

**THE PLACE OF CRITICALITY AND CREATIVITY IN STAFF  
TRAINING AND DEVELOPMENT**

**Wokabi Gikonyo Francis**

**C82/0037/03**

A thesis submitted in fulfilment for the degree of Doctor of Philosophy  
of Kenyatta University

NOVEMBER 2009

## DECLARATION

This thesis is my original work and has not been presented for a degree in any other university or any other award.

---

WOKABI G. FRANCIS

---

DATE

We confirm that the work reported in this thesis was carried out by the candidate under our supervision.

---

PROFESSOR K. WAMBARI

---

DATE

---

DR. FR. J. KARIUKI

---

DATE

## **DEDICATION**

To my late father, Mr. James Wokabi; my mother, Mrs Magdalene Wanjiku Wokabi; my wife, Rose Nyanjiru, our daughter Edna Wanjiku, and our son Jimmy Wokabi.

## **ACKNOWLEDGEMENTS**

I am very grateful to God for sustaining me and enabling me to complete this academic task successfully. In Him I find meaning in life and everything I do.

I thank Kenyatta University for funding my PhD studies through the staff development program. I am also indebted to the department of Philosophy within which I have been nurtured intellectually and professionally.

My special appreciation goes to my supervisors, Prof. K. Wambari and Dr. Fr. J. Kariuki for their professional guidance, advice and encouragement throughout all the stages of this work. I am especially grateful to Prof. K Wambari, who supervised my M.A. thesis. It is during this period that the broad theme of work as a means of human perfection which is further developed in this thesis attracted my interest.

Thanks to respondents at Kenyatta University who provided useful information for this study. Special thanks to Prof. M. Getui for her generous support and encouragement. I also appreciate the moral and material support given to me by my friends, colleagues, neighbours and relatives. May God richly reward them.

Finally, my family remained patiently loving and supportive as I strived to maintain a balance between work, study and family. I am very grateful to them.

## TABLE OF CONTENTS

<b>DECLARATION</b> -----	<b>II</b>
<b>DEDICATION</b> -----	<b>III</b>
<b>ACKNOWLEDGEMENTS</b> -----	<b>IV</b>
<b>TABLE OF CONTENTS</b> -----	<b>V</b>
<b>LIST OF TABLES</b> -----	<b>XVI</b>
<b>LIST OF FIGURES</b> -----	<b>XVII</b>
<b>ABBREVIATIONS AND ACRONYMS</b> -----	<b>XVIII</b>
<b>DEFINITION OF TERMS</b> -----	<b>XX</b>
<b>ABSTRACT</b> -----	<b>XXV</b>
<b>CHAPTER ONE : GENERAL INTRODUCTION</b> -----	<b>1</b>
<b>1.1 BACKGROUND OF THE STUDY</b> -----	<b>1</b>
<b>1.2 STATEMENT OF THE PROBLEM</b> -----	<b>6</b>
<b>1.3 ASSUMPTIONS OF THE STUDY</b> -----	<b>7</b>
<b>1.4 OBJECTIVES OF THE STUDY</b> -----	<b>8</b>
<b>1.5 JUSTIFICATION OF THE STUDY</b> -----	<b>8</b>
<b>1.6 SCOPE AND LIMITATION OF THE STUDY</b> -----	<b>9</b>
<b>1.7.0 LITERATURE REVIEW</b> -----	<b>10</b>

<b>1.7.1 THE BASIS OF THE AUTHOR’S INTEREST IN THE AREA OF STUDY</b> -----	<b>10</b>
<b>1.7.2 THE 21<sup>ST</sup> CENTURY WORLD OF WORK</b> -----	<b>11</b>
<b>1.7.3 THEORY X AND THEORY Y PERSPECTIVES ON WORK AND STAFF</b> -----	<b>15</b>
<b>1.7.4 CRITICAL AND CREATIVE THINKING</b> -----	<b>23</b>
<b>1.7.5 STAFF TRAINING AND DEVELOPMENT</b> -----	<b>32</b>
<b>1.7.6 INTRAPRENEURSHIP</b> -----	<b>37</b>
<b>1.7.7 PERSONNEL MANAGEMENT VERSUS HUMAN RESOURCE MANAGEMENT</b> -----	<b>39</b>
<b>1.7.8 THEORIES OF MANAGEMENT</b> -----	<b>41</b>
<b>1.7.9 LEARNING TO LEARN</b> -----	<b>47</b>
<b>1.7.10 INTELLECTUAL AND MORAL VIRTUES</b> -----	<b>51</b>
<b>1.7.11 THE KENYAN CONTEXT</b> -----	<b>55</b>
<b>1.8.0 THEORETICAL FRAMEWORK</b> -----	<b>60</b>
<b>1.8.1 DOUGLAS MCGREGOR’S THEORY X AND THEORY Y</b> -----	<b>60</b>
<b>1.8.2 RICHARD PAUL’S CRITICAL THEORY OF KNOWLEDGE, LEARNING AND LITERACY</b> -----	<b>62</b>
<b>1.8.3 JAMIESON MCKENZIE’S CONCEPTION OF STAFF TRAINING AND DEVELOPMENT FOR THE INFORMATION AGE</b> -----	<b>64</b>
<b>1.8.4 RICHARD PETTINGER’S CONCEPTION OF INTRAPRENEURSHIP</b> -----	<b>65</b>

<b>1.8.5 THE CRITICAL-INTRAPRENEURIAL FRAMEWORK FOR STAFF TRAINING AND DEVELOPMENT</b> .....	<b>66</b>
<b>1.9 METHODOLOGY</b> .....	<b>68</b>
<b>CHAPTER TWO : LEARNING TO LEARN: THE FOCUS OF STAFF TRAINING AND DEVELOPMENT IN THE 21<sup>ST</sup> CENTURY</b> .....	<b>70</b>
<b>2.1 INTRODUCTION</b> .....	<b>70</b>
<b>2.2.0 CLARIFICATION OF PERTINENT CONCEPTS</b> .....	<b>71</b>
<b>2.2.1 HUMAN RESOURCE MANAGEMENT</b> .....	<b>73</b>
<b>2.2.2 SYNERGISTIC HUMAN RELATIONSHIPS</b> .....	<b>91</b>
<b>2.2.3 STAFF TRAINING AND DEVELOPMENT (ST&amp;D)</b> .....	<b>92</b>
<b>2.2.4 LEARNING</b> .....	<b>93</b>
<b>2.3 THE 21ST CENTURY WORK ENVIRONMENT</b> .....	<b>94</b>
<b>2.4.0 RESPONDING TO THE CHALLENGES OF THE 21ST CENTURY</b>	<b>98</b>
<b>2.4.1 LEARNING TO LEARN</b> .....	<b>101</b>
<b>2.4.2 CRITICAL AND CREATIVE THINKING</b> .....	<b>107</b>
<b>2.5.0 TOWARDS INSTITUTIONALISING CRITICALITY AND CREATIVITY IN ORGANISATIONS</b> .....	<b>119</b>
<b>2.5.1 COMMUNITY OF INQUIRY</b> .....	<b>124</b>
<b>2.5.2 COMMUNITY OF PRACTICE</b> .....	<b>126</b>
<b>2.6 CONCLUSION</b> .....	<b>127</b>

<b>CHAPTER THREE : THE MORAL DIMENSION OF STAFF TRAINING AND DEVELOPMENT -----</b>	<b>129</b>
<b>3.1 INTRODUCTION -----</b>	<b>129</b>
<b>3.3 MORALITY AND ITS ROLE IN HUMAN RELATIONSHIPS -----</b>	<b>143</b>
<b>3.4.0 APPROACHES TO MORAL DECISION MAKING -----</b>	<b>149</b>
<b>3.4.1 THE UTILITARIAN APPROACH-----</b>	<b>151</b>
<b>3.4.2 THE RIGHTS AND DUTIES APPROACH -----</b>	<b>152</b>
<b>3.4.3 THE FAIRNESS AND JUSTICE APPROACH -----</b>	<b>152</b>
<b>3.4.4 THE COMMON GOOD APPROACH -----</b>	<b>153</b>
<b>3.4.5 THE VIRTUE APPROACH -----</b>	<b>154</b>
<b>3.4.6 THE TRADITIONS AND PRECEDENTS APPROACH -----</b>	<b>155</b>
<b>3.4.7 THE SECOND MILE APPROACH-----</b>	<b>156</b>
<b>3.5 VALUES AND VIRTUES -----</b>	<b>158</b>
<b>3.6 INTELLECTUAL AND MORAL VIRTUES FROM ARISTOTLE'S PERSPECTIVE -----</b>	<b>159</b>
<b>3.7.0 SELECTED VALUES AND VIRTUES AND THEIR PLACE IN LEARNING TO LEARN -----</b>	<b>165</b>
<b>3.7.1 VALUES AND VIRTUES RELATED TO LEARNING TO KNOW (THE INTELLECTUAL PILLAR) -----</b>	<b>165</b>
<b>3.7.2 VALUES AND VIRTUES RELATED TO LEARNING TO DO (THE PRACTICAL PILLAR) -----</b>	<b>167</b>
<b>3.7.3 VALUES AND VIRTUES RELATED TO LEARNING TO LIVE TOGETHER (THE SOCIAL PILLAR) -----</b>	<b>168</b>

<b>3.7.4 VALUES AND VIRTUES RELATED TO LEARNING TO BE (THE EXISTENTIAL PILLAR) -----</b>	<b>170</b>
<b>3.7.5 VALUES AND VIRTUES RELATED TO LEARNING TO BE ENTERPRISING (THE ENTREPRENEURIAL PILLAR) -----</b>	<b>172</b>
<b>3.8 INTELLECTUAL AND MORAL VIRTUES IMPLIED BY THE GOALS AND OBJECTIVES OF EDUCATION IN KENYA -----</b>	<b>174</b>
<b>3.9 CONCLUSION-----</b>	<b>178</b>
<b>CHAPTER FOUR : DOUGLASS MCGREGOR’S THEORY X AND THEORY Y IN THE CONTEXT OF STAFF TRAINING AND DEVELOPMENT.-----</b>	<b>180</b>
<b>4.1 INTRODUCTION -----</b>	<b>180</b>
<b>4.2.0 DOUGLASS MCGREGOR’S THEORY X AND THEORY Y -----</b>	<b>181</b>
<b>4.2.1.0 ANALYSIS OF MCGREGOR’S THEORIES -----</b>	<b>184</b>
<b>4.2.1.1 PURPOSE: -----</b>	<b>184</b>
<b>4.2.1.2 KEY QUESTIONS/PROBLEM:-----</b>	<b>184</b>
<b>4.2.1.3 CONCEPTS: -----</b>	<b>184</b>
<b>4.2.1.4 INFORMATION: -----</b>	<b>185</b>
<b>4.2.1.5 ASSUMPTIONS:-----</b>	<b>186</b>
<b>4.2.1.6 POINT OF VIEW:-----</b>	<b>186</b>
<b>4.2.1.7 IMPLICATIONS:-----</b>	<b>187</b>
<b>4.2.1.8 INFERENCES: -----</b>	<b>187</b>
<b>4.3.0 THE MERITS OF MCGREGOR’S THEORIES -----</b>	<b>188</b>

**4.3.1 NAMING-----188**

**4.3.2 EVALUATION -----188**

**4.3.3 GENERATION -----188**

**4.3.4 CENTRAL PROBLEM -----189**

**4.3.5 THOUGHT, ACTION AND BEING -----189**

**4.3.6 ASSUMPTIONS AS GUIDES TO ACTION -----190**

**4.3.7 CONCERN FOR HUMAN DIGNITY -----191**

**4.4.0 THE SHORTCOMINGS OF MCGREGOR’S THEORIES-----191**

**4.4.1.0 THE MANAGERIAL POINT OF VIEW -----191**

**4.4.1.1 SCENARIO ONE: THEORY X MANAGER AND THEORY X  
STAFF. -----193**

**4.4.1.2 SCENARIO TWO: THEORY X MANAGER, SOME THEORY X  
STAFF AND SOME THEORY Y STAFF. -----193**

**4.4.1. 3 SCENARIO THREE: THEORY X MANAGER AND THEORY Y  
STAFF.-----194**

**4.4.1.4 SCENARIO FOUR: THEORY Y MANAGER AND THEORY X  
STAFF.-----195**

**4.4.1.5 SCENARIO FIVE: THEORY Y MANAGER, SOME THEORY Y  
STAFF AND SOME THEORY X STAFF. -----195**

**4.4.1.6 SCENARIO SIX: THEORY Y MANAGER AND THEORY Y STAFF  
-----196**

**4.4.2 HUMAN NATURE-----197**

<b>4.5.0 IMPLICATIONS OF MCGREGOR’S THEORIES ON STAFF TRAINING AND DEVELOPMENT -----</b>	<b>202</b>
<b>4.5.1 STAFF TRAINING AND DEVELOPMENT FOR THE INFORMATION AGE (THEORY Y, ST&amp;D) -----</b>	<b>207</b>
<b>4.6 THE KENYAN CONTEXT IN THE LIGHT OF THEORY X -----</b>	<b>209</b>
<b>4.7.0 FOCUS ON KENYATTA UNIVERSITY -----</b>	<b>215</b>
<b>4.7.1 RESPONDENTS’ VIEWS REGARDING THE ORGANISATION ---</b>	<b>216</b>
<b>4.7.2 RESPONDENTS’ VIEWS REGARDING WORK -----</b>	<b>218</b>
<b>4.7.3 RESPONDENTS’ VIEWS ABOUT THEMSELVES -----</b>	<b>220</b>
<b>4.7.4 RESPONDENTS’ VIEWS REGARDING STAFF TRAINING AND DEVELOPMENT -----</b>	<b>222</b>
<b>4.7.5.0 RECENT DEVELOPMENTS AT KENYATTA UNIVERSITY ----</b>	<b>222</b>
<b>4.7.5.1 THE DEVELOPMENT OF KENYATTA UNIVERSITY STRATEGIC AND VISION PLAN 2005-2015 -----</b>	<b>223</b>
<b>4.7.5.2 ESTABLISHMENT AND CIRCULATION OF A CODE OF CONDUCT AND ETHICS -----</b>	<b>225</b>
<b>4.7.5.3 IMPLEMENTATION OF ISO 9001:2000 QUALITY MANAGEMENT SYSTEM -----</b>	<b>226</b>
<b>4.7.5.4 IMPLEMENTATION OF PERFORMANCE MANAGEMENT----</b>	<b>229</b>
<b>4.7.5.5 IMPLEMENTATION OF KENYATTA UNIVERSITY SERVICE CHARTER-----</b>	<b>230</b>
<b>4.7.5.6 THE RAPID RESULTS INITIATIVE (RRI) -----</b>	<b>230</b>
<b>4.8 CONCLUSION-----</b>	<b>231</b>

<b>CHAPTER FIVE: CRITICALITY, CREATIVITY AND INTRAPRENEURSHIP</b> -----	<b>233</b>
<b>5.1 INTRODUCTION</b> -----	<b>233</b>
<b>5.2.0 CRITICALITY, CREATIVITY, INTRAPRENEURSHIP AND STAFF TRAINING AND DEVELOPMENT</b> -----	<b>234</b>
<b>5.2.1 CRITICALITY</b> -----	<b>234</b>
<b>5.2.2 CREATIVITY</b> -----	<b>235</b>
<b>5.2.3 INDICATORS OF CRITICALITY AND CREATIVITY IN ORGANISATIONAL CULTURE</b> -----	<b>236</b>
<b>5.2.4 COMPLEMENTARITY OF CRITICALITY AND CREATIVITY</b> ---	<b>241</b>
<b>5.2.5 THE SIGNIFICANCE OF CRITICALITY AND CREATIVITY IN TEACHING AND LEARNING</b> -----	<b>242</b>
<b>5.2.6 CRITICALITY AND CREATIVITY IN THE CONTEXT OF STAFF TRAINING AND DEVELOPMENT</b> -----	<b>246</b>
<b>5.2.7 INTRAPRENEURSHIP</b> -----	<b>248</b>
<b>5.3.0 INFUSING CRITICALITY AND CREATIVITY INTO STAFF TRAINING AND DEVELOPMENT INITIATIVES</b> -----	<b>250</b>
<b>5.3.1 INQUIRY</b> -----	<b>251</b>
<b>5.3.2 ANALYSIS</b> -----	<b>252</b>
<b>5.3.3 EVALUATION</b> -----	<b>253</b>
<b>5.3.4 COMMITMENT TO ACTION</b> -----	<b>253</b>
<b>5.3.5 THE CRITICAL-INTRAPRENEURIAL MODEL FOR STAFF TRAINING AND DEVELOPMENT</b> -----	<b>255</b>

<b>5.3.6 THE COMMUNITY APPROACH TO LEARNING AND WORK ---</b>	<b>261</b>
<b>5.3.7 EVALUATION AND TRANSFORMATION OF ORGANISATIONAL CULTURE AND CLIMATE -----</b>	<b>262</b>
<b>5.3.8 MODELLING CRITICALITY AND CREATIVITY</b>	
<b>5.4.0 BENEFITS OF INFUSING CRITICALITY AND CREATIVITY INTO STAFF TRAINING AND DEVELOPMENT -----</b>	<b>266</b>
<b>5.4.1 INTRAPRENEURSHIP -----</b>	<b>267</b>
<b>5.4.2 PROFESSIONALISM-----</b>	<b>269</b>
<b>5.4.3 KNOWLEDGE MANAGEMENT -----</b>	<b>270</b>
<b>5.4.4 LEARNING TO LEARN -----</b>	<b>271</b>
<b>5.4.5 SYNERGISTIC RELATIONSHIPS-----</b>	<b>272</b>
<b>5.4.6.0 TRANSFORMATION FROM THEORY X ORIENTATION TO THEORY Y ORIENTATION-----</b>	<b>273</b>
<b>5.4.6.1 EXAMINATION AND INTERROGATION OF PREVAILING ORGANISATIONAL CULTURE.-----</b>	<b>274</b>
<b>5.4.6.2 STIMULATION OF DESIRE FOR CHANGE. -----</b>	<b>275</b>
<b>5.4.6.3 FROM THEORY TO PRACTICE. -----</b>	<b>276</b>
<b>5.5.0 CHALLENGES INVOLVED IN INFUSING CRITICALITY AND CREATIVITY INTO STAFF TRAINING AND DEVELOPMENT-----</b>	<b>276</b>
<b>5.5.1 MISCONCEPTIONS ABOUT CRITICALITY AND CREATIVITY-277</b>	
<b>5.5.2 INSTITUTIONAL CHALLENGES -----</b>	<b>278</b>
<b>5.5.3 PROTECTION OF CORPORATE IMAGE-----</b>	<b>278</b>

<b>5.5.4 BUREAUCRACY</b> .....	<b>279</b>
<b>5.5.5 LOP-SIDED DEFINITION OF SUCCESS</b> .....	<b>280</b>
<b>5.5.6 SURVIVAL AND TERRITORIAL CONCERNS</b> .....	<b>280</b>
<b>5.5.7 COST FACTORS</b> .....	<b>281</b>
<b>5.6 CONCLUSION</b> .....	<b>283</b>
<b>CHAPTER SIX: CONCLUSION</b> .....	<b>285</b>
<b>6.1 INTRODUCTION</b> .....	<b>285</b>
<b>6.2.0 SUMMARY OF THE FINDINGS OF THE STUDY</b> .....	<b>287</b>
<b>6.2.1 THE MEANING OF KEY CONCEPTS</b> .....	<b>292</b>
<b>6.2.2 APPLICATION OF DOUGLASS MCGREGOR'S THEORIES TO CONCRETE ORGANISATIONAL SETTINGS</b> .....	<b>292</b>
<b>6.2.3 INFUSING CRITICALITY, CREATIVITY AND INTRAPRENEURSHIP INTO STAFF TRAINING AND DEVELOPMENT</b> .....	<b>294</b>
<b>6.2.4 BENEFITS AND CHALLENGES OF INFUSING CRITICALITY AND CREATIVITY INTO STAFF TRAINING AND DEVELOPMENT</b> 295	
<b>6.3.0 THE STATUS OF THE ASSUMPTIONS OF THIS STUDY</b> .....	<b>296</b>
<b>6.3.1 ASSUMPTION ONE: SUITABILITY OF THEORY Y</b> .....	<b>297</b>
<b>6.3.2 ASSUMPTION TWO: DETERMINING ORGANISATION'S INCLINATION TO THEORY X OR THEORY Y</b> .....	<b>297</b>
<b>6.3.3 ASSUMPTION THREE: INFUSION OF CRITICALITY AND CREATIVITY INTO ST&amp;D</b> .....	<b>298</b>

<b>6.3.4 ASSUMPTION FOUR: THE POTENTIAL OF ST&amp;D INFUSED WITH CRITICALITY AND CREATIVITY -----</b>	<b>299</b>
<b>6.3.5 ASSUMPTION FIVE: ENHANCEMENT OF INTRAPRENEURSHIP -----</b>	<b>300</b>
<b>6.4.0 RECOMMENDATIONS-----</b>	<b>301</b>
<b>6.4.1 EDUCATIONAL REFORM -----</b>	<b>301</b>
<b>6.4.2 MULTI-DISCIPLINARY RESEARCH ON LEARNING AND INNOVATION IN ORGANISATIONAL CULTURES -----</b>	<b>301</b>
<b>6.4.3 COMMUNITY APPROACH TO LEARNING AND WORK -----</b>	<b>302</b>
<b>6.4.4 FEEDBACK ON THE EFFICACY OF THE CRITICAL- INTRAPRENEURIAL MODEL FOR STAFF TRAINING AND DEVELOPMENT PROPOSED IN THIS STUDY. -----</b>	<b>302</b>
<b>APPENDICES -----</b>	<b>319</b>
<b>APPENDIX I: GUIDING INTERVIEW QUESTIONS FOR TRAINEES --</b>	<b>319</b>
<b>APPENDIX II: GUIDING INTERVIEW QUESTIONS FOR STAFF TRAINERS -----</b>	<b>321</b>

## LIST OF TABLES

Table 1.1 The Components of the Critical-Intrapreneurial Framework of Staff Training and Development -----	67
Table 4.1: Theory X and Theory Y Views Regarding Various Work-Related Factors -----	183
Table 4.2: A Summary of Theory X and Theory Y Approaches to Staff Training and Development (ST&D) -----	206
Table 4.3 Distribution of Respondents -----	216
Table 4.4 Responses Regarding the Objective of Kenyatta University. -----	216
Table 5.1 The Critical-Intrapreneurial Learning Tasks -----	256
Table 5.2 Learning Plan for Low Staff Morale at Organisation X -----	258

## LIST OF FIGURES

Figure 5.1 The Critical-Intrapreneurial cycle -----257

## **LIST OF ABBREVIATIONS AND ACRONYMS**

<b>CCT</b>	Critical and Creative Thinking
<b>CEO</b>	Chief Executive Officer
<b>CIDREE</b>	Consortium of Institutions for Development & Research in Education in Europe
<b>DPM</b>	Directorate of Personnel Management
<b>GOK</b>	Government of Kenya
<b>HRM</b>	Human Resource Management
<b>ISO</b>	International Standards Organisation
<b>KIE</b>	Kenya Institute of Education
<b>KIM</b>	Kenya Institute of Management
<b>KU</b>	Kenyatta University
<b>Narc</b>	National Rainbow Coalition
<b>PM</b>	Personnel Management
<b>PSR&amp;D</b>	Public Service Reform and Development
<b>QMS</b>	Quality Management Systems
<b>RBM</b>	Results Based Management
<b>RRA</b>	Rapid Results Approach
<b>RRI</b>	Rapid Results Initiative
<b>SP</b>	Strategic Plan
<b>ST&amp;D</b>	Staff Training and Development
<b>UN</b>	United Nations

**UNDP** United Nations Development Programme

**UNESCO** United Nations Educational, Social and Cultural Organisation

## **DEFINITION OF TERMS**

### **ALIENATION:**

State of being characterised by estrangement of human potentialities namely, rationality, creativity, morality, sociality and individuality among others. This may be prompted by the disharmony between individual fulfilment and realisation of organisational goals.

### **CREATIVITY:**

The mental inclination and capacity to perceive possibilities and alternatives, generate new ideas, and be aesthetically and usefully productive.

### **CRITICALITY:**

The mental inclination and capacity to interrogate and evaluate assumptions, claims, perceptions, judgements and attitudes in a disciplined, purposeful and reflective way.

### **HUMAN RESOURCES MANAGEMENT (HRM):**

The human side of the management of enterprises which includes: nurturing of mutually beneficial relationships among all the stakeholders of an enterprise and ensuring that the employees of an organisation, i.e. its human resources, are used in such a way that the employer obtains the greatest possible benefit from their abilities and the employees obtain both material and non-material rewards from their work. This creates mutual partnership.

**INTRAPRENEURSHIP:**

The infusion of entrepreneurial qualities in an organisation through nurturing a culture and climate that is conducive for individual initiative, innovation, learning through risk and failure, independent thought and free expression. This further leads to the integration of individual and organisational goals.

**LEARNING:**

Enhanced awareness of oneself and his/her environment that results from reflecting on what is taught, studied or experienced leading to a transformation in knowledge, skills, attitudes and values.

**LEARNING TO LEARN:**

Proficient and proactive management of one's cognitive, volitional and affective abilities and processes thus determining the quality, quantity and transformative potential of individual knowledge, values and skills.

**OPERACY:**

The ability to get things done effectively and efficiently.

**ORGANISATIONAL CLIMATE:**

Prevailing atmosphere surrounding an organisation. This includes the level of morale and the strength (or lack) of feelings of belonging, care and good will among members of an organisation.

**ORGANISATIONAL CULTURE:**

How things are generally done in an organisation. It covers the underlying assumptions about the way work is performed, what is regarded as acceptable or

unacceptable and actions that are encouraged or discouraged - the prevailing values, policies, traditions and beliefs in the organisation that constitute a context for everything done in it.

**PERSONHOOD:**

The state of being characterised by rationality and self-consciousness.

**PERSONNEL MANAGEMENT:**

That part of HRM concerned with staffing the organisation, determining and satisfying the needs of people at work, and the practical rules and procedures that govern relationships between employees and the organisation.

**PROFESSION:**

Any occupation that is regarded as prestigious, generally on the ground that its members: have academic as well as skill preparation, adhere to ethical values and standards in their activities, serve society, exercise considerable autonomy in their work, and continue to better themselves in their vocation while practising it.

**PROFESSIONALISM:**

Adherence to ethical standards and principles of conduct and performance in one's work with the aim of upholding the dignity of the worker, the consumer, the organisation and the work itself.

**PSYCHOLOGICAL CONTRACT:**

An informal series of mutual expectations and satisfaction of needs arising from the people-organisation relationship. It covers a range of expectations of rights and

privileges, duties and obligations, which do not form part of a formal agreement but still have an important influence on people's behaviour.

**SKILL:**

A physical, social or mental ability that is learned through practice, repetition and reflection; and in which it is possible for the individual to improve.

**STAFF TRAINING AND DEVELOPMENT :**

All the different ways and means in which people can be encouraged and supported to continuously increase, update and adapt their knowledge, skills, personal abilities and competencies in order to fulfil both current and possible future demands at work adequately.

**SYNERGISTIC HUMAN RELATIONSHIPS:**

Collaborative associations based on mutual respect, interdependence and understanding aimed at enhanced achievement of predetermined goals. The parties in the relationship have mutually agreed rights and duties underlying their collaboration. The relationships are mutually enriching and each party works hard to enhance the relationship .

**THEORY X:**

A set of assumptions about workers stating that they tend to avoid responsibility and authority, dislike work and only seek selfish material gain from it. Consequently, they need to be rigidly controlled and supervised in order to enhance productivity. This breeds legalism at the workplace, that is, uncritical and mechanical adherence to rules and regulations

**THEORY Y:**

A set of assumptions about workers stating that they like work and willingly engage in it not only for money but also for self-fulfilment and job satisfaction. They also seek and accept authority and responsibility. Consequently, they need to be free to express and develop their creative capacities.

**VIRTUES:**

Intellectual and moral traits or dispositions necessary for right thinking and action. The traits include among others: responsibility, humility, integrity and perseverance.

**WORK:**

Purposeful use of labour by which human beings produce values in the form of goods and services and the medium in which a human being expresses his/her humanness and personhood, i.e. human material (bodily) and spiritual (mental) abilities and needs.

**WORK ORGANISATION:**

A constantly changing network of persons and instruments (for instance legal and economic frameworks) engaged in a systematic effort to produce goods or services.

## ABSTRACT

The purpose of this study was to examine the place of criticality and creativity in Staff Training and Development within the context of a rapidly changing work environment. The study was conceived within the framework of Douglass McGregor's Theory X and Theory Y. Theory X represents a conservative thought and work orientation in which persons think and work routinely, and mechanically. In this orientation, employees are alienated, dependent, unimaginative, and resistant to change. Theory Y depicts a thought and work orientation characterised by among others: desire to learn and work, creativity, ethical sensitivity, pursuit of excellence, and mutually enriching collaboration. In Theory Y orientation, employees are flexible, responsible and innovative. How can the transformation from Theory X to Theory Y be achieved in work contexts? This was the research problem. The study was mainly conceptual with a complementary field component to contextualise claims that may otherwise appear to be merely speculative. This study argues that criticality and creativity, infused in Staff Training and Development (ST&D) initiatives, are viable means for facilitating the transition from Theory X to Theory Y. The study was informed by a four-pronged theoretical framework comprising of Douglass McGregor's Theory X and Theory Y; Richard Paul's Critical Theory of Knowledge, Learning and Literacy; Jamieson McKenzie's conception of staff development and the concept of intrapreneurship as defined by Pettinger (1997). The findings of the study are that criticality and creativity: promote learning to learn; enhance the development of intellectual and moral virtues; stimulate professionalism, intrapreneurship and knowledge management; and facilitate autonomy in thought and action. The study also found that public institutions in Kenya and Kenyatta University in particular are striving to transcend the Theory X orientation which has been and arguably remains the dominant culture in the public sector. The author has developed the *critical-intrapreneurial learning model* whose critical components include inquiry, analysis, evaluation and action. The model facilitates learning to learn by enhancing our ability to: understand reality, operate within our environment innovatively and responsibly, co-exist with others in a mutually enriching way, realise our potential and personhood, and be enterprising within an organisational context. While infusing criticality and creativity into Staff Training and Development has attendant benefits such as improved productivity and harmonious staff relationships, this study found that developing operacy, which is the ultimate test of criticality and creativity is challenging. The study recommends educational reform; multidisciplinary research on learning and innovation in organisational cultures; community approach to learning and work; and feedback on the efficacy of the critical-intrapreneurial model for Staff Training and Development proposed in this study.

# **CHAPTER ONE**

## **GENERAL INTRODUCTION**

### **1.1 BACKGROUND OF THE STUDY**

The present author's MA thesis addressed the issue of work as it relates to integral human development. This was done within the Kenyan context whereby alienation was perceived to be a serious problem. The factors identified as partly responsible for alienation among workers in Kenya included institutionalised prejudices, the structure of some work activities, corruption, and tribalism. The study recommended promotion of criticality, reasonable autonomy at work, accountability and industriousness as some remedies of alienation among Kenyans. Professionalism, conceived of as embracing the above named remedies, was argued to be a possible means of alleviating alienation as well as promoting personhood (Wokabi, 2001).

The interest in studying work and workers is maintained in this study. Though alienation in the form of antagonism and discrepancy between individual fulfilment and the attainment of organisational goals remains relevant, the main focus is on assessing the significance of criticality and creativity in Staff Training and Development (ST&D). Criticality refers to the mental inclination and capacity to interrogate and evaluate assumptions, claims, perceptions, judgements and attitudes in a disciplined, purposeful and reflective way. Creativity refers to the mental inclination and capacity to perceive possibilities and alternatives, generate

new ideas, and be aesthetically and usefully productive. Unlike the MA thesis, this study attempts to integrate aspects of philosophy and specifically critical and creative thinking on the one hand and the training and development aspect of human resource management on the other. As such, it both complements and transcends the earlier work.

Work organisations and their members may be seen as embodying, in varying degrees, two sets of characteristics categorised by McGregor (1960 and 1987) as Theory X and Theory Y. Theory X reflects a system characterised by conformity and uniformity and the concern for security and survival exemplified by selfish and immediate interests. This orientation thrives in a bureaucratic organisation structure in which routine, regularity and predictability are facilitated by a rigid hierarchical control. Though this system may enjoy stability, it fails to adequately adapt to change. It also subordinates individual needs, growth, and fulfilment to organisational goals by merely emphasising task-accomplishment. Consequently, it fosters conflict, mediocrity, suspicion and hostility among its members.

Theory Y on the other hand is person-centred. It is based on the assumption that organisations are meant for people and not vice versa. It recognises the social, rational and creative capacities of workers as well as the complexity and change inevitable in the work environment. It responds by enabling the workers to be

autonomous, flexible and innovative. Consequently, it nurtures a culture distinguished by commitment, partnership and empowerment.

Ordinarily, the two systems above are not mutually exclusive. Organisations may have a blend of the two systems in varying degrees except in exceptional circumstances when one extreme (especially the Theory X extreme) is predominant. Such circumstances include periods of economic and technological upheavals that usher in anxiety and uncertainty.

The contemporary global environment characterised by intensive and extensive change, complexity and increased interconnectedness demands that organisations and their members be responsive and adaptable to their surrounding, i.e. be as much as possible Theory Y-oriented. This, however, is not easy. This is because it takes the transformation of internal values, beliefs, attitudes and ways of thinking, which may be entrenched as fixed identities the violation of which evokes desperate resistance on the part of the staff and sometimes even the organisations themselves.

Transition from the traditional (Theory X) to the responsive (Theory Y) system is regarded as necessary in Kenyan work organisations. In order to be more focused, this study has limited its scope to Kenyan public institutions in general and specifically Kenyatta University. According to Republic of Kenya (1999), Kenyan

state universities whose mission is to adapt, develop, advance, preserve and disseminate knowledge and desirable values as well as stimulate intellectual life, have been found to be facing the following challenges: attracting and retaining highly qualified academic staff; decline in generation of quality research by scholars, and the deterioration of the culture of authorship. The reasons given for this trend are unattractive terms of service leading to low staff morale and excessive engagement with alternative income-generating activities (moonlighting) by the teaching staff (Republic of Kenya, 1999: 182-4).

The above challenges reflect the traditional (Theory X) system within which individual goals and needs tend to be in disharmony with organisational goals and objectives. This study is of the view that merely improving the terms of service for the members of staff, though important in itself, does not sufficiently address the real problem which is the entire traditional system comprising of values, beliefs, attitudes, structures and practices. A more effective approach would have to address the internal aspects of staff members and their organisations.

Wambari (1999a, and 2001) and Namwambah (2000) concur that critical and creative thinking has not been adequately infused within the Kenyan system of education. Instead, emphasis is placed on passing examinations, coverage of content and rote memorization. This is corroborated in Republic of Kenya [1988 (Kamunge Report) and 1999 (Koech Report) respectively]. The reports also decry

the lack of appropriate and effective Staff Training and Development approaches and strategies in the institutions of higher learning leading to problems in administration and management of universities.

This study recognizes that Staff Training and Development is an effective means of transforming traditional modes of thinking and operating in a work organisation and nurturing innovative and responsive capabilities and contexts within organisations. However, the study maintains that the training and development must be infused with criticality and creativity so that members of staff are empowered to become inventors of a new responsive culture rather than mere transmitters of the old (McKenzie, 1991).

This study attempts to show that infusing criticality and creativity into Staff Training Development would make it effective as a means of intrapreneurship - a term that depicts the infusion of individual entrepreneurial qualities into the work organisation. Such qualities include: personal initiative, ability to consolidate resources, goal oriented action, risk taking, innovativeness, autonomy and the ability to learn from mistakes (Kuratko, 1996: 1223). Enhancement of intrapreneurship is vital in integrating personal fulfilment of the staff with organisational success.

## **1.2 STATEMENT OF THE PROBLEM**

The preceding background depicts the following observations that prompted this study:

That organisations and their staff can be analysed using McGregor's Theories X and Y.

That Kenyan public institutions seem to be inclined more to the Theory X system and are thus constrained by its shortcomings. This study focuses specifically on Kenyatta University to verify this claim.

That the current global environment characterised by intense change, competitiveness and interconnectedness demands that organisations be more responsive, that is, be more Theory Y based.

That the transition from Theory X system to Theory Y system, though urgently needed, is difficult to accomplish since it calls for a transformation of entrenched and institutionalised values, traditions, attitudes and ways of thinking.

That conventional Staff Training and Development (that is Theory X driven), though a potential means of transforming the traditional system, has often merely perpetuated the (traditional) system's values and world-views.

This study suggests that Staff Training and Development, infused with criticality and creativity, is one effective way of overcoming the above obstacle. It seeks to show that intrapreneurship can be the product of critical and creative thinking nurtured within a learning organisational setting.

This study addresses the above problem in the light of the following research questions:

How can organisations and their staff transcend the Theory X orientation and increasingly approximate the Theory Y model?

To what extent can criticality and creativity enhance the effectiveness of Staff Training and Development in facilitating the transition described in (1) above?

### **1.3 ASSUMPTIONS OF THE STUDY**

1. That Theory Y-based organisations are better adaptable to a complex and changing environment than Theory X-based ones.
2. That it is possible to determine whether a particular organisation is more inclined to Theory X or Theory Y.
3. That criticality and creativity can be infused into different forms of Staff Training and Development activities.
4. That Staff Training and Development infused with criticality and creativity can transform the Theory X orientation and incline the work organisation as well as its staff toward the Theory Y system.

5. That Staff Training and Development infused with critical and creative thinking can enhance intrapreneurship

#### **1.4 OBJECTIVES OF THE STUDY**

1. To clarify the meanings of the following concepts as well as their practical implications on work organisations: intrapreneurship, organisational culture, organisational climate, psychological contract, professionalism, entrepreneurship, criticality, creativity, and learning to learn among others.
2. To apply Douglass McGregor's Theories to concrete organisational settings for instance Kenyan public institutions and particularly Kenyatta University.
3. To suggest ways of infusing criticality and creativity into Staff Training and Development activities.
4. To discuss the benefits and challenges involved in infusing criticality and creativity into Staff Training and Development.

#### **1.5 JUSTIFICATION OF THE STUDY**

1. Since Kenyatta University has launched a common university course on critical and creative thinking (CCT), this study demonstrates the value of the course in informing and enriching other academic disciplines. It also shows that knowledge is interrelated and complementary.

2. This study is intended to be useful to human resource practitioners who would wish to enhance learning, professionalism, commitment, partnership and empowerment within their organisations.
3. At the personal level, the study enlightens people on the need to continually learn, be flexible, reflective and innovative.
4. The study critiques prejudices and conditions that inhibit growth and fulfilment in the workplace. Such obstacles are often taken for granted or deliberately condoned in work organisations. The study therefore provokes and stimulates reflection and discussion on such issues as organisational transformation, employee satisfaction and change management.

## **1.6 SCOPE AND LIMITATION OF THE STUDY**

This is an interdisciplinary study. It is a reasoned attempt to understand and enrich human resource management and particularly Staff Training and Development practice. The exercise, however, is carried out within the Kenyan context in general and that of the Kenyatta University in particular.

Since this study is primarily a conceptual work, the field component serves the purpose of contextualizing the study and providing some empirical evidence for claims that would otherwise appear to be merely speculative. Consequently, it does not employ the methodological rigour that is consistent with a purely empirical investigation.

## **1.7.0 LITERATURE REVIEW**

This section reviews literature pertinent to the main themes of the study. The author's M.A. thesis is reviewed in section 1.7.1 in order to explain how an interest in the present study was developed and how the latter study complements and transcends the former. The themes addressed in sections 1.7.2 – 1.7.11 are selected highlights of the entire study.

### **1.7.1 THE BASIS OF THE AUTHOR'S INTEREST IN THE AREA OF STUDY**

Wokabi (2001) is the author's M.A. thesis which examines the relationship between work and all-rounded human development (the betterment of the physical, cognitive, volitional, and affective dimensions of the human person) with special reference to Karl Marx's concept of alienated labour. The findings of the study indicate that the view of work as merely a means of livelihood is prevalent in Kenya. Consequently, spiritual (non-material) benefits of work are often not realised leading to alienation. The study argues that work is indispensable in human perfection. Human perfection refers to the ideal of human betterment exemplified by the improvement of human physical and non-physical capacities. The study recommends promotion of criticality as one of the remedies of alienation. It also recommends that a multidisciplinary approach to the study of work be carried out in order to address the causes and remedies of alienation.

The present study responds to the recommendations mentioned above. While the M.A. thesis focused on alienation as expressed in obsession with material benefits at the expense of spiritual-well being, the present study reflects on alienation in the form of antagonism and discrepancy between individual fulfilment and the attainment of organisational goals. The present study is interdisciplinary. It utilises philosophical as well as human resource management perspectives and insights on work. In addition to discussing criticality and creativity broadly and deeply, the present study transcends the earlier one by providing a comprehensive framework for Staff Training and Development which is argued to be useful for remedying alienation and facilitating staff and organisational transformation within the context of the 21<sup>st</sup> century.

### **1.7.2 THE 21<sup>ST</sup> CENTURY WORLD OF WORK**

Giddens (1990), and Baylis and Smith (1997) discuss globalisation as a social, political, economic and cultural phenomenon. They define globalisation as a process characterised by increasing interconnectedness among societies. This process is facilitated by advanced information and communication technology. Political, cultural, economic and social events in one society affect other societies more deeply and extensively because technological interconnectivity has made the world relatively border-less and distance-less.

Globalisation has its accompanying benefits as well as burdens. Some of the benefits include cross-cultural interaction that has the potential of facilitating

understanding, evaluation, refinement and enrichment of cultures; efficient generation and dissemination of knowledge and intensified economic activities that have the potential of triggering economic transformation leading to alleviation of poverty.

However, the benefits of globalisation are not evenly distributed. Countries that are more advanced economically and technologically have an edge over those that are less advanced. There are therefore winners and losers in globalisation. The forces that are globalised seem to be mainly in the Western World. For instance, the political, economic, moral and cultural world views and values that are globalised are mainly American and European in origin. This makes globalisation appear to be merely contemporary imperialism. In addition globalisation has attendant risks. For instance increased pace of economic transformation in many parts of the world is associated with increased environmental pollution. Advancement of information and communication technology has enabled trans-national criminals to operate easily and efficiently. It is therefore evident that globalisation cannot be blamed or praised wholesale and uncritically.

Giddens (1990), and Baylis and Smith (1997) are used in this study to discuss the nature and implications of globalisation. The study, however, argues that criticality and creativity have the potential of enabling people to maximize the benefits of globalisation and moderate the burdens. For instance, criticality enables people to figure out the meaning, quality and relevance of information that is abundantly

available. Evaluation of information becomes a basis for decision making and problem solving. Criticality questions exploitation and undermines gullibility thus enhancing self-determination. Creativity enables people to innovatively respond to competition and open up new opportunities.

Partnership for the 21<sup>st</sup> Century Skills (2008) regards the development of ingenuity, agility and skills among staff as the key for competitiveness in an economy driven by knowledge and innovation and marketplaces characterised by uncertainty, competition, opportunities and risks. Many reasons are given for the need to urgently develop a new set of skills suitable for the 21<sup>st</sup> century. First, fundamental changes have taken place in the economy, jobs and businesses. There is increasingly a shift from industrial based economic activities that emphasise manufacturing to service based economic activities that depend on knowledge and information.

Service based activities require ability to respond flexibly to complex problems, make decisions responsibly, communicate effectively, process information, generate new knowledge and work in teams. The skills that are required for the 21<sup>st</sup> century include: critical thinking, problem solving skills, creative and entrepreneurial skills, and communication and collaboration skills.

**Critical thinking** is useful in analysing and evaluating information in order to make reasoned judgments and decisions as well as take effective action.

**Problem solving skills** enable one to address complex, multidisciplinary and open-ended problems. The problems require skills that empower people to identify problems, think through solutions and alternatives, monitor the effectiveness of problem-solving approaches and explore new options when necessary. Problem solving involves collaborating with people from different professional and social orientations.

**Creative and entrepreneurial skills** facilitate generation of new ideas, products, and services as well as modification of existing processes and products in a competitive economic environment. Creativity facilitates job creation, quality and change management. Entrepreneurial thinking involves identifying and acting on opportunities innovatively and the willingness to take calculated risks and responsibility.

**Communication and collaboration skills** facilitate dialogue and teamwork. Communication skills involve ability to inject meaning into what one expresses verbally and nonverbally and extract meaning from what others express. They also involve providing feedback effectively. Collaboration skills involve ability to

cooperate with people from varying social and cultural backgrounds in order to achieve mutually beneficial goals.

This study uses Partnership for the 21<sup>st</sup> Century Skills (2008) to articulate the value of criticality and creativity in Staff Training and Development and formulate the critical-intrapreneurial framework for ST&D.

### **1.7.3 THEORY X AND THEORY Y PERSPECTIVES ON WORK AND STAFF**

McGregor (1960; 1987) presents two contrasting approaches to work and workers based on opposed assumptions about human nature and human motivation. He calls the approaches Theory X and Theory Y. As evident in sections 1.1 and 1.2, McGregor's theories provide a framework within which the research problem was conceived and defined. McGregor uses the term 'theory' loosely not scientifically. It merely means a set of beliefs and assumptions that determine how humans are managed in the workplace.

