research participants to inform the business leadership programme; this includes the gathering of pieces of evidence from its university website, from the MBA module handbooks, insight from the research participants, and understanding the QAA position on MBAs. (2) Working with the field texts; this includes stewards' narratives voice recording, transcriptions at the consent of the research participants and critically analysing the field texts in the form of narratives (see **Appendix 5**) to gain insight. (3) Answering the research questions, which implies putting together the researcher's story of the narratives, using a three-dimensional space approach (see section 3.3 and Chapter

4 for further discussion). Section 3.2.2 discusses the approach to arranging the field texts collection.

3.2.2 Field Texts Collection Arrangement

There was preliminary desk research on the CCCU website, as an example of a HE institution, from which some evidence was collected (see section 2.1.5.2). The researcher had access to the MBA programme handbook after approaching a colleague at CCBS. The handbook was needed to establish a sample design of the MBA programme at the time the research was conducted. Also, research participants were identified through colleagues from the CCBS, the researcher's first supervisor, and opportunistic technique. The recruitment was accomplished by the snowball technique (successive research participants nominated by the existing research participants). There was one research participant from the researcher's first supervisor and two research participants (the researcher reported on the narrative of one of the research participants) from a colleague at CCBS. Another research participant was referred by one of the other research participants, and another research participant was recruited opportunistically – during one of the CCBS events. The profile summary is presented in **Table 9** on page 375.

The research participants include stewards from public and private sectors located in parts of Kent. The reasons for the choice of location are: (1) CCCU is known for serving its local community. It means that a considerable number of students on MBA would likely come from Kent. However, there has been an increasing interest in international students in recent times. (2) A more significant percentage of graduates would be employed within Kent, especially in the health sector with the School of Medicine under construction. A maximum number of ten participants was anticipated, seven were collected. However, due to the detailed analysis required and similarities in the research participants' experiences, together with other reasons highlighted in 3.2.2 and 3.2.3, the researcher deemed four sufficient for answering the research question (Q1) – How do leaders develop VES?

3.2.3 Field Texts Collection Method

The thesis adopts two stages of field texts collection. The first stage of the process started with the identification of research participants through a known network of leaders in both public and private sector organisations. Access to the leaders is both opportunistic and through a snowball technique. While an opportunistic sampling strategy merely accepts whatever sample crosses the path of the researcher in a field site (Barton, 2001), a snowball sampling strategy involves referrals made among people who share or know

of others who possess some characteristics that are of research interest (Biernacki and Waldorf, 1981). Access to one of the leaders was opportunistic, and the rest were through snowball (see **Table 9** in **Appendix 6** on page 375. The choice to approach the research participants is based on the individual's professional responsibilities and not based on position or titles. It is worth noting that the researcher identified the research participants (leaders) as stewards after reflecting on the field texts from the stage-one unstructured interviews. This thesis presented four of the interviewees' narratives that fit with the focus of the research. This is consistent with Van Manen (2014), who argues that "data saturation" is irrelevant to phenomenology (p. 353), especially when the researched are individuals. The focus of the study is about people and not actions or events. Cohen (2000, p 55) asserts that the case in hermeneutic phenomenology is not that the field texts collected reach a point where "nothing new" is encountered. This explains the reason for reporting findings after two stages of unstructured interviews as opposed to three stages planned at the beginning of the research. Otherwise, no limit would have been set for field text collection.

The plan also was to seek a balanced mix in number between public and private sector stewards, and to search for a balanced mix of gender (see **Table 9** on page 375. Therefore, field texts analysis was limited to a ratio of 50:50 for public and private. The interview process was planned to be completed in three stages; however, only two stages were incorporated as the research developed.

Some of the reasons are: (1) time frame to complete the research; (2) The nature of the continuous process of field text collection in phenomenology research – see section 3.2.2 for further discussion (Cohen, 2000); (3) The idea of a purposeful sampling (Gentles, *et.al.,* 2015), in that the purpose is to help to understand how people build their knowledge of reality. i.e. the perceived reality of their professional responsibilities; and (4) It also allows for negotiating between experiences of stewards. The negotiation was achieved by ensuring familiarity with the research participants throughout the two stages of the unstructured interviews, and if further stages were included, field texts could become unmanageable. The two stages are summarised below. Together with the literature review, the researcher believes that the identified different and common conditions among the research participants' experiences in developing VES were vigorous enough to support the development of the VES transformative learning framework.

3.2.3.1 Stage-One Interviews

The stage-one unstructured interviews were to understand how significant the narratives construe the life of a professional steward, and specifically their experiences of VES development. The researcher's interest is not just the narratives but the belief system of the stewards which shapes the narratives as told. Therefore, this stage also includes a focus on specific instances or situations (incidences) that help them give meaning to their experiences. A copy of the stage-one questions is presented in **Appendix 11**.

3.2.3.2 Stage-Two Interviews

At the time of the stage-two unstructured interviews, the research participants had read the transcripts (narratives) from the stage-one interviews. Hence, the researcher shifted focus to lessons learnt by the stewards through the experiences, and particularly how they perceived the development of their VES for the stage-two interviews. The results of these two stages were analysed (see Chapter 4, **Appendix 3** and **Appendix 4** for the details). Presented in section 3.2.4 is the detailed discussion on the sampling of participant.

3.2.4 Purposeful Sampling Strategies

Purposeful sampling and theoretical sampling are the two main intellectual traditions to sampling in qualitative research (Curtis *et al*., 2000). While theoretical sampling aims at developing theory in the process of data collection (e.g. in grounded theory research (Strauss and Corbin 1998)), purposeful sampling is antecedent to data collection, with research design and the questions in mind (Savin-Baden and Major, 2013). A purposeful sampling strategy 'is a strategy in which particular settings, persons, or activities are selected deliberately in order to provide information that cannot be gotten as well from other choices' (Maxwell, 2005 p 88). Therefore, this sampling approach is suitable for the aims of the thesis: to understand how leaders develop VES in order to provide a new way to educate students (stewards) regarding moral behaviours in their professional life.

Examples of purposeful sampling strategies recognised in the literature are grouped according to certain qualities, such as case-based research and research aims. Examples of sample selection based on cases in the research could be, extreme; intense; unique reputational; and critical. The research aims sampling could be based on criterion: homogenous; maximum variation; concept; opportunistic; confirming and disconfirming (see McMillian and Schumacher 1997: Miles and Huberman, 1994; and Creswell 1998 for a detailed discussion).

However, the researcher's choice of sampling strategy is informed by the aims of this thesis. Among the sampling approaches highlighted above, *concept* sampling appears to be most suitable, and it is based on the selection of people known to be attempting to implement the concept under study. The researcher established this by reflecting on research participant responses to the stage-one interview questions.

While concept sampling strategy is based on the aims of this thesis, the researcher also adopted opportunistic and snowball sampling methods during the data collection. Convenience sampling is known to compromise the choices of the research participants in certain instances. The researcher is aware of this significant criticism of snowball, which is a type of convenience sampling. But the choice of research participants was not compromised in any way since the sampling strategy adopted for this thesis was based on the research aim and supported by the four goals identified by Creswell (2002). This sampling strategy achieved:

1) representation of the context – leaders in the public and private sector with a sense of duty, virtuous and ethical stewards,

2) The capturing of population heterogeneity - sampling variation includes health, banking, third sector and compulsory education,

3) examination of a critical phenomenon - VES for TL about leadership and changes in moral behaviour, and

4) established comparisons among the stewards, which gave explanations for the differences among them.

Thus, the shortcoming of snowball and opportunistic choice of samples is mitigated. The further debate that supports the choice of sample size is buttressed in section 3.2.3. The ethical consideration for this approach is discussed in section 3.2.5.

3.2.5   Ethics

After authorisation from the ethics committee, the research participants from the networks were engaged. The researcher was aware that informed consent was needed from the research participants (see **Appendix 8** for a copy of the consent form), for a full assurance regarding the purpose, scope, anonymity, confidentiality and the limitation of the research. The consent documentation was made available to the ethics committee (see **Appendix 7** for the approved ethics form).

Preceding the approved consent forms administered via email communication to the research participants, a participant's information sheet with information regarding the study was sent to the research participants (see **Appendix 9** for a copy of the information sheet). The gathering of field texts began with an unstructured sample interview. There was the intention to gather field texts by a request letter via email to the research participants (see **Appendix 10** for a copy of the request letter for research participants). After a sample interview for stage-one was completed, the researcher sent an email to schedule appointments with the research participants that had received the request letter, the participant's information sheet, and had given consent for the interview to take place.

Due to a minor modification to the research questions for the sample interview, the research participants for the sample stage form part of the research for the thesis. Thus, there is no separate report in this thesis on the sample interview, except for findings stated in section 2.3.4. A copy of the stage-one scheduled interview questions with the stewards is in **Appendix 11**; included in the stage-two is the research participants' narrative in **Appendix 4**. Given the narrative approach to field texts collection and analysis, it suggests to the researcher that she took the position of an interpretivist in praxis (see section 3.4.1). The field texts collection and analysis discussion is presented in section 3.3.

3.3   Methods

Human personal perspectives are critical in this thesis. Thus, the adoption of a qualitative methodology over a quantitative methodology is appropriate (see section 3.1). Phenomena are central to the study of an individual, groups, or a concept (Savin-Baden and Major, 2013 p 89). In this thesis, the phenomenon under study is to understand how individuals develop the concept of VES. The researcher collected data from the research participants, who are individual stewards from the public and private sector.

Furthermore, the data for the study is the information collected (field texts) about the phenomenon, which is the narratives from stewards through unstructured interviews of their professional experiences relating to VES development. Unstructured interviews are the discussions between the researcher and the research participants which focus on the research participants' beliefs of self, life, and experiences, and are expressed in their own words (Minichiello *et al*., 1990).

Research methods are approaches to data collection and analysis. However, underpinning the choice of a specific method are factors such as the phenomena of the study, participants in the study and the data for the study (Savin-Baden and Major, 2013). The researcher chose unstructured interviews, which also includes the researcher's observations during the process of the interviews. This is considered critical to collect narratives; particularly, it helped to capture nonverbal messages such as facial expression, posture and eye contact. These help to understand how research participants construct meaning from a particular belief system. Therefore, the peculiarity of each unstructured interview to gather narratives about professional experiences makes other types of qualitative method unsuitable. While the focus group interview allowed a focus on a phenomenon, it also encourages interaction with group members (Kitzinger, 1995). Thus, it does not recognise individual research participants' experiences, which could be mirrored for the individual student in the VES transformative learning process. Similarly, field work is considered unsuitable because it involves spending a significant amount of time in the field site rather than capturing research participants' experiences. Therefore, unstructured interviews to capture narratives is considered most suitable, together with the further detailed NI method used as discussed in section 3.3.1.

3.3.1 NI Method Collection and Analysis

The NI method is used to collect and analyse the field texts to answer research question one (see Chapter 4 and 5 for the details). The VES transformative learning framework (see **Figure 6** on page 74) serves as part of the analytical frame for the field texts and represents the answer to research question two with the use of a narrative approach (see Chapter 5 for further discussion).

NI is the study of experience as a story. If the story is a portal through which a person enters the world and by which their experience of the world is interpreted and made personally meaningful, then, NI is first and foremost a way of thinking about the experience (Connelly and Clandinin, 2006). In the context of this study, NI proceeds from an ontological position - a curiosity about how people are living and the constituents of their experience (Caine *et al.,* 2013) in their professional life. Within this ontological position, the researcher differentiated and analysed among narratives and meaning constructed from belief systems of the participants' professional identities. Thus, the suitability of NI to this study. NI asked about the experience of public and private sector stewards regarding how VES character develops by analysing the stewards' value

orientations and their decision-making process. The three commonplaces of NI - temporality, sociality, and place, which form the conceptual framework for the analysis, and the dimensions are simultaneously explored (Clandinin and Huber, 2010).

3.3.1.1 Temporality

The temporal dimension to NI allows inquiring into the professional life (the past, present and future) of the research participants through inquiry (see section 3.3.1.4 on three-dimensional space approach for further discussion). Connelly and Clandinin (2006) argue that the events, like in this study, are in temporal transition. Philosophically, this is consistent with Crites (1971) who argues that formal quality of experience through time is inherently narrative. Therefore, a consideration of temporality (continuity) is central to NI and justifies two stages of field texts collection. The field texts were analysed by paying attention to past experiences of the research participants, presenting the analysis for present experiences with examples of demonstrated actions, and articulating events to occur in the future (see **Table 3** on page 96).

3.3.1.2 Sociality

The social dimension to NI allows the researcher to inquire about personal conditions and simultaneously social conditions. Phase one analysis assumes that the personal conditions of the researcher are not included. However, personal conditions include the researcher's and research participants' feelings, hopes, desires, aesthetic reactions and moral dispositions for VES in professional life (see Connelly and Clandinin, 2006) in the phase two analysis. Similarly, social conditions are understood in part, regarding the researcher and research participants' cultural, social, institutional and linguistic narratives. In this context, the researcher attended to her social background and the research participants' social background regarding their professional practices. In phase one analysis, the researcher analysed the field texts as research participants' narratives (stories as told) of personal experiences and with others. These other people may have different intentions and points of view on the phenomenon. In this case, the field texts were analysed with the consideration of both personal narratives of stewards in the public and the private sector regarding value orientation and decision making, and the narratives of the stewards from third parties: narrated by the stewards and the researcher. Moreover, in phase two analysis, the researcher analysed the field texts from both the personal experiences of the research participants and their interaction with other people, which includes the

researcher's personal experiences (observations, knowledge of the research topic, and professional practice).

3.3.1.3 *Place*

The place dimension to NI allows the researcher to recognise the location of events (physical place) and the identity of the place (the sequence). Within this research, the researcher is familiar with the public and private sector institutions where research take place. Connelly and Clandinin (2006) define a place as "the specific concrete, physical and topological boundaries of place or sequences of places where the inquiry and events take place" (p. 480). The role of the researcher as a sessional lecturer in the business school of one of the TCG universities and previously within a Further Education environment and an experienced private business director, positioned her recognition of place with the public and private sector stewards under inquiry. This also includes the researcher's reflexivity, which supplied the sequence of the unstructured interviews.

The view of the universal word *story* as an enabler for interiorization of writing with the profound consequence of the writer's opinion, carries with it a reference to reading (Harkins and Wierzbicka, 2010). Therefore, this sets up two phases of data analysis (see section 3.3.1 for further details). Furthermore, the acceptance of narratives as a method of field texts collection and analysis requires more than one set, to enable clarifications and in-depth investigation. Thus, the research approves a two-stage field texts collection and a two phase analytical approach. Section 3.3.1.4 discusses the analytical tool supplied in this thesis.

3.3.1.4 *Three-dimensional Space Approach for Field Texts Analysis*

Phase two used a three-dimensional space approach (Clandinin and Connelly, 2000). Fundamentally, Dewey's (1938) philosophy of experience and the process of valuation (Dewey, 1939) inform the analytic process. This conceptualisation of the experience and the valuation process are considered for both personal (individual experiences of the research participants) and social (experiences of the research participants with others).

The two phases employed the NI method for field texts collection and analysis. However, in the analysis, NI as a *story as told* is applied directly to the content in phase one (Rugen 2013) and NI as *restorying* in phase two (Ollerenshaw and Creswell, 2002). Detailed analysis of the two phases is presented in Appendices 3 and 4.

3.4 Research Validity

The nature of truth in this research is praxis when the focus is on the research processes from the researcher's perspective. The nature of the truth is poiesis when looked at from a research outcomes (VES transformative learning framework, and the conditions for developing VES) perspective. Both the praxis and the poiesis paradigms are now discussed further.

3.4.1 Praxis and Poiesis

Praxis is a form of action directed towards the achievement of some end (Carr, 2006). However, the *end* is gradually to realise the 'good' constitutes a morally worthwhile form of human life. Moreover, the good of praxis can only be 'done' and not 'made' (Carr 2006, p.138). The truth of the knowledge in this thesis is the knowledge acquired in the research process by both the researcher and the research participants, and it is validated by their actions afterwards. Therefore, it is the production of emancipatory knowledge for both the researcher and the research participants. The nature of the truth of the knowledge produced is that it cannot be pinned down but only expresses itself through changes in the researcher's (including research participants) frame of references. However, changes to the frame of reference of the researcher lead to the production of the VES transformative learning framework: thus, the poiesis dimension of the philosophical truth of this thesis. Poiesis denotes numerous productive activities that constitute the basis for economic life – a form of 'making action' (Bridges and Smith, 2006, p. 137). In other words, within HE, the development of the VES transformative learning framework becomes an active tool for learning for students and raises self-awareness of educators. While one of the aims of the study is to understand the process of developing VES (end), the VES transformative learning framework is the instrument (means).

3.5 Summary

This Chapter began with section 3.1 on methodology introduction. This included research methodology positioning and the researcher's ontological and epistemological perspectives. While the ontological orientation is critical realism (section 3.1.2), two phenomenology approaches in section 3.1.3 were adopted (transcendental, and hermeneutic) to answer the research questions. (1) Transcendental phenomenology approach in section 3.1.4 was adapted to identify how stewards develop values, and exhibit traits that suggest their characters when discharging responsibilities, and (2) hermeneutic phenomenology approach in section 3.1.5 with deductive analysis, in which

the researcher forms stories from stewards' narratives to identify the moral status and the learning needs to enhance the status to become the ideal self.

Following this, section 3.2 detailed the design of the research. This included the method for research context in section 3.2.1, field texts collection arrangement and method in sections 3.2.2 and 3.2.3 respectively, sampling strategy in section 3.2.4, and the consideration of ethics in section 3.2.5.

Section 3.3 discussed the choice of collection and analytical approach for this study. This included section 3.3.1 with the detailed discussion on the NI method and the three-dimensional space approach.

Subsequent to this was the discussion on the validity of the research in section 3.4. Section 3.5 summarised Chapter 3. In Chapter 4, the researcher analyses the field texts in detail together with the research findings.

CHAPTER 4 INTERPRETATION AND ANALYSIS

4.1 Introduction: Analysis of the Field Texts

The field texts analysis method is fundamental to the research findings. Researchers on the theory of TL employ different field texts analysis approaches. Taylor (2008) argues that the practice of TL seems to have replaced andragogy as the iconic educational philosophy of the field while recognising that there are considerate divergent conceptions of TL theory in Adult Education. This implies that the researcher needs to be clear about the analytical concept to answer the research questions (see section 3.3.1 for further discussion). In other words, the method of field texts analysis is significant in arriving at the research findings. Below is an explanation of the adopted analytical approach.

4.1.1 Two-Phase Analysis

This work critically analyses each field text set in a two-phase approach. The first phase presents research participants' stories as told (Connelly and Clandinin, 2006) - an essential aspect of knowledge added to the TL theory. A critical view of Mezirow's (1978) work on TL suggests that Mezirow's positioning is as an outsider in the research on women in 1975. Mezirow's work employs a deductive research analytical method where the correlation of themes across research samples forms the basis of identification of phases in the TL process. That is, the research outcomes are reconstructed by the researcher (Mezirow's). The research participants' voices in the research outcome appear underestimated in relation to unnoticeable patterns, individual subject's experiences and reasons for experiencing transformations. Therefore, this research argues for spaces in research for the voices of research participants.

Moreover, scholars (Colby and Kohlberg, 1987; Weber, 1991; Wittmer and O'Brien, 2014), identify a similar pattern of a deductive approach to field texts analysis for personal morality status (see **Table 3** on page 96)**.** In the researcher's opinion, there are three advantages of the usage of moral dilemmas as the units of questioning for analysis in the Colby and Kohlberg (1987) approach. These are:

1. It is a developmental process, understood by all (both children and adults).

2. It seeks to measure the highest stage of moral reasoning.

3. The dilemmas are universally understood.

However, Weber (1991) argues that less hypothetical dilemmas could have inherent advantages. That is, "in constructing realistic, if not commonplace, dilemmas set in the context of a business organisation" (p. 297). This is consistent with Staughan (1985), who argues that there is an absence of first-hand immediacy, which is a vital ingredient of genuine moral experience in hypothetical dilemmas.

Therefore, Weber (1991) adapts the Colby and Kohlberg (1987) approach to moral dilemmas by combining both familiar and less familiar moral dilemmas scenarios and emphasising the importance of situational familiarity. Weber's (1990) earlier work on adult moral development found significantly higher moral stage responses for the less familiar dilemmas than for the familiar dilemmas placed in a business context. This outcome suggests that subjects could respond to moral dilemmas using their ideal and not their reality. Therefore, the judgement moral development stage based on the ideal in this context could be argued as a misjudgement of moral status. This is because research participants' moral reasoning *in* an act affects more on behaviour than when *not in* the act. Therefore, the validity of the moral development stage is better assessed *in* the act than just moral reasoning. This thesis then argues that a learning process that allows students to assess their actions when in the act of deciding could foster a particular habitual pattern in this regard. For example, in the case of VES, a student could assess his/her action when in an act by aligning personal values with the obligation at hand.

4.1.2 Narrative Analysis

The researcher, therefore, adopted a different approach to suggest the moral development stage of the research participants when assessing moral dilemmas and the moral status. The researcher removed the measurement of moral reasoning via assessment of responses to set questions and, instead, chose to narrate how stewards articulated their moral reasoning development which also showed, by past incidences, moral dilemmas in their stewardship roles. The stories exemplified not only moral reasoning but also included ethical behaviours. This was made possible by the exploration of the conflicting situation between personal values and decision making, current decisions and intended future decisions.

Use of narratives is consistent with Colby and Kohlberg (1987) in that the focus is on drawing out normative judgments about what stewards should do rather than describing and predicting judgements about what stewards would do. However, Weber's (1991) adaptation suggests a way to differentiate between the moral development stages when

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reasoning and when acting ethically. This implies that in this study, the researcher shows how moral reasoning translates to moral behaviour. In other words, the researcher analyses the research participants' narratives by classifying the affirmative belief of stewards' moral reasoning (consciously or unconsciously) from their real-life incidences. This is phase 2 of the analysis.

Furthermore, the implication of this approach to the VES transformative learning framework is that students could assess *self,* in terms of individual moral reasoning. This could then be compared with an individual's critical incidence situation narrated by students, followed by critical self-questioning of moral status (see **Table 2** on page 32). Therefore, it becomes crucial to adopt an inductive approach to field texts analysis (phase 2) to create the space for the research participants' voices (phase 1) in the research; hence, the justification for a narrative method to field texts analysis. The structure of the Three - Dimensional Space Narrative is presented in **Table 8** in **Appendix 6**. The detailed application of the analysis process to each of the field text sets for phase 1 and phase 2 is presented in Tables: 5, 6, 7 and 8 for both stages 1 and 2; narratives One, Two, Three and Four respectively.

Table 3: Assessing Personal Morality Status

Criteria	Kohlberg (Colby and Kohlberg, 1987)	Weber (Weber, 1991)	Aristotelian (Wittmer and O' Brien, 2014)	Reflections on Interviews (Adesina, 2018)
(1) Moral Dilemmas (Usage)	Familiar hypothetical dilemmas	Both familiar and less familiar hypothetical dilemmas	Actions underpinned by virtues to achieve happiness	Life experience self-reported dilemmas
(2) Interview Questions' Structure	Moral development stages attributes	Moral development stages attributes with fundamental organisational values	Moral behaviour judged by action, purpose, virtues and happiness	Moral reasoning status attributes, with vital organisational values and behaviour
(3) Interview Technique	Face-to-face and oral interview	Written response to interview	Face-to-face, oral interview, & subjects' reflective comments on transcription	Face-to-face, oral interview, & subjects' reflective comments on transcription
(4) What is Measured	Moral reasoning stage	Personal values and moral reasoning stage	Congruence among action, intention, belief , and happiness = Character transformation	Personal values, attributed moral status, and the researcher's perspective of behaviour
(5) Subject Suitability	Both children and adult	Adult	Adult	Adult
(6) Hypothetical Dilemmas	Dominant	Average	Absent (instead, real-life experiences)	Absent (instead, real-life experiences reported)
(7) Research Outcome Validity and Reliability	Ideal evidence	More ideal evidence than real outcomes	Subjective reality evidence	More real than ideal evidence

4.2   Story One

4.2.1   Professional Background

The research participant (hereafter TIP) is a Headteacher, has always taught in a special school **(Scene 1, line 3)** and is experienced in the stewardship role within and outside the school. TIP has doctorate level education **(Scene 1, line 1-5)**. In his profession, he has proven traits of growth, positive change, excellence, tolerance, inclusion, risk-taking, reflection, dignity, honesty, integrity, networking, independent, gratitude, self-learning, and compromise **(Scenes 3, 4, 5a** and **5b)**. What is unclear is whether the TIP's traits shown through his narratives from his professional life are like the character exhibited in his private life as he keeps his professional life separate from his private life. Therefore, this required further exploration as to how TIP demonstrates the values and traits in his three decades of professional experiences. It is important to name personal values and traits that are relatively stable, not constrained by professional statutory responsibilities. Further investigation suggests that TIP values his privacy and deliberately keeps it separate from his professional life. However, the value of privacy reflects in the look of TIP's office. For example, nothing in his office reveals anything about TIP, a recent card on his wall requires a decoder before a link could be made to his private life (TIP's introverted nature is maintained outside his professional life, and his professional duty made him put on an extroverted trait at work **(Scene1(S2), lines 25-27)**. Furthermore, TIP's professional responsibilities cover meeting the needs of the school's pupils **(Scene 1, lines 7-8)**; education system ('OFSTED') in terms of pupils' progress **(Scene 1, lines 8-9)**; governing body **(Scene 1, lines 10-12)**; pupils' parents ('EHCP') - **Scene 1, lines 13-15)**; staffing and team working **(Scene 1, lines 17-19)**; other professionals - e.g. medical, and social care **(Scene 1, lines 19-21)**; community of schools **(Scene 1, line 22-24)**; and other stewardship roles outside the school, but still within the professional capacity- e.g. federation of schools **(Scene 1, lines 25-30)**. It would be helpful to know if TIP's other stewardship roles outside the school are performed in a voluntary capacity. A further investigation suggests that TIP is not active in voluntary services **(Scene 4(S2), lines 1-4)**. However, he recently signed up to a charity and started to give money.

When TIP was young, he did not rate his teachers highly because he was mostly taught what he could have taught himself. However, TIP is grateful to the teachers who, earlier in life, taught him the skill to be able to teach himself **(Scene 3, line 62-65)**. It implies that TIP recognises and appreciates communicative learning. TIP had wanted to influence the lives of vulnerable children through learning **(Scene 3, line 76)**. Perhaps this is the

main reason he developed himself through education to a doctorate level and continues to engage in some professional development **(Scene 1, line 3-6)**. The continuous development is by having a coach and his involvement in like-minded community learning **(Scene 6, lines 15-16)**. This could be underpinned by TIP's value orientation (Weber, 1990), which is about adding value to self and others **(Scene 1, line 3-6** and **Scene 3, line 76-84)**. However, TIP's maintenance of separation between private life and professional life might not allow him to see the influence of the values added to his professional life on his private life. Hence, this could help in recognising the effects of personal values on professional decisions. This is vital to analysing the congruence between personal values and decision-making for a business steward (Caldwell *et al.*, 2011). TIP still struggles with the issue of consistency in decision-making, especially the dilemma of his value system and his professional practice **(Scene 3, 17-18,** and **27)**. An example is the continuous changes to inspection regimes. There are changes in the OFSTED report regimes in terms of the government's requirements on school performance. In the past, this had a significant impact on TIP's professionalism as it influenced his value system **(Scene 5a, line 32)**. This is an area where TIP could engage in purposeful project-based learning to critically address the conflict. How did TIP resolve the consistency dilemma? Did he compromise? Responses to these questions were shown in TIP's Incidents' story (see **Appendix 3, Scenes 5a).** Perhaps TIP could suggest a consistent approach to the OFSTED report exercise. This might offer more clarification to TIP's values and decision-making congruence. A further interview (stage-two interview) suggests that TIP's concern was not necessarily about the schools' policies but the personalities and approaches of the OFSTED officials **(Scene 3(S2), lines 17-23).** However, a very recent experience of a one-day inspection made TIP realise the OFSTED inspection regime could be stable **(Scene 3(S2), lines 1-31)**. Nonetheless, credit goes to TIP about his decision on the difficulty of space facing the school at the time **(Scene 5a, lines 1-15).** TIP proved his competence by his decision to turn a challenge into an opportunity for school expansion **(Scene 5b, line 15)**. The need for growth made TIP engage in a purposeful project.

4.2.2 TIP's Incidents' Stories

On the one hand, in **Scene 5a (Appendix 3),** TIP narrated how he resolved the issue of consistency. In the past, TIP was not prepared to compromise his values; he argued at various times with OFSTED inspectors on how best to assess school performance **(Scene 5a, lines 3-5)**. At some point, TIP changed his mind **(Scene 5a, lines 5- 6)** and decided

to appoint someone else to take responsibility for the reporting on behalf of the school. This is evidence of behavioural change that follows a TL experience. TIP asserts that:

When we have OFSTED inspections, I am going to be accompanied by somebody,

It is not always going to be me.

So, there will be someone else who is going to do the talking,

so, I can listen as opposed to the blabbing tongue.

 (Scene 5a, lines 21-25).

The assertion above suggests that it was the argument with the inspectors that TIP avoided and not necessarily addressing differences in value systems (personal values vs government representatives' values). This implies that the delegate could be the face of TIP, who reported on the school's performance. Therefore, it could be argued that TIP compromised his values at that time and yielded to the demands of the OFSTED inspectors. In other words, this aspect of TIP's integrity requires more communicative learning, which shows a continuous TL experience. Moreover, in recent times, TIP has recognised that comfortable inspection regimes show more government values than before.

Nonetheless, the signs suggest that TIP's values could be compromised further if OFSTED inspection regimes do not interpret the school's policies differently **(Scene 6, line 49-50)**. In TIP's words;

You know, and that time has gone on,

and they change the system.

The regime has changed,

It is much more comfortable now,

so, it is not so negative [[2]as before].

(Scene 5a, lines 42-46)

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[2] Words in "[]" represent the researcher's words to complete the sentence.

Further questioning also suggests that the recent approach to school inspection aligns with TIP's values **(Scene 3(S2), lines 1-31)**. It is worth noting that there is a synergy among the school's staff group set values in terms of respect; wellbeing; pupil learning; and professionalism **(Scene 2, lines 7-8)**; there is also school vision and values **(Scene 2 lines 11-15**), and a personal claim from TIP that he values everybody **(Scene 3 lines 46-50)**. The concern is mostly from the funding provider (the external stakeholders); government – OFSTED officials. The question that requires an answer is about if congruence between the school's values and government values could be achieved. With regards to value system synergy among the school's corporate, staff group, and personal values, it would be helpful to clarify when and how the synergy is achieved. An answer to this question could be deduced from TIP's most recent experience with OFSTED inspectors; in that, a mutual understanding through a dialogue (i.e. communicative learning) to interpret the purpose and approach to inspections is a way forward to congruency among stakeholders **(Scene 3(S2), lines 1-31)**. It refers to an example of learning through professional identity work.

On the other hand, in **Scene 5b (Appendix 3)**, TIP showed a healthy level of professional competence. He narrated that

the school had pressure in terms of the spaces for children in the
school.

We were full.

We needed to expand,

and we did not have a space to do it.

So, I took a decision to go to secondary school headteachers,

and said could they let us use a room in their school.

So, we can take out people into their schools.

And in so doing, could we then work with those schools for the
benefit of our people, and the benefit of their people and staff?

And that, not knowing whether they will say yes or no (*hmm*), and
not knowing what it will be like if they did say yes.

They did.

(Scene 5b, lines 4-15)

Apart from the evidence in the story above, TIP is stable in terms of social values. It also proves that TIP is a risk-taker, who could easily see and turn a difficult circumstance to opportunities to expand the school and fulfil personal values that are consistent with the school system and stakeholder values. Thus, it buttresses how purposeful project-based learning could trigger TL (i.e. to pursue change when it is perceived that there is a need for it). The process showcases the personal identity of TIP. However, the current challenges and how those challenges are managed with the school expansion are unknown. Further exploration in the stage-two interview suggests that there has been a funding challenge, especially when school and college heads' initial goodwill proved unsustainable due to allocated funding; and in other situations, pioneers of the goodwill moved on from the partnering schools. However, in order to continue to provide best services for TIP's school, he resolved the issue by offering money for the use of space in the partnering schools or by dialogues and negotiating with partners' new heads (see **Scene 2(S2), lines 1-20).**

The above stories suggest that TIP values *reflections* (which he also practices), *excellence and dignity* **(Scene 5a)***, inclusion, honesty, and competence* **(Scene 5a** and **5b).** However, TIP's value of *integrity* and *personal motivations* **(Scene 5a** and **Scene 6, line 32-51)** require critical reflections. TIP could firmly demonstrate traits such as *risk-taking*, *foresight* and *being introverted, value privacy* and being an *atheist* **(Scene 5b** and **Scene 4, line 17, Scene 1(S2) lines 14-37)**. Nonetheless, he also showed the trait of *compromise* (see **Scene 5a, 39-41** and **Scene 6, line 17, 32-51)**, especially when not in congruence with his motives. It is worth noting from the story that TIP's motivation is ultimately by meeting people's needs, especially the vulnerable (see **Scene 3, lines 71-77)**.

The adaptation of Weber's (1990) typology and assessment of managerial value orientation to reflect stewards' value orientation with a narrative study emphasises an approach to understanding the process that leads to what stewards do, and not only stewards' moral reasoning (Weber, 1993). The stories and the background information about TIP's skills, values and traits (see **Appendix 3 and 4**) help to locate TIP's value orientation.

TIP's value orientation from the stories could suggest that he has a robust social competence but requires communicative learning regarding moral commitments towards the school (see **Appendix 3, Scene 5a** and **5b**). TIP acknowledges that his values are like

the school's values, which are respect, professionalism, learning and wellbeing (see **Scene 3 line 10-15**). However, in some decisions, for example, in relations with external stakeholders - OFSTED, it appears that the approaches are far from ideal (Plato, 1966; Macintosh, 2012). That is, TIP could not always take a stand about what he believes is right for the school. For example, TIP states that ***I do not believe you can be consistent all the time. There has to be some give and take. You have to have room for half good decisions. And you have to have room for mistakes because that is the nature of the thing; both of which I make*** (**Scene 3, line 27-29**). This is further buttressed in TIP's recent decision, where he has assumed the views of his staff on a matter, and he decided without checking with his staff. Again, this suggests TIP's belief in the inconsistency of decision making (**Scene 4(S2) lines 25-75**). Thus, it supports the argument for VES transformative learning, where communicative learning could allow dialogue between the steward and the educator.

TIP agrees to the need for consistency in terms of the decision process, and that the decision-maker has the ultimate responsibility for the decision made (**Scene 4(S2) lines 40-55**). Also, TIP's strategic decision to network with mainstream schools, and work with them for the benefit of his school and the partnering schools could be stronger indications of TIP's social competence (**see Scene 5b, line 8-15**), which is consistent with his values. Therefore, it suggests that TIP's value orientation preference is for Social-Competence (**see Table 1** on page 32).

TIP was asked how he develops personal values. Responses suggest that he was unclear about how his values were developed from childhood (**Scene 4, line 11-12** and **Scene 6, line 5-7**). This area was further explored in the stage-two interview. The responses suggest that TIP is motivated by responsibility. However, it could be deduced that TIP is not aware of valuing responsibility over other personal values; being ruled by instincts influences his decisions (**Scene 4(S2), lines5-26**) but no further question was asked as to how the value of responsibility is developed.

Nonetheless, what seems clear to TIP is that he has grown through his professional experiences over three decades (**Scene 4, line 1-12** and **Scene 6, line 5-7**), with the help of a coach and support from a personal learning community (see **Scene 6, lines 15-16**). Therefore, it became more apparent to TIP what his cares were. Presumably, TIP still struggles with how exactly personal values should influence decisions (**Scene 3, line 10-16**); that is, the pathway through which personal values should influence professional

decisions that will yield consistency. This forms part of the discussions in Chapter 5. However, he admits that personal values influence decisions. TIP states that *when it comes to decision-making, you know, it is tricky to see how directly a value leads you to make a certain decision. Sometimes it does, but to be honest, a lot of the time it is not clear how a particular value leads you down to a particular decision-making path* **(Scene 3, line 1-3***)*.

4.2.3 Value Development for Virtue Ethics

This study further aims to understand how stewards develop the values underpinning their behaviour to inform students' VES transformative learning framework. Practically, it could help to deliver dilemma or purposeful project-based learning (see section 2.4.4). Evidence from TIP narratives suggests a contextual understanding of VES (see section 2.3 in Chapter 2) implies that both the actions and intentions of the stewards are fundamental to justify moral behaviour (Audi, 2012). In line with Koehn's (1995) six ways by which virtue ethics can contribute to business practice (see section 2.3 in Chapter 2), TIP's stories are further discussed for virtue and ethical behaviour.

1. Virtue ethics focuses on the conformity between right thinking and desire

    In TIP's case, his motivation to help the vulnerable children to maximise their potential is good. However, it does not seem very noble to have compromised. On the one hand, despite TIP's strategic approach (i.e., TIP's moral reasoning) to cope with the OFSTED regime at the time **(see Scene 5a),** TIP was not happy with the regime at first and was hoping for a better regime, which is now a lot better **(see Scene 6, lines 35-39).** However, TIP believes that continuous change to the inspection regimes could lead to a compromise of his values **(Scene 6, lines 49-50)**. This implies that TIP's intelligent action was not complemented by virtuous action. Nonetheless, a further investigation on the recent school inspection suggests that TIP has learnt to engage in dialogue rather than delegating the responsibility when engaging with school inspectors. However, this comes with the professional attitudes of the school inspectors **(Scene 3(S2), lines 1-31)**.

    On the other hand, TIP's intelligent action conforms to his desire regarding school expansion (virtuous action). Therefore, it could be argued that TIP's moral reasoning sometimes conforms with his right desire and action, and sometimes it does not. This could be responsible for the belief system that he is always unlikely to make good decisions **(Scene 3, lines 28-29)**. However, what the researcher perceived most insightful is that TIP is aware of the need to continue questioning and reflecting on moral

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motivations before and after actions and feelings (i.e. communicative learning). In this case, TIP's location sometimes is moral status (B) and sometimes is status (H) (see **Table 2** on page 32).

2. <u>Virtue ethics treats virtue as a manifest, perceptible feature of the action</u>

TIP's narratives indicate that he is a role model in one way and not in another. TIP's story suggests that he is a professional role model but not a role model in consistent virtuous action. He believes in half good decisions (**Scene 3, lines 28-29**), and that is why he exercised a role performance through his colleague (**Scene 5a, lines 21-29**). This could serve as an example of purposeful project-based learning for VES transformative learning (see section 2.4.4). A critical perspective on this is the consciousness that TIP has the overall responsibility for the school. Therefore, it could be said that he did agree to OFSTED's demands against his desires at that time. In this case, from **Table 2** on page 32, TIP is best located in moral status (B). Also, TIP's feelings (see **Scene 3(S2), lines 1-31**) from a recent inspection confirm his preference regarding the OFSTED inspection.

3. <u>Virtue ethics recognises human activity as continuous</u>

TIP's stories suggest that he is a reflective steward. He learnt from his past mistakes and is willing to keep evolving his experiences through reflections (**Scene 6, lines 25-31**). For example, when TIP was asked if he could have handled the OFSTED incident differently, his response suggests he is a reflective practitioner. TIP narrated that *I would have done it much earlier more effectively. And I think, actually, I need to say that because you went through that experience. When you think about it, people actually told you about these things. You did not hear it; you are not going to follow their advice; you did not respect their advice. You thought they told you these things, but you did not do it. But then you work it out in your way.* **Would it be better if you have done it in a different way?** *Probably, but then, I did not know* (**Scene 6, lines 25-31**). Again, it could be said that TIP's location is moral status (H). Within communicative learning, this narrative supports the purposeful project for TL.

4. <u>Virtue ethics emphasise individuals' valuable contributions to society and communal enterprise</u>

Valuable contributions to the society and communal enterprise are obvious for TIP as he has another stewardship role within the council where his school is located (see **Scene 1, lines 25-30**). However, what is unclear is if the other roles, apart from being head of school, are voluntary or paid. Further investigation confirms that the stewardship role is linked to his role. The role is still part of his professional practice **(Scene 4(S2), line 2)**. Presumably, in this case, it could be argued that TIP's location is moral status (H).

5. <u>Virtue ethics preserves a role for excellence and helps counter the levelling tendency of deontological ethics</u>

TIP's value for excellence could be seen in his ability to reflect on his decisions and question his intentions and motivations for the decisions. Verification is one of TIP's decisions (see **Scene 5b**). TIP is successful in expanding his school operations to mainstreams schools, underpinned by the school values, needs and his value for an inclusive education that should enhance students maximising their potential. TIP learnt from his professional experience, which led him to embark on a project. This is an example of how the VES transformative learning process could be triggered. Furthermore, the motivation behind how decisions were made with regards to the story **(Scene 5b)** also suggests that TIP values excellence. For example, TIP is driven by helping vulnerable children (see **Scene 3, lines10-15)** and now, three decades on, TIP is continuously achieving his dreams (**Scenes 5b**). In this case, presumably, TIP's location is moral status (I).

6. <u>Virtue ethics stresses that people become what they are within a community</u>

For example, TIP's attitude of arguing with the OFSTED inspector could be a result of enormous paperwork demand during school inspections (see **Scene 5a, lines 31-41**). If not in the policy requirements in the first place, TIP would have been able to apply himself more in special school education. In support of this argument, TIP's response to further questioning on his feelings regarding his recent experience suggests warm feelings in the recent OFSTED inspection **(Scene 3(S2), lines 1-31)**. This could benefit all stakeholders better than in the previous regimes. Thus, it serves as an example of topics for student-centred dialogic relations between educators and students in the VES transformative learning environment. This is consistent with the stewardship theory that emphasises

fairness when carrying out job responsibilities (Caldwell *et al*., 2011). In this case, TIP perceives unfairness from the view of personal value about paperwork and the inspector's unprofessional attitude. Therefore, TIP's location is virtue ethics (H). Further discussion on TIP's moral status is presented in Chapter 5**.**

4.3   Story Two

4.3.1   Professional Background

The research participant (hereafter FIM) has been in the nursing profession for 32 years **(Scene 1, lines 1-3**), qualified as a nurse for 29 years **(Scene 1, line 46),** became a steward **(Scene 1, lines 19-21; 23-24; 29-30)** and has been in a senior stewardship position for the past nine years **(Scene 1, lines 47-50)**. Her parents might have influenced her coming into the nursing profession because both parents were NHS nurses **(Scene 1, lines 3-4)**. She had always wanted to be in the Emergency Department like her mum **(Scene 1, lines 6-11)**. However, due to restructuring at every place she worked, she could not spend her 29 years of nursing career just in the Emergency Department. For example, FIM states that *the organisation started a discussion about merging and becoming one hospital and downgrading the [named] hospital. I did not want to be in a hospital without a proper emergency department and everything that goes with it. So, I applied, for a job at another [named] hospital as a Band 6* **(Scene 1, lines 11-14).** However, FIM stayed long enough at each progression stage to obtain stewardship in the NHS **(Scene 1, lines 4-43; and lines 49-50).**

FIM's values are sincerity, problem-solving **(Scene 1, lines 35-37)**, caring, supporting and developing others **(Scene 1, lines 12-16** and **38-40)**, a professional **(Scene 1, lines 17-21)** black and white person **(Scene 3, line 1),** who enjoys being in charge **(Scene 6, lines 26-31)**. FIM has good reflective skill. Probably this skill has helped her to identify what she is comfortable within her profession; she is not comfortable with incompetence **(Scene 1, lines 38-43)** and the other traits demonstrated include foresight **(Scene 1, lines 39-43)** care **(Scene 1, lines 35-40)** excellence **(Scene 1, lines 39-43, and Scene 2, lines 7-8)** competence **(Scene 1, lines 39-40** and **Scene 2, lines 8-11),** support for others to develop and grow **(Scene 1, lines 39-43)**. However, a close look at the traits shown in her stories suggests a consistent trait of excellence in the past and present. However, the response to a specific stage-two question about a job role that FIM enjoys suggests that in addition to excellence at the workplace, FIM's preference is problem-solving **(Scene 3(S2), lines 2-5)**, which would likely continue in the future. The stage-two interview revealed that FIM enjoys duties that align with her personality **(Scene 3(S2), lines 2-6 and 10-15)**, and plans to retire from service sometime in 2019 **(Scene 2(S2), lines 24-25)**. However, her position regarding the importance of education in her professional life, and the impact education has had on her career, was unclear. This was further investigated in

the stage-two interview, and the outcome was that she completed a master's degree in advanced nursing practice roughly 20 years ago **(Scene1(S2), lines 27-47);** some of her research outcomes have been implemented in her area of work. Nonetheless, when she was asked a specific question regarding the need for a formal form of continuous professional development, FIM's response suggests there is no record of any since the implementation of her master's research output **(Scene1(S2), lines 27-47)**. FIM relies on professional mentorship in the workplace for her professional development **(Scene 4, lines 1-6)**, meaning that mentorship programmes could be sources of engagement for the VES transformative learning process. Chapter 5 presents a discussion about how FIM develops her values and traits.