Theory X is the conventional approach to work and staff in an organisation which is based on the following assumptions: the objectives and needs of staff are incompatible with those of management and the organisation; the staff are passive and even resistant to organisational needs; the staff need to be persuaded, rewarded, punished and controlled in order to achieve organisational goals; the staff are by nature lazy, self-centred and resistant to change; and the staff lack

ambition and dislike responsibility. These assumptions are reflected in managerial policies, practices and programmes.

Theory X work environment is characterised by the following: mechanical insistence on performing according to rules and standards of the organisation unquestioningly; the “us” and “them” dichotomy among the staff; contentment with static skills; passivity and dependency among the staff and the tendency to be motivated primarily by money and other material gains. The management regards the staff as expendable parts and an added cost.

Pettinger (1997) argues that workers in the Theory X orientation prefer direction rather than responsibility and they manifest no creativity except when circumventing the rules of the organisation. Such people must be forced or bribed to put in the right effort at work. Graham and Bennett (1998) and Armstrong (1999) observe that Theory X orientation gives employees the opportunity to satisfy only basic and security needs at work.

Mullins (1993) suggests some factors that may lead to Theory X orientation. They include the nature of the job, the context of work and the nature of the staff. Narrowly defined jobs with highly predictable tasks offer little intrinsic rewards or limited opportunities to satisfy higher level needs for instance autonomy and creativity. Sensitive work contexts for instance war, emergencies and management

of secrets may make more outer direction and less individual discretion of the individual worker necessary. This is especially the case for junior staff. Some staff seem to prefer and respond better to a more controlled style of management. Such staff lack confidence in their ability to get things done on their own. They shun responsibility and leadership. Lacking in initiative, such staff develop dependency on supervisors and other external motivators of action.

Theory Y is a responsive approach that regards and requires the staff to be flexible, responsible, active, independent and capable of internal control. The staff are interested in self-actualisation as well as contributing effectively towards the achievement of organisational goals. The Management regards the staff as valuable resources to be developed and creates conditions in which the abilities of staff can be expressed and nurtured. Work is regarded as essential to integral development in the Theory Y orientation. It is therefore well integrated with leisure and rest. Self-direction and self-control are employed in the service of objectives of the organisation to which the employees are committed. The staff transcend the concern for basic and security needs to also include concern for self-actualisation. This study has utilised the above named sources in its examination of work, workers and organisations. Theories X and Y have also been applied to the Kenyan context. In Chapter Four, a critical evaluation of McGregor's theories is attempted.

McGregor was influenced by Abraham Maslow's humanistic theory of motivation (Maslow, 1954). According to Maslow, human needs are organised in a series of levels according to their importance. At the lowest level but pre-eminent in importance and urgency when they are not satisfied, are physiological needs for instance food and drink. For instance, starvation ordinarily makes other needs for love, status and recognition insignificant. When one feeds regularly and adequately, hunger ceases to be a motivator of behaviour and one seeks satisfaction of higher needs.

The next level is safety or security needs. These are needs for protection against danger, threat and deprivation. In the workplace, McGregor noted that safety needs are relevant since the staff in a corporation are in a dependent relationship. Arbitrary management actions, job insecurity, and discrimination can adversely affect the behaviour and performance of staff.

When physiological and safety needs are satisfied, social needs become important motivators of behaviour. Social needs include the need for love, belonging and friendship. McGregor observed that traditionally, social needs were neglected in organisations due to fear of group hostility. He argued that satisfaction of social needs enhanced loyalty, teamwork and a sense of security among staff. When social needs are thwarted, the staff become resistant and uncooperative.

Above social needs are ego needs. These relate to one's self esteem and reputation. They are needs for autonomy, achievement, confidence, knowledge, respect, recognition and appreciation. McGregor observed that in conventional organisational context, few opportunities are offered for the satisfaction of ego needs especially for staff at the lower level of the bureaucratic hierarchy.

The needs for self-fulfilment are at the highest level. These are needs for creatively realising one's potentialities and continued self-improvement. Like ego needs, self-actualization needs hardly find expression in many organisational settings. The deprivation that staff experience with relation to lower needs diverts their attention and energy into the struggle to satisfy lower level needs at the expense of the higher level ones.

Theory X and Theory Y may further reflect contrasting organisational structures, cultures, and climates. The traditional approach may be the product of organisational structures represented by the following metaphors: machine, political system and psychic prisons (Morgan, 1986). Like machines, these organisations are characterised by order, rigidity, routine and predictability. They function best in stable and protected environments. Like political systems, they are pervaded by power and authority relationships characterised by wheeling and dealing as well as pursuit of special and often selfish interests. Like psychic prisons, the organisation and its members are constrained by the conflict between

real and illusory identities and accomplishments. Profession does not match practice. This means that what the organisation and its members claim to be and do is not reflected in what they actually are and do. For instance, an organisation may promise to pursue excellence, creativity and customer focus in its mission and vision while in practice, it tolerates and perpetuates mediocrity, maintains and protects status quo and is indifferent to customer feedback. This leads to a dual morality approach to work. This means that the **professed morality** (reflected in attractive values in the mission, vision and objectives of the organisation) is distinct from (and even opposed to) the **practiced morality** (reflected in the actual conduct of staff and the values embodied in the operative culture of the organisation). The culture in the traditional system is conventional and the climate apathetic.

Graham and Bennett (1998) and Armstrong (1999) relate recent research on leadership to the Theory X and Theory Y orientations. Theory X is associated with leadership that is production-centred. The pace and method of work is strictly controlled and dictated by “bosses”. The management plans, controls, initiates new ideas and criticises the rest of the staff. Such leaders, though capable of organising work efficiently and ensuring that tasks are accomplished fail to transform employee values and attitudes.

Theory Y is associated with leadership that is people-centred. Emphasis is given to relationships, preferences, needs and capacities of the staff of the organisation. Mutual trust and respect between senior and junior staff as well as two-way communication are emphasised. Such leaders motivate and inspire staff to transcend attitudes and values that hinder individual and organisational improvement.

The lesson that this study draws from the foregoing sources is the systems approach to the study of organisations and their staff. This approach emphasises the interacting and interconnected nature of organisations and their members. The dignity and significance of every member is taken into consideration. The staff-organisation relationship is therefore organic and analogous to that of vital organs that constitute a living and functional body. This is opposed to the mechanical cog-in-the-machine relationship in which staff are regarded as dispensable commodities. This part-whole relationship is emphasised in Theory Y oriented Staff Training and Development.

The characteristics of the traditional system are similar to those of the pre-conventional and conventional stages of moral and rational development in Kohlberg's model while the responsive attributes depict the post conventional qualities (Kohlberg, 1984; Snell, 1993). McGregor's theories therefore embrace rational, creative, social and ethical implications. Theory Y for instance reflects

rational autonomy, creative sensitivity, ethical agency and assertiveness. This study synthesises relevant interdisciplinary theories and concepts in order to clarify, broaden and deepen McGregor's theories.

The responsive system is likely to be the product of an organism-like or brain-like organisational structure (Morgan, 1986). Like a biological organism, it adapts to a turbulent and dynamic environment. Like the brain, it is inventive and rational thus providing for flexibility and intelligent change. The culture in such an organisation is responsive and democratic and the climate is characterised by enthusiasm and supportiveness.

The Theory Y view of organisation and its members militates against legalism in the workplace. A legalistic approach to work refers to rigid adherence to the letter rather than the spirit of the rules and regulations of the workplace. For instance, if the staff are required by law to report to work at 8.00 am and leave at 5.00 pm, they merely adhere to the letter of this requirement while neglecting and undermining the purpose for which the requirement was intended. Since the law is incapable of prescribing and enforcing minute details regarding how the staff should carry out their work, they shun exertion and impatiently look forward to the time to leave their workplaces. A time orientation to work as opposed to a task orientation is therefore established. How long one stays in the workplace becomes the basis for compensation as opposed to the quality and quantity of one's output.

Legalism in the workplace therefore undermines initiative, creativity and productivity. It characterises Theory X organisations.

Mullins observes: *“The Theory Y approach, however, is not a ‘soft’ option. In practice it is often difficult to achieve successfully. It can be frustrating and time consuming”* (Mullins, 1993: 401). This is most likely due to the personal and voluntary nature of the core elements of the approach namely; commitment, partnership and empowerment. This study however provides a framework within which intellectual and moral virtues that are Theory Y based can be nurtured. The virtues are discussed comprehensively in Chapter Three.

#### **1.7.4 CRITICAL AND CREATIVE THINKING**

Paul (1995) provides an overview of Richard Paul’s conception of critical thinking as well as his method of teaching for thinking. Critical thinking is disciplined, self-directed thinking which exemplifies the perfections or excellencies of thinking appropriate to a particular mode or domain of thinking. Such perfections include ability to: identify, analyse, evaluate and reconstruct arguments; support claims using appropriate reasons and evidence; interrogate and evaluate assumptions and inferences; and inject clear and relevant meaning into what one says and writes among others (Wambari, 1999a). Critical thinking displays mastery of intellectual skills and abilities. It is the art of thinking about your thinking while you are thinking in order to make your thinking better: more clear, more accurate, or more defensible.

Though it is the nature of human beings to think spontaneously, continuously and pervasively, Paul observes that it is not of the nature of the human mind to think critically about the standards and principles that guide its spontaneous thought. The mind tends to take things for granted, believe what it wants to believe, be inclined to what makes it comfortable, what is simple, what is commonly believed and what is socially rewarded. There is therefore a need to consciously cultivate criticality. Criticality has been understood in this study to mean the mental inclination and capacity to interrogate and evaluate assumptions, claims, perceptions, judgements and attitudes in a disciplined, responsible, purposeful and reflective way. It is both cognitive and normative in its manifestations.

Critical thinking is a unique kind of thinking that is purposeful, in which the thinker systematically and habitually actively develops traits such as: intellectual integrity, intellectual humility, fair-mindedness, intellectual empathy, and intellectual courage. It imposes criteria and intellectual standards upon the thinking thus taking charge of the construction of thinking. It seeks awareness of the elements of thought such as point of view, and assumptions of thought. It assesses the effectiveness of the thinking according to purpose, the criteria and the standards (Paul, 1995: 21, Paul and Elder 2001). This study has utilised Paul's conception of critical thinking. We observe that Paul (1995) and Paul and Elder (2001) have dealt mainly with intellectual virtues. This study discusses the

importance of both intellectual and moral virtues in Staff Training and Development. This discussion is done in Chapter Three.

Paul (1995) regards critical thinking as indispensable in education. He critiques traditional assumptions about knowledge, learning, teaching and literacy. The traditional model (didactic approach) teaches students **what** to think and neglects **how** to think. It emphasises memorisation at the expense of understanding. The literate people are seen as knowledge banks instead of being regarded as dedicated thinkers and learners empowered to solve problems and discover new knowledge. Knowledge is compartmentalised in the traditional model instead of regarding it as interconnected.

Critical thinking is essential in education since it motivates students to learn and integrate experience. It promotes understanding and gives education a long-range perspective by facilitating life-long learning. It promotes application of knowledge as well as integrity in and independence of thought. Critical persons would help create a critical society that cherishes democratic principles of liberty equality and fraternity.

Paul defines critical thinking as “ *a unique kind of purposeful thinking, in which the thinker systematically and habitually imposes criteria and intellectual standards upon the thinking, taking charge, guiding, and assessing the*

*effectiveness of the thinking according to the purpose, criteria and standards”* (Paul, 1995: 21). As useful as this kind of thinking is, Richard Paul observes that critical thinking is not typically an intrinsic part of instruction at any level. Students come without training in it, while the staff tend to take it for granted as an automatic by-product of their teaching. Yet without critical thinking systematically designed into instruction, learning is transitory and superficial.

Richard Paul proposes the method of infusing critical thinking into the method of teaching as well as the content of thinking. Critical thinking is therefore, not subject specific. It can and should be infused into any and every discipline and discourse. Paul *et al.* (1989) demonstrate how this can be done by remodelling traditionally prepared materials and infusing the critical element into them. Remodelling emphasises; how students think, thinking as the only way of gaining knowledge, independence of thought, awareness of the value of knowledge, understanding from the learner’s point of view, depth in learning and discussion (Paul, 1995: 277). This study was enlightened by Richard Paul’s conception of criticality and how it should be inculcated into all aspects of instruction. The study, however, focuses on the application of critical and creative thinking to Staff Training and Development function of human resource management. Richard Paul’s conception of Critical thinking was considered relevant to this study because it clearly and comprehensively explores the potential of critical thinking.

His method of teaching for thinking is applicable to diverse disciplines including human resource management.

Nosich (2005) agrees with Richard Paul's model of critical thinking as well as the method of infusing critical thinking into different disciplines. According to Nosich, critical thinking is reflective, evaluative and reasonable consideration of real problems that facilitates good judgment and responsible action. It involves asking questions, figuring out issues and believing the results of our reasoning. Infusing critical thinking involves reflecting on the elements of thought. Elements of thought are parts of any piece of reasoning. Some of the elements include purpose, question at issue and assumptions. Any form of reasoning has a purpose or function. Infusing critical thinking involves reflecting on the purpose of what we read, hear, write, say and do. The question at issue refers to the problem being addressed in order to achieve the desired outcome. All reasoning is about some problem. Infusing critical thinking involves reflecting on the issue in question. Assumptions provide the background theory for further reasoning. Infusing critical thinking involves identifying and reflecting on the stated and implied assumptions that provide a basis for reasoning and action. These and additional elements have been used in this study to clarify the analytical dimension of critical and creative thinking. Infusing critical thinking also involves applying intellectual standards on the elements of thought in order to monitor, evaluate and upgrade thinking. It involves asking and answering such questions as: How relevant is the information

I am using to make this judgment? How logical is my conclusion that the statement is false? How significant is this problem? How clear is my point of view? These questions exemplify the application of intellectual standards namely relevance, logic, significance and clarity respectively to the respective elements of thought namely: information, conclusion, problem and point of view.

According to Nosich (2005), thinking critically in a discipline involves understanding the logic of the field. The logic of a subject matter involves understanding parts of the discipline as they fit together and form a coherent whole. It involves the ability to think through the parts in the context of the whole and vice versa. The logic of a discipline blends the parts of thinking in terms of the discipline. For instance, the logic of morality enables one to figure out the right thing to do even in situations where moral requirements are absent, silent or conflicting. In order to understand the logic of morality, one has to reflect on the purpose, assumptions, concepts, implications, and point of view of morality among other elements. Nosich's and Paul's views are used in this study as a basis for the critical-intrapreneurial model for Staff Training and Development that is proposed and developed in this study (See Chapter Five).

Mathew Lipman defines critical thinking as "*skillful and responsible thinking that facilitates good judgement because it relies on criteria, is self-correcting and is sensitive to context.*" (Lipman, 1991:116). This definition portrays critical thinking

as a rational activity that is flexible, evaluative and accountable. As such it manifests the traits and intellectual standards mentioned above. Lipman asserts that to be useful, critical thinking should be fused with creative thinking. He calls the fusion higher order thinking. This is because critical thinking and creative thinking are mutually reinforcing. Critical thinking generates ideas that critical thinking analyses and evaluates. Analysis and evaluation in turn facilitate further creative action.

Lipman (1991) contrasts what he calls the standard and the reflective educational paradigms. The standard paradigm refers to the didactic approach to learning according to which education is merely the transmission of knowledge from those who know to those who don't know. In this paradigm, knowledge is regarded as unambiguous, fixed, unequivocal and unmysterious content distributed among disciplines that are mutually exclusive. The reflective paradigm regards learning as participation in a community of inquiry whose goals are achievement of understanding, reasoned judgment and responsible action. The students are challenged to figure out things on their own imaginatively and reflectively. The teacher facilitates and stimulates inquiry and discussion. The focus of the educational process is not merely acquisition of information but discerning relationships in the subject matters under investigation and figuring out how knowledge can be generated, evaluated and applied effectively. This study has recognised the community of inquiry approach to teaching and learning as a potent

Staff Training and Development tool. In Chapter Two, the community of inquiry is proposed as one of the viable methods that can promote learning to learn.

Namwambah (2000; 2003; 2005 and 2007) endeavours to clarify the meaning of critical thinking and ascertain its epistemic and practical value. They review Robert Ennis' notion of critical thinking as pure skills that facilitate assessment of statements; Richard Paul's strong and weak senses of critical thinking, John McPeck's view of critical thinking as generalizable skills and abilities, and Harvey Siegel's notion of critical thinking as principled thinking which is moved by reason. As an epistemological discourse, critical thinking has a "knowledge component (knowledge based skills whose general range of applicability is limited by the form of thought or kind of knowledge called upon) and a critical component which consists in the ability to reflect upon, to question effectively and to suspend judgement or belief about the required knowledge, composing the problem at hand".(Namwambah, 2007:47). The sources show that critical thinking can be understood as a tool, a skill and a process. As a tool, critical thinking is instrumental in the generation and evaluation of knowledge, problem solving and decision making. As a skill, critical thinking expresses and refines the capacity for decision-making, argumentation, problem solving and hypotheses formulation and verification. As a process, critical thinking is a mental activity characterised by specific intellectual standards and traits. The standards include among others clarity, relevance and precision. The traits include among others humility and

justice. This is in agreement with Lipman's (1991) and Paul's (1995) definitions of critical thinking. This study utilises these sources in discussing criticality. It however broadens their treatment of creativity and applies the concepts of criticality and creativity to human resource management concerns.

Creativity, like criticality is quite difficult to define. This is because no single act or process can exhaustively capture the essence of these notions. Lucas (2001) defines creativity as "*a state of mind in which all of our intelligences are working together. It involves seeing, thinking and innovating.*" (Lucas, 2001: 38) Creativity integrates physical and spiritual capacities of human beings. Lucas observes that criticality and creativity go together. "*Creative people question the assumptions they are given. They see the world differently, are happy to experiment, take risks and make mistakes. They make unique connections often unseen by others.*" (Lucas, 2001: 38). Wambari (1999a) explains that criticality and creativity are so intimately complementary that none can do without the other. "*Criticality without creativity is impotent while creativity without criticality is groundless.*" (Wambari, 1999a: 44) Lucas suggests that the context within which creativity can be nurtured should be characterised by challenging goals, elimination of negative stress, feedback and the capacity to live with uncertainty. This study uses the sources mentioned above to explain the relationship between criticality and creativity in an organisational setting.

Novitz (1999) discusses three conditions that he argues to be jointly necessary and sufficient for creativity. These conditions are: deliberate recombination, surprise and utility. Creativity involves deliberate recombination of existing ideas, techniques, or objects leading to their modification or transformation. This surprises a given population that did not anticipate this activity. Creativity is intended to be of benefit to people. Since each condition can be satisfied in varying degrees, Novitz argues that different degrees of innovation are manifest in creative activities. This study discusses how intrapreneurship characterised by creativity and innovation can be promoted in an organisational context.

#### **1.7.5 STAFF TRAINING AND DEVELOPMENT**

Staff Training and Development (ST&D) refers to all the different ways and means in which people can be encouraged and supported to continuously increase, update and adapt their knowledge, skills, personal abilities and competencies in order to fulfil both current and possible future demands at work adequately. McKenzie (1991), Handbook (2002), Allsopp (1971) and Beardwell and Holden (2001) are some of the sources that enlighten this study with regard to ST&D.

McKenzie (1991) distinguishes between traditional staff development that is informed by what he calls “industrial age thinking” and staff development suitable for the information age. Traditional staff development approaches merely perpetuate old values, beliefs and practices. The trainees imbibe uncritically the

prevailing theories and forms of thought. They then encounter problems of transferring or applying what they learn to their particular concerns and problems in the organisation. The traditional model attempts to change behaviours and strategies of the trainees without transforming their core, that is, their ways of perceiving the world, themselves and their work. The learning styles, values, attitudes, and belief systems remain unchanged.

The staff development suitable for the information age is transformative. It seeks not only to change overt behaviour but also, and most importantly, the core of the individual i.e. how the person thinks. It recognises that thinking is, among others, an important source of action and it seeks to perfect action by first perfecting thinking. McKenzie (1991) provides elements that characterise this transformative approach in staff development practice. The elements include:

1. Staff development should exploit the full range of mental capabilities. The right brain (which is involved in mental functions such as intuition, pattern recognition, abstraction and non-verbal communication) and the left brain (which is involved in rational functions of logic, calculation, analysis, and verbal articulation) with their different but complementary capabilities must be engaged.
2. Staff development must consider the feelings, fears and anxieties of the learners.

3. Staff development must engage the perspective of the learners. They must be exposed to alternative viewpoints.
4. Staff development must appeal to learners at a variety of developmental stages. Individual differences of the learners must be taken into consideration.
5. Staff development must inspire learners to invent. Creativity must be encouraged and nurtured.
6. Staff development must be experience-based with learning resulting from doing and exploring.
7. Staff development must hook the curiosity, wonder or passion of all involved.
8. Staff development must respond to the concerns and interests of the learners. It should encourage the desire to continue learning.
9. Staff development must be properly funded. This is important in order to facilitate long-range planning, involvement of effective instructors, learning materials and equipment and a comfortable learning environment.

McKenzie's Conception of staff development for the information age is considered suitable for this study because:

- a) It recognises the need for criticality and creativity in staff development.
- b) It addresses the needs and abilities of the entire person.
- c) It is geared towards empowerment of the learners to think for themselves and be innovative.

d) It gives adequate emphasis to the need for continued and inclusive learning. Both the trainees and the trainers learn together.

However McKenzie fails to provide a specific way of infusing criticality and creativity into Staff Training and Development. This is the gap that this study seeks to fill. Richard Paul's conception of critical thinking as well as his method of teaching for thinking is used in this effort. McKenzie (1991) is used in reconstructing a theoretical framework for this study as explained in section 1.8.

This study recognises that Staff Training and Development is an effective means of transforming traditional modes of thinking and operating in a work organisation and nurturing innovative and responsive capabilities and contexts within organisations. Staff Training and Development can be formal, non-formal, or informal (Handbook, 2002). Formal education takes place in a class-structure, non-formal education though organised and systematised, takes place in a setting outside a class structure while informal education is a product of association with colleagues. Critical and creative thinking is relevant to all the three forms of education.

Allsopp (1971) observes that higher educational institutions only pay lip service to Staff Training and Development. It is not regarded as a high priority activity. Consequently, the institutions approach the problems of the future with attitudes and values firmly rooted in the past. Staff Training and Development in such

institutions fails to facilitate organisational transformation and management of change. Instead, the status quo is sustained and the staff remains complacent and lethargic. Such institutions do not offer quality education. Staff Training and Development should enhance quality education. Such education “*emphasises enrichment in the process and outcome of learning achievement. It is not mere passing of information or certification, but development of independent, analytical, creative potential of the individual, including critical imagination, spiritual and ethical values.*” (Republic of Kenya, 1999: 70).

McKenzie (1991) and Handbook (2002) concur that Staff Training and Development must: attend to both staff and organisational improvement, derive from individual development plans, take advantage of unanticipated opportunities and engage a broad range of the capacities of both the trainer and the trainee. They do not precisely show how this is to be accomplished. This study has attempted to fill this gap by assessing the extent to which Staff Training and Development infused with criticality and creativity, can make members of staff be empowered to become inventors of a new responsive culture rather than transmitters of the old (McKenzie, 1991). It has also suggested indicators that can be used to determine whether or not an organisation and its staff are responsive to change.

The context within which effective Staff Training and Development can be nurtured is aptly described by Beardwell and Holden (2001). It consists of a

culture that promotes and sustains collaboration and continuous organisational and individual improvement. Status differences are toned down, informal communication is encouraged and formal controls for achievement of coordination are minimally used. Variety of formal and informal processes of monitoring progress toward goals are devised and utilised in order to identify obstacles to progress and ways of overcoming them. This source does not however explain how such a culture is cultivated. This study has suggested how critical and creative thinking can nurture a responsive and person-centred organisational culture.

#### **1.7.6 INTRAPRENEURSHIP**

Kuratko (1996) defines intrapreneurship as the infusion of entrepreneurial thinking into larger corporate and often bureaucratic structures. This can be achieved when there is conscious effort in an organisation to create an environment within which individuals can be innovative. Innovative activity helps in the creation of new corporate ventures leading to corporate success.

Pettinger (1997) defines intrapreneurship broadly as the process by which individuals are developed as innovative and professional persons while the organisations are transformed in order for them to facilitate innovation and professionalism. This process helps to integrate individual growth and fulfilment as well as organisational success. Pinchott (1995) argues that intrapreneurship

invigorates the organisation enabling it to avoid stagnation and decline. It also helps the organisation to attract and maintain talented and creative staff.

Intrapreneurship is therefore characterised by creativity, innovation, risk taking, willingness to take responsibility, commitment to action and ability to manage change and complexity. Intrapreneurs are not merely excited by new ideas which they originate; they follow up the ideas to implementation and are willing to be accountable for this transformation (Kuratko, 1996: 1223).

This study argues that infusing criticality and creativity into Staff Training and Development would enhance intrapreneurship. Criticality would help the staff to avoid the pitfalls that result from over-stretching the entrepreneurial strengths. These pitfalls include: preoccupation with controlling everything, a sense of distrust, obsession with success, unreasonable optimism leading to self deception, overwork and detachment leading to stress and the taking of unreasonable risks (Kuratko, 1996: 1227-8).

In view of the above, this study shows how the traditional approach to work and workers (as well as its attendant shortcomings) in an organisational setting can be transcended using Staff Training and Development that is infused with critical and creative thinking. It also argues that criticality and creativity in Staff Training and Development can effectively nurture intrapreneurship in an organisation while

avoiding the danger of embracing entrepreneurial values without regard to reason and ethics.

### **1.7.7 PERSONNEL MANAGEMENT VERSUS HUMAN RESOURCE MANAGEMENT**

Cole (2002) defines personnel management as the function of management that deals with recruitment, employment, training, redeployment, safety and departure of employees with a view to achieving efficiency and justice. The function involves the activities of specialist officers responsible for implementing the key objectives of the organisation in respect of its use of employees. Human resource management is defined as an approach which recognises that employees are only one group among other stakeholders in an organisational context. All the stakeholders have a claim on the resources of the organisation. Human resource management therefore addresses the concerns and claims of the various stakeholders. Cole claims that in practice, personnel management and human resource management are interchangeable. The position taken by this study is that the two approaches differ not only in theory but also in practice. The study argues in Chapter Two that personnel management is inclined to McGregor's Theory X while human resources management (HRM) is inclined to Theory Y. The reasons backing the position of this study are drawn from the views of other management sources reviewed below.

According to Torrington and Hall (1991) and Torrington, Hall and Taylor (2005) Human resource management is not merely another name for personnel management. It suggests a distinctive philosophy about handling human activities, abilities and interests which is more effective than the personnel management approach. While personnel management directs itself to employee matters thus making it workforce-centred, HRM is human resource centred and embraces all human resource needs of the organisation. It therefore addresses the concerns and contribution of all the stakeholders in an organisation. HRM integrates human resource as well as business needs. Human resource management is therefore more inclusive and people-centred than personnel management.

Armstrong (1999) and Graham and Bennett (1998) regard human resource management as more integrative and ethical in its handling of the stakeholders. Driven by the optimistic belief that people can make a positive difference in any organisation, human resource management seeks to enable the organisation to obtain and retain skilled, committed and well-motivated workforce; maintain a mutually beneficial relationship with suppliers and shareholders as well as obtain mutual support and respect from the local community. It strives to create a culture and climate in the organisation that foster enabling relationships, desire for perpetual learning and innovation, teamwork and flexibility. This approach is intended to enhance productivity and quality of products and services as well as make the organisation competitive and adaptable. Human resource management

adopts an ethical approach to the management of people based on fairness, mutual respect, transparency and integrity. It aims at harmonizing organisational success with individual development and fulfilment.

A comprehensive discussion of the relationship between personnel management and human resource management is done in Chapter Two.

### **1.7.8 THEORIES OF MANAGEMENT**

According to Bartol and Martin (1998) the impetus for developing management theories and principles stemmed from the industrial revolution in the 1800's. This was due to the proliferation of factories which created the need to coordinate staff in the production process. Innovative ways to run factories efficiently and effectively were sought. The earliest thinkers focused on particular techniques that could be applied to solve specific problems. Later thinkers developed broader theories based on major viewpoints or schools of management.

The classical viewpoint focuses on finding ways to manage work and organisations more efficiently. It is made up of three approaches namely scientific management, bureaucratic management, and administrative management. Scientific management was championed by among others Frederick Winslow Taylor. Taylor (1911) emphasises the scientific study of work methods in order to improve work efficiency and ensure that the staff work at full capacity. Taylor pioneered a method known as time-and motion study that involves breaking down

the work tasks into constituent elements in order to identify necessary motions and eliminate unnecessary ones and thus determining the most efficient way to do the job. Taylor also recommended incentive plans in order to encourage the staff to use the scientific methods in order boost productivity.

This study assesses the merits and demerits of scientific management and associates it with the Theory X orientation. Scientific management can be credited for promoting individual worker's efficiency and effectiveness, lessening worker fatigue and enhancing quality of products. The theory also demonstrates the importance of compensation for performance as well as personnel selection and training. However, its quantitative and technical orientation limited its capacity to address spiritual (non-material) aspects of human persons that play an important role in productivity.

Bureaucratic management was propounded by Max Weber among other thinkers. According to Weber (1947) bureaucratic management focuses on enabling organisations to operate in a rational way. Weber's ideas comprised a critical response to the prevailing organisational norms and practices characterised by class consciousness and nepotism. These practices, according to Weber, were unfair, retrogressive and wasteful of human resources. Weber proposed an ideal organisational structure in which rational decision making and impartial application of rules would be developed to the highest degree.

The recommendations of Weber included division of labour which includes clear definition of authority and responsibility; use of documented criteria and procedures to guide decision making; separation of management and ownership of organisations; recording of administrative actions and decisions; hiring of employees on the basis of merit and hierarchical order of positions of responsibility. Bureaucratic management ideally aimed at enhancing order, transparency and fairness in organisations. It sought to make decision making rational, impartial and goal oriented. This would make managerial actions predictable and systematic rather than arbitrary and self-serving. However, in practice, bureaucracy has been blamed for creating red tape that breeds lethargy and stifles imagination, creativity, innovation and initiative. This study therefore observes that bureaucratic management is more inclined to Theory X orientation.

Administrative management was championed by among others Henri Fayol (1949) and Chester Bernard (1938). It focuses on analysing management functions as well as formulating principles that could be used by managers to coordinate the internal activities of organisations. The theory is credited for analysing management process into the following interdependent functions: planning, organising, leading, and controlling. Planning involves setting goals and deciding how best to achieve them. Organizing has to do with allocating and coordinating human and non-human resources so that plans can be actualised. Leading is the process of influencing staff to conduct themselves in a way that enhances the

achievement of organisational goals. Controlling involves monitoring, evaluating and regulating organisational activities so that performance may be consistent with organisational goals and standards. The theory therefore outlined the work of managers. This study found administrative management partially inclined to Theory X orientation because it is based on the belief that there exists 'one best way' of performing tasks as well as running organisations. The theory also emphasises staff-management dichotomy and reserves authority and responsibility for management.

Mayo (1933) and Follet (1949) represent the human relations theory that championed industrial humanism. The theory links psychological and social needs to work performance. Social-emotional factors such as empathy, compassion and self-esteem among others are argued to be significant factors in determining efficiency and effectiveness in the production process. These factors require to be given serious attention like that accorded to logical and technical factors. The theory perceives human nature as a complex whole that includes emotions, beliefs, attitudes and habits besides rational and material aspects. This emotional side of humans determines their relationships. McGregor's (1960) is a proponent of the human relations school and his Theory Y is an expression of the school's basic principles.

Organisational behavior perspective focuses on the need for increased worker autonomy and participation in order to develop creative potential. Proponents of this perspective include among others Argyris (1957) and Likert (1961). The theory draws lessons regarding human nature and actions from such disciplines as sociology, philosophy, economics, psychology and anthropology. The theory emphasises that individual differences need to be respected and harnessed in the work place. Human beings are observed to be complex beings which need to be well understood and treated with dignity in order to obtain their cooperation, respect, trust and loyalty. Argyris (1957) asserts that the staff should be given the opportunity to feel that they have control over their lives and work. This can be facilitated by participation in goal setting and decision making. The intentions and interests of staff need to be aligned to the objectives of the organisation. Likert (1961) asserted that supportive relationships if fostered in an organisation enhance team work and a sense of personal worth and importance among staff. The views of organisational behaviour perspective are inclined to McGregor's Theory Y.

Miller and Rice (1967) and Katz and Kahn (1964) regard organisations as open systems that mutually interact with their environments. The systems theory asserts that an organisation is a set of interrelated parts which together have a common purpose. As such organisations must consider the implications of their activities on their surroundings. They also need to appreciate and evaluate the influence of external factors on organisational goals. The theory argues that organisational

performance needs to be assessed within a holistic perspective that includes: *inputs* in the form of raw material, finances, labour and information; *processes* which include work methods and organisation structure; *outputs* in the form of products and services and *external factors* such as legislation, competition, changing consumer attitudes and preferences, and advancement in technology. The systems theory suggests that criticality, creativity, reciprocity and sensitivity to context facilitate organisational effectiveness. This study observes that the systems approach is inclined to the Theory Y orientation. It also underscores the importance of critical and creative thinking in organisations.

Contingency theory maintains that there is no universal ‘one best way’ to guide human actions in organisations. Instead, management of organisations should be flexible, reflective, innovative and responsive to varying demands and contexts. Proponents of this approach, for instance Woodward (1965) and Lawrence and Lorsch (1967) argue that rigid principles and blue prints are inadequate in designing and running successful organisations. This is because situations are dynamic and unpredictable and organisations need to respond creatively and innovatively in order to remain competitive. Contingency theory therefore emphasises the importance of criticality, flexibility and imagination in responding to diverse challenges that organisations as systems inevitably face.

This study discusses the theories of management in the light of McGregor's Theory X and Theory Y. A transition from Theory X oriented personnel management (associated with scientific management, bureaucratic management and administrative management) to Theory Y oriented human resources management (associated with human relations theory, organisational behaviour perspective, systems theory and contingency theory) is discussed in Chapter Two.

### **1.7.9 LEARNING TO LEARN**

International Commission on Education for the Twenty-First Century (1996) regards learning to learn as an expansion of the concept of education in time and in the social space to embrace learning throughout life. Learning takes place in a variety of forms: at school, in community life, the family, leisure pursuits, associations and civic life. Every aspect of life provides an opportunity to learn and apply what has been learnt. Learning facilitates adaptation to the environment as well as self-improvement. Life-long learning is founded on four main pillars namely: learning to know, learning to do, learning to be, and learning to live together. Learning to know involves understanding reality. It is exemplified by scientific inquiry that facilitates discovery of truth about our physical world.

Learning to do has to do with application of knowledge and skills in order to creatively and innovatively respond to needs and challenges of a changing world. Learning to do is exemplified by professional and other forms of work that require creative application of skills, knowledge and values.

Learning to be involves self-examination and self-development. It has to do with identification and development of one's potential. Learning to be nurtures human powers such as: imagination, reason, conscience, aesthetic sense, physical ability, leadership abilities and ability to communicate. The discovery of these powers is the basis of their improvement.

Learning to live together involves developing an understanding of other people and the ability to collaborate with them. It recognises the interdependent nature of human beings and the need to develop effective mechanisms of resolving conflict. Learning to live together involves developing and using moral virtues that facilitate harmonious human interaction and co-existence. Examples of such moral virtues include tolerance, fair-mindedness and empathy.

This study uses International Commission on Education for the Twenty-First Century (1996) in the discussion of learning to learn. It has included another pillar of learning namely learning to be enterprising which has to do with development of innovative business sense which is useful in promoting intrapreneurship. The study also reconstructs a definition of learning to learn that embraces the analytical, evaluative and transformative dimensions of critical and creative thinking. This discussion is carried out mainly in Chapter Two and Three.

INIZJAMED (2007) outlines challenges that justify the need for a paradigm shift in teaching and learning. The challenges include: unsustainable development patterns exemplified by the fact that humanity is living beyond its ecosystem's capacity to sustain it; widespread gender discrimination across the world at social, cultural and economic levels; interconnectedness of society facilitated by advanced information and communication technology; plurality and heterogeneity of contemporary society and challenges posed by violence, terrorism and war. Traditional approaches to teaching and learning are observed to be ineffective in addressing the emerging challenges. This is because traditional educational systems are not focused on understanding reality but on accumulating compartmentalised knowledge detached from context. In addition, learning is narrowly mediated by mainly verbal means of instruction. The text book is regarded as an infallible authority. Teaching and learning are based on hierarchical relationships in which learners are dominated by teachers. Learners are denied opportunities to participate in construction of knowledge since the school is regarded as merely a place of instruction.

The alternative paradigm that INIZJAMED (2007) recommends is referred to as Global Citizenship Education which is characterized by the following:

1. Doing through thinking. This involves capacity to reflect on the relationship between means and ends and figuring out how one can work with others in order to achieve mutually beneficial goals.

2. Learning through connecting. This involves examining and understanding the relationship between different aspects of reality. It also involves the ability to inquire, identify and analyse problems.
3. Living together through awareness. This involves the ability to relate and communicate effectively with other people. It is the basis for cooperation, democracy, respect for diversity and the rule of law.
4. Being through becoming. This involves identification and development of one's powers such as rationality, morality and sociality among others. It includes developing one's unique identity through autonomous thought and action while respecting the identities of other people.
5. Changing through imagination. This involves creative and innovative ability that facilitates adaptation, problem solving and the pursuit of excellence.

Global Citizenship Education recommends participative and democratic teaching and learning methodologies that safeguard and advance human dignity, human rights, interdependence, dialogue, reflection, ethical sensitivity and respect for diversity. This study discerns similarity between the dimensions of Global Citizenship Education and the pillars of learning discussed earlier in the present sub-section. INIZJAMED (2007) was therefore useful in enlightening the concept of learning to learn. This study associates learning to learn with Theory Y orientation.

### **1.7.10 INTELLECTUAL AND MORAL VIRTUES**

Paul and Elder (2001, 2006) distinguish between weak and strong critical thinking. Critical thinking in the weak sense is skilled use of thinking to serve selfish interests. For instance, proficiency in recognising mistakes in the thinking of others is used to advance self-righteousness and vested interests. Such thinking is deficient in certain higher level intellectual and moral virtues. For instance, it fails to consider fairly and empathetically the view points that contradict its own position. Sophistry exemplifies the weak sense of critical thinking because its sole aim is to win an argument at whatever cost. Sophistry uses emotionalism and trickery in a skilled way in order to manipulate others and hide from truth. It involves falsification of evidence, misrepresentation of facts and manipulation of language in a way that merely facilitates winning an argument. Consequently, sophistic arguments may be valid but unsound.

Critical thinking in the strong sense is fair-minded thinking which strives to treat every viewpoint relevant to a situation in an unbiased and unprejudiced way. It involves development and application of intellectual virtues such as intellectual humility, intellectual courage and intellectual empathy among others. Intellectual humility refers to the consciousness of the limits of one's knowledge including sensitivity to circumstances in which one's egocentrism is likely to function self-deceptively. It entails being aware of one's biases, one's prejudices, the limitation of one's point of view, and the extent of one's ignorance. It involves recognition

that one should not claim more than what one actually knows. Intellectual humility stimulates inquiry thus enhancing learning and self-improvement.

Intellectual courage refers to consciousness of the need to face and fairly address ideas, beliefs or viewpoints toward which one has strong negative emotions and to which one has not given serious hearing. It involves giving fair and open-minded consideration to ideas and views generally considered dangerous, absurd, false or unpopular. Intellectual courage also involves recognition that some ideas society considers dangerous are sometimes rationally justified and useful. Intellectual courage facilitates evaluation, creativity and innovation. It enhances continuous improvement.

Intellectual empathy refers to the awareness of the need to imaginatively put oneself in the place of others so as to genuinely understand them. It involves accurately reconstructing the viewpoints and reasoning of others and to reason from premises, assumptions, and ideas other than one's own. Intellectual empathy facilitates fair-minded communication, collaboration and harmonious human relationships.

Paul and Elder (2001, 2006) are in this study to enlighten the transformative dimension of critical and creative thinking. They were especially useful in discussing intellectual virtues. This study complemented the sources by identifying

and discussing corresponding moral virtues. The opinion of this study is that both intellectual and moral virtues are necessary components of a Theory Y approach to work and learning.

Moorthy *et al.*(1998) is an exposition of Motorola ethical culture. Motorola Corporation has a value driven as opposed to compliance driven organisational culture. Motorola staff are therefore encouraged and supported to develop understanding of the ethical standards and values in diverse cultures and figure out how Motorola ethical standards can apply in multicultural contexts. The staff have to think autonomously and make ethical decisions reflectively and reasonably. Motorola culture emphasises uncompromising integrity and constant respect for people. These twin values receive such a high priority that they are to be honoured even at the risk of sacrificing other non-ethical values like profit improvement. The benefits of this firm ethical orientation include: high employee morale; impeccable integrity; enhanced sense of empowerment and responsibility; promotion of mutual trust and honest communication; effective conflict resolution; and a favourable corporate reputation and image. Moorthy *et al.* (1998) is used to demonstrate that decision making in corporate contexts requires criticality and creativity.

Wambari (1999b) regards intellectual and moral virtues as definitive of the normative sense of professionalism. Professionalism is distinguished by a core of

moral values like integrity, fair-mindedness and commitment to service. These virtues make professionalism self-commending and attractive. They also enhance the capacity of professionals to influence other people. This source was useful in linking criticality and creativity with professionalism.

UNESCO (1994) underscores the value of tolerance in promoting peace and harmony in contexts characterised by diversity. Tolerance involves an inclusive and respectful attitude towards other people. It entails respecting differences and recognising the rights, dignity and integrity of other people. Intolerance derives from the belief that one's own group, belief system or way of life is superior to those of others. Intolerance may breed violence directed to people considered outcasts, inferior or simply evil. Intolerance may manifest itself in many forms. Segregation for instance, is enforced discrimination and separation of people on the basis of race, religion or gender. UNESCO (1994) is used in this study to enlighten the importance of intellectual and moral virtues in learning to live together.

Public Service Reform & Development secretariat (2006) emphasises the importance of moral values and virtues in Results-Based Management. Results-Based Management has been approved by the Government of Kenya for implementation in public institutions. Ethical performance and ethically sound results are inseparable. Public ethics refers to standards, principles, and civic

virtues that guide the policies, programmes, and actions of public institutions. It also includes the conduct of a public servant both in his/her private capacity as an individual and also in his/her capacity as a public servant. An ethical result in the context of the Public Service is a product of critical reflection. It involves evaluation of the impact of a decision or action on the lives and choices of others. Decision makers have to reflect on the implications and consequences of their actions. This study uses PSR&D (2006) to discuss the importance of moral virtues in Staff Training and Development.

#### **1.7.11 THE KENYAN CONTEXT**

United Nations Development Programme (UNDP), Regional Bureau for Africa. (2001) asserts that there is need for greater awareness of ethics, accountability and transparency in public service in Africa. This is because moral values are indispensable in facilitating sustainable development and effective governance through public service. Public service in many parts of Africa has not been accountable and transparent. Unethical and criminal practices in public service have led to loss of confidence in public institutions and an erosion of the rule of law. The recommendations given for improving ethics in public service include enforcement of professionalism; elimination of discriminatory practices; better remuneration; effective staff training on administrative and ethical principles and values; encouragement and protection of whistle blowing and implementation of codes of conduct.

In Kenya, the civil service expanded rapidly after independence due to the following reasons: guaranteed civil service jobs for graduates of tertiary institutions; absorption of ex-local authorities' health personnel from 1970-1972; absorption of ex-East African Community employees from 1977-1979 when the community collapsed; absorption of public works' paid personnel who originally served in government roads construction sites and slow pace of job creation by the formal private sector. This rapid expansion was not matched with additional infrastructure to facilitate efficiency and effectiveness. What expanded was only the civil service wage bill.

The rapid expansion was quickly followed by deterioration of terms and conditions of service for civil servants. Most of the officers had little work to do. The quality of services delivered by the civil service did not match the government expenditure on the salaries of civil servants. Though legal and institutional frameworks for addressing ethical and performance issues were present, they were not effectively used. For instance recommendations of watchdog institutions like the office of the Controller and Auditor General were not enforced. Scandals about abuse of office were reported but no effective action was taken. These are manifestations of Theory X which have been predominant in Kenya especially between 1963 and 1990's. Theory X related characteristics in the public service in Kenya are also reported in Anangwe (1994) and Republic of Kenya (1967, 1985

and 2002). These sources are used in Chapter Four to demonstrate the relevance of McGregor's theories in analysing organisations.

PSR&D Secretariat. (2005) outlines the rationale of public service reform which was initiated in 1993. Due to the rapid expansion of the public service which resulted in high wage bill, the Government of Kenya was forced to borrow money on the domestic market leading to rising domestic public debt, high interest rates, slow-down in economic growth and rising levels of poverty. Individual remuneration in the professional, technical and managerial cadres remained comparatively low. This led to low morale among staff, high absenteeism, corruption, inability to attract and retain skilled staff, high turnover of professional staff and breakdown in discipline.

The first phase of public service reform focused on cost containment. This was initiated in 1993. It mainly focused on staff rationalisation and restructuring of institutions. The second phase focused on performance improvement. This phase was initiated in 2001 and is on going. The final phase focuses on consolidation and sustenance of reform gains in the first and second phases and is therefore on going. The reforms aim at enhancing capacity, quality, efficiency, productivity, cost control and work ethics.

DPM (2006a; 2006b), Public Service Reform and Development Secretariat (2006), and Muthaura (2007) discuss the specific reform programmes that have been initiated in Kenyan public institutions. This study associates the reforms to Theory Y and uses the sources mentioned above to provide evidence that Theory Y based Staff Training and Development is desirable and necessary in Kenya. This discussion is done in Chapter Four. The programmes include performance management, performance contracts and Results-Based Management among others. Performance management refers to the process through which organisational and individual staff work assignments are assessed for the purpose of improving productivity. A framework of performance standards and targets are mutually agreed upon in order to achieve organisational goals. This facilitates evaluation of performance and identification of performance gaps. Evaluation of performance stimulates learning and continuous improvement. In order to institutionalise performance management, organisational operations are based on strategic plans and the staff and management sign performance contracts.

Performance contracts are legally binding contractual obligations that require an organisation or individual staff to undertake specified tasks within a given period of time at predetermined levels of performance. The contracts specify mutual performance obligations and are aimed at enhancing service delivery to the public. Results-Based Management is a broad management approach geared towards delivering timely, effective and targeted services as well as implementing

institutional and leadership capacity building programmes to support and sustain a results-oriented management culture in the public service. The approach also involves articulation and application of public service values like integrity, accountability, responsible spending, sound stewardship of taxpayers' resources, and customer focused delivery of services.

According to DPM (2006a) the reforms have yielded positive results. For instance, customer satisfaction surveys have indicated impressive improvement of service delivery. Performance contracting is gradually leading to new management style that is results-oriented. Public institutions are striving to achieve specified targets and work plans within agreed timeframe. Reviewed pay policy for civil servants has resulted in improved remuneration for staff and negotiations for further improvements are ongoing. The principle of equal pay for equal work has been reported to encourage enthusiastic performance of work among civil servants. The Government has committed itself to provide performance improvement training for all civil servants for at least five days annually irrespective of job groups. Other benefits attributed to the reforms include increased profits. For instance Kenya Broadcasting Corporation achieved 3,548.15% increase in profits in 2005. This study discusses additional benefits than can be achieved when Theory Y orientation is approximated.

## **1.8.0 THEORETICAL FRAMEWORK**

The theoretical framework that informs this study is four-pronged. It is a product of adaptation and synthesis of Douglass McGregor's Theories X and Y, Richard Paul's Critical Theory of Knowledge, Learning and Literacy; Jamieson McKenzie's conception of staff development and the concept of intrapreneurship as defined by Pettinger (1997). These four components are discussed in Sections 1.7.3 - 1.7.6.

Douglas McGregor's Theories X and Y provide a framework within which the problem of this study is defined and stated as follows: How can transformation from Theory X to Theory Y be achieved in an organisational context? This study suggests that the answer to this question has to do with promoting criticality and creativity through Theory Y based Staff Training and Development. Richard Paul's Critical Theory of Knowledge, Learning and Literacy; McKenzie's conception of staff development and intrapreneurship as defined by Pettinger (1997) provide what this study considers viable ways of nurturing criticality and creativity. The four components are synthesised to form the *Critical-Intrapreneurial Framework for Staff Training and Development*.

### **1.8.1 DOUGLAS MCGREGOR'S THEORY X AND THEORY Y**

McGregor (1960) Theories X and Y provide two perspectives of work, staff and organisations. A review of the two theories is done in section 1.7.3. Theory X depicts the conventional perspective that regards staff as passive, resistant to

change, lazy, self-centred, gullible, and indifferent to organisational needs. Such staff dislike responsibility and prefer to be led. Lacking self-discipline, they work best under strict supervision. Consequently, in an organisational setting, management must control, direct and closely monitor the staff. This may involve rewarding them materially, persuading, coercing, threatening or deceiving them in order to make them work and achieve the goals of the organisation. McGregor asserts that Theory X is flawed and inadequate to address both individual and organisational aspirations and interests.

Theory Y is a responsive and optimistic perspective that regards workers as active, flexible, responsible and capable of self-direction and self-control. It views staff as creative and innovative beings who seek self-actualisation through work. The staff are regarded as capable of transcending mere self-interest. They are fair-minded and sensitive to the rights and interests of other people. This positive view of staff stimulates creativity, professionalism, and organisational transformation. Consequently, in an organisational setting, it is the responsibility of management facilitate recognition and development of the abilities of staff in a way that leads to the achievement of both individual and organisational goals. This is the perspective that McGregor recommends.

McGregor, however, does not provide a comprehensive explanation of how transition from Theory X to Theory Y can be achieved. This study proposes

infusion of critical and creative thinking into Staff Training and Development as a viable way of achieving transformation from Theory X to Theory Y. Richard Paul's Critical Theory of Knowledge, Learning and Literacy [Paul (1995); Paul and Elder (2001;2006)]; McKenzie's conception of Staff Training and Development [McKenzie (1991)] and intrapreneurship as defined by Pettinger (1997) provide useful tools for developing responsive Staff Training and Development programmes.

### **1.8.2 RICHARD PAUL'S CRITICAL THEORY OF KNOWLEDGE, LEARNING AND LITERACY**

The Critical Theory of Knowledge, Learning and Literacy emphasises the need for autonomous thinking, interactive and inquiry-based learning, flexibility, creativity and character development. Paul (1995) discusses the following assumptions of the Critical Theory of Knowledge, Learning and Literacy which we have adapted to Staff Training and Development:

1. The fundamental need of staff trainees is to be taught how, not what, to think. Content should be used in Staff Training and Development as a basis for stimulating the staff to gather, analyze, assess and utilize it as well as related content.
2. All knowledge or content is generated, organized, applied, analysed, synthesised, and assessed by thinking; and therefore gaining knowledge is unintelligible without engagement in such thinking.

3. A well trained and developed staff is not merely a repository of content but an active thinker who formulates and applies strategies, principles, concepts and insights as he/she interacts with his/her environment.
4. A staff trainer can only facilitate the conditions under which the staff trainees learn for themselves by figuring things out. A staff trainer is not a dispenser of knowledge.
5. Staff trainees should be taught how to listen, read, speak and write actively and critically.
6. Staff trainees should be encouraged to question and inquire as the best way to learn.
7. Staff trainees gain only the knowledge they seek and value.
8. Staff trainers and trainees alike must think their way out of prejudices, biases, and misconceptions that hinder effective learning and thinking.
9. Staff trainees need to learn to distinguish for themselves what they know from what they don't know.
10. Staff trainees should have increasing responsibility for their own learning.
11. What staff trainees memorise by rote is either forgotten or inert and therefore unhelpful.

Paul and Elder (2001; 2006) contrast the Critical Theory of Knowledge, Learning and Literacy to the didactic theory of instruction, which is characterised by the following in the context of Staff Training and Development:

1. The staff trainer directly prescribes what the trainees should think, believe and do.
2. The staff trainer is regarded as the all-knowing dispenser of knowledge.
3. The trainees passively consume whatever the staff trainer offers in the name of knowledge.
4. Questions from staff trainees are ignored or discouraged while the trainer's answers are valued and memorised.
5. The staff trainee's task is to remember what the trainer said and reproduce it on demand.

This study associates the didactic theory of instruction with McGregor's Theory X. The Critical Theory of Knowledge Learning and Literacy is associated with McGregor's Theory Y. Transition from Theory X to Theory Y, therefore involves a radical shift from didactic to critical Staff Training and Development methods.

### **1.8.3 JAMIESON McKENZIE'S CONCEPTION OF STAFF TRAINING AND DEVELOPMENT FOR THE INFORMATION AGE**

McKenzie (1991) contrasts Industrial Age with Information Age Staff Training and Development. Industrial Age Staff Training and Development (which we associate with Theory X) reinforces conventional ways of doing things through imitation and repetition of what are considered perfect methods, knowledge and practices. Staff trainees passively listen to their trainers. Their concerns and interests are ignored. The staff training programmes are sporadic and poorly funded.

Staff Training and Development for the Information Age (which we associate with Theory Y) is responsive and transformative. It corresponds to Richard Paul's Critical Theory of Learning and Literacy. The staff are inspired to be innovative and creative modifying their skills to meet the shifting needs of a changing work environment. Staff training is problem-based resulting from doing and exploring. The staff trainers seek to arouse and stimulate the curiosity, wonder and passion of the trainees. The staff trainers are sensitive and responsive to trainees' concerns, anxieties and interests. The training and development programmes are well planned, funded, reviewed and implemented.

#### **1.8.4 RICHARD PETTINGER'S CONCEPTION OF INTRAPRENEURSHIP**

From Pettinger's conception of intrapreneurship, this study perceives two types of staff namely the conventional staff and the intrapreneur. The two types of staff correspond to McGregor's Theory X and Theory Y respectively. The conventional staff is complacent, risk averse and unimaginative. She is dependent on the employer for ideas and instructions about what to do in the workplace. She is concerned about her immediate interests and seeks to do the minimum required in the employment contract. The conventional staff is likely to violate professional ethos in order to gratify self interest. Conventional staff are resistant to change. They are the perpetuators of the status quo.

The intrapreneur is innovative and creative. She imaginatively experiments with new ideas which add value to organisational tasks leading to new products, services and processes as well as new employment opportunities. The intrapreneur takes responsibility for her actions. She willingly transcends the minimum employment requirements and obligations and sacrifices her interests in order to achieve innovative goals. The intrapreneur blends her fulfilment with the achievement of organisational goals. Intrapreneurs facilitate organisational transformation and management of change.

#### **1.8.5 THE CRITICAL-INTRAPRENEURIAL FRAMEWORK FOR STAFF TRAINING AND DEVELOPMENT**

This study integrates and reconstructs the four components described above into one theoretical model namely the *Critical-Intrapreneurial Framework for Staff Training and Development*. The critical aspect of the model enables us to analyse and evaluate existing cultures, climates and structures of organisations as well as the traditional approaches to Staff Training and Development. This helps us to critique the Theory X orientation. The intrapreneurial aspect of the model enables us to explore the possibility of infusing innovation and creativity into organisations in order to make them responsive to change and complexity. The critical and intrapreneurial aspects work together to help us redefine the concept of success in organisations. The two aspects of the model also help us to show not only why Theory Y is desirable but also how it can be approximated in organisations. This model is discussed comprehensively in Chapter Five.

The relationship among the four components of the Critical-Intrapreneurial

Framework of Staff Training and Development are illustrated in table 1.1

Table 1.1 The Components of the Critical-Intrapreneurial Framework of Staff Training and Development

<b>ORGANISATIONAL ORIENTATION</b>	<b>McGREGOR (1960; 1987)</b>	<b>THEORY X (THE CONVENTIONAL EXTREME)</b>	<b>THEORY Y (THE CRITICAL INTRAPRENEURIAL IDEAL)</b>
<b>LEARNING AND DEVELOPMENT APPROACHES</b>	RICHARD PAUL (1995)	DIDACTIC THEORY OF KNOWLEDGE LEARNING AND LITERACY	CRITICAL THEORY OF KNOWLEDGE LEARNING AND LITERACY
	McKENZIE (1991)	TRADITIONAL/ INDUSTRIAL AGE ST&D	INFORMATION AGE ST&D
<b>LEARNING AND DEVELOPMENT PRODUCT</b>	PETTINGER (1997)	CONVENTIONAL EMPLOYEE	INTRAPRENEUR

## **1.9 METHODOLOGY**

This study is predominantly conceptual and analytical and largely utilised library sources. The sources are analysed, critiqued and evaluated. Conceptual reconstruction is also done. Analysis involves breaking down into component parts of complex concepts to simplify and clarify them. Criticism involves scrutinising the claims, arguments and theories relevant to the study in order to discern their: inconsistencies, strengths, flaws, justifiability, implications as well as relevance or lack of it. Evaluation involves examining ideas and claims in order to determine their quality and worth. Reconstruction involves a review of the entire exercise in order to generate improved overview and enriched claims.

The study also includes a corroborative field component. Observation and interview were our data collection instruments. The interview schedules (appendices I and II) helped us to extract information from the respondents. The field component helps us to contextualise the study and ascertain its practical utility.

The target population for the field study was staff trainers and trainees of Kenyatta University. The University was considered suitable for this study because it is involved in all the three forms of Staff Training and Development namely the formal, non-formal and informal education. The University has also launched a university common course - critical and creative thinking (UCU 103).

The author of this study used both random and purposive sampling methods to select respondents. Academic and non-academic staff trainers and trainees were sampled. Purposive sampling enabled us to be inclusive in terms of occupations and academic disciplines, gender, age and experience. Random sampling enabled us to get specific respondents from the purposively sampled groups. Twenty staff trainers and sixty trainees were sampled.

The data collected in this study was basically qualitative. The responses obtained were classified into the following categories: Responses regarding the organisation, Respondents' views regarding work, Respondents' views about themselves, and Respondents' views regarding Staff Training and Development.

The data was analysed on the basis of the above categories using descriptive methods.

## **CHAPTER TWO**

### **LEARNING TO LEARN: THE FOCUS OF STAFF TRAINING AND DEVELOPMENT IN THE 21<sup>ST</sup> CENTURY**

#### **2.1 INTRODUCTION**

The aim of this study is to examine the place of criticality and creativity in Staff Training and Development (ST&D). The position taken by the study is that criticality and creativity are indispensable ingredients of Staff Training and Development initiatives that are relevant in the 21<sup>st</sup> century. Criticality refers to the mental inclination and capacity to interrogate and evaluate assumptions, claims, perceptions, judgements and attitudes in a disciplined, purposeful and reflective way. Creativity refers to the mental inclination and capacity to perceive possibilities and alternatives, generate new ideas, and be aesthetically and usefully productive.

The present chapter attempts to support this position by showing how criticality and creativity facilitate learning to learn, which is the focus of ST&D in the 21<sup>st</sup> century. The chapter reflects on the nature and purpose of Staff Training and Development (ST&D) in the context of the 21<sup>st</sup> century. It begins by clarifying pertinent concepts and relating them. The concepts include: Human Resource Management (HRM), Staff Training and Development (ST&D), Learning and

synergistic human relationships. This is followed by an analysis of the 21<sup>st</sup> century work environment and its implications on ST&D. The chapter demonstrates that a Staff Training and Development approach that facilitates learning and nurturing of synergistic human relationships is required to address the needs and challenges of contemporary organisations.

Critical and creative thinking is argued to be an indispensable tool for learning since it fosters capacities for generation, analysis and evaluation of ideas while developing virtues and attitudes that stimulate and sustain learning as well as synergistic inter-personal collaboration. The chapter clarifies the concept '*learning to learn*' in order to demonstrate the holistic nature of the learner as well as the learning process that ST&D has to embrace. Finally, the community of enquiry approach to learning as well as the community of practice approach to work are shown to be viable ways of institutionalising criticality and creativity in any organisation that values learning. This is a core chapter to which reference will be made in the chapters that follow.

### **2.2.0 CLARIFICATION OF PERTINENT CONCEPTS**

Organisations are an important part of human society. By organisation, we mean a network of persons and instruments (for instance legal and economic frameworks) engaged in a systematic effort to produce goods or services. Life in society involves individual interaction with organisations. A successful high school graduate in Kenya, for instance, interacts with organisations such as: the civil

service while applying for college admission and education loans; the bank when paying school fees; the supermarket while doing her shopping; and the university while registering for courses and attending classes. Through the products and services we use, our lives are indirectly affected by organisations every day.

Management is the process of guiding organisations towards the achievement of their goals through key functions namely planning, organising, leading and controlling. Planning refers to the process of setting organisational goals and deciding how to achieve them. Organising involves allocating and arranging human and non-human resources in order to facilitate execution of plans and consequent fulfilment of organisational goals. Leading involves influencing by directing the participants in the organisation to think and act in ways necessary to reach organisational goals. Controlling refers to the process of monitoring and regulating organisational activities to ensure that actual performance corresponds to expected organisational standards and goals (Bartol and Martin, 1998: 5-8; Eyre, 1993:1-15). Management in some contexts will also refer collectively to persons in charge of functional units/departments in an organisation.

From the foregoing description of organisations and management, it is evident that organisations are human creations intended to serve human needs, through human agency. Humans are therefore the sole end as well as the key means of organisations. Human Resource Management (HRM) which is the part of

management that concerns itself with the human side of organisations, is therefore a core component of any discourse on organisations.

### **2.2.1 HUMAN RESOURCE MANAGEMENT**

Human Resource Management (HRM) “concerns the human side of the management of enterprises and employees’ relations with their firms. Its purpose is to ensure that the employees of the company, i.e. its human resources, are used in such a way that the employer obtains the greatest possible benefit from their abilities and the employees obtain both material and psychological rewards from their work” (Graham and Bennet, 1998:3). The term has gradually replaced Personnel Management (PM) which referred to the function of management which is concerned with recruitment, remuneration, training, redeployment, safety and departure of employees as well as regulating formal and informal relationships with trade unions and their members (Cole, 2002:4-5, Armstrong, 1999:13). Controversy abounds with regard to the differences between HRM and PM.

With regard to the above controversy, this study is of the opinion that while the key functions of PM and HRM remain essentially the same namely, recruitment, remuneration, training, development and labour relations among others, the approaches taken towards the performance of the functions differ. PM utilises rigid and impersonal approaches which we associate with the *Theory X* orientation (McGregor, 1960) characterized by conformity, uniformity and great concern for

stability and survival. HRM utilises responsive and person centred approaches which we associate with the *Theory Y* orientation (McGregor, 1960), characterised by flexibility, empowerment and concern for anticipating and dealing with change and uncertainty. In addition, this study discerns in the history of management, an evolution from PM which fits the industrial age organisational context to HRM which is compatible with the contemporary knowledge based organisations. The position taken in this study is based on the evidence available in the PM-HRM debate as discussed below.

While personnel management directed itself to employee matters thus making it workforce-centred, HRM is human resource centred and embraces all human resource needs of the organisation. It therefore addresses the concerns and contribution of all the stakeholders in an organisation. HRM integrates human resource as well as business needs. It emphasises treating people as an asset that should be invested in (Torrington and Hall, 1991). Treating people as assets entails regarding them as persons with useful and valuable qualities and abilities that need to be recognised and enhanced. The staff therefore need to be treated with respect as beings with intrinsic value.

HRM is strategic in its approach to personnel issues. This means it is holistic, integrative and long-term in its approach. Personnel management tended to be short term, specialised and detached in its approach. In HRM people management

is regarded as a matter of utmost importance and top management of the organisation as well as all levels of management together with the specialised human resource department are jointly involved in it.

HRM aims at enabling the organisation to achieve its objectives through people. It has concern for the well being of people as well as improved organisational performance. Driven by the optimistic belief that people can make a positive difference in any organisation, it seeks to enable the organisation to obtain and retain skilled, committed and well-motivated staff. It strives to create a culture and climate in the organisation that foster enabling relationships, desire for perpetual learning and innovation, teamwork and flexibility. This is intended to enhance productivity and quality of products and services as well as make the organisation competitive and adaptable. By adopting an ethical approach to the management of people based on fairness, mutual respect, transparency and integrity, HRM aims at maintaining and improving integral well-being of all stakeholders in the organisation. HRM aims at harmonising organisational success with individual development and fulfilment [Armstrong (1999: 3-15), Cole (2002: 1-15), Graham and Bennet (1998:3-21), Legge (1995: 1-29)]

HRM became a clearly defined concept in the 1980s following the formulation of two models in America namely the *Matching model* and the *Harvard model* [Armstrong (1999: 5-6) and Beardwell and Holden (2001: 17-18)]. The Matching

Model emphasised the need for human resource matters to be given equal attention and importance to that given to functions such as finance, marketing and production. It suggested that strategic concerns related to human resource were not adequately addressed by prevailing personnel departments.

The *Matching model* is also called the *fit or hard model* of HRM (Torrington *et al.* 2005:30) since it seeks to ensure that the human resource strategy corresponds to the business strategy of the organisation. The model regards human resources as important in terms of enhancing the achievement of business objectives. In this case, organisational goals become the end to which human resources are means. Humans are not regarded necessarily as ends in themselves but as a way of implementing business strategies. This model fails to recognise the intrinsic value of human beings. The value placed on human resources is pegged on their potential to implement organisational policies and strategies (Marchington and Wilkinson, 2002:5). This means human resources have a commodity status and they are managed according to the economic laws of demand and supply. When a calibre of employees is scarce in the labour market, for instance, organisations strive to attract and retain such workers by offering very good incentives. This concern is artificial and conditional. It wanes once the supply of such workers improves. Similarly, an organisation may claim to value human resources as long as they assist in achieving the organisation's objectives. When competition increases due to such factors as technological advancement and changing

consumer trends, human resources share the same fate as other factors of production as organisations try to cut costs in order to survive. Workers are laid off without adequate consideration and consultation. Organisations are sold, merged or dissolved without offering the workers an opportunity to participate in making critical decisions that affect their work and life.

Kant (1952: 262-279) provides a powerful moral principle called the categorical imperative that opposes the intent and practice of the *Matching model* of HRM discussed above. According to Kant, (1952:271) '*Man and generally any rational being exists as an end in himself, not merely as a means to be arbitrarily used by this or that will, but in all his actions, whether they concern himself or other rational beings, must be always regarded at the same time as an end.*'. Humans derive their dignity from their rational nature. As rational beings, humans are autonomous and self-conscious subjects with the capacity for agency and self-determination. As such, they are distinct from non-rational beings like machines, land and other material resources which are mere objects with commodity status. To give humans *equal attention* as other resources as the *Matching model* recommends is therefore degrading. Kant implies that humans are ends in themselves to which other resources should be means. The *Matching model* regards business objectives as the ends to which human resources are means. According to Kant the enhancement and advancement of human well-being is not a conditional or optional requirement in human relationships but the rational and

moral necessity derived from what it means to be human. Neither individuals nor groups, for whatever reasons, are exempt from according humans their essential dignity. Kant allows that humans can be used as means but never as *mere* means. We understand this to mean that the humanity and dignity (expressed in such factors as the individual's needs, decisions, abilities, and aspirations among others) of an individual ought to form a fundamental basis on which human interactions and transactions should be designed, pursued and reviewed. In an organisational context, human dignity and well-being inform and legitimise business objectives and practices. Kant's categorical imperative is reflected in the concerns of the *Harvard model* discussed below.

The *Harvard model*, also referred to as the *soft model* (Torrington *et al.* 2005:30) broadens the usage of the term "human resources" to include all stakeholders in an organisation. These include shareholders, management, various groups of employees, the government, consumers and the community (Beardwell and Holden, 2001: 19). The rights and interests of stakeholders are prioritised and they guide the strategic goals of the organisation. The model took cognisance of contemporary pressures like globalisation, communication technology, concern for human rights and increased business competition in a global market economy. It argued that the organisation and utilisation of human resources needed to be responsive to change, uncertainty and competition by being more comprehensive and strategic. People need to be considered as potential assets rather than merely a

variable cost. A business has to be regarded as a community of interests (of all stakeholders) all of which should be acknowledged and respected. The various interests are fused into the human resource strategy and the business strategy. The organisation becomes human resource driven. This model is more flexible (hence the name *soft*) since the organisation has to accommodate the dynamic needs and expectations of the stakeholders. Human resources are regarded as ends in themselves to which the organisation is a necessary means. As a necessary means to the well-being of the stakeholders, organisations need to be organised and run in an efficient and sustainable way.

Since people run these organisations, the individual and collective nature and quality of the people in an organisation need to be continually improved. Learning and development (enhancement of staff competencies) are therefore vital in the *Harvard model* (Torrington *et al.* 2005:32). Such values as mutuality, commitment and loyalty characterise the synergistic relationship between the stakeholders and the organisation. According to Pfeffer (1998) the *Harvard model* is best manifested by best practices that engender mutuality, commitment, excellence and loyalty. The practices include employment security; careful and selective recruitment; learning and development; employee involvement; team working; performance based compensation and reduction of status differences. Reduction of status differences refers to toning down formal requirements that emphasise

position and authority at the expense of team spirit and unity of purpose in organisational relationships .

Employment security motivates the employees to offer their ideas, diligence and commitment since they identify the well-being and future of the organisation with their own. Though life long employment may not be guaranteed, efforts are made to avoid job losses. This can be achieved through such measures as internal transfers, proportionate reduction of working hours and freezing recruitment. Recruitment is carefully done in order to admit entrants who have the potential of adding value to the organisation. Such entrants have, besides technical competence, the disposition to continue learning, ability to communicate and collaborate with others, as well as the moral sensitivity that fosters professionalism. Learning and development empower employees to pursue excellence in their professional fields and effectively take responsibility for their actions in the work place. Employee involvement includes open and transparent communication as well as participation in decision making. This builds trust and a sense of ownership. Team working and reduction of status differences promote interpersonal relationships and ownership of organisational vision and objectives. Performance based compensation motivates employees to enhance the quality and quantity of their output.

Devanna *et al.*, (1984) argue that the evolution of HRM was prompted by competition. The US economy was fiercely challenged by competitors overseas led by Japan. Concerns about declining productivity and innovation as well as conflict in employment relationships in American industries led to initiatives geared towards creating a work environment in which employers and employees worked towards the success of work organisations. Japanese corporations were observed to be unique because the employers and employees identified with their organisation and used their initiative to enhance the organisation of which they felt part (Fombrun, 1984:17).

Ouchi (1981) coined the term *Theory Z* to describe the Japanese approach to management. The approach includes long-term employment, employee participation in decision making and problem solving, concern for excellence and quality of output, intense socialisation of new entrants, production orientation and seniority-based rewards. The commitment to life-long employment makes Japanese organisations create a work environment in which employees are secure and can confidently visualise their contribution towards creating the future of the organisation. This fosters commitment and loyalty to the organisation. Employee participation in decision making and problem solving is facilitated through group-centred activities and open communications within groups and between management and staff. Intense interaction and consultation is encouraged through deliberate minimisation of the social divide between management and staff. For

instance, managers and staff dress alike and take their meals in the same work canteens. New entrants are carefully selected and socialised into the organisation's value system. Continuous training and performance evaluations as well as job rotation promote a production orientation that enhances the achievement of a shared vision and quality output. The work environment becomes a means of personal development as well as self realisation (Graham and Bennet, 1998: 388).

Beardwell and Holden (2001:23) articulate the differences between the PM and HRM approaches aptly. While PM focuses merely on formal written contracts, rules, procedures, established norms and practices as the guide to regulating the employment relationships, HRM focuses on the vision, mission and values of an organisation to which stakeholders become committed and participate in their realisation. This study prefers the HRM approach due to its inclusive and dynamic nature. The rules, procedures and prevailing norms merely prescribe the minimum requirements for the players in an organisation. PM approach therefore does little to stimulate more than average performance in an organisation. HRM approach aims at nurturing an environment that facilitates ownership of organisational goals by all the stakeholders and excellence in performance by encouraging all participants to transcend minimum requirements.

The importance of the HRM approach is also reflected in the evolution of management theories. According to Bennett (1997: 3-7) and Bartol and Martin

(1998: 37-44), the industrial revolution provided the impetus for the formulation of the classical management theories and principles. In the early 1800s, the proliferation of factories necessitated the co-ordination of the efforts of large numbers of people who were involved in the continual production of goods. Ways of managing work and organisations more efficiently were sought. Three different theories of management emerged namely: scientific management, bureaucratic management and administrative management. Some writers like Bartol and Martin, (1998:40) refer to the theories as classical management perspectives.

**Scientific management** addressed the production oriented area of management. It came up as a response to concerns about efficiency, reducing wastage of resources and improving the quality of products. ‘Soldiering’ which referred to the tendency of people deliberately working at less than full capacity was one of the main problems that the theory addressed (Bartol and Martin, 1998:41). The theory emphasised the study of work methods in order to improve worker efficiency. The main representatives of this theory included Frederick Winslow Taylor, Frank and Lillian Gilbreth and Henry Gant [Taylor (1911); Gilbreth and Gilbreth (1917) and Gant (1913)].

Scientific management used scientific experimentation and reasoning to come up with standards and principles that workers would use in order to enhance performance and reduce wastage of time, raw materials, energy and other

resources. It also recommended appropriate tools for various tasks. Monetary incentives were used to motivate or reward excellent performance. The theory can be credited for promoting individual worker's efficiency and effectiveness, lessening worker fatigue and enhancing quality of products. It remains relevant in industrial work places where the man-machine interaction in production is inevitable. Its emphasis on job analysis for maximum productivity remains an important contribution. The theory also demonstrates the importance of compensation for performance as well as personnel selection and training. However, its quantitative and technical orientation limits its capacity to address spiritual (non-material) aspects of human persons that play an important role in productivity. Such factors include attitudes, beliefs and norms that influence relationships at work (Kreitner, 2007:35-36). By ignoring the social context of work and the higher non-mundane human needs of workers, the theory could not fully realise staff satisfaction, commitment, autonomy and creativity.

**Bureaucratic management** emphasised the need for organisations to operate in a rational manner rather than relying on the arbitrary whims of owners and managers. The prominent representative of this theory was Max Weber (Weber 1947:328-337) who had observed that the prevailing practice of running European organisations on the basis of nepotism and class relationships rather than relevant competence hindered the effectiveness of organisations. According to Daft (2006:48), in 1800s, European organisations were run in a way that made

employees loyal to an individual (or some individuals) rather than the mission of the organisation. Organisational resources were used to benefit individual desires rather than organisational goals. Quality service to customers was neglected. The recommendations of Weber included division of labour which includes clear definition of authority and responsibility; use of documented criteria and procedures to guide decision making; separation of management and ownership of organisations; recording of administrative actions and decisions; hiring of employees on the basis of merit and hierarchical order of positions of responsibility. This theory ideally aimed at enhancing order, transparency and fairness in organisations. It sought to make decision making rational, impartial and goal oriented. Managerial actions would be consistent, predictable and systematic rather than arbitrary and self-serving.

Bureaucracy ideally aimed at enhancing efficiency and effectiveness. However, in practice, it has been blamed for creating red tape that breeds lethargy and stifles imagination, creativity, innovation and initiative. Staff become too restricted in their job descriptions to contribute meaningfully in areas they are gifted and in which they have both interest and competence. This hinders the development of their potential. As Mullins (1993) observes, overemphasis on rules can make employees work mechanically and complacently. Fixation on rules denies the staff the motivation to think, figure out things on their own and come up with innovative solutions to problems. Rules are not exhaustive. They only prescribe

the minimum requirements which are often insufficient for obtaining competitive outcomes. In addition, rules are not made for their own sake. Their end is human well-being. An employee therefore needs to figure out the end of rules and regulations and seek to achieve it rather than follow them mechanically.

**Administrative management** was championed by among others Henri Fayol (Fayol,1949) and Chester Barnard (Barnard, 1938). It focused on analysing management functions as well as formulating principles that could be used by managers to coordinate the internal activities of organisations. The theory is credited for analysing management process into the following interdependent functions: planning, organising, leading, and controlling. Planning involves setting goals and deciding how best to achieve them. Organising has to do with allocating and coordinating human and non-human resources so that plans can be actualised. Leading is the process of influencing others to conduct themselves in a way that enhances the achievement of organisational goals. Controlling involves monitoring, evaluating and regulating organisational activities so that performance may be consistent with organisational goals and standards (Bartol and Martin, 1998: 5-7). These functions outline the work of any manager.

The main features of the industrial work context related to the application of the theories outlined above included: staff were viewed as mechanisms of production (this means they were regarded as dispensable commodities similar to other factors

of production like land and machines); it was believed that there existed 'one best way' of performing tasks as well as running organisations; extensive division of labour was encouraged; a staff–management dichotomy was emphasised; authority and responsibility were reserved for management and the organisation's economic success was regarded as the sole goal. These features are reflective of the *Theory X* orientation in the sense that they diminish the employees' sense of responsibility, autonomy, discipline and dignity. It is however important to note that the negative outcomes outlined above were not intended or even anticipated by the theorists.

A transition towards the HRM approach is observable in subsequent theories namely: Human relations perspective, Organisational behaviour perspective, Systems and Contingency perspectives (Bateman and Snell, 2002: 36-39). The Human relations theory for instance, championed industrial humanism by explaining how psychological and social needs influence performance of work (Mayo, 1933; and Follet, 1949). Emotional factors such as empathy, compassion, self-esteem and optimism among others were shown to be as significant as logical and technical factors in determining productive efficiency and effectiveness (Kreitner 2007:41-43). The theory perceived human nature as a complex whole that includes emotions, beliefs, attitudes and habits besides rational and material aspects. This emotional side of humans determines their relationships. McGregor (1960) argued that when managers recognise the emotional and rational potential

of human beings and project an optimistic view towards their staff, creativity, self direction, and a sense of responsibility are likely to be fostered. This is likely to motivate better performance as opposed to merely demanding it.

Organisational behaviorists emphasised the need for increased staff autonomy and participation in order to develop creative potential. Proponents of this perspective included among others Argyris (1957), Herzberg *et al.* (1957) and Likert (1961). Drawing lessons regarding human nature and actions from such disciplines as sociology, philosophy, economics, psychology and anthropology, organisational behaviourists argue that motivated and skilled workers are key to enhanced productivity (Kreitner, 2007: 43-44). Sensitivity to individual differences of staff is therefore taken to be as important as technology, work procedures and performance standards. The theory seeks to ground the claims of the human relations perspective on scientific research. It argues that human beings are complex beings which need to be well understood and treated with dignity in order to obtain their cooperation, respect, trust and loyalty. Organisational behaviourists, for instance, found out that specific and measurable goals if well understood and owned by employees are likely to motivate better performance than imposed targets (Bartol and Martin, 1998: 52-53). This is due to the fact that the goals become an intrinsic force that makes the employee self determining and the work activity meaningful and worthwhile. The imposed target is a heteronomous force that the staff may regard with indifference as alien and oppressive.

The systems theory regards an organisation as a set of interrelated parts which together have a common purpose. Miller and Rice (1967) and Katz and Kahn (1964) among other proponents of systems theory, emphasise that organisations are open systems that mutually interact with their environments. As such organisations must consider the implications of their activities on their surroundings. They also need to appreciate and evaluate the influence of external factors on organisational goals. The theory argues that organisational performance needs to be assessed within a holistic perspective that includes: inputs (raw material, finances, labour, information among others), processes (work methods, organization structure), outputs (products and services) and changing circumstances (legislation, competition, changing consumer attitudes and preferences, and advancement in technology among others).

Contingency theory maintains that there is no universal 'one best way' to guide human actions in organisations. Instead, management of organisations should be flexible, reflective and innovative. Proponents of this approach, for instance Woodward (1965) and Lawrence and Lorsch (1967) argue that rigid principles and blue prints are inadequate in designing and running successful organisations. This is because situations are dynamic and unpredictable and organisations need to respond creatively and innovatively in order to remain competitive.

Contingency theory therefore emphasises the importance of criticality, flexibility and imagination in responding to diverse challenges that organisations as systems inevitably face. Sensitivity to context is a key characteristic of the contingency approach.

From the foregoing discussion, the HRM perspective has been shown to embrace the following qualities and values among others: person-centredness, flexibility, sensitivity to context and wholistic consideration of an organisation as a system. Employees as well as other stakeholders are regarded as human and social capital (Kinicki and Kreitner, 2006:14-15). Human capital refers to the productive potential of a person's knowledge, skills, values and motivation to learn and work. Social capital refers to the productive potential resulting from human relationships, goodwill, trust and co-operative effort. The social context of work consisting of work relationships and the values that underlie them is regarded as crucial in determining the effectiveness of an organisation. Trust, for instance, is a value that discourages suspicion, malice and dishonesty. It enhances teamwork and transparency. In an organisation whose members trust one another, there is likely to be less corruption and conflict. In addition, employees are likely to communicate more effectively and identify with their organisation. Such employees are easily retained within the organisation.

### **2.2.2 SYNERGISTIC HUMAN RELATIONSHIPS**

Synergy refers to *“the extra energy, power, success, etc. that is achieved by two or more people or companies working together instead of on their own.”*(Oxford University Press, 2005: 1501). Bartol and Martin (1998:57-58) define synergy as the ability of a whole to equal more than the sum of its parts which means that the gains acquired from collective effort of a group are more than those acquired by the individual members of the group while working separately. This study regards synergistic relationships as collaborative associations based on mutual respect, interdependence and understanding aimed at enhanced achievement of predetermined goals. The parties in the relationship have mutually agreed rights and duties underlying their collaboration. The relationships are mutually enriching and each party works hard to enhance the relationship. In a work organisation, synergistic relationships refer to the co-operative efforts of all stakeholders towards a common goal as well as the mutually beneficial links forged between and among organisations and individuals.

Organisations that fail to cultivate synergism among the stakeholders become entropic. Entropy is *“the energy that is present in a system or process but is not available to do work”* (Oxford University Press, 2005, 489). Entropic relationships in organisations may be fostered by indifference to human values that may be prompted by single-minded pursuit of economic gain. The principles guiding such an organisation may include, for management: ‘least monetary costs’, ‘least risks’

and 'greatest monetary profits'. For workers, the principles may be: 'Least effort for maximum pay', 'All for me now' and 'Everyone for herself and the organisation for us all'. The exclusive application of such principles may polarise the stakeholders thus undermining solidarity. Entropic organisations may have competent human resources whose potential is not adequately harnessed. The capacities of the members of the organisation may be clearly identified, but there lacks an appropriate impetus that would make these members to willingly and enthusiastically place their abilities at the disposal of the organisation. One way of nurturing synergistic human relationships is Staff Training and Development .

### **2.2.3 STAFF TRAINING AND DEVELOPMENT (ST&D)**

We define Staff Training and Development (ST&D) as all the different ways in which people in an organisation can be encouraged and supported to continually increase, update and adapt their knowledge, skills, abilities and competencies in order to fulfill both current and possible future demands at work effectively. This is a core function of HRM.

Within the *Theory X* orientation, training is divorced from development. Training, understood as learning activities directed towards improvement of knowledge, skills and attitudes for the purpose of enhancing efficient performance of specific tasks is meant for ordinary employees. Development which is taken to mean learning activities directed towards enhancement of human capacities in order to address future needs of the organisation is regarded as the preserve for managers.

Consequently, there is employee training and management development (Cole, 2002:330; Graham and Bennet1998:283). This approach hinders the realisation of synergism in the organisation by polarising human relationships.

ST&D within the *Theory Y* orientation is concerned with providing learning and development opportunities to all the human resources in an organisation. This involves not only enhancing knowledge, skills and attitudes but also transformation of people in the way they think, value, do their work and interact with one another (Armstrong, 1999:485).

#### **2.2.4 LEARNING**

*“Learning is an enduring change in how we think, act and feel about things”* (Wole, 1995:90). To learn is to *“gain knowledge or skill by studying, from experience, from being taught, etc. to become aware of something by hearing it from somebody else, to study and repeat something in order to remember it, to gradually change your attitudes about something so that you behave in a different way”*. (Oxford University Press, 2005: 840)

The definitions above depict learning as a transformative process that is characterised by enhanced awareness or consciousness that involves the entire person. It is an active and reflective process of discovery that generates new understanding about the natural and social worlds. Consequently, the learners become aware of themselves as persons and develop their distinctive capacities.

*“To learn, then, is to develop understanding which leads into, and grows out of, action: to discover a sense of agency that enables us, not only to define and make ourselves, but to do so by actively participating in the creation of a world in which, inescapably, we live together”* (Nixon *et al.* 1996: 50). Learning is therefore an active, conscious, creative and social process. This conception of learning is *Theory Y* based. It depicts learning as learner-centred, life long and productive.

Within the *Theory X* orientation, learning is externally motivated by a teacher or trainer. It is merely being told what to think, believe and do as well as passively accepting and copying what is conventional. This dependency in learning fosters an elementary level of awareness characterised by mere repetition of ideas that one has not thought through and inability to appropriately apply what has been learnt in new situations. Consequently, no transformation is achieved. This makes the organisation and its members incapable of managing change.

## **2.3 THE 21ST CENTURY WORK ENVIRONMENT**

The following concepts have been used to describe the 21<sup>st</sup> Century: The **age of Globalisation**, the **Knowledge Economy**, and the **Information age**. Globalisation refers to the contemporary geographical and temporal social reality, which is characterised by change, complexity, interdependence and diversity. According to Giddens (1990) and Albrow (1994), it refers to the process by which human relations are increasingly being intensified. Consequently, economic, political,

cultural and social distinctions are becoming less inhibitive. Advancement, especially in the telecommunications sector has compressed time and space and the world is gradually becoming a borderless forum for human interaction.

Baylis and Smith (1997) observe that globalisation has led to increased economic transformation marked by interdependence and expansion of world trade and finances as well as greater access to consumer products at relatively lower costs. Communications have been revolutionised and the dissemination of information is widespread. Globalisation has also influenced transformations in social and political spheres in the form of diplomatic efforts to universalise democratic principles and practices.

Globalisation has also made knowledge the most important factor in economic development hence the use of the term “Knowledge economy” to refer to the contemporary global economy. Accordingly, *“the ability of a society to produce, select, adapt, commercialize, and use knowledge is critical for sustained economic growth and improved living standards”* (World Bank, 2002:7). Knowledge adds value to the natural and industrial resources. For instance, scientific research findings are useful in enhancing agricultural productivity. Research on seed improvement, soil enrichment, crop protection, harvesting and storage leads to improved quality and quantity of agricultural products. Knowledge about the world market as well as organisational expertise make the products compete

favourably in the world market. Many countries are therefore investing heavily in knowledge related activities like research, education, training, patenting, licensing, design, and marketing. Information and telecommunication technologies that facilitate and support the knowledge-based activities above have become extremely useful. Information has become easily accessible with the use of the information and communication technology hence the use of the term “information age” to refer to the 21<sup>st</sup> century.

Globalisation has also made it easier to access expertise, skills and knowledge from professionals in any part of the world. Consequently, a global labour market has emerged and countries with attractive knowledge related offerings are becoming destinations of choice for well-trained persons from other parts of the world. The offerings include for instance research and development opportunities and incentives, affordable and high quality post graduate training, and competitive remuneration of professionals. Countries without such offerings suffer from brain drain as their professionals migrate to advanced countries.

Globalisation has its burdens as well. It has been regarded as repackaged imperialism that is designed to keep the poor people dependent and miserable while enriching and protecting the economies of the rich nations. Economic inequalities are being enhanced at individual and national levels as competition intensifies. Trans-national criminals have been enabled by advanced technology to

operate efficiently and effectively leading to global concerns about terrorism, drug trafficking, piracy and fraud. Globalisation has also polluted cultures by globalising the values, languages, arts and norms of the west at the expense of those from other cultures. Globalisation has also undermined the autonomy and sovereignty of poor and weak nations. Such nations are expected to compete equally with other nations that are not their equals. Consequently, poor nations are held hostage by international financial institutions and ‘development partners’ and conditioned to accept economic and political arrangements that undermine dignified statehood. As Namwambah (2007:169-189) aptly observes, there is a discrepancy between the gospel and the practice of globalisation. The campaign for globalisation evades critical evaluation and feeds on propaganda and empty rhetoric. Consequently, especially for developing countries, forces of globalisation are effectively forces of marginalisation and annihilation.

The 21<sup>st</sup> century has also witnessed major social and political changes. There is increased cross-cultural interaction, transition to democracy in many parts of the world, increased awareness of human rights, the rise of civil society organisations and increased global concern about justice and transparency in governance. Income inequality both within and across nations, the HIV/AIDS pandemic and trans-national crime are some of the evils that the world is grappling with (World Bank, 2002: 18-21).

According to Dessler (1998:2) and Partnership for 21<sup>st</sup> Century Skills. (2008), the 21<sup>st</sup> century has witnessed a rapid movement from product to service oriented work. This means that emphasis has significantly shifted from physical things to ideas and relationships. Even though products remain important, ideas and relationships determine how products are perceived, improved and sold. Intense competition requires that perpetual improvement of quality of products and production as well as distribution processes be a permanent feature of successful organisations. Consequently, organisations have to look for persons with evaluative and creative dispositions. In addition, service oriented work is customer focused. Organisations have to find ways of initiating, nurturing and maintaining mutually beneficial relationships with customers. Indeed, customer relationships begin within organisations where some departments service others internally. The implication of these developments is that the staff have to be adequately prepared to be responsive to these challenges. They need to enhance their capacity to learn and collaborate synergistically with other stakeholders.