FIM has a good working relationship with colleagues **(Scene 3, lines 8-11)** and her professional responsibilities cover departments' senior nursing stewardship roles, which includes the emergency department **(Scene 1, lines 47-50)**. However, FIM also voluntarily supported a struggling department through nurturing, caring, and loving in a stewardship capacity **(Scene 1, lines 39-43)**. In the past, FIM had made both good **(5b, lines 1-8** and **23-40)** and bad **(Scene 5a, lines 3-32)** decisions (see 4.3.2 for the details). Nonetheless, FIM was asked about her tendencies for making good or bad decisions in the future in the stage-two interview; her response suggests that she had learnt through her professional experiences, especially in terms of making decisions and was determined to keep making good and right decisions **(Scene 2(S2) line 2; Scene 4(S2), lines 4-12)**. This emphasises the role of personal motivation and the ability to engage in the VES transformative learning process. It is important to name personal values and traits that are relatively stable, unconstrained by professional statutory responsibilities.

FIM affirms that life experiences, family values, professional mentors, and self-reflection on experiences **(Scene 4, lines 1-6)** had contributed to her values and traits development. This was investigated further, and in the stage-two interview, it was confirmed that FIM's childhood contributed to her value of making good decisions. She was asked if it has to do with faith or religious belief. In her response, FIM states that *we were brought up as Christians and I do believe that there is God and I do believe there is a great power overseeing/moderating the scheme of things. I think there is a degree of that* (**Scene 4(S2)**, **lines 15-16**).

The family values also influence FIM's choice of career as both parents were nurses **(Scene 1, lines 3-4)**. Nonetheless, with regards to FIM's profession, her work experience

and personal interest are two contributing factors to her choice of profession **(Scene 1(S2), lines 1-25)**, when asked in the stage-two interview on the choice of the nursing profession. This suggests that FIM could align her upbringing, interest and work experience when choosing her profession. It implies that individual students should take responsibility for their learning; such is the case with communicative learning in the VES transformative learning process.

This study argues that FIM's value orientation **(**Weber, 1990**)** is leading with the excellence of care, and this has helped in her 32 years in the health profession. Nonetheless, FIM is not comfortable with the enacted NHS (IO) and (Corporate) values, especially about working practices and integrity (openness and honesty **(Scene 2, lines 1-2; Scene 2, lines 14-16)**. FIM's experience has helped to show where her values are not congruent with the organisational values. This is vital to analysing the congruence between personal values and decision-making for a business steward (Caldwell *et al*., 2011).

An example is the FIM's personal experience at the time of the second-stage interview where she felt her substantive role was given to somebody else when she was on secondment to support another department without her knowing about it. Therefore, FIM questioned organisational openness and honesty **(Scene 2(S2), lines 1-56)**. Also, there is a sign during the stage-two interview, that the concerns about the organisational integrity in terms of honesty and openness have been a long-standing issue for many decades **(Scene 2(S2), lines 59-69)**. This could be a research project (i.e. problem-solving project) to initiate the VES transformative learning experience.

The questions then are: how did FIM navigate making stewardship decisions within the organisation with an uncomfortable enacted value system? How do the organisation decisions affect FIM's values? How does FIM feel about her professional decisions? Responses to these questions were shown in FIM's Incidents' stories (see **Appendix 3, Scenes 5a and 5b)**. This suggests clarification of FIM's values and decision-making congruence and clearly recognises FIM's value orientation. A further interview (stage-two interview) suggests that FIM would prefer to continue to have job roles that enable her to show her competence. This includes a continuity to practise what is good and shun what is bad and to continue to support others to excel. FIM's competence is proven by learning from her past mistakes, and after that, continuing to decide to support care excellence in the health profession.

4.3.2 FIM's Incidents' Stories

On the one hand, in **Scene 5a (Appendix 3),** FIM narrated how she made a memorable wrong decision in the past. FIM's black and white character trait and value took advantage of her at a time when she took a colleague off duty **(Scene 5a, line 29)**, when the colleague was on long-term sick because of her feelings regarding the issue of taking time off for personal hospital appointments **(Scene 5a, lines 22-28)**. FIM narrated that:

I had a very good nurse who was...,

she had some ongoing health issues [pause],

and we cannot help when we have health issues.

She would have had to go fairly regularly to London to have her orthopaedic issue reviewed,

she has some knee ligament injury,

needing it operated on in London because it was complex and that is the only place, she could have it done.

I would give her days to go up to London Hospital for her outpatient follow up.

She would take the day off,

then on returning to work would state she had not been able to attend due to the train being late,

but she would have still taken the day off,

then request another day to go.

(Scene 5a, lines 5-18)

The assertion above suggests that FIM was unhappy with the attitude of the colleague; she believes that the colleague was using her ailment as an excuse to have extra days off. Therefore, FIM's black and white nature could not tolerate such an attitude, and it was not the fault of FIM or the organisation that caused the colleague's sore leg. FIM after that, started to manage the colleague's performance in line with advice from the [Human Resources] 'HR' Department **(Scene 5a, lines 19-27)**. Eventually, the colleague was not happy with the decision and decided to go on long-term sick leave **(Scene 5a, line 28)**. However, FIM's decision to take the colleague's name off duty completely was

underpinned by her black and white values, since the colleague would not return anytime soon. This is buttressed by FIM's comment: *because she was off on long-term sickness, she was not going to return* **(Scene 5a, lines 30-31)**. After a while, the colleague challenged FIM regarding her action, and that was when FIM realised how she had disrespected the colleague **(Scene 5a, lines 35 -37)**. At this point, it could be argued that FIM's values of sincerity and black and white were in action without FIM necessarily recognising it until the obvious repercussions of her action. This suggests the importance of time and space for reflection in the TL process. FIM asserts that: *that was a bad move because she felt disenfranchised* **(Scene 5a, line 32)**. However, the criticality of the incident for the researcher is FIM's expression of her bad feeling regarding her action when she realised the implication; she learnt from it **(Scene 5a, line 38)**, and made up her mind not to allow values to get the advantage of her again **(Scene 5a, line 32)**. Therefore, the researcher could argue that what is important for this research is the consciousness of how personal values influence decisions and the need for the consciousness of stewards to recognise these ways and respond in a manner that will deliver on their job responsibilities (i.e. this is a practical example of VES transformative learning). The learning process could be activated using the communicative learning method. It is equally necessary for stewards to continue to emulate those values and traits that enhance the discharge of duty. This is shown in the second memorable incident shared by FIM below.

Many years after the incident above, FIM had an opportunity to chair a hearing of another colleague who was assumed to have breached data protection. According to FIM, the hearing was challenging, and at the end of the hearing, FIM found that the colleague violated data protection law, and it warranted dismissal **(Scene 5b, lines 1-8)**. Nonetheless, the colleague had a right to appeal, and she later did **(Scene 5b, line 9).** However, to FIM's surprise, the appeal was successful, and FIM's boss reinstated the colleague **(Scene 5b, line 10).** Afterwards, the colleague breached data protection law six months later **(Scene 5b, lines 15).** The eventuality made FIM realise that she had made the right decision the first time. FIM asserts that:

To my mind,

if my boss at the time had gone through the journey and taken on everything I had found in the initial hearing,

we then as an organisation would not have been exposed to her poor behaviour,

some patients' details would not have been compromised - as a result of her coming back.

(Scene 5b, lines 16-21).

FIM's experience, especially what she learnt from the experience of this other memorable incident, suggests standing for what is good and right, including when it is difficult, and there is a lack of support. Within the VES transformative learning process, it implies that the behaviour of stewards after the learning process will suggest how knowledge acquired is utilised. Also, this FIM experience could be used as an example of scenario-based learning (see section 2.4.4). However, for the TL experience, students embarking on a purposeful project is preferred.

The pieces of evidence in the two incidences above suggest FIM's strength of character in the stewardship of excellence of care: the excellence of care to patients, to duty discharge, and the organisation. A positive perspective from FIM's unwise decision is that it helped her to be more reflective on possible consequences of her decision before the decision is made **(Scene 6, lines 1-12)**. This is made clear in the sense that the bad decision made was when she was less experienced than at a senior stewardship level in her profession **(Scene 6, lines 16-19).** Also, it is worth noting that FIM recognises that her value, to be in charge and in control, was not developed but comes naturally **(Scene 6, lines 16-19)**. This suggests two things. (1) It indicates that FIM is self-aware and a reflective practitioner, and (2) that while some values are developed or developing, there could be inborn values. However, this thesis does not cover the detailed analysis of inborn values. There is further evidence in the stage-two interview that confirms FIM's preference for control and stewardship; she expressed her feelings regarding her current role that it does not float her boat **(Scene 2(S2), lines 31-35; Scene 3(S2), lines 2-6)**. In other words, FIM is seen as a born steward, and she had proven her stewardship in the *excellence of care*. However, it could be possible that due to FIM's level of seniority, and lack of enhancement of knowledge through continuous professional development (e.g. formal education in stewardship), it was difficult to enact her excellence of care in the whole organisation. See further discussion in Chapter 5.

The above stories suggest that FIM values *reflections* (which she also practices), *stewardship*, *excellence and dignity* **(Scene 5b)***, care, honesty and competence* **(Scene 5a and 5b).** However, FIM's value of stewardship (excellence of care) was not strong enough to influence the organisation's enacted value of dishonesty and lack of openness as she claimed **(Scene 2, lines 1-2; Scene 2, lines 14-16)**. Support for this argument is FIM's

response to a stage-two question on when she perceived the issue of integrity about honesty and openness existed. FIM explained that it started a long time ago **(Scene 2(S2), lines 59-69)**, and that it fundamentally has more to do with personalities that are involved **(Scene 3(S2) lines 17-25; 29-30)** than the organisational policies, culture and values **(Scene 2, lines 1-3)**. There is the need to take a closer look at the nature of the character being formed and developed in stewards through the decision-making process, such an in VES transformative learning.

The adaptation of Weber's (1990) typology and assessment of managerial value orientation to reflect stewards' value orientation via narratives emphasise an approach to understanding the process that leads to what stewards do, and not only stewards' moral reasoning (Weber, 1993). The stories and the background information regarding FIM's skills, values, and traits (see **Appendix 3**) help to locate FIM's value orientation.

From the stories, FIM's value orientation includes strong personal and social competence. However, she requires learning (e.g. via purposeful project-based learning) in her commitment to influence the Trust with her stewardship competence of care (see **Appendix 3, Scene 5a** and **5b**). Moreover, FIM acknowledges that her values are similar to both NHS (IO) and Corporate espousing caring and sharing values **(Scene 2, lines 1-3)** and loving **(Scene 2, lines 14-16)**, except for integrity - honesty and openness **(Scene 2, lines 1-2; Scene 2, lines 14-16)**. For example, FIM identifies the issue of integrity in terms of honesty and openness, but she did not take any action on the issue. There was no further question on FIM's willingness to take any action on the subject. Nonetheless, assuming FIM was able to influence the organisation in the area of honesty and openness, probably some of the organisation challenges like staff feeling disenfranchised would have been avoided **(Scene 6 lines 19-25; Scene 3(S2) lines 17-25)**. During the second-stage interview, the researcher asked FIM the reason why she prefers to emulate the good behaviours; it was assumed that FIM was talking from her Christian belief when she asserts that *everyone intrinsically knows what is good or bad. So, why would you want to do bad?* **(Scene 4(S2), lines 11-12)**. This is because goodness is one of the fundamental attributes of Christianity (The Bible, 2 Peter 1:5). In other words, FIM believes that no one who knows the good will choose to do the bad. Therefore, it can be argued that FIM's value orientation preference is personal-instrumental (moral and competence) (see **Table 1** on page 32).

Moreover, FIM was asked about how she develops her values. FIM's perception suggests that religious and faith beliefs are a part and not the whole for developing values and traits. She added that familiar upbringing is a contributing factor **(Scene 4(S2), lines17-23)**. That is, how individuals are brought up familiarly in terms of what is good or bad. An example is parental specific home training **(Scene 4, lines 13-21)**. FIM brought her children up similar to the way she was brought up **(Scene 4(S2), lines 4-12)**. This implies from FIM's perspective that family values are the most enduring values when developing values and traits shown over time. For example, the black and white value is mostly from her dad and to an extent from her mum **(Scene 4, lines 13-15)**. Therefore, critically, the argument could be that parental principles underpinned approaches to upbringing, which are implicit and manifest themselves unconsciously in parents' behaviours and similarly show in the children. It was strengthened when FIM was asked about the most influential factor that contributed to her values and traits **(Scene 4(S2), lines 27-32)**. In other words, values and traits developed from childhood have an enduring ability to influence decisions consciously or unconsciously if the individual finds meaning in those values and traits. Thus, educators need to be aware of students' values and traits developed from childhood. See further discussion in Chapter 5.

4.3.3 Value Development for Virtue Ethics

This study further aims to understand how stewards develop the values underpinning their behaviour to inform students' VES transformative learning, which could be applied to deliver dilemma (to a certain extent) or purposeful project-based learning (see section 2.4.4). Evidence from FIM narratives, and the contextual understanding of VES (see section 2.3 in Chapter 2) implies that both the actions and intentions of the steward are fundamental to justify moral behaviour (Audi, 2012). In line with this, Koehn (1995) described six ways by which virtue ethics can contribute to business practice (see section 2.3 in Chapter 2), FIM's stories are further discussed for virtue and ethical behaviour.

1. <u>Virtue ethics focuses on the conformity between right thinking and desire</u>

In FIM's case, it is good to have an instinct and motivation to lead with the excellence of care, and competence to solve problems when discharging her duties. However, it seems there is an absence of action on FIM's path to address the Trust's integrity (openness and honesty) issue. In one incident, despite FIM's questioning of the Trust's integrity in terms of openness and honesty (i.e. FIM's moral reasoning) and her desire to see changes in this area **(**see **Scene 2(S2) lines 1-56)**, FIM did not back up her reasoning with an action by

having a dialogue with her boss regarding the decision - reinstating the dismissed colleague (**see Scene 5b**). This implies that FIM's intelligent action and moral reasoning were not complemented by virtuous action. Possibly, FIM might have unconsciously experienced limitations in terms of knowledge; that is, knowing how to proceed, considering that she had not had any formal continuous professional development for the past 20 years. It could also be because FIM might not have overall responsibility (power) to enact a change within the Trust (see **Scene 5b**). Therefore, educators need to recognise students 'possible actionable events in the VES transformative learning process.

In the other incident, FIM's intelligent action conforms to her desire to lead by the excellence of care (virtuous action) when she learnt from the wrong decision made by taking a colleague off duty when she was on long-term sick leave and without the colleague's consent. Therefore, it could be argued that FIM's moral reasoning mostly conforms with her right desire and action. This could relate to her preference to have duties that align with personal traits and values **(Scene 3(S2), lines 2-6 and 10-15)**. Thus, individual project-based learning is suitable to start the VES transformative learning process. However, FIM does not always have duties that float her boat **(Scene 2(S2), lines 31-35; Scene3(S2), lines 2-6)**. In this case, FIM's location most of the time is moral status (G) and sometimes status (H) (see **Table 2** on page 32).

2. <u>Virtue ethics treats virtue as a manifest, perceptible feature of the action</u>

FIM's narratives indicate that she is a role model in most cases. However, FIM's role modelling is limited to the level of power within the organisation; there are no definite and good power relations to enact positive changes **(Scene 2, lines 2-6)**. FIM's story suggests that she is a professional role model but finds role modelling difficult in leading virtuous action for positive change. She believes that organisational culture could not be changed **(Scene 2, lines 4-5)**, and possibly, that was why she could not lead a change in this area. A critical perspective on this is FIM's consciousness regarding the possibility of leading organisation culture change. However, if FIM becomes conscious of it, would she be willing to lead the change?

Moreover, if she is willing, does she possess enough power to enact the change? The answer to these questions could provide the researcher with a more unambiguous indication of FIM's role modelling capabilities with regards to virtuous actions. Nonetheless, it could be said from **Table 2** that FIM is in a moral status (F). As an

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example, in a VES transformative learning environment, such questions highlighted above could form the dialogue between students and educators.

3. <u>Virtue ethics recognises human activity as continuous</u>

FIM's stories suggest that she is a reflective steward **(Scene 6, lines 1-10)**. She learnt from her past mistakes, was willing to keep evolving her experiences through reflections **(Scene 6, lines 1-12)**. For example, when FIM narrated her decision making regarding the past incident **(Scene 5a),** she stated that ***I felt bad that I have been disrespectful to her in that way, and I learnt from that* (Scene 5a, lines 37-38)**. However, in more recent times, FIM stepped out of her previous role to the role at the time when the stage-one interview was conducted. When she was asked about her role, she stated that ***It is my choice. Because of where I sit within the organisation at this high level you are involved in some of those decisions, you can see where they are struggling, and I know, I am a good person. I know I can do the job, and I will do the job, and I will do it well. As I have said, because I knew my senior Matron's team is very strong in itself for me to step away and have a light touch on them, they will still be able to continue to do their good work. So, I could come into here and create something better for the team***. However, FIM's role at the time of the stage-two interview suggests that she was in a role that does not float her boat **(Scene 2(S2), lines 31-35; Scene 3(S2), lines 2-6)**. It strengthens the need for continuous application of the VES transformative learning framework in professional work. With the narratives, it could be said that FIM's location is moral status (I).

4. <u>Virtue ethics emphasise individuals' valuable contributions to society and communal enterprise</u>

When FIM was asked about keeping her private life separate from public life in the stage-two interview FIM's response suggests she does not have a social life outside her professional role **(Scene 4(S2), lines 34-38)**. However, FIM is still concerned about the welfare of colleagues **(Scene 4(S2), lines 41-44)**. This suggests that FIM's valuable contributions to society and her communal enterprise are not explicitly expressed. However, FIM possesses a sense of community with her continuous support for patients and staff in the emergency department after she had left the department **(Scene 1, lines 12-16 and 38-40; Scene 3, lines 5-11)**. However, FIM's response to a stage-two question regarding why she left her dream department before she started her nursing career suggests her continuous passion for the department **(Scene 1(S2), lines 48-61)**. This could

mean that FIM still contributes; however, her contribution and communal enterprise are linked to her professional practice. It might be worth seeing what work-related engagement FIM would pursue after her retirement **(Scene 2(S2), lines 24-25)**; it will help give a clearer picture of FIM's valuable contribution to society and communal enterprise. However, at the moment, it could be argued that FIM's location is moral status (H).

5. <u>Virtue ethics preserves a role for excellence and helps counter the levelling tendency of deontological ethics</u>

FIM's value for excellence could be seen in her ability to reflect on her decisions and question her intentions and motivations for the decisions, verified by one of FIMs' decisions. FIM left her head of nursing role voluntarily, because of her position within the organisation. At her level, she is involved in some of the decisions, and FIM could see that she could help the struggling department **(Scene 3, lines 5-11)**. In other words, FIM is willing and had the power to drive change for excellence. More specifically, FIM's motivation behind how decisions were made with regards to the stories **(Scene 5a and 5b)** also suggests that she values excellence. For example, FIM's first reaction to a colleague that was using her illness to make excuses for her absence was to take the colleague off duty **(Scene 5a)**. This was supported by FIM's intentionality that work needs doing correctly **(Scene 1, lines 12 -16, 39;** and **Scene 2, lines 7-8)** and therefore, she likes to be in charge **(Scene 6, lines 26-31)**. FIM has been in a senior stewardship position for the past nine years **(Scene 1, lines 47-50)**, which is evidence of, for example, that communicative learning in research tailored to a student's area of interest could help in commencing the VES transformative learning process. Presumably, FIM's location is moral status (I).

6. <u>Virtue ethics stresses that people become what they are within a community</u>

FIM's inability to enact change around the Trust's integrity (openness and honesty) could be said to be a result of power limiting **(Scene 2, lines 2-6)** within the organisation. This could be the reason for FIM's belief that the organisation's culture could not be changed **(Scene 2, lines 4-5)**. FIM's response to a stage-two interview question on how long she had noticed the issue of openness and honesty suggests that the problem has been there for a long time **(Scene 2(S2), lines 59-69)**. This implies that FIM could not have believed she was a change agent for openness and honesty in the Trust and the whole NHS. Assuming the Trust encourages and allows leading positive change in the organisation,

maybe FIM could have enacted changes to alter the course of the organisation for good, especially with the support she had given in the past to a struggling department **(Scene 1, lines 39-43)**. In support of this argument, FIM affirms that the NHS requires lots of strategic and operational improvements **(Scene 2(S2), lines 1-5)**, and presently, she is in a role that does not float her boat **(Scene 2(S2), lines 31-35; Scene3(S2), lines 2-6)**. If FIM is a change agent within the organisation and was offered the opportunity to enact change, some of the challenges that the NHS is facing could have been resolved to an extent. Thus, equipping students to become agents of action and responsibility within an organisation is necessary for university education. Consistent with the stewardship theory that emphasises fairness when carrying out job responsibilities (Caldwell *et al*., 2011), FIM is not happy with the changes to her role without proper consultation, and this made her feel disenfranchised. Therefore, it could be said that FIM's location is virtue ethics (I). Further discussion regarding FIM's moral status is in Chapter 5**.**

4.4 Story Three

4.4.1 Professional Background

The research participant (hereafter RIM) is a steward in the banking industry. RIM has a master's level of education **(Scene 1(S2), lines 65-85)**. RIM has been in a stewardship position for 27 years **(Scene 1(S2), lines 87-112)**. He had the opportunity to enter the banking industry at a young age due to parental influence; dad a banker, mum worked in a bank for a time, and he has been in banking for 34 years **(Scene (Scene 1(S2), lines 68-85)**. RIM has been in his current organisation for 12 years **Scene 1, lines 6-7)**, and recently changed his senior managerial position **(Scene 1, lines 2-7)**. RIM considers himself unfortunate with education before his professional career **(Scene 1(S2), lines 68-85)**. However, he picked himself up to enhance his education later in life, but not without some failures **(Scene 1(S2), lines 68-85)**. The organisation values of where he works are open, dependable, and connected **(Scene 2, lines1-2)**. RIM's understanding of these values is that open implies integrity, honesty, transparency and trustworthiness **(Scene 2, lines 2-8)**; dependable; meaning, to do the right things, but to benefit the company **(Scene 2, lines 8-15)**; and connected means to use the power of all resources to help customers **(Scene 2, lines 15-22)**. In the past, RIM's personal values were aligned with the organisational values **(Scene 3, lines 1-4)**, perhaps because RIM joined the banking industry at a young age and was inexperienced in work-life **(Scene 1(S2), lines 68-85)**.

RIM has a habit of self-directed (justifications) alignment of personal with organisational values **(Scene 3, lines 4-11; 47-51)**, and mostly made his professional decisions based on organisational values **(Scene 5a** and **5b; Scene 6, lines 40-45)**. Nonetheless, RIM in recent times has seen the need to help others, most importantly, those that he perceived to be less fortunate than himself **(Scene 4(S2), lines 79-89)**. This is an example of meaning-making of the ideal-self. Other values include honesty, integrity, trustworthiness, and care for clients and customers **(Scene 3, lines 12-26, Scene 5a, lines 87-91)**. However, RIM's professional experiences suggest that there is no consistency between his values of honesty, integrity, trustworthiness and the way these values are often demonstrated when it comes to caring for clients and customers **(Scene 3, lines 12-26, Scene 5a, line 87-91; Scene 5b, lines 52-57)**. A question on the principles to the alignment of personal values with organisation values and role responsibilities suggests that RIM believes that stewards' conduct should focus on the reasons why an organisation exists: to help people **(Scene 3(S2), lines 44-61)**. Thus, it emphasises the importance of

a sense of duty; in that, at organisational level, the focus should be more than profit pushing; but to include standards, ethics, conduct and values **(Scene 3(S2), lines 32-41)**. However, there could be the influence of competitors in the business environment **(Scene 3(S2), lines 61-62)** that limits the organisation, and perhaps other influences of personal value such as job security, bonuses (making more money) and promotions to meet family needs — for example, mortgage payments that restrict individuals from focusing on a sense of duty in their professional work.

Therefore**,** it could be argued that RIM's value orientation is about helping stakeholders – the organisation, self, and clients (whatever customers interpret as help) **(Scene 2, lines 15-22)**. RIM's traits include reasonability **(Scene 3, lines 66-74)**, networking, hating to disappoint clients **Scene 4, lines 24-26)**, hard work, trust, non-aggressiveness, gratitude, support for others, care for customers and working teams **(Scene 4, lines 34-51; Scene 4, lines 26-27, Scene 5a, lines 68-69, Scene 5b)**, reflective **(Scene 6, lines 79-93)**, proficient and competent **(Scene 5a, lines 33-43; 53-83)**, competitive instincts, relevance, adaptive, helpful, confident, accomplishment and learning **(Scene 4(S2), lines 1-136)**, not challenging organisation culture when uncomfortable **(Scene 3, lines 51-60; Scene 4, lines 27-34)**. However, he questioned the profit pursuit of the former organisation **(Scene 1(S2), lines 16-64)** but left the organisation because of his academic pursuits **(Scene 1(S2), lines 58-64)**. Probably, RIM felt a void (which could be used to initiate the VES transformative learning process) regarding his professional work, which propelled him to pursue education. However**,** RIM is not religious **(Scene 4(S2), line 12)**; occasionally, he gives to charitable causes **(Scene 4(S2), lines 12-19).** At the time of the interview, RIM was planning to create a professional group to make a social difference **(Scene 4(S2), lines 24-44)**. RIM also broke a client's trust and hurt his feelings **(Scene 5a, lines 33-46; 100-104)**. Nonetheless, presently, RIM is willing to change; that is, to make right the wrongs **(Scene 5a, lines 82-86; 104, and Scene 6, lines 26-34)**. RIM recognises that organisational policies echo professional duties; however, this is not often practised by stewards due to the organisation profit maximisation objective **(Scene 6, lines 1-22)**. This might be a project that could incorporate communicative learning or the VES transformative learning process. How did RIM practice his profession for the last three decades?

4.4.2   RIM's Incident' Stories

RIM supplied a credit facility to a client without providing complete information that would enable the clients to make a holistic decision **(Scene 5a)**. RIM compromised personal values for organisational and personal rewards: reputation **(Scene 5a, lines 92-99** and financial **(Scene 5a, lines 33-46)**. At that time, it all felt and sounded the right thing to do **(Scene 3, lines 4-11; 47-51)**. Nonetheless, on self-reflection **(Scene 5a, lines 47-69; 83-108)**, RIM realised that experience, logic, and normalcy do not connote rightness **(Scene 6, lines 25)**. Allowing time and space for dialogue between educators and students could allow for a similar TL experience just like in the case of RIM in this context.

The client was a wealthy international businessman that came to RIM's organisation to borrow about £6½ million to buy land where he could build his retirement home **(Scene 5a, lines 1-13)**. However, part of RIM's responsibility is to protect the clients against losses by providing details on this hedging product that was to be sold to the client. The hedging product (a name for the type of borrowing) is one of the bank's products with a fixed interest rate protection built in it, such that the client would never pay more than a certain amount if the interest on the product goes up; the bank would have to be responsible for the increase. However, where RIM failed was that he and the salesperson did not explain the implication of the product if the interest rate goes down as the client would take responsibility for the difference **(Scene 5a, lines 21-31)**. During the meeting, the client directly asked RIM for professional advice as to whether to go ahead or not. RIM's response was that the client should go ahead, knowing full well the benefits for him and his organisation **(Scene 5a, lines 33-43)**. Unfortunately for the clients, it was during the 2007-2008 financial crisis, which meant that the client suffered from an unprepared risk. Therefore, the client struggled throughout this period **(Scene 5a, lines 47-64)**. RIM's role in this incident suggests that he allowed personal and organisation interests to supersede the client's interests. This could be in addition to the fact RIM was working under pressure to meet targets **(Scene 5a, lines 13-15)**. This scenario could be used in learning and teaching before moving on to communicative learning methods. In some other situations, with his working condition, RIM managed to provide general care for customers and for his work teams **(Scene 4, lines 26-27, Scene 5a, lines 68-69)**. More recently, from RIM's narratives, the suggestion is that both at the individual and corporate level, the wrongdoing was recognised, and steps were taken to correct the past mistakes.

Thus, it represents a VES transformative learning – where the organisation and the agent could reflect on individual identity (belief, motive and intention).

Nonetheless, a critical question that could be asked is about how stewards can behave right and good if not consistent with organisational practices. Does it mean that stewards would act contrary to the organisation's culture and standard? These questions, therefore, support the importance of alignment of organisation mission, visions, role responsibilities and personal values before judging stewards' behaviour. RIM's and the organisation's choices to correct past errors to regain the trust of customers, clients and the general public through payment protection refunds **(Scene 5a, lines 82-86; 104; Scene 3, lines 12-26, Scene 5a, lines 87-91)** could be seen as a sense of stewardship (Caldwell *et al.*, 2011) on their parts. However, might it have been better to get things right the first time? RIM was further asked this question, and his response suggests that doing things right the first time is better than remedies. RIM said that ***If I do something wrong, it will lead to poor customer services, it will lead to loss of confidence. What could it mean to the bank? Is going to be a bank problem if none of us could make a decision right the first time, it is going to move to the era of reputational damage, negative media, customer dissatisfaction, loss of customers. You know, if we do not do things properly, correctly and get it right the first time, the lack of confidence could see them move their banking elsewhere. We will lose them, which will affect the share price. So, you know, beyond just the personal embarrassment, the sorts of things ultimately, you have to keep your customers, you have to use your reputation to gain new ones, you have to keep your shareholders happy, keep the regulators happy, all of those stakeholders that we have, by not getting it right first time, everybody is impacted*** (Scene 4(S2), lines 1-10). It is worth noting that this self-reflection took place after the error had been committed. Probably, to minimise or avoid the mistake, first, stewards should cultivate the habit of self-reflection on decisions before the acts are committed. Embedded in the VES transformative learning process is the practice of reflection, which for this incident caused the organisation to review how to serve customers and clients.

Further questioning suggests that there was no formal 360-degree feedback mechanism for evaluating the truthfulness of the staff feedback at the organisational level, only informal approaches such as one-to-one appraisal **(Scene 3(S2), lines 12-20)**. However, from RIM's perspective, the assessment of the truthfulness of good and right behaviour is the formal and informal 360-degree feedback mechanism – meeting organisational

values that are shown by customer satisfaction reports. Informally – peers' and managers' comments, line reports and personal feelings **(Scene 3(S2), lines 12-24; 31)**. This again meant that stewards should reflect on their commitments to doing things right the first time and, therefore, put in place measures that would enable them to review performances and to evaluate the truthfulness of the performances. Engaging in VES transformative learning could serve as a personal measure.

The embarrassing incident narrated above happened in the past. However, the more recent event described by RIM suggests a warm feeling towards his experience. In this second incident RIM supported and advised a client on a loan facility, and the client was able to save a considerable amount of interest **(Scene 5b)**. The story is about a client that wanted to consolidate debt by moving from his existing bank to RIM's bank **(Scene 5b, lines 19-23; 33-35)**. The client engages in the supply of several types of alcohol products and requires a finance product for its international Volker supplies **(Scene 5b, lines 11-21).** The product was financed with an expensive borrowing product before approaching RIM's bank. ***It was an expensive borrowing product because the business has many risks in it and the bank backed up the risk with the huge interest rate to minimise the risk but it became very expensive for the business*** (**Scene 5b, lines 20-35**). After much deliberation, RIM and his bank recommended to the client to drop the product and provide him with a cheaper finance product, and RIM's bank took on a bit more risk than the clients' former bank **(Scene 5b, lines 36-51)**. In this story, RIM explained that, sometimes, it is essential to be open, honest, understand client needs and be a dependable bank in that regard **(Scene 5b, lines 52-57)**. This suggests that RIM knows the right thing to do despite the pressure of meeting targets. However, it seems that the choice to do the good and the right thing always lies with the decision-maker. Questions about the decision made by RIM in this second incident could be an example in a scenario-based learning environment. This could start the reflection process before the individual student is to consider the decision made or problem solved in his/her organisation.

The above stories suggest that RIM has reflective skills **(Scene 4, lines 7-24; Scene 5a, line 21-32; Scene 5b** and **Scene 6, lines 79-93)**, and more specifically, RIM can reflect on decision-making processes to achieve ethical and sustainable business **(Scene 6, lines 79-93)**. RIM's values include the organisation values - integrity, honesty, transparency and trustworthiness **(Scene 2, lines 2-8);** doing right **(Scene 2, lines 8-15)**; helping people, caring for clients and customers **(Scene 2, lines 15-22; Scene 3, lines 12-26,**

Scene 5a, lines 87-91), and serving a purpose **(Scene 3(S2), lines 44-61)**. Traits exhibited from the incidence stories are: being relevant, competitive instincts, adaptive, helpful, confident, accomplishment and learning **(Scene 4(S2), lines 1-136)**, reasonability **(Scene 3, lines 66-74)**, care **(Scene 5a, lines 68-69, Scene 5b)**, proficient and competent **(Scene 5a, lines 33-43; 53-83)**, open, honest, understanding, dependable **(Scene 5b, lines 53-57)**, broke trust and hurt the feelings **(Scene 5a, lines 33-46; 100-104)**, willingness - right the wrong **(Scene 5a)**, self-reflective **(Scene 5a, lines 47-69; 83 -108)**, compromise **(Scene 5a, lines 33-46)**. However, RIM was asked in stage-two about the value he would change or not change. RIM's response shows a desire in the future to change his competitive instinct value **(Scene 4(S2), lines 1-76)**. This shed light on his motives in his professional life. It could be deduced that RIM had wanted to do the right thing. However, his other competitive personal values had a stronger influence, and after that, he compromised. Nonetheless, his future motivation to keep helping people **(Scene 4(S2), lines 78- 89)** suggests that if RIM follows his belief, the organisation focus should be on the reason for its existence and why a steward is in that position; then it would be evident as to what motivates RIM and how it developed.

The adaptation of Weber's (1990) typology and assessment of managerial value orientation to reflect the stewards' value orientation via narratives emphasise an approach to understanding the process that leads to what stewards do, and not only stewards' moral reasoning (Weber, 1993). The background information on RIM's skills, values and traits (see **Appendix 3**) help to locate RIM's value orientation.

RIM's story suggests a powerful sense of personal competence and moral commitment towards the banking industry (see **Appendix 3, Scenes 5a and b**). RIM acknowledges that the banking industry values include openness, dependability and being connected **(Scene 2, lines1-2)** and his values are congruent with the organisation's values in this regard; fundamentally, it is to benefit the organisation **(Scene 2, lines 8-15)**. A stage-two question into what the organisation values meant in practice suggests that market share, cost reduction and growth in a particular economy **(Scene 2(S2), lines 1-10)** measured by scorecards; 25% financial, standards, risk regulatory, customer satisfaction **(Scene 3(S2), lines 6-11)** are the main drivers of the organisation. This implies that the organisation looks for more of the prosperity of the organisation than the welfare of the clients and customers. Buttressing this point, RIM recognises that organisational policies echo professional duties but not often practised by stewards due to the corporate profit

maximisation goal **(Scene 6, lines 1-22)**. The repercussion of the organisation attitude led to the payment of compensation **(Scene 6, lines 22-24)**. Nonetheless, in the past, RIM seemed not conscious that while his financial value-led service was consistent with the organisation's financial value-led, it was different in terms of customer value-led services **(Scene 3, lines 27-47)**. Towards the end of the interview stages, however, RIM seems more conscious than before on what a customer value-led service should be **(Scene 5b)**. RIM's response to the stage-two question on the principles for a value-led service in his organisation suggests that values should focus on more than just profit pushing, to include standards, ethical conduct and values **(Scene 3(S2), lines 32-41).** However, RIM is unsure if this line of travel would be relevant in another ten years **(Scene 3(S2), lines 32-36)**. Probably, engaging in the form of project or research-based learning could increase RIM's confidence regarding his current ideal of organisation identity. This implies that RIM's personal value is subject to organisational values and congruence is the drive **(Scene 3, lines 1-12)**. This is buttressed by RIM's reflection on his 34 years in the banking industry. He said that: ***one thing I have learnt in my professional career is to be relevant. If you look at the industry, the organisation (name mentioned) is now, compare it with where it was five years ago, it was a completely different place, but it is just about how you are relevant*** **(Scene 4(S2) lines 126-129)**. Therefore, if congruence has been RIM's drive to aligning personal value to organisation values **(Scene 3, lines 1-12)**, the test of RIM's objective stewardship decision making capability could require communicative learning experience. RIM's response, however, to a stage-two question about the assessment of the truthfulness of his professional performances suggests the use of both a formal and informal 360-degree feedback mechanism. Formally, through meeting organisational values shown by customer satisfaction reports and, informally, peers' and managers' comments, line reports and personal feelings **(Scene 3(S2), lines 12-24; 31)**. Therefore, it can be summarised that RIM focuses on personal competence and morality when discharging duties - instrumental-personal value orientation. Thus, RIM's preferences are personal-competence and personal moral values (see **Table 1** on page 32). This suggests that RIM, as a steward in the banking industry, is an example of a steward driven primarily by the alignment of personal values with the organisation's values.

4.4.3 Value Development for Virtue Ethics

This study further aims to understand how stewards develop the values underpinning their behaviour to inform students' VES transformative learning framework, which could be applied to deliver dilemma (to a certain extent) or purposeful project-based learning (see

section 2.4.4). Evidence from RIM narratives, and the contextual understanding of VES (see section 2.3 in Chapter 2) implies that both the actions and intentions of the stewards are fundamental to justify moral behaviour (Audi, 2012). In line with this, Koehn (1995) described six ways by which virtue ethics can contribute to business practice (see section 2.3 in Chapter 2), RIM's stories are further discussed for virtue and ethical behaviour.

1. <u>Virtue ethics focuses on the conformity between right thinking and desire</u>

It is good that congruence between personal values and the organisational values (intelligent action) drives RIM. However, it does not seem noble to have aligned personal values with organisational mistakes and weaknesses. On the one hand, despite RIM's motivation to bring in a new customer and increase resources for the organisation (i.e., RIM's moral reasoning) as his duties demand (see **Scene 5a**), RIM could learn more on how to follow it with moral actions towards the client. However, RIM did not recognise this need until later. This could mean that to align personal value to organisational value and to keep doing the right and the good at the same time, one must recognise the boundaries in each decision. In RIM's case, he allowed personal benefits and the benefits to the organisation to supersede the client's interests, hence broke, for example, customer trust and hurt the customer's feelings **(Scene 5a, lines 33-46; 100-104)**. In the incident, RIM's intelligent action was not complemented by virtuous action. Nonetheless, a further investigation on RIM's future principle of making decisions suggests that he would focus on the reasons why the organisation exists, which is to help people **(Scene 3(S2), lines 44-61)**.

Also, RIM's intelligent action conforms to this desire in another incident - helping a customer to grow his business (virtuous action) **(Scene 5b)**. Arguably, RIM's moral reasoning sometimes conforms with his right desire and action and sometimes it does not, depending on the consideration of who benefits and why it should be the case. This could serve as an example of dilemma-based learning in the university. The reason for the lack of consistency is maybe because of the unknown banking industry's direction of travel in the future **(Scene 3(S2), lines 32-36)**. However, what the researcher perceived most insightful is that RIM's values orientation has reprioritised from what it used to be; RIM has moved from meeting personal needs (e.g., payment of mortgage and financial securities **(Scene 4, lines 1-6; lines 14-24, Scene 6, lines 94-101)** and reputation seeking **(Scene 3, lines 45-47; Scene 5a, lines 92-99)** to helping others and personal wellbeing **(Scene 4(S2), lines 78- 89; 94-98; and 106-118)**. The stage-two interview, however,

suggests that lifelong learning and age changes are fundamental to the value orientation reprioritisation **(Scene 4(S2), lines 123-126)**. In this case, RIM's location sometimes is the moral status (G) and sometimes is status (H). However, with his plans, if his organisation does not want him anymore, RIM might be located at status (I) (see **Table 2** on page 32), because he could fully pursue his choice of identity.

2. <u>Virtue ethics treats virtue as a manifest, perceptible feature of the action</u>

RIM's narratives indicate that he is a role model in a way and not in another. RIM's stories suggest that he is a professional role model from the perspective of the organisation and self, but not a role model in good action consistency towards customers and clients. In the past, he believed in prioritising the organisation and achieving personal interest **(Scene 5a, lines 33-46)**. However, in more recent actions, and in the stage-two interview where a question regarding the development of values and traits was asked, RIM's response suggests future efforts of a more consistent virtuous act **(Scene 5b; Scene 4(S2)**. A critical perspective on this is the consciousness that for RIM to be a role model, he might need to act contrary to his organisation's values. In this case, from **Table 2**, RIM would be best located at moral status (I). The question of when agents could act contrary to the desire of the structure (i.e. the organisation) could be suitable in a communicative learning environment.

3. <u>Virtue ethics recognises human activity as continuous</u>

RIM's stories suggest that he is a reflective steward. He learnt from his past mistakes and is willing to keep evolving his experiences through reflections **(Scene 4, lines 7-24).** For example, when RIM was asked for ideal principles to follow in aligning personal values with organisational values in the stage-two interview, his response suggests he is a reflective practitioner. RIM narrated that ***the organisation (name mentioned) does this quite well; we have a mission; we have a reason; why we exist. That is why when I go to sixth-form colleges or schools and talk about my career or what we do. One of the questions I asked them, quite openly is - why do you think the organisation (name mentioned) exists? So, I stir them away from shareholders' values; of course, the purpose of the organisation is to make money for the shareholders. That is what business does; to make money out of what it does. Our, the reason why we exist that will stop us from liquidating tomorrow, tapping the door and giving money to the shareholders and say, thank you very much, which comes down to our mission which is to help people; businesses and economy strive to succeed and prosper. So, if you sort***

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of apply that over 20, thirty years and over, in our case 152 or 153 years and sorts of alignment of whether I am personally doing that, or whether the organisation is doing that. That becomes your mission or reason; why you exist. Always helping people, businesses, economy strive to succeed and prosper. I think if you got that alignment. Again, with this narrative, it could be said that RIM's location is moral status (I).

4. <u>Virtue ethics emphasise individuals' valuable contributions to society and communal enterprise</u>

Valuable contributions to the society and communal enterprise are apparent to an extent for RIM as he does not have any religious beliefs **(Scene 4(S2), line 12)** but makes ad hoc charitable contributions and occasionally gives to a cause personally and corporately **(Scene 4(S2), lines 12-19)**. Also, RIM is forming a group with the mission of making a social difference in the lives of less-fortunate young adults **(Scene 4(S2), lines 24-44)**. Presumably, in this case, it could be argued that RIM's location is moral status (H). Again, this is an example of behavioural change following critical reflection on personal identity – leading to project commencement.

5. <u>Virtue ethics preserves a role for excellence and helps counter the levelling tendency of deontological ethics</u>

RIM's value for excellence could be seen in his ability to reflect on his decisions and question his intentions and motivations for the decisions. This is verified by one of RIMs' decisions **(see Scene 5b)**. RIM, for example, succeeded in supporting a customer to move his business account and secure a loan for one of his international product lines with a lower interest rate than the customer had at the time. Furthermore, the motivation behind how decisions were made in the story **(Scene 5b)** also suggests that RIM values excellence and virtuous action. For example, RIM in more recent times has been driven by helping businesses to prosper (see **Scene 4(S2), lines 78-89)** and desiring to do more in helping young adults to make a social difference **(Scene 4(S2), lines 24-44)**. Thus, RIM's location is moral status (H). Motivation to be excellent in an individual's professional life may activate the VES transformative learning process.

6. <u>Virtue ethics stresses that people become what they are within a community</u>

Working under pressure and meeting targets **(Scene 5a, lines 13-15),** could have resulted in, for example, RIM breaking the customer's trust and the customer's hurt feelings: the

customer that wanted to build his retirement home **(Scene 5a, lines 33-46; 100-104)**. Probably, RIM would have been more helpful by explaining the full implication of the credit product if the interest rate goes down **(Scene 5a)**.