#### **2.4.0 RESPONDING TO THE CHALLENGES OF THE 21ST CENTURY**

Responsiveness to the challenges of the 21<sup>st</sup> Century demands fundamental changes in organisational structure and the roles of management (Bateman and Snell, 2002:6-25). These changes are intended to facilitate fundamental transformation of work processes and consequent staff requirements in the

organisation. The structure of responsive organisations is being altered to facilitate cross-functional collaboration and interdepartmental communication. What matters is effective and efficient performance of tasks and achievement of strategic goals in a team-based way rather than rigid adherence to the traditional chain of command. The ‘territorial instinct’ that stimulates protective, possessive and even secretive tendencies in the running of departments has to give way to rationalised and transparent collaboration. The restructuring inevitably leads to loss of some jobs and prestigious positions. The retained staff are required to be empowered through training and development to carry out new roles. Work is increasingly being organized on the basis of teams and processes rather than specialised functions. Working in teams therefore means that team members have to be open to diverse points of view and have to have the capacity to evaluate and synthesise the diverse perspectives in relation to achievement of common goals.

The roles of managers are being executed differently in order to meet the challenges of the 21<sup>st</sup> Century. With restructuring of organisations, some managerial layers are being done away with. The few managers that are left in restructured organisations have competent professionals to lead. The manager’s role consists in working with and through people which means less supervision and more consultation. The successful manager no longer relies on position, authority and control to have the work done. Instead, success depends on *“increasingly tapping into sources of good ideas, figuring out whose collaboration*

*is needed to act on those ideas and working with people and ideas to get results.”*

(Dessler, 1998: 23). This is possible if the manager wins the respect and commitment of his/her empowered and competent staff.

The changes in organisational structure as well as in the way managers execute their roles as explained above are intended to facilitate the nurturing of the productive potential of all the staff in the organisation. According to Dessler (1998:14), the staff need to be empowered to think like entrepreneurs within their work stations. This involves transforming their attitudes towards themselves, their work, their customers, and their organisation. Like entrepreneurs, the staff have to learn to be self-disciplined, self-directing and responsible for their actions. They have to run their operations like their own . This also involves learning from their mistakes, and working with others to achieve goals. The staff also learn to question and evaluate the status quo in organisations and propose alternative strategies and assumptions that can open up new opportunities and assist organisations to manage and benefit from change.

Responsiveness to the challenges of the 21<sup>st</sup> century does not depend on predetermined knowledge that can easily and conveniently be acquired in schools and colleges. The future in work organisations is so unpredictable that the best way to prepare for it is to enhance the capacity to learn. Learning to learn has therefore become a valuable life skill.

### **2.4.1 LEARNING TO LEARN**

We defined learning previously as enhanced awareness of oneself and his/her environment that results from reflecting on what is taught, studied or experienced leading to a transformation in knowledge, skills, attitudes and values. We define learning to learn as *proficient and proactive management of one's cognitive, volitional and affective abilities and processes thus determining the quality, quantity and transformative potential of individual knowledge, values and skills.* Learning to learn is proficient because it is acquired through disciplined and continuous practice. It is a life-long process. It is proactive because it is self-reliant and self-directed. It cannot be externally imposed.

Learning to learn is therefore a higher order awareness involving thinking about thinking. It is the mind reflecting on its own core activity which is thinking. It is thinking monitoring, evaluating, and improving its own processes. Learning to learn is important because it gives the learner control in learning. Once the learner is in charge of her own learning, there are no limits to learning. This means the learner can learn what she wants, when she wants and how she wants – she becomes her own teacher. She can also judge how well learning is taking/has taken place and what needs to be done with what has been learnt. What is learnt is owned by the learner since the learner takes full responsibility for learning. Since learning involves transformation of the learner, learning to learn gives the learner control over his transformation, that is, learning becomes self-determination. The

learner can monitor defects in thinking and correct them before the thoughts are transformed into actions, habits and character.

The need to learn how to learn has been found to be extremely important in a rapidly changing world. This is because uncertainty and unpredictability that characterise change demand a proactive, creative and flexible approach to learning. Such learning demands that learners take charge of their learning and actions as aptly expressed by Fisher:

*Changes in society are accelerating so rapidly that it is difficult to assess what factual knowledge will be needed for the future. The educational implications of this are that we should focus on teaching skills that will give them (learners) control over their lives and their learning, for of their learning there will be no end. They will need the capacity to gain new knowledge, their own knowledge. They will need an attitude of open-mindedness to the future, not our future but their future (Fisher, 1990: vii).*

Learning to learn involves acquiring information finding skills; mastering substantive principles which can be applied to the solution of a wide range of more particular problems; understanding the principles of inquiry; developing autonomy in learning; and cultivating dispositions which make learning intrinsically rewarding (Nisbet and Shucksmith ,1986:12-13). Rather than merely consuming information that teachers or other authorities provide, learning to learn involves determining what information one needs and taking initiative to seek it. It also

involves determining when/whether the information found is adequate. In the current information age, information of diverse types is abundantly available. The internet for instance, is a great source of such information. What one needs are the skills with which to navigate the internet, select the information one needs, assess its adequacy, and reconstruct it to suit one's needs and goals.

Learning to learn also involves problem solving. As the learner monitors her learning processes she enhances her capacity to detect difficulties in learning. She identifies and defines specific obstacles to learning, determines their causes and seeks alternative solutions to them. She then carefully evaluates each alternative solution and settles, with good reasons, on an appropriate solution that she implements.

Learning to learn is a metacognitive ability to monitor and control the process as well as the product of one's thinking, acting and interacting with others. As articulated by International Commission on Education for the Twenty-First Century (1996: 214-220) such learning has four pillars namely: learning to live together (the social pillar); learning to know (the intellectual pillar); learning to do (the practical pillar) and learning to be (the existential pillar).

The social pillar of learning underscores the fact that learning is a social process that takes place best in an environment in which learning is encouraged, supported

and acknowledged. It is therefore important for learners to actively seek and maintain social relationships that support learning. Learners need to learn to live together in an interrelated world in order to establish the culture of peace. Learners have to learn to live with one another as well as with themselves. This demands dialogue and tolerance. It also calls for self-evaluation and self-correction undertaken with a sense of humility and an earnest desire for self-improvement. Learning to live together involves appreciating moral values that facilitate harmonious human co-existence and developing moral virtues that incline individual persons to habitually protect and even advance the legitimate interests and well-being of other people. This dimension of learning will be explored further in Chapter Three in the discussion of moral virtues.

The intellectual pillar of learning is involved with learning to know. Learning to know is not merely rote acquisition and reproduction of information. It involves generation of knowledge by inquiring into the nature of the universe and subjecting one's answers to further probing and testing. The spirit of inquiry embraces careful analysis, evaluation and application of information. The intellectual pillar of learning therefore involves diligent research that not only produces and assesses knowledge but also perpetually revises and improves it. This pillar of learning is reflected in scientific inquiry which is characterised by perpetual curiosity, questioning, objective and transparent search for truth, openness to verification and the requirement to support every claim with reasons

and evidence among other characteristics. This pillar is explored further in Chapter Three in the discussion of intellectual virtues.

The practical pillar of learning involves learning to do. Learning to do involves devising appropriate means for achieving desired ends. This calls for creative and innovative abilities. It also implies nurturing the competence to manage change and complexity that are prevalent in a world of dynamic technologies and shifting labour markets. Learning to do equips one with the flexibility and innovative ability required to work with people and ideas in anticipating and shaping the future. De Bono (1993) refers to the ability to get things done effectively as *operacy*. Besides literacy and numeracy, learners need to develop the capacity to apply what they know imaginatively and relevantly. *Operacy* includes ability to: assess priorities, anticipate and examine consequences of actions, attend to other people's interests, and solve problems effectively (De Bono, 2000:25). *Operacy* stimulates self-examination and the desire to continue learning. While applying knowledge and skills to problems and new situations, one evaluates her resources and abilities prompted by such questions as: What problem am I addressing? What do I need to address the problem? What have I done effectively? What do I need to know in order to be more efficient and effective? *Operacy* makes learners functional in society. It empowers them to take charge of their lives in an uncertain and changing world.

The existential pillar involves learning to be. It means learning to be oneself and to be with others, to be for oneself and to be for others. It includes developing one's full potential as a free individual and as a responsible member of a larger society. This transformative aspect of learning involves development of human virtues that facilitate dignified human interaction and co-existence. It involves actualising the human powers that an individual is endowed with. Learning therefore becomes self-actualisation.

This study perceives another important pillar of learning to learn which is important in ST&D namely *learning to be enterprising*. Learning to be enterprising involves developing innovative ability and a business sense that enhance the market value of one's contribution in the workplace. It involves taking initiative, responsibility and risks to pursue creative and innovative ventures. This pillar is explored further in Chapter Five. The pillar combines aspects of the other four pillars discussed above.

The five pillars of learning discussed above are embraced in critical and creative thinking. Given the importance of learning to learn in Staff Training and Development, it can be inferred that critical and creative thinking can enhance Staff Training and Development by facilitating and enriching learning.

### **2.4.2 CRITICAL AND CREATIVE THINKING**

There is no universally accepted definition of critical thinking. The following are sample definitions, which provide a basis for our discussion in this section. Critical thinking is:

Active, persistent, and careful consideration of any belief or supposed form of knowledge in the light of the grounds which support it and the further conclusions to which it tends. This constitutes reflective thought (Dewey, 1991:6).

Reasonable, reflective thinking that is focussed on deciding what to believe or do. (Norris and Ennis, 1989)

That mode of thinking- about any subject, content or problem- in which the thinker improves the quality of his or her thinking by skilfully taking charge of the structures inherent in thinking and imposing intellectual standards upon them. (Paul, Fisher and Nosich, 1993:4; Paul and Elder 2004: [www.criticalthinking.org](http://www.criticalthinking.org))

Thinking that facilitates judgement, relies on criteria, is self-correcting and is sensitive to context. (Lipman, 1991:116)

Thinking that interrogates information to evaluate it and judge whether it is true or false; whether it should be believed or not; and how one should act on it (Wambari, 2002:11).

The definitions above bring out the following distinguishing characteristics of critical thinking:

Critical thinking is **conscious** and **purposeful** thinking. Such thinking demands that the subject take the initiative to direct the mental process in an “active” and “persistent” way (Dewey 1991). The thinker takes charge of his/her thinking and focuses it towards decision-making and action.

Critical thinking is **skilful** and **disciplined**. The skills required include questioning (interrogation skills), judgement (evaluation skills), and reflection (analytical skills) among others. A disciplined thinker uses the skills consistently, impartially and carefully. This demands courage, patience and hard work.

Critical thinking is **transformative**. It aims at constructive action. It also seeks to enhance thinking itself since it is self-correcting (Lipman 1991). Another dimension of the transformative aspect of critical thinking is moral development of the thinker. By habitually reflecting on human thought and action, the thinker can consciously develop appropriate character.

This study integrates the above characteristics and comes up with the following functional definition of critical thinking: *Critical thinking is conscious, purposeful and disciplined mental activity that analyses and evaluates any*

*subject, content or problem in a way that transforms the thinking process and the thinker as well.*

As analytical thinking, critical thinking breaks down thought into its component parts in order to facilitate careful examination. As evaluative thinking, critical thinking applies universal standards on thinking in order to determine the quality of thought. As transformative thinking, critical thinking fosters the development of intellectual and moral dispositions that facilitate the sustainability of disciplined thinking. Paul and Elder (2001, 2002 and 2006) clearly elaborate these three dimensions of critical thinking.

The analytical dimension of critical thinking involves identifying the fundamental structures or elements of any form of thinking. Thought comprises of parts namely: purposes, questions, points of view, information, inferences, concepts, implications, and assumptions (Paul and Elder, 2001: 50). The purpose of thinking is the end or ends the thinker wishes to achieve through thinking. For one to be conscious of the purpose of thinking, s/he has to recognize the goals, desires, needs and values that stimulate and inform thinking. The questions of thinking are the issues or problems that thinking addresses. The point of view within which thinking takes place refers to the comprehensive perspective or intellectual orientation of the thinker. The information refers to facts, data, and experiences that provide content for our thinking. Inferences are conclusions drawn from

arguments that we employ to articulate our positions. They are judgements and conclusions that we make on the basis of the information we use when we think. Concepts are the general ideas we use to make sense of the world. We use them to organize and interpret experience and information. Implications refer to what may follow from our thinking, that is, “that to which our thinking is leading us” (Paul and Elder, 2001:402). Consequences are the effects of our thinking. Assumptions are whatever the thinking persons regard as true.

The parts of thinking described above can be identified in any form of thinking. Consider the following fictional speech from a Trade Union leader in a typical work organisation in Kenya:

*“Ladies and gentlemen, I stand before you today to declare my interest in the next Trade Union elections. As you are aware, the recent survey revealed that employees in Grade X are the majority in our Union and even in the entire organisation. We are now the movers of this institution. However, we are marginalised when it comes to Union leadership positions. None of us has ever been a serious candidate in any elections. This is injustice of the worst order! We have merely been supporting strangers who later disown us. This time, we will use our democratic right and vote one of us as Chairman of this Union. That person who seeks your vote is me.”*

The speech can be analysed as follows:

**Purpose:** The speaker seeks to persuade the listeners to vote for him during the coming elections.

**Question:** The key question in the speech is: “Whom should we vote Chairman in the coming union elections?”

**Point of view:** The speech is made from a socio-centric and ego-centric perspective. It appeals to a specific grade of employees within the trade union (we versus them sense of identity). It also pursues individual selfish interests.

**Information:** The speech identifies the recent survey and past elections records as its information.

**Inferences:** The conclusion that the speech makes is: Vote our own (the speaker) for Chairman.

**Concepts:** The speech makes use of the following key ideas: democracy, justice, elections, voting, and leadership.

**Implications:** The speech has the following implications:

The chairmanship is a reward that the numerically superior grade of employees deserves. Voting democratically in the union elections is equivalent to voting for the speaker.

**Assumptions:** The following assumptions underlie the speech above:

The chairmanship is the possession of a group of employees.

Mere numbers of specific groups of employees should determine the choice of leaders.

When thinking is thus analysed, it is easier to evaluate it and thus identify the flaws underlying it. The evaluative dimension of critical thinking comprises of universal intellectual standards that are useful in assessing the quality of thought. They include: clarity, accuracy, precision, relevance, depth, breadth, logicalness, significance, and adequacy among others (Paul and Elder, 2006:87-98; 2002:98). Critical thinking involves applying these intellectual standards to the elements of thought. The following questions illustrate application of intellectual standards to the structures of thinking:

Is the **purpose** of the speech **clear**?

Is the **question** at stake **significant**?

Is the **point of view** of the speaker **deep** enough?

Is the **information** referred to **accurate and adequate** ?

Are the **inferences** **logical**?

Are the **concepts** used **relevant**?

Are the **implications** of the speech **precise**?

Are the **assumptions** of the speaker **consistent**?

A candidate for the post of chairman in a union, for instance, ought to be a leader capable of uniting all the employees in the union. A socio-centric point of view, therefore, marginalises a section of employees who belong to other grades within the union. Such a point of view divides the electorate and may in the long run work against the candidate. The point of view is narrow and incapable of

discerning the complexity of leadership. Leadership demands more than getting majority votes. It also involves sensitivity to the needs, views and abilities of others; ability to serve and the willingness to subordinate ones interest to common good among other things.

The speaker also fails to use more relevant information as the basis for his campaign. Relevant information would include proposed programmes and policies that the candidate would pursue if elected chairman as well as credentials that would prove the capacity of the candidate to lead the Union. The information used is deliberately selected to support the interests of the speaker. Possibly, other relevant information that contradicts the views and interests of the speaker is conveniently ignored. The implications and assumptions of the speech are also faulty. The chairmanship as an institution is a responsibility that demands the capacity to serve people impartially and efficiently. Rather than being a mere reward, it is a call to duty. It is inaccurate and superficial to regard the institution as a possession of a class of employees. Though the number of votes may ultimately determine the outcome of any election, it is rationally expected that the values and credentials of individual candidates and their suitability for leadership would influence the number of votes cast in their favour. Once the speech is thus analysed, its flaws and merits can be clearly determined.

The transformative dimension of critical thinking involves the development of intellectual and moral dispositions that sustain the habit of reflective thinking as well as conscientious action. This makes critical thinking a disciplined way of life. Intellectual transformation initiates a comprehensive character development of the thinker. As the adage goes, “As a man thinketh, so is he”. Intellectual dispositions incline the human possessors to act in corresponding fashion. For instance, intellectual autonomy ought to lead to moral autonomy. Thinking for oneself implies that one is accountable for his thoughts. Since thoughts inform action, intellectual accountability should also lead to moral accountability.

An intellectually autonomous person for instance, ought to take responsibility for her mistakes instead of blaming others. She takes the initiative to do what she finds necessary to do instead of merely following the crowd. Such a person becomes self-driven in conduct. In the place of work, she does not need to be closely supervised in order to do things correctly. Intellectual autonomy is therefore externalised in the form of self-direction and responsibility in individual and social affairs. Transforming how we think and how we value therefore leads to transformation of what we do and how we live. The quality of our thinking and conduct influences the quality of our relationships as well as our lives.

Moral and intellectual virtues are also the bases for professionalism. We define professionalism as adherence to ethical standards and principles of conduct and

performance in one's work. Professionalism is grounded on a core of moral values, for instance fair-mindedness, honesty and industriousness (Wambari, 1999a:80) which facilitate delivery of quality service. Professionals are inclined by such values to pursue the common good rather than mere self interest. Moral and intellectual virtues also justify the autonomy, trust and honour accorded professionals by the public.

The intellectual and moral dispositions include: intellectual and moral autonomy, intellectual faith in reason, conscientiousness, humility and integrity among others. Paul and Elder (2001:4-18; 2002:324-325) define these traits as follows: intellectual autonomy is characterized by the ability to take control of one's thinking. This sense of autonomy inclines one to habitual analysis and evaluation of one's thinking with a view to enhancing its quality. A corresponding moral virtue is moral autonomy. This involves taking charge of one's conduct. Moral autonomy makes one responsible for his actions. A morally autonomous person determines for herself what is the right thing to do, and does it. She is willing to be answerable for the consequences of her actions. She also reviews her conduct habitually and takes relevant action.

Intellectual autonomy that does not translate into moral autonomy fails to provide effective leadership in personal and social transformation. It lacks the courage to turn ideas into deeds, theories into practice, and ideals into realised forms of

existence. Conscientiousness refers to moral sensitivity that enables one to continually subject his intentions and conduct to scrutiny and evaluation. A conscientious person takes responsibility for his actions regardless of whether the actions attract praise or blame from society. Conscientiousness requires humility, that is, the willingness to acknowledge one's mistakes and deficiencies.

Intellectual faith in reason refers to the confidence that humanity can fulfil its best interests through reason. This implies the conviction that human beings have a right to think independently and thus enhance their rational faculties. Reason is then regarded as the potent tool for solving human problems and achieving worthy goals. Moral sensitivity or conscientiousness seems to the author a comparable moral virtue. This involves active awareness of how one's actions impact on the well-being and interests of oneself as well as of other people. Moral sensitivity implies the conviction that all humans have a right to their dignity and well being. Utmost care is therefore taken to avoid intentional violation of human dignity and well-being. Reason alone without moral sensitivity can be brutal. For instance, reason may provide all the reasons and evidence supporting a decision to retrench workers but moral sensitivity demands that the exercise be done in a humane way.

Intellectual humility refers to awareness of the limitation of one's knowledge. Underlying intellectual humility is the capacity to accurately assess one's strengths and weaknesses. Intellectual humility prepares the way for intellectual enrichment

and improvement. Humility as a moral virtue refers to conducting oneself in full awareness of one's limitations as a moral being. This checks the tendency to self-righteousness and hypocrisy. A humble person honestly accepts blame for his wrong deeds. Moral perfection is regarded as a goal which he strives to approximate. Evaluation of one's conduct therefore becomes a means to moral improvement.

Intellectual integrity refers to consistent and impartial evaluation of one's thinking and the thinking of others using the same intellectual standards. It involves holding oneself accountable for his/her thinking in the same way that one demands of others. Moral integrity, a corresponding virtue, refers to consistent application of moral standards and principles in one's conduct. Such standards include for instance, Kant's categorical imperative that states that humanity should be treated in every case as an end rather than a mere means (Kant, 1952:272). Moral integrity is the foundation for just treatment of human beings.

Critical thinking is in this work defined as *conscious, purposeful and disciplined mental activity that analyses and evaluates any subject, content or problem in a way that transforms the thinking process and the thinker as well*. The transformative aspect, as discussed above is both intellectual and moral.

Creative thinking is also difficult to define. Like critical thinking, it is a complex and multifaceted concept, which attracts many proposals but defies unanimity in its definition. We examine some proposed definitions as a way of initiating discussion in this section. Creative thinking is:

Thinking that generates new ideas to solve problems and to innovatively produce things that are useful. (Wambari, 2002:21)

A mental activity in which all of our intelligences are working together. It involves seeing, thinking and innovating. (Lucas, 2001:38)

Actively exploring ideas, generating possibilities, generating new ideas, or combining, changing and reapplying existing ideas.

(Harris,1998:www.virtualsalt.com)

The definitions above concur on the point that creative thinking is generative in nature. It brings forth useful outputs in the form of new or modified products and services. This study integrates the key elements in the definitions above and redefines creative thinking as *active conception, modification and utilisation of ideas that yields useful, improved and sometimes new products and services*. Creative thinking integrates various abilities of the human person for instance imagination, reasoning, aesthetic sensitivity, self-awareness, sociability, linguistic

ability, among others. To be creative, one has to transcend the common, other-prescribed ways of seeing and doing things and pursue divergent and authentic thought and action. The creative thinker is thus distinguished by non-conformity, curiosity, flexibility, spontaneity and self-determination (Arasteh and Arasteh, 1976).

Creative thinking is reconstructive. It seeks perpetual improvement. It is therefore useful in problem solving and quality management. Creative thinking anticipates and manages change. It involves taking risks, implementing change and learning from mistakes that may arise from creative action.

Critical and creative thinking (CCT) is analytical, evaluative, generative and transformative thinking that stimulates and sustains learning. It fits the definition of learning to learn because of its emphasis on interrogation, assessment and improvement of the thinking process. One way of enhancing learning to learn in organisations is therefore fostering critical and creative thinking.

### **2.5.0 TOWARDS INSTITUTIONALISING CRITICALITY AND CREATIVITY IN ORGANISATIONS**

The expectation that educational institutions in every part of the world should produce active, reflective, innovative and adaptable citizens is not new. What is new is the compelling urgency with which the expectation has to be realised

given the challenges of the 21<sup>st</sup> century. Torrance (1963:4), living in the second half of the twentieth century, expressed the expectation thus:

*Schools of the future will be designed not only for **learning** but for **thinking**. More and more insistently, today's schools and colleges are being asked to produce men and women who can think, who can make new scientific discoveries, who can find more adequate solutions to impelling world problems, who cannot be brainwashed, men and women who can adapt to change and maintain sanity in this age of acceleration.*

Looking at the stated objectives and aims of education in Kenya, one would think that her system of education does effectively prepare learners for a changing world. According to KIE (2002:vi-viii), the objectives include: fostering national unity; promoting moral values such as mutual respect, self-discipline and self-reliance; promoting development of individual talents and the capacity to adapt to change; developing the capacity for enquiry, critical thinking and rational judgement; and developing a foundation and desire for life-long learning. These objectives reflect very good intentions. However, evidence indicates that these lofty aims and objectives are yet to be realised.

Wambari (1999a and 2001), Namwambah (2000 and 2007) and Republic of Kenya (1999) highlight the following shortcomings among others: Learners are merely concerned about passing examinations and acquiring certificates; instead of seeking to understand, emphasis is laid on rote learning; learners cannot think or act independently and they lack imaginativeness; learners are not motivated to

continue learning. These flaws undermine the potential of education to transform individuals and society.

Republic of Kenya (2007:109) rightly observes that for Vision 2030 (which aims at transforming Kenya socially and economically) is to be realized, the following educational challenges need to be addressed: responsiveness to change and diversity; relevance with regard to the needs of individuals and the society; adherence to universal quality standards; equity; accessibility and the capacity to cultivate a culture characterised by hard work, efficiency, transparency, justice and self reliance. The observed challenges have been featuring over the years in the education reform debate. Solutions have been proposed to the shortcomings so well identified. Briefly put, the solutions have largely focused on the structure and content of education as well as the material and human resources needed in educational institutions.

The process of teaching and learning rarely gets adequate attention. Yet how learning and teaching take place can determine how we attract learners and motivate them to continue learning. How learning and teaching are managed may also determine the meaningfulness of resources that are used for learning as well as the structural adjustments that are needed for effective learning. To my mind, understanding how we learn helps us to determine whatever else is required for effective leaning. Educational reform in Kenya therefore needs to exploit the

potential of the process of learning and teaching to inform changes in the structure and content of education.

Since institutions of learning are a major source of human resource that are recruited into work organisations, the skills, knowledge, values and attitudes developed by learners later find their way into the workplace. The emphasis laid on memorising content and passing examinations rather than active inquiry and understanding begets workers who have not learnt how to learn. There is then a need for organisations to foster a spirit of inquiry among the staff. One way of doing this is cultivating criticality and creativity as a way of life in the organisations. Criticality refers to the disposition to interrogate and evaluate assumptions, claims, perceptions, judgements and attitudes in a disciplined, purposeful and reflective way. Creativity is the disposition to perceive possibilities and alternatives as well as generate ideas that translate into useful products and services.

Collins *et al.* (2002:24) suggest that great lessons about learning are found in infancy. During this period, humans learn at a faster rate in the absence of trained teachers and in relatively informal and unplanned environments. This implies that other factors are responsible for promoting learning at infancy rather than the formal and technical features associated with the school. Collins *et al.* (2002) argue that care-giver infant interaction characterised by support, affection,

encouragement and guidance largely makes learning spontaneous and full of fun for infants. The infants feel secure and motivated to participate, explore and inquire without fear of failure or punishment. Learning is active and interactive. It is enhanced by nurturing relationships. Analogically, organisations can be viewed as care-givers whose responsibility is to nurture their members. As such, organisations can promote criticality and creativity by creating an environment that makes employees feel secure, supported, and encouraged to learn and improve themselves, their work and organisation.

Membership in a cultural group is another factor that accounts for learning in infancy. According to Woolfolk (1998:315), home culture provides resources for learning such as language, norms and symbols that facilitate communication, thinking and regulation of action. An organisation that wishes to promote learning to learn needs to promote values and norms that facilitate thinking, open and honest communication as well as ease of constructive interaction. Haralambos *et. al.* (2000:3) define culture as comprising of ideas, habits, skills and knowledge that are learned, valued, shared and transmitted from one generation to the other. It is the way of life of a people. It determines how people think, act, and interact. Culture determines people's attitudes and outlook on life. An organisational culture covers the underlying assumptions about the way work is performed, what is regarded as acceptable or unacceptable and actions that are encouraged or discouraged. It includes the prevailing values, policies, traditions and beliefs in the

organisation that constitute a context for everything done in it. The extent to which organisational culture facilitates synergistic relationships and meaningful communication determines the level at which members are enabled to learn how to learn.

Learning is problem-based. It is stimulated by curiosity about a particular issue or deficiency which finds expression in questions that need to be answered. The inquiry if pursued leads to formulation of explanations and solutions to the problem in form of hypotheses or theories that are subsequently tested to determine their viability (Nixon *et al.* 1996:125). Learning to learn therefore demands an environment that supports reflection, consideration of variety of points of view, experimentation, risk taking and the desire for perpetual improvement. It also requires an individual motivated by the desire to develop and maintain distinctive agency, that is, a sense of individual growth and autonomy. Such a desire is developed and fulfilled in a social context. Community of inquiry and community of practice have been identified as viable social contexts for learning.

### **2.5.1 COMMUNITY OF INQUIRY**

A community refers to an interactive group that has shared goals, values, needs and resources. The members of the group acknowledge their interdependence and through participation develop cohesiveness and a sense of identity (Longman (1987: 202, and <http://en.wikipedia.org/wiki/Community>). A community of inquiry is an interactive context for learning that stimulates questioning, reasoning,

discernment of cognitive relationships and problem solving. According to Lipman (1991), the traditional view of learning as merely transmission of doses of information packaged in form of non-overlapping disciplines and dispensed by authoritarian teachers undermines both inquiry and community.

Learning takes place best in a community of inquiry context. Such learning transforms how people perceive and value things, identify and solve problems, understand and make sense of life's experiences, and interact with one another. Criticality and creativity characterise the learning process. The members of community of inquiry “*listen to one another with respect, build on one another's ideas, challenge one another to supply reasons for otherwise unsupported opinions, assist each other in drawing inferences from what has been said, and seek to identify one another's assumptions. A community of inquiry attempts to follow the inquiry where it leads rather than being penned in by the boundary lines of existing disciplines.*” (Lipman, 1991:15). A community of inquiry, therefore, both demands and enables its members to be good listeners, good speakers and good thinkers.

Community of inquiry approach to learning is consistent with the HRM approach discussed earlier in this chapter. The values it espouses such mutual respect, tolerance, and accountability are consistent with claims of the human relations and organisational behaviour perspectives of management. When people inquire in a

community, they are likely to bring together diverse points of view and become more sensitive to context than they would in isolation. This is consistent with the systems and contingency theories of organisational management. Community of inquiry strengthens human relationships thus facilitating collaboration and creativity as learners reflect and improve on the thoughts of one another.

### **2.5.2 COMMUNITY OF PRACTICE**

While community of inquiry has been proposed as a viable way of enhancing learning in educational institutions, community of practice promotes learning and work performance in organisations. A community of practice is a voluntary group of practitioners that belong to one discipline or multiple disciplines bound by their mutual interest in achieving a common goal effectively and efficiently. The members of the community of practice focus their efforts on sharing knowledge, collaborating in solving problems and undertaking innovative ventures that transform how work is done. They also seek to enhance quality and quantity of output (Torrington *et al.* 2005:240). The community members analyse and evaluate methods and objectives of work. They also share awareness of the competencies, limitations and contributions of the members.

Learning within enabling and synergistic interpersonal human relationships is the common characteristic in both community of inquiry and community of practice. Criticality and creativity inform both communities. Learning to learn is enhanced through community of inquiry and community of practice since the individual,

through the intellectual and moral support provided by community members, is enabled to monitor, evaluate and improve on his/her learning ability, resources, opportunities and activities. The learner becomes conscious of his intellectual, technical, moral, social and emotional strengths and weaknesses. The communities of inquiry and practice also motivate the learner to transcend her shortcomings in order to enhance learning, work and life.

## **2.6 CONCLUSION**

This chapter has discussed the importance of learning to learn in the context of the 21<sup>st</sup> century world of work. It has defined learning to learn as the *proficient and proactive management of one's cognitive and affective abilities and processes thus determining the quality, quantity and transformative potential of individual knowledge, values and skills*. It is the metacognitive ability to structure, monitor, improve and apply thinking. Learning to learn involves taking charge of one's thinking, actions, interaction with other persons and personal development. It is the basis for individual and social transformation. The chapter has argued that criticality and creativity are the core facilitators of learning to learn while community of inquiry and community of practice are useful in institutionalising critical and creative thinking in organisations. Moral and intellectual traits like integrity, humility, and autonomy were shown to be important in fostering an enabling social environment for learning and work. This is a core chapter that forms a foundation on which the rest of the chapters are developed. The next

chapter explores the role of intellectual and moral values as well as virtues in Staff Training and Development.

## **CHAPTER THREE**

### **THE MORAL DIMENSION OF STAFF TRAINING AND DEVELOPMENT**

#### **3.1 INTRODUCTION**

The previous chapter discussed how critical and creative thinking promotes learning to learn as a transformative process that empowers persons to take charge of thinking and action. Criticality and creativity were therefore shown to be vital in Staff Training and Development since they facilitate lifelong learning. Learning to learn includes learning to live together, caring for and sharing with other people. This was referred to in the previous chapter as the social pillar of learning. The present chapter closely examines the moral dimension of ST&D related to the social pillar of learning. The chapter argues that intellectual and moral virtues are necessary for fostering a social environment that facilitates learning and development in an organisational context. The intellectual and moral aspects of ST&D concern the nurturing of intrapersonal and interpersonal skills and traits that are indispensable not only for learning but also for harmonious and synergistic work relationships. The chapter begins by enlightening the moral implications of the changing nature of work, people and organisations. This is followed by clarification of the concept of morality and its importance in human relationships. Moral and intellectual values as well as virtues are distinguished and elaborated. Finally, selected intellectual and moral values and virtues which the author

considers core in Staff Training and Development are discussed with reference to learning to learn.

### **3.2 THE CONTEXT OF STAFF TRAINING AND DEVELOPMENT (ST&D) AND ITS MORAL IMPLICATIONS**

In this study, Staff Training and Development (ST&D) is defined as all the different ways in which people in an organisation can be encouraged and supported to continually increase, update and adapt their knowledge, skills, abilities and competencies to the organisational context in order to fulfil both current and possible future demands at work effectively. As such, ST&D should embrace much more than planned instructional activities to include learning to learn as discussed in the previous chapter. ST&D can be justified on two bases among others namely: human nature, and the changing world of work and organisations.

With reference to human nature, ST&D is necessary as a means of actualising potentialities inherent in human beings and using them to enhance the achievement of organisational goals. Human nature is a very controversial subject. There are historical, cultural-anthropological, evolutionary, existential and pragmatic objections to the concept of human nature (Fromm and Xirau, 1968: 3-5 and Wokabi 2001:136-143). Briefly put, the objections are mainly based on the dynamism and diversity observable in human life.

Historically, human beings in one generation have differed from those in another generation. Archaeologists, for instance, have documented differences in brain size, posture, and lifestyle in successive generations of human beings. Human beings have also engaged in diverse socio-economic activities and adapted uniquely to their respective environments. This would seem to justify the claim that humans do not have an essential common nature. The dynamism in human activities and lifestyle however, can be explained in terms of underlying human abilities, for instance rationality and creativity. Though successive generations of human beings had different brain sizes, it is their ability to think and generate useful products that clearly sets human beings apart from other beings in nature. These abilities, manifested in varied ways are distinctive of human nature.

Cultural-anthropological studies show diversity in human values, beliefs and practices. Humans, perceived as products of these diverse cultures would apparently have diverse natures. Cultural groups would consequently be viewed as unique and separate from each other. However, while diversity exists in human beliefs, values and practices, it is evident that some general core values do cut across cultures. Life enhancement is an example of such core values. Different cultures may express this value differently in practice but the foundational value that motivates practice remains the same. In western countries, for instance, grand parents are taken to nursing homes where they can receive adequate professional attention. This is taken to be an expression of love and concern for one's

parents/grandparents (Boss, 1999:10). In traditional African cultures, taking grandparents to nursing homes would seem to be tantamount to abandoning them which is an expression of disrespect and ingratitude. In such a culture, the moral thing to do would be to give the elderly personalised care. This is reciprocity, which is, taking care of them in their hour of need the same way they did when one needed their care as a child. The diversity in values can be accounted for by the different ways in which people express, rank or prioritise them. The important thing to note is that humans have a moral point of view, which makes them evaluate human conduct as either right or wrong. Morality is therefore a distinctive feature of human nature.

Evolution views humans as beings in transition. A concept of human nature would seem to defy the dynamism of evolution and depict humans as static and uniform beings. However, a concept of human nature need not deny the dynamism of evolution. Indeed, it can be helpful in expounding the nature of forces at work in the evolution of human beings. One such force is the intrinsic desire and striving for perfection found in human beings. According to Godwin (1971: 58) and McLean (1994:60-62) perfectibility is a distinctive feature of human nature. As perfectible beings, humans are agents of their own perfection. This happens through formulation and pursuit of goals, making choices and decisions as well as creative and innovative attempts to solve problems.

Existentialists regard freedom and the responsibility to determine oneself as the fundamental characteristics of human beings. As self-determining subjects, human beings are thus creators of their individual natures. It would thus appear that there are as many natures as the number of individual human beings. This would counter any attempts to conceive a universal concept of human nature. A concept of human nature however is useful in capturing what is given about humanity, that is, the capabilities as well as limitations about human beings (Berry, 1986). Freedom and responsibility, taken as givens by existentialists, are therefore features of human nature.

Pragmatic objections to the concept of human nature are mainly based on the use or misuse of the concept. The concept has been used to justify some of the worst tendencies in human beings such as exploitation, greed, oppression and self-centredness. In addition, grave mistakes may easily be condoned or dismissed since as the adage goes, 'to err is human'. However, the concept can be used to prevent and address violations of human dignity. For instance, the universal declaration of human rights is based on a conception of humanity as a community of dignified, rational and free beings. From this universal concept of human nature are derived specific rights that all humans are entitled to. This universal document has been used to protect humans from oppression and also address human rights violations in the contemporary world.

A concept of human nature is useful in providing a reference point from which the dynamism and diversity in human life can be studied. It also provides a basis for some basic life-enhancing values and principles that are valid for all humanity as evident in such institutions in human history as law, culture and religion among others. For the purpose of this study, human nature is regarded as an ideal to be approximated. As an ideal, it spells out not what human beings are but what they can and should be. The attributes of human beings are capacities that need to be actualised. Staff Training and Development can be useful in facilitating the actualisation of the attributes.

Fromm and Xirau (1968:4-7) identify some essential attributes of human beings which are helpful in explaining why human beings are regarded as important in organisations. To begin with, human beings are material-spiritual beings. This means that they have physical and non-physical (mental) dimensions. As physical beings, they are vegetative and sentient. In an organisational setting, the physical nature of human beings is expressed in their material concerns of livelihood. The spiritual attributes include rationality, consciousness, sociality, morality, creativity and ability to communicate.

Rationality refers to human capacity to think purposefully. It makes humans capable of making sense of their environment and figuring out and evaluating alternative ways of operating in that environment. In an organisation, rationality is

expressed in the formulation and pursuit of business goals and strategies as well as the purposive employment of knowledge and skills in the workplace.

Consciousness refers to the capacity of humans to be aware of themselves as well as their physical and social environment. Consciousness makes humans aware of themselves as subjects with needs and aspirations. In an organisation, it facilitates discernment of opportunities, monitoring of progress towards attainment of goals and sensitivity towards the physical and social environment. Sociality refers to the human capacity to associate with others. In an organisational setting, this facilitates collaboration and team work.

Creativity refers to the human capacity to generate new ideas and products of value. In an organisational setting, this capacity expresses itself in production of goods and services. It facilitates innovation, problem solving and management of change.

Communication refers to the human capacity to use language in order to share meanings. Beebe *et al.* (2004: 5) defines it as the process of making sense out of the world and sharing that sense with others by creating and extracting meaning through verbal and non-verbal messages. This facilitates thinking, interaction and collaboration at work.

The attributes discussed so far are potentialities that human beings are endowed with but whose development is conditioned by factors internal and external to the possessors. As Fromm and Xirau (1968:9) observe,

*...man has to be looked upon in all his concreteness as a physical being placed in a specific psychical and social world with all the limitations and weaknesses that follow from this aspect of his existence. At the same time, he is the only creature in whom life has become aware of itself, who has an ever-increasing awareness of himself and the world around him, and who has the possibilities for the development of new capacities, material and spiritual, which make his life an open road with a determinable end.*

The human person is therefore multidimensional. As physical beings, humans have material needs that condition their physical development and well-being. For instance, without proper nourishment, clothing and shelter, humans become vulnerable to various diseases. Humans are psychical beings with psychological needs such as security and self esteem. The level of satisfaction of physical and mental needs determines one's state of physical and mental health.

As social beings, humans are interdependent. They are at their best while in harmonious relationships with one another. This explains why humans value family, community and nation. As complex wholes, humans realise themselves best when all *their* various dimensions are given adequate consideration. However, human experience demonstrates a paradox: humans have to strive to achieve

humanness. For instance, though rationality is regarded as a universal human attribute, reasonableness is not commonplace among human beings. Often human action is impulsive and arbitrary, and thus irrational. It takes deliberate and consistent effort to act rationally. Humans therefore have a duty as well as an opportunity to perfect themselves.

According to Paul and Elder (2006:487; 2001:402), humans have both a primary and secondary nature. The primary nature is characterised by inherited ego-centric and socio-centric dispositions which are the basis for spontaneous and instinctual thought and action. The primary nature disposes one to believe, pursue and defend what serves immediate interests. As Paul and Elder assert:

*People need no training to believe what we want to believe: what serves our immediate interests, what preserves our sense of personal comfort and righteousness, what minimises our sense of inconsistency, and what presupposes our own correctness. People need no special training to believe what those around us believe: what our parents and friends believe, what is taught to us by religious and school authorities, what is repeated often by the media, what is commonly believed in the nation in which we grow up.*

The primary nature exhibits various distinctive characteristics. One of them is **egocentricity**. This is the tendency to be self-centred; to consider one's own values, interests, desires and beliefs in isolation hence pursue the same at the

expense of the well-being of others. In an organisational setting, this can promote corruption, conflict of interests, and antagonism in employment relationships.

Another characteristic is **sociocentrism**. This is the tendency to be group-centred. It is an expression of ego-centricity extended into social groups. It involves regarding one's group to be inherently privileged and superior to others. Loyalty to the group therefore involves unquestioning compliance to the norms of the group. This can foster 'we-them' attitudes and consequent perceptions of exclusion and oppression of one group by another in an organisation. Such attitudes and perceptions undermine teamwork and collective ownership of the vision and mission of the organisation.

**Complacency** is another characteristic of the primary nature. This is the tendency to feel satisfied with oneself and one's situation. Complacency diminishes curiosity thus undermining the spirit of inquiry. It also fosters aversion to criticism and defensiveness. Consequently, the absence of self-examination and self-correction hinder self-improvement. Complacent individuals and organisations are resistant to change and improvement.

Apart from complacency, primary nature is also characterised by **condescension**. This is the tendency to behave as though one is more important and intelligent than others. One becomes conceited and looks down upon other people. This in effect

breeds conflict. It undermines trust and harmonious human relationships. In the 21<sup>st</sup> century, condescension undermines formation of useful networks and linkages that can facilitate collaboration, learning and innovation.

**Conformity** also distinguishes the primary nature. This is the tendency to behave and think in the same way as other people in a group. It involves the fear of being different. This enhances imitation, hypocrisy, dependency and mediocrity. Conformity denies workers and organisations the motivation to innovate and improve on traditional work processes and products.

The secondary nature is a product of individual initiative. It is developed consciously through extensive and systematic interrogation and evaluation of the tendencies of the primary nature and the cultivation of intellectual and moral virtues that support and sustain intellectual and moral excellence. Development of secondary nature involves critically confronting egocentric and sociocentric tendencies by considering the rights, needs and viewpoints of other people (Paul and Elder, 2006: 212). The development of secondary nature therefore demands a deliberate and consistent effort to question, evaluate and transcend one's primary nature. Such effort should motivate and guide ST&D.

The distinctive characteristics of secondary nature are therefore curiosity, reflective thinking, fair-mindedness, empathy, humility, individuality and

flexibility among other traits. Curiosity and reflective thinking sustain the perpetual desire to learn and understand. Fair-mindedness restrains self-centredness and sociocentricism. Empathy and humility counter condescension. Individuality and flexibility make secondary nature dynamic and adaptable.

Apart from human nature, Staff Training and Development (ST&D) can also be justified on the basis of the changing nature of work and organisations. In contemporary society, the context of ST&D is characterised by the following as asserted by Beardwell and Holden (2001:270):

1. 'Processing' of new employees in order to enable them perform adequately in their tasks. This means that the employees need to be trained and developed.
2. Quantitative and qualitative changes in jobs and tasks. Consequently, employees need to be adequately empowered to meet new standards of performance and take on new responsibilities.
3. Demand for higher quality of products and services in the market by consumers. This calls for higher standards of performance and quality assurance as well as an innovative approach to work. Workers need to adjust adequately to these demands through training and development.
4. Introduction of new jobs and tasks in the organisation which existing employees are called upon to do. This means that the employees need to

quickly learn new skills or appropriately adapt existing skills, values and attitudes to new work situations.

5. Change of employees' interests, aspirations, skills and circumstances. This is evident as employees seek promotions and even transfer in order to broaden their experiences. These changes call for regular Staff Training and Development programmes.
6. Restructuring of organisations in order to enhance efficiency, effectiveness and competitiveness. This necessitates the formation of new work procedures and relationships. Such changes can be more effective if accompanied by an appropriate training and development component.
7. Demand for new forms of leadership. The changes in work, people and organisations call for new approaches to leadership and management.

While training and development is essential as an effective way of addressing changing work and organisational needs and requirements as explained above, the following ethical questions arise:

1. How can employees be 'processed' to become effective and responsive workers without adversely affecting their sense of dignity and freedom as human persons? Processing people may imply manipulating people into conforming to heteronomous requirements. This would deny the staff the opportunity to exercise freedom and responsibility as self-determining beings. However, processing people may also mean supporting them to

realise their potential and enhance their capacities to function meaningfully and productively in society. Staff Training and Development needs therefore to be guided by moral values to ensure that processing of staff is ennobling and fulfilling.

2. What constitutes a good employee, a good organisation, and a good ST&D programme in the context of 21<sup>st</sup> century? What values are relevant in defining goodness in the context above? Is goodness defined in terms of enhanced profits, competitive advantage, minimisation of financial costs, conformity to legal requirements, achievement of business goals, satisfaction of customer requirements or consideration of diverse values and circumstances? Moral values are therefore important in making ethical judgements and decisions in an organisational context.
3. What values can inform ST&D in order to make it effective in enabling staff to develop their secondary natures? Are such values universal or uniquely suited to specific organisations? How can such values be infused in ST&D programmes? The author is of the opinion that moral and intellectual values and virtues provide a foundation upon which the questions above can be adequately addressed. Before addressing the questions, we begin by clarifying pertinent concepts namely, morality, values and virtues

### **3.3 MORALITY AND ITS ROLE IN HUMAN RELATIONSHIPS**

Morality is a social institution that is founded on rational principles, ideals and standards by which human conduct and character can be guided and evaluated (Iheoma 1995:1-12; Beauchamp, 1991:5-7). As a social institution, it facilitates harmonious human relationships by determining the actions and traits of character which have the potential to minimise human suffering and enhance human well-being. Such actions are morally right and thus need to be pursued while actions that adversely affect human well-being are wrong and need to be eschewed. Ideally, morality provides human beings with both the reasons and appropriate motivation to pursue right conduct. Right actions are praised while wrong actions are condemned. Good character consists of dispositions that incline one to transcend mere self-interest in one's dealings with other people. It also includes the capacity to regulate one's moral life thus making moral values self prescribed. Morality is therefore a human device designed to facilitate human co-existence, inter-dependence and well-being (Frankena, 1989:9).

As a place where diverse human interests converge and compete, an organisation provides a context in which destructive human impulses like jealousy, fear, envy, and anger can cause conflict unless they are adequately regulated. Morality sets standards by which such impulses are moderated, conflicts resolved and reasonable boundaries of human relationships clarified. In an organisation, intellectual prowess unguided by an enlightened conscience can produce

innovative ways of pursuing self-interest at the expense of the common good. For instance, intelligent means of circumventing the law, avoiding detection or even shunning responsibility when one is morally culpable can be devised by an intellect that defies moral censure.

Professionalism checks the unethical use of intellect. It involves the use of intellectual resources (knowledge and skills) in serving humanity within a framework of core moral values like fair-mindedness, accountability and integrity (Wambari, 1999b). Reason and conscience are therefore complementary. Reason without conscience is insensitive and chaotic. We see this demonstrated by terrorists who meticulously plan and execute activities that involve complex scientific and technological knowledge and skills to destroy life indiscriminately. Architects of intricate economic scams that lead to loss of public resources using legal and institutional loopholes are also examples of how intellectual acumen unaided by conscience can harm society. Conscience without reason is confused and groundless. A sense of right and wrong is more effective when it is well informed by reason. Morality is not arbitrary but reasonable. There ought to be reasons and evidence that validate moral convictions and enthusiasm. Reason illuminates conscience by providing it with principles that justify moral decisions.

Moral living has intrapersonal, inter-personal and universal dimensions (Fisher, 2000:62-64; Fisher, 1998:18). At the intra-personal level, moral living involves the

capacity of moral autonomy. A morally autonomous individual determines for herself what is right and is willing to challenge the view points of others. For example, in an organisation that does not formally require one to develop his talents and skills, it is likely that people may become complacent and resistant to change. However, a morally autonomous individual examines his life and realises the need to perfect it. He recognises self-improvement as his responsibility. This conviction makes him pursue activities aimed at developing his abilities even when other people have different view points. Some duties to oneself, for instance taking care of one's physical and mental health, are expressions of moral living at the intra-personal level.

The inter-personal dimension of moral living involves sensitivity to the well-being of other people. This can be expressed as empathising with and caring for other people. The inter-personal level of moral living is based on the interconnectedness of humanity. Shared humanity implies shared responsibility in maintaining that humanity. In an organisational context, the interpersonal level of moral living involves consideration and care of employee-employee relationships, employer-employee relationships and customer-employee relationships among others.

The universal dimension of moral living involves transcending individual and group interests to think of what would be right for all involved in a given situation. This embraces concern for all relevant relationships and beings, both human and

non-human. It involves awareness of rights, values and duties that transcend partisan interests, beliefs and desires. In an organisational setting, the universal dimension of moral living would include consideration and care of organisation-community, organisation- environment, and inter-organisation relationships.

As an institution that seeks the well being of humans, morality occupies a central place in human affairs. In traditional African society, for instance, a significant component of moral education was provided in order to orient individuals to mutual respect and co-existence. Moral values such as self-control, responsibility, industriousness and honesty were emphasised. The family was regarded as a sacred institution and children were expected to be nurtured and educated carefully. A reverence for life and humanity pervaded traditional African social life (Kibera and Kimokoti, 2007:77-78). This moral approach to social life in traditional African society (referred to as *Ubuntu*) has attracted attention elsewhere in the world as a possible remedy to contemporary political, social and economic problems.

According to <http://faculty.ccp.edu/faculty/jhoward/southafrica/ubuntu.html> Ubuntu refers to celebration of humanity through fellow feeling, kindness, hospitality, compassion and generosity. The three levels of moral living discussed above are captured in Ubuntu as follows:

*My humanity is caught up, is inextricably bound up, in what is yours'. . . . 'A person is a person through other persons.' . . . A person with Ubuntu is open and available to others, affirming of others, does not feel threatened that others are able and good, for he or she has a proper self-assurance that comes from knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished, when others are tortured or oppressed.... To forgive is not just to be altruistic. It is the best form of self-interest. What dehumanises you inexorably dehumanises me. [Forgiveness] gives people resilience, enabling them to survive and emerge still human despite all efforts to dehumanise them.*

Ubuntu, as described above contains valuable insights about human nature. First, **humans are interdependent.** This fact of human life implies that every individual is significant and useful. As such one's well-being is dependent on that of others. One's interests have meaning only within the context of the interests of other people. Humans therefore need one another. This probably explains the prevalence of extended family and kinship ties in traditional African society that facilitated effective interdependence. Recognition of mutual respect and usefulness contributes to a positive sense of identity, belonging and dignity among members of the community.

Second, **humans are dignified beings.** Ubuntu regards every individual as unique and dignified. This makes individuals regard themselves as well as other people with respect. This sense of dignity and self-esteem checks negative competition,

envy and jealousy and enhances such positive values as empathy and fair-mindedness.

**Third, human collaboration perfects humanity individually and collectively.**

When humans cooperate and contribute in advancing the welfare of one another, humanity -individually and collectively- benefits. Perfection of humanity is therefore recognised as a shared responsibility. In traditional African society, for instance, every parent had the responsibility of correcting any errant children in the community in order to ensure that the future generation comprised of morally responsible members.

Ubuntu as described above affirms the fundamental dignity and equality of human beings which bind them together as inter-dependent beings. To care for others is ultimately in one's own enlightened self-interest since one's well-being is intricately determined by (and also equally determines) the well-being of others. Cooperation, rather than competition is encouraged in order to promote active participation in mutual development of human beings. Ubuntu therefore provides the kind of environment that can enhance learning and formation of synergistic human relationships.

Learning to live together involves moral decision making. The next section discusses some philosophical approaches to moral decision making and relates

them to organisational contexts. These approaches are useful when used in combination since none of them is self-sufficient. The approaches are helpful in addressing the moral decisions mentioned earlier in section 3.2 of the present chapter, namely: determining ethical ways of processing staff, defining a good employee or a good organisation and developing an ethically sound Staff Training and Development programme or policy.

### **3.4.0 APPROACHES TO MORAL DECISION MAKING**

Figuring out the moral thing to do is important in organisations and workers need to learn how to do it. Moral issues arise out of ordinary experiences and interactions and the initial step in moral decision making involves getting the facts right. This helps in establishing what is/was the case, that is, the actual state of affairs or the factual context of the issue at hand. For instance, before concluding that somebody is corrupt, there is need to provide factual evidence of misuse of office in search for private gain. Factual data about what was done , when, where, how and why, can help in establishing whether the law was violated and whether self-interest was satisfied at the expense of common good. These details need to be collected in an objective way.

A second preliminary step involves considering the total situation and cultural context (Moorthy *et al.* 1998:27-28). This is particularly relevant to a globalised work context where the members belong to diverse cultural backgrounds. Sensitivity to context helps one to avoid ethnocentric prejudices. Such prejudices

predispose one to automatically and uncritically assume one's own background as the rightful basis for making ethical decisions. In this case one's cultural values are taken for granted as right and universally applicable.

A third preliminary step is to identify intentions and motives that underlie human conduct. This is a difficult thing to do since intentions and motives are private and internal to individuals. At best, they can be inferred from human actions. However, intentions and motives are known to the individual moral agent. They are therefore useful in moral evaluation at the intra-personal level. One can judge his own actions more effectively and take responsibility for them on the basis of awareness of his own motives and intentions. At interpersonal moral level, intentions and motives are important but hidden. For instance, a manager can implement a new wage policy designed to serve self-interest while claiming to be simply following company policy. Though the selfish motive may escape explicit scrutiny by the staff, it is known to him and his conscience, if ethically sensitive, should condemn him (Moorthy *et al*, 1998:28). Good intentions are necessary but not sufficient for good actions. This is because ideally, good actions are realisations of good intentions. However, the fallibility and other limitations of human beings hamper the realisation of good intentions. Such limitations include lack of perfect knowledge and power that would enable human agents to predict and cause the preferred outcomes of their actions.

Once the factual and total context of action is established and the intentions where possible have been determined, one can then appeal to moral principles, values and standards by which the action can be evaluated. The moral principles, values and standards prescribe what ought to be. Various approaches discussed below (Velasquez *et al.* 2001:8-10; and Moorthy *et al.* 1998: 29-31) provide specific moral principles, values and standards that are useful in moral decision making in an organisational context.

### **3.4.1 THE UTILITARIAN APPROACH**

This approach was propounded by Jeremy Bentham and John Stuart Mill among other philosophers. According to John Stuart Mill, the foundation of morals is utility or the greatest happiness principle which holds that *'actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness. By happiness is intended pleasure and the absence of pain; by unhappiness, pain and the privation of pleasure'* (Mill, 1952: 448).

Pleasures are of varying quality and quantity. According to Mill, intellectual pleasures are superior in quality than bodily pleasures since they are more permanent and safe. The capacity for intellectual pleasure should therefore be nurtured through exercise. Such exercise involves enduring discomfort in the process of striving to conquer greater human suffering. Ethical actions are those that yield the greatest balance of good over evil. In order to decide what to do, one needs to identify and evaluate the various courses of actions available on the basis

of the following questions: Who will be affected by the action? What benefits and burdens will be generated from each alternative? What option will produce the greatest benefit and the least harm? The morally acceptable option is the one that produces the greatest benefits for the greatest number of people.

### **3.4.2 THE RIGHTS AND DUTIES APPROACH**

This approach is founded on the ethical views of Immanuel Kant. Kant believed that individual human beings are dignified subjects since they are rational beings capable of choosing and acting autonomously. As such, humans are to be treated as ends rather than mere means. Humans have therefore entitlements as ends that should be respected. Such entitlements or rights include among others the right to self-determination. Deciding whether an action is right or wrong using this approach involves finding out whether any moral rights are violated. Actions that violate the rights of individuals or groups are wrong.

### **3.4.3 THE FAIRNESS AND JUSTICE APPROACH**

According to Aristotle equals should be treated equally and unequals unequally (*Ethica Nichomachea*, Bk V: Ch.3, 1131a20-25 ). This means that all treatment of human beings should be based on justifiable criteria that preserve human integrity and dignity. This is the basis of the fairness or justice approach to moral decision making. Fairness condemns all forms of favouritism and discrimination. It is the basis for tolerance. Favouritism is the practice of giving unjustifiably generous treatment to some people and denying the same to others. Any allocation of

benefits should be based on reasonable criteria. Discrimination is the practice of allocating burdens on people arbitrarily and exempting other equally placed persons from such burdens. This approach requires one to ensure her actions are fair and just. It involves examining the criteria used as the basis for treating human beings in specific ways. One therefore asks: Am I fair in what I am doing? Am I justified in doing this? Are the reasons for my action sound?

#### **3.4.4 THE COMMON GOOD APPROACH**

The assumption on which this approach is based is that humanity is a community of members with shared goals and values. The well-being of individual members is therefore inextricably linked to that of the whole community. The common good refers to ‘certain general conditions that are ...equally to everyone’s advantage’ (Rawls, 1971). According to Rawls, the society is a cooperative venture for the mutual advantage of its members. Consequently, members share an identity of interests and are capable of conflict with regard to how the benefits and burdens are distributed. Rawls conceives the common good as an embodiment of justice in the form of social instruments and structures that assign rights and duties and govern the distribution of goods and opportunities. He provides some principles that can ensure fairness and justice to society namely: equal right to freedom which is compatible with the freedom of others and arrangement of social and economic inequalities in such a way that they are attached to positions and offices open to all and they are to everyone’s advantage (Rawls, 1971).

Rawl's principles mean that the limit of one's freedom is the freedom of other people and equality of access to opportunities is the right of every member of the community. Common goods include an unpolluted environment, peace and tranquillity within and among nations, affordable health care and affordable education among others. Every individual should strive to contribute towards the achievement of the common good by supporting social policies, systems, institutions and environments to effectively deliver the common goods. According to this approach one asks the following questions in order to determine the right thing to do: Does my action or inaction further the goals we share with the rest of humanity? If everyone did what I am doing, would it be to the advantage of everyone? How does everyone benefit from my action?

### **3.4.5 THE VIRTUE APPROACH**

This approach is based on the assumption that certain ideals should be approximated because they provide for the full development of humanity. Reflection on what kinds of persons humans have the potential to become helps us to discover the ideals that should be approximated. Virtues are attitudes and traits of character that enable us approximate the ideals and thus actualise our potential. In deciding the right thing to do on the basis of the virtue approach, one asks: what kind of person should I be? How does this action impact on my character development? Does doing X make me a better or worse person? This approach is discussed in detail in section 3.6 of the present chapter.

### **3.4.6 THE TRADITIONS AND PRECEDENTS APPROACH**

This approach involves analysing a case by considering it as part of an ongoing tradition or history. Precedents are used as benchmarks against which new experiences are evaluated. The assumptions underlying this approach are that traditions are grounded on sound ethical principles and standards and precedents are sound exemplars of sound ethical judgements. Consistency with previous traditions and similar cases contributes to further evolution of an organisation's tradition and history (Moorthy *et al.* 1998: 30).

The traditions and precedents approach may be useful in facilitating quick and consistent decision making but it has its limitations. First, the assumption that ethical judgements embedded in an organisations culture, traditions and history are sound and reliable as ethical benchmarks for all future judgements is often taken for granted rather than being regarded as subject to scrutiny. It is important for an individual moral agent to examine and evaluate such traditions and precedents even though others have found them sound. This active and personal determination of whether or not the traditions are ethically sound engenders autonomous moral agency.

The other limitation of the approach is the apparent routine and static view of ethical reasoning that it portrays. Apparently, in line with this approach, ethical reasoning is regarded as merely conforming to tradition and history rather than

examining ethical conduct and contexts with an open mind. The approach therefore is likely to hinder criticality and creativity by making people hurriedly rush to judgement on the basis of similarity of a past case to the present one. Such careless judgements assume *similar* cases are actually *identical*. On the contrary, every ethical case has its peculiarities that require objective consideration.

### **3.4.7 THE SECOND MILE APPROACH**

Ethics involves more than simply, complying with traditions, laws, and other externally prescribed requirements. It also involves conduct that is motivated by values that transcend immediate praise, pay and pleasure. For instance, an employee can choose to give a portion of her salary to a charitable organisation every month prompted by her conviction that the organisation's activities do alleviate the suffering of vulnerable children. She ensures that her contributions are not publicised since she is not interested in attracting attention or praise.

The second mile approach also involves determining what to do when explicit ethical guides are silent or inadequate. This is helpful in situations where some actions, though ethically undesirable, are neither required nor forbidden and neither praiseworthy nor blameworthy. For instance, negative talk may be regarded as normal and harmless in an organisation. Consequently, individual staff may often engage in negative talk about themselves, other staff, management and even their organisation. This may be expressed in seemingly harmless even humorous statements like: *My mind is just a heap of cobwebs! My boss is simply*

*useless. I now realise we are a dying department. This organisation comprises of hypocrites.* Though such negative statements may be trivialised and even escape ethical scrutiny, they may be indicators of lack of confidence, trust or loyalty among other problems. The second mile approach involves probing such statements with a view to identifying and addressing underlying ethical and social problems.

Other actions may be ethically praiseworthy but not prescribed in an organisation. For instance, a student may confide in a lecturer about serious financial problems that have forced the student to skip some meals regularly. The teacher, out of compassion, provides the student with some financial assistance. Such an action is ethically praiseworthy but not prescribed in the organisation. Such benevolence characterises the second mile approach.

Some actions may be required and yet on closer scrutiny, one finds that they are not ethically sound. For instance, whistle blowers have to deal with the requirement to preserve privacy and confidentiality of information and exposing scandalous and corrupt activities in order to safeguard the common good. The second mile approach involves prioritising values and appealing to higher moral values. It therefore requires intellectual and moral courage as well as autonomy.

In all the instances exemplified above, one has to think critically and creatively in order to arrive at an appropriate ethical decision. For instance, one has to reflect on the potential consequences of decisions and actions, one's intentions and their implications on the common good, one's rights as well as obligations and the context of one's decisions and actions. Such reflection may lead one into preferring one approach to others or require one to combine several approaches in order to act reasonably, fairly and effectively.

### **3.5 VALUES AND VIRTUES**

*Values* refer to principles and standards that define what is important, desirable and beneficial in relation to the achievement of a given goal. They are beliefs that guide individual and social choices and judgments regarding what is good or bad, right or wrong, virtuous or vicious (Williams and Albert, 1972: 283; Oxford University Press, 2005: 1632; Public Service Reform and Development Secretariat, 2006: 5). Intellectual values are principles and standards that facilitate effective thinking. Moral values are standards and principles that guide human conduct. Values influence human preferences, choices and actions and thereby guide formation of habits and ultimately character.

*Virtues* refer to habits, dispositions and character traits that incline one to think, feel, choose and act in a desirable way. According to Horner and Westacott (2000:154-155) virtues are qualities of character that dispose one *'to act and feel*

*in a manner that is both part of and leads to what we think as the good life for a human being- what might also be called human flourishing.'* The end of virtuous thinking and conduct is thus human well-being as visualised by the valuing agent. Intellectual virtues are mental dispositions that incline us to think and act correctly and fairly (Paul and Elder, 2006: 490). Moral virtues are qualities of character that dispose one towards right action (Lillie, 2003: 292).

Values determine virtues. Beliefs about what is right or wrong, good or bad, appropriate or inappropriate, true or false determine what choices one makes and what one does. Consistent choices and actions on the basis of the same beliefs and principles yield corresponding qualities of character and states of being. Values have therefore a transforming quality. They influence what kind of person one becomes. Aristotle provides a comprehensive account of intellectual and moral virtues which we consider in the next section due to their relevance to this study.

### **3.6 INTELLECTUAL AND MORAL VIRTUES FROM ARISTOTLE'S PERSPECTIVE**

We begin this section by describing Aristotle's view of human nature which provides a useful background for discussing his account of intellectual and moral virtues. In *De Anima* (Bk II: Ch. 3, 414b) Aristotle asserts that the human being, as a composite of matter (body) and soul (spirit/form), has vegetative (nutritive), sentient (sensory and appetitive) and rational (intellectual) capacities. As a

composite of matter and soul, the human being integrates the material and non-material/spiritual aspects of reality thus becoming a microcosm (Clarke, 1996:188)- a nodal point which expresses the unity of the world of objects (physical reality) and the world of subjects (spiritual reality).

As vegetative beings, human beings are alive and are capable of nutrition, self-motion, self-replication and growth among other characteristics. Humans accordingly have basic necessities for food, drink and sex. These are survival needs whose purpose is to ensure the perpetuity of the human species.

As sentient beings, humans are capable of sense experience. They can sense pain and pleasure. In addition, humans have feelings, emotions and desires. Sentience enables humans to have basic necessities for safety and belonging. Sentience also contributes in motivating humans to act.

As rational beings, humans are capable of thought, self-consciousness and action. They have the capacity to know, learn and reason (*Metaphysica*, Bk. I: Ch. 1, 980a-981a); a sense of good and evil (*Politica* Bk.I: Ch. 2, 1253a, 15); capacity to live in society and be perfected through intelligence and virtue (*Politica*, Bk. I: Ch. 2, 1253a, 25-25). Aristotle regards the rational aspect as distinctive of human beings; he says '*the life according to reason is the best and pleasantest, since reason more than anything else is man*' (*Ethica Nichomachea*, Bk.X: Ch.7, 1178a, 5). The rational aspect of human nature accounts for the intellectual, social, moral and

creative among other spiritual capacities evident in human life. These capacities also account for human purposive agency- which is the potential to perfect or even destroy itself through voluntary action. Ideally, reason motivated by conscience, ought to direct the emotive and vegetative aspects if humans have to live in a dignified and fulfilled way as persons.

Intellectual and moral virtues have to do with the rational aspect of human nature. Intellectual virtue refers to excellence of the thinking capacity which is developed through teaching and learning and thus requires experience and time. Moral virtue refers to excellence of character which is developed through habitual voluntary choice and doing of right actions (*Ethica Nichomachea*, Bk.II:Ch.1, 1103a ,15).

Virtues are developed by exercising them rather than merely knowing and talking about them. It is by doing that we become. Intellectual and moral virtues are complementary since virtuous actions are guided by right reason. Moral virtue is dependent on sound intellectual judgment of what constitutes the mean between two extreme forms of an action (*Ethica Nicomachea*, Bk.II Ch. I and II). For instance, Aristotle regards the virtue of liberality as the mean between the extremes of prodigality (excess) and meanness (deficiency). Being liberal results from habitually examining circumstances in which one chooses to give and ensuring that one gives the right thing, to the right person, in the right amount, at

the right time, with the right motive and in the right way. Intellect and conscience work together in determining and motivating virtuous action.

Aristotle gives as examples of intellectual virtues philosophic wisdom and understanding and practical wisdom (*Ethica Nicomachea*, Bk.I: Ch.13, 1103a,5). Philosophy is understood as a field of study characterised by patient and careful questioning, doubting and evaluation of beliefs, claims, theories, assumptions and values with a view to attaining a well reasoned understanding of the universe. It is “*an intellectual critical activity of man by means of which he wants to understand and explain things as he experiences them and as they are in themselves*” (Mattei, 1995:25). Philosophy as a field of study is not a set of doctrines that one can read, memorize or master. One learns Philosophy by participating in its inquiry and owning as well as rationally justifying one’s claims to knowledge. Philosophic wisdom therefore refers to intellectual excellence obtained and sustained by reflective and evaluative study of the universe. Truth, understanding and judicious action are the intellectual values and ends pursued by philosophic wisdom.

According to Bakar (1991: 61) philosophic wisdom refers to the ‘*capacity to know and understand the principles of many kinds of things, as opposed to having a quantitatively massive amount of informative data about particular things*’. Understanding is to be distinguished from memorising data. It involves realising not only that something is the case, but also discovering why and how it is the

case. This involves interrogating, analysing and evaluating the issue in question. Understanding involves discovering the general principles of things. Once the universal principles are understood, they can be appropriately applied to particular instances. Philosophic wisdom involves application of analytical and synthetic intellectual skills. One has to discern relationships between wholes and parts, wholes and wholes, parts and parts and so forth. This leads one to appreciate the unity of the diverse aspects of the universe as well as the proper place of every particular member of the whole.

Practical wisdom refers to intellectual excellence that is operational in devising the means by which ends are to be reached. It is indifferent to the nature of ends and can be used to accomplish either good or evil. Aristotle (*Ethica Nichomachea*, Bk.III:Ch.3) asserts that the practical intellect only deliberates and reflects on the means to be used in order to achieve a desired end. Practical wisdom is operational in scientific, technological, artistic and other creative intellectual processes that enable human beings to achieve their goals.

While understanding is centrally important in philosophic wisdom, creativity is crucial in practical wisdom. As Bakar (1991:65) rightly observes, practical wisdom is necessary but not sufficient to human progress. This is because of its potential for both good and harm. Science and technology for instance has revolutionised human life through medical interventions that are beneficial to

human health, agricultural innovations that have enhanced food security and transport and communication transformations that have enhanced human interactions. However, science and technology has also contributed to the invention of dangerous weapons and pollution of the environment among other evils that now threaten the very survival of the human race. Practical wisdom therefore needs to be guided by moral virtues that align it to good ends. A person with practical wisdom without moral virtues can utilise his skills to serve evil ends. Intellectual and moral virtues are therefore complementary.

The unity of thought, feelings and action reflected in Aristotle's account of the virtues provides a holistic view of virtuous living. Knowing the reasonable thing to do is not good enough until and unless one is sufficiently motivated to translate such knowledge into corresponding action. Only then is knowledge of the good transformative in society. This is important in organisations because good policies risk remaining mere ideas unless objectified in the form of delivery of services that positively transform the quality of human life.

Aristotle also emphasises the importance of criticality and sensitivity to context in moral life. In order to act virtuously, one has to examine the circumstances of the action. This involves among others interrogating one's motives, the consequences of action, and the reasonableness of the action. Aristotle agrees that living

virtuously is not easy; however, it is laudable and noble (*Ethica Nichomachea* BkII: Ch. 91109a, 25).

### **3.7.0 SELECTED VALUES AND VIRTUES AND THEIR PLACE IN LEARNING TO LEARN**

According to Bearwell and Holden (2001: 275) organisations that are responsive to change develop an ability to continually interrogate and evaluate deeply held beliefs from diverse perspectives. They also foster new work relationships that modify the organisations hierarchical structure in order to stimulate cross-functional and cross-status collaboration. Rogers (1969:104-106) regards facilitation of change and learning as the key role of ST&D in such organisations. Facilitation of change and learning involves nurturing intellectual and moral virtues that transform all members of an organisation into a community of learners and agents of change. The virtues that are core in this transformation foster and sustain inquiry, criticality, creativity and team work. In order to provide a more comprehensive view of these virtues, let us consider them within the framework of the five pillars of learning to learn discussed in Chapter Two.

#### **3.7.1 VALUES AND VIRTUES RELATED TO LEARNING TO KNOW (THE INTELLECTUAL PILLAR)**

Learning to know involves generation of knowledge by inquiring into the nature of the universe and subjecting one's findings to further probing and testing. The

values in this realm of learning include: pursuit of truth and knowledge, desire to continue learning, search for understanding, and thinking for oneself among others.

The intellectual virtues relevant to learning to know include: confidence in reason, and intellectual curiosity among others. Confidence in reason fosters and sustains a spirit of inquiry. It is based on the belief that one's own interest and those of humankind will be served best when reason is the basis of one's belief, values and action (Paul and Elder, 2001: 13). The cultivation of this virtue results in a strong desire to take charge of one's thinking, learning and life. Confidence in reason makes one pursue deeper understanding through questioning and evaluation of one's or others' beliefs and actions. Closely related to confidence in reason is intellectual curiosity (ibid: 404). Intellectual curiosity involves a strong desire to understand, figure out things and inquire. It motivates a search for clarity, completeness, truth and consistency.

Some of the moral virtues that enhance learning to know include perseverance and commitment. Perseverance is a character trait that enables one to try to achieve a particular goal despite encountering difficulties. Seeking knowledge and truth is often difficult and frustrating. One has to invest resources in terms of time, energy and money among others without any guarantee that the returns will be proportionately forthcoming. Learning to know may involve undertaking research

while facing opposition with regard to the aims, methods and implications of the study. Without perseverance, one can easily give up. Commitment refers to willingness to work hard and dedicate one's energy to an activity. It involves readiness to meet the full requirements of an activity. Commitment enables one to pursue an inquiry wherever it leads.

### **3.7.2 VALUES AND VIRTUES RELATED TO LEARNING TO DO (THE PRACTICAL PILLAR)**

Learning to do involves developing operacy, that is, the ability to get things done. It has to do with innovative application of knowledge and skills in problem-solving and decision-making thus enhancing adaptability to one's environment. This realm of learning is vital for developing creative workers. The values in this realm include: ability to adapt to new situations, ability to solve problems, and self-reliance.

Some of the intellectual virtues that promote learning to do include: intellectual responsibility and intellectual curiosity. Intellectual responsibility is a sense of obligation to fulfil one's duties intellectually. One such responsibility is to utilize one's knowledge in order to enhance human well-being. An intellectually responsible person uses knowledge and skills relevantly and accurately. In order to effectively apply knowledge and skills, one has to seek deeper understanding and assess plausible hypotheses and explanations. Intellectual curiosity involves the commitment to seek deeper and more complete understanding.

Flexibility and diligence are some of the moral virtues relevant in learning to do. Flexibility involves adapting one's conduct readily to the particular circumstances of each individual or situation, but without deviating from worthwhile principles (Isaacs, 1987:124-126). Flexibility does not mean meaningless spontaneity or malleability but principled and disciplined adaptation. It is reasoned management of change. Flexibility involves the ability to identify the need and reasons for change. Having made a case for change, it explores and evaluates options available for initiating change. Flexibility also involves reviewing the changes made in order to ascertain their effectiveness. It is therefore an indispensable virtue that sustains creativity and innovation as well as continuous improvement of products, services, working conditions and the quality of work relationships in an organisation.

Diligence refers to careful and thorough work. Learning to do demands exerting one's mental and physical effort creatively and innovatively in order to generate useful products and services. Such diligence is self-imposed and it is motivated by a keen desire to realise oneself through creative activity.

### **3.7.3 VALUES AND VIRTUES RELATED TO LEARNING TO LIVE TOGETHER (THE SOCIAL PILLAR)**

Learning to live together involves development of interpersonal skills and moral virtues that enable people to co-exist and co-operate in mutual respect and responsibility. It involves learning to care for and share with other people. Learning to live together facilitates harmonious interdependence in society. The

values related to this social pillar of learning include: respect for people, ability to work with others, and ability to resolve conflict among others.

Some of the intellectual virtues that facilitate learning to live together include intellectual civility and intellectual empathy. Intellectual civility is a virtue that is founded on the dignity of every person. It involves a commitment to respect other people and take them seriously as thinkers (Paul and Elder, 2001:403). This recognition of other people as important equals facilitates effective communication. Civility demands that everyone's point of view be given equal attention and be subjected to the same evaluation criteria. Civility therefore involves fair-mindedness. It facilitates teamwork and reciprocity in human relationships. An organisation that values participation and innovation needs to cultivate civility among its members.

Intellectual empathy involves putting oneself imaginatively in the place of others in order to genuinely understand them. This enables one to share in the points of view of other people. This may prompt one to reconstruct his point of view and reason from premises, assumptions and ideas that have been enriched by incorporating the views and concerns of other people.

Some of the moral virtues that promote learning to live together include tolerance and compassion. Tolerance refers to the willingness to accommodate the concerns

and interests of other people and interact with them on the basis of mutual respect and dignity. Tolerance makes one rule out violence, coercion and social exclusion as means of imposing one's will on others. A tolerant person acknowledges the right of other persons to live and be. Tolerance accepts and respects diversity and differences. Rather than being threatened by diversity, tolerance perceives complementary value in differences and utilizes them to enrich society (UNESCO,1994:15,30).

Compassion refers to a strong feeling of sympathy for people who are suffering leading to a desire and commitment to help them. This is prompted by an empathetic appreciation of their plight. Compassion makes humans to actively participate in alleviating the suffering of other people. It demonstrates one's regard for the integrity and dignity of other people. Tolerance and compassion are important moral foundations for a culture of peace in society.

#### **3.7.4 VALUES AND VIRTUES RELATED TO LEARNING TO BE (THE EXISTENTIAL PILLAR)**

Learning to be involves discovery and development of one's potential within a social context. It means learning to be oneself and to be with others, to be for oneself and to be for others. This is because development of one's identity is intimately linked to the social context. For instance, one discovers and develops her intellectual and professional skills within the context of social institutions such as family, peer groups, local community, the school and the workplace. Such

institutions provide concepts, norms and experiences that the individual utilises to construct her worldview. They also provide opportunities for self-discovery as the individual participates in social activities. The values in this pillar of learning include: individuality, self-awareness, self-acceptance, self-improvement and self-realisation among others.

Intellectual humility and intellectual integrity are useful virtues that facilitate learning to be. According to Paul and Elder (2001:404), intellectual humility refers to awareness of one's limitations and sensitivity to circumstances in which one's self-interest can lead to self-deception. Humility enables one to accept criticism and come to terms with his shortcomings. This form of self-knowledge enables one to devise ways of improving oneself.

Intellectual integrity refers to being true to one's thinking and consistently practising what one believes and advocates for others. Intellectual integrity enables one to actively test one's beliefs through action. This leads to consistency in thought and action. Intellectual integrity facilitates self-awareness. One's strengths and weaknesses are acknowledged and thus a basis for self-improvement is established.

Some of the moral virtues related to learning to be include moral autonomy and authenticity. A morally autonomous person takes charge of her moral life. This

means that she lives conscientiously – carefully taking control of her actions, evaluating and taking responsibility for them. When she acts wrongly, she is quick to acknowledge it and take corrective action. For instance, morally autonomous and responsible people seek forgiveness and resign from their positions when their actions are morally offensive without waiting for public pressure to drive them out of office.

In this study, we take authenticity to mean genuineness of character as opposed to hypocrisy. Authenticity involves consistency in one's beliefs, intentions and actions. Authentic moral actions are motivated by one's regard for humanity rather than mere self-interest. They reveal the intrinsic values of the agent as opposed to a self-serving display of a public image.

### **3.7.5 VALUES AND VIRTUES RELATED TO LEARNING TO BE ENTERPRISING (THE ENTREPRENEURIAL PILLAR)**

Learning to be enterprising involves developing an innovative business sense that enhances the market value of one's contribution in the workplace. Learning to be enterprising motivates one to achieve new performance targets, focus on future opportunities and challenges and take calculated risks in order to realise new accomplishments. For instance, learning to be enterprising in an organisation involves seeking new and better ways of improving the quality of products and services, satisfying and even transcending customer expectations and minimising operational costs without compromising the quality of products and services.

Learning to be enterprising injects entrepreneurial spirit in the learner. Traditionally, this had been the preserve of businessmen and women. However, in the 21<sup>st</sup> century, it is acknowledged that every member of an organisation has the potential of affecting its economic performance and corporate image. Seeking ways of enhancing the economic performance and corporate image of an organisation is therefore a collective responsibility shared by all stakeholders. The values in this realm of learning include: willingness to take calculated risk in order to achieve a goal, anticipating success, perceiving opportunities, desiring to make a difference and readiness to experiment with ideas among others.

Learning to be enterprising can be facilitated by intellectual virtues such as intellectual courage and intellectual perseverance. Intellectual courage refers to willingness to consider, evaluate and implement ideas, beliefs and viewpoints that appear strange, far-fetched or absurd. Such ideas may attract opposition and ridicule even though they may be rationally justifiable. Intellectual courage also involves readiness to impartially evaluate ideas and beliefs widely accepted as true and suggesting appropriate action. Intellectual courage therefore facilitates creative and innovative thinking.

Intellectual perseverance refers to *'willingness and consciousness of the need to pursue intellectual insights and truths despite difficulties, obstacles, and*

*frustrations; firm adherence to rational principles despite irrational opposition from others; a sense of the need to struggle with confusion and unsettled questions over an extended time to achieve deeper understanding or insight*' (Paul and Elder, 2001:404). Creative and innovative activities depart from conventional ways of doing things which enjoy acceptance and support from society. This makes creative people be regarded as a threat to the status quo. Creative activity often takes the form of 'trial and error' as the creative agent perpetually evaluates and improves his products. Intellectual perseverance stimulates the entrepreneurial mind to pursue their creative and innovative projects despite all obstacles on their way.

### **3.8 INTELLECTUAL AND MORAL VIRTUES IMPLIED BY THE GOALS AND OBJECTIVES OF EDUCATION IN KENYA**

In this section, we intend to show that the five pillars of learning and their corresponding values and virtues are implied by the national goals and objectives of education in Kenya as articulated in the various government reports on education since independence in 1963 (Republic of Kenya, 1964; 1976; 1981;1988; and 1999). A Staff Training and Development approach that reflects the five pillars of learning and which strives to nurture corresponding intellectual and moral virtues would therefore be in harmony with the educational and professional aspirations of Kenya.

The national goals of education provide the desired ends that educational initiatives in Kenya should serve. They provide an ideal to be approximated by the educational system. They reflect the qualities of the kind of person that every Kenyan should aspire to become. According to (KIE,2004:vi-viii; and KIE,2002:vi-vii), education in Kenya should:

1. Foster nationalism, patriotism and national unity.
2. Promote the social, economic, technological and industrial needs for national development.
3. Promote individual development and self-fulfilment.
4. Promote sound moral and religious values.
5. Promote social equality and responsibility.
6. Promote respect for and development of Kenya's rich and varied cultures.
7. Promote international consciousness and foster positive attitudes towards other nations.
8. Promote positive attitudes towards good health and environmental protection.

Goals 1,5,6,7 and 8 point to the social pillar of learning, that is, learning to live together. Since Kenya comprises of diverse ethnic communities, love for and loyalty to Kenya means accepting, cherishing and respecting diversity. This is possible if virtues like tolerance are nurtured. Nationalism and patriotism are additional virtues that facilitate learning to live together. Nationalism refers to love

for and pride in one's country. Reasonable nationalism involves respect for and devotion to one's country and its citizens without despising other countries and their citizens. In its extreme and irrational form, nationalism involves belief that one's country is better than and superior to any other country. This may lead to such forms of intolerance as xenophobia (fear and dislike of foreigners and people of other cultures and imperialism (subjugation of one people or peoples by another, for the control of the subjugated people's wealth and resources) which violate human dignity and solidarity (UNESCO, 1994:19). Patriotism refers to love for and loyalty to one's country. This involves doing one's best to promote the well-being of one's country and its citizens. These goals of education imply that learning to live together involves respect of all cultures, all peoples and our environment.

Goal 2 points to the practical pillar of learning, that is, learning to do as well as the entrepreneurial pillar (learning to be enterprising). This goal of education has to do with equipping learners with skills, values and attitudes that empower them to function effectively in a changing world. Such learners would then be able to participate creatively in the various sectors of the economy leading to national development. The values reflected in this goal include adaptability and competence. The virtues of industriousness, professionalism, flexibility and courage are vital in facilitating the achievement of this goal.

Goals 3, 4 and 8 point to the existential pillar of learning (learning to be). Education should provide the learner with an opportunity to discover and realise her potential as well as develop character. Learning to be involves integral development of the learner in which the physical, mental, social, emotional and moral aspects of the human person are nurtured.

The objectives of education reflect the values and virtues related to the five pillars of learning discussed above. Among other things, secondary education in Kenya, for instance, should provide the learner with opportunities to ‘develop ability for inquiry, critical thinking and rational judgment’ (KIE, 2002: viii). This has to do with learning to know. Developing the ability to think independently, critically and creatively is also one goal of university education (Republic of Kenya, 1999:174). Virtues such as intellectual autonomy, intellectual curiosity and perseverance are vital in promoting the achievement of the objective.

The goals of education in Kenya are noble. However, there is a discrepancy between what these goals state and what is actually the case in the country. For instance, while national unity has been emphasised as the foremost goal of education in Kenya (Republic of Kenya, 1964; 1976; 1981; 1988; and 1999), the violence that followed the disputed 2007 elections revealed deep seated ethnic tensions, suspicions and rivalries among Kenyans (Republic of Kenya, 2008).

Apparently, Kenyans are more divided today along ethnic lines than was the case at independence forty six years ago.

This study attributes the discrepancy between the ideals expressed in the goals and actual practice **partly** to ineffective instructional methods that fail to nurture criticality, ethical virtues and commitment to action among teachers, learners and general citizenry. What needs to be done is to implement appropriate pedagogical interventions that make learning and teaching compatible with and responsive to the national goals of education. Such interventions would have to stimulate active, interactive and collaborative participation of learners and teachers as members of a learning community. Such a community is the ideal place in which intellectual and moral virtues flourish. It is important to note that while appropriate pedagogical interventions are useful, they cannot guarantee without exception the development and use of appropriate virtues. Effective instructional approaches can motivate development of virtues but individual initiative, choice and commitment as well as the social, economic, political and cultural context of individual persons are equally important in determining what virtues or vices are nurtured.

### **3.9 CONCLUSION**

The present chapter has underlined the importance of intellectual and moral virtues in creating an environment that facilitates learning and harmonious work relationships. The virtues need to be cultivated in an integrated way in order to transform a person's intellectual and moral life. Staff Training and Development

needs to aim at cultivating and enhancing intellectual and moral virtues in order to empower people to take charge of their own learning as well as to responsibly manage human relationships. The next chapter discusses McGregor's Theories X and Y. The theories depict opposed intellectual and moral values and consequent implications on work performance.

# **CHAPTER FOUR**

## **DOUGLASS MCGREGOR'S THEORY X AND THEORY Y IN THE CONTEXT OF STAFF TRAINING AND DEVELOPMENT.**

### **4.1 INTRODUCTION**

In the previous chapter the role of intellectual and moral virtues in facilitating learning and synergistic human relationships was discussed. Criticality and creativity were shown to be important in nurturing intellectual and moral virtues. This chapter examines Douglass McGregor's Theory X and Theory Y. Theory X reflects conservative beliefs and practices that inhibit both learning and synergistic work relationships. The chapter provides some empirical evidence that indicates that Theory X has been dominant in Kenya's public institutions. There are, however, efforts towards transforming public institutions into Theory Y organisations. Theory Y reflects a responsive attitude to learning and human relationships. It encourages and promotes responsibility, creativity, integrity and team spirit in the workplace. The chapter also identifies indicators that can be used to gauge the inclination of an organisation and its members towards either Theory X or Theory Y. The chapter attempts to show that criticality and creativity are useful in achieving transition from Theory X to Theory Y orientation.

#### **4.2.0 DOUGLASS MCGREGOR'S THEORY X AND THEORY Y**

Douglass M. McGregor lived between 1906 and 1964 in the United States of America. He had a keen interest in work and organisational behaviour. He taught social psychology at various institutions including Harvard University and Massachusetts Institute of Technology. He also served as consultant for various organisations including Bell Telephone Company and Union Carbide Corporation among others. McGregor is best known for his book entitled *The Human Side of Enterprise* (1960) in which he expounds the famous Theory X and Theory Y.

McGregor (1960) describes opposed sets of beliefs and assumptions regarding work and workers, which are reflected in organisational structures and cultures, as well as managerial policies and practices. Theory X is the conventional perspective that regards workers as passive, resistant to change, lazy, self-centred, gullible, and indifferent to organisational needs. Such workers dislike responsibility and prefer to be led. Lacking self-discipline, they work best under strict supervision. Consequently, in an organisational setting, management must control, direct and closely monitor the staff. This may involve rewarding them materially, persuading, coercing, threatening or deceiving them in order to make them work and achieve the goals of the organisation. McGregor finds Theory X flawed and inadequate to address both individual and organisational aspirations and interests in a competitive setting such as a globalised knowledge based economy of the 21<sup>st</sup> century.

Theory Y is a responsive and optimistic perspective that regards workers as active, flexible, responsible and capable of self-direction and self-control. It views workers as creative and innovative beings who seek self-actualisation through work. Workers within this theory are regarded as capable of transcending mere self-interest. They are fair-minded and sensitive to the rights and interests of other people. This positive view of workers stimulates creativity, professionalism, and organisational transformation. Consequently, in an organisational setting, it is the responsibility of management to make it possible for people to recognise and develop their potential in a way that leads to the achievement of both individual and organisational goals. This is the alternative that McGregor recommends. McGregor (1960) provides an exposition of the two theories.

Additional indicators regarding workers' inclination towards either Theory X or Theory Y are suggested in table 4.1

Table 4.1: Theory X and Theory Y Views Regarding Various Work-Related Factors

<b>VIEW ABOUT</b>	<b>THEORY X</b>	<b>THEORY Y</b>
<b>WORK</b>	A curse. A mere means of Livelihood. An activity to avoid if one can.	A blessing. An opportunity to develop personhood. An activity to look forward to.
<b>WORKER</b>	A passive being that should be directed and controlled.	A disciplined subject with dignity and capacity for self- direction.
<b>MANAGER</b>	A boss whose word is law. A slave driver whose absence is most welcome.	A team leader with whom to collaborate in order to achieve desirable goals.
<b>ORGANISATION</b>	An end to which the worker is a mere means.	A social construction for facilitating human well-being.
<b>CHANGE</b>	A life threatening force that should be resisted at all costs.	A necessary challenge that facilitates reflection on life's possibilities and an opportunity to innovate.
<b>MONEY</b>	The most important thing in life that should be sought at all costs.	An important means for facilitating the fulfilment of both material and spiritual needs.

#### **4.2.1.0 ANALYSIS OF MCGREGOR'S THEORIES**

McGregor's thought can be better understood when analysed within the framework of elements of thought that are central in critical and creative thinking (Paul and Elder 2001:54-58) as follows:

##### **4.2.1.1 PURPOSE:**

The purpose of McGregor's theories is to provide a critique of the conventional view of work, workers and organisational management. He attempts to achieve this purpose by enlightening the problem (Theory X) and proposing a solution (Theory Y).