In support of this argument, RIM's response to a stage-two question on his feelings regarding the principle to follow his organisation suggests his recognition of competitor influences **(Scene 3(S2), lines 61-62)**, and facing pressure **(Scene 5a, lines 13-15)**. However, he would likely follow the principle of the reason the organisation exists **(Scene 3(S2), lines 61-62)**, i.e. organisation sense of duty, consistent with the stewardship theory that emphasises fairness when carrying out job responsibilities (Caldwell *et al*., 2011). An in-depth dialogue about this point could take place between educators and students during VES transformative learning. In this case, RIM perceives that decision-making processes should enable the organisation to achieve ethical and sustainable business **(Scene 6, lines 79-93)**. Therefore, it could be said that RIM's location is virtue ethics (I). See Chapter 5 for further discussion on RIM's moral status**.**

4.5   Story Four

4.5.1   Professional Background

The research participant (hereafter SIM) is an entrepreneurial steward. SIM studied social psychology **(Scene 1(S2), line 1)** in her first degree and has a master's level education in computing **(Scene 1, lines 21-27)**. SIM has been a business founder both in social enterprise and the voluntary sector **(Scene 1, lines 1-5)**. An experienced social entrepreneur for six years and business owner **(Scene 4, lines 14-15)**, SIM has been a voluntary organisation founder and owner for 13 years **(Scene 1, lines 10-12)**. At first, SIM did not disclose her age. However, when she was later asked during the stage-two interview, she revealed her age to be late 50s **(Scene 1(S2) line 5).** She grew up where her business is presently located but was educated and worked in London for 20 years **(Scene 1, lines 13-12)**. Her relocation back to her place of origin was a need to support her son as SIM is a single mum **(Scene 1, line 7)**. In other words, it could be said that SIM ended her working career for family values **(Scene 1, lines 19-21, 27-32)**. In the stage-two interview, SIM was asked about the number of businesses she had before settling in her current location. SIM's response suggests that fund opportunities had been the determinant factor for business creation. Furthermore, she added that three small businesses for a maximum of two to three years were founded **(Scene 1(S2) lines 23-25)**. A further question in the stage-two interview regarding SIM's consciousness of the influence of her age on personal values that reflects in business decisions suggests that she believes that her growing older might not be fundamental to the nature of business decisions made **(Scene 1(S2) lines 7-13)**.

There are two organisations **(Scene 1, lines 1-5)** involved in the interviews with SIM. She founded one (voluntary company) and co-founded the other (social enterprise). In the organisations, SIM supports and develops the local economy and people's wellbeing **(Scene 2, lines 1-5, 13-30** and **Scene 5a, lines 13 -18)**, builds local community skills and confidence for people working in the catering industry **(Scene 2, lines 31-37)**. SIM ensures staff development, financial empowerment and helps them recognise their values **(Scene 2, lines 5-13)**. SIM trusts the local institutions she works with **(Scene 2, lines 3-5, 8-10)**. Her narratives suggest she is a good steward **(Scene 5a, lines 1-13)**, and it also shows in her reflections **(Scene 2, line 21-25)**. This is further reinforced in the stage-two interview with her plans for the business continuity. She asserts that business remodelling **(Scene 1(S2) lines 6-7)** was her priority and most importantly, that businesses need to keep developing and being proactive with sourcing of funds **(Scene 4(S2), lines 12-18)**.

SIM did not hide her feelings about working in the corporate business world. She said that she was never attracted to working in the corporate, private sector **(Scene 4, lines 13-14)**. She was asked about the reason for the non-attraction in the stage-two interview. At this point, SIM reveals that her values and motivations are opposed to most corporate organisations' values **(Scene 1(S2), lines 1-4)**. Therefore, she had no respect for the corporate business sector in the past or at present. (**Scene 1(S2), line 5)**. Perhaps if the government's values change, SIM's perception about government might change. Does this suggest that there is no corporate organisation where SIM could work? Why would SIM not be comfortable in or attracted to a corporate business organisation? While these questions were not further investigated, SIM's case could be used in scenario-based learning. This might help students to reflect on their value system concerning personal identity. Further narratives on how SIM sets business aims, chooses funding opportunities and her belief on the government stance on child wellbeing could give answers to the questions above. Nonetheless, it appears that SIM's values confined her pursuits when working in private corporate organisations.

In priority of values, SIM prioritises child wellbeing in the first place. One of her goals is to provide a healthy meal for children and families and to see communities take ownership of their welfare. However, there has been a constant struggle about school children's perspective of what constitutes a healthy meal **(Scene 3, lines 2-3)** and SIM would like to see children eating more healthy meals **(Scene 3, lines 2-10)**. Equally important is that in the voluntary organisation, SIM has no managerial duty but a strategic responsibility. This suggests that SIM's position as to what management should serve and what management perceives as the right food together with children's views are of the essence **(Scene 3, lines 10 -14)**. In this case, SIM needs to keep strategic direction based on her values. See further discussion in Chapter 5.

It is also important to note that SIM's personal values are like the two organisation values. This suggests that there is no necessity for value alignment of personal values with the organisational values. Consistently, small private sector organisations are more likely to reveal stewards' values than big corporate organisations, and much more when stewards handle decisions on strategies and operations at the same time. However, where there is a delegation of responsibility for operational decisions, the stewards' values influence the nature of the execution of the decision. Therefore, this suggests that future decisions would be based on SIM's personal values. SIM's other values include excellence in terms of quality **(Scene 2, line 15)**, financial independence **(Scene 6, lines 30-31)** valuing others

(Scene 2, lines 5-7) and respecting the dignity of others **(Scene 5a, lines 8-9)**. Some of these values could start a dialogue between educators and students for instrumental learning.

SIM's professional experiences suggest that there is no difference between her values and the organisation's values. The determinant factor seems to be the level of power SIM has, to decide and enact the decision made. SIM as the founder of the voluntary organisation and as the co-owner of the social enterprise, is well placed to influence decisions based on her belief system. Bolstered by her comments that she hates the national profit-driven ideology of the food industry, she believes in national food nourishment **(Scene 2, lines 23-30)**. During the stage-two interview, however, it seems SIM recognises the importance of funds and profit **(Scene 4(S2), lines 1-3)**, but not to take the place of food serving its purpose of nourishing the body **(Scene 4(S2), lines 4-12)**. This supports the argument that purpose defines individual and corporate identity. Thus, purposeful project-based learning could trigger the VES transformative learning process. Moreover, SIM showed concerns about sources of funds to keep running the businesses because of the periodic contracts within the financial structure.

Therefore**,** the argument is that SIM's value orientation is about stakeholders flourishing; both in well-being and maintaining a meaningful life – the children's nutritional wellbeing to support their education; supporting local communities to gain employment and being on a journey for financial independence **(Scene 2, lines 35-37)**, staff development, their economic empowerment and their value recognition **(Scene 2, lines 5-13)**. SIM was further asked about other values she may possess but yet to be demonstrated through the businesses she owned. Her response after a long pause was that no other value came to mind **(Scene 3(S3), lines 1-2)**. The suggestion about SIM's value orientation is shown through the record account of SIM's values, the observed traits in the incidences narrated by SIM and the researcher's reflections.

SIM's traits include diligence in terms of self-reliance and independence **(Scene 4, lines 1-4)**, skilled in team working **(Scene 5b, lines 3-5)**, excellence **(Scene 2, lines 7-8** and **Scene 3, lines 38-40), s**upporting others to develop and employment skills growth **(Scene 1, lines 39-43,** and **Scene 5a, lines 18, 30-31)** to be excellent and competent **(Scene 2, lines 7-11)**. Also, SIM exhibited fairness **(Scene 5a, lines 8-9)**, tenacity **(Scene 6, lines 1-5)**, courtesy **(Scene 6, line 5)**. SIM is a risk taker **(Scene 5a, lines 32-44** and **Scene 6, lines 5-6)** and continuously builds people's confidence and skills **(Scene 2, lines 31-32)**. She **s**upports the community to gain employment **(Scene 2, lines 35-37)**. SIM has a left-

wing political view **(Scene 3(S3), lines 1-2)** – a political ideology that supports social equality. However**,** when SIM was asked about her religious belief, she explained that she tried to have faith but could not. Therefore**,** SIM professes to be an atheist but has been involved heavily in charitable work in the past, a bit in the present and plans to do more when she retires **(Scene 4(S2) line 31-35)**. A critical look at SIM's professional background, values and traits suggests that self-cognition of a religious belief is not sufficient to make moral decisions or engage in virtuous actions but a good belief system instead. This represents scenario-based learning. Therefore, it could be worth investigating the distinctiveness of religious beliefs in enhancing or determining virtuous actions, which later serve as purposeful project-based learning (e.g. research). While an example of a research project is demonstrated (but not the above topic) in this thesis, Chapter 5 further discusses the distinctiveness of a religious belief (but consistent with the virtuous belief system) in making moral decisions. Examples of how SIM proved her values and traits are captured in her professional incidents' stories below.

4.5.2 SIM's Incidents' Stories

SIM had an opportunity to bid for funds that could supply healthy meals for schools - the voluntary organisation **(Scene 5a)**. However, it was a challenging experience due to the lack of expertise and experience in the sector **(Scene 5a, lines 11-18)**. SIM asserts:

That was our possibility of creating an alternative to corporate exploitation that was happening at the time.

Anyway, we did win the contract,

and there was a massive task to grow from nothing to feeding children in 21 schools. [All around named towns].

So, it was a major, major effort you know, to make it work.

And after the first year, or towards the end of the first year,

we were really struggling financially, really struggling,

because our sales were not as high as predicted for various reasons.

And we were not as efficient with our costs.

You know, we were learning as we went.

(Scene 5a, lines 8-18).

Financial challenges reached the point where the Financial Director doubted the viability of the voluntary organisation **(Scene 5a, lines 19-28)**. Nonetheless, SIM did not give up on the organisation. At that time, it all felt like an impossible challenge **(Scene 5a, line 30)**. A similar project like the one described above could be designed by students engaging with the VES transformative learning process.

SIM did not compromise personal values in the face of the financial challenges; she made a good decision by contacting the fund provider for a loan to ease the financial pressures **(Scene 5a, lines 19-44)**. Afterwards, the resultant effect of the decision suggests to SIM that she made a good decision. The story implies that SIM made a good decision without knowing **(Scene 5a, line 45)**. However, her values guided her decision. This suggests that a steward's self-awareness of personal values helps to navigate business decisions to achieve motives. In other words, if personal values inform good and right reasons, then the decisions would likely be right. Presently, the voluntary organisation has paid all its debt and is financially viable with substantial growth. SIM's experience of this incident increases her confidence in taking business risks when required (**Scene 6, lines 5-6**). On critical reflection, however, does this mean that SIM always makes a good decision? This question was asked in the stage-two interview, and SIM believes that she always makes good business decisions, especially with financial opportunities becoming available **(Scene 4(S2), lines 1-3)**.

SIM narrated another incident where it seems she was unsure whether the decision was right or not. The more recent event is related to the choice of the business location of the social enterprise that she co-owned. This incident left SIM wondering whether a better choice was available **(Scene 5b, lines 6-44)**. SIM has always had in mind a company location with easy access **(Scene 5b, line 6)**. However, with much discussion with the co-owner of the social enterprise, SIM agreed with the current business location, which was unfortunately far from her dream location **(Scene 5b, lines 7-12)**.

On the one hand, SIM constantly questions the location of the business **(Scene 5b, lines 13-14)**.

On the other hand, the business location has opened other opportunities for the business **(Scene 5b, lines 15-16)**. The incident is useful for dilemma-based learning to start the conversation about the individual student's value system.

SIM believes that if the business location had easy access, it would have been a busier business in the town centre than the current location **(Scene 5b, lines 17-21)**.

Moreover, the current location suits SIM's personal values of a quiet lifestyle **(Scene 5b, lines 22-25)**. SIM consistently reflects and compares the comfort of rural settings with busy business environments, and she finds it challenging to settle for either **(Scene 5b, lines 26-40)**.

Furthermore, SIM asserts that; *we always make choices – are not you? And some of them go bad, and others are not fundamental* **(Scene 5b, lines 42-45)**. This assertion suggests that decisions are based on a belief system. These decisions include business decisions in which personal values cannot be underestimated. In this story, a critical view of the uncertainty of the decision on business location suggests that SIM constantly struggles to choose between the pursuit of the business prospects and her well-being. Therefore, it is an argument based on SIM's assertion about the fundamental decision; that it is a critical decision, and if wrongly made, the resultant effect could be bad. In other words, SIM's decision on continuity of the voluntary organisation was fundamental and a good decision. However, the decision about the business location is not fundamental and could not be judged as good or bad. Perhaps, the researcher could then make the argument that the effect of stewards' values on decisions that are fundamental to business is more than the effect on non-fundamental decisions. This then raises a critical concern about the personality of stewards and significant business decisions (see further discussion in Chapter 5). Again, these are some of the initial dialogues that could take place between students and educators in the VES transformative learning process.

The above stories suggest that she has reflective skills **(Scene 2, line 21-25; Scene 3, lines 1-5, 41-43; Scene 4, lines 1-14; Scene 6, lines 11-16, 33-50; Scene 2(S2), lines 4-13; Scene 3(S2), lines 4-13; and Scene 4(S2), lines 3-18; 25-27)**, and more specifically, SIM can reflect on decision-making processes that could be considered as moral, and consistent with her two organisations' missions and objectives. This showed when SIM was asked in the state-two interview about subsequent, good, bad or unsure decisions. SIM's response suggests that she reflected on fund opportunities and aligned with the organisations' aims **(Scene 4(S2), lines 4-12)**. It is worth noting that SIM's values are the organisations' values which include family values **(Scene 1, lines 19-21, 27-32),** child wellbeing, especially in relation to food nutrients **(Scene 1, lines 8-9** and **Scene 2, lines 1-2)**, excellence **(Scene 2, line 15)**, financial independence **(Scene 6, lines 30-31)**, valuing others **(Scene 2, lines 5-7)** and respecting the dignity of others **(Scene 5a, lines 8-9)**. Therefore, in the past, it could be argued that social and personal values drive SIM decisions, and in more recent times, decisions mirror personal values **(Scene 3, lines 19-**

22; Scene 5a, lines 29-32, and **Scene 5b, lines 22-25; Scene 6, lines 1-14)**. Maybe this suggests the role of experience, which produces confidence.

In other words, SIM is continuing to replicate good decisions made in the past and hold on to her values, which were found as her enabler. Moreover, there were indications that SIM will continue to make decisions based on her values **(Scene 3, lines 12-19; Scene 5b, line 22-37 and 44)**. Exhibited traits from the incidence stories are:

self-reliance and independence **(Scene 4, lines 1-4),** team working **(Scene 5b, lines 3-5)**, excellence **(Scene 2, lines 7-8** and **Scene 3, lines 38-40)**, supporting others **(Scene 1, lines 39-43,** and **Scene 5a, lines 18, 30-31)** excellence and competence **(Scene 2, lines 7-11)**, fairness **(Scene 5a, lines 8-9)**, tenacity **(Scene 6, lines 1-5)**, courteous **(Scene 6, line 5)**, risk-taking **(Scene 5a, lines 32-44** and **Scene 6, lines 5-6)** people builder **(Scene 2, lines 31-32)**, right-wing political belief **(Scene 3(S2), lines 4-19)**, an atheist and charitable **(Scene 4(S2) line 31-35)**.

A more critical consideration of SIM's traits, especially in terms of political view, suggests a contrasting stance. SIM was asked in stage-two about how government policies could support children's choices of nutritional meals. SIM responded that the *government could restrict marketing on high-level sugar foods with low-level nutritional values* **(Scene 3(S2), lines 7-11)**. Also, SIM asserts that *I do not have any confidence [in the government]. Certainly, the conservative government does not have any interest whatsoever in reigning in the interest of the food industry, no evidence of that at all* **(Scene 3(S2), lines 14-19)**. SIM's assertions show a desire for government intervention in the food industry, especially as it relates to making healthy food available and the feeding of the populace. The argument is consistent with right-wing political ideology. Whereas, a left-wing political idealist will argue for government policy for a social transformation regarding healthy food, especially for children from the individual point of view. SIM suggests her business decisions presently and in the future replicate a left-wing political ideology, where children are educated on healthy meals through experiential learning **(Scene 2(S2) lines 3-13)**.

Nonetheless, SIM believes that the government should take responsibility for healthy meals for children. Maybe this is the reason for lack of conviction in the government. Therefore, within VES transformative learning, a research project-based learning, employing a communicative learning approach, could be conducted to address the

political issue to increase students' awareness of the contrasts between political view and individual belief as played out in the business decisions.

SIM's business decisions shed light on her motives in his professional life. However, on values and trait development, SIM appears to be self-aware as to how the values and traits are developed. This was confirmed when she was asked in the stage-one interview. SIM asserts that *well, some of them are just kind of personality, I think. You know, I am quite a diligent person in terms of being self-reliant and independent. Probably, partly a lot of that is in my nature. So, you know that is what we are trying to offer to others, self-reliance. So, partly personality and you know, whatever we turn out to be on the planet I suppose (laughed). You know what that is, and partly, I know, you know. In my childhood, you know becoming aware of* (**Scene 4, lines 1-5**). While SIM was unable to assert during the stage-two interview (**Scene 4(S2) line 22**) the most influential among the four responsible factors identified during the stage-one interview regarding values and trait development (**Scene 1, lines 24-27; Scene 4, lines 1-14;** and **Scene 6, lines 11-14**), she emphasises the influence of her family - mum (**Scene 4(S2) lines 22-29**).

Deducing that SIM wants a social transformation for a flourishing nation, it seems in some ways there is a knowledge gap between ways to relate to external stakeholders such as government and corporate businesses to enact the change so desired in the food industry. This could indicate an example of scenario-based learning.

The adaptation of Weber's (1990) typology and assessment of managerial value orientation to reflect stewards' value orientation via narratives emphasise an approach to understanding the process that leads to what stewards do, and not only stewards' moral reasoning (Weber, 1993). The background narratives about SIM's skills, values and traits (see **Appendix 3**) help to locate SIM's value orientation.

SIM's stories suggest an intense sense of personal competence and independence, and moral commitments towards self, organisation and others (see **Appendix 3, Scene 5a** and **5b**). In the future, there is an indication that SIM is willing to collaborate with others and share expertise (**Scene 1(S2) lines 13-16;20**) when she was asked in the stage-two interview regarding her plan for the future of the businesses she owned. Nonetheless, SIM's social competence to enact change nationally seems in need of development as well as her belief in government and the possible influence she could make on policies. This is strengthened by SIM's recognising in the stage-two interview the need for continuous development and being proactive about funding sources (**Scene 4(S2), lines**

12-18) (Scene 1(S2), lines 16-21). Furthermore, on a personal competence level, SIM's need seems to include religious faith. Notwithstanding, it could be summarised that SIM focuses more on social competence and moral terminal values when discharging duties. This suggests moral-terminal and social competence value orientation. SIM's preferences are social-competence and terminal moral values (see **Table 1** on page 32). This suggests that SIM, a steward in voluntary and social enterprise, could be an example of a steward that is enthusiastic about her responsibilities. However, she needs to improve her competence in dealing with government and national stakeholders.

4.5.3 Value Development for Virtue Ethics

This study further aims to understand how stewards develop the values underpinning their behaviour to inform students' VES transformative learning, which could be applied to deliver dilemma (to a certain extent) or purposeful project-based learning (see section 2.4.4). Evidence from SIM narratives, and the contextual understanding of VES (see section 2.3 in Chapter 2), implies that both the actions and intentions of the stewards are fundamental to justify moral behaviour (Audi, 2012). In line with this, Koehn (1995) described six ways by which virtue ethics can contribute to business practice (see section 2.3 in Chapter 2). Below are further discussions on SIM's stories of virtue and ethical behaviour.

1,   <u>Virtue ethics focuses on the conformity between right thinking and desire</u>

In SIM's case, it is good to translate passions to owned businesses (intelligent action). Similarly, it could be a virtuous action to see that the nature of the business seems noble and consistent with personal values. First, SIM's motivation to see children choosing and eating healthy food and supporting the individual to be independent about food choices and employment. This results in SIM's chosen business models that would enable her to achieve the set objectives (i.e., SIM's moral reasoning) and also deliver on the goal (i.e., virtuous actions) despite financial challenges (see **Scene 5a),** This implies that SIM's intelligent action is complemented by virtuous action.

Furthermore, SIM's future principles **(Scene 1(S2), lines 16-21** and **Scene 4(S2), lines 12-18)** for making business decisions suggest that she is virtuous despite being an atheist **(Scene 4(S2) line 31-35)**. However, probably her non-belief identity is responsible for her not being able to identify any other value outside the ones demonstrated within the businesses, and not being sure in terms of the most influential factor responsible for her values and trait development **(Scene 4(S2) line 22)**. This bolstered the argument in section

4.5.1.1 that virtuous actions could be independent of a religious belief but not independent of the character of a good person. The implies that what makes a person good is fundamentally self-identified.

Second, SIM's intelligent action seems to struggle with her desire regarding the choice of business location **(Scene 5b)**. This further suggests a knowledge gap on a personal level concerning SIM's competence to make sound decisions. However, what the researcher perceived most insightful is that SIM's values orientation recognises the need to collaborate and keep learning (**Scene 1(S2) lines 13-16;20)**. Therefore, SIM's location is mostly in moral status (H). However, increased knowledge on how to influence government by engaging in food industry policies and learning the strategy to expand her businesses nationally (i.e. in communicative learning) might enable SIM to be located at status (I) (see **Table 2** on page 32).

2. Virtue ethics treats virtue as a manifest, perceptible feature of the action

   SIM's narratives indicate that she is a role model in many ways, especially in business founding initiatives. SIM's stories suggest that she is an experienced role model from the researcher's perspective regarding the creation of businesses that solve fundamental societal problems **(Scene 5a)**. Nonetheless, in the past and present, SIM seems neither a role model in growing businesses nationally nor in any collaboration with other companies. Furthermore, SIM's role modelling is in the rural community and small scale, and she is yet to influence government policies relating to the food industry. However, in a stage-two interview where a question on the plan for the future of the businesses was asked, SIM's response suggests future willingness to collaborate **(Scene 1(S2) lines 13-16;20)** at a national level **(Scene 1(S2) lines 14-16)** and to have a continuous action plan for business development as a role model in virtuous actions **(Scene 4(S2), lines 12-18)**. A critical perspective on SIM's role modelling suggests that role modelling in virtuous actions requires continuous self-reflection, learning and development (i.e., engaging with VES transformative learning). Therefore, with SIM's intentions and operations at the time of the interviews, she would be best located at moral status (I).

3. Virtue ethics recognises human activity as continuous

   SIM's stories suggest that she is a reflective steward (see **Scene 5b**). She regularly questions the choice of the business location for social enterprise. For example, SIM states that:

I question that decision because,

I may have a lot of quality things here, and we do make it,

we might not have managed to raise all the finances to do it there,

but I think we would have been a busier business,

 if we were in town than we are here.

So, I think the impact of that is that

 we have learnt we are of a different character than we would have been if we had been in the town.

(Scene 5b, lines 14-21). Within communicative learning, this narrative could be an example in a scenario-based learning environment, which could then lead to a purposeful research project regarding business prosperity in both locations.

Also, SIM shows reflective practice regarding the direction of the use of the current voluntary organisation savings. When SIM was asked about the future, she asserted that what she needed to do at the time of the stage-two interview is to go through a business re-modelling process **(Scene 1(S2) lines 16-21)**. Therefore, it could be said that SIM's location is moral status (I).

4. <u>Virtue ethics emphasise individuals' valuable contributions to society and communal enterprise</u>

    Valuable contributions to the community and collective enterprise are evident for SIM. While she does not have any religious beliefs **(Scene 4(S2), line 31)**, SIM had done volunteering work in the past, is currently doing a bit and plans to do lots more when she is retired. SIM asserted her interest in volunteering when she was asked at the stage-two interview **(Scene 4(S2) line 31-35)**. Presumably, in this case, it could be argued that SIM's location is moral status (I).

5. <u>Virtue ethics preserves a role for excellence and helps counter the levelling tendency of deontological ethics</u>

    SIM's value for excellence could be seen in her ability to reflect on her decisions and question her intentions and motivations for the decisions **(Scene 2, lines 7-12)**. This could be verified by SIM's decision to start working for herself. She saw the need that school children were not provided with quality meals; healthy meals for school children **(Scene**

3, lines 38-43). Furthermore, the motivation behind how decisions were made in the story **(Scene 5a,** and **Scene 2, lines 23-30)** also suggests that SIM values excellence and virtuous actions. For example, SIM in more recent times has been driven by helping people to become independent, in control of their lives and living healthily within the local communities **(Scene 2, lines 28-37)**; and in the future, she wishes to collaborate with others and share expertise **(Scene 1(S2) lines 13-16;20).** In this case, presumably, SIM's location is moral status (I). In VES transformative learning, this scenario could start a dialogue between educators and students.

6. Virtue ethics stresses that people become what they are within a community

   For example, SIM's choice of a value-based life **(Scene 3, lines 19-22; Scene 5a, lines 29-32, and Scene 5b, lines 22-25; Scene 6, lines 1-14),** by founding businesses **(Scene 5a** and **5b)** could be a result of work-life balance experiences in the past **(Scene 1, lines 13-17; 19-21, 27-32** and **Scene 4, lines 16-17)**. Furthermore, SIM's political awareness is influenced by her education experience, and this results in her choice of work-life balance lifestyle of founding businesses that would address fundamental issues within the country **(Scene 2, lines 23-30)**. Probably, SIM would have had an interest in the corporate organisations if it suits her values. In support of this argument is SIM's response to a stage-two question on the reason for not working with the corporate organisations **(Scene 1(S2), lines 1- 5)**. This is consistent with the stewardship theory that emphasises fairness when carrying out job responsibilities (Caldwell *et al*., 2011). SIM perceives that the government's decision should include a genuine interest in children **(Scene 3(S2), lines 14-16)**. In communicative learning, reflecting on this narrative could trigger another purposeful project resulting from TL.

   Therefore, it could be that SIM's location is virtue ethics (I). See Chapter 5 for further discussion on SIM's (including other stewards') moral status.

4.6   Summary

The chapter has discussed the approach to the field texts analysis. The analysed research participants' narratives (stage-one analysis) enabled the *restorying* of the stories (stage-two analysis) and suggested the research participant's moral status. While it is expected that in the VES transformative learning environment, it will be the responsibility of the students to recognise the individual's moral status using **Table 2**, educators will

dialogue with students in the varying aspects to assist in the moral status identification. This process of analysis offered insight into providing answers to the research questions that unveiled research findings. Further discussion takes place in Chapter 5.

CHAPTER 5 DISCUSSION

5.1 Introduction: VES Development and Contributions

This thesis focuses on answering two research questions. The first question is about how leaders develop VES, and the second question relates to the contributions that TL theory make to VES development and vice versa. The answer to the first question (How do leaders develop VES?) results in the creation of a TL framework. This is to help professional educators to engage in VES transformative learning and to teach their students which in turn could enable students to seek the ideal versions of individual identity. It is hoped that **Table 2** (see page 32) might facilitate this process.

However, fundamental to the formation of the VES transformative learning framework is the need to identify students' moral status. This helps to highlight the conscious and unconscious conditions for becoming virtuous stewards in discharging responsibility. Within the teaching and learning processes, the emphasis is on both professional educators' critical awareness of *professional self* and the understanding of their students' conscious and unconscious aspects of personal identity. Moreover, the TL process, and the resulting behaviours that students exhibit, should be taken into account. From this, it becomes evident that the TL process can prepare both current and future stewards for responsibility discharge. It particularly prepares stewards for decision-making and problem-solving roles with moral excellence and identifies the role played by the professional educators in this process.

This section 5.1 introduces this Chapter. Section 5.2 analyses the moral status of the four research participants, with due consideration for the individual differences and common conditions for VES development in sections 5.3 and 5.4, respectively. While differences include *gender, business sector, age, level of experience, organisation mission and vision, and level of stewards' responsibility (power),* the researcher's discussion focuses more on the common conditions among the stewards in developing VES. These common conditions include *childhood upbringing (parental/custodian), roles and responsibility (organisational), the environment (environmental); and the motivation and ability to learn (personal).* The methodology adopted informs the focus of the discussion on these conditions. The researcher's positioning in the research design, which is informed by Creswell (2007), suggests that regardless of the type of phenomenological research approach, the aim is to identify commonalities among the experiences of research participants about any particular phenomenon under study.

Furthermore, the research also reveals that the stewards investigated are not entirely self-aware of two common conditions for decision-making and problem-solving. These are *personal values* and *instincts*. It is worth noting that no further investigation or analysis is made about these two conditions. Section 5.3 presents the researcher's reflection on the differences in VES development among research participants. These areas of differences are believed to form part of future research. To answer the second research question (What contributions can TL theory make to VES development and vice versa?), the TL contributed to the development of the VES transformative learning framework, and vice versa, in four distinct ways.

First, it draws on theories and research to offer practical ways for a university's business leadership programmes to embed VES transformative learning. Secondly, the VES framework developed shows elements (motive, belief, and intention) of people's identity that could change behaviour. Thirdly, the narrative research method enables the inclusion of practical experiences and perspectives of four stewards to develop and name conditions for the VES transformative learning process. Fourthly, this framework bridges the gap between theory and practice of VES: a critique of the validity and usefulness of this framework was sought from the educators involved in business leadership programmes.

In exemplifying the application of the framework, this Chapter discusses the conscious conditions for becoming virtuous stewards. While the less identified conscious conditions are not analysed, they become part of the research areas in the future (see Chapter 6).

5.2   The Stewards' Moral Status

This section discussion emphasised and summarised the four research participants' (TIP, FIM, RIM and SIM) moral status as perceived by the researcher. **Table 2** represents the integration of **Table 1** to accommodate the suggested status for virtue ethics – moral status, and name areas that might require improvement by learning, and this is the focus of this study. The moral status in **Table 2** is the combination of value orientation typology and the researcher's reflections on the Aristotelian Model of Virtue Ethics. Insights into stewards' narratives, with the application of the six ways in which virtue ethics could contribute to business practices, informed the stewards' stories.

The four research participants' moral status suggest that none of them has fully attained moral status (I) (see details of moral status in **Table 2** on page 32). However, all of the research participants have, at times made decisions that could be recognised as having a moral status (I). On further reflection in terms of individual's narratives informing the

moral status (see Chapter 4), it appears that SIM would likely exhibit more in terms of the character of 'doing good', in the quest of satisfying her stewardship responsibilities, than TIP FIM and RIM. In other words, SIM could be seen more like a virtuous steward than the other three. Nonetheless, SIM is yet to maximise the influence of VES in her stewardship. The researcher has reflected on what might be responsible for this in Chapter 4. Furthermore, moral status assumed for TIP, FIM and RIM, and what might be needed to enhance their status to become the ideal self, are discussed below.

5.2.1 TIP

Social needs motivate TIP. Specifically, the drive has always been to meet the needs of vulnerable children. He also supports his staff to become excellent in their profession. TIP prefers Social-Competence Values (see **Table 1** on page 32) of value orientation. Therefore, TIP could be viewed to be located at moral status B (see **Table 2** on page 32) However, the holistic character assessment for TIP shows instrumental goods, which implies moral reasoning (intelligent action) at a social level. Therefore, it could be argued that TIP's moral status is (H); Social-Instrumental +Intelligent and Virtuous Action. This suggests that TIP is an intelligent, competent steward. Virtuous towards the needs of others, especially the vulnerable. TIP makes others happy and sometimes compromises his own happiness. Moreover, TIP's sense of purpose seems socially defined.

TIP claims that he keeps private life separate from professional life. However, after evaluating TIP's values and traits, it is apparent that his private life influences his public life without him necessarily being self-aware. For example, TIP's desire for privacy influences his performative professionalism at work **(Scene1(S2), line 1-37).** For instance, he wears suits to work and not anywhere else. This suggests that he values a professional look. TIP's story also suggests that his family's religious beliefs have no influence on his non-religious identity as an adult (**Scene1(S2), line 34-37**). This suggests the core role of consciousness about personal identity (see section 2.4.1.1 for further discussion), and when to suggest the requirements for the VES transformative learning process. For example, taking into consideration TIP's introverted nature, a decision to use social media to promote the school and pupils' achievement might not be TIP's preferred choice.

As to how exactly personal values should influence decisions, please see **Scene 3 line 10-16**. Using the context of VES, the alignment of the goodness of values, wills and role responsibilities helps to show the pathway with which personal values influence stewards' decision making. The motives, beliefs, actions and intentions of the stewards

are fundamental to justify moral behaviour (Audi, 2012). In some decisions that TIP has made, and the incidences (**Scene 5a** and **5b**), his motives, intentions, beliefs and actions are aligned and clearly satisfy his stewardship responsibility. However, it is apparent to the researcher that TIP is not totally aware of this alignment, and that is what McClelland (1987) refers to as unconscious motive. This motive has a stronger individuality of behaviour than conscious motives.

5.2.2 FIM

FIM's strength of character is to lead with the excellence of care. Thus, it is evident that she is motivated to meet both personal and social needs (see Chapter 4). Specifically, the determination has always been to lead and do an excellent job in her role. She also ensures her team is well looked after. FIM prefers both Personal and Social-Competence Values (see **Table 1** on page 32). Therefore, FIM could be viewed to be located at status (I) (see **Table 2** on page 32). However, the holistic character assessment for FIM shows instrumental goods at a social level, which implies moral reasoning (intelligent action) at a social level. Therefore, it could be argued that FIM's moral status is (H); Social-Instrumental+Intelligent and Virtuous Action. This suggests that FIM is an intelligent, competent steward, virtuous towards the needs of others rather than herself, especially in providing excellent care and looking after the comfort of her staff team. Similar to TIP above, FIM makes others happy, and sometimes compromises her own happiness. However, FIM's sense of purpose seems both personally and socially defined.

FIM's working situation was not 'floating her boat' at the time the stage-two interview took place. The reason being that her preference type of work is action-oriented (a quick problem-solving type of role). She loved doing her emergency work; however, her role now is based in the office. This confirms FIM's personal preference for control and stewardship, which aligns with her social identity (see identity theory in section 2.4.1.1), – stewardship with the excellence of care.

FIM's narratives also suggest that family values are the most exhibited enduring values when it comes to developing values and traits (see Chapter 4). However, the development must start from the individual meaning-making of the set of values and traits. This is consistent with the researcher's argument about the importance of negotiating self-meaning with social interaction (see section 2.4.1.1). It is also in line with Eraut (2003) on the professional learning process that requires an integration of existing knowledge and skill with the new knowledge derived from experience. It is also consistent with Kolb's (1984) experiential learning process, where meaning schemes, and meaning

perspective help to identify personal values roles when stewards discharge their duty. For example, FIM's family religious beliefs, and other influences she could recognise growing up, have a massive influence on her values, traits development, and her conduct at work (see **Scene 4, lines 13-21** and **Scene 4(S2), lines 17-23**). Thus, this bolsters the importance of being conscious of personal values and how they influence professional conduct.

Furthermore, another major factor that influences FIM's professional behaviour, especially as it relates to decision making and problem-solving processes, is the work environment and the level of power to influence changes and enact changes. For example, FIM was not comfortable regarding the NHS Trust' integrity (openness and honesty). However, she believes her level of power within the organisation is nominal in terms of fostering cultural change. Therefore, no attempt was made (**Scene 2, lines 4-5**) to exercise her power. Consequently, this is an area where FIM seems to require consciousness and then learn to overcome this limiting factor. Using the context of VES, the ability to align values, wills, and role responsibilities, is what is connoted by the term *doing good.* For example, it shows the pathway with which personal values influence stewards' decision making. The motives, beliefs, actions, and intentions of the stewards are fundamental to justify moral behaviour (Audi, 2012).

5.2.3   RIM

In the past, RIM was motivated by personal needs. Specifically, the drive was to meet needs such as job security, bonuses (making more money) and promotions, to meet specific family needs; like mortgage payments. RIM is loyal to his current employer and to all the organisations he had worked with. He also provides support to working teams. RIM joined the banking industry at a young age and possessed little, or no, experience career wise **(Scene 1(S2), lines 68-85)**. Therefore, he ensured that his values were aligned with those of his employers' values **(Scene 3, lines 1-4)**, as he believed that his employers knew more than he did. He, therefore, vested his trust in them. In other words, RIM prefers both Personal and Social-Competence Values but favours Social-Competence (see **Table 1** on page 32). Therefore, RIM could be viewed to be located mainly at status C and ensures he negotiates status B (see **Table 2** on page 32). However, in more recent years, and taking into account, indications as to the future **(Scene 4(S2), lines 79-89)**, RIM's character assessment shows instrumental goods, which imply moral reasoning (intelligent action) at a social level. Therefore, it could be argued that RIM's moral status is (H); Social-Instrumental +Intelligent and Virtuous Action. This suggests that RIM is

intelligent and competent. Moreover, he is virtuous in terms of helping others, which aligns with his positive valuation of that area.

It is also evident that RIM's sense of purpose is personally defined. In the past, RIM was motivated by achievements and financial security (**Scene 4(S2), lines 94-98**). However, now in his 50s, and with over 30 years of professional experience, wellbeing has become the driver of his values and traits (**Scene 4(S2), lines 94-98**).

In essence, the change in RIM's motivation buttresses the researcher's argument that an individual's social construct of self, i.e. role identity as a self-concept (self-definition) that people apply to themselves, should be an antecedent of the structural role positions they occupy. More importantly, they need to be self-aware of it when discharging their duties. This further supports RIM's case. It would appear that an early professional career start is critical to the way in which RIM values lifelong learning (**Scene 4(S2), lines 123-136**); he had over 30 years of a professional career. Moreover, general life experiences also contribute to changes to life values and traits shown. In the case of RIM, recent bereavements, within his family and in the case of friends, suggest to him a need to redirect his focus in life. RIM then thought through what he believes would give him a lifetime achievement and wellbeing – peace of mind, confidence and relaxation (**Scene 4(S2), lines 98-119**). Therefore, in the future, RIM is likely to apply his considerable gifts in a way that will help those that are less fortunate than himself. Nonetheless, in the present, RIM most conscious personal value is to help others. This links to parental values (as in the case of FIM above) and has a significant influence on his professional conduct.

However, RIM was unconscious that personal values are his terminal goods, and his professional learning experiences are his instrumental goods. Factors, such as age, achievement, and life experiences, have changed the direction of his professional conduct about helping others. This is an area where professional educators could concentrate their learning and teaching strategies. Therefore, RIM's case buttresses how to apply VES transformative learning framework.

5.2.4 SIM

Both personal and social needs motivate SIM. Personal needs in terms of individual flourishing; financial independence and her child's upbringing. Social needs are in terms of community development – children eating healthy meals and adults gaining independence - both in finance and employment, growing food produced locally and the local economic development – job securities, and food industry employment skills.

Therefore it could be concluded that SIM has a preference for Personal-Social-Moral values (see **Table 1** on page 32).

Nonetheless, SIM's needs seem to be, working on her competence values in terms of collaborations at the national level and influencing government on food industry policies. While SIM could be viewed to be located consistently at status (F) (see **Table 2** on page 32), the holistic character assessment for SIM shows instrumental goods which imply moral reasoning (intelligent action) at a personal level and sometimes intrinsic goods of virtuous actions. Therefore, it could be argued that SIM's moral status is sometimes (G) or (I); Personally-Instrumental + Intelligent and Virtuous Action or Intrinsic-Instrumental + Intelligent and Virtuous Action, respectively. They are suggesting that SIM is an intelligent and a competent (to some extent at personal and social level) steward. Virtuous towards the needs of self and others, SIM makes herself, and others, happy at a community level. Moreover, SIM's sense of purpose seems personal and socially defined.

Nonetheless, the researcher is concerned with the unfruitful efforts made by SIM to have religious belief identity. While this area was not further investigated, especially as to how the distinctness of a religious belief could have enhanced the ability to act virtuously, the researcher further argues in favour of religious beliefs that they can help consistently in exhibiting virtuous actions. For example, Christianity is not a subjective belief that is underpinned by physical environmental factors such as social (e.g. need for community growth), economic (e.g. need for financial independence)) and political (e.g. need for change in industrial food policy). Instead, Christianity is a way of life principled by the character of Jesus Christ. Moreover, the Character of Jesus Christ mirrors God's nature and that Christian faith acknowledges God as the creator of the Universe. Clearly, Christianity, as a belief system, should adhere to the principles of its belief system. Therefore, since one of its principles, however, is the principle of virtue (The Bible, Romans 8:28), it is expected that one would act virtuously, not because of the potential benefits but because it is one of the principles by which a Christian should live. For example, in the case of SIM, the desire to see children having healthy meals is subject to the nutritional values of the meals to the body, and this supports children's wellbeing (both physically and mentally) in learning. The researcher argues that this subjective belief system is satisfactory in itself. However, Christianity as a belief system will go further by adding that meeting children's needs, such as the provision of healthy meals, is a virtue, and this virtue could be seen as one of the characters of God (see The Bible,

Psalms 119:68) exhibited by a Christian. Also, a Christian's body is the temple of God (The Bible, 1 Corinthians 3:16), and therefore, it should be healthy.

Nonetheless, this assertion could be controversial if Christianity, as a belief system, does not exist in an individual or community. Therefore, the researcher adopts a common ground for most ideologies in this chapter by focusing on the decision intentionality of the research participants and the outcome of intentions when assessing virtuous actions. This is the approach adopted to demonstrate how stewards develop VES. The implication of this to SIM's non religious identity suggests perhaps a limitation to the extent to which she can restrict pressures. Examples of pressures could be that of children desiring unhealthy meals **(Scene 3, lines 2-10)** and the financial difficulties which may prohibit her investment in the social enterprise in the future **(Scene 4(S2), lines 1-3; 4-12)**.

From the researcher's perspective, another point for discussion is that of SIM's believe that some of her decisions could be fundamental to her values, which is consistent with her businesses, both founded and co-founded. However, what the researcher had critically identified is that the effect of values on decisions that are fundamental to business strategies and operations are more than the effect of same on non-fundamental decisions (see section 4.5.1.2 for details). Therefore, the researcher concludes that there must be self-awareness of the stewards' values for crucial business decisions. Consequently, the steward's values support VES transformative learning framework and conditions (see **Figure 6** on page 74) that emphasises TL process; beginning with personal identity and following on to the process of experiential learning (TL), which precedes the observable behaviour, and with feedback that assesses knowledge acquired. However, the research outcome identifies both characteristics of differences and commonalities among the research participants. These are discussed in sections 5.3 and 5.4, respectively.

5.3   Participants' VES Development Differential Conditions

With the small research sample size (four research participants), it is essential to discuss the peculiarity of each research participants. This gives a view of complexities around the choice of research participants, and potential research limitations that are not specified in section 6.3. Therefore, it supports the systems analysis approach (Merriam-Webster, 2019) to understand the differential interests and the complexities of individuals. As mentioned in section 5.1 above, there is no in-depth discussion on the differences between the characteristics of each research participant. However, it is important to highlight them

to answer the research questions adequately. With no particular order of arrangement, the researcher will outline a brief analysis of the differences.

5.3.1 Gender

As discussed in Chapter 3, an equal number of both male and female individuals have been sought and selected. The field texts collected were from two females and two males. With reference to Mezirow's (1978) work on the TL process, the research participants were women. This research, however, demonstrates a balance of two men and two women. However, the research results showed no notable gender difference from the field texts regarding VES development. Future research may include investigating gender differences in students' attitudes to VES development.

5.3.2 Business Sector

Concerning the definition of Business in Chapter 1, research participants are both from the public and the private sector. However, each of the research participants is from a distinctive industry, characterised by individual missions and values. While TIP is from compulsory school education, and FIM from the healthcare industry; these two are in the public sector. RIM is from the banking industry, and SIM from the social enterprise industry; both are from the private sector (see **Table 9** on page 375). The research showed that there are significant impacts from the business sector's mission and values (see TIP, FIM, RIM and SIM narratives in **Scene 2** and **3 of Appendix 3**) on individual's identity, both in terms of identity theory (Stryker 1980) and social identity theory (Tajfel and Turner, 1979). Thus emphasising the importance of students' identity to negotiate structural role positions occupied as an antecedent, rather than as a consequence.

5.3.3 Age

Equally, it is important to note the age variances of the research participants, especially how the age impacts on individual values and traits shown. These are critical to the moral status identification, especially about the phases (past, present, and future) of their lives. All the research participants are in their 50s. While SIM's and RIM's personal values, in relation to business and core life values, were seen to change, there were no changes to both TIP and FIM personal values. Examples are: RIM's values changed from wealth creation and meeting family needs when he was younger, to the current focus on making social impacts. However, his core personal value to help others, remain stable. This is like SIM, who gave up pursuing a career to focus on her core family values and went on to build an income around it (see SIM's narrative in **Scene 1** of **Appendix 3**). There was no

further investigation on TIP's core personal values of responsibility. However, FIM's core personal values are partly informed by her Christian faith from childhood, and by her familiarly upbringing values.