##### **4.2.1.2 KEY QUESTIONS/PROBLEM:**

The problem that McGregor addresses is the apparent dichotomy and antagonism between individual and organisational goals and interests. This problem leads to the following key questions? Are individual and organisational goals necessarily antagonistic? Must workers be closely controlled by management for enhanced production? How can productivity be enhanced without compromising human fulfilment?

##### **4.2.1.3 CONCEPTS:**

The concepts that inform McGregor's thoughts include: control, coercion, and physiological needs in relation to Theory X; and autonomy, creativity, and self-actualisation in relation to Theory Y. Control and coercion depict outer-direction and passivity. Individuals in the Theory X orientation are therefore manipulated like objects in order to achieve goals that they do not identify with. Physiological

needs reflect the low level of consciousness that such individuals demonstrate. Consistent concern with basic survival needs of existence reveal lack of realisation of higher level needs that are distinctive of dignified human existence. Autonomy and creativity depict an active sense of agency that empowers one to realise human potential.

#### **4.2.1.4 INFORMATION:**

McGregor uses the following information as a basis for his thinking: Maslow's theory of motivation, the analogy of the discovery of atomic energy and factual information about the state of affairs in some organisations in the USA (for instance IBM, General Mills, Ansul Chemical and Detroit Edison) during his lifetime.

Maslow's theory of motivation asserts that human beings are motivated by a hierarchy of needs namely physiological needs (for instance food, water and air); safety needs (for instance protection from danger and threats, predictability and orderliness); social needs (for instance friendship and love), esteem needs (for instance recognition, respect, achievement and confidence) and self actualisation needs (for instance, creativity and development of potential) (McGregor, 1957:258-260 and Maslow, 1954). At the lowest level, but pre-eminent in importance when they are not satisfied, are the physiological and security needs. Theory X reflects lower level motivational needs while Theory Y transcends the lower level needs and embraces the higher level motivational needs as well.

The analogy of the discovery of atomic energy is used by McGregor to illustrate the possibilities and potential of the human person. The atom had previously been regarded as a passive element of nature. However, careful scientific inquiry and experimentation unlocked the enormous energy available in the atom. The point that McGregor makes is that the worker has enormous potential that can be harnessed in order to achieve both individual and organisational goals. Like the atom, the worker risks being dismissed as passive and irrelevant unless proper conditions are deliberately created in order to unleash the creative potential resident in human beings.

#### **4.2.1.5 ASSUMPTIONS:**

McGregor utilises two sets of assumptions about human nature in his theories as outlined above. Theory X assumes that human beings are selfish, passive and lazy. Theory Y assumes that human beings are responsible, active, creative and dynamic. Apart from these, his thought is based on the assumptions that:

1. Theory Y is better than theory X.
2. Theory Y is achievable.
3. Organisations as well as individuals can benefit if they adopt Theory Y model in the workplace

#### **4.2.1.6 POINT OF VIEW:**

McGregor's point of view is that thinking determines action. Specifically, managerial thinking about the nature of workers influences workplace interactions and productivity. The pessimistic conception of staff in theory X leads to dismal

performance while the optimistic conception in theory Y leads to enhanced human well being as well as increased productivity.

#### **4.2.1.7 IMPLICATIONS:**

It follows from McGregor's thought that enhancement of productivity should proceed from enhanced staff as well as managerial thinking. The interrogation, evaluation and refinement of our assumptions, expectations and beliefs are prerequisites for organisational transformation and prosperity.

#### **4.2.1.8 INFERENCES:**

McGregor's Theories reflect the following conclusions:

1. If a manager expects staff to be lazy, then he/she attempts to make them work by monitoring and controlling them. (Theory X).
2. Managerial control perpetuates theory X attitudes among staff leading to poor productivity.
3. If the staff are treated as responsible persons, then they become active and creative. (Theory Y)
4. Contemporary research findings in human motivation as well as experiences in leading organisations in America indicate that human beings are not naturally lazy, selfish and indifferent to organisational goals.
5. Theory Y is preferable to Theory X.

#### **4.3.0 THE MERITS OF MCGREGOR'S THEORIES**

McGregor's evaluation of the conventional work context during his time is an instance of critical and creative thinking.

##### **4.3.1 NAMING**

First, McGregor decides to use neutral letters, X and Y, to represent the two orientations to work and workers. This helps the reader to consider the orientations objectively. The merits of each orientation can then be determined impartially and relevantly without the connotations that a name would elicit.

##### **4.3.2 EVALUATION**

Secondly, McGregor's critique is an instance of constructive criticism in which he exposes the shortcomings of Theory X and offers Theory Y as a proposed solution. Criticality enables McGregor to interrogate and evaluate Theory X while creativity enables him to formulate Theory Y. McGregor's theories therefore manifest the mutuality of criticality and creativity.

##### **4.3.3 GENERATION**

McGregor's Theory Y proposes a view of work as a creative activity. The staff are regarded as beings with creative potential that needs to be nurtured. Theory Y recommends that management and staff should collaborate in generating creative and innovative approaches to work by emphasising generation of new ideas, products and services. Theory Y makes organisations responsive to change.

#### **4.3.4 CENTRAL PROBLEM**

McGregor can also be credited for identifying an important problem in the world of work. The antagonism between the interests of the organisation and those of individual workers continues to be a source of conflict in many organisations. His attempt to address this serious issue is therefore significant.

#### **4.3.5 THOUGHT, ACTION AND BEING**

McGregor identifies and elaborates the vital connection between thinking, action and being. His theories suggest that managerial thinking informs the actions and character of the staff. Though we contest the managerial perspective that McGregor adopts, we recognize the valuable relationship that McGregor intimates between thinking, action and being. The quality of our thinking determines the quality of our actions and ultimately our character. Our view is that the thinking of the manager does not merely and only affect the actions and character of the staff. It determines the actions and character of the manager as well. The staff as well are affected by their own thinking.

The implication of the connection between thinking, acting and being is that any need to transform action and being must originate in the transformation of thinking. This is what McGregor suggests when he proposes a change in managerial thinking which would ultimately transform staff behaviour and organisational productivity. The awareness of this vital connection is very important in human life as Paul and Elder (2001:xiii) observe:

*The truth is that since few people realise the powerful role of thinking in our lives, few gain significant command of it. Therefore, most people are in many ways victims of their own thinking, that is, harmed rather than helped by it. ...Their thinking is a continual source of problems, preventing them from recognising opportunities, keeping them from exerting energy where it will do the most good, poisoning relationships, and leading them down blind alleys.*

#### **4.3.6 ASSUMPTIONS AS GUIDES TO ACTION**

Theory X and Theory Y are based on two different sets of assumptions (cf. 4.2.1.5). McGregor therefore shows through the theories the importance of assumptions in thinking and action. He also shows that assumptions can be mistaken and thus flawed guides to action (for instance Theory X assumptions). Critical and creative thinking (CCT) recognizes the value of assumptions in guiding thinking and action. Accordingly, CCT endeavours to assess assumptions to determine their reliability, accuracy, consistency and truth as guides to action. Assumptions are presuppositions that we take for granted. They are learned beliefs that are rarely questioned because they are assumed to be true. However, these assumptions can be biased, unjustified and false. Critical and creative thinking enables us to identify, articulate, examine and reconstruct assumptions so that they can be sound bases for action (Paul and Elder,2001:70-72).

#### **4.3.7 CONCERN FOR HUMAN DIGNITY**

Finally, underlying McGregor's theories is a distinct concern for human dignity and organisational prosperity. McGregor advocates for humane treatment of staff. He appeals to management to treat staff as rational and moral beings capable of enhanced development as dignified and creative persons. This would involve enabling staff to take charge of their thinking and actions rather than controlling them as automatons.

#### **4.4.0 THE SHORTCOMINGS OF MCGREGOR'S THEORIES**

Despite the merits discussed above, we discern some shortcomings in McGregor's theories.

##### **4.4.1.0 THE MANAGERIAL POINT OF VIEW**

To begin with, McGregor depicts the two theories as mutually exclusive. This is possibly because the assumptions of the theories are formulated from a managerial point of view. One of the assumptions of Theory X for instance asserts that the staff dislike work and have to be closely monitored and controlled by management in order to accomplish tasks. One of the assumptions of Theory Y is that the staff enjoy work as well as responsibility. Management need therefore to delegate responsibilities to staff. The opposed assumptions of Theory X and Theory Y are therefore associated to authoritarian and democratic management styles respectively. McGregor regards managerial styles as either Theory X or Theory Y based. A manager cannot be inclined towards both theories. The theories were

propounded as opposed managerial assumptions about work and staff that determined consequent managerial styles. This study however proposes an alternative point of view. Instead of dichotomising managers and staff and regarding the former as the owners of the assumptions and the latter as the mere recipients of managerial action, this study proposes that both managers and staff are persons who have interacting, though different roles, in the work place. They are mutually interacting thinkers and actors despite their different roles and statuses in the workplace. Consequently, Theory X and Theory Y are not merely mutually exclusive extremes but a continuum of types of thinking, beliefs and actions embodied by both staff and management.

Persons, regardless of their occupational status in an organisation, can be placed within the continuum on the basis of how they think, what they believe and what they do in relation to the world of work. Each member of an organisation, regardless of his/her status in an organisation can therefore be categorised as generally inclining towards Theory X or Theory Y. Consequently, in an organisational setting, the following relationships are possible:

1. A Theory X manager and Theory X staff,
2. A Theory X manager and Theory Y staff,
3. A Theory X manager, some Theory X staff and some Theory Y staff,
4. A Theory Y manager and Theory X staff,
5. A Theory Y manager and Theory Y staff,

6. A Theory Y manager, some Theory X staff and some Theory Y staff.

The above relationships exemplify the complexity of the organisational context.

Let us now consider the implications of each set of the relationships above:

#### **4.4.1.1 SCENARIO ONE: Theory X manager and Theory X staff.**

This is an instance of what we call the “**doomed organisation**” whose collapse is imminent unless a radical change is effected. This is because all the workers regardless of their status do not like work. They avoid work when they can and do the minimum when they cannot avoid it. In such an organisation, nobody cares about organisational goals. Each person seeks to satisfy his/her own interests. Consequently, corruption may be rampant. Absenteeism, lack of regard for quality of products and services, lack of proper leadership (which would provide a model of hard and honest work) and a general atmosphere of apathy make the organisation a lifeless system that has outlived its usefulness.

#### **4.4.1.2 SCENARIO TWO: Theory X manager, some Theory X staff and some Theory Y staff.**

This scenario presents what we regard as the “**almost doomed organisation**”.

This is because the leadership of the organisation and part of the staff share in aversion to work. The Theory Y staff are isolated and if they follow their conscientious view of work, they do more than their fair share of work. Despite this, their efforts may not be appreciated by the Theory X manager or even the Theory X fellow staff. Indeed, they may be regarded as fools who do more than

they are paid for. This may make the Theory Y staff desire to leave the organisation. If they do so, the organisation is transformed into a doomed organisation. If the Theory Y staff do not leave the organisation, they may feel cheated and frustrated and if they are overcome by the pressure to conform from their Theory X counterparts, they become Theory X based staff as well. This makes the organisation a doomed one.

#### **4.4.1. 3 SCENARIO THREE: Theory X manager and Theory Y staff.**

This scenario presents what we refer to as the “**odd leader-X organisation**”. This is because the manager’s worldview is alienated from the worldview that is shared by all the staff. The scenario is possible in organisations where leaders are imposed without due regard to their suitability and competence in relation to their positions. The staff value work as a means for human fulfilment and they do it conscientiously. The manager however, regards work as a mere means of earning a living. Since the staff can do their work without supervision, the manager if prudent, would realise that his/her work has been made lighter and let the staff do their work unhindered. However, most Theory X managers are rarely prudent. They have an insatiable desire to make their presence felt. Consequently, they will attempt to control staff unnecessarily. This may make the staff to protest and seek a change of leadership. In case this is not possible; the staff may choose to leave the organisation. If the structure of the organisation affords the manager the power to hire and fire staff, the manager, feeling threatened, may fire Theory Y staff and

replace them with others who share his/her (Theory X) worldview. When this successfully happens, the organisation is gradually transformed into a doomed one.

#### **4.4.1.4 SCENARIO FOUR: Theory Y manager and Theory X staff.**

This scenario exemplifies what we refer to as the “**odd leader- Y organisation**”. This is because the manager is a model of honest and hard work in the midst of staff who do not like work. This scenario is possible in doomed organisations that are attempting to keep afloat. An expert or a group of experts (a dream team) are put into management positions in order to save the organisation from collapse. However, such Theory Y managers may be overwhelmed by the lethargy and inertia of the Theory X staff. However if the manager is determined and has powers to implement radical turn-around policies without any legal or political impediments, it is possible for the organisation to be transformed.

#### **4.4.1.5 SCENARIO FIVE: Theory Y manager, some Theory Y staff and some Theory X staff.**

This scenario presents what we refer to as the “**Upcoming organisation**”. This is because the organisation is on its way to becoming Theory Y based. If the organisation deliberately pursues Theory Y based objectives, the Theory Y manager may get support from Theory Y staff and together they can create and sustain a Theory Y culture. The Theory X staff have to either transform their worldview and actions or leave the organisation. This happens if the organisational structure empowers the Theory Y manager to implement Theory Y policies in the

organisation. For the transformation to be successfully achieved, the organisation needs to be consciously committed to developing and sustaining a Theory Y work environment. This will be reflected in its stated and implied policies and practices.

#### **4.4.1.6 SCENARIO SIX: Theory Y manager and Theory Y staff**

This scenario exemplifies what we refer to as the “**Ideal organisation**”. Both management and staff in such an organisation embrace professional and work ethics. They value work as a means of expressing their personhood as well as realising their potential. As autonomous and goal oriented persons, they regard each other as collaborators and team members. This minimises conflict and enhances efficiency and productivity. In this organisation, individual and organisational interests are integrated. The staff, regardless of their occupational roles in the organisation are bound by a team spirit. They seek improvement of their competencies with a view to making themselves more fulfilled at work as well as more effective in achieving organisational goals. The prevailing Theory Y culture stimulates creativity and organisational transformation. Such an organisation anticipates and manages change successfully.

We regard leadership as crucial in organisational management. If the structure of an organisation empowers the leaders to implement policies and changes in organisations without unnecessary impediments, organisations with Theory Y managers are likely to be more functional in the long term than those with Theory

X managers. This is because leaders are models that staff emulate. However, transition from Theory X to Theory Y is easier in organisations with substantial Theory Y staff. This belief informs the ordering of the above scenarios from the least to the most functional. It should however be emphasized that individual thought and action among all staff regardless of their status in organisations determine organisational performance and transformation.

From the foregoing discussion, it is clear that both the manager's and staff's orientations to work determine organisational effectiveness. McGregor's view that Managerial style alone determines how the staff respond does not fully account for diverse individual dispositions represented in the organisation as illustrated in the scenarios presented in sections 4.4.1.1-4.4.1.6.

#### **4.4.2 HUMAN NATURE**

McGregor's theories apparently depict opposed descriptions of human nature. However, McGregor does not articulate a clear view of human nature that explains why we have people who are Theory X and Theory Y motivated and also why and how transition from Theory X to Theory Y is possible. Some unanswered questions remain, for instance, why do we have staff belonging to the opposed orientations (Theory X and Theory Y) while exposed to the same management style? Is managerial style wholly responsible for individual staff's actions and character? These questions can be answered if an adequate conception of human

nature that articulates the connection among thinking, action and being can be identified. McGregor does not offer such a theory of human nature. This study however identifies Paul and Elder's (2006:487; 2001:402) view of human nature as a viable background against which McGregor's theories can be understood.

Paul and Elder (2006) assert that people have both a primary and a secondary nature. The primary nature is inherited. People do not need any training to acquire it. It is characterised by inherited ego-centric and socio-centric dispositions which are the basis for spontaneous and instinctual thought and action. The primary nature disposes one to believe, pursue and defend what serves immediate interests. With regard to the primary nature, Paul and Elder observe that it is spontaneous and devoid of conscious control and direction. *“People need no training to believe what we want to believe: what serves our immediate interests, what preserves our sense of personal comfort and righteousness, what minimises our sense of inconsistency, and what presupposes our own correctness. People need no special training to believe what those around us believe: what our parents and friends believe, what is taught to us by religious and school authorities, what is repeated often by the media, what is commonly believed in the nation in which we grow up”* (Paul and Elder, 2006:487).

The primary nature is egoistic, sociocentric and complacent. It considers its own values, interests, beliefs and desires as the only ones that count and pursues them

even at the expense of the well being of other persons. This self-centredness is sometimes extended into social groups as group-centredness (sociocentricism). In this case, one's group is regarded as inherently privileged and superior to others. Loyalty to the group therefore involves unquestioning compliance to the norms of the group. The primary nature is also characterised by the tendency to feel satisfied with oneself and one's situation. This fosters resistance to change. Complacency diminishes curiosity thus undermining the spirit of inquiry. It also fosters aversion to criticism and defensiveness. Consequently, in the absence of self examination, self-improvement is curtailed.

The secondary nature is a product of deliberate and autonomous thinking and action. It is earned or achieved rather than inherited. It involves the habit of continually interrogating and evaluating thought and action. This view of human nature is corroborated by existentialist view of humans as free self-determining beings. Sartre, a leading existentialist, asserted, "*...man is condemned to be free. Condemned because he did not create himself, yet, in other respects is free; because, once thrown into the world, he is responsible for everything he does... man will be what he will have planned to be.*" (Sartre, 1957:23, 16). For Sartre, human life is a project that is planned and executed by the individual through making decisions and choices in freedom.

According to Paul and Elder, the secondary nature is sensitive to the interests and concerns of other persons. The development of the secondary nature requires extensive and systematic practice. As Paul and Elder (2006:487) observe, “*We need extensive practice to develop a dislike of inconsistency, a love of clarity, a passion to seek reasons and evidence to be fair to points of view other than our own.*” The development of the secondary nature involves the cultivation of intellectual traits like fair-mindedness, intellectual humility and intellectual empathy. The development of secondary nature is a rigorous and continuous commitment with possible instances where characteristics of the primary nature manifest themselves. Such instances need to be acknowledged with humility and appropriate action taken to redress them. The development of secondary nature is therefore not devoid of challenges and a critical and creative thinker is not necessarily always and everywhere sensitive to the interests and concerns of other persons. However, fair-mindedness remains an ideal that a critical and creative thinker strives to approximate despite all obstacles.

The theory of human nature outlined above conceives human beings as dynamic thinking beings with the capacity to transform themselves through reflective and creative action. This theory enlightens the following aspects of McGregor’s theories:

1. Thinking is central in human nature, human action and human transformation.

2. Theory X is reflective of the primary nature of human beings.
3. Theory Y is reflective of the secondary nature of human beings.
4. Transition from Theory X to Theory Y involves deliberate effort on the part of the individual worker as well as the organisation.
5. Transition from Theory X to Theory Y involves extensive and deliberate transformation of how we think.

In line with the observations mentioned above, this chapter is of the opinion that critical and creative thinking is a viable way of facilitating the transition from the primary nature (Theory X) to the secondary nature (Theory Y). One way of initiating and supporting this transition is by infusing criticality and creativity into key socialisation processes for instance, education and Staff Training and Development practices.

Having emphasised the importance of how we think in determining what we do and become, we note here that the effort to think critically and creatively and continuously upgrade it has to be sustained. It has to be a perpetual way of life. If this is not done, the secondary nature retrogresses to the previous primary nature. We therefore consider Theory Y as an ideal goal that cannot be achieved in an absolute sense but one that persons should perpetually approximate. Any negligence to do so would lead to regression to Theory X state.

#### **4.5.0 IMPLICATIONS OF McGREGOR'S THEORIES ON STAFF TRAINING AND DEVELOPMENT**

Generally, Staff Training and Development programmes would be welcome in a Theory X setting if they ultimately led to increased material rewards. This is especially so in scenario one of the doomed organisation. The staff are interested in such programmes not because of the prospects for increased competence as well as organisational effectiveness but as opportunities to reap additional material rewards. If the management is Theory X based, it may regard Staff Training and Development as a waste of resources. In case Staff Training and Development programmes exist in the organisation, they are carried out in a Theory X fashion: that is, mechanically without any sensitivity to context. Such training and development hardly adds value to organisational performance.

Learning in a Theory X setting is not a choice but a requirement that is imposed on staff. The employee is coerced to learn. Those in charge of training and development give threats of dismissal or other fearful consequences routinely to the learners. Emphasis is not placed on understanding or the translation of what is learned into creative action. Instead, the learner may merely memorise material and imitate the motions of the instructor.

The instruction provided during training in a Theory X context would resemble what Freire (1993) and Paul (1995) call the banking and didactic approach to

instruction respectively. The assumptions of this approach are: the trainer knows everything while the trainee knows nothing; the trainer gives knowledge in various doses to the trainee who passively receives it; knowledge is static and the trainer has captured it in the absolute sense.

The vision of development within the Theory X orientation is to become like the trainer. The trainee therefore imitates the trainer mechanically and repeats memorised pieces of “knowledge” received from the trainer. The trainee in effect loses his/her individuality as he/she strives to duplicate the trainer’s. Ironically, since the trainer did the same previously within the Theory X predicament, neither the trainer nor the trainee has an authentic individuality. None has an achieved secondary nature.

Fromm (1976:28-43) refers to Theory X orientation as the “having mode of existence”. In this mode, learning is merely listening to the trainer and taking a verbatim record of the trainer’s speech. The content is mechanically memorised without becoming part of the trainee’s individual system of thought. Knowledge is thus reduced to mere possession of bits of information. Training and development programmes within this having (Theory X) context foster a culture characterised by authoritarian arrogance on the part of trainer and dependency on the part of the trainees.

Freire (1993) concludes that the banking approach to training and development is oppressive and dehumanising. It denies the trainee as well as the trainer the opportunity and means to create their own secondary nature and thus become truly human. Rather than promoting personhood by making the trainer and the trainee thinking subjects, the banking approach to training and development alienates and devaluates human beings to the level of objects.

In a Theory Y context, and especially in scenario six of the ideal organisation, Staff Training and Development are regarded as the way of life in the organisation. Every moment is a learning opportunity. Learning is a lifelong activity for all staff regardless of their status in the organisation. The ideal organisation is therefore a learning organisation because all the members who comprise it are a community of learners.

In a learning organisation, the motivation to learn is intrinsic. It is founded on the determination to “become” rather than to “have”. The desire for actualisation of individual and organisational potential stimulates the development of a learning culture in the organisation. Fromm (1976: 88) describe the being mode as follows:

*The being mode has its prerequisites independence, freedom, and the presence of critical reason. Its fundamental characteristic is that of being active, not in the sense of outward activity, of busyness, but of inner activity, the productive use of human powers. To be active means to give expression to one's faculties, talents, to*

*the wealth of human gifts with which – though in varying degrees – every human being is endowed.*

Within the being mode of existence, training and development is an opportunity for enhancing intellectual and moral capacities. The learner is responsive to his/her environment. The trainer stimulates the trainee's thinking and creativity. The learner questions and evaluates what the trainer says and through reflective dialogue, the two persons construct and reconstruct their knowledge. The trainee and the trainer are learners who mutually benefit from their interaction. This fosters a culture characterised by the spirit of inquiry, intellectual humility and the pursuit of excellence. Training and development in the Theory Y orientation is therefore an investment in human betterment. It benefits both the trainer and the trainee not merely in monetary terms but also in cultivation of personhood.

The approaches to Staff Training and Development that the two theories take are summarised in table 4.2.

Table 4.2: A Summary of Theory X and Theory Y Approaches to Staff Training and Development (ST&D)

<b>ST&amp;D COMPONENT</b>	<b>THEORY X</b>	<b>THEORY Y</b>
<b>TRAINER</b>	Authoritarian. He/She knows everything, cannot be doubted or questioned, arrogant.	Learning facilitator and a learner too, intellectually humble and open-minded, empathetic towards the other learners.
<b>TRAINEE</b>	Passive receiver and consumer of information, knows nothing.	Active co-inquirer, reflective thinker seeking understanding and operacy.
<b>LEARNING</b>	Acquisition of information through rote memorisation	Active interrogation and evaluation of reality, attempt to understand
<b>KNOWLEDGE</b>	Fixed and finite body of information that can be possessed.	Capacity to function intelligently and productively in one's environment.
<b>LEARNING ENVIRONMENT</b>	Alienation between, Trainer trainee, and training material, dichotomy, inter- trainee competition.	A team of inquirers, encouragement and support towards autonomous and creative thought and action.
<b>ST&amp;D OUTCOMES</b>	A culture of dependency, Increased demands for higher pay without corresponding change in quality and productivity of goods and services. Entrenched attitudes unchanged.	Transformed persons with enhanced capacity and motivation to pursue excellence at work. A wage bill that compares well with the quality and quantity of production.
<b>ST&amp;D PHILOSOPHY</b>	Learn in order to have	Learn in order to know, do, and be.

#### **4.5.1 STAFF TRAINING AND DEVELOPMENT FOR THE INFORMATION AGE (THEORY Y, ST&D)**

The 21<sup>st</sup> century demands requires a work force that is self-directing, flexible, intellectually agile and morally sensitive. This is evident from the following:

1. *“In today’s increasingly uncertain and turbulent times, organisations must depend on the people in their systems to develop a culture of innovation and change.”* (Broome ,1990: 1)
2. *“The world of work helps to create wealth that can be reinvested to meet the other needs of society but, in a society which is becoming increasingly knowledge-based, it has an increasing need for staff with high technical qualifications but a humanist view of the pursuit of their activities and an ability to anticipate future needs and requirements, especially those connected with constructing a more just society.”* (UNESCO (1998:64-65)

McKenzie (1991) provides elements that characterise a transformative approach in staff Training and Development practice. This approach informed this study. It includes the following elements:

1. Development of creative, social and rational potential of the human person.
2. Consideration of the affective dimension of the human person. This includes the feelings, fears and anxieties of the learners.
3. The process needs to be interactive. It should accommodate and seek to broaden the points of views of the learners.

4. The peculiarities of the learners should be considered.
5. Creativity should be consciously encouraged and nurtured.
6. The process should be learner-centred and it should involve thinking, exploring and doing.
7. The process should stimulate curiosity, wonder, and passion among the parties involved.
8. The process should respond to the interests and concerns of the learners and should encourage the desire to continue learning.
9. Staff Training and Development must be properly funded. This is important in order to facilitate long-range planning, involvement of effective instructors, learning materials, equipment and a comfortable learning environment

The characteristics above indicate that training and development should facilitate critical and creative thinking within an environment distinguished by mutual respect, tolerance, empathy, and affirmation. Cognitive, moral and social skills are seen to be core in such an approach. Criticality and creativity are therefore indispensable in any effective Staff Training and Development programme.

#### **4.6 THE KENYAN CONTEXT IN THE LIGHT OF THEORY X**

It seems that work organisations in Kenya, have workers from both Theory X and Theory Y orientations. However, available sources indicate that Theory X is the dominant orientation, especially in the public institutions. Consider the following: Shortly after independence, a commission established to review the salaries of civil servants reported:

*...there appears to be a fairly widespread impression throughout the service that an officer who has successfully completed a course of training should gain immediate promotion. We consider that it is important that it should be made clear to officers sent on courses to improve their efficiency in their existing grade that they will not automatically be eligible for promotion at the end of the course.*  
(Republic of Kenya, 1967: 92-93)

The finding of the commission quoted above reveals the tendency to relate training to immediate material benefits on the part of the trainees. Ironically, the trainees demand promotion (and corresponding pay rise) even before they can demonstrate that the training has impacted positively on their performance. One easily infers that the trainees do not discern their enhanced performance as the core purpose for training. Selfish material interests overshadow enablement and enhanced service, which are the long-term and most important benefits of training. This reflects the Theory X orientation.

Another committee mandated to review the salaries of civil servants in 1985 reported:

*We found that there were many civil servants who did not have any specific work schedules or specific objectives to accomplish. Such officers did not know what was expected of them at work and it would be difficult, if not impossible, for their performance to be assessed objectively* (Republic of Kenya, 1985: 25)

The report above about civil servants who are not aware of their job requirements and performance targets also reflects Theory X orientation. Such workers without a clear purpose cannot be able to meaningfully make any valuable contribution in the workplace. Any meaningful human activity must be goal oriented. This facilitates the harnessing and evaluation of effort. Aimlessness in the workplace enhances laziness, corruption, and other forms of crime, hence the popular warning: “If you don’t have anything to do, don’t do it here”.

Anangwe (1994:93), Daily Nation (2003:8) and Republic of Kenya (2002:61) decry the presence of corruption and lack of professionalism in the public service. Many workers apparently pursue accumulation of wealth at the expense of commitment to work, efficiency and effectiveness. Sloth, dependency, dishonesty and selfishness characterise the conduct of many public officers. Without the core moral values distinguishing professionalism such as pursuit of excellence, honesty, fair-mindedness, diligence and accountability among others, public service is

devoid of any honorific status expected of it. The fear of losing one's job that leads civil servants to violating professional rules of conduct indicate the absence of autonomy in thought and action. These characteristics show the apparent predominance of the Theory X orientation in the Kenya's civil service.

The sources above indicate a general inclination towards Theory X among most staff in Kenya's public service regardless of their status in the public institutions. Such staff are lazy, corrupt, demoralised and ineffective in their roles. Instead of serving the public, they exploit it. They seek to consume what they do not care to produce. These aspects of Theory X culture, namely aversion to work, obsession with material rewards, inclination to corruption and indifference towards professional virtues seem to have become the dominant culture in Kenya as evident in the following:

*When a Kenyan is born, he has thumped into his head very early in life that the most important thing in life is money. He is taught to defy poverty (and often hard work) and to live by the creed that it is better to be dead than to be poor (Sunday Nation, December 20, 1998:5).*

The writer depicts aversion to work, obsession with accumulation of wealth and disregard for moral constraints (Theory X values) as predominant among Kenyans. Ironically, poverty is associated with hard work. The implication is that the moral and legal means of acquiring wealth –that is through hard work- are despised and

abandoned. This makes immoral and illegal means to accumulation of wealth attractive and condoned in society. This view is corroborated by the following:

*The classical and notional concept that work is good and essential for the individual's moral well being is certainly of lesser appeal to many members of our society in contemporary times than in some earlier periods...Why is work today viewed negatively? Perhaps mainly because it appears demonstrable that economic survival without "work" is now possible (Njuguna,1997:2).*

President Mwai Kibaki expressed the harm that Theory X orientation has caused Kenya in these words during a Madaraka Day speech:

*...the past 15 years were wasted years of nationhood. We saw the emergence of institutionalised corruption. Our people were taken back to a culture of dependence...the virtues of hard work were displaced as national coffers were opened wide for looters. (Sunday Nation, June 8, 2003:11).*

What the President really meant is that self-government or autonomy, which is the meaning of *Madaraka*, is incompatible with the Theory X orientation. Autonomy is nurtured by rational and ethical practices in which freedom is exercised responsibly, creatively and judiciously. It is against the predominantly Theory X background that President Mwai Kibaki made a passionate appeal to Kenyans to join him in reconstructing what he called a “Working Nation”. Such a nation, he claimed, would focus on production through honest and hard work.

McGregor (1957: 263) noted that transition from Theory X to Theory Y, though desirable and necessary, is always slow to achieve. This is due to the entrenched Theory X beliefs and values that guide conventional practice in the organisations. A deliberate and committed effort needs to be made to initiate transformation. Such an effort has been attempted in Kenya.

According to DPM (2006a:1; 2006b:28-29) and Muthaura (2007:5), the pace of public service reforms has greatly intensified since the Narc Government took over in 2003. The aim of the reforms is to transform the public service from a “passive inward-looking bureaucracy to a proactive outward looking outfit that is result oriented” (DPM, 2006a:2). Among the key reforms implemented include institutionalisation of Results-Based Management (RBM), Rapid Results Approach (RRA), development of strategic plans, preparation of service charters, e-Government and performance management.

Results-Based Management and Rapid Results Approach emphasise the importance of timely, effective and efficient service delivery. To achieve this goal, public servants have to embrace the task-orientation to work instead of time-orientation. Time-orientation to work is the perception that what matters more is the time spent in the office rather than what is accomplished during the working hours. Task-orientation is output based; it demands creative use of time and evaluation of results. Strategic Plans and Service Charters are tools that commit

public servants to transparent, purpose driven, and systemic approach to work. E-Government involves the use of information and communication technology to support efficient service delivery to the public.

Though these initiatives are commendable, the transformation intended will be realised if public servants reflect on the assumptions, values and attitudes embraced in the Theory X culture that has been prevalent in the public service and freely desire and commit themselves to participate in creating a Theory Y culture. The new measures need to be regarded not as alien impositions which are burdensome but as positive steps for facilitating human fulfillment. Unless public servants own the new initiatives, the talk of transformation in the public service is either mere verbalism or activism.

Critical and creative thinking provides a safeguard against mere “verbalism” and “activism” in the workplace. According to Freire (1993:68), verbalism is reflection devoid of action. Republic of Kenya (1985) indicates that verbalism is present in public institutions because reflective recommendations of various commissions of inquiry and other similar initiatives are not properly implemented. Public institutions continue to suffer from problems which are known and whose solutions, though accurately prescribed, have no one committed to implement them. Activism refers to action devoid of reflection. Such action is not creative but destructive. Action without reflection is energy expended aimlessly. In the

workplace, activism often takes the form of riots and strikes that are not carefully figured out and justified. Such action is usually driven by mass euphoria that denies the individual worker the benefit and opportunity of individual critical thought. Critical and creative thinking empowers the worker to form the habit of reflective action.

#### **4.7.0 FOCUS ON KENYATTA UNIVERSITY**

The researcher conducted a field study in order to assess the applicability of McGregor's theories to a concrete work setting. The study was conducted at Kenyatta University between July 2003 and July 2004. Twenty trainers and sixty trainees were interviewed. The respondents were selected from the teaching and non-teaching sections of the University. Oral interview guides (See Appendices I and II) were used to collect trainers' and trainees' views which were categorised as follows:

1. Respondents' views regarding the organisation,
2. Respondents' views regarding work,
3. Respondents' views about themselves,
4. Respondents' views regarding Staff Training and Development.

The distribution of respondents was as indicated in table 4.3.

Table 4.3 Distribution of Respondents

CATEGORIES OF RESPONDENTS	TRAINEES		TRAINERS		TOTAL		
	M	F	M	F	M	F	M +F
TEACHING	20	20	6	6	26	26	52
NON-TEACHING	10	10	4	4	14	14	28
TOTAL	30	30	10	10	40	40	80

#### 4.7.1 RESPONDENTS' VIEWS REGARDING THE ORGANISATION

To the question 'What is the main objective of your organisation?', the responses were as presented in table 4.4.

Table 4.4 Responses Regarding the Objective of Kenyatta University.

MAIN OBJECTIVE OF K.U.	FREQUENCY	PERCENTAGE
To Educate and Train	69	86.3%
Research and generation of knowledge	8	10%
Consultancy and Service to Humanity	3	3.7%
Total	80	100%

The responses above indicate that the objectives that are reflected in the stated mission of the University (Kenyatta University Strategic and Vision Plan 2005-

2015, 2005: xvi) were captured in the responses obtained. The mission of Kenyatta University is to “*provide quality education and training, promote scholarship, service, innovation and creativity and inculcate moral values for sustainable individual and societal development*”. However, the question was intended to reveal the objective on which the individual respondent laid emphasis as the key goal of the University. More than 86% of the responses regarded teaching as the leading objective of the University. On deeper probing it was found that 70% of the respondents regarded teaching as merely transferring information from the teacher/trainer to the learner/trainee. This reflects Theory X view of education.

The respondents who regarded research as the main objective of Kenyatta University were mainly trainers from the teaching section of the University. According to these respondents, creation of knowledge is the core function of the university. One of the respondents asserted that without excellence in the generation of knowledge, the quality of teaching and service to humanity would certainly deteriorate. This view emphasises the role of creativity and indicates inclination towards Theory Y orientation.

The trainees were asked: ‘How important is this objective to you?’ .73% of the trainees regarded the objective as important because it secured employment for them. Only 27% of the respondents perceived the objective as important for individual and societal development. The responses indicate that concern for

individual interest and particularly job security was dominant among the trainees. While this is a legitimate concern, it reflects an inclination towards Theory X since it neglects the welfare of the rest of society.

The trainers were asked to describe Kenyatta University's Staff Training and Development policy. 20% of the respondents described the criteria for promotion and insisted that as far as they were concerned, that was the staff training policy. The rest of the trainers were unaware of any Staff Training and Development policy. This study established that the University did not have a Staff Training and Development policy during the time of the interview (2003-2004). However, a draft policy was ready for discussion by the University Management by September 2008. This indicated that the trainers did not have a clear guide for their training and development work. Without a clear training and development policy, individual and collective efforts cannot be effectively co-ordinated towards achieving training and development objectives. It would also be difficult to objectively evaluate progress in training and development at the University. This study discerned the need for the formulation of a clear Staff Training and Development policy for Kenyatta University.

#### **4.7.2 RESPONDENTS' VIEWS REGARDING WORK**

The Trainees were asked what they liked about their work. The responses that were most frequent highlighted money, free time and prestige (68.3%). Other

responses mentioned opportunity for self-actualisation and service to humanity (31.7%). When asked what can be done to make their work more fulfilling, the trainees responded as follows: 65% desired a better pay package including competitive medical and pension schemes. 35% desired both a competitive pay package as well as more involvement in decision-making, more exposure to better ways of working, more autonomy in their work and better work equipment. From the responses, there seems to be unanimity on the need to improve the terms and conditions of work. However, only 35% of the employees specifically included the Theory Y inclined needs for autonomy and responsibility as necessary for making their work more fulfilling.

The trainers were asked to name the key components of their Staff Training and Development activities. The responses received included: presentations, dissemination of research findings, succession planning, and supervising research. From these responses, it appears that Staff Training and Development is mainly regarded as a formal process. The informal and non-formal aspects of learning do not seem to be given adequate attention. Implicit in the responses also is the prominent position of the trainer which if overemphasised may lead to trainer-centred training which is a Theory X characteristic.

The trainers gave the following suggestions which can be useful in making Staff Training and Development programmes more effective:

1. Allocation of more funds for Staff Training and Development,
2. Formulation of a clear Staff Training and Development policy and communication of the same to all members of staff,
3. Regular evaluation of Staff Training and Development activities,
4. Establishment of a centre to co-ordinate Staff Training and Development activities,
5. Involvement of staff in training needs analysis,
6. Use of exchange programmes for Staff Training and Development and
7. Making Staff Training and Development more inclusive.

These suggestions indicate that the existing approach to Staff Training and Development at Kenyatta University should be reviewed in order to make it more inclusive, participatory, and innovative.

#### **4.7.3 RESPONDENTS' VIEWS ABOUT THEMSELVES**

The trainees were asked: 'What are your main strengths as an employee?'

70 % of the respondents mentioned academic and professional qualifications as well as relevant work experience. 30% of the respondents included commitment and motivation to serve in addition to experience and professional qualifications. On deeper probing, the latter respondents laid emphasis on "making a difference through work". They cared about the quality of their work and the fulfilment of their customers. This reflects an inclination towards the Theory Y perspective.

The trainees claimed to have been facing the following challenges in their work: less recognition and other rewards; overwork; routine work; malice from fellow staff; complexity of work; unrealistic deadlines; job insecurity and unclear job descriptions. These responses indicate that trainee responsibilities are not clearly defined, documented or communicated. In case they are documented, they are not mutually agreeable. This may further imply that training needs are not carefully determined as a basis for training and development at the University. Malice in interpersonal relationships indicates the absence of fair-minded team spirit among the trainees. Generally these factors indicate the absence of a systematic approach to training and development and are manifestations of Theory X.

The trainers gave the following as the challenges they face in their work: overwork; demoralised trainees; poor remuneration and poor co-ordination of training programmes. The trainers try to overcome the challenges above by sacrificing more of their time and other resources as well as presenting their suggestions to the University administration. The trainees try to overcome the challenges by persevering, putting more effort and sharing their experiences with their supervisors and colleagues. Deeper probing indicated that a “we them” dichotomy is apparent between the teaching and non-teaching staff, the trainees, and trainers and the administration. This dichotomy reflects Theory X attitude.

#### **4.7.4 RESPONDENTS' VIEWS REGARDING STAFF TRAINING AND DEVELOPMENT**

72% of the trainees interviewed regarded Staff Training and Development as important only because it facilitated upward mobility in the organisation thus making them more secure in their jobs and increasing their income. This is typical of Theory X orientation. Only 28% of the trainees interviewed included also preparation for change, individual improvement and enhancement of quality of service delivery in their responses.

60% of the trainers claimed that training and development programmes are evaluated while 40% said that training and development programmes are not evaluated at all. On deeper probing, it was reported that the evaluation done does not always inform future training and development initiatives. This implies that there is little deliberate and systematic improvement of training programmes based on regular training evaluation reports. This may hinder innovation of training and development activities.

##### **4.7.5.0 RECENT DEVELOPMENTS AT KENYATTA UNIVERSITY**

As a public institution, Kenyatta University has been affected by the public service reforms initiated by the Narc Government. Consequently, the following are recent developments related to Staff Training and Development that the researcher identified:

#### **4.7.5.1 The Development of Kenyatta University Strategic and Vision Plan 2005-2015**

Kenyatta University Strategic and Vision Plan, 2005-2015 (2005) is a comprehensive document that articulates the nature, purpose, priorities and direction of the University. It specifies strategies, activities, responsibilities and timeframes that should guide the university towards the achievements of its goals within a period of ten years. This document indicates that the University had been inclined towards the Theory X orientation in matters of Staff Training and Development as follows:

‘Inadequate funds for training and retraining staff’ (p. 4). This may mean that training and retraining of staff is regarded more as a cost rather than an asset. This may be due to financial constraints occasioned by declining funding from the government.

‘Among the challenges facing the University is recruitment and retention of qualified staff. The number and quality of staff do not match the increased number of academic programmes and the various modes of delivery.... This has resulted in high workload, regular engagement of part-time staff, and low staff morale....In addition, the University requires a comprehensive staff development policy to address staff training needs. The absence of such a policy has compounded the problem of workload, the staff-student ratio, and efficient service delivery by non-teaching staff.’ (p. 59). These remarks show that the University had previously not

adapted adequately to its environment. This hints at lack of innovative management of change.

The document, however, provides guidance towards Theory Y orientation. This is evident from the following:

It is a product of concerted efforts of and consultations among the relevant stakeholders. As such, the stakeholders are likely to own it and work towards its realisation.

It clearly articulates the purpose and objectives of the University and systematically aligns the strategies and activities recommended in the document to the purpose. This can enhance goal oriented action and team spirit among the stakeholders.

The document espouses Theory Y values namely excellence, truth, creativity, innovation, relevance, equal opportunity, moral integrity, democratisation, academic freedom and professionalism among others. These values are useful in regulating human interactions to ensure that members can individually and collectively work towards their fulfillment as well as the achievement of organisational goals.

The document prescribes a responsive approach towards emerging issues related to the internal and external environment.

The need for a change in the way stakeholders think is recognised and made explicit as follows: ‘Effective implementation of the Strategic and Vision Plan will also require change of mindsets. The stakeholders, particularly the internal stakeholders, must change their attitudes, and the way of thinking in order to implement the suggested strategies’ (p. iv)

#### **4.7.5.2 Establishment and Circulation of a Code of Conduct and Ethics**

Kenyatta University (2003) is a customised version of Public Officers Code of Conduct and Ethics as stipulated in the Kenya Gazette Supplement No. 42 of 2003.

It was circulated with a covering letter that read in part:

*It has become apparent that there is laxity among some members of staff in the way they perform their duties. The concerned staff members consistently report to work late, leave their workstations before normal time and do not observe work ethics as stipulated in the code of conduct. (p.1 of the cover letter dated 30<sup>th</sup> March 2006).*

The remarks made in the cover letter indicate that some workers in the University are inclined towards Theory X. On page 2 of the cover letter, evidence of a bureaucratic structure of work relationships that emphasises control rather than trust is made implicit as follows: ‘*All staff are requested to strictly observe hierarchy of authority. All communication from staff will not be processed in the*

*absence of a recommendation by the immediate supervisor*'. This emphasis of control is typical of Theory X structures.

The researcher recognises the value of a code of ethics and conduct. However, in a Theory Y setting, the codes are not merely handed down to staff from the top as is apparent in this case. The staff are involved in the formulation of the codes so that they own them. Where this happens, the staff take the codes as self-prescribed.

#### **4.7.5.3 Implementation of ISO 9001:2000 Quality Management System**

In 2008, Kenyatta University earned ISO 9001:2000 certification after satisfying stringent quality management requirements. According to Kenya Bureau of Standards (2000 and 2007), ISO 9001: 2000 involves the implementation of total quality management principles to all aspects of an organisation. *“Typical of an organisation going through a total quality process would be clear and unambiguous vision, few interdepartmental barriers, time spent on training, excellent supplier and customer relations and the realisation that quality is not just product quality but also the quality of the whole organisation...”* (Kenya Bureau of Standards, 2007: 5/73).