5.3.4 Level of Experience

The level of experience (in terms of years) in stewardship affects the ability of stewards to articulate their stewardship experiences. The research shows that stewards with 30 years plus experience are more confident in articulating their professional experiences. Out of the four research participants, while only one (SIM) has less than seven years of experience in her current role, she has 13 years in two organisations (one as a founder and the other as co-founder). Others have over 30 years of professional experience in their current industry. However, the number of years of experience in senior stewardship level varies; over nine years for FIM, twelve years for RIM, to twenty years for TIP.

No link could be established between the number of years of experience in senior stewardship level and personal values' articulation.

It is worth noting that it was in the passing of time in relation to personal pursuits that research participants' values changed, and not in disorientating dilemmas, as argued by Mezirow (1978). TL took place when interpreting values placed on the *meaning* of what was experienced. However, it could result from discomfort (Mezirow, 1978) or, as argued by the researcher, that values could change by the enlightenment of critical examination of experience that is informed by value systems. It is, therefore, clear that being conscious of personal value is antecedent to TL. In other words, personal values' self-awareness could be taught to enhance moral status (see **Table 2** on page 32).

5.3.5 Organisation Mission and Vision

So far, the experience level of each research participant does not affect the individual's values articulation, nor those of the industries' values (with distinctive characteristics) where they work. TIP works in Compulsory Education; FIM in Healthcare; RIM in Banking; and SIM in Social Enterprise and Voluntary, and they all have unique values (see **Table 9** in **Appendix 6** for the summary). While they are conscious of the organisation mission, visions, and values (see section 5.4.3), the difference in mission and vision suggests differences in the perception of each research participant regarding the individual's organisation values. The research participants TIP and SIM's perspectives on the organisation values are consistent with their respective organisations' Mission, Vision, and Values. FIM, however, believes that there is a long-standing inconsistency

across the organisation about integrity - honesty and openness in terms of the value of sharing and loving (see **Scene 2, lines 14-16**). Contrary to this perspective, RIM in the past believes his viewpoint of organisation value was consistent when he used to discharge his duties. However, his perspective changed because of the outcome of some of the organisation's practices. Presently, RIM recommends mission and values for the industry where he works.

It means that developing consciousness about personal values could be a valuable contribution to enhance organisation mission, vision, and values. However, to enact necessary changes depends on the steward's power.

5.3.6   Level of Stewards' Responsibility (Power)

The researcher explained her perspective of stewards' responsibilities in the organisations in this subsection as power. Responsibilities in this context are different from the general reference to responsibility as a duty in the thesis. Concerning the level of experience in section 5.3.4, this research shows that the ability of the research participants to enact change in the organisation depends on the level of power; allowed within their respective responsibility (Luke, 2005). For example, while it appears that FIM was unable to endorse change regarding long-standing concerns (lack of honesty and openness) about the NHS Trust's culture, and RIM might not have enacted changes to the culture (nature of products sold to the customers) in his former workplace, TIP and SIM are enabled to approve changes necessary within the organisations they lead. This is because both have the overall power to change the culture of the organisation. However, the changes must meet the criteria of their professions' regulations and standards. Therefore, it suggests that FIM and RIM may need to develop negotiation skills to convince the individuals with the overall power within the organisations.

While differences exist among the research participants, there are some commonalities found in investigating VES development. These are presented in section 5.4.

5.4 Participants' VES Development Commonality Conditions

Arguably, the research participants' narratives are of excellent quality, and lines of similarity were drawn across TIP, FIM, RIM, and SIM narratives. However, recognising narrative temporality (Cunliffe *et al*., 2004), the researcher considers the three-dimensional space narrative (past, present, and future) to identify four conditions that are common among the research participants' VES transformative learning development. A systematic relationship was established among the four conditions when "restorying" (Ollerenshaw and Creswell, 2002 p. 330) the narratives. Nonetheless, reflecting on Mezirow's (2009b) ten distinct phases (the cognitive change stages) of the TL process, also distinguished the common conditions among research participants. Thus the discussions in subsections below are the most common conditions (why of behaviour).

5.4.1 Childhood Upbringing (Parental/Custodian)

All research participants referred to their childhood upbringing. They narrated values developed through parents and custodians except for TIP, who did not continue to exhibit his family's faith belief. However, TIP believed his introverted traits were inborn. For others, examples are FIM recognised her parents for the familial values, which includes *Christian* values (see **Scene 4 lines 1-2); Scene 4(S2), lines 15-29)**; RIM, discussed his constant *hard-work, help,* and *generosity* values, and attributed them to his parents (see **Scene 4, lines 37-40; Scene 4(S2), lines 79-88**); and for SIM, interestingly, there was no particular value attributed to her childhood upbringing. However, her intuition and the environment in which she lived growing up **(Scene 4, lines 1-12)** contributed to her family values, which showed in her relationship with her son.

Thus, these examples buttress that values could be natural or taught through the development of their habits in a conducive environment. Childhood upbringing and other values are present in the environment that is lived from childhood to adulthood. Therefore, the environment becomes a common condition for all the participants for VES development. See the detailed discussion in the section below.

5.4.2 The Environment (Environmental)

Environmental influences imply other situational factors (internal or external) that complement the context where VES is developed or developing. In other words, the environment is influenced by, and simultaneously influenced childhood upbringing and role responsibility. However, a change would not likely occur except for the influences of the motivation and ability to learn. These factors in themselves are complex

phenomena, and any attempt to explore them in this thesis would change the direction of the research. Therefore, these conditions are only listed, in no particular order in this thesis, and they represent areas suggested for future research. It is worth noting that the list is not exhaustive, considering the small size of the research participants. For example (1) the list could include changes to the geographical location in cases of stewards, working in nations different from their place of origin, and (2) Book lovers - those that live in a world of reading all kind of books.

These *whys* of behaviour (factors listed below), primarily might manifest in multiple and different combinations, when making decisions within the context of VES development, depending on the situation and the nature of the decision. Therefore, it is of equal importance to recognise the commonalities, in the social identity of roles occupied by stewards and, more importantly, the job roles and responsibilities.

- Instinct

- Personal values

- Religious belief

- Age

- peer influence

- Familiarity

- Reward

- Experience (if thought about)

- Political era

- Media feed

- Bereavement in the family

- Power (position to enact change)

5.4.3 Roles and Responsibilities (Organisational)

The research participants are stewards with responsibilities. While the number of years in their respective positions varies (seven to thirty-four years) with the distinctive mission

and values of each organisation, they all have specific stewardship responsibilities, which includes decision making and problem-solving (see Chapter 4 for a detailed analysis, with specific incidences as examples in Appendices 3 and 4 for narrative phase 1 and 2 respectively). It appears that all the research participants were conscious of their specific responsibilities, either as stated in the job descriptions, in the case of TIP, or by specific assignment given by management in the case of FIM and RIM. SIM has no specific assignments, she sought for jobs; she is a business co-owner. Thus, this could link back to one of the environmental factors in section 5.4.2 above, that roles and responsibilities are vital sources of developing VES. In other words, the mission, and values of the organisation, and more importantly, their enactment, aid stewards in developing VES. Also, purposeful promotion of specific values within the organisation provides the environment to nurture VES. For example:

1) While FIM has a stewardship value of care, working in the healthcare industry contributes to her consciousness regarding this value,

2) TIP's stewardship value of helping the vulnerable is strengthened by his sustained professional path, role and responsibilities; at times, when faced with challenges,

3) RIM's nature of help demonstrated in the past is informed by the organisation mission and vision,

4) SIM's pursuit for justice regarding children's healthy meal led to the creation of her organisations.

Thus, job roles and responsibilities within an organisation are vital contributions to VES development. However, as an example, the stewards' conditions, which include their dispositions to roles and responsibilities, determine the nature of decisions made and the problems solved.

5.4.4   Motivation and Ability to Learn (personal)

Motivation and ability to learn influence the choice to learn from experience. Examples are making decisions and problem-solving, which also includes the choice to change the decision where necessary. These choices, however, are informed by personal values. In the theory of personal identity (Hewitt, 1989), values play vital roles in understanding self and the individuals' relationship to the society (Dewey, 1939).

Moreover, since the focus of this study is within TL processes, stewards could be viewed as students for this discussion. Therefore, from the students' perspective, they determine the *nature of experience* within TL. Furthermore, it is also the reason for the discussion dominance of this aspect in Chapter 4. Hence, the thesis conclusion in Chapter 6. Nonetheless, the researcher, as a learner as well as an educator, helps to inform the VES transformative learning framework. Therefore, the researcher's reflections, from the research process, informed the TL section - the *learning environment* in the framework (see **Figure 6** on page 74).

Moreover, to observe behaviours, individual assessment is required for character development in terms of 'doing good' in the desire to satisfy stewardship duty - VES transformative learning. Individuals have differential interests and therefore require self-assessments.

In summary, represented in **Figure 7** below is the fundamental structure for VES development in business leadership programmes. Therefore, with the focus on individuality, it is crucial to show the practicality of the VES transformative learning framework. Section 5.5 below discusses the practical application of the framework.

Figure 7: VES Development Conditions

Business Leadership Programmes
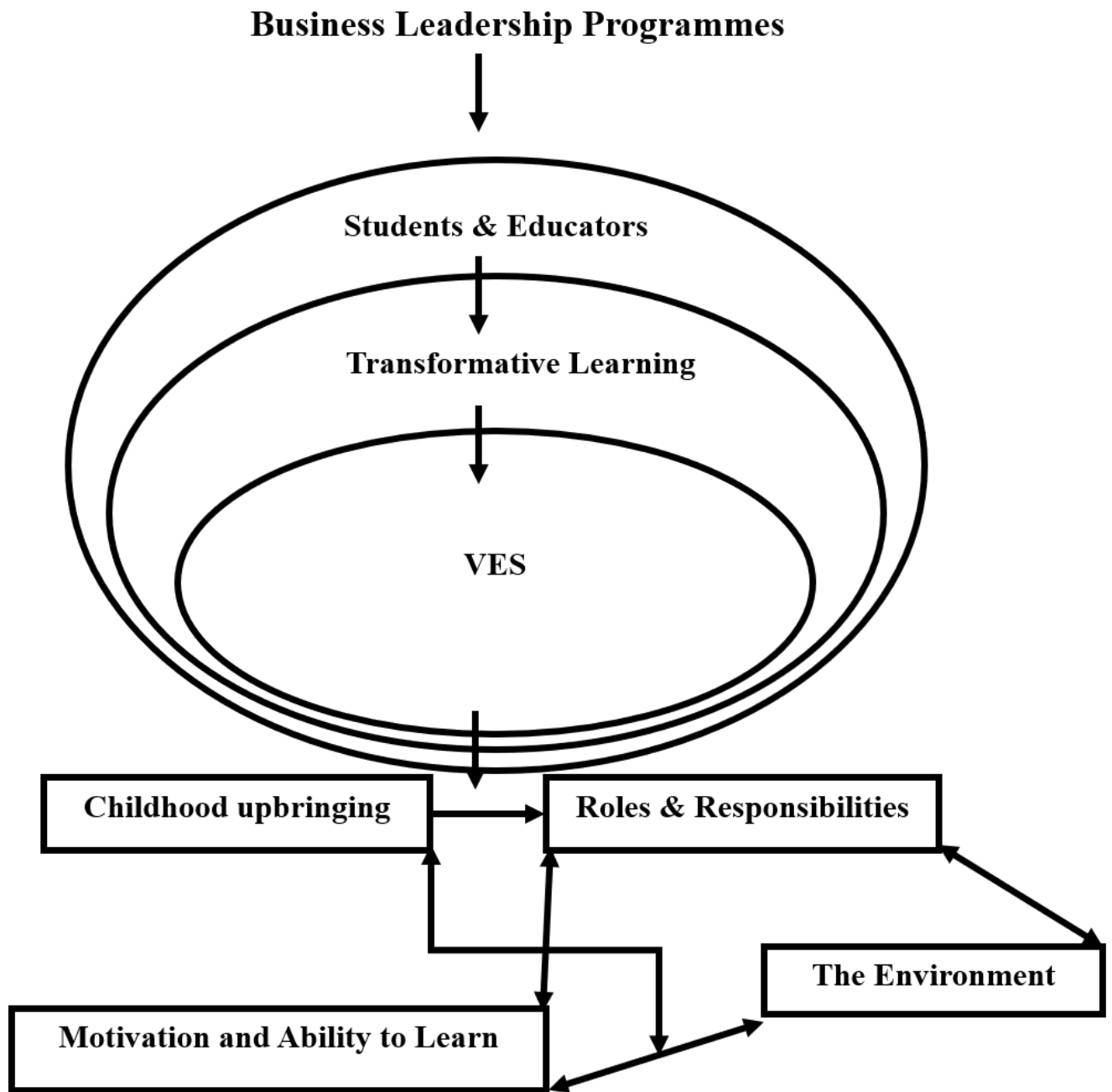
5.5   VES Transformative Learning Framework for TIP, FIM, RIM and SIM

With a focus on conscious narratives of the research participants, summarised below is the application of VES transformative learning framework to TIP, FIM, RIM, and SIM. It also serves as practical examples of how current or future business stewards could undergo the TL process of developing the character of doing good in the quest of satisfying stewardship responsibility. Positive feedbacks are received from nine educators involved in leadership programmes about the validity and usefulness of this framework. They all

welcomed the structure (see further discussion in section 5.6). Nonetheless, this section later shows the application of the VES transformative learning framework by evaluating a university's business leadership module.

5.5.1 Personal Identity

Personal identity is defined as "a sense of continuity, integration, identification, and differentiation constructed by the person, not about a community and its culture but the self and its projects" (Hewitt, 1989 p. 179). In other words, to know oneself is to learn about the self.

In the literature, personal values play a vital role in assessing experiences that produce knowledge (see section 2.4.1), and more importantly, the knowledge that can cause a permanent change in behaviour. Therefore, it is necessary for TIP, FIM, RIM and SIM to become conscious of their values and how they influence their professional decisions, which also identify possible moral status enhancement needs to become the ideal self. In other words, TIP needs to be conscious of his stewardship as his value, and that this continually influences his professional decisions. FIM is self-aware of her values (stewardship with the excellence of care) in the past, and more self-aware through learning in the present and for the future. RIM was not conscious of his values in the past. However, at present, and possibly in the future, he is conscious that his values are fundamentally concerned with helping others. SIM seems to be fully aware that her values are family values, from the past to the future.

TIP, FIM, RIM and SIM need to be willing and able to learn to be more conscious that their values are antecedents to the self-meaning of their identity. It is also a personal choice to choose to learn. Therefore, to address the gaps about developing VES, TIP FIM, RIM and SIM will determine the *nature of experience* within TL in the VES transformative learning framework.

5.5.2 TL: Elements Changed in Identity

The role of consciousness is vital in TL (Illeris, 2014). Illeris further argues that TL is changed in the elements of identity. In this section, the researcher reports on what individual research participants have experienced, and the nature of the experiences. However, for validation of the researcher's position on this, TIP, FIM, RIM and SIM narratives are presented in Appendices 3 and 4 for phase 1 and phase 2 respectively. Following on from the discussion in section 5.5.1 about individual research participants'

consciousness, what TIP, FIM, RIM, and SIM have experienced, and the nature of the change required are as follows:

- TIP's present nature of experience suggests that he needs to be more aware than before about how his values influence his stewardship decisions. Therefore, for TIP's TL, the nature of experience should be such that he recognises what he has learnt. His value is the value he places on his stewardship. This implies that TIP would be able to show the lessons learnt through his behaviour. This behaviour, for example, would be characterised by the way that TIP critically analyses his decisions in order to satisfy his professional responsibilities. Furthermore, to continue developing VES, TIP needs to assess other personal values, such as the impact of his introverted nature on his professional decisions.

- FIM's past, present, and future nature of experience suggest that she is conscious of her values and how they influence her professional conduct. However, she needs to be more conscious of the need to increase her personal and social competence about enacting change within the organisation, especially when her power limits her capabilities. This will help her to continue to develop her VES fully.

- RIM's past nature of work experience was not helpful for VES development. However, RIM willingness to learn and change, at present suggests a step in the right direction, in terms of VES development. Together with his consciousness about what he needs to experience, RIM also needs to learn to utilise the newly discovered personal values in order to continue to develop his VES.

- SIM's past experiences were not so helpful to develop VES. However, present, and possible future experiences, have proven SIM's VES development, especially that she is conscious of, and driven by, her values in recent times. To continue to achieve VES, SIM needs to increase her personal and social competence in collaborating working, locally, nationally, and internationally.

5.5.3   TL: Elements Changed in Identity – Academics' role

The role of academic professionals is to create TL environments that could help individuals to become conscious of their learning gaps, especially about developing VES. Hence, an example of a university's business leadership module to embed the VES transformative learning framework is summarised in this section.

5.5.3.1   *Purposeful project-based learning (Teaching/Research)*

The thesis applied a purposeful project-based learning approach, as one way of operationalising adult TL process (see further discussion in section 2.4.4). The assessed MBA Education and Leadership Management Programme Handbook (2017-2018) is a quality publication. It ensures that modules' DDA meet the QAA (QAA, 2015) and the University relevant policies (University Learning and Teaching strategy) and shows an awareness of the external and internal changing environment of businesses and higher education sector. However, with critical evaluation of this programme, a further development to the MBA programme could accommodate the VES transformative learning process.

The programme includes eight modules; six with 20 credits each, one zero-credit bearing module (Research and Critical Inquiry Methods) and one 60 credits bearing module. It is also designed for local, national and international students' TL. Therefore, learning and teaching approaches should be personalised. While there is the potential of embedding elements of VES transformative learning process in all the six modules, the researcher is more interested in a module that could allow for communicative learning (see section 2.4.4 for further details), which aids individual's practical application of the VES transformative learning framework (see section 2.5.3.1 for more information).

To demonstrate the connections between TL and andragogical approaches on the MBA Education and Leadership Management Programme, the researcher has appraised one module that could allow students' space (i.e. time to reflect on the experiences) and time (i.e. time to plan, communicate and implement action) to reflect on the personal identity in alignment with their professional identity. Therefore, this thesis evaluates the students' dissertations (60 credits), with the assumption that students have developed the research capacity through their learning experiences (e.g. from the Research and Critical Inquiry Methods module).

Reflective practice is a core requirement for the VES transformative learning process, which is shown in the DDA of the remaining six modules in the programme. Nonetheless, the module that could allow students to become agents of action and responsibility (i.e. personal behavioural change that influences organisations positively) is preferred (see further discussion in section 2.4.4).

5.5.3.2   Evaluation of Dissertation Module in the MBA Education and Leadership Management Programme

1) The module allows a student-centred approach to learning, which makes personalised TL possible.

2) The researcher considers about 1.3% (8/600 hours) dialogue (contact hours) time, between the individual student and the supervisor, insufficient.

3) The purpose of the contact hours excludes dialogues (communicative learning) relating to examining students' VES. This could trigger awareness of self, especially as it relates to personal and professional identities.

4) The focus of the dissertation (see learning outcomes for further details) is to concentrate on organisations' complex issues (i.e. strategic limitations, and problem-solving), without reference to the importance of the individual's form of identity concerning the problem identified.

Based on the points listed above, the following modifications are suggested to allow for embedding the VES transformative learning framework.

5.5.3.3   Suggested Modification for Dissertation Module in the MBA Education and Leadership Management Programme

1) Initiating a TL process will require dialogue between the individual student and the supervisor (educator). Therefore, the researcher suggests a two-hour dialogue session on the dissertation written synopsis. This session is to trigger self-awareness regarding the learning plans, and it will help the student to assess their personal sense of action and responsibility (motive, belief and intention) using the moral status table (see **Table 2** for further details).

2) Two further dialogue sessions are recommended. The first section should take place immediately after the submission of the dissertation to evaluate the meaning perspective of the research process. The second section should take place a month (at least) after submission to establish action, or intended actions, by the students. The researcher suggests a two-hour session for each of the two sessions.

3) The essence of the two dialogue sessions after submission of the dissertation is to facilitate reflective dialogues regarding the students' values, traits, wills and skills employed in the workplace and how they are consistent with the experiences during the research. A total of an additional six hours is recommended. However, this could increase to ten hours to allow for individual differences regarding response time to critical questions (see section 2.4.4 for the detailed questions). Therefore, contact time increases to a total of 18 hours together with the first eight hours. Thus, it increases communicative learning time, intended for dialogue, from 1.3% (8/600 hours) to 3% (18/600 hours). However, the justification for the eight hours in the current module summary is unknown to the researcher.

4) The embedding of the VES transformative learning framework will foster critical self-reflection and develop the student's agency that promotes the character of doing good when discharging responsibility in the workplace.

Therefore, the example of a module is summarised as follows:

Module Code XYZ (this is not the real module code)

Parent Programme   MBA Education Leadership & Management

Module Title   Dissertation

Level   7

60 credits (30 European Credit Transfer and Accumulation System (ECTS) credits)

18 hours of academic direction & 582 hours practice learning & independent study

Academic Responsibility   Module Leader and Team

Module Aims

The module aims to enable students to critically analyse organisational structures, systems, processes and behaviour and subsequently make appropriate and costed recommendations for the implementation of change, to improve self, business, management and/or service performance.

Learning Outcomes

By the end of this module, students should be able to:

1) become agents of action and responsibility that promotes business ethics within the organisation,

2) plan and execute a project to investigate a significant organisational or management issue in the field of education or healthcare,

3) acquire and analyse, evaluate and synthesise a range of complex data,

4) develop appropriate recommendations for action and implementation. This can be achieved through:
   (a) a research-led dissertation that critically evaluates major more extensive Health or Education sectoral issues or
   (b) a management project that critically evaluates an innovation in students' workplaces,

5) narrate how knowledge and lesson learnt during the project has been applied or intend to use in the workplace.

Indicative Module Content

The module hopes to enable students becoming agents of action and responsibility in the workplace. It is intended that this module will further develop a critical understanding of the integration and application of a range of leadership and management theories and tools introduced in the whole programme.

Learning and Teaching Strategies

The learning and teaching strategies are designed to facilitate the active involvement of students in their discovery of the applications and limitations of strategy and business models about their chosen problem. This includes critical self-reflection and assessment regarding their personality in terms of taking actions and being responsible for them. There will be 18 hours of communicative learning that will support the student in developing their dissertation from outline proposal through to completion. Students will be required to produce written work for the supervisor at appropriate intervals. It will include a personal assessment of the change to the students' identity as a result of the TL process.

Indicative Assessment

An individual 18,000-word dissertation (100% weighting). This will address all learning outcomes.

Indicative Resources

Bibliography

- A personal choice of recent and relevant journals and books specific to the student's area of research.
- Supervisors suggested journals and books (if used).

The module sample above suggests that a leadership programme DDA should be such that it solves individual stewardship problems or concerns.

5.5.4   Observable Behaviour

Following on from the module above, each student takes the lead regarding learning experience. The process begins with a personal assessment of moral status (see **Table 2** on page 32). The framework is an example of a student-centred TL experience. Knowledge and change from the student's perspective could include:

- awareness of personal values,

- experiences concerning the meaning-making of personal values,

- subsequent behaviour that suggests changes in the elements of identity, and

- positive impact in the professional landscape.

5.6   VES Transformative Learning Framework in Business Leadership Programmes

Together with positive responses from presenting the thesis at conferences, the researcher further engaged educators from the Christ Church Business School (face to face). This was to elicit their views on the usefulness and validity of the framework. Nine academics were involved, and the feedback was positive. Four of the academics shared how they would like to embed the framework in their business leadership modules or programmes. One other academic planned to collaborate with the researcher for the framework implementation (currently working on a project entitled "The relevance of VES transformative learning framework: what are the experiences of educators?"). Another academic shared a concern regarding students' readiness to engage with the process. Two other academics requested the inclusion of specific elements with which to engage students at each stage of the framework. Another educator was concerned about the usefulness of the framework for teaching the theory aspect of research methods.

Furthermore, it is fascinating to hear comments such as the significant role of the institution's (HE provider) culture, and the perspective of the purpose of education by students, academics, and the University. The researcher had recognised, and discussed, these factors as enablers for the VES transformative learning process to take place (see section 2.5 for further details).

5.7   Summary

This chapter has shown how professional educators, which include the academics, can engage in VES transformative learning and teaching their students; which could enable students to seek the ideals versions of individual identity, employing **Table 2**. This makes conscious, the unconscious aspect of students' morality for role responsibilities discharge. Moreover, the process enhances professional educators' critical awareness of professional self and the understanding of their students' conscious and unconscious aspects of personal identity, TL process and the resulting behaviours that students show. Other areas discussed cover: stewards' moral status (section 5.2); the differences and

common conditions of VES development among the four research participants presented in sections 5.3 and 5.4, respectively; discussion on stewards' VES transformative learning framework in section 5.5, which includes a business leadership module evaluation; VES transformative learning validity and usefulness in business leadership programmes in section 5.6, and this section with the summary of Chapter 5. The presentation of the thesis conclusion is in Chapter 6.

CHAPTER 6 CONCLUSION

6.1   Introduction: Research Purpose and Scope

This thesis introduced the concept of VES and explored VES transformative learning. The study set out to understand TL for VES. The research process led to the creation of a framework to help professional educators develop leaders that are more ethical in the future. Furthermore, this study developed a moral status table, which could suggest to leaders areas that might require improvement. The exploration started with setting the scope of the research in Chapter 1 followed by a review of the literature in Chapter 2. The detailed research methodology and methods were discussed in Chapter 3. Chapter 4 presented the analysed field texts collected to answer the two research questions - (1) how do leaders develop VES? (2) what contributions can TL theory make to VES development and vice versa?

The discussion in Chapter 5 focused on VES transformative learning development. Further to this discussion was an appraised module (an MBA dissertation) to the operationalised VES transformative learning framework. This concluding Chapter 6 summarises the research findings. The highlights from the research findings are in section 6.2. Following on from this, section 6.3 emphasises the implications of the research for quality and standards in HE and professional practice. This is followed by section 6.4 with a summary of the limitations of the thesis. Furthermore, in section 6.5, the researcher understands that this study is just a 'full stop' and not the final stop in HE research. This enables her to present suggestions for future research areas. Major contributions to knowledge in the areas of theory, methodology and practice are highlighted in section 6.6. In the last section, 6.7, the researcher gives a self-reflective account of her doctoral journey. She hopes that someone else will learn and be encouraged to seek a doctoral programme in education.

6.2   Summary of the Findings

The concept of VES transformative learning suggests an approach to increase stewards' consciousness about developing the character of doing good when discharging responsibility. The approach further identifies areas of stewards' unconsciousness regarding the process. Considerations for stewards' conscious and unconscious processes of character formation of doing good suggest their moral status and what might be needed to enhance their status to become their ideal self. In the process of developing the conceptual understanding and the VES transformative learning framework, the researcher discovered four necessary interrelated conditions in which stewards are self-conscious. There are also two conditions that suggest stewards are not sufficiently self-aware when articulating the process of developing VES. The conscious conditions are:

1) Childhood upbringing,

2) Roles and responsibilities,

3) The environment, and

4) Motivation and ability to learn.

 Less conscious conditions are:

1) Personal values, and

2) Instincts.

The process further revealed that there are differential and common conditions responsible for an individual's moral status development and what might be needed for its enhancement. The analysis of the conscious process of character formation of 'doing good', as perceived by the researcher, suggests stewards' moral status. This led to what might improve the status as discussed in Chapter 2.

Furthermore, in exemplifying the application of the VES transformative learning framework, the conscious conditions of becoming virtuous stewards were discussed in Chapter 5. The less self-aware conditions are not fully covered in this study. They are, however, presented in this Chapter as part of future direction for research. Moreover, the development of VES transformative learning has contributed to TL and vice versa in four distinct ways. These are highlighted in section 6.3.

6.3   Implication

This research suggests a way of bridging the gap between theory and practice of VES transformative learning. It also shows the complexities such that there are differences (e.g. the characteristics of the environment) in VES development. This shows an individual personality that is partly innate and partly developed by the environment and the need for alignment (self-development for responsibility). Therefore, the study shows differences in what might be needed to enhance moral status to develop VES. However, four common and interconnected influential factors (with the individual or group responsible for them) are significant when considering TL for VES. These are *childhood upbringing – parental/custodial; roles and responsibilities – organisational; the learning environment - environmental;* and *the motivation and ability to learn – student/educator.* Therefore, VES transformative learning would enable individual to learn and change, leading to potential social change, and thus address some of the societal concerns about the questionable moral behaviour of some leaders.

More important was to answer the two research questions: Q1 - how do leaders develop VES? Q2 - what contributions can TL theory make to VES development and vice versa?

Thus, the first task in this research was to understand how stewards develop VES. Mezirow (2009b) identifies ten phases (cognitive change stages) of the TL process without consideration of emotional, moral and spiritual aspects (see Chapter 2). Consequently, there was an exploration of VES transformative learning to increase stewards' self-awareness regarding developing the habit of ethical conduct when discharging responsibility. In exploring the emotional, moral and spiritual aspects of VES transformative learning within this research, it becomes clear that stewards are conscious of certain conditions, and not others. Also, some conditions responsible for the change in developing VES are common, and some are specific. Both the differential and common conditions are discussed in Chapter 5.

Other than the identification and classification of the conditions into two categories, in Chapter 5, and the development of the VES transformative learning framework, no further discussion occurred in terms of possible research. Nonetheless, it is listed in section 6.5 as part of the future research areas.

TL, defined as the change in the elements of identity (Illeris, 2014), focuses the perspective of how VES was explored. Therefore, concentrating on values, traits, and virtues which are essential for VES character formation (Crossan *et al*., 2013) helps to name the elements (motive, belief and intention) of identity that could change and vice versa. This answered research question two (Q2), which suggests the significance of VES for TL and vice versa. It also helps to understand individuals' motives, intentions and beliefs. This forms part of the answer to research question one (1) regarding how VES is developed in leaders. TL, specifically, enables educators to engage students to become agents of action and responsibility. While TL makes VES development possible and practical, significantly, VES exploration adds to TL theory in the following four ways:

1) It draws on theory and research to offer practical ways to develop VES by a university's leadership programme.

2) The VES framework developed shows elements (motive, belief, and intention) of people's identity that could change behaviour.

3) The narrative research method and VES transformative learning framework draw on the practical experiences and perspectives of four leaders.

4) The VES transformative learning framework bridges the gap between theory and practice of adult education: apart from appraising the validity and usefulness of this framework by educators involved in business leadership programmes, the framework was operationalised on an MBA module.

Apart from the above knowledge contributions, there are areas this study could not cover due to research constraints. Thus, section 6.4 highlights the research limitations.

6.4   Limitations

Concerning section 1.3 in Chapter 1 about the scope and limitation of the study, this study explored VES transformative learning with individual interest the focus. It is a conceptual and pragmatic study focusing on individuals' approaches to ethical behaviour. Therefore, it was explored within leadership as stewardship. There were seven research participants, with two phases of data collection. However, only four are reported. Because of practical considerations around the research aim, time and resources, eight field text sets are included in the thesis. Practical considerations comprise the numerical size for the study and research timeline. Due to these limitations, the thesis does not claim generalisation outside embedding the VES transformative learning framework into postgraduate programmes, the narratives of the individuals involved, and educators' (within and outside CCCU, as the sample university) validation of the usefulness of the VES transformative learning framework.

Also, the concept of VES is coined by the researcher; this means that there is no comparable study with a similar research design. Therefore, adjustment to the research design could not be made by way of comparison to other similar research. This, however, provides an opportunity for a further study around the research design that will provide more understanding of the research process.

Furthermore, with consideration of the temporality (temporal transition) of the narratives, the research participants were able to narrate the individual perspective regarding VES at the time when the field texts were collected. While the stewards' articulated future approach to VES was based on individual reflections, this thesis is unable to guarantee the actions of the stewards interviewed in the future. Thus, a longitudinal/ retrospective study may provide a better VES application in real life. Also, an analytical study of virtuous actions could be conducted.

Moreover, the research participants' perspective may be biased in the narratives, especially about incident cases. There might be other professional incidences that could be narrated, which may provide additional perspectives or understanding to the researcher in arriving at the suggested moral status. Subsequently, in section 6.5, this thesis indicates areas that could improve this study in the future.

6.5 Future Research Suggestions

The list below is not exhaustive regarding future research areas for this study.

1) In section 6.4 above, the researcher perceives a need for another study, possibly bigger in terms of research participants, and that could imitate the research design in this study. This suggestion is to serve as a VES comparative study.

2) The research design covers both the public and private sector. However, a study concentrating on an industry, company or sector could provide more in-depth insight about the application of VES.

3) The study has not covered the less conscious conditions (personal values and instincts) regarding VES development. Thus, it serves as an area for further research.

4) In Chapter 5 was a brief discussion on the list of conscious environmental factors. Therefore, an in-depth study of these environmental factors could serve as good research agendas — for example, a study of students' gender differences on attitudes to VES development.

5) The research presented an example of the application of the VES transformative learning framework, employing a module on an MBA programme. This is by way of encouraging CCCU academics teaching on business leadership programmes, and other educators, to embed the framework at programme and module levels.

6) Application of the VES transformative learning framework in business communities is another area for further research. For example, this framework could serve as a human relation learning tool for staff development and recruitment processes. The researcher is currently experimenting with this aspect with a colleague at the university.

6.6   Knowledge Contributions

This thesis' knowledge contribution is viewed from four different perspectives; namely, theoretical, professional quality and standard, methodological and practical contributions.

6.6.1 Theoretical Contribution

1) The development of the concept of VES contributes to two established theories. That is Virtue Ethics theory and Stewardship theory.

2) VES combines two theories (virtue ethics and stewardship) and, by embracing andragogical approaches, addresses an identified issue in society; explicitly to raise stewards' consciousness about ethical behaviour in business.

3) The exploration of VES contributes an innovative approach to learning theory and more specifically, TL theory.

4) TL theory makes VES development possible and practical.

6.6.2 Higher Education Quality and Standard Contribution

Concerning QAA (2011), while innovative ways of engaging students to become independent in their learning are encouraged, there seems to be no pragmatic detailed learning processes within HE, specifically in programmes at master's level. Moreover, TL could support a neo-liberal education policy that focuses on healthy competition among providers; promoting social mobility of students, boosting productivity in the economy. This study has demonstrated a learning process that could deliver on government educational policy and HE quality plans, in terms of VES for national and international economic productivity. It could also enhance students' social status if they become agents of action and responsibility.

6.6.2 Methodology and Method, Contribution

1) One significant input of this research to phenomenology methodologies is the approach by which people's experiences are documented. Unstructured interviews and narratives are employed in the study to gain insight into the lived experiences of stewards on their professional work.

2) Two strands (transcendental and hermeneutic) of phenomenology methodology were used for this single research design.

3) The use of narrative methods to explore VES adds to varying methods of field texts collection and analysis in multidisciplinary research that includes both education and business leadership and management.

6.6.3 Practical Contribution

The main practical contributions in the study are the elicited VES transformative learning framework and the moral status table (see **Table 2** on page 32). However, the users are expected to be familiar with the fundamental conditions of VES development (see **Figure 7** on page 158) Feasibly, it can:

1) be a way of learning that elicits what students might need to enhance their moral status, especially when in action,

2) be applied in a leadership programme within a specific discipline,

3) be adapted to multidisciplinary leadership programmes, and

4) be relevant in both formal and informal learning communities.

Furthermore, apart from these knowledge contributions to theory, practice, methodology and methods, and HE policy quality and standards, the researcher in the process experienced TL. Some of the primary areas where the researcher believes that learning took place are discussed in section 6.7 next.

6.7   Thesis Reflections/Reflexivity

Embarking on the doctoral journey is to attempt to answer the questions relating to the essence and values of HE. Personal reflections on the EdD programme provide answers in some ways to these critical questions.

The answers to the questions serve two purposes. First, to satisfy my curiosity about the crux of HE. Secondly, to enhance my professional competence and morals for the effective discharge of my duties as a sessional lecturer. My perspective of the EdD programme is like a visitor on a journey. Right from the beginning of the trip, I had an idea of the destination (to answer why HE is essential and valuable). However, there are many routes, which allow for choices in reaching the desired haven. Consequently, the journey destination is a 'full stop' in itself. The expectation and belief are that a curious-minded person like myself would always want to start another sentence.

My dual identity, both as a doctoral student and sessional lecturer, my experiences of and reflections on the journey have taught me that I would always have choices when making decisions. I made my choice of route through which I would be able to complete my EdD programme. Why this route? Why not alternatives (suggested to me or found by myself)? The answer to this question is the focus of my reflections/reflexivity. Mostly, choices made by individuals are good and right to the best of their knowledge. Subsequently, the experiences from the decisions made would determine whether options are worthwhile or not. I have learnt unforgettable lessons in the process of completing the EdD programme. The experience involves individuals, events, and the passage of time. The following three sub-sections; 6.7.1, 6.7.2, and 6.7.3 provide further discussion on *individuals*, *events*, and *time*, respectively, in relation to my EdD journey. Ultimately, from my perspective, the EdD tour is about the discovery of *self* and *identity* in my chosen professional work.

6.7.1   Individuals' Encounters

I met many amazing individuals during the doctoral process. Some with pleasant memories and others with not so much excitement. However, what matters most to me are the lessons learnt in the process. While I met some people in real life, others were through books, journals, and online communications. Examples of the fantastic real-life encounters with people are friends and family, colleagues at the workplace (former and current), the supervisory team – my critical friends. While I did not always find the incidences in my relationships with my supervisory team pleasurable, I did, and I still do believe that all are for a just cause (to get me to finish and finish well).

Some of the people from books, journals and online communications were also remarkable. Examples include The Bible - it inspires and gives me insight. Other commendable people, in no particular order are, Aristotle *et al.* (1953), who helped me to focus in terms of what is required to live a meaningful life - a good life. Crossan *et al.* (2013), suggest the pathway to learning to live a good life. Dirkx *et al.*, (2006) help me to know that the whole person (in terms of cognitive, social, emotional and spiritual) is required to learn to live a good life. My self-awareness about the influence of learning on personal identity is consistent with Illeris (2014). He reminds me that any change to the way I live is a change to my personality. Mezirow (1978, 1981, 1990, 2000, 2009a and 2009b), however, provides the background with which to teach students to live a good life. I received a further explanation from Caldwell *et al. (*2011*)* about how to teach students to live a good life in terms of discharging professional duties. Smith (1759 and

1776) reminded me that *wellbeing* is fundamental to personal and national productivity. While Weber (1990, 1993 and 2017) provides the map with which to assess students' learning, Plato (1966) pointed out that *Forms* underpin my perspective of evaluating students. More specifically, Koehn (1995) highlights critical analytical criteria to give feedback to students on their learning journey.

One major thing I learnt from most of these individuals is the idea of temporality – events are in temporal transition (Connelly and Clandinin 2006). Some of the people (both in real life and otherwise) showed different traits at some point or other. Some traits were consistent while some were not during the research. These occurrences were especially with people I met in real-life during my EdD programme. What changed in my perception about the way I relate with people generally is the need to remain focused and not allow the influence of people's different attitudes to cause a significant distraction from achieving a set goal.

People change over time. The complexities around changing one's beliefs, attitudes and decisions make continuous learning an essential duty of educators, primarily academic, in universities and the broader HE institutions. Educators' identity in terms of personal values and traits influence students' learning experiences and processes in some ways.

Without a clear understanding of my duty (see section 2.5.3, pages 72-73), it would be challenging to locate myself both in my profession and the research process. It would be more difficult to recognise my identity (personal and social) and how it could enhance or hinder progress in my personal and professional work.

6.7.2　Events

In terms of events during my EdD programme, there were many occurrences. At the beginning of the programme, the feeling was alarming; I could describe the EdD journey as risky – embarking on a doctorate in the field of education was like entering the territory of the unknown.

I wondered if playing the game, like in a football match, would enable me to score at least a goal, and possibly get the trophy at the end of the game. Now, I can say, yes; I feel better; I am no longer a stranger in an unknown world of HE. Nonetheless, it was challenging; my real self was re-discovered repeatedly. I believe there is a trophy that is not yet announced. Probably, it may take decades before the 'Cup' will be celebrated. Maybe I am wrong; perhaps tomorrow is the celebration.

In context, the football match game refers to the purpose of HE (e.g. masters level degree). While research findings (knowledge added to the learning process within a university) represent the scoring of goals, the trophy is the recognised research values added to the education sector and me. The quality of learning in terms of enhanced academic professionality and students' learning experiences is the enrichment of this research to the HE sector. For me, the enhancement covers the three domains of learning (Biesta, 2015), which would result in a doctorate in education certificate, change in my social status, and personal improvement.

The first year of my thesis was challenging; it took me a while to settle, considering the multidisciplinary nature of my EdD programme. I have a business discipline background, and I chose to do a doctoral programme in education. Among the struggles I had initially was the education research terminology, and my unfamiliarity with education theorists. However, as the EdD programme progressed, with a cyclical sleeping pattern and challenging work, I developed an awareness of some education theorists. I will not bother my readers with further narratives on this. I now have the thesis written up. To mirror the focus of my research topic, one of the normative ethics, which is referred to as consequential ethics, is the best description to give the idea of the *end* justifying the *means*.

However, I argue that the means of completing the EdD programme mirror virtue ethics more; imitating the *means* (the process - developmental stages of getting the thesis written) itself. While the whole of this section 6.7 is not sufficient for narrating the *means* of getting this thesis written, I have provided a snippet of my doctorate in education journey in this section. The most important part, however, were the lessons learnt and how the knowledge gained would be used to enhance higher learning for current and future generations. Thus, from this perspective, I can say that embarking on a doctoral journey is worth the hard work.

6.7.3 Time Factor

Time was of the essence in completing my EdD programme. It is expected that the doctoral journey would take a minimum of fourteen terms. Undoubtedly, at the end of the taught part, I have cognitively gained more knowledge about professional practice in education. However, it was difficult to apply knowledge gained because of my business and management background.

I needed to spend time reflecting on the increased understanding and how it relates to my professional experience. It took time to navigate around the multidisciplinary paradigm of my EdD programme, especially when I considered the opportunity cost (the alternative use of my time).

Time was a competing factor as well as a determinant factor in completing this programme. For example, there were other plans apart from learning on hold during the doctoral process. Time was also a determining factor to get the EdD programme completed. Without investing time to read and write, this doctoral programme would have remained a dream. It meant, however, that I had proven my competence in time management, and finally, I can say that the EdD programme is worth the time and money invested in it. The lesson is that value-based education cannot be measured only in terms of money.

6.7.4   Summary

In conclusion, the EdD journey shows that in the real domain of self, the *me* who teaches is *me* who I am. Also, the *me* who I am is from whom students can listen and learn. In other words, self-identity is intertwined with professional identity in the learning process. Therefore, teaching and learning about virtue ethics is healthy for everyday choices, and stewardship in the universities and the broader HE institutions. This includes the option to *learn* and *teach*, which is fit for stakeholders and future generations.

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APPENDICES

Appendix 1: Fivefold purposes of master's degrees in business and management

1. The advanced study of organisations, their management and the changing external context in which they operate. 'Organisations' should be interpreted to include a wide range of different types including, for example, public, private and not-for-profit, together with a comprehensive range of sizes and structures of organisations.

2. Preparation for and/or development of a career in business and management by developing skills at a professional level, or as preparation for research or further study in the area. This involves the development of a range of business knowledge and skills, together with the self-awareness and personal development appropriate to postgraduate/management careers in business. This includes the development of positive and critical attitudes towards leadership, change and enterprise, so as to reflect the dynamism and vibrancy of the business and management environment.

3. Development of the ability to apply knowledge and understanding of business and management to complex or difficult issues, both systematically and creatively, to improve business and management practice, including within an international context. This includes the ability to convert theory into practice from a critical and informed perspective so as to advance the effectiveness of employees and the competitiveness of employing organisations.

4. Development and enhancement of a range of general transferable skills and attributes, which, while being highly appropriate to a career in business, are not restricted to this.

5. Development of lifelong learning skills, including engendering enthusiasm for business and for learning more generally as part of continuing personal and professional development.

Appendix 2: Indicators of sound practice in learning and teaching

1. Higher education providers articulate and implement a strategic approach to learning and teaching and promote a *shared understanding* of this approach among their staff, students and other stakeholders.

2. Learning and teaching activities and associated resources provide every student with an *equal and effective opportunity* to achieve the intended learning outcomes.

3   Learning and teaching practices are informed by *reflection, evaluation of professional practice,* and subject-specific and educational scholarship.

4   Higher education providers assure themselves that everyone involved in teaching or supporting student learning is appropriately qualified, supported and developed.

5   Higher education *providers collect and analyse appropriate information* to ensure the continued effectiveness of their strategic approach to, and the enhancement of, learning opportunities and teaching practices.

6   Higher education providers maintain *physical, virtual and social learning environments that are safe, accessible and reliable for every student, promoting dignity, courtesy* and respect in their use.