ISO 9001:2000 is based on Theory Y inclined principles namely customer focus, the role of leadership, involvement of people, process approach, system approach to management, continual improvement, factual approach to decision making and

mutual beneficial supplier relationships (Ibid, p. 12/73). This study observes that the principles above can facilitate learning and the cultivation of synergistic relationships. This is evident from the following elaboration of the principles in ISO (2003: 13) and Kenya Bureau of Standards (2007:12/73-15/73):

**Customer focus:** This involves understanding and seeking to satisfy the current and future needs, requirements and expectations of internal and external customers. It also involves researching regularly on customer needs and requirements, obtaining feedback regarding customer satisfaction, and acting on the results of the research and feedback. Customer focus therefore requires learning and cultivating synergy among the stakeholders.

**Leadership:** Leaders are expected to facilitate the creation of an environment that stimulates actualisation of the potential of staff. They also provide unity of purpose and direction. Such leaders become Theory Y models in the organisation.

**Involvement of people:** This principle emphasises the participation of all the stakeholders. This leads to the actualisation of their potential and the cultivation of team spirit.

**Process approach:** This involves recognising the interdependence of the various functions and activities of the organisation and managing them in a harmonised

and integrated way. Process approach develops synergy between the different sections of an organisation leading to achievement of organisational goals.

**System Approach to Management:** The management understands and manages processes as a system. The roles and responsibilities are streamlined so that they become mutually supportive. This enhances effectiveness and efficiency.

**Continual Improvement:** This refers to commitment to the pursuit of excellence. It involves seeking to identify and overcome the shortcomings of the organisation and building on its strengths. Continual improvement demands regular evaluation and innovation.

**Factual Approach to Decision Making:** This principle demands that decisions and judgments are based on sound arguments and relevant evidence. Justification of decisions made can promote objectivity, consistency and fairness in the operations of the organisation.

**Mutually Beneficial Supplier Relationships:** This emphasises the interdependence of stakeholders and the need to cultivate team spirit.

#### **4.7.5.4 Implementation of Performance Management**

Kenyatta University (2005, 2006b) establishes measures to enhance the quality and quantity of work output through performance management. In the performance contracts, the work requirements and targets are clearly outlined in measurable terms. This facilitates evaluation of performance against specific criteria. These measures can motivate staff to work harder and more efficiently. They can incline the staff towards Theory Y if they stimulate inward motivation for excellence in performance.

However, this study noted a widely held belief that the performance contracts were not mutually and explicitly negotiated by the parties involved. It is widely perceived that performance contracting was a government policy implemented by the University. As such, the contracts were imposed on the employees 'from above' and were not genuine outcomes of mutual negotiation and consultation. This is a Theory X phenomenon. When one party imposes its requirements on the other, the contract becomes primarily a tool of control rather than an expression of mutual commitment. Consequently, though performance may improve, relations between the stakeholders may not be enhanced and the 'we them' dichotomy between the contracting parties may be reinforced. Efforts made towards performance improvement are likely to be involuntary leading to a sense of alienation and feeling of helplessness on the part of the employees.

#### **4.7.5.5 Implementation of Kenyatta University Service Charter**

Kenyatta University (2006a) outlines the suggested timeframes which should guide its service delivery. This is useful in making the service delivery timely and predictable. The service charter can lead to better use of time and enhanced coordination of the various sections of the University. This document can be useful in inclining workers towards the Theory Y orientation by making them see how their actions affect the operations of other sections of the University and ultimately the achievement of the goals of their organisation. This appreciation of the part's place and role in the functioning of the whole can enhance team spirit. However, if the timeframes are not honoured, the service charter would become a document of unfulfilled promises regarding service delivery. Unless workers own the intended use of the charter they may feel pushed to deliver services on time. This may compromise the quality of the services delivered.

#### **4.7.5.6 The Rapid Results Initiative (RRI)**

Rapid Results Approach (RRA) refers to a results-focused learning process aimed at jump-starting major organisational change efforts and enhancing an organisation's implementation capacity. It involves large-scale, medium and long-term change efforts through a series of small-scale, results-producing and momentum-building initiatives usually implemented within one hundred days commonly known as Rapid Results Initiatives (RRI). These initiatives become the building blocks towards the achievement of the long-term goals. Rapid Results

Initiatives create appropriate contexts for learning. They enhance commitment to action and implementation capacity. Long term goals are analysed into results commitments which are pursued creatively and responsibly. The progress made is evaluated and lessons drawn from the experience. These lessons inform future practice. Rapid Results Initiatives are carried out by teams thus enhancing collaboration, dialogue and synergism. RRI stimulates criticality, creativity, an experience of success and positive expectations that facilitate management of change ([www.dpm.go.ke/pages/rapid%20results%20initiative.pdf](http://www.dpm.go.ke/pages/rapid%20results%20initiative.pdf)).

The developments discussed above are useful in the attempt to transform Kenyatta University into a Theory Y inclined organisation. The effort made towards this end is commendable. However, the transition is far from accomplished and all the stakeholders should individually and collectively work towards the realisation of the vision so clearly articulated in the Strategic and Vision Plan namely “*to be a dynamic, inclusive and competitive centre of excellence in teaching, learning, research and service to humanity*” (Kenyatta University, 2005:xvi) or as otherwise stated, “*attaining the status of a World-Class University*” (Ibid: iii)

#### **4.8 CONCLUSION**

This chapter has examined the relationship between work, staff and organisations using Douglass McGregor’s Theory X and Theory Y. While crediting McGregor for providing appropriate theoretical models by which organisations, management

and staff can be appraised; the chapter has discussed how the application and relevance of the theories can be enhanced by embracing a theory of human nature which links thinking, action and being. Applying Douglass McGregor's theories to the Kenyan context, the chapter has shown that Theory X orientation has been predominant in Kenyan public institutions. However, it has been observed that recent developments aimed at transforming the public service are intended to facilitate transition to Theory Y. The chapter has suggested that critical and creative thinking is helpful in facilitating the desired transformation. The next chapter discusses how criticality and creativity can promote intrapreneurship.

## **CHAPTER FIVE**

### **CRITICALITY, CREATIVITY AND INTRAPRENEURSHIP**

#### **5.1 INTRODUCTION**

The focus of this study is to examine the place of criticality and creativity in Staff Training and Development (ST&D). The thesis of the study is that criticality and creativity are core components of any Staff Training and Development policies and practices that are relevant for the 21<sup>st</sup> century. So far, the preceding chapters have attempted to provide reasons and evidence in support of the thesis of the study. In Chapter Two, criticality and creativity were shown to be essential in fostering life-long learning, referred to as learning to learn. In Chapter Three, criticality and creativity were found to be helpful in promoting ethical sensitivity and synergistic human relationships through development of intellectual and moral virtues. Chapter Four highlighted the significance of criticality and creativity in facilitating transformation from a culture of dependency (Theory X) to that of autonomy in thought and action (Theory Y). The task of the present chapter is to show how criticality and creativity can enhance intrapreneurship, professionalism and knowledge management in an organization. This chapter also recapitulates and integrates selected insights from the preceding chapters in order to obtain a background against which ways of infusing criticality and creativity as well as the attendant benefits and challenges are discussed.

## **5.2.0 CRITICALITY, CREATIVITY, INTRAPRENEURSHIP AND STAFF TRAINING AND DEVELOPMENT**

Criticality and creativity are concepts derived from critical and creative thinking which was discussed in Chapter Two. We have defined critical thinking as *conscious, purposeful and disciplined mental activity that analyses and evaluates any subject, content or problem in a way that transforms the thinking process and the thinker as well*. Creative thinking refers to *active conception, modification and utilisation of ideas that yields useful, improved and sometimes new products and services*. Critical and creative thinking therefore is analytical and evaluative thinking that informs problem solving, generation of useful ideas, products and services as well as the development of character traits.

### **5.2.1 CRITICALITY**

Criticality refers to the mental inclination and capacity to interrogate and evaluate assumptions, claims, perceptions, judgements, attitudes and states of affairs in a disciplined, purposeful and reflective way. Some activities that manifest criticality include: clarifying ideas and concepts, the habit of justifying one's knowledge claims, beliefs, and actions; extracting meaning from what one hears, reads or sees and evaluating it on the basis of relevant criteria; injecting clear meaning into what one says and writes; detecting, analysing and evaluating arguments and assumptions; and constructing sound arguments (Wambari, 1999a:43). In an organisational setting, criticality may be manifested by the following: existence of varied and open channels of communication which facilitate free expression;

stated and implied requirement of staff and other stakeholders to provide feedback; commitment by top management and all stake holders to continuous improvement; stated and implied requirement of members to justify and take responsibility for their claims, judgments and actions; and evidence that constructive criticism is expected, well received, acted upon and rewarded.

### **5.2.2 CREATIVITY**

Creativity refers to the mental inclination and capacity to think independently, perceive possibilities and alternatives, generate new ideas and be aesthetically and usefully sensitive. Innovation, which is closely linked to creativity, refers to modification and improvement of products, processes and services. Oxford University Press (2005: 345, 769) defines creativity as generation or invention of new ideas, products and services while innovation refers to introduction or implementation of new ideas and ways of doing things. We infer from this definition that creativity may provide the material for innovation.

Innovation involves putting to use and adapting new ideas to appropriate circumstances. For instance the invention of digital technology involved creativity. However, adapting the technology to diverse activities such as advertisement and marketing, broadcasting, teaching and learning among others involves innovation. Innovation therefore involves doing things in a different and improved way. It is facilitated by creativity. Both creativity and innovation demand imagination and divergent thinking.

Creativity and innovation may be manifested in the workplace in the form of the following activities among others: generation of new products and services; discovery of new markets for existing products and services; introduction of new processes; improvement in the quality of products and services; discovery of new uses of existing products and services and introduction of new or improved organisation structures and policies (Kuratko and Hodgetts, 2007). Among staff in an organisation, creativity may manifest itself in the following ways: active involvement in innovative activities, ability to identify and solve problems effectively; active involvement in the enhancement of the quality of products and services; ability to perceive and exploit opportunities in apparently uncertain and chaotic situations; and willingness to take calculated risks while seeking efficient and effective methods of work.

### **5.2.3 INDICATORS OF CRITICALITY AND CREATIVITY IN ORGANISATIONAL CULTURE**

Organizational culture refers to how things are generally done in an organisation. It covers the underlying assumptions about the way work is performed, what is regarded as acceptable or unacceptable and conduct that is encouraged or discouraged. It includes the prevailing values, policies, traditions and beliefs in the organisation that constitute the context for everything done in it.

According to UNESCO (1998:40) a culture of assessment and self-assessment is an indicator of a responsive attitude to change. Such a culture challenges the

members of the organization to identify their strengths and weaknesses and continually work towards maximising strengths and correcting their shortcomings. The focus of assessment is not controlling people but seeking ways of improving results and actions. Reflection, questioning, and discussion are used as means for obtaining evidence and reasons that inform decisions and actions.

Another indicator of criticality and creativity is the culture of regulation (UNESCO, 1998:40). We understand this to mean adherence to mutually agreed standards, rules and expectations regarding performance, quality of goods and services as well as ethical conduct. This also involves participation by all concerned in the formulation of strategies for achieving desired results and assessing results of decisions taken. Every member of the organisation consciously shares in the responsibility of improving the overall performance of the organisation. This requires unity of purpose and direction. In many Japanese organisations, for instance, the passion for quality is an internalised value. Quality circles offer opportunities in which members can freely participate in evaluating the performance and outputs of their respective sections and how they impact on the overall performance of their organisation. The staff take personal responsibility for and interest in contributing towards continually improving work processes and products (Chatterjee, 1990: 19).

Commitment to action and implementation of ideas and strategies as well as accountability for results are other indicators of criticality and creativity

(Muthaura, 2007: 2-7). Generated ideas are not sufficient for change without actual implementation. Planning prepares the way for action. An organisation that merely boasts of excellent plans and novel ideas which are never acted upon or implemented is analogous to a starving man who brags about some delicious meat in his pockets. The meat, though nutritious, can not nourish his frail body unless he transforms the meat into a meal and consume it. Just like the meat in the pockets of the starving man has the potential to nourish his being, the potential to transform an organisation is to be found in the quality of ideas and plans generated and implemented. Plans made which are never implemented reflect wastefulness of resources and complacency which are characteristic of Theory X orientation.

Existence of networks of mutually enriching relationships in the workplace is another indicator of an organisational culture that embraces criticality and creativity (Prusak and Cohen, 2004: 14-19). Such networks include communities of inquiry and of practice. The networks share a common purpose which is pursued collectively and individually by the members. The goal may be for example, to meet a specific performance target using innovative methods. Such networks thrive in an environment characterised by open communication channels, clear rules and values that are consistently adhered to, transparency and trust among the members of an organisation. Prusak and Cohen (2004:17) provide an example of a community and trust-building initiative in the USA. At the headquarters of Steelcase in Grand Rapids, Michigan, there is an open and

attractive venue. On its walls are displayed pictures of all employees- from the CEO to the junior staff- along with notes on their backgrounds, recent projects, non-work interests and other matters necessary for founding voluntary collaboration. Spaces are availed where the staff can advertise what they are working on and invite comment and collaboration from across functional boundaries. Such an effort to bring employees together to form voluntary networks which have a common interest can yield innovative projects that benefit the organisation. The effort provides evidence that collaboration is expected, valued, encouraged and supported by the organisation.

Jain *et al.* (2003: 36) identify efficiency orientation as an important indicator of criticality and creativity. Efficiency orientation refers to the systematic habit of finding ways to produce and distribute goods and services faster, with fewer resources and at lower cost without compromising quality. Efficiency orientation is supported by curiosity and inquiry. Curiosity and inquiry facilitate the search for information about how to reach objectives, clarify problems, explore alternative solutions and identify useful tools and contacts that can be used to produce desired changes and results. Research is therefore an important component of efficiency orientation.

Systematic planning is another component of efficiency orientation. Large tasks are analysed into subtasks and a logical and purposive sequence of courses of

action are designed and implemented. Charterjee (1990:16) provides a relevant example of commitment to efficiency orientation in Japanese organisations. A Japanese employee may disregard his superior's instruction if the employee believes albeit incorrectly, that he can perform a task in a better way. This is referred to as 'loyal insubordination' motivated by 'purity of intent'.

Loyal insubordination implies disagreement or even disobedience that is motivated by genuine loyalty to the organisation rather than selfish interests. The employees are encouraged to take initiative in pursuing efficiency without fear of intimidation and punishment. Mistakes done from purity of intent are excused. This demonstrates the level of trust, commitment and ownership that members of many Japanese organisations are expected and supported to have. One may question how Japanese managers determine whether or not actions have been done from purity of intent given the private and non-physical nature of intentions. A closer look at the nature of Japanese management suggests that managers and supervisors work very closely with staff as mentors and models. Modelling and mentorship facilitate open communication and interaction which further leads to mutual awareness of each other's interests and aspirations. This intimate interpersonal awareness provides a basis upon which intentions can be inferred and evaluated with considerable level of accuracy. In addition, management prioritises employee welfare and promptly addresses any related grievances. With grievances amicably settled and channels for communicating and resolving conflicts open, employees

hardly use their work stations as avenues of venting off frustrations. Consequently purity of intent is nurtured among employees.

#### **5.2.4 COMPLEMENTARITY OF CRITICALITY AND CREATIVITY**

The two concepts, criticality and creativity, are interrelated and co-existent because their parent concepts- critical and creative thinking- are interdependent. Critical thinking and creative thinking are inseparable, integrated and unitary (Paul and Elder, 2004:www.criticalthinking.org). They are interdependent and complementary. Creative thinking generates material that critical thinking evaluates. Evaluation facilitates further reconstruction and improvement. Improved material is further assessed and additional areas for improvement identified thus necessitating further generation and the process goes on indefinitely. Critical thinking and creative thinking are therefore mutual achievements of thought. This relationship is also articulated by Wambari (2002 and 1999a) as intimate and dialectical. Criticality reinforces creativity and vice versa. *“Criticality without creativity is impotent while creativity without criticality is groundless.”*(Wambari, 1999a:44). Consequently, some writers like Fisher (2001) prefer referring to critical-creative thinking as a unified mental activity in order to emphasise the intimate relationship between criticality and creativity.

### **5.2.5 THE SIGNIFICANCE OF CRITICALITY AND CREATIVITY IN TEACHING AND LEARNING**

Criticality and creativity have been identified as indispensable components and goals of genuine education. Learners are expected to become self-reliant in thought and action and consequently participate actively in personal and national development. As self-determining persons who can figure out their own needs, abilities, goals and challenges within the larger social, economic and cultural context, learners are expected to be effective agents of individual and social transformation [Dewey (1916), Paul (1995), Wambari (2001 and 2002)].

Evidence shows that most educational institutions are yet to be conducive places in which creativity and criticality can be nurtured. What seems to pre-occupy learners and their teachers alike is passing of examinations and acquisition of certificates, diplomas or degrees. Learners become dependent on textbooks and teachers as the only sources of knowledge. They perceive knowledge as a static commodity that is transferable. Rote memorisation becomes the mechanical means of retaining such knowledge [Wambari (1999a), Republic of Kenya (1999) and Lucas (2001)]. Such learners become passive, dependent, and alienated from their social, economic, political, and cultural context. They are unable to relate what they know to what needs to be done. Such graduates lack operacy, that is, *“the ability to get things done aided by one’s initiative, imagination and creativity”* (De Bono, 2000:25; Wambari, 1999a:42). Without criticality and creativity, such graduates would fit in

Theory X contexts that perpetuate and reward conformity and loyalty to the status quo. Such contexts breed resistance to criticism and change.

Work organisations in the 21<sup>st</sup> century, however, are increasingly and consciously approximating the Theory Y model. As a result, they seek to recruit graduates who are capable of coping with change, complexity and uncertainty that characterise contemporary life. This vital requirement is aptly captured in Dr. Mwangi Ngumo's article entitled 'Graduates who will not Graduate' (Ngumo, 2008: 39). When addressing management graduates, Dr. Ngumo, conceived graduation as a symbol of transformation. Humans, he said, are beings that ought to constantly evolve into better and stronger beings. This transformation is the foundation of civilisation. Training and study as well as assessment through examinations are only important if they facilitate learning and transformation. In his words:

*It is then expected that graduation is to be followed and accompanied by an observable and measurable change of behaviour. This change of behaviour is the true meaning of graduation. If there is no observable change of behaviour, then there is no evidence that learning took place, and therefore, there should have been no graduation ceremony.*

With regard to operacy, Dr. Ngumo decried the fact that many graduates from Kenyan institutions are unable to effectively operate in their environment by relevantly and innovatively applying the knowledge, skills, values and attitudes obtained in the course of their studies. Graduates who have not been transformed

from dependency to operacy are incapable of making any useful contribution towards the betterment of their lives as well as their societies. Having not graduated from dependency to autonomy, such ‘graduates’ are not genuine agents of societal development. In Dr. Ngumo’s words:

*Thus we can talk of graduates who will not graduate. We will talk with not a single smile on our lips, of graduates who will not read, even when they have been given the power to read; we will talk of graduates who will not practice, even when they have been awarded the right to practice. We will talk of people with several certificates and diplomas, who in all intents and purposes are illiterate. In other words, we will talk of people who will not change their behaviour to reflect their learning, and therefore have no evidence at all to show that they went to school....These are the people the scriptures describe as having ears and will not hear; people with eyes and they will not see. These are the people who, although light came to the world, continue to prefer to walk in darkness. (Ngumo, 2008: 39)*

The concerns described above can be addressed through promotion of criticality and creativity. By developing intellectual and moral virtues (see Chapter Three), critical and creative thinking leads to transformation of character and conduct. The learners take control of their learning, social interactions, and professional practice. By being critical, they are able to extract, expose and evaluate hidden meanings in what is spoken, written or displayed in a variety of media. They also inject clear, specific, logical and relevant meaning into what they say and write.

It is the opinion of this study that Staff Training and Development is a very useful avenue for nurturing criticality and creativity among workers especially because our educational institutions in Kenya have arguably been less effective in developing operacy among learners. The reasons for this opinion include: First Staff Training and Development is a deliberate and systematic process that is aimed at facilitating learning and transformation at individual and organisational levels. It therefore presents staff with additional opportunities for learning beyond the formal education stages.

In addition, the work environment provides staff with an opportunity to apply and evaluate the knowledge and skills acquired in schools and colleges. Staff Training and Development can provide opportunities for evaluating previously acquired knowledge and skills. Through such opportunities the staff can find out the extent to which previously acquired knowledge and skills are relevant and adaptable to the work situation. The staff also evaluate their capacity to function in their occupational roles. Such evaluation yields training needs that Staff Training and Development initiatives should identify and appropriately address.

Finally, Staff Training and Development, as an organisational function, is more autonomous and flexible as compared to the national education system which is closely controlled by the government. If allocated appropriate resources and managed appropriately, ST&D is capable of addressing the learning and

development needs of individual staff. Such individual attention is hardly given to learners in schools and colleges due to the obstacles of increasing learner enrolment as well as the didactic approach to teaching and learning that was argued to characterise the Kenyan education system at the beginning of the present section (5.2.5).

### **5.2.6 CRITICALITY AND CREATIVITY IN THE CONTEXT OF STAFF TRAINING AND DEVELOPMENT**

We define Staff Training and Development (ST&D) as all the different ways in which people can be encouraged and supported to continuously increase, update and adapt their knowledge, skills, personal abilities and competencies to the changing demands of the workplace. ST&D involves investing in people in the hope that such investment will translate into enhanced productivity and quality of products and services. The investment takes the form of availing appropriate resources and creating a conducive organisational culture and climate that motivates, supports and rewards learning and development among the staff. Staff Training and Development is dynamic and is not only achieved through formal provision such as courses but also by other methods such as induction, mentoring, collaboration, private study, experience and reflection.

As discussed in Chapters Two and Three, Staff Training and Development in the 21<sup>st</sup> century needs to empower workers to learn and cultivate synergistic relationships. Traditional Staff Training and Development initiatives are an

extension of didactic approaches to teaching and learning in educational institutions. According to Paul *et al.*(1989:300-304), didactic approaches to teaching and learning are incapable of nurturing criticality and creativity. Learners are taught directly what to think not how to think. The content is given in details that are to be committed to memory. Learners are not challenged and stimulated to gather, analyse and assess content. Mere repetition and reproduction of the content is taken to be knowledge. Educated persons are therefore taken to be repositories of such content.

The didactic approach is inadequate for empowering people to learn since they assume that learning is a passive process that is dependent largely on memory and acquisition of basic skills that last a lifetime (Reid and Barrington, 2007:92). This conservative approach to training lacks flexibility, adaptability and relevance to prevailing realities. Other challenges related to traditional ST&D initiatives especially in African Public sector are articulated by Ayee (2008:62). They include: scarcity of competent trainers, poor quality and relevance of training programmes, inadequate evaluation of training, dominance of class-room based and lecture methods of teaching, and poor financing and management of training. Training is therefore regarded as a discreet event that has little significance in organisational development.

Traditional Staff Training and Development (ST&D) approaches need to be replaced by approaches infused with critical and creative thinking. Such approaches embrace what Paul *et al.* (1989:300) refer to as the critical theory of Knowledge, learning and literacy. This theory asserts that learning takes place when learners are actively involved in thinking. This may take the form of inquiry, problem-solving, and reasoning. The teacher or trainer should therefore facilitate the conditions under which people are stimulated to think for themselves, explore ideas, seek and provide evidence for conclusions that they make, generate their own examples and explanations to clarify beliefs and draw inferences from what they read and hear. Learners therefore become active and reflective participants who have an intrinsic desire to understand and apply ideas. Learners listen, speak, read and write critically.

### **5.2.7 INTRAPRENEURSHIP**

Khanka (2004:6- 8) defines intrapreneurship as the exercise of entrepreneurship within established organisations. Entrepreneurship refers to the practice of creating value through recognition of business opportunities, taking calculated risks in order to exploit the opportunities and mobilising necessary material and human resources towards implementation of innovative ideas. Intrapreneurship involves injecting entrepreneurial skills, values and attitudes into one's work within an established organisational context. According to Dessler (1998: 14) intrapreneurs are employees that exhibit customer focused and opportunity seeking attitudes that motivate them to run their operations diligently, honestly, passionately and

innovatively as if they owned the organisation. Intrapreneurship means that employees think and act like entrepreneurs. Chell *et al.*(1991: 4-40) and Timmons (1989: 10-24) identify the following entrepreneurial characteristics that intrapreneurs inject into established organisations: ability to perceive, evaluate and exploit business opportunities; willingness to take calculated risks; initiative; perseverance; desire to achieve self-determined goals; ability to mobilise people and other resources; seeking and using feedback; integrity and reliability; innovativeness and persistence in problem-solving among others.

From the characteristics listed above, it is evident that criticality and creativity have a central place in both entrepreneurship and intrapreneurship. For instance, one would have to analyse and evaluate existing business practices and contexts in order to discover viable business opportunities. This may involve questioning the efficiency and effectiveness of existing practices and processes and generating alternatives; examining the quality of existing products and proposing corrective actions and reflecting on customer feedback and generating innovative responses to them. Analysis, reflection, evaluation and generation of alternative solutions are hallmarks of criticality and creativity. The values of honesty, perseverance, diligence, initiative and autonomy are moral and intellectual virtues of critical and creative thinkers as discussed in Chapter Three.

So far, we have attempted to show that criticality and creativity are essential components of ST&D initiatives relevant in the 21<sup>st</sup> Century. There is therefore need to find out ways of infusing criticality and creativity into Staff Training and Development programmes.

### **5.3.0 INFUSING CRITICALITY AND CREATIVITY INTO STAFF TRAINING AND DEVELOPMENT INITIATIVES**

Criticality, creativity and intrapreneurship involve the following key processes: *inquiry, analysis, evaluation and action*. These processes are inter-related and overlapping. For instance the assessment of a training session may involve interviewing the participants. The interview guide may have questions on various items like preparation of the trainer, the training venue, training materials, training objectives and methods of delivery among others. In this case inquiry, evaluation and analysis are interdependent and overlapping mental processes required for producing results that can guide effective action. Improvements made on the basis of the results of the interview can be further analysed, interrogated and evaluated.

Inquiry provides information to be analysed, evaluated and acted upon. Evaluation, analysis and action may inform inquiry by revealing information gaps. We discuss the processes separately in order to have distinct insight. Our awareness of thinking processes can help us to detect flaws in our thinking and motivate us to correct them. Using the five pillars of learning (cf. section 2.4.1 of Chapter Two) as our framework, criticality and creativity can be shown to be infused in training

and development when inquiry, analysis, evaluation and action objectives are incorporated in training and development.

### **5.3.1 INQUIRY**

**Inquiry** refers to finding out information about something or somebody carefully. (Oxford University press, 2005: 486-4890). It refers to questioning and investigation. Inquiry involves a diligent and systematic search for information. This is one key function of research. The various ways of searching for information include: listening, questioning, reading, reflection, observing and introspection among others. Inquiry is important for providing information with which to think and learn. Inquiry provides us with useful information about what and how we think (learning to know); our skills, talents, abilities, professional and career aspirations and adaptability to change (learning to do); our interactions with other people, social values and relationships (learning to live together); individual identity, self-image, self-esteem, personal characteristics and goals (learning to be); and our initiative, risk taking ability, opportunities to innovate and create (learning to be enterprising). Seeking information is the first step towards understanding things, events, people, oneself and situations. However, the information received has to be further processed through analysis and evaluation before it is acted upon so that the potential for harm, injury and suffering can be detected and addressed effectively and promptly.

### 5.3.2 ANALYSIS

**Analysis** refers to the “*detailed study or examination of something in order to understand more about it.*” (Oxford University press, 2005: 47) It involves examining the structure of a whole by separating it into its components parts. This facilitates understanding, that is, realisation of “*how, or why something happens, how it works, or why it is important, to know somebody’s character, how they feel and why they behave in the way they do.*” (Ibid, 1606). The tools used for analysing any form of thinking include concepts, information, assumptions, points of view, implications, problem, and inferences (Paul and Elder, 2001:54). These tools are discussed in Chapter Two. However, analysis as described above is broader; it covers all aspects of human life including thoughts, actions and interactions. It implies a systemic approach whereby the individual addresses issues from a holistic point of view. Reflection on part-whole relationships is the basis of analysis. For instance, if an organisation performs poorly economically, employees within it should not merely dismiss the plight of their organisation as a management problem. Instead, they should reflect on how they may have individually contributed to the problem or how they can individually contribute to the solution of the problem. Likewise, individual employees should be able to project how their actions impact on the well-being or otherwise of their teams, departments and ultimately the organisation. Analysis therefore implies appreciating the interconnectedness of reality.

### 5.3.3 EVALUATION

**Evaluation** refers to forming “*an opinion of the amount, value or quality of something after thinking about it carefully.*” (Oxford University press, 2005: 803).

This involves assessment of the quality or worth of ideas, activities, goods or services on the basis of relevant criteria. Some of the criteria that are useful for evaluation include: relevance, accuracy, clarity, logic and adequacy among others (Paul and Elder, 2001:83-95). We refer to these as primary criteria as opposed to secondary criteria which include: legality, morality, practicality, efficiency and effectiveness among others. Primary criteria are basic assessment tools which can be used to evaluate thinking processes and products. Secondary criteria are complex assessment tools which presuppose satisfaction of the primary criteria. For instance, harmony with the law (legality) presupposes that the provisions of the law are clear, relevant and logical. Efficiency as an assessment tool presupposes accurate and relevant calculation of costs incurred in relation to specific and clear objectives. Practicality presupposes an accurate and clear knowledge of situational factors relevant for a particular action.

### 5.3.4 COMMITMENT TO ACTION

**Action** refers to implementation of ideas. This is a creative step whereby ideas are tested to confirm their relevance, quality and utility. Oxford University press (2005: 14) defines action as “*the process of doing something in order to make*

*something happen or to deal with a situation*". Action refers to the creative application of ideas to produce new or modified goods, services, and processes that are useful. Action can be expressed through problem-solving, decision-making, planning and other creative and innovative activities. Action is transformative. It involves externalisation and objectification of ideas. What previously existed as private and non-material ideas is converted into goods and services that are verifiable publicly. This transformational process facilitates further evaluation and improvement of original ideas as well as corresponding products. Ideas that are never acted upon cannot claim perfection. The proper test of ideas and plans is action. Action adds value to ideas by converting them to useful products and services. Thinking and doing are therefore complementary. This was implied by our claim that criticality and creativity are inter-dependent and mutually reinforcing (cf. 5.2.4).

Commitment to action is expressed through operacy. This is the ultimate test for criticality and creativity. It involves actualising what is envisioned by actively participating in creative and innovative activities and processes in a deliberate and self-driven way. Operacy promotes self-determination and agency that broadens not only one's freedom and responsibility but also a sense of flexibility, achievement and dignity.

We used the processes above (cf. 5.3.1-5.3.4) to develop the **Critical-Intrapreneurial Model for Staff Training and Development** which is discussed in the next section.

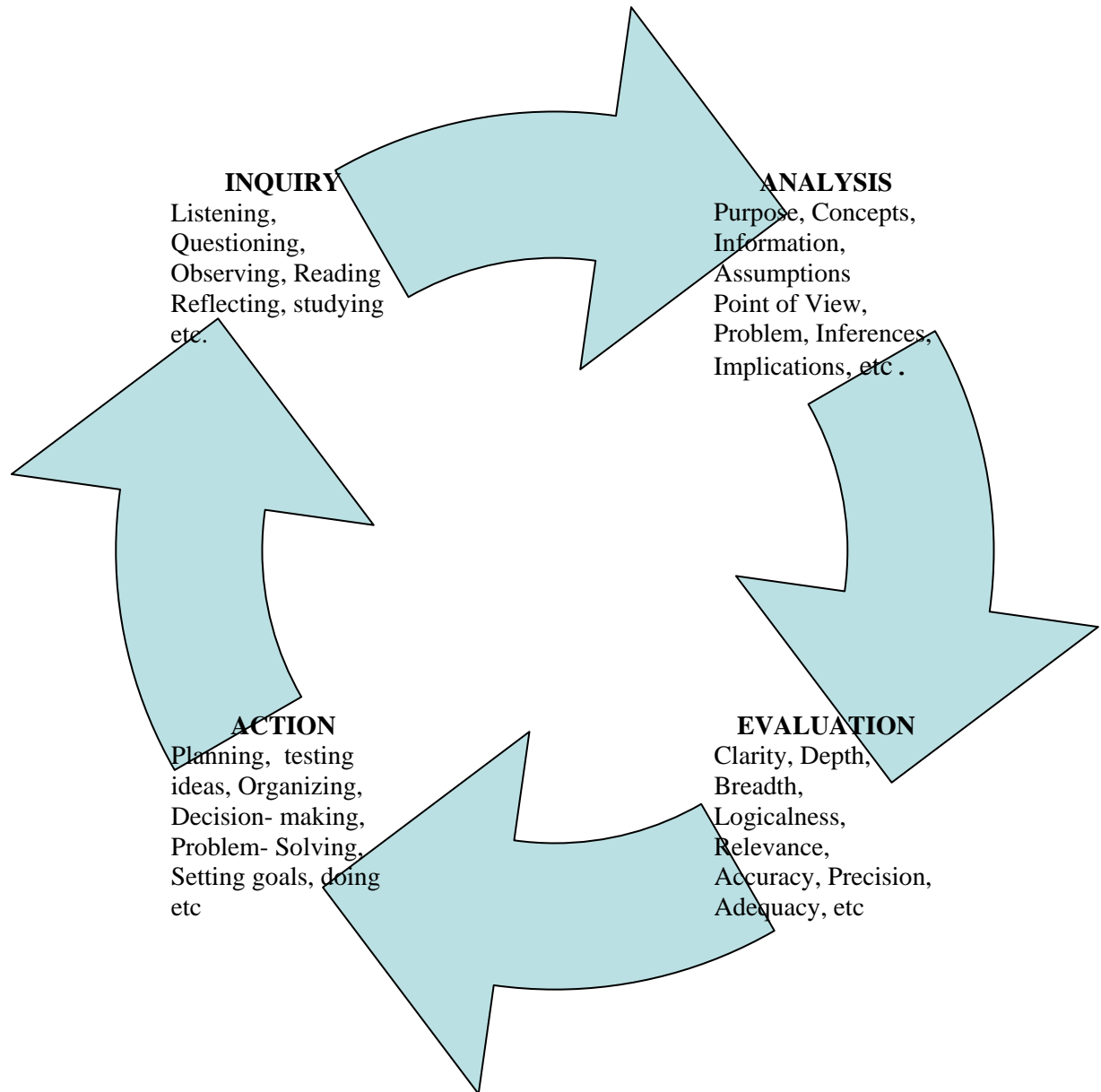
### **5.3.5 THE CRITICAL-INTRAPRENEURIAL MODEL FOR STAFF TRAINING AND DEVELOPMENT**

This model summarises the core processes embraced in criticality and creativity namely inquiry, analysis, evaluation and commitment to action. According to the model, Staff Training and Development has four key learning tasks namely inquiry, analysis, evaluation and action. The model is based on the view that thinking is the basis for action. The quality of thinking therefore influences the quality of action. Thoughts and action determine the kind of person their subjects become. The model assumes that organisations are products of the quality of learning and relationships that they nurture. The learning goals focus on the individual and her environment in order to reflect the five pillars of learning discussed in Chapter Two namely learning to know, learning to do, learning to be, learning to live together and learning to be enterprising. The model is illustrated in Table 5.1 and Figure 5.1

Table 5.1 The Critical-Intrapreneurial Learning Tasks

<b>LEARNING TASKS</b>	<b>LEARNING GOAL</b>	<b>LEARNING ACTIVITIES AND TOOLS</b>
<b><i>INQUIRY</i></b>	OBTAIN IDEAS AND INSIGHTS ABOUT ONESELF AND ONE'S ENVIRONMENT	Listening, Questioning, Observing, Reading Meditating, Brainstorming, Introspection, etc.
<b><i>ANALYSIS</i></b>	UNDERSTANDING ONESELF AND ONE'S ENVIRONMENT	Purpose, Concepts, Information, Assumptions Point of View, Problem Inferences, Implications, etc.
<b><i>EVALUATION</i></b>	ASSESSMENT/JUDGEMENT (EVALUATION OF ONESELF AND ONE'S ENVIRONMENT)	Rationality: Clarity, Depth, Breadth, Logicalness, Relevance, Accuracy, Precision, etc. Economic: Efficiency, effectiveness etc Social: legality, morality etc
<b><i>ACTION</i></b>	INNOVATION AND CREATIVITY (IMPROVEMENT OF ONESELF AND ONE'S ENVIRONMENT)	Planning, Organizing, Decision- making, Advocacy, Problem- Solving, Experimenting, etc

Figure 5.1 The Critical-Intrapreneurial cycle



The model above is useful in determining learning objectives, activities and resources needed for Staff Training and Development programmes. For instance, if an organisation was concerned about low staff morale and it sought to address this

problem through a staff training program, the critical-entrepreneurial model can help the training facilitator to prepare for the training by responding to questions related to the four learning tasks as shown in table 5.2.

Table 5.2 Learning Plan for Low Staff Morale at Organisation X

<b>LEARNIN TASK</b>	<b>KEY QUESTIONS</b>	<b>ACTIVITIES</b>
<p><b>INQUIRY</b> Objective: To seek information regarding staff morale in organisation X</p>	<p>Are employees in organisation X committed to their work?</p> <p>Are the employees appropriately motivated to perform their tasks effectively?</p> <p>How do employees in organisation X relate with each other, and other stakeholders?</p>	<p>Observing employees at work; listening to customer feedback; interviewing employees; employee self-report; study of annual reports, audit reports, performance feedback, customer feedback etc.</p>
<p><b>ANALYSIS</b> Objectives: To understand the meaning of low morale.  To understand the causes, implications and consequences of low morale.</p>	<p>What is the meaning of staff morale?</p> <p>What are the causes of staff morale?</p> <p>What are the indicators of staff morale?</p> <p>How is low staff morale a problem?</p>	<p>Identifying indicators of low staff morale, defining concepts that express low staff morale, discussing causes, implications and consequences of low staff morale.</p>
<p><b>EVALUATION</b> Objectives: To assess the nature of lowstaff morale.  To assess conformity to legal, moral, economic and professional standards and principles.</p>	<p>How can staff morale be measured?</p> <p>How does low staff morale impact on legal, moral, economic and professional requirements of work?</p>	<p>Judging actual practice and state of affairs using criteria reflected in job descriptions, organisation's mission and vision, service charters, quality statements, codes of ethics and conduct, legal requirements, and performance targets etc.</p>

	How well does existing criteria help in assessing staff morale?	
<p><b>ACTION</b> Objectives: To (re)formulate criteria for assessing staff morale.</p> <p>To establish structures for monitoring and addressing staff morale.</p> <p>To boost staff morale in organisation X.</p>	What steps should be taken to promote staff morale?	Drawing and implementing action plans geared towards promoting staff morale?

Staff morale refers to the level of confidence, energy and enthusiasm that employees exhibit as individuals or as groups in the course of their work (Oxford University Press, 2005:953). Low morale therefore is expressed as diminishing confidence, energy and enthusiasm. Evidence of low morale may include absenteeism, slow pace of work, wastage of time and other resources, lower quality of products and services due to non-adherence to quality standards and work instructions, frequent inter-personal conflicts and unwillingness to take responsibility.

Low morale alienates staff from each other, themselves, the organisation and the work they do. Alienation of staff from each other is expressed through unwillingness to co-operate, inter-personal conflicts and rivalries. Alienation from oneself is expressed through feelings of frustration and dissatisfaction arising from

the realisation that one's needs, interests, abilities and aspirations are not adequately fulfilled through work. To put it literally, the employee feels as though he merely takes his body to be used by the employer.

Alienation from the organisation takes the form of conflicting individual and organisational interests and goals. The employee does not identify with the organisation's vision, mission and objectives. She does not feel obliged to contribute towards the success of the organisation. Instead, she feels trapped and enslaved within the organisation. Such an employee regards work not as an opportunity to express her abilities and personhood but as a form of routine torture and mortification. This attitude to work manifests alienation from work. Karl Marx aptly explains the nature of alienation that low staff morale is associated with as follows: The staff become preoccupied with survival, they lose confidence in themselves and no longer regard themselves with dignity. They become out-directed and work becomes like forced labour. Work is regarded as a costly sacrifice and avoided at every opportunity. Material acquisition is valued and pursued at the expense of fulfilment of higher spiritual needs (Marx, 1974: 269,326,351,361). Low staff morale is therefore associated with the Theory X orientation discussed in Chapter Four.

High staff morale on the other hand refers to high level of confidence, energy and enthusiasm that employees exhibit in their workplaces as individuals or groups. It

is exemplified by self direction at work which makes strict supervision unnecessary; identification with organisational goals and interests which leads to loyalty and ownership of organisational policies and programmes; diligence at work; adherence to ethical and other quality standards; collaboration and team work and minimal interpersonal conflict. Employees with high morale are responsible, accountable and committed to excellence. They are results-oriented and regard the quality of their output as a reflection of their dignity as persons. Work is thus regarded as an opportunity to express and perfect intellectual, moral, creative, and social abilities and skills. High staff morale is therefore associated with the Theory Y orientation discussed in Chapter Four.

### **5.3.6 THE COMMUNITY APPROACH TO LEARNING AND WORK**

One way of infusing criticality and creativity into Staff Training and Development is cultivating and supporting the social dimension of learning and working. This dimension has been undermined by the didactic theory of teaching and learning which assumes that *“learning is an individual process, that it has a beginning and an end, that it is best separated from the rest of our activities, and that it is the result of teaching”* (Wenger, 1998:3-5). This makes learning insensitive to context, passive and alienating. Collaboration is collectively and uncritically viewed as cheating, and personal experiences subordinated to planned content and activities in a predetermined syllabus. Work and learning are dichotomised and the trainer regarded as the all-knowing dispenser of knowledge.

Promotion of the social dimension of work and learning involves regarding and organising work and learning activities in ways that enhance a sense of belonging. The members involved in the activities form or join a community which has clear objectives and values. By participating in the community, members construct their own identities and characters in relation to the community. For instance, as members listen to each other, strive to explore alternative solutions to problems, challenge each other to justify claims and judgments and work together to achieve work and learning objectives, every member has opportunity to discover his abilities as well as those of others. This facilitates development of self-esteem as well as respect for other members. Learning and working become lived experiences that are natural, inevitable, enjoyable and valued. In Chapter Two, the community of inquiry approach to learning and the community of practice approach to work were identified as viable ways of infusing criticality and creativity into ST&D.

### **5.3.7 EVALUATION AND TRANSFORMATION OF ORGANISATIONAL CULTURE AND CLIMATE**

Organisational climate refers to the prevailing atmosphere surrounding an organisation. This includes the level of morale and the strength (or lack) of feelings of belonging, care and good will among members of an organisation. The organisational climate is therefore expressed in the form of attitudes one has towards her organisation, work, colleagues and oneself. A positive organisational climate is characterised by a sense of pride in one's organisation and its

achievements; enthusiasm in contributing towards the achievement of organisational goals; ownership of the mission and vision of one's organisation; respect for one's colleagues regardless of their status and willingness to actively participate in team activities among others. Negative organisational climate is manifested in protracted labour disputes, we-them dichotomy among the stakeholders, unwillingness to go an extra mile towards achievement of organisational goals and inter-departmental rivalry among others.

Organisational culture and climate are often regarded as the givens of an organisation that are irreversible. The popular saying, 'when you go to Rome, do as the Romans do' seems to aptly describe the resigned and imitative attitude with which staff regard the prevailing organisational climate and culture. The staff assume that they are incapable of transforming the climate and culture within which they work. Consequently, they do not take it as their responsibility to nurture culture and climate that enhance self-fulfilment as well as organisational effectiveness. Though they may criticise the culture and climate, no creative initiative is pursued. The criticism remains mere talk because it was never motivated by commitment to transformative action. This resigned and non-creative attitude is reinforced by management policies and practices that fail to encourage, support and reward constructive and innovative ideas. If management is itself hostile to criticism from its staff or even incapable of self-criticism, the signal sent

throughout the organisation is that the status quo is there to stay. This inhibits innovation and organisational transformation.

One way of injecting criticality and creativity is encouraging, supporting and rewarding efforts to challenge, examine and reconstruct beliefs, assumptions, practices, values and policies that inform the organisational culture and climate. The exposure and evaluation of these elements of culture and climate create a fresh awareness that triggers imagination and exploration of alternatives (Brookfield, 1987: 8-9). For instance, according to Bukhala (1987: 129-134) the organisational culture in many public universities in Africa is characterised by the belief that academicians are competent to teach and able to facilitate learning merely because they excelled in postgraduate studies and can publish. Since this belief is accepted without scrutiny and reinforced by existing reward systems, teaching problems are not easily articulated among colleagues because it would hurt their claims to academic autonomy and excellence.

In addition, administrative and managerial abilities are assumed to be a natural side effect of academic abilities. Lecturers are therefore appointed to head departments, centres and institutes without due regard to previous preparation for the new tasks. Such assumptions if unchallenged adversely affect outcomes in the respective fields. Challenging such assumptions and examining their implications and consequences would provide new opportunities and challenges for Staff

Training and Development. According to Dessler (1998:14) the habit of questioning why things are done the way they are and proposing alternative ways of doing them helps an organisation to transform itself and guard against complacency. Criticality and creativity are thus regarded as indispensable components of a renewal process that enables the organisation to survive and thrive within an uncertain and complex environment.