7   Every student is provided with *clear and current information that specifies the learning opportunities and support available to them.*

8   Higher education providers take *deliberate steps to assist every student to understand their responsibility to engage with the learning opportunities provided and shape their learning experience.*

9   Every student is enabled to *monitor their progress and further their academic development through the provision of regular opportunities to reflect on feedback and engage in dialogue with staff.*

Appendix 3: Field texts analysis phase 1

NARRATIVE ONE

TIP's Narratives

Professional Background (Scene 1)

I have been a Headteacher in a special school in Kent for probably around 20 years or something like that. Previously I was a deputy head in some other schools. I have about 30 years of teaching in special schools. I have always taught in a special school. And through that time, I have always been the one looking at my professional development

5   and learning. So, I have in that time, completed a masters and also doctorate in education to help me clarify my thinking about the work I am doing.

So, in my role, in a special school, it is interesting because I have the need to meet the needs of the pupil and the expectation the education system placed upon the school in terms of the outcomes they have to, expected to make the progress they needed to make

10   in the school. The inspection regime is the same as in any other schools. Although, the criteria, obviously will have to be slightly different; interpreted differently. They are not different but interpreted differently. So, those pressures are on me. I have a governing body who are accountable for the running of the school. So, they hold me accountable; I have the parents of the children here.

15   All of the children that come here have an Educational Health Care Plan. It is a legal document behind their placement into a special school. So, I have to manage the expectations of the parents in term of what the Educational Health Care Plan is for their child as well as the expectations of the educational system. Then I have the staff whom I employed; I am an employer. Then I have to make sure they are able to work together

20   effectively. They are able to get their skills retrained; they get on with each other. And then there are other professionals that they might get involved as well because children have special educational needs. They might be medical, social care professional, a whole range of things. They all enrolled in there; they might have slightly different views too. And then we have to work with a larger community of schools because we also run

25   outreach and support services. So, we have to liaise work with being involved with mainstream schools.

And within my role, there is a federation of special schools, I've got sort of a leadership role within that as well, like this week. As well; meetings with the staff here, meeting with parents, meeting with other professionals, running this school. I'm also meeting with

30   officers from the local authorities, other headteachers to discuss broader issues that are impacting on the provision of education in Kent. Strategies that might need to be put in place going forward and the impact that might have. All that sort of things; so, it is a complicated role. Very diverse.

Organisational Values (Scene 2)

I was thinking about it when I saw the questions on what values I have or values as a school might have. Yes. I mean the leadership training goes on; I received… I will also deliver. The framework under which we are inspected and the thinking behind or the writing behind that person who writes about educational leadership; they all got
5   something about values and your ethical base or ethical, moral compass, and all of that sort of stuff about that is where the expectation of the leadership is; you have that.

So, when we did work here in this school about what our values are as a staff group, so we've got respect, we've got wellbeing, we've got pupil learning, and we've got professionalism. So those are the ones we sort of; as a whole staff group. Other things we
10 could go for, but those are the four; they are the most powerful ones. Those are the ones we try and work to. Then we have the school vision and values; so, we want to work in partnership with parents, who wants to put the children at the centre of their learning and we always want to focus on them making progress. We want to work with other professionals who want to work with children; making their learning independent as much
15 as possible — all sorts of things. We've got those sorts of the values.

Personal Values Congruence with Organisational Values (Scene 3)

When it actually comes to decision making, you know, it is tricky to see how directly a value leads you to make a certain decision. Sometimes it does, but to be honest, a lot of the times it is not clear how a particular value leads you down to a particular decision-making path.

5 ...I am thinking, you know; how are they actually playing out in many decisions that I'm making in a day - big and small. It's tricky and that comes then to (what sort of name they call it) your own integrity. Isn't it? Is there a way in which the values you espouse or the values of your institution or on your walls or anything like that, is seen through these decisions? Note they are like set criteria, which means you don't need to come and ask

10 me because these are the criteria we operate with – we know what you would say. I can't say that but are there some sort of integrity in what I'm doing in terms of those values? For the most part, I would say there was; I'll say respecting people, looking after everybody's wellbeing, being professional and recognising… look, the purpose we are here for is actually that of the children; children are learning. Whatever else seems very

15 important, it needs to be addressed. We wouldn't be here if there wasn't a school. There wouldn't be a school here if it wasn't about children learning. So, those do come through. But it is sometimes hard to see how they actually played out. And the part of that is integrity is about being true to your values and, also the sort of being consistent, and that is really tricky. A decision you think is congruent with your values can be inconsistent

20 with another decision which is congruent with the values but has a different outcome. And you look at the two; and say well, what is the difference there. How come one went that way and that one that way. Why? And then you were both claiming that the decisions are congruent with your values. But then, in the end, this is my personal view, then you have to hold some values, and some of them are difficult to follow, at the same time you

25 are following others. There is always a tension, and if you try and do it that there is no tension, or you lie or saying all sort of, something it might make you feel good, but actually it is going to be a poor way of running institution because decision making does not present like that. And you can't please everybody all the time. You can't be; I don't believe you can be consistent all the time. There has to be some give and take. You have

30 to have room for half good decisions. And you have to have room for mistakes because that is the nature of the thing; both of which I make.

That is right; they are [organisational values being congruence with personal values]. I think that is the *bones* of being the Headteacher here for a long time. You know, I've overseen; is not that I controlled it, I've overseen the articulation of those values, I do

35 articulate those values. In that part of mine, I see my role being to sort of overly and

formally articulate values rather than I didn't at first, is something that I learnt. At first, I thought people would see it, people would get it, people would understand it, people would work it out, but oftentimes they don't. You have actually to spell it out; tell them over and over again. Standing up in front of them, in documents or something like that;

40   these are our values, this is what we have done because it is consistent with this value. I did do that. And I have done that. And also, after a while, I'm involved in appointing people here and very few people here, I have not appointed because I have been here so long. So, in a way, I can appoint people either who are already okay with the values of the institution or who well aware these are the school values; coming in if you are okay

45   with them or stop outside if you are not.

Yes, exactly. I wouldn't probably describe them [personal values] that way; yea, they probably are. I think all the way through, whatever the latest trait or whatever the fashion is, I always try to work in situations where I value everybody, respecting people. So, I don't want – I have never been a headteacher or manager that said it's all about the

50   children's learning, so if you are not happy with it, you are out. I have always been someone who would say; of course, the reason why we are here together to work with children to achieve the best they can, if you are finding that difficult, what can I do to help you? And I, sometimes, find that difficult. But I do believe everybody can learn. And with children in special need we do sign up to, even the most disabled child, even children

55   with the most complex difficulties they are facing, you know the real rough stuff that has happened to them, a raw deal they have been dealt or stuck with, all those sorts of things; they can still learn something and achieve things and change, develop and grow. They can, everybody can, adult as well. We are doing it as well. So, if we staff say; I can't, I don't like doing this - we can change. And sometimes, that is frustrating to people. That

60   person is not right; get rid of them. You've got that power to do that; you get rid of them. That is not really consistent with what I think. I do believe people can change through learning. In the end, some of them, *by that I don't want to*, but in the end, they go. Because we've exhausted all that and they get it; that if I don't change, I'm not going to be happy here, I'm not going to be comfortable here. So, perhaps that is one of the deepest values.

65   I am in special education because of very simply my view when I was young, a bit more sophisticated now, but it was, when I was young, a lot of the time when I was in school, I did not rate my teachers highly. I felt the most part; I taught myself. I expected them to let me just go on with it. I am grateful to the teachers, earlier on who gave me the skill to be able to teach myself, find out stuff, but after that, unless I got someone that wants to

70   make a difference to my learning; I will do it myself. And I came into education when I

did my teacher's training; I think when it got to people like me still in school, you don't really need my help, I mean, you know you can do this yourself. Why am I telling you what to do? Why am I helping you to do this? You can do this by yourself. But there are some people in this class who can't, and they are the ones I will help because they do

75   genuinely need it. They don't get it. They are not just being lazy or demotivate or whatever. They actually can't do it. That is why we scaffold it for them, structure it for them, guide them and giving them confidence that they can. *Lots of few others*, you can just do this. Why am I spending so much time on you? And there might as well be a lot of other reasons why I was. That is what I thought. I wanted to spend my time for those

80   children who needed it most; that have been in special education or other types of education to enable them to get some benefits out of the education system. That is the long-standing value, which is why I am here, the value in people; valuing people, can grow and change and develop, *better than self when they probably got here,* you know. A lot of the teachers here started off as a teaching assistant. And in years they have been

85   here, they got themselves a degree, they got their teacher training, and they become teachers, and then they become managers or something. All of that, they have grown. They could be different persons they turned up day one to work here to the persons they're turning up now.

Personal Values Consciousness and Development (Scene 4)

I thought. I don't know. I've been in. By the way, I had it, I suppose; when you are here a long time, you will see it in children, you will see it in people; you know people can change. People say, they don't want to do this, and you're saying you want me to go and do that. You know, and then six months later, they will say – I just come to tell you, you know I came and complained and moaned about what you asked me to do (yea, yea, yea). I do really like it, (oh good; that is really, really good). So, I never said I told you to or anything like that; but I say that is really good, am really pleased. You know, is like that I expected.

Yea, I do [recognise and develop while in school and the professional environment]. Is about me, is it not it? I think I had to, I realised earlier, earlier on when I was a headteacher – I was being asked to reflect on what was going well, what was it not going well and things like that. A bit about; that I had the assumption that everybody who worked in a school thought and are still like me, yea. So, I didn't need to tell them things or guide them in things or things like that. Because I always thought they are like me because they're there; they will always think like me. And I later realise; you have to spell it out, you have to tell them, to guide people to what it is you are doing. Where you are going; why you do things, things like that. So am…, I changed. I mean so I changed. I put it down like me being an introvert person; I don't like standing in front of people, I don't like being praised. I don't like being in the front. I like being quiet, take a back, that sort of things like that. That is always, and then ironically, I ended up being a headteacher and have to be at the front doing it. I had to push myself to do it. I thought if I have to push myself to do it, what is it that I am doing? I have to sort of teach myself, change myself doing these things. So, I have done it myself, I have done it to myself. Maybe it's me thinking again; everybody can be like me. I had to do things that I was not comfortable doing. Didn't want to do. I have to change my belief about people. You know, I did think, broadly now that people in school, people who want to be teachers, just like me – because that is what I did. No, they are not, they've got different motivations, they've got a different idea of what it's about, they've got different expectations. So, you do have to tell them. And then, in the end, we've got problems with the member of staff, we've a problem with the child. So, okay so, my default is how can we change that? Not; how do we get rid of it? How do we change it? Well, maybe, in the end, we've done all the things we can do to try and change it. And we can't, so we do need to go to another solution. But the value of the school is to go as far as you can to try and change it. Rather than get rid of it. Sometimes, you do have to get rid of things but that does not happen every time (is not the way I am putting it; not nice, is not quite like that). So that is where my values,

sometimes, you know you, you do have to make those difficult decisions; I can't change this person, I can't change this child. So, that is why not, if not, because, you believe you can change everybody. Here you are saying; you can't, you can't change everybody; that is it. So, that is the most difficult ones. Exactly, where is that line, how far do we go?

40   How much disappointment do we expect? How much pushback do we tolerate? How much time; is it reasonable to try to get the change? Okay, when do you say, okay, enough is enough? It's not working. So, those are the tricky ones; those are the tricky decisions.

Decisions making events and feelings (Scene 5a)

Describe a critical incident from your professional experiences where you made a decision that you felt happy and/or unhappy.

In the past, I have had difficulties with the expectation of the inspection regime.

OFSTED inspection regime for the special schools.

I didn't think professionally those expectations were right,

5   but I had to change my mind on that without compromising my personal values.

Okay so, you know, when we are talking about OFSTED inspection and those number of those, so we got to a stage that I thought I shouldn't be arguing with the inspectors.

10   That is not helping the situation - engaging in an argument about what is professionally appropriate, that is evidenced-based.

It doesn't worth it actually.

That was not helping anybody.

So, I got to rethink the way I got to approach them.

15   I am thinking, not helping to… whatever you call it,

value-driven in this dialogue with this person,

I didn't, like, believe it was value-driven doing somebody's work for them in a negative and destructive way.

That I shouldn't be doing that, you know,

20   I had to make a decision.

When we have OFSTED inspections, I am going to be accompanied by somebody,

It is not always going to be me.

So, there will be someone else who is going to do the talking,

25   so, I can listen as opposed to the blabbing tongue.

We can prepare for them, and I am going to have a colleague who has done the work.

We are going to be asked to present, and so, who believes in it and knows it as opposed to me saying here it is.

30   Yea, there is a lot of paper in written and typed thing;

 I am not going to do that.

So, hmm, you know, that clashed with my professionalism.

I don't know; you know when you think this is not a good system for improving schools.

35 And, on the other hand, a little professionalism, don't get wrapped up in your
 own views here.
 You've got to run a school.
 You've got to get the school through this system.
 So, compromise.
40 Step back a bit and compromise;
 that is what I have done.
 You know, and that time has gone on,
 and they change the system.
 The regime has changed,
45 It is much more comfortable now,
 So isn't so negative.

Decisions making events and feelings (Scene 5b)

Describe a critical incident from your professional experiences where you made a decision that you felt happy.

Alright, yeah,

ehm, well, I am,

we had a (pause)

we had pressure in terms of the spaces for children in the school.

5   We were full.

We needed to expand,

and we didn't have a space to do it.

So, I took a decision to go to secondary school headteachers,

and said could they let us use a room in their school.

10   So, we can take out people into their schools.

And in so doing, could we then work with those schools for the

benefit of our people, and the benefit of their people and staff?

And that, not knowing whether they will say yes or no (*hmm*), and

not knowing what it will be like if they did say yes.

15   They did.

So now we have five to six satellites (a group from this, a group from that).

I think it has been successful in terms of that, you know.

I call it another value, which is, although the children that come in

have got the special educational need.

20   They are children first, just like the other children in the area.

So, there is no reason why they should not be in the same educational

establishments.

But, have a right to the best education.

So, if they were to sit in a classroom with the other children,

25   maybe they would not get that or wouldn't be that good.

They can live in the same building, as the world they live in the

society they live in has got all those people in it.

So, the earlier they get used to each other, the better.

So, that has always been important.

30   I mean inclusion

and things like that have always been part of my professional life.

I mean, I started off at one of just around the time of …reform in special

education, which included what they then called integration; taking children

in special need into the mainstream.

35   I have always been doing it.

214

All the jobs that I have had;

it has been something we have been involved with.

And even now, I ended up here- the largest special school.

I have done all I can to not make us of being isolated or separated from the
40   other schools.

We are pretty much, we know what the vision is, and we are in a separable
community of schools.

I think, naturally we are.

And then we do outreach,
45   we support schools, and there is quite a movement now

there is a sort of contract between other mainstream schools and

us.

There would be another coming on board.

So, is that side of things.
50   Again, true to values I hold, it does not help anybody to shut the
door;

just get on with what you are doing in the classroom or your
school.

Leader's perspective of lessons from the incidences (5a and 5b) and in general decision making and the role of values (Scene 6)

I suppose at a time they've [personal values] gone on. It's more the case that I am thinking about them, articulating, talking about them. I am more aware of them than I was when I started off. Certainly, I mean when I started off being the Headteacher. Because, you know, it is always, you know, about been told, or reading or doing whatever sort of

5   leadership development workshop or something like that, you know, that you needed to do. You start off with your values, and then develop a vision, articulate the vision, operate through values, and you lead change. All of that is formulated and articulated at the point. Actually, how all of that happens through the different decisions, you take, through the different decision you have, through a different stakeholder consultation you take part in.

10   That is where you need to think and reflect it comes down to the words you use, what decision you make, how you follow up on those decisions. What messages you give, you know, all those sorts of things. You got this whole level of self-review and self-planning. This is all about yourself as a person in a leadership role, and that is; you know, I did not have all of that when I started with. You have to learn that is an experiential thing and

15   how it actually works. And then you have to, this is what I found out, and then you have to, you know, whatever system you use. My own is a coach and then the professional learning community and some reading. You then reflect on that, own it and change it, keep developing it. So, it's not that I started off with a set value. All the ones that have been, you, know, kept me going right up to here. I have some sort of views and feelings,

20   probably haven't changed that much, but what they actually mean have. What are the consequences for them, where they sit with what I do; have changed quite considerably, yea. You know, and then they will all change in the future. In a years' time, I will look up what I said to you, then I think; ah, why did I say that? You know I think I did not think that at a time. If I have thought a bit hard about it, I would realise that was not a

25   sensible thing to say.

I guess you always reflect; I would have done it [decision on OFSTED's incident] differently. I would have done it much earlier run, more effectively. And I think; actually, I need to say that because you went through that experience. Uhm, people, when you think about it, people actually told you about these things, you didn't hear it, you are not

30   going to follow their advice, you didn't respect their advice, you thought they told you these things, but you didn't do it. But then you work it out in your way. Would it be better if you have done it in a different way? Probably, but then, I didn't know.

What was going on really - I was digging the hole in terms of my values. (*Yeah*). But it was not helping in my views. There must have been a greater value and in that case, in

35 terms of the wellbeing of the school, and the children in it and the staff. I adopted a different strategy.

And I would argue; although some other people might not agree, I would argue that over time as well, the actual inspection regime changed too. You know, some of those doubts, the professional doubts that I had about inspection regime in a way, were correct. And

40 they have changed the inspection regime, so I'm more comfortable working with the inspection regime now than I was — not all. When it first started, I thought that was a good regime, the next few rounds; they changed it. I didn't like those few regimes and it then increasingly got much into this high state, more punitive inspections with teams that weren't consistent and are interpreted and delivered on what they said they are going to

45 do. More recently, I think in the light of criticism and so on and whether they will never have admitted of that, the current system is much more, as I can see it, having some purpose too and they've been helpful. So, that has changed. It's often stuffed around outside that changes. The way I think about is there are changes in the inspection regime, changes in the legislation, in special educational needs, which are happy to follow the

50 law. But I can see professionally the way the law is set up and the way it has been interpreted, is going to have negative effects on the way the school runs, and other schools run. I am still going to work with it. At the moment, it's not compromising my values. I can see that it could well do, but I am hoping it's not only me realising it. There are others who are realising it, politically, something will change as time goes on.

NARRATIVE TWO

FIM's Narrative

Professional Background (Scene 1)

I am (name mentioned). I have been in nursing since 1986, that was when I started my training. I started working in health services in 1984. So, I worked for two years in CSSD. That is where they sort out all the sterile equipment for use in the hospital. My mum is a nurse, my dad is a nurse, so I end up in nursing. Good choice. I have had a varying career.

5 I stayed a quite long time in each of my posts. When I first qualified, I worked as a staff nurse in a female surgical ward in the [named] hospital, when it was a stand-alone hospital. After 18 months, because at that time, a newly qualified nurse could not go to the Emergency Department, which was where I always wanted to go. My mum had been an emergency nurse, and I enjoyed the tales she told when she came home. After 18

10 months, I went down to the Emergency Department at the [named] hospital when it was still a proper emergency department. We used to see all the trauma and all the rest of it. Then the organisation started a discussion about merging and becoming one hospital and downgrading the [named] hospital. I didn't want to be in a hospital without a proper emergency department and everything that goes with it. So, I applied, for a job at another

15 [named] hospital as a Band 6. I worked my way up from the band 6 to an 8a. I then applied for a job at the third [named] hospital, which I knew had a person in a seconded post applying too.

I wasn't successful at that interview. However, as a result of that, the Chief Nurse that has been on the interview panel spoke to me and said she would like me to come into the

20 organisation because she felt I could do something for the other [named] hospital. I took up a secondment position to be the lead nurse for trauma orthopaedics. I was subsequently made a substantive member of the team. The hospital then decided it wanted to restructure. It broke up directorates and created divisions. We had to apply for our jobs. We had to go through psychometry testing and one thing and another. Through this, I was

25 successful in gaining promotion as the Head of nursing for urgent care and long-term conditions. The Trust then had its [Care Quality Commission] 'CQC' inspection back in 2014. It did not come out particularly well for the organisation as a whole. The emergency department, in particular, was lambasted. That was part of my remit in conjunction with all the medical wards and everything else.

30 A decision was taken to divide up the department of emergency care and to make it a standalone head of nursing role within the division. I took over the deputy divisional role and handed off the emergency department aspect of the head of nursing. So, that came into place (pause) whenever that came into being. The hospital still remained in special measures. The Trust as a whole put in different structures because of CQC when they

35 came back, they said no one knew who was in charge of each individual hospital because

they are very separate entities even though we are one Trust. So, they put in a managing director, and they put a Head of Clinical Operations ('HoCO') post. The HoCO [in the current location – third named], has gone off on long term sick, leaving the site struggling. They said what could plan B be. So, I said I could be plan B.

40 I step out of the role in Urgent Care because I felt confident in my senior matrons maintaining the day-to-day flow of activities. They had been well led by me; I have to say. I felt comfortable that I could come into the role and develop the team. They need a lot of nurturing and loving, as they have not been for a considerable time. They have a poor reputation around the organisation. I thought I could come in and make a difference

45 for them. So, that is where I am at the moment.

[Number of years in the profession as a leader]. In 1989 I qualified, and I went to [named hospital] in 2006, and I left [named hospital] in 2011. So, I spent quite a lot of time in places.

And I have been in a senior role; I did two years in [the other named hospital]; hang on a

50 moment, I did two years in [the other named hospital]; in a matron role. And then I moved to the head of nursing [role]. And then, yes. So, I have done, I am 55, nearly. I have run the course you would expect in a natural progression to management in the NHS.

Organisational Values (Scene 2)

I think the Trust espouses values. It is about we care value, but it isn't particularly good at demonstrating it. I think it wants to be a caring sharing organisation, but it struggles to be able to do that. And I think it is the culture within the Trust as a whole. We know we cannot change the culture. We have a cultural change programme, and it is reaching out

5   to people who are there, but it doesn't seem to get to the right people. If an issue is identified with an individual, the organisation is not particularly good at dealing with it. So, an example of that is mine having stepped out of my head of nursing role. As I said, I've got a very good team of matrons. In particular, one of these sites is very interested in taking up that interim head of nursing role. Without any discussion, without any

10   extension into the wide arena, they bring someone in, who have said they would like to gain some experience. They have just been brought in, parachuted in without any interviews, nothing. So that leaves people disenfranchised, but I wonder what that means for my post as I am supposed to be here for three months. I cannot help thinking where does that leave me because I have only agreed to three months? So, do we care? The

15   sharing and the loving aren't really being demonstrated in these behaviours. And that is just one of the incidents that are emulated and replicated across the organisation. It is not a very open and honest organisation.

Personal Values Congruence with Organisational Values (Scene 3)

So, I think the difference is that I am a very black and white person. I think what is right is right and what is wrong is wrong, and I think people should understand that. If they don't understand where you are coming from, I am very good at articulating where I think the line should be drawn where it is acceptable or not acceptable.

5   [FIM stepped out of her previous role to the current role]. It's my choice. Because of where I sit within the organisation at this high level, you are involved in some of those decisions. You can see where they are struggling, and I know, I am a good person. I know I can do the job, and I will do the job, and I will do it well. As I have said, because I knew my senior Matron's team is very strong in itself for me to step away and have a light touch

10 on them, they will still be able to continue to do their good work. So, I could come into here and create something better for the team.

Personal Values Consciousness and Development (Scene 4)

I think you get that from your life experiences; I think you also get it from your family values. But you also get it from your mentors that you've grown with. We all know we have some very good mentors and we also have some very poor mentors who you sort of think 'I don't want to be like that person' but 'I do want to be like that'. And I think you

5   learn from the experiences as well. You know you may make some poor decisions at a time, but you actually learn to understand why you made that poor decision, and you don't do it again. Like a child who thinks they are eating a nice sweet, they pick it up, and there is salt on it or something they don't like, they learn not to do it again. You learn from experience. You retain the good and the bad. and then replicate the good behaviour.

10   [Mentor] within the profession, you know, well, you know when you go visiting a friend or your family who you are happy to be with and their good behaviours. Yes, you know mostly it is within the organisation. Mentors within work that you learn from.

 [black and white value], well, I am not sure where actually it comes from, but I know my dad was very much like that. You know, dad was; yes, that is right, and that is wrong. To

15   an extent, my mum was like that as well. I think once you are a mum, you do have that differing values as well. Because you know, what your child might do one day that you are happy with, but you won't expect that same behaviour on another day. So, you have to balance that don't' you? So, if you want to have ice cream on one day, are not able to give them the rationale for it. It is not just something you would be able to do. You just

20   have to be able to speak about it and be able to say you cannot have it today. You had it yesterday because… It becomes your learning curve. So that is where you learn it from.

Decisions making events and feelings (Scene 5a)

Describe a critical incident from your professional experiences where you made a decision that you felt happy/unhappy.

[With a laugh], I had a little think about it [a critical event],

so, I thought about it.

So, when I was a Band 7,

in the emergency department at [a precious] hospital, and

5   I had a very good nurse who was…,

she had some ongoing health issues [pause],

and we can't help when we have health issues.

She would have had to go fairly regularly to London to have her orthopaedic issue reviewed,

10   she has some knee ligament injury,

needing it operated on in London because it was complex and that is the only place, she could have it done.

I would give her days to go up to a London hospital for her outpatient follow up.

She would take the day off,

15   then on returning to work would state she hadn't been able to attend due to the train being late,

but she would have still taken the day off,

then request another day to go.

So, I started to manage her performance in line with this because,

20   I said, you know, it's not my fault that you have got a sore leg,

having taken advice from HR.

It's not my fault that you got a sore leg,

we need to manage it in line with what is acceptable.

You know if everyone was taking 2 or 3 days off, a month

25   because they had out-of-patients' appointments or whatever,

it becomes unacceptable to the organisation.

So, you can't balance that and be fair for everybody.

So, she then went off long term sick because she felt stressed by the whole event.

Then during this period, I took her name off duty,

30   because she was off on long term sickness,

she was not going to return.

That was a bad move because she felt disenfranchised.

She still had people within the department who were speaking to her and said –

[the narrator] has taken your name off duty.

35   So, she then came in and said; you took my name off duty;

what is that all about?

I felt bad that I have been disrespectful to her in that way,

and I learnt from that.

But we have to make sure that due process is followed appropriately.

40   So that was the learning curve from that.

Decisions making events and feelings (Scene 5b)

Describe a critical incident from your professional experiences where you made a decision that you felt happy.

And where I feel I did make a good decision,

I was asked to investigate an incident.

Within the organisation, we have a disciplinary procedure.

There was a lady who had breached data protection.

5 I chaired the hearing, which was very challenging.

Anyway, at the end of the hearing,

I found her to have breached the data protection laws to such an extent that dismissal was warranted.

She has the right to appeal, which she subsequently did.

10 My then boss heard that appeal and reinstated her.

Following this decision, he sat me down and explained his rationale for reinstatement.

He said, 'are we good'? To which I replied yes, we are good;

that is your decision, is not my decision.

We moved on from there.

15 Then she did the same exactly again about six months later.

To my mind,

if my boss at a time had gone through the journey and taken on everything I'd found in the initial hearing,

we then as an organisation would not have been exposed to her poor behaviour,

20 some patients' details would not have been compromised - as a result of her coming back.

So that is a poor one and a good one (both laugh).

[In the happy decision], so what happened was,

we had the initial hearing,

we go through the process,

25 the investigation was carried out; it is presented by you,

you have the formal hearing, plus our internal HR support.

And at that point,

I made a decision to say it is a mismanaging dismissal because of the context of her presentation.

30 And then the subsequent reinstatement of her,

he heard her appeal,

and didn't feel that the dismissal is in line with the naughtiness.

So, he reinstated her.

Six months later,

35 We then we had to then go through the same process again.

Although it wasn't me doing it,

another person then heard the subsequent event, and she was dismissed again.

Yes, the first time, I made the right decision because,

she was not a reliable person [she laughs].

Leader's perspective of lessons from the incident and in general decision making and the role of values (Scene 6)

[Relating personal value to the incidences].

Yes, I think. So, my reaction to [the named person], going off sick and me taking off duty, that was my black or white reaction. You have to reflect on that. Don't you? Although you see it black and white, there are those shades of grey in between it. You should be looking into those shady parts; it would have informed my decision at the initial time. I think within that; it has made me reflect and think; I mustn't do that again. I must look into the wider arena, in making sure that the decision-making is being done effectively and efficiently without undue cost to other people. The cost to [the named person]; was she felt disenfranchised and alienated, and the cost for me was that actually, I did not feel good about having done it when I reflected on it. As [the named person] felt bad, so I felt bad. Then obviously created bad feeling within the department. That was that learning. But from the other incident, that to me still remains very black and white.

The [incident of the named person] one came first. So, I became a more senior person within the NHS for the second incident. The decision I made was correct. I was vindicated in that by her having repeated the process and the outcome being the same.

I think as I was saying, you do learn and develop from that decision-making process. When I am making the decision, not just on those two events, but you do reflect back on all those incidents. This is similar to that one, that is similar to this one, and you put them all together and you sort of pick out the bit that is best for you. At the moment, I've got a team who is a little bit fragmented, a little bit disenfranchised. I am trying to put a bit of my knowledge and skills from my time as a senior manager to bring them together. I know I can access some help for them in that person over there, and I know or that the person over there will also be influential to them. It is that trying to bring all of that together - then you can actually make them more what they needed to be and allow them to be valued. I think it is picking all those bits up as you go along and making sure is right.

I always have, in theory, I've always like to be in charge, I like to be in control. I think I didn't grow that; I think, is just a personality trait within me. I think that is just one of the things that are the makeup of me. We were just in a meeting upstairs, and I was sorting out the video conferencing, and somebody said; [she] likes being in control. And I do like to be in control. I think it's about knowing it is going to be done and is going to be done properly. That is what I like to be sure of (she laughed).

NARRATIVE THREE

RIM's Narratives

Professional Background (Scene 1)

Sure, actually, since we did the last one (conversation was not saved. Therefore, data was lost), I have moved on to a new role. So, I am now the Regional Director for the Agric-Food Sector of [the named organisation]. It is a bit, a sort of very business development focus, but very specialist development around a particular food and drink supply chain basically. So, I will be working right across Wales/ South of England, and partly across the East with the team of relationship directors; who are also semi-specialist in it. So, altogether, I have been in [the named organisation] now 12 years always a Senior Management grade but done different jobs within that grade. The largest team I have led is about 48; 24 senior managers and 24 junior managers. But now the team wouldn't be as big as that but will be spread over a wider patch. But actually, I am working in the corporate banking division of [the named organisation]. As I have said, right the way across the South and East of West of England; that is, a business that generates, wahoo, hmm (silence) cranky, probably £250 million of revenue. The corporate banking generates a billion. We are about a quarter of that, and a team of about probably, I guess about 170 people. So, while I have been in senior grade, done various things from laid down portfolios, to lead teams, and to lead a specialist team on the international side.

Organisational Values (Scene 2)

We have 3, of which everything is held up against, and they are Open, Dependable and Connected. Open is that we must act with integrity, honesty and uhm (quiet) be trustworthy. Actually, because the banking industry perhaps not at all times, certainly if you go back ten years or so to the last crisis. There was a lot of things the banking industry

5   will say now; it's not particularly proud of. I can give an example of this later really. So, we must always be Open – transparent, honest, acting with integrity; as you can imagine, people trust us with their money, shareholders trust with their money. We facilitate global trading. We can't be secretive or acting in our own self-interest anymore. Dependable is about – do the right thing. So, the 2nd value is dependable. We use that expression a lot -

10 do the right thing. So, we have, like a model or lens, a template, for example, that we use in most of our decision making. So, things like, does it harm people? Does it harm the environment? Uhm, is it profitable? So, it has to be profitable for both the banks and their customers. So that can take away a bit of product targets, product push that we used to have. We do all of those things to our own benefits. Then we look back and think; was it

15 actually the right thing for the customer? Yea, so do the right thing. And then for [the named organisation], we are a global bank, and the 3rd one is connected – is to bring the power of our entire resources, I guess wherever and whoever they are, to help the customer. So, the corporate banking is typically international; we have projects we are applying which is to set an office in France or buy businesses in China or do something

20 in another country, then I will be the main *conduit* of that to those countries. So, just because a client is operating in *China then operating with* [the named organisation], we don't do two different things. We have to join up and present one global preposition that is useable and accessible in all the countries we are present. So, be trustworthy and honest, do the right thing and make sure we all use the sort of power of who we are to help the

25 customers.

Personal Values Congruence with Organisational Values (Scene 3)

You cannot help but have them pretty close to our corporate values really, in our industry. So, in other words, If I was not open, I was not dependable, and if I was not connected, I wouldn't last very long. Because of the organisation's culture and performance management mechanisms will find me out pretty quickly. So, we have quite strong

5   feedback mechanisms. I mean, I use the word - performance appraisal. We have a one-to-one with our line manager very frequently. So, it's not just the one way the boss tells me how I am doing, and therefore I have to get on with it. It is up to me to drive that one-to-one about how I am feeling, what I am doing, what my challenges are, and what help I need. But actually, there is an element of that feedback where he'll say- I like that; I am

10   not too sure about that, maybe we should give you some personal development in another way to help you develop – those sorts of things. So, you cannot help almost have all your values aligned, but over the years, really, it's about honesty. Because if we go back say ten years, probably even less than that; seven years, we were selling products to customers regardless of their actual need. Because the bank, if we were not doing it, almost

15   somebody else was. So, we will lose customers; we will lose income, we will lose market shares; all of that sort of stuff. So, my personal value is just, to be honest, and enjoy it. Actually, if I am not enjoying what I am doing, why am I doing it? I think that will reflect on how I act, how I operate, who I am as a person. So, just be honest. The main thing is just to be honest. There has [been discrepancy between my personal value and the

20   organisation values]. And it's almost you don't know there was until you look back and think; what on earth did I do back then? So, Yea, yea, I have always, the thing about integrity, honesty, trustworthiness, I have always tried to really, really understand my clients. I haven't mentioned; actually, it was prior to [the named organisation], a little bit before I joined them, I was self-employed. So, I got this embassy as it were with a business

25   owner. I saw what it is like as it were to be sitting in his chair. Uhm, I emotionally feel 24 hours a day, relentlessly, non-stop thinking about the important things to do. So, I have got this degree of empathy; perhaps you don't find typically across corporate bankers. And as I have mentioned earlier, we have a management performance regime. That is not really the right word. I would tell you… in terms of product. So, across, we will lend

30   money with opening bank accounts. By paying in full, you look after their money; that sorts of core things you would imagine a bank to do. But actually, we started to sell insurances, all sorts of products that were broken down into almost weekly if not daily activities. In other words, you might have six enormous growth targets – customer positions the typical stuff that you do. Then you have these 5 or 6 product targets, and

35   you could hit 5 of them but not the one. And you have a one-to-one with your line manager

that month or that week, and he's saying why haven't you hit that one? So, you then go out into the market as it were, go to your clients, and find a reason to sell that missing one to that person or that company. So, you've got this mental conflict as it were to really want to understand them and do the right things for them. But at the same time, you know

40 that when you go back to the boss; next week or next month; you have got to justify why you didn't do something. And this is where, I think, a lot in the banking industry struggle or did struggle in the period leading up to about six to seven years ago. It is that we just viewed that our core operational business will be offshored, digitised, transferred to the head office and all these sorts of stuff, but none sort of value-adding value basic stuff

45 would be taken away from us. And we will be given sale targets and expect sales targets. So, you'd always say to yourself – thinking well, is that what the organisation employs me to do? That's what I have to, therefore, go and do. And you sold the company's these things as I have mentioned from right at the beginning overriding your personal value set. Because, I still have to eat, pay the mortgage, I have got children and all that sort of stuff.

50 You sort of justify – and you think well, if that's something [the named organisation] think is right, it must be right. Because we are so big, we are so powerful, and we are so important, and all of that sort of stuff and we make so much money for everyone, and all of these people depend on us. If they are saying, this is the right thing to do, perhaps, it is. Even though with the benefit of time, you look back and think, hum, pushing, what

55 was the most extreme one? We were pushing; I will save the payment protection one for later. You've got a later question about the critical incident? We would steer conversations round to a point where we just, no matter what was going on in customer business, we were going to talk to them about missing product, about a sixth missing product or we might sell lots of 1s but not 2s,3s,4s, 5s and 6s (laughed). You are always

60 thinking; I must go out and talk to them because you always believe - that if they are telling me that is the right thing to do, it must be**.** [without necessarily questioning] Without questioning, yea. So, I used the word about coaching - you sort of absorbed in a way that your corporate culture is. And [the named organisation] to its credit - we are not aggressive, we never took huge risks, we never did the really crazy stuff that resulted in

65 bailout or complete financial failure as some US banks went through. So, we were never at the extreme end of these. But certainly, at a time we were doing our fair share of it but not as aggressively as some of the others. We did have a filter, in some form in the background that we won't go too far. Certainly, as the market exploded, we won't go anywhere near to what some of the other banks were doing. So, that was okay; I was not

70 an aggressive lender; I am not an aggressive salesperson. I understand my customers; I

want to be like them. So, it's sort of fitted. If I'd to say if you are sort of being in NatWest, for example. With hindsight, some of the lending deals they were doing were blatantly against the, not only their policy but the conditions the government were providing at a time. That would have been really, really, uncomfortable. It is easy for me to sit here and

75   say that, but I am not sure I would have stayed if I were to be in another bank. Looking at what they did, I would have gone. I cannot see how I would have really enjoyed that. But it is okay within [the named organisation] because my values fitted theirs. But it is a bit hmm when you look back. I am not too sure, ultimately if it is the right outcome in some parts. [Down to about seven years ago], yea, we were selling products, [the main

80   drive for change and now that the named organisation is no longer doing that approach to serving customers is] compensations. So, in other words, I cannot really remember what was really the wellspring of it was, but if one customer says their banks are selling products, or I have been sold a product that I didn't know I took, or I could never claim on, or was more expensive than the one I could buy myself, the misselling sort of grounds

85   when it started. So, what that then led to, was a complete cancellation of products we were required to sell. Until we can review the sales processes to make sure they were sort of fit for purpose as they were legally compliant to do. Uhm, deal with the compensation, which in some cases would run to millions, billions of pounds in the industry, for example, for payback on payment protection. So, what was the real change was that the

90   complaints were of going into the media – banks are selling products that are not in our interest to sell. Uhm, they going to start paying compensation. That leads to deteriorating shareholders values. Because obviously the owners of the company want more and more values and everything, but it is a loss of reputation. For example, the only reason that the Bank of England lending exists is the leader of last resort, and of course, the mechanical

95   stuff that they do is to maintain trust in the banking system. If banks do not trust each other, in a short time, the liquidity, the money that we lend to each other to keep the system flowing stops. And as soon as that happens, which led on to the crisis particularly for RBS and the bailout. If customers stop trusting us, we were in huge trouble. So, restoring trust was actually the main thing when customers phoned us up or walked in, or

100   we went and saw them. They knew we were changed. That it wasn't just about the product, product, product. Okay, forget all of that, what is it that you are looking to achieve? What is it that you want to do? Maybe we can help you with that or maybe another bank can. That sort of things and not just, you know I am going to ignore all that and try and sell you what I was told to sell you this week. You know, but it was reputation,

105   shareholder value, regulatory; for example, in our case, we are given banking license by

the US regulators. And they then changed the regulatory environment saying; okay these are the values and the standards that we will test you on. If we see you failing, fines. So, we don't want fines by the regulators as well as compensations and the loss of reputation, and the disruption in the share price and all that sort of things. It was a seeking out a more sustainable, strategy that would ensure product targets in the short terms. We were not thinking about the long-term interests of our customers, our stakeholders, shareholders and everybody – it was basically the pursuit of a more sustainable business model. It worked. I mean financially, if were hadn't gone through the compensation on misselling, financially, we made out an extraordinary amount of money. If that was your only criteria, make as much money as possible, it was unbelievably well-done. Then looking back, and think, how did we do it? Okay, it is not sustainable; it does not build trust. And we are engineering scenarios that were in our favour, and not the customers (both laughed).

Personal Values Consciousness and Development (Scene 4)

I think, for me, is more like 360-degree feedback. My line manager is saying everything is going really well, and my customers are evidently delighted in everything that I do. You know, typical customer satisfaction. And I am contributing in other forms to my organisation, a sort of managing horizontally to the guys; the managers that I work with

5 and the support people that work for me. If I can see that everything in that 360-degrees world is in harmony, my values must be right. There is an element in banking like trustworthiness, integrity and honesty is to whether you can sleep at night, which is an easy thing to say. Can I sleep at night? Genuinely, there are times when you lie awake thinking; I have got lots on the go. What really matters? What do I really need to do if I

10 took a path? In the short term, in my interest only? But not the clients or the bank's and lowering of your personal standard, at my age; having been 34 years in banking, nearly 35. I don't want that anymore. Maybe if I was 18, 19, a bit naïve, the boss is saying sales, sales, sales and my customers were saying; this is rubbish, that is rubbish, and I am sitting in the middle of that, then that might be quite hard. But I think part of the values developed

15 with experience, age, but actually, I get the sense that I've got this harmonious thing going on and I feel good in the middle of it, so there is an element of reward, I mean if all these work. Beyond the salary, we have what we call variable pay. The word bonus now has gone in banking, so, we don't have bonuses. We have fixed versus variable pay. But actually, all we do is that we can change the amount of variable pay that we earn. That is

20 based on almost a similar to almost 360-degree feedback mechanism of scorecard; are our customers happy? Are we meeting the standards? And is our risk under control? Are we adding value to the bank and our customers? If that works, that means we have done it alright. Unless you are, as I said my age, my role and just being honest and open, and that should really be that I am not going to drop the corporate values: open, dependable

25 and connected, if you do those things, actually it works. Now you have made me think, are my values simply the corporate ones? Because my network is really good. And that is connected; I hate letting people down, I care hugely about the team, the customers, that is the dependable bit, and the honesty comes back to openness. So, now I am now thinking, it's quite hard to distinguish my personal values from the corporate values.

30 [Maybe that is why you have been there for so long]. Exactly, you probably led me on for that. You are right; the reason I have been there so long is that the corporate values are my personal ones. As I used the example, if I was at another bank doing all those things that wouldn't be my values, I don't think, I would last. I would worry less about moving banks, and I would rather go and do something else. Because I am old enough, wise

35 enough and confident enough to go and do something else. Yea, I came … from the

household where when I was born until I was about, no. Before I was born, both my mum and my dad were bankers at …, When I was born, my mum left work for maternity leave, she then looked after me, went to work for a wholesaling cigarette company, but she was a wages clerk. My dad stayed as a banker until he was fifty-three. So, there was always a
40 thing about hard work, get a good job. I was brought up in an, I was thinking about open, dependable and connected, that is not what I am trying to say, but certainly, there is something in there. Uhm, to see the ethics of work-hard; I cannot really describe it. But I was not from a broken home; I was brought up in a safe middle-class family, professional parents encouraged to do well at school. I don't think I did particularly, I then went to
45 study to learn better later in life, to work out what I really like doing. But probably there is something in there about hard work, be trusted, don't be sneaky, you know what I mean? Is that the right; do I communicate across okay. I mean it is, hard work, I have got [children]… encouraging them to work hard, don't be aggressive, don't be arrogant, appreciate what you have got, appreciate how lucky you are, for your parents, for some,
50 you don't know how lucky you are, but actually, my children definitely are. So, those, when I think about, how I raised, my wife and I had raised our children; actually, it is similar to the way we were both raised. Hard-working, appreciates what you've got. Be liked, help other people, less fortunate; be there for them. That is there in some forms.

Decisions making events and feelings (Scene 5a)

Describe a critical incident from your professional experiences where you made a decision that you felt unhappy.

Yes, it is quite bizarre how it worked out.

Many years ago, I learnt commercial banking side,

 and I was in [a named office place], I had a customer hurting, who had six or eight outlets for building suppliers, basically.

5   He is quite a wealthy man building up that business and he liked to travel to,

I think it is Barbados. I might be wrong in that; it was in West India somewhere.

And he said, I have got a chance to buy some land out there, to build a house and eventually, that is where I am going to retire and live.

Okay, that is a nice sort of plan. But he needed to borrow the money, and it was about

10   £6½ million.

The guy was wealthy. The lending decision stood up.

There was no issue with the lending itself.

But we were pressured at a time to make sure that every debt,

I think it was over a million; we had a hedging product behind it –

15   the interest rate derivative.

In other words, if the interest rate went up, and it meant that it could become affordable for him, there was like fixed rate protection built in it such that he would never pay more than certain amount. If the price of the product goes up, we will then pay the difference between what he was paying and what he should be paying. So, that is how the protection

20   works.

What we didn't do was two things. One, talk to him about what happens if the interest rate went down.

Because, it also had a clause in it – if they did go down, you would have to pay us the difference between what you will be paying and what we want.

25   So, there was a downside to it. The upside protected him when the rate went up.

There was a downside; if they went down, he did not participate in the downward interest rate movement.

So, that was on a sort of, not that it was, we didn't even explain it clearly enough, we did communicate. We're not as open as we could have been.

30   We only talked about the upside risk; increase risk.

On the other side, this would have been a product that would have indeed made up an extremely large amount of money in one go.

So, there I was in a meeting with this guy,

and the guy that provided the interest rate derivative product was making his pitch and,

35   he turned to me and said;

do you think I should do this?

And I said yes.

Because I knew down well, me, the bank, my portfolio, my sort of P&L would make an

extraordinary amount of money.

40   And actually, I think at a time it was about September of that particular year.

It would have been the largest interest rate product done or one of the largest in the bank.

And certainly, one of the largest in our region up to that point.

And I said to the guy, yea. And of course,

when he did, from 2007, 2008,

45   the interest went down to half of the same, quarter of the same,

whatever it was and stayed there.

So, I was then moved on to another job,

I did quite see the impact that this actually had on him.

But of course, if you borrowed £6½ million,

50   it is much rather that you are paying half of the same as opposed to 5% interest, as opposed

to paying 90% interest drop.

But of course, we put him in a product he benefited or did not benefit at all from it.

If it had gone up to 10%, he would have been our best friend forever, if he has gone

down, not so. But the product was legally constructed,

55   such that for the period of that fixed rate,

if the rate went down, and he wanted to break it, he had to pay us our lost interest.

If the rate went up, we wanted to break it,

we would have to pay him.

So, there is a break cost, dependent on what happens and dependent whose fault. Uhm,

60   what eventually happened is that his business suffered as a result of post-financial crises

2007, 2008, 2009.

So, he struggled to pay the interest on £6½ million because we were affected by the

holding it up based on that product but not when its rate is going down.

So then, he survived, the business continued.

65   I don't know what happened to the debt ultimately.

Amazingly, one of the guys I worked with, looked after this guy and I have never had the

courage to ask what happened to that debt.

I am not sure if I really wanted to know.

I may go back later now that I have said that.

250

70 And then actually because the bank then realised for all the reasons I have described

earlier; the reputation, the misselling, the media and everything else.

That was a failure of high profile reviewed undertake.

So, I then got interviewed, but I cannot remember who by,

it was only over the telephone.

75 [This is] because I was the original salesperson on that product.

So, I then got interviewed.

So, I pulled out all the document in my records,

what the customer signed and all other information the customer has been provided with

and an independent expert;

80 I think there was a lawyer even in there that we brought into the bank.

Lots of lawyers we seconded to look into all these documents.

In the end, we actually not only *unwind* that product as far as I know,

but we would have paid him a very large compensation as well.

So, we put him through this enormous amount of distress within us, and we then

85 completely undid it and then compensated him. The compensation is the fact that we did

not document that there was another way; those another scenario that could play out.

Only what it was. What if the interest rate went up, that was it?

So, I am trying to look after my customers,

do the right thing and understand them, whereas I was borrowing £6½ million with

90 interest rates that if that boost next year, what I am going to do?

So, I have a one value scenario on one side, and the other side as if I sell this product,

I am going to make a name for myself here.

Is quite literally,

and I think I got this right,

95 within a few days of doing that,

I was getting a couple of emails from the directors of the bank - well done!

What a great job!

I am going; I am going to do more of this. You know, you see what I mean?

But the consequences of it is that the guy who had it would have gone through hell.

100 He would have really stressed out, worried,

nearly lost his business.

Maybe, he had to sell a bit of land, all this sort of things.

In the end, we put it right,

but everyone at a time was saying, this is what our customers expect us to do,

105   your obligation, they trust you to provide these products.

See other words they were playing; our customers, the bank itself.

We trust you, and our customers trust you to provide interest rate protection.

Decisions making events and feelings (Scene 5b)

Describe a critical incident from your professional experiences where you made a decision that you felt happy.

The one with a happy ending. Uhm, (laughed),

I should know one right away, shouldn't I? (silence).

There are times when we have told customers not to do something.

So, is a flip side of forcing them to do something is almost the opposite of forcing them

5   out of something.

So, actually, that is a good scenario.

So, I've got a business client that supplies alcohol products – beers, whisky, spirits, a beer

wine spirit to the duty-free industry.

So, it goes through the ferry port. They 've got boxes, bottles of wine, stark flood to the

10   ceiling,

he got a business that provides that. And they bought a business that provides or produces

itself around the world very specific types of vodka - a toffee flavoured vodka.

That particular sound bizarre a bit, but in Brazil, apparently, they probably drink this stuff

by the container mode.

15   Anyway, they were with another bank;

their core banking and the business they bought with this toffee flavoured vodka was with

another bank.

And it has been financed by the other bank, and that is okay.

We would like to; the approach was, what have you bought, what are you bringing into

20   [our bank]?

 [This is] because the business was under one umbrella. One banking platform.

You can run with, you know, we can provide the funding.

When we then looked at it, they were using a really expensive borrowing product.

That was a very low risk for the bank providing it but very expensive for the business

25   using it.

I can see why the bank would have provided that product only;

because the business has quite a lot of risk in it.

The only way to help the business is that the bank is not going to take a lot of risks.

They have the shareholders to think about and everything else.

30   But there is a way of doing this; it will cost a bank in capital terms of X, and it will cost

you Y.

So, we looked at that, and we sat them down over a couple of meetings, and they said, we

just want to bring everything to you.

And they pitched this product.

35   And we said, we can do, but we will not provide that product to you.

254

In other words, though it is safe for the bank to do it…,

it is very expensive relative to actually what you use it for.

We will recommend you do not have that product.

We override something else to you.

40   Trusting you and your management team in your business,

but we will not force you to have that product,

because it de-risks our position.

We would rather have you have our support for this,

still financially effective for both parties but not just we want to save you money, a sort

45   of sale target.

But genuinely this product was very, very expensive.

I mean they have borrowed some huge amount of money - £50.000, a small amount

facility, but they pay £12000 a year for it, which is a % of the borrowing costs.

It was outrageous — an average of 30% or something.

50   We were able to do it in a different way.

So, sometimes, it is being open, honest, understanding them, being dependable; we said

to them we would not advise you to continue with that product.

This is how we will want to support you on which it would be better for you.

And they had a couple of board meetings and agreed.

55   Actually, our proposal, even though it is slightly riskier for us, it was more financially

effective to operate.

Leader's perspective of lessons from the incident and in general decision making and the role of values (Scene 6)

So, in other words, over the however how many years, he wouldn't have been any worse off, but we want to restart it, we readdressed it later on. So, the value at a time was, if I sell this interest rate product, everyone around me was telling me we should be doing this, we must protect all our customers against interest rises; was the general word — the language. You do not want your customers defaulting on your debt if the interest rate goes up. How would you feel if that happens? And of course, naturally, you don't want your customers to lose his business wherever because you cannot afford to pay the debt. There might be a trade issue, but not because of interest. So, our leaders' regime at a time; your duty, moral obligation to protect customers against this risk. We all went, "yes, it is". We get that, and that is absolutely fine. Now, I got a very large debt; he turned to me; Should I do it? All these voices were in my head – this is your obligation; this is your sense of duty to look after this customer, exactly the scenario. And I've got, yes you should. But we did not explore, as I said in the opposing scenario; if the rates go down, he would still have to pay us that same rate. I cannot remember [if it was fixed for a period or for the life of the product. That is the bit I am *slightly mourning* about; I think we did him a long-term debt; 20 to 25 years, almost like a commercial mortgage. Because the interest rate was quite short, it was not protecting him for the whole 25 years. It was ten, I think. Again, I can remember the global market guy; the guy that pitched the interest rate derivates; I still work with him. In his words then "now is the best time to fix your interest rate". Nobody thought the effect of the banking crash; the crisis that pulls the interest rate to the floor. We knew in our heads; we should be responsible for sales. There are two sides, what could have happened here; it goes up or if it goes down. We ignored the downside; nobody was expecting the interest rate to go down. Then actually, the main compensation; we have one-hundred of one-thousand customers, ten years later, we were paying back an extraordinary sum of money to the people we did not simply discuss the selling properly. You can be in the environment, where everything seems entirely logical, entirely normal. How you overcome that challenge, we think we can now; we think we do. Does the lending harming, is it profitable, is it sustainable? Those things we think we have got that model right. Who knows, in 10, 20 years' time when our children are the ones running the bank. They will look at bank thinking, what on earth were you doing? You know, who knows. It seems right now; it seems right now. It feels a lot better than it was, there is the progress element, it feels better than it was. It is more ethical now. It is more sustainable now. It certainly, all our decision products that we arranged are heavily documented. In the customer sidewise, and they sign documents to say – Yes, I understand what I am doing. Therefore, we are sort of, let me say, we are passing the risk

back to clients to say - I get it. Previously, there was none, apart from this guy and me talking to this customer, there was no other documented record, apart from, we have lent a large amount of money, we will ensure he is protected. And that was all we have to say. Ten years later, that is the only record they could find is that we will ensure he is protected.

40   There is only one document he signed to say I will take that product. That is it.

So, [about the happy event], if I used my old value set as it were, I would have said, that is a great income for us. Of course, we will do that for you, thank you very much, sign here. You have the same product. You are happy with it before, you are still happy with it now, off we go. But I sat back and thought, that would not be the right thing for them

45   to do. As I said, the old way would have been, great. Look out for product I would have gotten, pitch with another bank, it comes to me, and that looks good that sort of stuff. Nowadays, no. We will look back and think. Does it economically make sense for both of us? Is it in tune with being open, dependable, and connected? If ever that sort of, we now have a process. This could be quite interesting for you. There is what we call outcome

50   testing. So, whenever, you do a deal, a debt, or a facility, whatever you call it, for a customer. They will get a call from someone from the head office, and they will run through it with that client. The standard the bank expects me to have adopted - so, did I know how much it cost? Is there documentation? All that sort of checklist, I think. And If that independent test reveals that I have not done my job properly, then I have got to

55   explain it to the boss in the next one-to-one. That is a piece of the evidence of 360-degree feedback that I have done something that the outcome testing reveals is not well done or well done enough. So, actually, that is always in your mind a bit, so is a control process if the bank is going to test whether you are acting with all that dependability, integrity, openness and everything else. They basically phone up the customer and ask.

60   In the end, it worked out okay; whether is interest rate products or whether is selling the sixth, missing product two out of five…, no one lost out apart from the really the shareholders of the bank. Then, they took the hit; they paid the fine; their share pricing went down when everyone started not to trust the bank. Net worth [of shareholders before and after the payments of fines and compensations]; the thing is about getting the share

65   price go up and maintaining the dividend really. If you were saying the financial director of [the named organisation], and you are the one that goes along to the AGM; where are the investors' presentations, you've got to explain the strategies, your stuff and how they all translate into high earning, more sustainable earnings, a really interesting one at the moment. There is good income and a bad income. There is income from doing the right

70   stuff, and there is income from charging customers for doing wrong stuff, such as penalty

fees, unauthorised fees; is still money. Is still profit, are all very good. But for customers doing the wrong thing, not because they cannot afford; whatever, their reasons might be, it is about sustainable income at the moment. No one is changing customers behaviour. So, no one is taking a high standard, our high ethical conduct standards. No one is going

75   to customers and saying why we've been charging every month on unauthorised overdraft fees; maybe if we are sending you a text if you are getting to your overdraft limit; maybe that will stop you doing it. So, we try to reduce bad income. And you know, drive other sustainable business on the other way. Really, institutional shareholders, all individual shareholder and all our staffs have got shares as well. So, your earnings; which really

80   want the highest share price. You know absolutely, [that may win the loyalty of more customers]. Yes, to trust, integrity - people see us as the preferred bank of choice. Just to give you an example as I am sitting here thinking about it. When we are selling products as if there was no tomorrow, there was no consequences or feeling that something will go wrong. Our share price was about £10.00. Now, £7.00. In so much better things, in a more

85   sustainable way, with less fines in less compensations, in less everything else, our share price is not as high. Not as high, floated about £8.00 at the end of last year. It is now back down as £7.00. So, if you cannot generate, on the one hand, sustainable revenue, high sustainable high revenues, your share price does not go up. So, we are changing a lot of the way we support businesses. Provide funding operating around the world — the cost

90   of all these corporate things. Basically, it's to try and grow our revenue faster than our cost growth. If we can grow the revenue, without growing cost, the positive effect will just mean a higher share price. If the institutional guide price is saying the share price of [the named organisation] should be £9.00 or £10.00., if you are really good at what you are doing, you have a higher share price. You 've to get that in all the way that stops

95   misselling. It all comes back to if it's good; the values are good…. Put it on the planet and all the sort of stuff, it is really hard, it is really hard.

The consequences are that you sleep at night, you are going less stressed, less worried, that you can do your job the way you want to do it. Because as long as you know you are in the right place, the harmonious 360-degree feeling; it all feels good and is all working,

100   then you enjoy more, you relax more, you come across well with your clients, more confident. You just know that you have not got an awkward conversation with the boss next week about something you have not done. It is all the things you have and how they can help you to do better. It is something you need help with. Yes, it's much less pressure. And you got the share price up (both laughed). Yes, [in the long term], we have been

105   around for 152 years; it cannot just collapse overnight. … [Think of sustainability, think

of other benefits you are bringing to the area in that part of the world]. Yea, we will pull out of the market where we are not growing. If it is not the right thing to do for the shareholders, do the right thing. If it is not right for them, do not do it. Yea is a trade corridor thing that may mean for us - if we are in a market where there is a good wealth creation across borders trade with the main global markets, we are in it. If we are in a bit short business country, it seems a good idea to buy the time but is not really got much of a future, is not adding anything, sell it. Get rid of it. Save that (both laughed). [I will save this one very, very well and make sure is saved].

110

NARRATIVE FOUR

SIM's Narratives

Professional Background (Scene 1)

Okay, alright well, so, hmm if we are talking about the two organisations; one I set up, the other I work in – co-founded (pause), so, with the [voluntary] company, well I just, it was my idea. I got people together, and we made it happen. So, I kind of, I am definitely leading that one. And here, it was a joint idea with my colleague, who is the chef, is the

5   one who knows about food and I am the one who knows about social enterprise and business. So, it's kind of joint, and I work here. This is my living, this one. So, the company is voluntary. And I started that as a single mum, who is sick of children being provided with really bad food at school for profit, and no interest in whatsoever is the children wellbeing, none at all. And I then… I just thought that was wrong. So, that was

10 how I got into that; I couldn't help it, couldn't do it. Yea. Okay so, [voluntary], hmm we started the process of that in 2005. And here, I started working with Peter, doing it as a pilot, trying things out in 2012. Yea, So, 13 – 14 years (I cannot do maths).

Okay, educational like; what did I do? Yea, yea, well I grew up here, and I went to London for 20 years. I went to University in London; I went to the London School of Economics,

15 which was just brilliant because there was a … gain, which was the late 70s- early 80s. It was very political - young people are political. You know there was a struggle to be heard. And I stayed in London until, for 20 years there. But then, my son was a year old, you know as a single parent I just had enough of London, and I moved back here. My mother lives here, so I moved back here. I commuted for a year, you know, I don't want to do

20 that for very long. I just decided that I kind of try and make my living here but doing it part-time so that I could raise my son. Sorry, there is a massive fly up there (a fly distraction) … So, I decided to come to Christ Church, so I did a master's degree in computing. With the people that got a first degree which wasn't in computing. And it would equip us to do that degree if that was what we chose. And it was a way of making

25 me switch. You know, it was funded by the European Union. You don't have to pay fees. Anyway, I did that for a few years, and that meant that I could then get part-time teaching in IT. So, I went to further education college and taught part-time for a few years. So, I just decided, you know, I just decided I'd rather have more time with my son and have the quality of life here and less money. That was the only difference. You know, okay,

30 there would be less, there really won't be the opportunity for a career, to continue my career that has been once I moved here. I don't really care about that. You know. So that was just the truth. To try and come home and try and build a life here, which just has a different quality about it. It's choices, yea.

Organisational Values (Scene 2)

Of the [voluntary organisation], the value is serving children; serving children, so they weren't malnourished at school. Doing that in a way that supports the local economy. So, it's local and part of the local scene, and it's accountable to the school. So, when we gave it to the schools, we gave the company to the school that it serves. So, they are the shareholders, and they get the profit (pause). And having skilled and well-trained, and well-supported**,** *fully trained staff.* So, those four things are without. So, if we didn't treat the staff well and value their input, we would not. I wouldn't want to be in this business if it wasn't owned by the schools, you know. Because school meal is so important, an element of a child's education, although that is not so widely recognised; it has to be accountable and democratically controlled by the school community; parents in the school, so without that, it wouldn't be the company that it is. Obviously, the driving force is feeding children well. I mean, we only have to be viable as a business, we don't have to make a profit. We like making profits so we can give back to the schools. And if it were not, say if we were buying all our produce, for example, from some global companies, that wouldn't be consistent with our values either. So, we always choose good quality, independently owned local or relatively local, you know Kentish Businesses to supply us. We spent a lot of money on food because we serve a lot of children. So, it is really important that trade doesn't go some anonymous shareholders of global companies and suck a way out of local communities. So, those are four things; they are the values that support [the voluntary company]. And here, the purpose is to make this place make, hmm, access to good healthy food, to make affordable school healthy food available to everyone. So that is a really fundamental part of what we do. So, I thought it wouldn't be interested in just running this place just as a commercial cookery school. People are to pay to come in and improve their time, earning cookery skills or whatever. We do that because we need to generate income. It's not a bad thing to do, but I wouldn't be interested in just doing that. It's giving people an option to free themselves from the tyranny of industrial products *disguise of food*. The food industry and the food environment in this country are toxic; make people ill. It is impoverishing them; it's making, you know, it is just business, nothing to do with nourishment primarily. And I hate that. So, this is what we are trying to do. It is to give people an alternative to choose their own ingredients and make their food. And get the pleasure and enjoyment of that and the health benefits. So, that is what is at the heart of this. And, what we can also do is to help people who are looking for work build their skills and confidence. People that are pretty much excluded from the workforce. Somewhere getting into work in the catering industry, which is the big part of it, it's not a great part; you know it's seasonal, pretty low pay, and the hours

aren't great. However, you know, for many people, that is really all that was available. So, we should help people get to work. If they have been long term unemployed, we are fixing work for them somehow. Hmm, hmm (yea), yea, so that is the value of this place, yea.

Personal Values Congruence with Organisational Values (Scene 3)

I don't think there are any differences [in personal values and the organisational values]. In the [voluntary company], there is a constant battle for all of us between what we know is nourishing food and what the children really eat. So, given a free hand, I will give people, consistently high quality, in my food value if you like, a little different from what

5 whole food meal in a pragmatic way will serve children **…** And that is a constant, hmm dilemma for all of us. Because most kids, even in an environment where they don't have a good enough diet; they are not used to having a good enough diet. They don't eat vegetables. They do really want chicken and chips, that is what they are used to. So, on the one hand, we want to feed them what they will eat, so that they don't waste them –

10 they are eating it. And on the other hand, we don't want to *capitulate and just serve them any odd rubbish*. So, I would say, that is an area we are always talking about. I would go further, you know where others wouldn't. Uhm, I take more risk. Actually, I am not running it, so it's not down to me. Uhm, apart from that, so, the only difference is a kind of, they're operational really, I wouldn't say they are really core values. [The voluntary

15 company] got reserves; you know. There is a certain amount of money in the bank, well I want to use that to get more impact. I would want to invest it.

Well, I'll talk to the school and see how we want to invest that to get more impacts. But the Board are more cautious, and they want to have more money in the bank for the raining day. Yes, I completely understand that as well. So that is not fundamental values really,

20 that's just kind of different approach to risk, maybe, yea. Here, you see the thing is, I created [the voluntary company]; that is what I wanted (laugh). So, we created this place for what you want. It can only be consistent with what we want really. Otherwise, I won't bother doing it: hmm, yea, yea, yea (laugh).

We feed them healthy food (laughed). We do feed them healthy food. Ah, I would like

25 more varieties in vegetables and so on. But constantly, they always want fish and chips. You know what? I would serve you fish and chips once in three weeks, and you're going to have this salad with it. (laughed). Am so, they get healthy food. And its again is about a varying judgement. We've always, we're pushing it, and they are pushing back (pause). You know it's a dilemma. Everybody needs to eat, you know. In this country, we just

30 don't eat enough fresh veggies for our health. We're staring at all sorts of health problems you know; it's coming to the full now, and people don't know it. They just eat like pagans. We've all been indoctrinated over the years; eat carbohydrates, buy process food, and it does not matter how much sugar, salt and preservative rubbish goes into our food. Nobody cares, and it makes the people ill. People don't know by and large they don't really know

35 that because people trust what they are told by the government and industry. So, it's still

a long way to go. We should be giving them… half of the plate should be vegetables. Delicious vegetables. You know it's about a third, and we still give them fish and chips. Because that is prevailing, that is the social norm. Even the government recommendation, they've got this you could eat - 12 plates; they recommend, you know what your plate

40   should look like. It's nonsense. If you picture the plate; there are five different types of food. And there is this great segment of pasta and bread, and they even put junk food in as a segment, a small one. Anyway, and in another ten years' time, all that would be changed. Because the pressure is growing to acknowledge that; I think that is wrong and is not letting people being healthier. But you know, they are hanging on by the skin of

45   their teeth as long as they can. Anyway, here you go (laughed).

Personal Values Consciousness and Development (Scene 4)

(Paused) Well, some of them are just kind of personality, I think. You know, I am quite a diligent person in terms of being self-reliant and independent. Probably, partly a lot of that is in my nature. So, you know that is what we are trying to offer to others, that self-reliance. So, partly personality and you know, whatever we turn out to be on the planet I

5   suppose (laughed). You know what that is, and partly, I know, you know. In my childhood, you know becoming aware of politics and here, how things worked and power relationships and all those things. I grew up around here when it was a mining town. In the, whoa! The 60s – 70s and it was a completely different place. It was highly politicised because we had a very militant quite a left-wing mining community. So, I kind of aware

10   of the power, capitalism; how it worked (pause). And so, I made a few choices then, about what I like and what I didn't like about it. So, you know, that was a bit of, I think I am naturally inclined to be (pause) the opposite of the conservative, you know. Hmm, and when I decided which side I was on, in a way (laughed). So, I always work in the third sector, in local government. It has never appeared to me to work for a corporate in the

15   private sector, particularly. I have done some small businesses. I owned a marketing business for a while. But I had always worked at social housing movement for a few years before I kind of stopped because I gave up having a career.

Decisions making events and feelings (Scene 5a)

Describe a critical incident from your professional experiences where you made a decision that you felt happy.

Well, what comes to mind with the [voluntary company],

it was really good, schools getting that to work.

We had nothing.

There wasn't a company.

5   None of us had school meal experience,

but there was this opportunity to bid for the contract for the next five years.

It came up for renewal.

That was our own possibility of creating an alternative to corporate exploitation that was

happening at a time.

10   Anyway, we did win the contract,

and there was a massive task to grow from nothing to feeding children in 21 schools. [All

around named towns].

So, it was a major, major effort you know, to make it work.

And after the first year, or towards the end of the first year,

15   we were really struggling financially, really struggling,

because our sales weren't as high as predicted for various reasons.

And we were not as efficient with our costs.

You know, we were learning as we went.

So, towards the end of the first year,

20   one of the other directors, the finance director,

a volunteer - local businessman.

He sat me down, and he said,

well, first we've made a really good attempt and it was well worth trying,

but we are not going to survive financially.

25   I think we should decide to just close the company at the end of the school year (laughed).

And he could make it perfectly sound there was a case for that; he is an accountant.

And I could have actually gone along with that.

I wasn't super-confident; I was just working that out as it were.

Well, we did a decent job because we have a good professional operations manager.

30   The rest of us are volunteers.

Anyway, I decided there was no way we were going to give this up.

And I went back to the people who had lent us.

We borrowed about £60,000 when we started.

And I went back to them and persuaded them to lend us more.

35   Uhm, and they did, you know,

and it all worked out.

So, that is a critical point,

I could have gone; I could have gone along with it.

He could easily have argued that case;

40   I mean, we were lurching.

It was a cashflow crisis after a cashflow crisis.

But, you know, I didn't.

So, I think that was a pretty critical point.

Well, I don't know that time [that it was a good decision] (laughed).

45   Anyway, the loan was all paid off. It worked out.

They lent us more money,

they send us the repayment terms.

We were stuck with it, the loan is long, long gone.

It is profitable now.

50   Yea that is the one that really sticks to my mind.

Decisions making events and feelings (Scene 5b)

Describe a critical incident from your professional experiences where you made a decision that you felt unsure about happiness.

Let see; I would say, another critical decision to do with this place,

you know I wanted to start the [company] with the mission that we've got.

Then I persuaded [the named person].

He was a good cook to persuade to deal with me,

5   and we started looking for a place in town.

I have always had in my mind, a [company] with easy access via high street, for example.

And we started looking in that path.

And then [the named person], who had this place anyway,

he was running it as a restaurant.

10   He said, why don't we do it here.

And I decided, okay yea, we would.

And sometimes,

I question that decision because,

I may have a lot of quality things here, and we do make it.

15   We might not have managed to raise all the finances to do it there,

but I think we would have been a busier business

 if we were in town than we are here.

So, I think the impact of that is that

 we've learnt we are of a different character than we would have been if we've been in

20   the town.

I think; actually, it suits us as well - our kind of life.

I don't want a really, really full-on business,

I have had enough of that.

So, I want a breathing space.

25   And it would be a different character.

Maybe it wouldn't have worked with a higher rent,

all those things,

but that would be the decision between having a more rural comfortable setting vs

possibly hmm busier business,

30   possibly reaching more people,

certainly, easier access.

I mean, we bring people here,

we've got a car, and we just drive people who don't have their transport. Because they

cannot get here in other ways.

35   So, that would be a critical decision about here.

And I don't really question it,

but I know that the character of the business is different because of that.

Sometimes, I think maybe we should have gone into the town.

But I don't have any regret about it.

40 We've made the decision (distracted by a fly, laughed).

I don't think any of them would be really, really major apart from the [voluntary company] one. You know, we always make choices - aren't you?

And some of them go bad, and others aren't fundamental.

Leader's perspective of lessons from the incident and in general decision making and the role of values (Scene 6)

With the [voluntary company], that kind of the critical point; do we stop or do we keep going? Hmm (Silence), that was the decision. Come what may, it was my guns, and continue to realise those values that are incorporated in that organisation. So, yea, probably, I cannot separate the two decisions that continue to pursue those, that mission which is value-driven, and come what may. I am not, I am quite a courteous person by nature, but I will take a risk when it really matters, you know, and that was what we did. That is what is going on now. Here, coming on here, I don't, probably, If I were 20 years younger, I would have gone to the town. I would have said; here is the future. And I've got childhood memories of this place. Funny enough, the [Company], most people around here have heard a lot of times, would know the [Company]. I know everybody pitches up here at some point, it is got sleepy …part. Yea, also, if we've gone off, we would have got a bit feeling for this place. So, I think the decision stays, to keep [Company] here, rather than in the town. 20 years ago, I would have said no, no, no, let us really go into town, let get stuck in there. And I, it was partly an age thing. I would have gone for the slightly quiet life (laughed). Yea, sometimes I questioned it, you know. Obviously, the [voluntary company] decision, that is right; Thank goodness, I stood my ground, and you know, there was never a question really. So, hmm, you know I chose the right choice. Here, I have not got any issue with it. It just kind of wishful hmm, maybe. Only because I mean it is a constant struggle to make ends meet here. It's just this; it is expensive to run. We've got next year, we had to borrow money to do the refurbishment, and we agreed to pay back this time next year. So that makes things easier. But we are always juggling between, yea, a third, maybe a bit more than that income comes from grants for projects. We have to deliver some specific things; none of it is core funding. So, you know, some of that guaranteed. Moreover, then we have to trade. So, I am running two businesses in one. I could almost be full time getting grants, running projects, getting people in and all of that. But it can be full, and I've to do all of that. I've only got half of my time doing all of that. The other half of my time, I've got to get the business end, the commercial business. You know. So, we've got some corporate clients for their team building, we've got customers coming for Sunday lunch. And we've got to get people in to come and play. We've got a cookery lesson on a Saturday morning, and we've got kids' classes, you know and so on. We have done a lot of business that way. So, it is a constant struggle. So, the only thing that ever kicks me away is money. The only thing that ever put us at risk is making ends meet. And actually, the only way we do is by not paying; [the named person], and I work here full time, but we don't pay ourselves a full-time salary. And that is the only way, you know, [we've] not gone bankrupt. So, uhm, maybe it would have

been different if we are in the town, but I am not; I don't even know for sure. I still got a little, wishful thinking, maybe. So, it was just a choice at a time. It is what it is. I have no regret. There you go, now you are asking [what the decision would be if we have the opportunity to be at the city centre] (laughed). If the site is right, I might. I think I might.

40   Then again, I might not. What I said first, I think I might.

Yea, I think so. It is lovely here, and I love coming here every day. And I haven't got the energy I had before. I think it might be better off in town. Haven't said that it has to be really the right place. I mean, on paper it might not work. Because rent is going to be higher there. People come here because of the settings. But also, they don't come here

45   because of the settings. And I cannot resolve that one, you know. Corporates come here - golf; we have golfing groups come for evening meals. And it keeps us in business really, you know. It pays well, and they come here because of the golf post out here rather than in the middle of town. And in the middle of town, we will be competing with other restaurants or whatnot. And the corporates come here to get away day because they can

50   go ah (serenity) you know, in this environment. It would not be like that if you were in the high street. So, I don't know, maybe, just maybe, I think that might be if we make it work financially, we might be in town. Haven't said that, I don't feel regret for all of it. It is what it is, and it is a choice, you know. We went with loveliness (laughed). I do love this place, you see. It's a really nice building. I like where it is. We just got that drawback

55   of being 2 miles, only 2 miles from the centre of the town. There is no public transport. So, we are out on the list, that is just what it is.

Appendix 4: Field texts analysis phase 1

NARRATIVE ONE (S2)

Professional Background (Scene 1)

Ah… yes. – It is yea, yea. It is interesting; I was with an academic. He was linked to the university and was facilitating our headteachers' meetings. We had a bit of time, and we were going to the meeting, and we came here. I said, come and see my school. And he came into my office, and I showed him the school, and we carried on in the meeting. I asked him what your impression of this school is? So, we talked about it. And I said, just out of interest, what do you think about my office? He said, you; nothing in your office is about you. And I said that is right. There is nothing in my office, that is about me. So, it's about school or education. *RF – Was that deliberate?*

Yes, it was. Yes, I don't put anything here about me. No.

RF – You just preferred to demarcate? Can you expand on that?

I wore the suit, and this is how I am in school. Outside school, I don't wear a suit. Yea.

RF - So, what is different about you? Because I was just thinking when I was analysing that, how possible is the switching?

You know, it's not a great switch. I mean, I am not being a different person. I am not being somebody different but all of the things I am doing, I am interested in doing outside the school; things I do in my private life. Unless, there are a few people I might talk to, but broadly, people would not know what I do in my private life, or what my interests are and what I spent my time doing. Some would know a bit of it because I would have a conversation with them. But I am not putting the whole lot together.

RF – So you don't have any social media or social links at all?

No, no; no; I am not sharing it; I am not telling people what I would be doing.

RF- Is there any reason for this?

Because I am an introvert, as far as I understand it, I don't like being out there; I don't like everybody knowing everything about me. I don't want everybody to know everything about me. I like privacy; I like quiet, and solitude and privacy (laughed). That is the sort of person I am. And that being a leader in the school means that I have to adopt often a different sort of person, that I have been naturally, I was born to be. I think that is the case. The only thing I put afterwards is the card up there (laughed).

RF – It's still not saying anything about you.

 It sorts of does; you have to decode it.

RF - Again! That is not straightforward.

 It is a bit of a mystery (both laughed).

RF – *By any chance, do you have any religious belief at all?*

No! But I do have. Again, I am Jewish, very few staff members will know that, but I am not religious. I happen to be born a Jew, that is it. But I am an atheist. But I go to Church;

I sing hymns, I take prayers, talk to people about God. I don't mind. This is the job I do; I am not going to make a judgment or push my views on anyone.

Organisational Values (Scene 2)

Initially, the challenge is in keeping it going because it was done on goodwill people. I knew, or we've got to know who knew me. And then, of course, those people changed. So, how are you going to keep it going if new people come in and you have inherited something? I said, what is this, what is this work? Why are we doing this? Do we need to

5 do this? So, then I have to build it up again, and it's always a bit precarious. And so, the challenge is being to make it a bit more stable, which I am doing. But at the same time now the challenge is a bit of all the pressures different schools have, that we are trying to push. So, we are thinking of this; not a priority anymore. We need space now; can we go somewhere or something like that? So that is what is happening now, and you know the

10 pressure of money that is coming to it. Because again, when it started off, no money changed hands; is all done on goodwill. And it is all done for the best interest of the children and young people. Now money has to change hands because everybody's budget is tight. They got to try and make money anywhere they can. They said; oh, you are using a room, is there anywhere else you paid for that? Can we talk about this and see why you

15 have to pay for it? So, that has changed, so we talk about money, we talk about is there enough money. Do you want to do this as well; do you want to make some more money? So, all those things make challenges around that, making it unsustainable, which is often about money.

RF- Yea., so far, there has not been any drop off; you have managed to keep them?

20 I have managed to keep it going; there have been changes. We've come from one school going to another school. Those sorts of things happen, but I have managed to keep it going, yea.

RF - When did it happen?

So, probably, well we've done work on it for quite a long time. But it was probably about

25 seven years ago or eight years. I think we had a very negative OFSTED. So, we were thinking about how we are going to come back. What are we going to put in place to do that? So, we said lets; I got a leadership management review because I got a successful school leader to come in and do reviews. So, among a number of things she said is; have a school vision, very clearly in front of you and then you are the Headteacher, you are

30 telling people about it, you are exemplifying it etc. So, we did a bit of work; it was about seven or eight years ago. We did as a whole staff, on, if we are going to say what is the value of the school then. And we agreed on them, and there they go; they are up there - the vision and values. So, that was all we did — the blue one. They are on the website as well. It was about seven years ago. Every time, we think we should refresh this, we look

35 at it again, and then we say: well actually, what are we going to find out so different?

Every time we talk with people about it, we said the same thing or something like that. So, we have not done it (laughed).

RF - As you said, do you think it's something necessary, you need to review, or you can just leave it?

40 Yes, certainly, you need to review it, which we did do. We think about it, we ask; is it still relevant? Is it still working? And then, we look at it and say it does. So, we have not changed it.

Personal Values Congruence with Organisational Values (Scene 3)

Wow, perfect timing, because OFSTED came a week before last; they have just been. And in a way, they do what they did. They only came for one day, and we are very happy with it. It was a positive experience, which, but you know, with what we were talking about before, I won't accept that because my experience, is being, most recent ones; have
5   been quite difficult. But this one was all positive.

RF- can you just list the key points of what actually made it difficult before then. Because I know you were talking about paperwork?

The expectations were different, so those made a difference.

RF- is it in terms of school performance?

10   No, it's what they were coming in to inspect. It was not a full inspection. Naturally, it's going to be different because it was one-day inspection; not the two-day inspection. So, this is the first time I have a one-day inspection. So, I had the one-day inspection, and I was juicy about what they said it happened. Actually, I have not had the experience of it. I think it was pretty good at what they set out to achieve. The people that did it were very
15   professional, very knowledgeable, so that helped. And they approached it in terms of a professional dialogue, which was perfect. You cannot make a complaint, really when they are acting like that.

RF- So, you are saying it's not necessarily the policy that you have had an issue with in the past; but maybe the personalities and the approaches?

20   Certainly, yea, whenever I have had this discussion about the expectations of OFSTED, it always comes back to that is the road they go on, it should have been like this, it cannot be like this, that was not supposed to happen. But because the quality control was so inconsistent, that is what happens. And it was very much an awarded; it was very much of a test of what you are doing. There were criteria that were often not really that
25   appropriate. But this time around they were. There was not anything about it that I could complain about or I would challenge. It was very fair and what they are doing; checking the safeguarding at school, you cannot complain about that and checking the quality of the education; you cannot complain about that. So, and that was what they stuck to, and they did approach it in a professional way — evidence-based and by a professional
30   dialogue. So, today, how is it going to run? I have not got any issue with it. And because it was a one-day thing, they are not graded either, which is good. They just say, potentially, you keep the grade you had. I cannot say why they have done that because it's all confidential and so it's not yet properly announced.

Personal Values Consciousness and Development (Scene 4)

RF - Are you involved in any charitable work within and outside of your profession?

At the moment, no. Well, I would have said, no. But actually, last weekend, I signed up.
So, I give money. So, I am not actively involved in any charitable work. I had in the past,
but not currently.

*RF - Among the four – instinct, being in a place of responsibility, desire to learn, and
self-reflection on experiences, what is the most influential factor to your values and traits
development?*

Right. This is a difficult one; I would have said when I started probably. I would have
said it was something around ruling by instinct or something like that. I would have said
I had a set value I knew, and I was working with them, and then I realised the job was
more complex than that. And you could not just operate with those set of values. But it
was not clear enough; it didn't help you when you have a problem to solve, issues arouse
or on conflict. Then it was a lot about the reason for the job. What does the job expect
from me? What is the totality of my responsibilities, not just being me? I got a job for this
school; I have got a decision that should be in the interest of the school. So, then that pull
the learning and the self-reflection. So, it's about moving away from what you will
institutively do. Or what is the right thing to do? And you start to think about yourself in
the role. So, what is the right thing to do, not for yourself, but the school possibly, and
there might be a difference; in something you think is how I am, that is what I do. And
you see, I can see this in other headteachers. That is how they are. They make a decision
like that. It does not matter what anybody else thinks about the consequences of the
decisions they are going to make. That is who they are. And I cannot do that. You know,
be careful, because the decision you are instinctively going to make you feel right about
it, but it's actually, is not the interest of the school, institution, everybody, all the
stakeholders. You might have to compromise a bit here because your role is not just to be
yourself but is to try and work out what is the best interest of the school. I think that is
probably where I am really at work, especially.

RF - In your view, how important is consistency (integrity) in decision making?

Very difficult. You have to be consistent ideally in the process. So, transparency and
honesty and openness and communication. And then the aftermath as well, don't you?
You say you've done well, you celebrate. If it has gone well and if you have
acknowledged it that is gone well, it was not the headteachers doing it, is it everybody
working together. You cannot ascribe all the success to yourself. And if it has gone wrong,
you say this is gone wrong; we've learnt from it, and we are going to do this instead.

RF – So, again, you must take responsibility for everything?

Yea, mostly, you take responsibility for what is gone wrong, but when it is done right, everybody else shares in it. So, they feel good about it. That is what you do (both

40 laughed).

RF- But, in my view, is that fair? You know, looking at a leader, when things are going on right, everybody shares; they want to identify with it. But when it is wrong, should not all share as well?

Yea, if you are a successful leader, yea, you need to apportion responsibilities where it

45 sits. Don't you? So, it's gone wrong; I have got the overall responsibility. The bus stop is me, yes. But I had trusted this person to make the decision, and they didn't make a really wise decision. So, yes, they are responsible for the unwise decision. But I am responsible for giving them the opportunity to make the unwise decision. So, the bus stop is with me. So, the apologies… They apologise or do something around it. But also, I have learnt.

50 We are going to mentor that person before we reassigned responsibility. We would do something about that. We learnt from that.

RF- And I think you have mentioned something about the process, which I think is crucial when we look at the issue of consistency because when I look at the narrative, in terms of where you made the decision; you held on to your value, same value, at the end, it ends

55 *in something. And you tried a similar process in another situation or circumstance; it tends in another direction. I think that is where your consistency is focused on. And as you just mentioned, I mean you stated a few minutes ago that is all about the process. Because when you are consistent with the due process that you should follow - being transparent, communicating and being clear about what needs to be achieved. So, that is*

60 *what I meant.*

It is difficult to do (consistency). I mean, I have a situation that just came up even this week, we are actually nearly end of the term. A couple of decision I have made, quite a while ago, and they are coming back to me. You know people are very unhappy with me. Why are people unhappy with me on this decision? And I can say well, I can see; I am

65 not quite sure, I have got to talk to them. One of the things I can see what has happened is that I did not follow a due process on this one. I just thought they were in the remit of just to do, and I know they were sort of neutral. I did not think at a time, whether this is a neutral decision. It could be that way, that way or that way. But actually, no one is going to mind. Now I found out that actually, they do mind. I thought it was neutral; the choices

70 we made are all the same, but they look different, but they were pretty much the same in terms of the impact. And now I have discovered that they were not. But I did not think about that at a time. I think it is very difficult to stick with it [the process], even though I

know that. It is very difficult to stick with it. Because sometimes, you are very busy, and you think I don't have to, this decision is actually straightforward. There is not a lot of

75   stakeholders in this one; I don't need to do a lot of consultation on this one. It is very straightforward. The options are similar-ish, and people's views about it are going to be similar. So, just go ahead and make the decision. No, I just made a mistake there, and now I am suffering for it (both laughed). A lot of decision I have made, I do check, and I thought this one, this is a neutral one. No one is going to ask; why are you asking us? Just

80   go ahead and do it. I am sure they would have done it if I ended up asking them, actually. That was wrong; I should have asked them (laughed).

NARRATIVE TWO (S2)

FIM's Narratives

Professional Background (Scene 1)

Before I started off my nurse training, I went into health service in 1984. I went into 'SSCD' – that is our Sterile Service Cleaning Department. So, I made up all the [process]; we didn't have enough external companies providing the stuff we now get like single-use sterile equipment. So, we used to process all the equipment that was used in the hospital.

5   So, I did that for two years. And with my mum um being in the hospital, so with being exposed to the different arena if you like; so, she has been going out, meeting people, all sort of things like that picked my interest in the nursing as well as my mum doing it. So, seeing people taking roles and responsibilities sort of that was quite nice. Also, interaction with people because we used to wear white coats we were walking around. So,

10   automatically it was assumed we were doctors. They will ask for things; they will ask advice; they will ask for direction. So, I supposed part of that is wanting to help, wanting to give advice; not some of those clinical advice, clearly. So, if someone wanted assistance around the hospital, you would be able to point them in the right direction clearly. So, I think it's that combination of mum and dad, historic what mum taught and

15   the experience of being in the hospital itself and understanding of all the equipment that is being used as much what is being used for. Because you get... or forceps and that aspect of wanting to know more of the equipment bought and how it has been used may not be seen as such having an understanding as well of what the equipment is being used for. So, all of that adding together.

20   *RF – Okay, thank you very much. So, and that is it; nothing else.*
No, no (slowly), I don't think so. I think there was a lot of influence from mum and dad. I wanted to be a Vet (Veterinary Doctor). So, I think it always has gone down that pathway. I didn't work hard enough at school I could remember one of the teachers saying to us; if someone put their mind to their work, then they will be able to get the

25   qualifications they need. But currently, (both laughed) they were not focusing themselves. So, it was what it wanted to be.
RF - *Have you a need for personal developments?*
No, no, no. I have got a master's degree; a masters in advance nursing practice. And from that, we introduced a nursing practitioner to work with the emergency department in

30   minor injuries. And my dissertation was around could nurse practitioners, senior nurses, interpret X-rays as well as HR level doctors in that not having got lots of time. So, my dissertation was around could nurse practitioners do that effectively and apply the gold standards without radiologists supporting on those. And yes, they could and funny enough they are doing it consistently. So, the nurse practitioner could not interpret the result of

35　　X-rays, so we thought we had enough of that, and then we walked with all the practitioners in [a place mentioned] at a time. So, we can request the X-rays, but we weren't allowed to take a further prescription with the patient. So, I wrote my master's, and we then went on to get nurses to interpret X-rays. They could not administer treatment, but they could discharge patients… *RF So has that been implemented in some*

40　　*ways?*

Yes, yes. So, that is now the plan for nursing; you can interpret X-rays, give a discharge, and the proposal has been accepted. (both laughed). So, I have got that. That is my masters.

RF- And when was this?

45　　I think it must be about; I cannot remember, it must be about 20 years ago. I remember (name mentioned) my daughter, coming up to the bedroom where the computer was. Because my mum used to look after her, so, she would say, have you done for today mum? Have you done for the day? So, she started wanting to have her mum back, so I had a day off; two days off in a week, and one day would be spent doing the work, and

50　　one day would be spent looking after (name mentioned). So, it was a long time ago.

RF - Considering the emphasis on working in the Emergency Department when you started off your nursing profession, why did you hand off the Emergency Department of the head of nursing?

I did not really go altogether. I still keep interfering, so I haven't lost it altogether. Now

55　　because of the way the organisation works; mainly through the front door and some from the back door to the ward. The nurses from the back door have the work together to make sure that patient flow happens in a good and timely fashion. So, stepping away from the day-to-day management of the staff at the records and admin department… you would still have to have that interaction with them anyway, and I will still go down there if they

60　　need any nursing practitioners, sometimes to get into the department. Again, not a huge amount of patient care but a level of patient care, and they came short, and I will still go in and help. Although I was standing back from a management perspective, I would still go in there, get the flow going, what can I do to help, to see the patients move back to the ward and all of that.

Organisational Values (Scene 2)

Have you made any bad decision since you shared the two incidences?

Well, I don't think anything went wrong again, but I think me finding myself in this position, where I am now. So, we came out of winter as an organisation, we were pretty poor-shaped, and the CQC came in, and they said we require improvements in one thing

5   or another. So, there is a lot of change within the organisation. We had a new Chief Executive, and a lot of people are coming in and trying to find out… And there was a lady downstairs who was the HoCO... she was put in the post, legitimately, she comes from external. She came in with the great fancy idea that she is going to sort things out in one way or another. Poorly, she was completely in the wrong post; was completely

10   overwhelmed by the situation, she found herself in, with the winter pressure.

The team is quite dysfunctional with very little support from higher up. It's not a good place for her to be with her knowledge and skill set. So, she went off on long term sickness; they had to start a form of performance management within her probation period. So, they wanted someone to come and look after her side of work, and I have a

15   couple of ideas; those of … I was talking to one of the chaps, who is in as Interim Chief Operating Officer. And he said we need a plan C. I said to him I can be your plan C with my senior matron... and I have been a long time in that site. And they would keep rolling along, and he originally said let's make it four weeks if the lady's performance is managed. So, I suggest 12 weeks is what we should do. And he said, thank you very

20   much. Well done, (the steward's name mentioned), well done! You are absolutely marvellous. So, that post supposed to end on the 22nd of June. Within all this period of time, the lady is performance-managed, and she exited the organisation. I also had discussions with the executive team and the managing director of this side within the entire three months period and said would you be happy to continue doing this head of

25   operations' role? And I said yes, I would gladly do the head of the operations role. I am going to do it for ten months as I am planning retiring in May, everybody knows that. A month after that, I found that the lady goes. And then they said to me; actually, we do not need two HoCO because there is one in the clinical side and one on (hospital name mentioned) side. We would like you to do something different because that has actually

30   put another person in my substantive job whilst I was in that, twelve weeks period. They should not have done it, but they did because that was my job. So, I went on holiday and the Chief Hops… put someone in the job that was mine. They are offering me a job that does not float my boat in intensive charge planning. At the same band so I wasn't losing out on any level, but it does not float my boat. So, I had a conversation with the Chief

35   Operating Officer saying I am an acting emergency nurse at that time. I am only being discharging the report, and that does not float my boat. I sent emails while I was on holiday to two ladies in the organisation. One of my managers in my head of nursing role and one of my managers in my HoCO role said; I would have to think about it if I am going to come back into the organisation. Put in my annual leave… into the Deputy

40   Divisional Director, and I got no response. And I text them over the weekend; saying I am coming back, and this is what I am going to do. And my secondary manager (name mentioned), she said, don't do that come to the emergency office, let us have a conversation and let's see what happens. I had spoken to the Chief Operating Officer; I am not happy in the situation I have found myself in. My job is being given away to

45   somebody else. That is not right. So, where does that leave me? If my substantive job role… as the nursing divisional deputy director, and they don't even bother telling me because that was what my job was. One of the ladies who moved on, who was in this job, she had not bothered to tell her when they bought someone else into her role to cover. They have not thought about; actually, it was (steward name mentioned) that was doing

50   it and her coming back on secondment as the chief executive divisional director. There are a lot and a lot of noise in the system around here.

The lady who was asked to step in after (the lady that left) made good noise about her good job being a divisional director and then spoke later that actually, (name mentioned) is coming back as the divisional director. So, the way that was all managed and how it

55   went around. Although I am happy to be doing the job but the disquiet and upset that has caused hasn't been good at all — not just me but everyone who is involved. Lots of people now feel disenfranchised. Which one division is in such a shaky position isn't particularly helpful to try and build a relationship with people? So, that is not the decision I made, but it's something that we've been through together.

60   *RF - When did the NHS absence of integrity (openness & honesty) get noticed, and can it be found?*

The organisation is so complex, and I think the decisions that are made within them involve so many people, so it has to start somewhere - the decision-making process. So, at the moment we are going through a lot of change, and a lot of backlogs are still out

65   there, and then certain people have a significant amount of knowledge they are not allowed to share for different reasons. A lot of information had come out, which caused a lot of disquiet to a significant number of people. When you first start as a staff nurse, coming through from the bottom of the ladder, you get on and do your work. You will

hear bits of pieces of information, but you won't generally get to hear the main body

70   because of the amount of the body of it until the bigger amount comes out. So, you would
      have that undercurrent. Your understanding of what is going on within the organisation
      and its openness and honesty, don't really affect you greatly unless there is a major change
      – I thought when they change the model of care at [a named location], that created a lot
      of unhappiness, a lot of friction, between the management team and the corporate if you

75   like. But we had to be opened and honest with them very much from the word go … I
      think if you move up higher the hierarchy, you become more aware of what is happening
      up here, and why the decision is being made, why people are being told. So sometimes
      you want the gatekeepers for that. So, at the moment, a lot of changes are happening in
      the organisation. This is happening, that is happening, and again, that is not what is

80   happening. This is where I believe we are going so that you can put a degree of
      information out there. But you also have to hold some of the information yourself. As you
      know it will cause a lot of… so I think the openness and honesty infected significantly by
      the tit-for-tat of what we hear around the organisation. I don't think you will ever be able
      to stop that because people do chat… (both laughed) about things; do you get what I

85   mean? You know human nature, what you heard, what she said, I have seen this, I know
      that my brother worked here and there did not see that… The whole organisation itself is
      quite infectious because it has a local population. And lots of different people have
      different friends and families who work in different areas of the organisation. So, a little
      bit of information gets out, they get misconstrued, they get all mounted up. And then

90   someone says I know this happens and that would be the truth even though it's not.

Personal Values Congruence with Organisational Values (Scene 3)

RF – So, you mentioned that the role does not float your boat, can you clarify, please?

When you get into your, basically what you love doing, I love doing the emergency work. You know that stuff to do *now, now, quick*, and then give me a problem, I would solve in two seconds. So, that sort of stuff and discharge planning is much more reactive process.

5 There won't be, do, do, do before I joined. So, it is much more slow process. It is important obviously; we need to get our patients out. So, that was not floating my boat (laughed).

RF- So, with that, although you are retaining your official title in terms of your position. But when you look into the content or let me say, what your every activity should be, this

10 *is not what you would have chosen?*

No, if the role has been advertised, I would have applied for it because although my title is head of nursing, my involvement in nursing is not going hands-on every day to administer patient care. I would go in there; I would go and help in the emergency department. If I walk on the corridor and I see somebody needed something, as a nursing

15 department, I would go and help. But it's much more an admin/ clerical role. It has been a lot more sorting papers-like, rather than me sorting patients (laughed).

RF – What are the concerns about organisation integrity (honesty and openness)?

So, part of it is around integrity and understanding than is around openness and honesty. But within that, there is also the way that of my transition happens. That was not honest,

20 that was not open, that happens at a fairly high level of when someone thinks about it and what was said about it. And the way the message was delivered that isn't this is what was happening. There is a little lying on the document. If people are being trustworthy, most people would not bother opening it, so there is that degree of happening at the secretariat review. Some people knew about it, and some people didn't know about it, and that was

25 what was happening. And, then some people were then disenfranchised through it because they did not get what they thought they were going to get. So, there is that behaviour that is not appropriate…

RF- So, would it have been helpful for you; maybe to have been properly communicated, when they were doing the review; you know carrying you along? Would you have seen

30 *that as a better way of relating or in terms of honesty and openness?*

If you don't know that is happening, you cannot have an honest relationship. Can you? If it has been inclusive; yea, but it was not inclusive; all was done in the silo.

Personal Values Consciousness and Development (Scene 4)

RF - Why is it that you replicate only good behaviours and not bad ones from life experiences (e.g. from good/bad mentors)? Does this have anything to do with your religious belief/faith?

Because you can see the benefit of it to others as well as an organisation, why do you
5   want to replicate what upsets people? Because you can see when you upset someone. If you speak to them not cautiously or you are not proactive in the email or something, you can look at some of the wording in some emails, and say it is a bit sharp. When you look at somebody else, why would you do that to someone? Or you again we do communicate so much through email and the media. But actually, if you would rather find someone and
10 have that conversation or actually telephone them or rather have a conversation because what appears in one medium does not translate into what you get from another person's mouth. Everyone intrinsically knows what is good or bad. So, why would you want to do bad?

RF - Because that is why I have put in the bracket; does it have anything to do with your
15 *religious believe/faith?*

Yea, we were brought up as Christians, and I do believe that there is God and I do believe, there is a great power overseeing/moderate scheme of things. I think there is a degree of that. … My daughter said to me; I cannot believe a … (both laughed). She was brought up in the faith; we didn't do anything differently. I think there is a degree of that. I don't
20 think it's just that. And again, it comes back then to how you are brought up familiarly – (named herself) don't do that, I don't think that is right. So, I just check to make sure I intentionally make sure you are kind to patients. Or don't do that; that is not kind. So, I get that behaviour of understanding what is right and what's not... You don't kick the cats the people don't want to kick. So, I don't want to kick the cats technically.

25 *RF - Among the four – life experiences, family values, professional mentors, and self-reflection on experiences, what are the most influential factors of your values and traits development?*

 I would say, family. My dad and my mum were very matriarchal. You know you do things properly, proper manners, clean up the tables after meals, you talk properly, you
30 interact well with people. I think that is where that comes from. We were living in a place (place mentioned) and the ascent there was quite rough. I could remember my mum saying, we are moving there but not to start speaking as people do locally. We were never allowed to develop some local accent… It was never acceptable ... We were very much at home…

35 *RF - Do you keep private life separate from your professional life?*

Yes. I think that is part of my personality though; a not huge group of friends, hugely social. I am not; I got three friends. I know if I was having a drama I could go to. I don't have huge social circle… I have an amount of interaction with people out of work. If I see someone on the street, I say hello… I certainly wouldn't be going out for dinner with

40 them or have some drinks. That is my personality type.

RF – But for example, with your team or your colleagues, do you share on things like what you ate last night?

 Oh yes, we do have a chat on nephew, sons, wedding, family, whatever it is, show them pictures and picture of a cat (both laughed). So, I socially interact at work; I know how

45 to do that, you know - do you have a nice night? Keeping in touch on what is going on what you do. What are you up to? Yes, I do share that part [at work]. I don't do it when I am outside.

NARRATIVE THREE (S2)

RIM's Narratives

Professional Background (Scene 1)

I will go back to what would have been between; there is a period probably between 1997 and 2001, I work for (name mentioned) building society. It was not this (the current) organisation where I am. There were two things going on. It appeared that all of us working in the organisation apart from the Chief Executive, we disagreed with the way he was taking the organisation. The (organisation mentioned) building society at a time was just a quite straight forward building society. We had members that saved their deposit with us. And we have members that borrowed mortgages from us. So, very simple, that is pretty much the foundation and the origin, the reason why the building society existed. We help people buy houses; we looked after their savings. But because the market was so competitively fierce, we were sort of coming under attack you could say. And that meant you either had to pay a high rate on your deposits or you charge lower rate on your mortgages or both. In essence, your profitability is going to be quite seriously affected. It was on the basis that you could hold on to your deposit so that no competitors take it off you or you could hold on to your mortgages that no competitor take it either. So, you are always fighting to maintain your market share and your position or profit. So, that is not unusual, that is the market, that is the competition as it were. But the guy decided; the Chief Executive decided that he would take us to higher risk lending. Which meant instead of our traditional mortgage's settlement (someone's income and someone's deposit), and you worked out whether they could afford to make your loan repayment, we were moving to self-certification mortgages. So, in other words, we will lend mortgages to people with no evidence of their income. We were also then moved into mortgages that were more than the property value — moving on to 20% property value. This is then what pretty much what sort of caused the credit crises, the recession as it was back in 2008/2009. We moved into buy-to-let as well. We were then lending mortgages to people that were not even in the houses, and they were buying. So, the reason been that everybody else was, and it was quite profitable to do so as long as nothing went wrong. In terms of disagreeing with the decision, we all knew that was moving away from the core fundamental basis on which we operated. It was not rooted in our core and our heritage. It was targeted, it was profited, it was marketed, the whole world was changing. Where it eventually led was the failure of (organisation mentioned) the banking society. It collapsed because it took on too much risk. It was not, sort of staying through to the original foundation, or original heritage. There were times we were able to say this to the Chief Executive. It was not that we had our mouths quiet. There were forms; there were visits, there were conferences where basically, the people that were in the organisation in

35 a long time basically said; this is madness, this is crazy, we don't think it works. But he
    was from outside of the industry. He was actually… the former head of American
    Express, I think. He was from American Express, or Travel Express, I think. It has to do
    with currency or travel; I cannot remember exactly. But of course, he was not a building
    society man. Through and through, he was brought in; it was growth, it was a strategy, it
40 was a change, it was future and all of these sorts of things. We were all saying, ooh– slow
    down, hang on, we don't really think this is going to work, and it did not. So, we all
    disagree with the decision, but he had the power, the authority, his board, all agreed that
    is the direction we would take, and that is what we did.

    There is probably; it was a long explanation, I know. But it was a thing when everyone's
45 sort of values or around experience. We were just saying this does not feel right. You
    know, when we met, and we were talking about PPI, all of those things; where they were
    telling us to sell this product because there is an obligation of a moral duty to protect our
    clients against the loss of their income. Everyone really questions that. So, we all question
    when we are at (named organisation) the building society. This was just the pursuit of
50 profit, and we did not think of them well, and it did not.

    *RF – So, if I can just extend that, does that mean that you were working in that
    organisation until the end of the collapse or you left before it collapsed?*

    I left beforehand. It was going down a very sale-oriented route. The only way you know,
    they made decisions to go into the high-risk lending area, we were also selling insurance
55 products, we were financial advisers basically. Sorry, that was a side business, we were
    core building society basically, independent financial advisers. Then it became a sale,
    sales, sales. There was a bit of customer service and all these sorts of stuff; it was just
    sales. I left before the organisation failed. It must have failed three or four years later,
    eventually.

60 *RF – is it part of the reason why you left, or you seek for greener pasture or something?*
    Actually, I will tell you the reason why I left because of the (name mentioned) university.
    I came in for management studies. MA in management studies; because of new-found
    knowledge, strategies, and a big chunk of a dissertation, thinking, what would I do now?
    I left actually as a result of the whole transformation the university (name mentioned)
65 enables me to go through. But it was an environment after 11 years at the building society
    (name mentioned), you just thought hmm, I am not sure it feels like it… any more, it's
    gone far away from its heritage and history. It has gone too far, and it failed, it failed, we
    knew it would.

RF- Can you discuss your formal educational journey, when you become a leader in the banking industry and are you in need of any professional development in your leadership role?

I left school in 1984. I did not consider myself to be typically academic within the school. I fell in banking because my father was a banker. So, I got the minimum Maths and English at A level, So, I entered at a very base level grade 1, ground level very basic duties from putting statements in envelopes to putting cheques in boxes. It was really ground level learning style. Over a period of time, I attempted the various bank exams of the day, the professional exams, the Chartered Institute of Bankers. I failed them miserably because I could not see the relevance of those exams to what I was doing in my job. There were those subjects I have never come across before, and I just could not get it. But then, with a couple of career moves, I was taught how to sell, which of course I have given answers to previously. All sorts of horrible places, but you are taught to sell. And it sorts of come back in many ways and is sort of how you interpret that into helping people. You think by selling things, you are helping them. Though, if you then become good at selling, the promotion opportunity then becomes sales management related. In other words, if you can sell, you could therefore then potentially get other people to sell, but it does not mean you a very good leader or people manager. It does mean that you are good at selling. You then get promoted, managing other people selling, use your skill to get other people to sell. In the previous organisation (name mentioned), as a branch manager, that was, only because I was pretty good at selling. I have no professional qualification; I have no leadership and management qualification.

RF - when was that?

It must have been, my first branch management position, was in 1991. I started Barclays in 1984; I left in 1989. I went to the precious organisation (name mentioned) as a trainee, where they taught me to sell. I enjoyed it, a lot of people and finding out about them. Miraculous selling, you can see a lot selling something you learnt about them. This is the secret of the industry. But you simply become a good sale man, and you want to build your career; you want to be a manger if someone gives you that opportunity. You know you line managed; is a good opportunity. As I said, there is no professional management leadership qualification that is aiming to it whatsoever. But you just found your way through having to get best out of other people. Which usually involved getting them to sell more than they currently were. Gradually to bigger branch, bigger branch, more and more responsibility, that sort of things. Then you start to run more than one branch. Then

you start to run a regional branch. You can see where it goes. It is the regime over that sort of period from the 80s up to the late 90s nearly to 2000. It was just growth, sales and all of those things. There are plenty of professional development opportunities. Currently, the organisation (name mentioned) has its own university. A lot of it is online, but you can go to courses. You can send yourself off one as long as somebody is willing to pay for it. For example, the global leadership course, if you have a career plan, the personal development plan, then there is a huge amount of opportunities now. But they won't come to you, let say if you think you will be the next Chief Executive or the head of whatever. You have to go to them saying; this is what I want to do and why, and how I need your help; what I need to learn (this is what I will do to acquire those skills). A lot of professional development is actually in corporate banking is beyond leadership. More of how you get a relationship banker to really understand what it feels like to be an owner of a business. So, a director in the business, is more sort of business management skills. I think, perhaps than leaders in commercial banking. We tend to be extremely good leaders, actually. Then if you want to know more about professional leadership, you should never stop learning something new, you know.

RF - Especially, considering you that has been in the industry for 34 years, do you really need to learn something new?

I say this quite often, when I go and spend a couple of hours with the clients, is like a mini MBA every time. You learn something new all the time. We live in the world all the way, I can understand now, I never saw that. It is still a professional development because what you learn from one client or a part of their business, you can take to another client, you can take to another business. You still learn, you still learn. But you still need to keep up-to-date with mandatory learning, regulatory, staff roles and rules and everything else. But it's actually being better at what you do. A lot of it is learned by doing. It is just getting better. You should never stop.

Organisational Values (Scene 2)

So, our main indicators are market share, your growth of the economy. We have an evidence-indicator called JAUS. I don't actually know what it stands for. Basically, if your cost grows faster than your profit, then it's not good. We are clear about growth indicator round the way around all of the businesses. Can we grow revenue, faster than

5 the cost? Is there growth where we invest heavily to drive sales growth? And you do all of those modelling… we don't do it. But actually, your question is partly, as I say the trade corridors of the (name mentioned) current bank, I think we cover about 75% of all the major trade corridors in the world. We are financing trade between those corridors. And we got 75% presence globally, but we are not everywhere. Brazil is one of those

10 countries we are not in. So, it's cost, it's market share, and growth in the particular economy.

How do you evaluate truthfulness in your 360-degree feedback mechanism?

I am going to say I have absolutely no idea. That is it. The bank (name mentioned) do not have a 360-degree appraisal process. We do not. Well, we have started to conduct an

15 appraisal for this year already in September. But actually, we sort of do it in an informal way, where the head of the corporate team will just email all of us and say as I will be doing your appraisals and your one-to-ones. If anyone of you would like to give me feedback on your peers, or your thoughts or our products and this is recorded. We do have product specialists [who will say] let me have it, and that is it. There is no, it might be

20 done during recruitment, or executive level, I don't know actually, if someone who will email my manager with feedback on me when she requested it. They are written by whom no one would know.

Personal Values Congruence with Organisational Values (Scene 3)

RF- But in your 360-degree confidence, you believe that you are doing alright, you are doing everything, right?

Yes.

RF- is there a way you evaluate that; the truthfulness of it? Because it's possible one is
5 *in the position of self-deceit, you know.*

We use scorecards, where your performances are measured, you were in a quadrant scorecard of customers, commercial risk and global standards. In other words, my day job is measured up. It is held up against three or four KPI standards per quadrants in the scorecards. There are about a thousand things that I have to deliver. Only one of those is
10 about 25% weighting needs to do with financials. The rest of it is standards, risks, regulatory, customer satisfaction. You know, all of those values of honest, open and dependable, integrity and all sorts of things, you have to provide evidence in your appraisals, in your one-to-one. So, when it comes to the feedback, it is held how you have performed against each measure. In other words, the line manager does not tell you what
15 your measures are, you tell them. Again, I could be outright lying, but there is some other evidence that is gathered automatically. So, we have some designated systems that tracked the report of a lot of what we do like, customer satisfaction; risk assessments are by samples. You get auditors, who sort of look at your documentation, your credit reports. They might say that it's good, that is bad, that is okay and that sort of things. They are all
20 rated. There are some automated systems that capture all of the measures. Otherwise, if I say that one of my clients are committing a financial crime and I have done all of my due diligence on the ownership and control, on the money laundry and these sorts of stuff, under individuality accounting regime, I have to certify that I met those standards satisfactorily. So, is not really 360-degree in terms of my peers, my line reports, and my
25 manager; there is nothing formal there.

RF- So, how important would it be for a company like the current bank (name mentioned) to ensure that they get things right the first time rather than now having to go through remedy?

Yea, yea. Okay. We've been through periods where the decisions that we made, and
30 things that we did, certainly feels right at a time. Hmm, when we come on, I don't know, where the regulators reviewed our sorts of conduct, our past mistakes that we made when we tried and retrospectively look back and apply your standards now to then, it is really had to do so. As I said, it comes down to that feeling; it all felt right at a time. You look back and apply today's standards to those practices; we were wondering what on earth

35 we were doing. But as I have said, it all felt right. I guess one of the dangers now, is we think what we are doing now is absolutely right, but in five to ten years' time, the regulators might turn around and say what on earth are you managing your teams by scorecards for? Right now, we sort of try and think these things through, and it all seems right, you know we are not I don't want to call it bad old days — those times; product

40 pushing, product targets, but now, it's about standards and ethics, conducts and behaviour and values. That all feel I guess like the building society (name mentioned) example I gave earlier. It all feels more the core of what the banks should do more than what we think is right. It does feel way better when we run our business on those lines than just pushing for profits.

45 *RF - What principles should inform the alignment of personal values with organisational values?*

The organisation (name mentioned) does this quite well; we have a mission; we have a reason why we exist. That is why when I go to sixth-form colleges or schools and talk about my career or what we do. One of the questions I asked them, quite openly is - why

50 do you think the organisation (name mentioned) exists? So, I stir them away from shareholders' values; of course, the purpose of the organisation is to make money for the shareholders. That is what business does; to make money out of what it does. But actually, the reason why we exist that will stop us from liquidating tomorrow, tapping the door and giving money to the shareholders and say, thank you very much, which comes down to

55 our mission which is to help people, businesses and economy strive to succeed and prosper. So, if you sort of apply that over 20, thirty years and over, in our case 152 or 153 years and sorts of alignment of whether I am personally doing that, or whether the organisation is doing that. That becomes your mission or reason why you exist. Always helping people, businesses, economy strive to succeed and prosper. I think if you got

60 those alignments; am I helping someone right now to be successful? Or in a geographical location (name mentioned) in the economy level, is that helping the geographical location more successful? That is the sort of role human capital has within the organisation; it has to be in line with its mission, I think. And that mission is never changing, I mean if you get it right. Sometimes it is subject to all of the competitors, but that is why I work for the

65 organisations; organisations exist to help people.

Personal Values Consciousness and Development (Scene 4)

In my role, where I have got clients management responsibilities, if I do something wrong, it will lead to poor customer services, it will lead to a loss of confidence. What could it mean to the bank? It's going to be a bank problem if none of us couldn't make decisions right. It is going to move to the era of reputational damage, negative media, customer
5 dissatisfaction, loss of customers. You know, if we don't do things properly, correctly, get it right first time, the lack of confidence could see them move their banking elsewhere. We will lose them, which will affect the share price. So, you know, beyond just the personal embarrassment, that sort of things ultimately, you have to keep your customers, you have to use your reputation to gain new ones, you have to keep your shareholders
10 happy, keep the regulators happy, all of those stakeholders that we have, by not getting it right the first time, everybody is impacted.

Do you have any religious belief or involved in any charitable cause?

On a religious belief, no. Charitable course, I (slowly) do things only occasionally and an ad hoc. If there is a charity that is looking for support, that I can provide. Let me give you
15 an example. I have got a king cyclist; my club and I raised some money within the club. We raise money for a charity which looks after one of our club members' son that died of cancer last year. So, we did quite a big event and got lots of people together. I won't go into the details. It's a lot of reasons to support a charity and is quite a nice thing to do. So, that is a sort of personal thing. It's the son of one of my friends. Whereas at the
20 corporate level, we are joining in with a society (name mentioned). There is a couple of others, but I cannot remember. At corporate, we join others to raise money or otherwise, we volunteer time that is another thing. Again, as a corporate, we come up with a charity partner in a geographical location (name mentioned). It comes down to a proposal on what would you, need us provide. Sometimes it's cash, and sometimes it's just helping to
25 do things, building things, painting, cutting the grass - that sort of things. It is not a long-term thing. The only thing I am working on, I think I have mentioned before a group of financial and professional services in a geographical location (name mentioned) is really to create a group of the finance and legal professionals to work more closely with schools, colleges and universities to inspire a student to look at careers in finance and law. It is
30 kind to have a bit of social impact. Typically, in those areas where a student doesn't usually have high aspiration level or got a lower educational background. Usually, there are much of multitude issues there. We were keen about areas like a geographical location (name mentioned), where you go to school and colleges and say actually no, what we need creating; we need lawyers, we need marketing people, we need HR, we need IT

35   experts to come and work for a bank. Maybe you can do that instead of having a master's
     degree (both laughed). It is a bit of showing disadvantaged young people that there is a
     pathway into a professional career. It is for you; if you think things through, we can help.
     RF- And all that; is it done as a corporate or as an individual?
     No, it's me. At last could partly be done through local council (name mentioned), to see
40   whether they would be interested. And really, it provides a more consistent, coherent level
     of support for all of the employers to all of the schools, colleges and universities such that
     how we do all help and work together rather than an equivalent ad hoc thing you do now
     and again. My particular focus on it is more on those disadvantaged young people that
     would never have thought they could work in a bank in a million years. But actually,
45   when you come across those that could be, it just excites you. Yea is not a charitable thing
     but is to make a social difference.
     RF - What personal values would you or not change?
     It is a really hard one, I have looked at that. I do know that my competitive instinct can
     come across to some people quite strongly. It could be a bit off-putting. And actually,
50   when I think about work-life balance or anything I do at work or even doing at home, it
     always seems to revolve around some forms of a target. For example, I do a lot of cycling;
     I have a target of 125 miles a week on the bike. And I beat myself up if I don't hit that
     target. Or I go out for a ride, maybe this afternoon, I say right I got to ride bridge on 80
     miles an hour. I know I will kill myself to ride bridge on 80 miles an hour. I don't know
55   why I do it. Probably a nature thing from my father. He was very competitive at sport
     level; he played football, cricket, at 80, to lose. Probably around 78, he is still a bad loser
     at ball games at Christmas. He is still a bad loser; he is still competitive. And I think that
     is still come out in me. I should probably stop competing with myself all the time.
     RF- Why would you stop that, why is it wrong?
60   Well, I don't know.
     RF- Because it seems is helping you to achieve your targets.
     Yes, it helps.
     RF – But if you should stop giving yourself a target, what do you stand to lose or what do
     you stand to gain?
65   Probably, less stress. The way, less stressed, if I was not continuously chasing something
     personally or professionally all the time. It's one of those things, after 34 years, at age 51,
     you think, does it really matter anymore? But you think, when I was younger, I have all
     this plan, ambitions and hopes; that I am going to do this, I am going to do that. I am

going to be a millionaire, I am going to be Chief Executive or called it whatever it was.

70 Then you get to a point when you think; probably it's not going to happen really. What is it that I am going to really do now that I enjoy that I am good at? But you know, when I just boil things than to, I have got to do list here, I have got things over in the kitchen, that I have got to get done today. I don't know why. Does it really matter? Well, it does. I can probably maybe die down on competitive instinct a bit. It would probably be great

75 if I could manage it. Even on switching blackberry off when I go on holiday. On countless times, I tell myself; don't look at your blackberry on holiday. Switch it off, relax, it would be there when you get back, maybe because I care too much about something. It just, maybe I should die down on competitiveness.

RF - Okay, so, what is that value that you will never compromise; that you would want to

80 *hold dearly?*

It's just helping people, really. Whether that is natural, I don't know. My parents are quite generous people; they are always, my mum is 75 today actually. Next week they are picking one of their friends up, taking her to the hospital. Perhaps, they will probably get there themselves, but they offer to do it. So, if there is sort of thing, that I probably never

85 could drop is this generosity, I cannot really say no to people that are less fortunate than you. Don't be upset with people; get on with people. Find ways to like people, not hate people — that sort of things. I don't know, but I cannot stand, I hate to see, sort of, not people disadvantaged, but I have huge empathy or sympathy with people who are less fortunate than me. I don't know what it is; it must come from the upbringing; it must be

90 the upbringing. I am always doing stuff, not always doing stuff for other people. My mum is always visiting people, getting their shopping for them, picking them up. Yea is it.

RF - Among the six – age, childhood experience (parental upbringing and the environment), professional experiences, wellbeing (been able to sleep at night), job roles, and self-reflection, what are the most influential factors of your values and traits

95 *development in the order of significance?*

Probably at the moment, is the wellbeing thing. You know, there is a thing about 51-year-old, 34 years in the bank. I am less worried, for example, about money than I am ever was. If the bank makes me redundant tomorrow, I would not stress over that at all. I will go and do something else. There is a financial security that you hope for, and fortunately,

100 you are there now. The age wellbeing thing perhaps combined; we have a couple of bereavement in the family and that sort of make you think. I better do stuff I really wanted to do before it is too late. The sort of wellbeing – sleep at night is about a sort of personal

thing. It's great having a good job and helping other people, but when you see loss, my wife's case recently lost both of her parents and uncles, and those sorts of people close to her. I heard siblings and cousins saying well; there are so much they didn't do but wanted to. You better go and do it before it is too late. You never know when it will be too late. But there is this thing about values and traits that it partly comes to this competitive thing. It's just to start to think about me a bit more now. What do I want to do? This sort of helping people and the generosity stuff, but actually, what are the things that matter to me now. Both my son and my daughter are in university (name mentioned). So, they sort of running an undergraduate degree programme and they are fine. And it's up to them what they do. And my wife and I, it's such a long time we have been together on our own in the home. You know, I am thinking, what do we want to do. What shall we do? It is up to us now. If that would mean, working 20 hours a day, six days a week. Okay. Maybe we want to think; do we want to carry on doing that right now. So, we got professional experience. We got the upbringing. We got good jobs; it's just more confidence, more relaxed about life in general. As I say, if the bank kicks me out tomorrow, I will go and do something else. I would probably come and work at CCCU. (both laughed). I am partly thinking of applying actually. I would like to go back properly into teaching. That could have been more rewarding, less well paid. A bit more rewarding and hopeful it is a better work-life balance. Among the six, it's wellbeing thing now, would be quite important. My work-life balance – I am able to do want I want to do.

RF- But if I reverse that question in terms of reflecting back from day one to this time. 34 years, what factor is consistent all through that helps you grow your values?

It's learning; lifelong learning - from childhood learning, you don't know you are learning, but you are. Childhood learning, sorts of job role, self-reflection is also learning. Nowadays young people have phenomena ability to learn very quickly. Of course, Youtube internet all those sorts of things. The speed with which they can learn now is phenomena. One thing I have learnt in my professional career is to be relevant. If you look at the industry, the organisation (name mentioned) is now, compare it with where it was five years ago, it was a completely different place, but it is just about how you are relevant. At a time, my master's degree, my DMS, 34 years, my different roles, I can pick things from that would apply now. It's misery, if someone now put me in a diver crime rolling Hong Kong, I won't have a clue. My next role is some sort of movement from what I am doing; it pushes you a bit, stretch you a bit, you're being able to learn and adapt and be relevant. That is what I am going to say; my DMS, my master's degree gave me a

lot of confidence, problem-solving, ways of looking at problems, that sort of wanting to help instinct combined with learning all the time; never stop learning.

NARRATIVE FOUR (S2)

SIM's Narratives

Professional Background (Scene 1)

I did social psychology [for my first degree].

[Never attracted to work in a private sector] No, I never tried. I never got interested in the list because I don't share their motivations or their values. There is no private sector company that coincided with what I want to do or accomplish. You know, it does not interest me. And then, yea, I don't have any particular respect for them to be honest. I am 58.

Yea, our issue now is to kind of slightly remodel the business model. That is what we are doing now. That is my focus. I would not say that the impact of getting older is kind of fundamental on what I do. Hmm, (silence) it's hard. Maybe it's kind of set in speculation really. Maybe if I were 20 years younger, I would have wanted to do something on a bigger scale, possibly. Maybe 20 years ago, I would have taken a model; international. Maybe 20 years ago, I would have wanted the social enterprise (name mentioned) go international. Because, so let us focus on what I wanted to do with my own life, I would not be running around the country trying to persuade other people to do stuff. You know, it is hard to say. I would not say that. I have always said I will be glad to support if somebody else wants to do it; take it nationally, I will support them. I have not got any issue with that. Nobody, you know it stands with somebody else to do that. [With social enterprise], what I can focus on now is getting our business model, so when our grower funding end - our lottery grant funding next year that we are in a position to replace that with commercial work. Or, yea, we see the most that would work. So, to be honest, all I can do is making us viable. And I am not even sure whether we have a model. We got a model that other people could do in their own way. But not that I would want to take out and replicate in other places. I would do something that is feasible. *How many businesses did you own before your relocation to this area?*

[The marketing business] was a business I co-owned. Three businesses [were owned before relocating to this area]. They are small. All small. You know. Three small ones - usually for two or three years.

Organisational Values (Scene 2)

What kind of projects do you think could further educate children about choosing healthy meals?

Well, we try to teach children how to cook. That is our approach and the direct experience of young people. You know, kids are not stupid. And for years, adults have been telling them; eat five-a-day, choose healthily. Well, at the same time, filling the shops with unhealthy choices. You know, I am thinking, children can see through the hypocrisy of the adult's world and wonder why they could bother if adults make and sell and promote all these other foods which you know everybody or most people can get addicted to. So, our approach is a very direct one of actually cooking with kids. So, it's a new way of gaining an experience to reveal to them the pleasures of natural food they cook themselves and feather the flavour and so on. I don't know how else you can do it really without actually giving them that experience. It is pointless telling them - do as we say and not do as I do. They are not far; they can see through it (laughed).

Personal Values Congruence with Organisational Values

I am a bit more of the left wing than you will know. Nothing comes to mind [regarding other values that have not been exhibited in businesses owned or co-founded].

How could government policies support children choices of nutritional meals?

I think one thing that has happened at the societal level is you know; we live in a toxic;
the food environment is toxic. All the legislation and the trends and the support and the money are towards industrial products. You know, the business interest. The interests of such are those big businesses. So, the only way; you know I question whether we can make a fundamental choice now, it might be beyond the parent, but certainly the government can be very restrictive on the marketing of industrial food. Typically, the reduction of the level of sugar and fats and low nutritional value. It's got to be tackled nationally, and you know, at the national level, I don't know whether that will really happen in any significant way. So, what we are left with is people doing it locally in a way we are in a small project around the having impact. Then collectively, it can have some impact. Or that is going to take time. To be honest, I don't have any confidence. Certainly, the conservative government does not have any interest whatsoever in reigning in the interest of the food industry. No evidence of that at all.

Is it as a result of what you have seen over the years or your own gut feelings about it?

It's what I have seen. What have they done? What can anybody point to that has put the interest of children first above all other? I cannot see it.

Personal Values Consciousness and Development (Scene 4)

I make a good decision all the time. Sometimes without realising it. I mean something that just comes to mind, and it happens all the time is deciding to try a new project. And it's usually driven by a funding stream becoming available. So, for example, a year ago, I saw a funding stream because we used a social action fund. I saw it there, and it got me

5   thinking that actually, I quite like what it's all about. It wants to support young people involving doing activities that benefited others or their communities. We won't do any of that directly, but I can see how it will fit for us. It was a small grant, and I decided to bid for it, and we got a project from that. Again, it is a small project, but it opens up a whole area that we can do a lot of valuable work with, and it can be another income stream for

10   us. It is a small thing, but it just made you realise that you will have to take every opportunity that comes our way. You know, keep developing. Keep taking out a new project that is consistent with what we are doing and what we were doing. That is the biggest thing now, you know, we got to do over the next year is absolutely not to have the approach of looking for other sources of fund to do what we do now. We got to

15   develop and create new things to do that is consistent with what we offer but develop it further. We are always thinking two steps ahead, probably, and not resting on our laurels. We do well in what we do now, but it's not enough to keep doing it. We got to go and find and develop new activities, new ways of working that support our objectives that deliver in different ways. So, just applying for that funds, it's kind of woke me up to that

20   a bit.

Among the four – partially personality trait, awareness of power relation (political era), life experiences (family and political-social upbringing), and career choice, what are the most influential factors of your values and traits development?

I don't know. I really don't know. I remember, hmm you know, I am sure in my

25   upbringing, I remember my mother revealing to me she kind of, she went to university late, she went to [a named university], and it's very much in earliest days, and she was in her 30s or 40s She studied sociology and was totally a revelation to her, and I could remember her telling me about some of the injustices that she learnt about and feeling outraged at that. So, that kind of open my eyes to looking at things a little bit differently,

30   I think. In that, that does not stop necessarily believing what I am told. Maybe, I don't know. It very hard to say. You know, it is probably a couple of those things.

Do you have any religious or charitable belief, and what are your contributions?

I am not. I am an atheist. It always happens, I tried, you know, I have not got any faith in a God. [In terms of charitable work], I would do if I had time. I would do. I

35   volunteered to things if I had the time. In the past, I have done. Actually, I have done

kind of environmental stuff. But not now. This is it. You know I have not done any

since that really. Yea. If I retired or whatever, I would, for sure.

Appendix 5: Field texts analysis phase 2 summary

Table 4: TIP's Analysis

Headings	Sociality (Scene 1) & (Scene 1, 4(S2))		Temporality (Scene 5 [a&b] & 6) (Scene 1, 3, 4(S2))			Place (Scene 1, 5 (a &b), 6 & 2(S2))
	Personal	**Social**	**Past**	**Present**	**Future**	**Place**
Professional experience	Always: Taught in special schools (**Scene 1, line 3**) Consistent with professional development and learning (**Scene 1, line 4**) Changed mind on the OFSTED expectations; Personal value not compromised (**Scene 5a, line 5**)	Need to meet expectations: Pupil's needs (**Scene 1, lines 6 -7**) Education system - pupil's progress (**Scene 1, line 8-9**) Governing body **Scene 1, line 10-12**) Pupil's parents (EHCP) **Scene 1, lines 13-15**) Staffing & team working **Scene 1, lines 17-19**) Other professionals - e.g. medical, and Social Care **Scene 1, lines 19-21**) The community of Schools **Scene 1, line 22-24**)	The difficulty with the OFSTED inspection regimes (**Scene 5a, line 1**) Inspection regime's expectations were not right – paperwork (**Scene 5a, lines 1 and 28-30**) Changed mind on OFSTED expectations & personal values were not	The system has changed, and OFSTED Inspection regime's expectations are more comfortable now than before (**Scene 5a, 42-46**) Compromise (**Scene 5a, lines 33-41**) Keeps private life separate from the	Changes to: OFSTED inspection regime (**Scene 6, lines 35- 50**) personal professional values compromises (**Scene 5a, 39-41 and Scene 6, lines 17, 32-50**)	School headteacher's office (**Appendix 3**) Three decades (**Scene 1, lines 2-3**) Within the likeminded learning community (**Scene 6, lines 15-16**)

	Keeps private life separate from the professional life **(Scene 1(S2), line 1-37)**	stewardship role - e.g. federation of schools **Scene 1, lines 25-30)** Not actively involved in charitable work **(Scene 4(S2), lines 1-4)**	compromised **(Scene 5a, lines 5-6)** Professionalism clash **(Scene 5a, line 32)** Keeps private life separate from the professional life **(Scene1(S2), line 1-37)** Not involved in charitable work **(Scene 4(S2), line 2)**	professional life **(Scene1(S2), line 1-37)** Not actively involved in charitable work, but gives money **(Scene 4(S2), lines 1-4)**	OFSTED inspection regime could be stable based on the current experience **(Scene 3(S2), lines 1-31)** Keeps private life separate from the professional life **(Scene 1(S2), line 1-37)** Not actively involved in charitable work, but gives money **(Scene 4(S2), lines 1-4)**	OFSTED inspection regimes & school policies prompt school's consciousness & actions on its mission and values **(Scene 2(S2) lines 1-38)**

		Physical space challenge **(Scene 5b, lines 4-7)** Approach other School Heads **(Scene 5b, lines 8 - 12)** Contracts with School Heads are established **(Scene 5b, line 15)**	Growing collaborative working with other schools **(Scene 5b, lines 16-17 and 39 - 46)** Funding challenges and resolve by dialogue and negotiations **(Scene 2(S2), Lines 1-20)**	Continuous collaborative working with other schools **(Scene 5b, lines 47-48)** Funding challenges and resolve by dialogue and negotiations **(Scene 2(S2), lines 1-20)**	Other schools' physical spaces **(Scene 5b, lines 32-34)** OFSTED inspection regimes & school policies prompt school's consciousness & actions on its mission and values **(Scene 2(S2) lines 1-38)**
	Sociality (Scene 2)		Temporality (Scene 2, 3 &4)			Place
	Personal	**Social**	**Past**	**Present**	**Future**	**Place**
Values	Inclusion **(Scene 5b, lines 30-31 and 49)**	As a staff group: respect; wellbeing; pupil learning; and professionalism **(Scene 2, lines 7-8)**	Staff group values established about 7/8 years, and no changes have been made but recognise	Inclusion **(Scene 5b, lines 30-31 and 49)**	Inclusion **(Scene 5b, lines 30-31 and 49)**	Other schools' physical spaces and with other schools **(Scene 1,**

	honesty, and competence, (**Scene 3 lines 1-17**) Excellence, dignity and reflections (**Scenes 5a, 5b and 6**)	Corporate; School vision and values (**Scene 2 lines 11-15**) Value everybody (**Scene 3 lines 46-50**)	the need (**Scene 2(S2) lines 22-38**) Inclusion (**Scene 5b, lines 30-31 and 49**)	Recognition that values in decisions are more of social values than personal values (**Scene 5a, line 6 and 49**) Role responsibilities (**Scene 4(S2), lines5-26**)	Inconsistency in aligning personal values with social values to inform decisions (**Scenes 3, 17-18, and 27**)	**line 13, and Scene 5b, lines 8-12**) A move in time, suggests decisions are more consistent with social values than personal values (**Scene 3 lines 33-43**) OFSTED inspection regimes & school policies prompt school's consciousness & actions on its mission and values (**Scene 2(S2) lines 1-38**)

Traits		Everybody can learn and change (**Scene 3 lines 51 and 55-59**)	Decisions mostly based on personal values (**Scene 5a**)	Decisions mostly based on social values (**Scene 5b**)	The balance between decisions based on personal values and social values	Valuing people Vs Valuing self
	Inclusion (**Scene 5b, lines 30-31 and 49**) Integrity, honesty, consistency and competence (**Scene 3 lines 1-17**)	Tolerance and compassion (**Scene 3 lines 57-62**) Value and support the vulnerable (**Scene 3, lines 71-77**)	Other traits include introverted, value privacy and an atheist (**Scene 1(S2) lines 14-37**)			Lifetime introverted
	Learning, positive change and tolerance and compassion (**Scene 3 lines 62-64 and 72-78**) Gratitude (**Scene 3 line 65**) Self-learning (**Scene 3 line 66**) Introvert (**Scene 4 lines 17-18**) Dignity (**Scene 5a, line 31**).	Growth and development (**Scene 3 lines 15 and 80-84**) Risk-taking and foresight (**Scene 5b**)				

Personal and Social values congruence	Respecting people, everybody's wellbeing, being professional, children's learning, and excellence **(Scene 3 lines 10-15)**	(see heading – values (social)	Both are congruence in terms of belief **(Scene 3 line 15)**, but without self-awareness **(Scene 3 lines 33-36)**	Both are congruence in terms of belief, but become self-aware **(Scene 3 lines 36-43)** However, the process is unclear **(Scene 3 lines 10-15)** Congruency judged based on outcome **(Scene 3 lines 19-21)** The issue with consistency **(Scene 3 lines 22-29)**	Consistency is difficult in terms of practice due to assumptions about others. However, about the process, consistency is expected. The decision-maker is responsible for decision outcomes **(Scene 4(S2) lines 25-75)**	Professional responsibilities and stakeholder expectations management **(Scene 3 lines 27-29)**
Values & Traits Developments	Self- reflection on experiences ((**Scene 4, 3)**	Learning through experience **(Scene 4, line 1-3)**	Through instincts **Scene 4, line 11-12)**	Through learning and teaching, and articulations	Continuous personal reflection and	Progressive and uncomfortable

	line 8-10 and Scene 6, line1-3) A bit of instinct (Scene 4, line 11-12 and Scene 6, line 5-7) In a place of responsibility, and wiliness to learn (Scene 4, line 19-22 and Scene 6, line 2-3)	Become conscious through interaction with the experiences of others ((Scene 4, line 2-7) Respect for personality Scene 4, line 25-31)	Traits - what is being told and read (Scene 6, line 4-5)	Scene 4, line 13-14 and Scene 6, line 13-14) Allow time for the change Scene 4, line 3-7) Coaching, a professional learning community and reading (Scene 6, line 16-17) Values and feelings influence decisions (Scene 6, line 19).	learning (Scene 6, line, 9-13 and line 17-19) Developing through the process (Scene 6, line 7-11) Change for growth, and for better (e.g. personal value definitions, applications and interpretations), but what determines its nature and boundary? Scene 4, line 37-40 and	(Scene 4, line 32-37)

					Scene 6, line 20-24)	

Table 5: FIM's Analysis

Headings	Sociality (Scene 1, 3, 5a&b, and 6)		Temporality (Scene 1, 5a&b, and 6)			Situation/Place (Scene 1)
	Personal	**Social**	**Past**	**Present**	**Future**	**Place**
Professional experience	Being in the nursing profession for 32 years **(Scene 1, lines 1-3)** Always wanted to be in the Emergency Department like her mum did **(Scene 1, lines 6-11)** Both parents were nurses **(Scene 1, lines 3-4)**	Good working relationship with colleagues **(Scene 3, lines 8-11)** Black and white person **(Scene 3, line 1)** A professional **(Scene 1, lines 17-21)**	Made a bad decision **(Scene 5a, lines 3-32)** Made a good decision **(Scene 5b, lines 1-8 & 23-40)** Stewardship roles **(Scene 1, lines 23-24)** Did not hand off completely, the emergency	Made a good decision **(Scene 5b, lines 23-40 & Scene 3, lines 5-11)** The investigation went well, and a decision was made **(Scene 5b, lines 23-30)** Line manager disagreement with FIM's decision	More tendencies to make a good decision than bad ones Keep more senior stewardship role Did not hand off completely, the emergency department of the head of nursing,	Office location NHS (IO) **(Scene 1, lines 4-5)** Stewardship role (Scene 5a) Senior stewardship role (Scene 5b)

	Qualified as a nurse for 29 years **(Scene 1, line 44)** Stayed long enough in each progression stages in NHS ranking **(Scene 1, lines 4-43)** Has been in a senior stewardship position for the past nine years **(Scene 1, lines 47-50)** Completed a master's degree in advance nursing practice roughly 20	Good in reflective skills **(Scene 6, lines 1-10)** Could not tolerate incompetence and poor-quality working environment **(Scene 1, lines 12-14)** Questions organisational openness and honesty **(Scene 2(S2), lines 1-56)** Do keep private life separate from professional life in the public **(Scene 4(S2), lines 34-38)**	department of the head of nursing, despite changes to responsibilities/role **(Scene 1(S2), lines 48-61)**	**(Scene 5b, lines 9-14 & 31-38)** No reason to decide to make bad decisions **(Scene 2(S2) line 2; Scene 4(S2), lines 4-12)** Did not hand off completely, the emergency department of the head of nursing, despite changes to responsibilities/role (**Scene 1(S2), lines 48-61**) for more senior Stewardship role	despite changes to responsibilities/role **(Scene 1(S2), lines 48-61), except work retirement (Scene 2(S2), lines 24-25)**	The organisation requires lots of strategic and operational improvements

	Personal	Social	Past	Present	Future	Situation/Place
	years ago **(Scene 1(S2), lines 27-47)**	but care about colleagues' private life & share private life with close colleagues **(Scene 4(S2), lines 41-44)**				**(Scene 2(S2), lines 1-5)**
Headings	**Sociality (Scene 1, 2, 3, 6, 2(S2))**		**Temporality (Scene 2, 3)**			**Situation/ Place (Scene 2)**
	Personal	**Social**	**Past**	**Present**	**Future**	**Situation/Place**
Values	Black and white - sincerity **(Scene 3, lines 1-4)** Caring and supporting others to develop **(Scene 1, lines 12-16 and 38-40; Scene 3, lines 5-11)** Problem-solving **Scene 1, lines 35-37)**,	Problem-solving **(Scene 1, lines 35-37)**, Espouses caring and sharing values (IO) **(Scene 2, lines 1-3)** No strong & good power relations to enact positive change **(Scene 2, lines 2-6)**	The problem of integrity (openness & honesty) started a long time ago **(Scene 2(S2), lines 59-69).**	Values without demonstration (IO) **(Scene 2, lines 1-3)**		Present working location - Trust - (IO) **(Scene 2, line 1)** Openness & integrity - complex working environment & hence dealing with multiple differential

	Being in charge **(Scene 6, lines 26-31)** Job role does not float her boat **(Scene 2(S2), lines 31-35; Scene3(S2), lines 2-6)**	Rigid organisation culture **(Scene 2, lines 4-5)** Loving **(Scene 2, lines 14-16)** Not comfortable with the enactment of NHS (IO) and (Corporate) values, especially about working practices and integrity (openness & honesty **(Scene 2, lines 1-2; Scene 2, lines 14-16)**				personalities **(Scene 2(S2), lines 59-86)** The era of Organisational change & information management **(Scene 2(S2), lines 61-86)**
Personal and Social values congruence	See personal values above	Yes, except for openness and	The issue of openness and honesty	The problem of integrity (openness	The issue of openness and honesty	

	Black and white (**Scene 3, lines 1-4**) Enjoys duties that align with personal traits (**Scene 3(S2), lines 2-6 &10-15**	honesty (**Scene 2, lines 14-16**)	fundamentally has to do with personalities that are involved (**Scene 3(S2) lines 17-25; 29-30**) Part of the staff force felt disfranchised (**Scene 3(S2) lines 17-25**	& honesty) persist **Scene 2, lines 6-13**) The issue of openness and honesty fundamentally has to do with personalities that are involved (**Scene 3(S2) lines 17-25; 29-30**)	fundamentally has to do with personalities that are involved (**Scene 3(S2) lines 17-25; 29-30**)	
	Sociality (Scene 1, 2)		**Temporality (Scene 1)**			
Character Traits	Foresight (**Scene 1, lines 39-43**) Caring (**Scene 1, lines 35-40**) Excellence (**Scene 1, lines 39-43, & Scene 2, lines 7-8**)	Support for others: To develop and grow (**Scene 1, lines 39-43**)	The decision mostly based on excellence (**Scene 1, lines 12-16**)	The decision mostly based on problem-solving (**Scene 3(S2), lines 2-5**)	A decision like to be based on the need for excellence at the workplace & more for problem-solving (**Scene 3(S2), lines 2-5**)	

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	Competence **Scene 1, lines 39-40 & Scene 2, lines 8-11)**	To be excellent and competent – role modelling **(Scene 2, lines 7-11)**,				
	Influence of work experience and personal interest in the care profession **(Scene 1(S2), lines 1-25)**	Organisation enacted values disfranchised staff team **(Scene 6 lines 19-25)**				
	Sociality (Scene 4)		**Temporality (Scene 4 & 6)**			**Situation/Place (Scene 4)**
Values & Traits Developments	Life experiences, Family values, Professional mentors, and Self-reflection on	Black and white value – mostly from dad & to an extent from mum **(Scene 4, lines 13-15)**	Family values **(Scene 6, lines 1-2)**	Reflections on life experiences, and professional mentors **(Scene 6, lines 3-6)**	Reflections **(Scene 6, lines 16-25)**	Stewardship roles/ professional life **(Scene 6, lines 16-25)**

	experiences **(Scene 4, lines 1-6)** Family values are the most influential factor among the four; life experiences, family values, professional mentors, and self-reflection on experiences **(Scene 4(S2), lines 27-32)** Replicating good behaviour **(Scene 4, lines 8-9)** Replicates good behaviours from life experiences	Parental-specific home training **(Scene 4, lines 13-21)** Familiar upbringing **(Scene 4(S2), lines17-23)**		Reflective practice for good and right decision making **(Scene 6, lines 1-12)**		Family upbringing & religious belief everyone intrinsically knows what is good or bad. So, why would you want to do bad?

					Scene 4(S2), lines 11-12)
	because of its benefits and impact on others, influenced by religious belief & familiar upbringing **(Scene 4(S2), lines 4-12 & 15-23)**					Religious belief **Scene 4(S2), lines 15-16)**
	Religious belief, is Christianity and brought up her children in that way **Scene 4(S2), lines 4-12)**					

Table 6: RIM's Analysis

Headings	Sociality (Scene 1, 4, 5a & 5b, and 6, Scene 1(S2), 3(S2), 4(S2))		Temporality (Scene 1, 5a & 5b, 6, Scene 1(S2))			Situation/Place (Scene 1, 5a & 5b, 6, (Scene 1(S2, 3(S2))
	Personal	**Social**	**Past**	**Present**	**Future**	**Place**
Professional experience	Masters' in management studies **(Scene 1(S2), lines 65-85)** Started at a basic level and being in the banking industry for 34 years **(Scene 1(S2), lines 68-85)** Being in the organisation for 12 years **(Scene 1, lines 7-8)**	Business Director, In a senior management team, both nationally & internationally **(Scene 1, lines 2-7)** Supports & manage both senior & junior managers nationally and internationally **(Scene 1, lines 7-16)** Customers & working teams' care **(Scene 4,**	Hard work and a good job; trust, non-aggressiveness, gratitude, support for others **(Scene 4, lines 34-51)** Supports & manage both senior & junior managers nationally and internationally	Hard work and a good job; trust, non-aggressiveness, gratitude, support for others **(Scene 4, lines 34-51)** Leaning comes with opportunities and should never stop learning **(Scene**	Hard work and a good job; trust, non-aggressiveness, gratitude, support for others **(Scene 4, lines 34-51)** Supports & manage both senior & junior managers nationally and internationally **(Scene 1, lines 7-16)**	Working under pressure & meet targets **(Scene 5a, lines 13-15)** Global banking - through internet banking. Learning opportunities **(Scene 1(S2), lines 68-122)**

	A Banker, and recently changed role **(Scene 1, lines 2-7,)** Good at networking, and hate disappointing others **(Scene 4, lines 24-26)** Hard work and a good job; trust, non-aggressiveness, gratitude, support for others **(Scene 4, lines 34-51)**	**lines 26-27, Scene 5a, lines 68-69)** Proficient and competent **(Scene 5a, lines 33-43; 53-83)** Organisational reflections on past decisions **(Scene 5a, lines 70-86**) Broke customer trust and hurt feelings **(Scene 5a, lines 33-46; 100-104)** Willingness to change - e.g., right the wrong **(Scene 5a, lines 82-86; 104)**	**(Scene 1, lines 7-16)** Broke customer trust and hurt feelings **(Scene 5a, lines 33-46; 100-104)** Compromise personal values for organisational & personal rewards - reputation and financial **(Scene 5a, lines 33-46** Self- reflections on experiences **(Scene 5a, lines 47-69; 83 -108)**	**1(S2), lines 68-122)** The organisation paid for the consequences of past actions **(Scene 6, lines 22-24)** Supports & manage both senior & junior managers nationally and internationally **(Scene 1, lines 7-16)** Customers & working teams' care **(Scene 4, lines 26-27,**	Customers & working teams' care **(Scene 4, lines 26-27, Scene 5a, lines 68-69)** Organisational reflections on past decisions **(Scene 5a, lines 70-86**) Willingness to change - e.g., right the wrong **(Scene 5a, lines 82-86; 104)** Self- reflections on experiences **(Scene 5a, lines 47-69; 83 - 108)**	

	Reflective in decision making **(Scene 4, lines 7-24) Scene 5a, line 21-32; Scene 5b and Scene 6, lines 79-93)** Compromise personal values for organisational & personal rewards - reputation and financial **(Scene 5a, lines 33-46** Self- reflections on experiences **(Scene 5a, lines 47-69; 83 -108**) From the experience, logic and normalcy	Stewardship position since 1991 **(Scene 1(S2), lines 87-112)** Responds to feedback **(Scene 5a, lines 105-108)** Recognises professional duties, which are echoed by organisational policies but not often practised by stewards due to organisational profit maximisation objective **(Scene 6, lines 1-22)** The organisation paid for the consequences		**Scene 5a, lines 68-69)** Organisational reflections on past decisions **(Scene 5a, lines 70-86**) Willingness to change - e.g., right the wrong **(Scene 5a, lines 82-86; 104)** Self- reflections on experiences **(Scene 5a, lines 47-69; 83 -108**) Helping others **(Scene 4(S2), lines 78-89)**	Helping others **(Scene 4(S2), lines 78-89)**	

Headings	Sociality (Scene 1, 2, 3, 5a)		Temporality (Scene 1, 2, 3 &5a)			Situation/Place
	do not connote rightness **(Scene 6, lines 25)**	of past actions **(Scene 6, lines 22-24)** Helping others **(Scene 4(S2), lines 78-89)** Main organisation's values are market share, cost reduction and growth in a particular economy **(Scene 2(S2), lines 1-10)** measured by scorecards; 25% financial, standards, risk regulatory, customer satisfaction **(Scene 3(S2), lines 6-11).**				

	Personal	Social	Past	Present	Future	Place
Values	Alignment of personal values to be similar to the organisational value **(Scene 3, lines 1-4)** Self-directed (justifications) alignment of personal with organisational values **(Scene 3, lines 4-11; 47-51)** Other values are honesty, integrity, trustworthiness, & care for clients and customers **(Scene 3, lines 12-26, Scene 5a, lines 87-91;**	Organisational values - Open, dependable and connected **(Scene 2, lines1-2)** Open – integrity, honesty, transparent &trust wordiness **(Scene 2, lines 2-8);** Dependable – do the right things, but to benefit the organisation **(Scene 2, lines 8-15);** Connected – use all power of entire resources to help customers **(Scene 2, lines 15-22)**	Alignment of personal values to be similar to the organisational value **(Scene 3, lines 1-4)** Self-directed (justifications) alignment of personal with organisational values **(Scene 3, lines 4-11; 47-51)** Reputation **(Scene 5a, lines 92-99**	Alignment of personal values to be similar to the organisational value **(Scene 3, lines 1-4)** Other values are honesty, integrity, trustworthiness, & care for clients and customers **(Scene 3, lines 12-26, Scene 5a, lines 87-91; Scene 5b, lines 52-57)** Open – integrity, honesty, transparent &trust	Alignment of personal values to be similar to the organisational value **(Scene 3, lines 1-4)** Other values are honesty, integrity, trustworthiness, & care for clients and customers **(Scene 3, lines 12-26, Scene 5a, lines 87-91)**	Alignment of personal value to organisational values

	Scene 5b, lines 52-57) Driven by meeting a personal need - e.g., mortgage **(Scene 3, lines 45-47)** Reputation **(Scene 5a, lines 92-99**			wordiness **(Scene 2, lines 2-8);** Dependable – do the right things but to benefit the company **(Scene 2, lines 8-15);** Connected – use all power of entire resources to help customers **(Scene 2, lines 15-22)**		
Personal and Social values congruence	Differences between the two values honesty, integrity, trustworthiness, & care for clients and customers **(Scene 3, lines 12-26, Scene 5a, line 87-91;** Congruent in financial value-led services, but different in customer	Congruent with the three core organisational values **(Scene 3, lines 1-4)**	Congruent with thethree core organisational values **(Scene 3, lines 1-4)**	Congruent with the three core organisational values **(Scene 3, lines 1-4)**	Congruent with thethree core organisational values **(Scene 3, lines 1-4)**	Driven by both personal and organisational values Sometimes subject to competitors; however, why

	Scene 5b, lines 52-57) Principles for alignment of personal values with organisational values should focus on stewards' conducts about why organisation exist; help people (**Scene 3(S2), lines 44-61**).	value-led services (**Scene 3, lines 27-47**) Principles for alignment of personal values with organisational values should focus on more than just profit pushing; but to include standards, ethics, conducts & values (**Scene 3(S2), lines 32-41**).	Congruence is the drive (**Scene 3, lines 1-12**)	Congruence is the drive (**Scene 3, lines 1-12**)	Congruence is the drive (**Scene 3, lines 1-12**)	organisation exist should be the principle to follow (**Scene 3(S2), lines 61-62**).
	Sociality (Scenes 1, 3, 4, 5a & 5b, 6, & 1(S2) 6)	**Temporality (Scenes 5a&b & 6)**				**Situation/Place (Scene 4)**
Character Traits	Self-reflection on action over a long time – years but without questioning	Currently, throughout the process, no aggressive lending, moderate risk, avoid	Decisions mostly based on organisational values (**Scene 5a**	Decisions mostly based on both personal and organisational	Current improved business decisions	Sustained professional experiences underpinned by

		corporate culture **(Scene 3, lines 51-60; Scene 4, lines 27-34)**	the need for a bailout, no financial failures, and no extreme services **(Scene 3, lines 60-63; 81-89)**	**& 5b; Scene 6, lines 40-45)**	values alignment **(Scene 5a & 5b)** Customers & working teams' care **(Scene 4, lines 26-27, Scene 5a, lines 68-69, Scene 5b)**	for more ethical and sustainable decisions may not be appropriate for future demands **(Scene 6, lines 34-39)**	the organisation and personal value alignment **(Scene 4, lines 29-34)** Parents' profession partly influences the sustainable profession
		Questioned profit pursuit of the former organisation **(Scene 1(S2), lines 16-64) but left the** organisation because of academic pursuits **(Scene 1(S2), lines 58-64).** Reasonable **(Scene 3, lines 66-74)** Good at networking, and hate disappointing clients	In some parts in the past, was selfish with service approach – only for financial gains **(Scene 3, lines 65-66; 74-81; 105-112, and Scene 4, lines 11-13)** Restoring trust, long-term strategies and organisational sustainability **(Scene 3, lines 89-107)**		Improved business decisions for more ethical and sustainable decisions **(Scene 6, lines 34-39; 40-43, 45-57)** Shareholders lost out in the end. Maybe not; they	Further opportunities to improve business decision processes to generate good income that maximises shareholders' wealth **(Scene 6, lines 66-79)** The organisation would prioritise wealth creation and	Mostly operating in the interest of the organisation

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(Scene 4, lines 24-26) Hard work and a good job; trust, non-aggressiveness, gratitude, support for others **(Scene 4, lines 34-51)** Reflective on decision making processes to achieve ethical and sustainable business **(Scene 6, lines 79-93)** competitive instincts, relevant, adaptive, helpful, confident, and	Customers & working teams' care **(Scene 4, lines 26-27, Scene 5a, lines 68-69, Scene 5b)** Proficient and competent **(Scene 5a, lines 33-43; 53-83)** Organisational reflections on past decisions **(Scene 5a, lines 70-86**) Broke customer trust and hurt feelings **(Scene 5a, lines 33-46; 100-104)**		paid back bad income acquired through bank stewards. However, the objective is to maximise shareholders' wealth **(Scene 6, lines 57-66)**	maximisation over other values **(Scene 6, lines102-108)**

	accomplishment and learning **(Scene 4(S2), lines 1-136)** Open, honest, understand clients' needs and be dependable **(Scene 5b, lines 53-57)**	Willingness to change - e.g., right the wrong **(Scene 5a, lines 82-86; 104, and Scene 6, lines 26-34)** Responds to feedback **(Scene 5a, lines 105-108)** Recognises professional duties, which are echoed by organisational policies but not often practised by stewards due to organisational profit maximisation objective **(Scene 6, lines 1-22)**				

	Sociality (Scene 4; and Scene 6)		Temporality (Scene 4; and Scene 6)			Situation/Place (Scene 4; and Scene 6)
	Poor customer service, loss of confidence, a personal embarrassment to the organisation, reputation damage, negative media, customer dissatisfaction, loss of customer & business **(Scene 4(S2), lines 1-10)**					
Values & Traits Developments	360-degree feedback – customer happiness, meeting organisational standards, risk	Banking policy elements - trustworthiness, integrity and honesty **(Scene 4, lines 6-7)**	360-degree feedback – customer	360-degree feedback – customer happiness, meeting	360-degree feedback – customer happiness, meeting organisational	Synergy in the feelings **(Scene 4, lines 1-6)**

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management, value added to bank & customers, corporate values, and personal values (openness & honesty, feeling good, financial rewards) **(Scene 4, lines 1-6, 14-24, Scene 6, lines 94-101)** There is formal & informal 360 degrees feedback mechanism for performance truthfulness evaluation from a steward's perspective – meeting	Banking culture- Staff financial rewards, Reflective on decision making processes to achieve ethical and sustainable business **(Scene 6, lines 79-93)** No formal 360 degrees feedback mechanism for evaluating the truthfulness of staff's feedback at the organisational level, only informal approaches such as one-to-one appraisal	happiness, meeting organisational standards, risk management, value added to bank & customers, corporate values, and personal values (openness & honesty, feeling good, financial rewards) **(Scene 4, lines 1-6; lines 14-24, Scene 6, lines 94-101)**	organisational standards, risk management, value added to bank & customers, corporate values, and personal values (openness & honesty, feeling good, financial rewards) **(Scene 4, lines 1-6; lines 14-24, Scene 6, lines 94-101)**	standards, risk management, value added to bank & customers, corporate values, and personal values (openness & honesty, feeling good, financial rewards) **(Scene 4, lines 1-6; lines 14-24, Scene 6, lines 94-101)** Change the personal value of competitive instinct **(Scene 4(S2), lines 1-76)** Not change the personal value of

	organisational values that are evidenced by customer satisfaction reports. Informally – peers' & managers' comments, line reports & personal feelings **(Scene 3(S2), lines 12-24; 31).** Self- reflections on experiences **(Scene 4, lines 7-24)** Professional experience **(Scene 4, line 14)** Age, wellbeing – being able to sleep at night, job role	**(Scene 3(S2), lines 12-20).** Supporting clients in managing business finance **Scene 5b, lines 19-23)** Support international businesses **(Scene 5b, lines 19-23; 33-35)** Provide finance to high-risk businesses **(Scene 5b, lines 20-35)** Provided cheaper finance and took on a bit of high risk **(Scene 5b, lines 36-51)**			helping people **(Scene 4(S2), lines 78- 89)** Unsure about the future direction **(Scene 3(S2), lines 32-36).**	Life experiences - bereavements in the family **(Scene 4(S2), lines 98 – 104)**

	(Scene 4, lines 7-8; 14; 22) Parental upbringing and environment **(Scene 4, lines 38-51)** Lifelong learning, life achievements (professional roles), age, & wellbeing (peace of mind and help instinct) **(Scene 4(S2), lines 94-98)** No religious belief **(Scene 4(S2), line 12)** Occasional & ad hoc charitable	Occasional & ad hoc charitable contributions at corporate level **(Scene 4(S2), lines 20-24)**	Lifelong learning, life achievements (professional roles) **(Scene 4(S2), lines 123-126)** No religious believe **(Scene 4(S2), line 12)** Occasional & ad hoc charitable contributions **(Scene 4(S2), lines 12-19)**	Age & wellbeing (peace of mind and help instinct) **(Scene 4(S2), lines 94-98** No religious believe **(Scene 4(S2), line 12)** Occasional & ad hoc charitable contributions **(Scene 4(S2), lines 12-19)**	Age, & wellbeing (peace of mind and help instinct) **(Scene 4(S2), lines 78-89; 94-98; and 106-118)** Making a social difference **(Scene 4(S2), lines 24-44)**	

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	contributions **(Scene 4(S2), lines 12-19)**				

Table 7: SIM's Analysis

Headings	Sociality (Scene 1, 2 5a)		Temporality (Scene 1, 3, 4, 5, 1(S2), 4(S2))			Situation/Place (Scene 1)
	Personal	**Social**	**Past**	**Present**	**Future**	**Place**
Professional experience	Business founder – both in social enterprise & voluntary sector **(Scene 1, lines 1-5)** Age is in the late 50s (Scene 1(S2) line 5). Single parent **(Scene 1, line 7)** Interested in Children Wellbeing **(Scene 1, lines 8-9 & Scene 2, lines 1-2)**	Successful funds bidding for projects **(Scene 5a, lines 8-10)** Financial and operational challenges **(Scene 5a, lines 10-18)**, which led to lack of confidence by the financial director **(Scene 5a, lines 19-28)** Did not give up on the Voluntary Business **(Scene 5a, line 30)**	Financial and operational challenges **(Scene 5a, lines 10-18)**, which led to lack of confidence by the financial director **(Scene 5a, lines 19-28)** Made a good decision **(Scene 5a, lines 19-44),** without knowing **(line 45)**	Financial and operational challenges **(Scene 5a, lines 10-18)** Voluntary Organisation financially viable and growing **(Scene 5a, lines 46-51)** Made an unsure good decision – current business	More tendencies to make value - driven good decisions **(Scene 3, lines 12-19 & Scene 5b, line 22-37 & 44)** Comfortable in the stewardship role but could be destabilised by a lack of fund.	Paid workplace Co-founded business **(Scene1, lines 4-5)** Stewardship role in the social enterprise Business ownership & voluntary stewardship role in the voluntary organisation

An experienced social entrepreneur for 6 years and a voluntary organisation founder for 13 years **(Scene 1, lines 10-12)**	Supports and developments local economy and people's wellbeing **(Scene 2, lines 1-5, 13-30 & Scene 5a, lines 13 -18)**	Made a family value-based decision **(Scene 1, lines 19-21, 27-32 & Scene 4, lines 16-17)**	location **(Scene 5b, lines 6-44)**	Keep developing and being proactive with sourcing funds **(Scene 4(S2), lines 12-18) (Scene 1(S2), lines 16-21)**	
Grew up where her business is presently located but educated and worked in London for 20 years **(Scene 1, lines 13-17)**	Local community skills and confidence development for the catering industry **(Scene 2, lines 31-37)**	Stewardship roles **(Scene 1, lines 1-5)**	Good decisions all the time with financial opportunities **(Scene 4(S2), lines 1-3)**, consistent with organisation objectives **(Scene 4(S2), lines 4-12)**		
First degree in social psychology **(Scene 1(S2), line 1)**	Trust in local institutions **(Scene 2, lines 3-5, 8-10)**	Employment in the third sector & public sector **(Scene 4, lines 15-16 & Scene 1, lines 1-5)**		Willingness' to collaborate with others and share expertise **(Scene 1(S2) lines 13-16;20).**	
Master's degree in a different discipline in	Staff development, their financial empowerment & their	Business ownership **(Scene 4, lines 14-15)** The plan is on business re-	Unclear if age (growing older) influences on value system fundamentally **(Scene 1(S2) lines 7-13).** No respect for the corporate,		Personal value system

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one of the Universities in Kent and worked for a few years **(Scene 1, lines 21-27)** Experienced in businesses ownership **(Scene 4, lines 14-15)** Ended career for family values **(Scene 1, lines 19-21, 27-32 & Scene 4, lines 16-17)** Never attracted to working in the corporate, private	value recognition **(Scene 2, lines 5-13)** Good in reflective skills **(Scene 2, line 21-25; 3, lines 1-5, 41-43; 4, lines 1-14 6, lines 11-16, 33-50; 2(S2), lines 4-13; 3(S2), lines 4-13; 4(S2), lines 3-18; 25-27)** Food nutrition's belief system **(Scene 2 lines 23-30)** Good stewardship **(Scene 5a, lines 1-13)**	modelling **(Scene 1(S2) lines 6-7).** Never attracted to work in a corporate, private sector due to differences in the value system **(Scene 1(S2), lines 1-4)** No respect for the corporate, private sector **(Scene 1(S2), line 5)** Three small businesses were owned before the current location **(Scene 1(S2) lines 23-25)**	No respect for the corporate, private sector **(Scene 1(S2), line 5)**	private sector **(Scene 1(S2), line 5)** Business collaboration at a national level **(Scene 1(S2) lines 14-16).** Business re-modelling approach **(Scene 1(S2) lines 16-21).**	

	sector **(Scene 4, lines 13-14)** Three small businesses were owned before the current location **(Scene 1(S2) lines 23-25**	Plan for business re-modelling **(Scene 1(S2) lines 6-7).** Keep developing and being proactive with sourcing funds **(Scene 4(S2), lines 12-18)**				
Headings	**Sociality (Scene 1, 2, 5a)**		**Temporality (Scene 3, 5a&b, 6)**			**Situation/ Place (Scene 5a&b)**
	Personal	**Social**	**Past**	**Present**	**Future**	**Situation/Place**
Values	Children Wellbeing – quality food intake **(Scene 1, lines 8-9 & Scene 2, lines 1-2)** Quality - excellence **(Scene 2, line 15)**	Valuing others **Scene 2 lines 5-7)** Respect dignity of others **(Scene 5a, lines 8-9)**	Decisions driven by personal values – social in nature **(Scene 3, lines 19-22; Scene 5a, lines 29-32, & Scene 5b, lines 22-25; Scene 6, lines 1-14)**	Decisions driven by personal values **(Scene 3, lines 19-22; Scene 5a, lines 29-32, & Scene 5b, lines 22-25 Scene 6, lines 1-14)**	Decisions driven by personal values **(Scene 3, lines 12-19; Scene 5b, line 22-37 & 44)**	Personal values drive in both businesses. The Voluntary one is in terms of the business objectives. Company one is in terms of both the objectives

	Financial independence **(Scene 6, lines 30-31)**	Children Values on Food choice is different from the founder's values **(Scene 3, lines 2-10)**	Children Values on Food choice is different from the founder's values **(Scene 3, lines 2-10)**	Children Values on Food choice is different from the founder's values **(Scene 3, lines 2-10)**	Children Values on Food choice is different from the founder's values **(Scene 3, lines 2-10)**	and business operations.
	No responsibility is taken if children are not fed healthy **(Scene 3, lines 10-14)**					
	Organisation values are the same as the founder's values **(Scene 3, lines 19-22)**					
	Quiet lifestyle **(Scene 5b, lines 22-25)**			Quiet lifestyle **(Scene 5b, lines 22-25)**		

| Personal and Social values congruence | See personal & social values above

Children's wellbeing **(Scene 3, lines 1-12)** | Yes (**Scene 3, lines 19-22)**, except for constant battle between what children want to eat and what is healthy to feed them **(Scene 3, lines 2-3)** | The struggle between what children want to eat and what is healthy to feed them (**Scene 3, lines 2-3)**

Political, social and cultural influences on children choices of food (**Scene 3, lines 28-43)** | The struggle between what children want to eat and what is healthy to feed them persist, but with a management strategy **Scene 3, lines 23-27)** | More impact projects **(Scene 3, lines 12-)**

Educating children regarding healthy meals through experiential learning (**Scene 2(S2) lines 3-13)**

Government policies to support children choices of the nutritional meal | Ongoing struggles

No confidence in Government (industry interest supersedes) **(Scene 3(S2), lines 14-16)**

No Children interests at heart by |

					could be through restricting marketing on high-level sugar foods and low-level nutritional values **(Scene 3(S2), lines 4-16)**	the Government **(Scene 3(S2), lines 18-19)**
	Sociality (Scene 1, 2, 5a&b and 6)		**Temporality (Scene 1, 5a&5b and 6)**			
Character Traits	Diligence – self-reliance & independent **(Scene 4, lines 1-4)** Teamwork **(Scene 5b, lines 3-5)**	Supports for others: To develop and employment skills growth **(Scene 3, lines 38-43 & Scene 5a, lines 18, 30-31)**	The decision mostly based on excellence and financial rewards **(Scene 1, lines 12-16 & Scene 6 lines 12-13)**	The decision mostly based on meeting the need for a quality life. And sometimes, against financial independent **(Scene 5b, lines**	Decisions are likely to be based on the need for excellence at the workplace & more for general	Workplace Core values changes with age **Scene 6, lines 7-10)**

	Excellence **(Scene 2, lines 7-8 & Scenes 3, line 38-40)**	To be excellent and competent **(Scene 2, lines 7-11)**		**32-44 & Scene 6, lines 11-53)**	wellbeing **(Scene 5b, lines 22-40 Scene 6, lines 11-53)**	
	Left-wing political view and no other personal value comes to mind **(Scene 3(S3), lines 1-2)**	Fairness **(Scene 5a, lines 8-9)**		Value-driven more than profit-driven **(Scene 6, lines 17-33)**	There is a willingness to collaborate with others and share expertise **(Scene 1(S2) lines 13-16;20).**	
		Tenacity **Scene 6, lines 1-5)**				
		Courteous **(Scene 6, line 5)**				
		Risk taker **(Scene 5a, lines 32-44 & Scene 6, lines 5-6)**				
		Building people's confidence and skills **(Scene 2, lines 31-32)**	Building people's confidence and skills **(Scene 2, lines 31-32)**	Building people's confidence and		
		Supporting community to gain				

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		employment **(Scene 2, lines 35-37)** Left-wing political view and no other personal value comes to mind **(Scene 3(S3), lines 1-2)**	Supporting community to gain employment **(Scene 2, lines 35-37)** Left-wing political view and no other personal value comes to mind **(Scene 3(S3), lines 1-2)**	skills **(Scene 2, lines 31-32)** Supporting community to gain employment **(Scene 2, lines 35-37)** Left-wing political view and no other personal value comes to mind **(Scene 3(S3), lines 1-2)**	Building people's confidence and skills **(Scene 2, lines 31-32)** Supporting community to gain employment **(Scene 2, lines 35-37)** Left-wing political view and no other personal value comes to mind **(Scene 3(S3), lines 1-2)**	

	Sociality (Scene 1, 4 & 6)		Temporality (Scene 4 & 6)			Situation/Place (Scene 4)
Values & Traits Developments	Personality traits, political era & awareness of power relations, personal choices resulted from political-social upbringing **(Scene 4, lines 1-12)** Career choice and work experiences **(Scene 4, lines 13-14)** Ageing **(Scene 6, lines 11-14)** Educational policy partly influenced the	Political era & awareness of power relations, personal choices resulted from political-social upbringing **(Scene 4, lines 5-13)**	Political era & awareness of power relations, personal choices resulted from political-social upbringing **(Scene 4, lines 5-13)** Career choice and work experiences **(Scene 4, lines 13-14)** Educational policy partly influenced the choice of career path **Scene 1, lines 24-27)**	Personality traits, reflections on life experiences, and the political environment **(Scene 4, lines 1-13)** Ageing **(Scene 6, lines 11-14)**	Personality traits, reflections on life experiences, and the political environment **(Scene 4, lines 1-13)**	Personality traits, parental influence and the political landscape

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	choice of career path **Scene 1, lines 24-27**) Unsure of the most influential factor among the four values & traits development identified **(Scene 4(S2) line 22**); however, family upbringing influences political self-awareness which shapes personal belief **(Scene 4(S2) lines 22-29**) Atheist but involved hugely in charitable work in the past, a bit present and more	Involves hugely in charitable work **(Scene 4(S2) lines 31-35).**	Family upbringing influences political self-awareness which shapes personal belief **(Scene 4(S2) lines 22-29)** Involved hugely in charitable work **(Scene 4(S2) lines 31-35).**	Unsure of the most influential factor among the four values & traits development identified **(Scene 4(S2) line 22**) A bit of charitable work **(Scene 4(S2) lines 31-35).**	Would be involved when retires **(Scenes 4(S2) line 31-35).**	Passion and fund

	when retires **(Scene 4(S2) line 31-35).**				

Appendix 6

Table 8: Three-dimensional space narrative

Sociality		Temporality			Place
Personal	**Social**	**Past**	**Present**	**Future**	**Place**
Look inward to internal conditions, feelings, hopes, aesthetic reactions, moral dispositions	Look outwards to existential conditions in the environment with other people and their intentions, purposes, assumptions, and points of view	Look backwards to remembered experiences, feelings, and stories from earlier times	Look at current experiences, feelings, and stories relating to actions of an event	Look forward to implied and possible experiences and plot lines	Look at context, time, and place situated in physical landscape or setting with topological and spatial boundaries with characters' intentions, purposes, and different points of views

Source: Adapted from Connelly and Clandinin (2006)

Table 9: Profile summary for the research participants - field texts collection

No	Date	Sampling type	Participant Code	Gender	Sector Classification	Sector
1	20/04/2018	Snowball	TIP	Male	Public	Compulsory Education
2	17/05/2018	Snowball	FIM	Female	Public	Health
3	23/05/2018	Snowball	SIM	Female	Private	Social Enterprise, and Voluntary
4	10/07/2018	Opportunistic	RIM	Male	Private	Banking

Appendix 7: Approved Ethics Form

Canterbury
Christ Church
University

26 March 2018

Ref: 17/Edu/15C

Ms Olufunbi
c/o School of Teacher Education & Development
Faculty of Education

Dear Funbi,

Confirmation of ethics compliance for your study: *Exploring virtue and ethical stewardship (VES) for transformative learning in business leadership programmes - a case study of MBA programmes in CCCU*

I have received your Ethics Review Checklist and appropriate supporting documentation for proportionate review of the above project. Your application complies fully with the requirements for proportionate ethical review, as set out in this University's Research Ethics and Governance Procedures.

In confirming compliance for your study, I must remind you that it is your responsibility to follow, as appropriate, the policies and procedures set out in the *Research Governance Framework* (http://www.canterbury.ac.uk/research-and-consultancy/governance-and-ethics/governance-and-ethics.aspx) and any relevant academic or professional guidelines. This includes providing, if appropriate, information sheets and consent forms, and ensuring confidentiality in the storage and use of data.
Any significant change in the question, design or conduct of the study over its course should be notified via email to red.resgov@canterbury.ac.uk and may require a new application for ethics approval.

It is a condition of compliance that you **must** inform me once your research has completed.
Wishing you every success with your research.
Yours sincerely,

Tracy
Tracy Crine
Contracts & Compliance Manager
Email: red.resgov@canterbury.ac.uk

CC   Dr Robin Precey

Appendix 8: Consent Form

Canterbury
Christ Church
University

CONSENT FORM

Title of Project: Exploring virtue and ethical stewardship (VES) for transformative

learning in business leadership programmes – a case study of MBA programmes in CCCU

Name of Researcher: Olufunbi Adesina

Contact details:

Address:	Canterbury Christ Church University North Holmes Road Kent	
	CT1 1QU	
Tel:	01227 767700	
Email:	Funbi.adesina@canterbury.ac.uk	

Please initial

box

1. I confirm that I have read and understood the information sheet for the above study and have had the opportunity to ask questions.	
2. I understand that my participation is voluntary and that I am free to withdraw at any time, without giving any reason.	
3. I understand that any personal information that I provide to the researchers will be kept strictly confidential	
4. I permit an audio recording of my interview.	
5. I agree to take part in the above study.	

_____   _____   _____
Name of Participant   Date   Signature

_____   _____   _____
Name of Person taking consent   Date   Signature
(if different from researcher)

Olufunbi Adesina   _____   O. A Adesina
Researcher   Date   Signature

Copies: 1 for participant
             1 for researcher

Canterbury
Christ Church
University

EXPLORING VIRTUE AND ETHICAL STEWARDSHIP (VES) FOR TRANSFORMATIVE LEARNING IN BUSINESS LEADERSHIP PROGRAMMES – A CASE STUDY OF MBA PROGRAMMES IN CCCU

PARTICIPANT'S INFORMATION SHEET

A research study is being conducted at Canterbury Christ Church University (CCCU) by Olufunbi Adesina as part of the EdD programme in the Faculty of Education. A brief background to the study is detailed below.

Background

The study aims to develop a transformative learning model for future business leaders (students). The model focusses on virtue and ethical stewardship (VES) development. This is to prepare future business leaders to own and commit to any decision made when discharging duties that meet set objectives and the satisfaction of stakeholders. The model will be developed through analysis of answers to questions that participants will give in the research relating to personal values and decision making. Specific questions are divided into two separate sets (see detail under the procedures heading). You are invited to take part in an interview to respond to these questions as this is an opportunity to hear from your leadership experiences.

With your permission, the format will involve audio-recording of your stories relating to the questions. All questions will be shared before the scheduled date of interview. Furthermore, a follow-on interview will be arranged so that you can check your responses and provide additional clarification if required. A date for the follow-on interview will be discussed with you during the first interview meeting.

What will you be required to do?

Participants in this study will be required to participate in a face to face interview in their offices or alternative place of their choosing, sharing stories from their leadership experiences and decision making. It also involves stories on how their values influence decisions made as leaders. It is expected that the duration of the interview will not be more than an hour. All participation is voluntary, and participants have the right to opt

out from interviews or withdraw from the study. Should you decide to participate or not, do not hesitate to contact me if you have any queries (see below for my contact details).

To participate in this research, you must:

You must be:

- A leader in Private Business, Health Sector or Education Sector.
- Responsible for strategic decisions.
- Responsible for 50 or more staff.
- Responsible for a site (i.e. a physical business site, a department, School or College)
- Willing to participate

Procedures

You will be asked to complete a consent form and after that take part in 2 interviews. In the first face to face interview, you will be asked two separate sets of questions. The first set of questions are on positive stories from your leadership experiences. The second sets of questions are on critical incidents from your leadership experiences that relate to decision making. This will be followed by a follow-on interview at a later agreed date.

Feedback

Participants will be offered an opportunity to read the chapter from the thesis related to the data gathered.

Confidentiality

All data and personal information will be stored securely within CCCU premises in accordance with the Data Protection Act 1998 and the University's data protection requirements. Data can only be accessed by Olufunbi Adesina and the supervisory team. After collection of the data, it will be made anonymous (i.e. all personal information associated with the data will be removed) and be stored for five years.

Dissemination of results

It is intended that the research results will be published in the Journal of Business Education and with other related Journal Publishers.

Deciding whether to participate

If you have any questions or concerns about the nature, procedures or requirements for participation, do not hesitate to contact me. Should you decide to participate, you will be

free to withdraw at any time without having to give a reason. It is not compulsory to participate but the research is intended to give voice to your leadership experiences.

Any questions?

Please contact Olufunbi Adesina via funbi.adesina@canterbury.ac.uk or Supervisor via robin.precey@canterbury.ac.uk or Canterbury Christ Church University Faculty of Education (North Holmes Road, Canterbury, Kent, CT1 1QU, UK, **Tel**: 01227 767700).

Appendix 10: Request Letter for Research Participation

REQUEST FOR RESEARCH PARTICIPATION

To

Date

Subject: REQUEST TO PARTICIPATE IN A SHORT INTERVIEW FOR MY DOCTORATE PROGRAMME

Dear Sir/Madam,

I am studying a Doctorate in Education at Canterbury Christ Church University (CCCU) Faculty of Education. I am currently carrying out my thesis research, which explores virtue and ethical stewardship (VES) for transformative learning in business leadership programmes – a case study of MBA programmes in CCCU.

I would like to request your assistance by participating in two, face to face interviews in your office or alternative location (lasting approximately 45-60 minutes). Should you volunteer to participate, the interviews will be arranged at a time of your convenience over the coming weeks.

I would like to hear your stories about the professional experiences you have had regarding the decisions you have made and how those decisions complement or contradict your values. Your contribution would be most welcome, and all information would be treated in the strictest possible confidence, in association with the University's ethics procedures and guidelines for conducting social science research. Any reference to findings would be made without specific reference to your organisation, or named individuals taking part in the study. Findings may be disseminated at an academic conference or presented as part of an academic paper in a suitable peer-reviewed journal. I would appreciate it if you could take part in my study, or suggest others who may also be suitable, or interested in participating further in my research.

I enclose an interview schedule of the questions that would be asked at the interview. My email address is funbi.adesina@canterbury.ac.uk

Many thanks for taking the time to read and consider my request.

Yours sincerely

Olufunbi Adesina

Appendix 11: Schedule for Interviews with Leaders

Business Decisions and Personal Values Questions

1 What would you say are the values of the organisation in which you work?

2 Are the personal values of the organisation in which you work congruently with your personal values? If not, where are these differences?

3 How do you develop your personal values?

4 Describe a critical incident from your professional experiences where you made a decision that you felt happy and/or unhappy.

5 What were the consequences of the decision?

6 How did your values relate to the incident?

7 Finally, in your own opinion, how do you feel, about the consequences of your decision?