### **5.3.8 MODELLING CRITICALITY AND CREATIVITY**

Injecting criticality and creativity into ST&D may also be facilitated by ensuring that the trainers and other leaders that the staff look up to are themselves good critical and creative thinkers (Brookfield, 1987:85-88). Models of critical and creative thinking in familiar organisations can be used as case studies for training and development purposes. Brookfield identifies the qualities of good models as clarity, consistency, openness, communicativeness, and accessibility. Good models are transparent in their conduct and those who seek to learn from them can clearly articulate the characteristics they admire. They exhibit clarity of purpose and are principled in the way they conduct their lives. Consistency is exhibited in the way the model applies criteria impartially in making judgements. The model acts responsibly and is willing to justify his actions. Models are persons of integrity who respect the dignity of other people. They willingly account for their actions and humbly admit and correct the mistakes they make.

Models are also good communicators who articulate their positions clearly and defend them while taking into consideration the viewpoints of others. They expose their ideas to the scrutiny of others and take external criticism as an opportunity for learning and improvement. Good models exhibit excellent inter-personal skills that make them approachable and accessible to those who look up to them for guidance. They entertain inquiries regarding their abilities and activities and harbour no feelings of superiority or self-righteousness that may intimidate potential imitators. It is important to note here that mere imitation of models cannot transform one into a critical and creative thinker. Modelling is useful in providing living exemplars of criticality and creativity who can motivate and support others to take initiative in developing their own thinking.

#### **5.4.0 BENEFITS OF INFUSING CRITICALITY AND CREATIVITY INTO STAFF TRAINING AND DEVELOPMENT**

Infusion of criticality and creativity into Staff Training and Development has beneficial individual, team, organisational and universal outcomes. At the individual level, workers are empowered to think for themselves and shape their own destinies. This gives them a sense of self-worth and motivates them to take personal responsibility for what they do. Creative and innovative activities provide the staff with opportunities for professional growth and fulfilment. Criticality and creativity have the potential of enhancing team spirit by facilitating reciprocity, dialogue and conflict resolution. Interpersonal skills and values are cultivated enabling dignified interpersonal interaction.

Criticality and creativity facilitate organisational transformation. Organisational cultures and practices are evaluated and reconstructed according to rational criteria. Commitment to quality and excellence accompanied by support for creativity and innovation enable the organisation to adapt to change and enhance its competitiveness. In addition, workers are likely to be better motivated and committed when they are encouraged and supported to learn and innovatively participate in organisational development.

At a universal level, criticality and creativity promote humanistic values and practices like involvement and participation of stakeholders, respect for human rights, tolerance and cross-cultural interaction. This study has classified the benefits mentioned above in the following categories: intrapreneurship, professionalism, knowledge management, learning to learn, synergistic relationships and transformation from Theory X to Theory Y orientation.

#### **5.4.1 INTRAPRENEURSHIP**

Intrapreneurship refers to the infusion of entrepreneurial qualities into an organisation through nurturing a culture and climate that is conducive for innovation, learning through risk and failure, independent thought and free expression. It involves promoting self-discipline, self-direction, customer focus and opportunity seeking attitudes that motivate employees to run their operations as if they own them (Dessler, 1998: 14).

Infusing criticality and creativity into Staff Training and Development helps to nurture intrapreneurship. Criticality enables the staff to reflect on their work processes, products, competitors, customers and other aspects of their work context. It also habituates them to examine themselves and their relationships with the intention of enhancing their effectiveness. Through reflection, questioning and evaluation, criticality facilitates research which yields discovery of opportunities for innovation and improvement.

Creativity enables staff to test new ideas and generate solutions to problems. As discussed in Chapter Three, critical and creative thinking also promotes the development of intellectual and moral virtues relevant to intrapreneurship. Such virtues include perseverance, initiative, and autonomy. These virtues enable intrapreneurs to take on more responsibility, collaborate with colleagues, and pursue their innovative projects despite daunting challenges (Hisrich and Peters, 2002:9-13; Khanka,1999:1-7).

Intrapreneurship enables an organisation to generate new products and services, improve the quality of existing processes and products, retain creative and innovative staff, adapt to changing work environment and enhance its competitive advantage. Intrapreneurship enables an organisation to expand and continually renew itself.

### **5.4.2 PROFESSIONALISM**

A profession is an occupation regarded as prestigious on the basis that its members: have academic and skill preparation, adhere to ethical values and standards in their work, serve society impartially, exercise considerable autonomy and continue to better themselves in their vocation while practising. Professionalism refers first and foremost, to adherence to ethical standards and principles of conduct and performance in one's work with the aim of upholding the dignity of staff, the consumer, the organization and the field of practice (Wokabi, 2001).

Professionals comprise an intellectual and moral community committed to serving society. As an intellectual community, they are experts in their disciplines equipped with distinctive knowledge and skills. They also continue learning in order to develop their profession. They pursue research and keep abreast with developments in their fields of expertise. As a moral community, professionals are guided by moral values embodied in codes of ethics and conduct requiring them to serve society impartially, honestly and courteously. The expectation by the public that professionals are intellectually and morally self-disciplined and self-regulating generates trust and confidence.

Criticality and creativity promote analytical, innovative and evaluative abilities that are useful in enhancing intellectual competence of professionals. These

abilities empower professionals to understand complex issues in their fields, diagnose and solve problems and be motivated to continue learning. The development of intellectual and moral virtues through critical and creative thinking enhances professional autonomy and pursuit of excellence in service delivery. This is because the virtues enable them to deal with high levels of uncertainty and complexity, reflect on their decisions and actions and act on the basis of this deliberation.

### **5.4.3 KNOWLEDGE MANAGEMENT**

In Chapter Two and Three, criticality and creativity were argued to be very useful in facilitating learning and synergistic human relationships. Critical and creative thinkers value ideas and seek to create an environment in which ideas can be freely generated, shared, evaluated, improved and applied. We have used the term ‘community’ to describe some aspects of such an environment. In a community, critical and creative thinkers have a sense of belonging. They also benefit from the diverse abilities and experiences of one another. They share core moral values that motivate them to interact with one another responsibly and respectfully. Such an environment helps people to identify, develop and utilise their talents. It stimulates self-awareness, self-improvement and professional development.

Respect for ideas and respect for people are therefore key indicators of criticality and creativity. Contemporary management practice has realised the importance of ideas and people. Consequently, ways of nurturing good ideas and good thinkers

are being devised. This practice is referred to as knowledge management and Bateman and Snell (2002:8) define it aptly as *“finding, unlocking, sharing, and altogether capitalising on the most precious resources of an organisation: people’s expertise, skills, wisdom, and relationships. Knowledge managers find these human assets, help people collaborate and learn, help people generate new ideas, and harness those ideas into successful innovations.”*

Most organisations in the 21<sup>st</sup> Century employ knowledge workers. These are persons who spend more work time exerting their minds rather than muscles (Duening and Ivancevich, 2003:44). The mental abilities and skills, referred to as intellectual capital, are the most important assets of modern organisations. Knowledge workers are expected to think for themselves in the workplace, be adaptable and flexible. They are expected to take more responsibility over their work as well as the overall productivity of their organisation. Criticality and creativity are useful in knowledge management since they involve generation, analysis and evaluation of ideas as well as development of intellectual and moral virtues that regulate human relationships.

#### **5.4.4 LEARNING TO LEARN**

Criticality and creativity enhance the capacity of individuals and organisations to learn by fostering an environment that encourages questioning, generation and testing of new ideas without undue fear of failure, inclination to learn from mistakes, co-operation and shared vision (Peddler *et al.* 1988). Learning to learn

involves inquiring and reflecting about how we think, what we do, what we become and how we relate with others in organisations and communities of which we are members. Learning to learn is therefore a lifelong process characterised by pursuit of self-awareness and development of our abilities as persons to operate in our environment meaningfully and effectively. It is *“a process whereby we discover ourselves as persons and thereby act to create the contexts in which we live and work... to develop understanding which leads into, and grows out of, action: to discover a sense of agency that enables us, not only to define and make ourselves, but to do so by actively participating in the creation of a world in which, inescapably, we live together”* (Nixon *et al.* 1996:50, 54).

#### **5.4.5 SYNERGISTIC RELATIONSHIPS**

An organisation houses diverse individuals and groups that have the potential to either complement or antagonise one another. When diverse individuals and groups recognise and integrate their unique characteristics, organisational goals are likely to be achieved. Antagonism and hostility among individuals and groups undermine achievement of organisational goals. This is evident when organisations have protracted labour disputes. Often, egocentric and sociocentric thinking generates indifference to the interests of other individuals and groups respectively.

Criticality enables staff to reflect on assumptions, beliefs and attitudes that motivate their actions. Such assumptions, beliefs and attitudes are often taken for

granted and thus escape critical assessment and correction. Egocentric and sociocentric thinking undermines the capacity of humans to collaborate and pursue common goals. Criticality exposes the flaws of such assumptions and creativity generates more reasonable alternatives. Alternative points of view are considered thus enabling the staff to empathise and respect one another. By fostering respect for the integrity and dignity of other persons and facilitating cooperative action, criticality and creativity develop synergism in human relationships in the work place. This synergism minimises conflict and enhances individual and team performance.

#### **TRANSFORMATION FROM THEORY X ORIENTATION TO THEORY Y ORIENTATION**

McGregor (1960) contrasts Theory X and Theory Y orientations to work as discussed in Chapter Four. Theory X reflects a system characterised by conformity and uniformity and the concern for security and survival exemplified by selfish and immediate interests. This orientation thrives in an organisation structure in which routine, regularity and predictability are facilitated by a rigid hierarchical control. Though this system may enjoy stability, it fails to adequately adapt to change. It also subordinates individual needs, growth, and fulfilment to organisational goals by merely emphasising task-accomplishment. Consequently, it fosters conflict, mediocrity, suspicion and hostility among its members.

Theory Y on the other hand is person-centred. It is based on the assumption that organisations are meant for people and not vice versa. It recognises the social, rational and creative capacities of staff as well as the complexity and change inevitable in the work environment. It responds by enabling the staff to be autonomous, flexible and innovative. Consequently, it nurtures a culture distinguished by commitment, partnership and empowerment.

Criticality and creativity are useful in transforming Theory X orientation to Theory Y orientation. Criticality creates awareness about Theory X assumptions, values and practices. Such assumptions and practices are exposed to criticism and their shortcomings become evident. Creativity generates Theory Y alternative assumptions, values and practices which are reflected on to ascertain their benefits to staff and the organisation. If the leadership of the organisation and the staff embrace criticality and creativity, Theory X orientation can ultimately be transformed and Theory Y values and practices established. Staff Training and Development can facilitate this transformation by undertaking the following in its programmes: examination and interrogation of prevailing organisational culture, stimulation of the desire for change and converting ideas into concrete reality.

#### **5.4.6.1 Examination and Interrogation of Prevailing Organisational Culture.**

ST&D can guide staff in examining the prevailing organisational culture in order to create awareness about its nature and implications. Prevailing beliefs about work, assumptions about what the organisation values and stands for, attitudes

towards existing policies and rules, the nature of inter-personal relationships at work, attitudes towards customers and other related issues are freely discussed. The goal of examining and interrogating organisational culture is to expose implicit content to criticism. The staff are able to assess the extent to which the prevailing culture has influenced them. They also discern their role in perpetuating the culture. The benefits and shortcomings of prevailing values, attitudes and practices are acknowledged. The staff realise how the culture influences work output, staff relationships and overall organisational effectiveness. The consequences of perpetuating the prevailing culture on individual as well as organisational well-being are appreciated.

#### **5.4.6.2 Stimulation of Desire for Change.**

By creating awareness about the prevailing culture (presumably Theory X based culture) in a broad and deep way as described above, some staff, if not all of them, develop a desire for and commitment to change. Staff trainers and developers need to identify such staff in order to use them as catalysts for change, that is, change initiators. The staff are then involved in visualising the kind of culture that can facilitate the desired individual and organisational effectiveness. For instance, staff at Kenyatta University can describe “The KU they desire” – the kind of organisation that they would willingly commit themselves to its success and identify with whatever it stands for. This ideal, is contrasted with the actual-associated with the Theory X culture. The staff trainers and developers work with the staff to identify practical means by which the ideal can be approximated. The

staff appreciate the need to contribute towards the transformation and discuss the benefits and challenges related to this transformative effort.

#### **5.4.6.3 From Theory to Practice.**

ST&D programmes should strive to always link theory and practice. This involves facilitating progression from, *discussing what is the case (actual situation 1), to what needs to be the case (ideal situation), to how what needs to be the case can be made to be the case (exploring how to bridge the actual and the ideal), to making what needs to be the case actually the case (approximating the ideal by transforming actual situation 1 to actual situation 2)*. Transformation of organisational culture takes a long time. It requires persistent effort and commitment. Transformation should be attempted systematically by focusing on specific aspects of the culture at any one time. Progress may be slow but the effort should be thorough, focused and consistent. The top management of an organisation can facilitate the transformation by allocating sufficient resources and good will to the effort. Perpetual monitoring and evaluation of the progress made in approximating the ideal yields feedback that can be used in identifying new training needs and formulating appropriate interventions.

#### **5.5.0 CHALLENGES INVOLVED IN INFUSING CRITICALITY AND CREATIVITY INTO STAFF TRAINING AND DEVELOPMENT**

Infusing criticality and creativity into ST&D is desirable but challenging. This is because Theory X values and assumptions are deeply entrenched in organisational

culture especially in the public sector in Kenya. Theory X tendencies, for instance self-centredness, are also part of the primary nature of human beings. Infusing criticality and creativity in order to introduce Theory Y related values such as accountability, responsibility and diligence attracts resistance from established Theory X based beliefs, practices and structures. The challenges that are likely to be encountered while attempting the transformation from Theory X orientation to Theory Y orientation are discussed in the subsections below.

#### **5.5.1 MISCONCEPTIONS ABOUT CRITICALITY AND CREATIVITY**

Critical thinkers are sometimes regarded as cynical fault finders who condemn the efforts of others without providing any constructive alternatives. As such, they are dismissed as divisive trouble makers with an attitude of superiority and self-righteousness (Brookfield, 1987:5). While it may be true that persons with such attributes exist, it is not true that they deserve to be called critical thinkers. Paul and Elder (2006:500) refer to such persons as pseudo-critical thinkers who answer to a weak-sense of critical thinking. Such persons think from a narrow point of view, apply criteria selectively and partially in their judgment and fail to correct errors in their own thinking. On the contrary, genuine critical thinkers are empathetic to the diverse values, viewpoints, and social structures they interact with. They employ criteria impartially in their judgments and in humility admit and correct their mistaken ideas. They give credit where it is due and where flaws exist, they provide suggestions to remedy the situation in a respectful and fair-minded way. Divergent thinking that critical and creative thinkers exhibit should

not be misconstrued as mere rebellion and expression of selfish ambition. Instead it should be understood as expression of commitment to continuous improvement and ability to manage change.

### **5.5.2 INSTITUTIONAL CHALLENGES**

The nature of the organisation in terms of its goals, structures and leadership can be an obstacle to efforts to infuse criticality and creativity in ST&D. For instance, if the organisation does not explicitly and vigorously pursue innovation as one of its strategic objectives, it may not value criticality and creativity. In addition, if the structures of the organisation are rigidly bureaucratic, communication of critical ideas as well as the implementation of creative suggestions are hampered by lethargic formalities. The leadership of an organisation can discourage and frustrate the infusion of criticality and creativity into Staff Training and Development if they do not appreciate its value. The effort may be regarded as far fetched, a waste of time and money or even an attempt to incite staff against management.

### **5.5.3 PROTECTION OF CORPORATE IMAGE**

All organisations desire to create an attractive corporate image that works as a marketing tool and a means of dealing with competition. Public relations officers are even employed to ensure that the organisation and its members are projected favourably in the mass media and that any information that is likely to harm the public image of the organisation, even if true, is handled 'carefully'. The effort to

maintain a good public image especially in a Theory X based organisation may involve manipulation of truth, distortion of facts or simply deliberate silence. Criticality demands openness to scrutiny and willingness to evaluate even what is always taken for granted. It also means confronting the truth even when it is inconvenient in order to actively learn constructive lessons from failure and shameful experiences. This may be seen as the surest way to taint the deceitful public image that the organisation strives to sustain. A deceitful public image is a short cut that is short lived. Ultimately, it backfires when the truth comes to light. Confronting the truth requires humility, that is, wilful acknowledgement of one's limitations and imperfections. Criticality motivates awareness of one's limitations and creativity facilitates generation of appropriate remedies.

#### **5.5.4 BUREAUCRACY**

Bureaucracy ideally aims at enhancing efficiency and effectiveness through clear definition of responsibilities and reporting relationships, enforcement of rules and regulations and application of hierarchical authority structures. However, in practice, it has been blamed for creating red tape that breeds lethargy and stifles imagination, creativity, innovation and initiative. The staff become too restricted in their job descriptions to contribute meaningfully in areas they are gifted and in which they have both interest and competence. As Mullins (2002:61) observes, overemphasis on rules can make employees work mechanically and complacently. Fixation on rules denies the workers the motivation to think, figure out things on their own and come up with innovative solutions to problems. Bureaucracy fosters

formal and impersonal work relationships that hinder open communication that is important for discussion and collaboration. Infusing criticality and creativity becomes difficult because of lack of an environment in which communities of inquiry and practice can evolve and thrive.

#### **5.5.5 LOP-SIDED DEFINITION OF SUCCESS**

In a society where materialism and individualism are valued, success is defined from a narrow perspective in the form of profit making and individual self-gratification. An organisation that regards success in terms of making profit alone is unlikely to appreciate the value of infusing criticality and creativity in its organisation unless it is proven that that the bottom-line would be positively affected immediately. Such an assurance cannot be provided. Instead, infusing criticality and creativity into ST&D is based on a broader definition of success characterised by realisation of the potential of individual staff as well as that of the organisation of which they are members. It also includes fair-minded treatment of all the stakeholders. Unless this broader view of success is shared by both management and staff, infusion of criticality and creativity in the organisation is not likely to succeed.

#### **5.5.6 SURVIVAL AND TERRITORIAL CONCERNS**

In Chapter Four, Theory X members of an organisation were shown to be concerned with survival and protection of their turf. This makes them resistant to change. Thinking critically and creatively involves exposing contradictions,

inadequacies and redundancies. Such exposure threatens the survival of staff who lack initiative and imagination. Consequently, functional boundaries are regarded as impervious, job descriptions are held as immutable and work relationships are regarded as instruments for either ‘destroying them’ or ‘protecting me and mine’ . Criticality and creativity confront such survival and territorial concerns by exposing and evaluating their underlying assumptions. Such assumptions include claims such as: *That change is meant to finish us; We have always done it right; There is no better way to do it; Everybody does it; Things can never change; They will try and fail etc.* Such claims reveal defeatist generalisations that lack proper reasons and evidence to support them. They depict suspicion and antagonism among staff and reinforce inertia.

### **5.5.7 COST FACTORS**

Infusing criticality and creativity into Staff Training and Development initiatives requires investment in the form of time, money, commitment, initiative and long-term focus that some organisations and their leaders are unwilling offer. It is a long-term effort that demands the support of both management and staff. Moorthy *et al.* (1998: 3-10) provide an excellent example of an organisation that manifests willingness to meet the cost of criticality and creativity. Motorola, a corporation that has a global presence, has chosen ‘*uncompromising integrity*’ and ‘*constant respect for people*’ as its key ethical values that inform all its operations. “*The twin values receive such a high priority that they will be honoured even at the risk of sacrificing other, primarily non-ethical values, such as the Key Initiative of Profit*

*Improvement*” (Moorthy *et al.*,1998:12). Such ethical commitment has corresponding costs and sacrifices. For instance, criticality made the corporation resolve to respect female Motorolans and protect them from harassment and danger of all sorts decades before public opinion and legislation made such protection compulsory.

Motorola Corporation has also declined to take profitable business contracts that had any link to corruption. This has meant losing potentially profitable business. High ethical values and standards are regarded as an indispensable foundation for work, relationships and business success. Staff Training and Development in the organisation emphasises criticality and creativity in ethical decision making. As Motorola expands its operations around the world, its staff are encouraged and supported to inquire into ethical values of the host culture and actively and creatively seek ‘overlaps’ and ‘common ground’ in which local ethical standards are compatible with the values of Motorola. The organisation emphasises value driven rather than compliance-driven conduct among its staff. This requires the staff to think autonomously and responsibly. Commitment to criticality and creativity however is beneficial in the long run. This is because critical and creative employees are adaptable, disciplined, customer focused and committed to continuous improvement.

## 5.6 CONCLUSION

This chapter has discussed the relationship between criticality, creativity and intrapreneurship. We defined criticality as *the mental inclination and capacity to interrogate and evaluate assumptions, claims, perceptions, judgements, attitudes and states of affairs in a disciplined, purposeful and reflective way*. We also defined creativity as *the mental inclination and capacity to think independently, perceive possibilities and alternatives, generate new ideas and be aesthetically and usefully sensitive*. We found the two concepts inter-dependent and mutually reinforcing. What is generated through creativity is evaluated through criticality. Evaluation enlightens and necessitates further improvement through creative activity. We defined intrapreneurship as *the practice of injecting entrepreneurial skills, values and attitudes into one's work within an established organisational context*. It involves creating value through recognition of business opportunities, taking calculated risks in order to exploit the opportunities and mobilising necessary material and human resources towards implementation of creative ideas. The chapter has attempted to show how criticality and creativity can promote intrapreneurship. In addition, the chapter has discussed other benefits of infusing criticality and creativity into Staff Training and Development namely professionalism, knowledge management, enhancement of learning and nurturing of synergistic human relationships.

Having argued that infusion of criticality and creativity into ST&D is not only desirable but possible, that chapter has proposed what has been referred to as the critical-intrapreneurial model for learning and development. The model provides a framework for nurturing criticality and creativity by facilitating inquiry, analysis, evaluation and implementation of creative ideas within a social environment that is supportive. Finally, the chapter has discussed some factors that are likely to make efforts to infuse criticality and creativity into ST&D challenging.

## **CHAPTER SIX**

### **CONCLUSION**

#### **6.1 INTRODUCTION**

The purpose of this study was to examine the place of criticality and creativity in Staff Training and Development within the context of a rapidly changing work environment. The study was conceived within the framework of Douglass McGregor's Theory X and Theory Y. Theory X represents a conservative thought and work orientation in which persons think and work routinely, and mechanically. In this orientation, employees are alienated, dependent, unimaginative, and resistant to change. Theory Y depicts a thought and work orientation characterised by among others: desire to learn and work, creativity, ethical sensitivity, pursuit of excellence, and mutually enriching collaboration. In Theory Y orientation, employees are flexible, responsible and innovative.

Theory Y- based organisations have been shown to be more suitable for the 21<sup>st</sup> century due to their responsiveness to change and complexity. Transformation from Theory X to Theory Y orientation, though desirable, has been found to be difficult since it involves a fundamental transformation of Theory X values and attitudes which are well entrenched in most individual employees and their organisations. This study has hopefully shown that criticality and creativity, infused into Staff Training and Development (ST&D) initiatives, are viable means

for facilitating the transition from Theory X to Theory Y. This transition is achieved through empowering staff to learn how to learn. Learning how to learn involves enhancing our ability to: understand reality (learning to Know- the intellectual pillar); operate within our environment innovatively and responsibly (learning to do-the practical pillar); co-exist with others in a mutually enriching way (learning to live together/ care and share- the social pillar) and realize our potential and personhood (learning to be- the existential pillar). This study perceives learning to be enterprising within an organisational context (entrepreneurial pillar) as an important aspect of learning how to learn. Learning to be enterprising synthesises and utilises the intellectual, practical, social and existential competencies. The previous chapters have developed the argument of this study which can be summarised as follows:

**The Thesis of the Study:**

Criticality and creativity are core components of Staff Training and Development policies and practices relevant for the 21<sup>st</sup> century.

**Supporting reasons and Evidence:**

1. Staff Training and Development initiatives for the 21st century seek to empower staff to continue learning and innovatively respond to change in order to address uncertainty and complexity.
2. Criticality and creativity promote learning to learn by nurturing the spirit of inquiry, innovation, evaluation and pursuit of excellence.

3. Staff Training and Development initiatives for the 21st century seek to foster participation, teamwork and ethical sensitivity among staff in order to effectively achieve organisational goals.
4. Criticality and creativity foster the development of intellectual and moral virtues which facilitate learning, synergistic human relationships and ethical sensitivity.
5. Criticality and Creativity facilitate a transition from a culture of dependency in thought and action (Theory X) to a culture of autonomy (Theory Y) which is more responsive to rapid change characteristic of the 21<sup>st</sup> century.
6. Criticality and creativity promote intrapreneurship which involves development of entrepreneurial skills, values and attitudes within organisations and using them to enhance the achievement of individual and organisational goals.
7. Criticality and creativity enhance professionalism and knowledge management in organisations.

The following section summarises the findings of this study and provides recommendations for action and further research.

### **6.2.0 SUMMARY OF THE FINDINGS OF THE STUDY**

This section summarises the findings of this study by responding to the research questions namely:

1. How can organisations and their staff transcend Theory X orientation and increasingly approximate Theory Y model?
2. To what extent can criticality and creativity enhance the effectiveness of Staff Training and Development in facilitating the transition described in (1) above?

This study has attempted to justify the claim that organisations and their staff can transcend Theory X orientation and increasingly approximate Theory Y model by infusing criticality and creativity into their Staff Training and Development (ST&D) initiatives and deliberately seeking to transform the organisational culture and climate to reflect Theory Y values and attitudes. The study has proposed the use of community of inquiry approach to learning and community of practice approach to work as practical ways of achieving the goal above, that is, infusing criticality and creativity in ST&D as well as nurturing Theory Y related intellectual and moral virtues in organisations.

Criticality and creativity have been argued to enhance the effectiveness of ST&D in facilitating transition from Theory X to Theory Y orientation by facilitating learning to learn. This involves nurturing a spirit of inquiry, promoting operacy, developing intellectual and moral virtues among the staff, nurturing intellectual and moral values in organisational culture and promoting intrapreneurship.

The study aimed at achieving the following objectives:

1. *To clarify the meanings of the following concepts as they apply to work organisations: intrapreneurship, culture, climate, psychological contract, professionalism, entrepreneurship, criticality, and creativity.*

This objective was achieved satisfactorily. Varied meanings of the concepts above were examined and synthesised leading to reconstructed meanings which are enriched and relevant for this study.

2. *To apply Douglass McGregor's Theories to concrete organisational settings particularly Kenyan public institutions. Special reference was made to Kenyatta University.*

An attempt was made in Chapter Four to apply McGregor's theories to the Kenyan context in general and Kenyatta University in particular. The chapter identified indicators of Theory X and Theory Y and used them as criteria for judging the status of the public institutions in Kenya. Efforts made to transcend the Theory X orientation in Kenya through reforms in the public sector were considered. The reforms included Results Based Management initiatives which include performance contracting, Rapid Results Approach, Total Quality Management, among others. We consider our effort to achieve the objective above satisfactory given the scope of this study. However, a more comprehensive research needs to be done to establish the status of our private and public institutions with reference to McGregor's theories. A multi-disciplinary interpretation of the theories can yield varied indicators and causes of Theory X and Y orientations. These

can be used to develop comprehensive criteria that can be used to evaluate organisations and their members. This study exemplifies how disciplines (In our case Philosophy and specifically Critical and Creative thinking on the one hand and Human Resource Management on the other) can inform and complement each other

*3. To suggest ways of infusing criticality and creativity into staff training and development activities.*

This study has suggested ways of infusing criticality and creativity into Staff Training and Development activities. In Chapter Two, learning to learn was recommended as the main goal of training and development. The five pillars of learning to learn (cf. Chapter Two, Section 2.4.1) provide a holistic framework within which policies and practices of Staff Training and Development should be conceived, designed, implemented, and evaluated. The community approaches to work and learning were suggested as practical learning settings that facilitate criticality and creativity. In Chapter Five, the critical-Intrapreneurial model was proposed as a viable instrument for informing training activities. The model stimulates and supports: active participation of community of learners, inquiry and problem based learning, constructive criticism, collaboration, commitment to action and implementation of ideas. The model aims at promoting self-awareness, self-efficacy, a reflective approach to issues, and pursuit of continuous improvement. We believe that this study has

succeeded in providing useful guidelines on how criticality and creativity can be infused into Staff Training and Development initiatives. However, we acknowledge that our suggestions are not exhaustive. More approaches need to be proposed and tested. Indeed, our own proposal, the critical-Intrapreneurial model needs to be tested to ascertain its effectiveness.

*4. To discuss the benefits and challenges involved in infusing criticality and creativity into Staff Training and Development.*

In Chapter Five, some benefits and challenges involved in infusing criticality and creativity were discussed. While we consider this satisfactory given the scope and context of the study, it is important to note that the list of benefits and challenges provided is neither exhaustive nor arbitrarily applicable universally. In practice, efforts to infuse criticality and creativity in Staff Training and Development would be accompanied by context-specific benefits and challenges. For instance, an organisation whose top management appreciates the value of criticality and creativity is likely to make resources available for critical-creative staff training initiatives and openly and consistently encourage staff to participate in the programmes. The top management in this case become models of criticality and creativity. Policies regarding recruitment, promotion, performance, training, development and staff welfare among others are likely to reflect the positive regard and significance that the top management places on criticality and creativity. The benefits and challenges experienced in such

an organisation would be very different from those experienced in an organisation that lacks commitment to criticality and creativity at the top of its leadership. Where top management do not support infusion of criticality and creativity into staff training and development, logistical challenges are likely to be experienced and the staff lack appropriate models to reinforce what is learnt. Consequently, the Theory X culture is likely to be perpetuated.

The sections that follow provide a summary of the findings of this study in relation to each of the objectives above.

### **6.2.1 THE MEANING OF KEY CONCEPTS**

This study has clarified and used the central concepts as indicated in the areas where such terms are used in the text as well as in the section entitled definition of terms. The concepts include: criticality, creativity, staff training and development, intrapreneurship, learning to learn, operacy and virtues among others.

### **6.2.2 APPLICATION OF DOUGLASS McGREGOR'S THEORIES TO CONCRETE ORGANISATIONAL SETTINGS**

In Chapter Four, an attempt was made to apply McGregor's theories to the public service in Kenya in general and Kenyatta University in particular. The study has found that public institutions in general and Kenyatta University in particular are striving to transcend the Theory X orientation which has been, and arguably remains, the dominant culture in the public sector. Deliberate efforts have been

made to transform the Theory X culture in order to embrace the more responsive Theory Y culture.

The Theory Y inclined initiatives identified in the efforts mentioned above include: strategic planning, performance management, quality management aligned to the ISO 9001:2000 standard, development of service charters, development and implementation of codes of ethics and establishment of information and communication technology to support production and distribution of goods and services.

The study has noted that the main challenge is to have the transition owned by all the stakeholders so that individually and collectively they can evaluate and transform entrenched assumptions, beliefs and practices. Since this study is mainly conceptual, it was not possible to undertake a comprehensive empirical research to establish the status of public institutions with reference to Theory X and Theory Y. We have relied more on secondary data. A supplementary field component has provided this study with some evidence that Theory X has been dominant but efforts are being made to transcend it. We believe it is important for a thorough empirical study (preferably a multidisciplinary study) to be carried out as recommended in section 6.3.

### **6.2.3 INFUSING CRITICALITY, CREATIVITY AND INTRAPRENEURSHIP INTO STAFF TRAINING AND DEVELOPMENT**

Chapter Two and Chapter Four identified facilitation of learning and cultivation of synergistic relationships as the objectives of Staff Training and Development in the 21<sup>st</sup> century. This study therefore has developed a model for learning that includes inquiry, analysis, evaluation and action as critical-creative learning tasks. These tasks facilitate the development of inquiry, analytical, evaluation and innovation skills respectively. The model includes moral virtues which form a basis for interactivity in a community of inquiry and practice context. The model is based on the view that the quality of thinking informs the quality of action and ultimately the quality of being. The model is useful in enhancing communication and management of ideas, emotions, values, intuitions and insights. It also emphasises generation, evaluation and implementation of ideas through decision-making, problem-solving and other activities aimed at continuous improvement.

Our conviction is that the model and approaches recommended in this study are helpful in efforts to infuse criticality and creativity into Staff Training and Development. However the model and approaches proposed need to be tested and their effectiveness evaluated in specific organisational contexts. We also discern that diverse and innovative models and approaches may be needed even within organisations in order to cater for different specialisations of staff. What we have provided is therefore not a blueprint to be applied without sensitivity to context but

a useful guide that can be adapted relevantly to specific contexts. The model is open to evaluation and refinement.

#### **6.2.4 BENEFITS AND CHALLENGES OF INFUSING CRITICALITY AND CREATIVITY INTO STAFF TRAINING AND DEVELOPMENT**

This study has identified the following benefits that criticality and creativity facilitate: intrapreneurship, enhanced quality of products and services, synergism among stakeholders and various sections of an organisation as well as adaptability to change. These benefits make the organisation competitive in the face of change and complexity.

The challenges associated with infusion of criticality and creativity into Staff Training and Development include: resistance from conservative persons who do not have the courage and will to think differently or better; the rigidity of Theory X structures and systems which emphasise control; and the tendency to regard criticality and creativity as destructive and subversive. Many organisations do not allocate adequate time and other resources to Staff Training and Development.

As already noted in section 6.1, the benefits and challenges related to infusing criticality and creativity into Staff Training and Development may differ depending on the peculiar circumstances of an organisation and its members. Factors such as the structure of the organisation, the commitment of the top

management to criticality and creativity, the caliber of staff, the policies of the organisation, the prevailing organisational culture and climate, as well as the pressures imposed on the organisation by external forces may determine what benefits and challenges to be experienced. For instance, a heavily bureaucratic organisational structure may hinder innovative approaches to work and learning. Commitment to criticality and creativity by top management may facilitate appropriate allocation of resources to and prioritisation of innovative training and development initiatives. Recruitment of staff who have a passion for learning, work and self-development can stimulate criticality and creativity in an organisation. The benefits and challenges discussed in this study however, are useful indicators of what to be aimed at (in the case of benefits) and the likely obstacles to be overcome (in the case of challenges). We recommend an open-minded sensitivity to context so that fresh ideas and opportunities can be discovered and utilised while challenges can be anticipated and overcome effectively.

### **6.3.0 THE STATUS OF THE ASSUMPTIONS OF THIS STUDY**

In Chapter One, the assumptions that informed this study were outlined in section 1.3. Having summarised our findings, we now assess the extent to which they were consistent with the assumptions of the study.

### **6.3.1 ASSUMPTION ONE: SUITABILITY OF THEORY Y**

The first assumption claims that *Theory Y-based organisations are better adaptable to a complex and changing environment than Theory X-based ones.*

In Chapter Two and Four, evidence to support this assumption has been provided. The 21<sup>st</sup> century work context which is characterised by change, complexity, connectivity and uncertainty was shown to demand responsiveness on the part of organisations in the form of flexibility, willingness to learn and change, synergism in management and staff relationships and continuous striving for excellence. These characteristics have been shown to be distinctive of Theory Y based organisations. In addition, efforts to approximate the Theory Y model in the form of reforms in the public service in Kenya and similar initiatives at Kenyatta University have been provided as evidence that Theory Y has been found to be relevant and suitable to the changing work context. Examples of initiatives discussed include Results-Based Management initiatives like strategic planning, performance management, Rapid Results Initiative and implementation of quality management systems (ISO 9001:2000). Consequently, we consider our findings consistent with the first assumption.

### **6.3.2 ASSUMPTION TWO: DETERMINING ORGANISATION'S INCLINATION TO THEORY X OR THEORY Y**

Our second assumption is that *it is possible to determine whether a particular organisation is more inclined to Theory X or Theory Y.*

In Chapter Four, an attempt has been made to identify indicators that can be used as criteria for determining whether an organisation is inclined more to Theory X or Theory Y. Indicators for Theory X include: existence of rigid bureaucratic structures; overemphasis on conformity, routine, and one right way of doing things; dichotomy and antagonism between management and staff and /or among the staff; obsession with material gain as sole purpose of work among staff; lethargic work performance and resistance to change. The indicators of Theory Y include: Open and transparent organisational governance supported by relatively flatter and flexible structures; commitment by top management to continuous improvement through criticality, creativity and innovation; tolerance of pluralistic approaches to work performance supported by clear quality and ethical standards; synergism in staff relationships evident in team activities and accomplishments; passion for learning and a sense of responsibility and autonomy among management as well as staff. On the basis of these indicators, we believe it is possible to determine whether a particular organisation is more inclined to Theory X or Theory Y as asserted in our second assumption.

### **6.3.3 ASSUMPTION THREE: INFUSION OF CRITICALITY AND CREATIVITY INTO ST&D**

The third assumption states that *criticality and creativity can be infused into different forms of Staff Training and Development activities*. This study has attempted to show that criticality and creativity can be infused into Staff Training and Development. It even has proposed a model – the Critical-Intrapreneurial

Model for Staff Training and Development- which can be used in this effort. It has been conceded however, that different forms of staff training corresponding to relevant functions and specialisations may approach infusion of criticality and creativity from perspectives unique to them. The proposed model can therefore be adapted to specific initiatives. Experiments need to be carried out with regard to infusion of criticality and creativity into Staff Training and Development and insights gained used to confirm, refute, or modify the assumption above. Though this study supports the assumption above on the basis of conceptual evidence marshalled in Chapter Two, Three, Four and Five, it recognises that experimentation in diverse contexts may yield significant results. Accordingly, in section 6.4.2 and 6.4.4 such experiments are recommended.

#### **6.3.4 ASSUMPTION FOUR: THE POTENTIAL OF ST&D INFUSED WITH CRITICALITY AND CREATIVITY**

The fourth assumption states that *Staff Training and Development infused with criticality and creativity can transform Theory X orientation and incline the work organisation as well as its staff toward Theory Y system.*

This study has only supported this assumption mainly on the basis of conceptual considerations. As recommended in section 6.4.2 and 6.4.4 empirical research and experimentation with infusion of criticality and creativity in ST&D are needed in order to confirm, modify or refute this assumption.

However, available evidence received from the public service reform initiatives provide some support to the assumption. For instance, Muthaura (2007:10-12) asserts that the reforms have enhanced collaboration between the private and public sectors in national development as well as improved the willingness of the citizens to pay taxes. Tax collection grew by 114% between 2001/2002 and 2007/2008. In addition, the same source claims that customer satisfaction surveys have revealed remarkable change in attitude to work and work ethics by public employees. Kobia and Mohammed (2006:14) report that the reforms have yielded improved service delivery and operations by ministries, city councils and municipalities. While these reports are indicative of the transformative potential of Theory Y motivated policies and practices, more needs to be done to ascertain the extent to which criticality and creativity have been infused in Staff Training and Development practices in the public and private sectors.

#### **6.3.5 ASSUMPTION FIVE: ENHANCEMENT OF INTRAPRENEURSHIP**

The final assumption asserts that that *Staff Training and Development infused with critical and creative thinking can enhance intrapreneurship.*

This study has provided conceptual evidence that links criticality, creativity and intrapreneurship. A basis for this link has been established in Chapter Two where learning to learn and its related five pillars is discussed. Learning to be enterprising is argued to be a synthetic product of the other four pillars. This conviction is further explored in Chapter Five. The assumption above can be verified through practical attempts to infuse criticality and creativity into

organisational cultures. This study appeals to organisations to test this assumption in practice.

#### **6.4.0 RECOMMENDATIONS**

This study recommends the following:

##### **6.4.1 EDUCATIONAL REFORM**

Since educational institutions provide catchments for work organizations (as sources of potential employees and employers), criticality and creativity should be infused into learning processes. The reform should not merely focus on the structure and content of the curriculum but also the method of instruction. The Critical-Intrapreneurial Model for Staff Training and Development may be useful in guiding instructional reform. Learners in the institutions of education should be enlightened on the changes and challenges of the world of work. They should be enabled to reflect on such issues as human rights and the systemic view of the world. The interplay between learning, work and human integral development should be explored by the learners and such values as faith in reason, professionalism, innovation and intrapreneurship emphasised.

##### **6.4.2 MULTI-DISCIPLINARY RESEARCH ON LEARNING AND INNOVATION IN ORGANISATIONAL CULTURES**

Multidisciplinary research on innovation and learning should be carried out to enlighten humanity further on how to learn throughout life. Research should also be done to evaluate the extent to which public service reform has transformed the

Theory X culture to Theory Y culture. Such research should aim at achieving the following: identification of a multidisciplinary set of measurable indicators that can be used as criteria for determining the extent to which individual staff and organisations are inclined to either Theory X or Theory Y. Such criteria can be useful in performance and change management; establishing empirically the efficacy of public service reform programmes and providing relevant feedback.

#### **6.4.3 COMMUNITY APPROACH TO LEARNING AND WORK**

Community approach to learning and working should be encouraged through promotion of communities of inquiry and practice as viable means of Staff Training and Development. Research on how such communities can be nurtured and sustained as well as their implications on organisational performance should be carried out.

#### **6.4.4 FEEDBACK ON THE EFFICACY OF THE CRITICAL- INTRAPRENEURIAL MODEL FOR STAFF TRAINING AND DEVELOPMENT PROPOSED IN THIS STUDY.**

As clearly articulated in this study, we invite staff trainers and developers to study this thesis and provide feedback regarding the efficacy of the concepts used, approaches and models proposed and any other issues reported in this thesis. The intent of the researcher is to share what he considers exciting and useful ideas and approaches to learning and development. Perpetual improvement of the contents of this thesis is therefore encouraged and anticipated.

## REFERENCES

- Adair, J. (1990). *The Art of Creative Thinking*. Guildford (England): Talbot Adair Press.
- Alavin M. and Leidner, D. (2002). "Knowledge Management Systems: Issues, Challenges and Benefits" in Barnes, S. ed. (2002). *Knowledge Management Systems: Theory and Practice*. London: Thompson Learning.
- Albrow, M. "Globalization" in Outhwaite, W. and Bottomore, T. eds. (1994). *The Blackwell Dictionary of Twentieth-Century Social Thought*. Oxford: Blackwell Publishers.
- Allsopp, M. (1971). *Management in The Professions: Guidelines to Improved Professional Performance*. London: Business Books.
- Anangwe, A. (1994). "Public Sewrvice and Development in East Africa" in Oyugi, W. 1994. *Politics and Administration in East Africa*. Nairobi: English Press Ltd.
- APEID. (1991). *Values and ethics and the Science and Technology Curriculum: A Sourcebook*, Bangkok: UNESCO-PROAP
- Arasteh, A. and Arasteh, J. (1976) *Creativity in Human Development*. N.Y.: John Wiley and Sons.
- Argyris, C. (1957). *Personality and Organisation*. N.Y.: Harper & Row
- Aristotle (a). *Ethica Nichomachea (Nicomachean Ethics)*. Trans. By W.D.Ross, In McKeon, R. ed. (1941). *The Basic Works of Aristotle*. N.Y.: Random House.
- \_\_\_\_\_ (b) *Politica*. (Politics)Trans. By Benjamin Jowett, In McKeon, R. ed. (1941). *The Basic Works of Aristotle*. N.Y.: Random House.
- \_\_\_\_\_ (c) *Metaphysica*.(Metaphysics)Trans. By W.D.Ross, In McKeon, R. ed. (1941). *The Basic Works of Aristotle*. N.Y.: Random House.
- \_\_\_\_\_ (d) *De Anima* (On the Soul) Trans. By J. A. Smith, , In McKeon, R. ed. (1941). *The Basic Works of Aristotle*. N.Y.: Random House.
- Armstrong, A. (1999). *A Handbook of Human Resource Management*

- Practice*. 7<sup>th</sup> Edition. London: Kogan Page.
- Ayee, J.R. 2008. *Reforming the African Public Sector: Retrospect and Prospects*.  
Dakar: CODESRIA
- Baja, S. (1995) . “The Roles of a University Lecturer” in Matiru, B., Mwangi, A.  
and Schlette, R. eds. 1995. *Teach Your Best: A Handbook for  
University Lecturers*. Bonn: DSE and ISOS
- Bakar, O. (1991). “The Question of Values in Science Education” in APEID.  
(1991). *Values and ethics and the Science and Technology Curriculum: A  
Sourcebook*, Bangkok: UNESCO-PROAP
- Barnard, C. (1938). *The Functions of the Executive*. Cambridge, Mass.: Harvard  
University Press.
- Bartol, K. and Martin, D. (1998). *Management*. N.Y.: McGraw-Hill
- Bateman, T. and Snell, S. (2002). *Management: Competing in the New Era*. 5<sup>th</sup>  
Edition. N.Y.: McGraw-Hill
- Baylis, J. and Smith, S. eds. (1997). *The Globalization of World Politics: An  
Introduction to International Relations*. N.Y.: Oxford University Press.
- Beardwell, I. and Holden, L. Eds. (2001). *Human Resource Management: A  
Contemporary Approach*. 3<sup>rd</sup> Edition. Harlow, Essex: Pearson Education  
Limited.
- Beauchamp, T. (1991). *Philosophical Ethics: An Introduction to Moral  
Philosophy*. N.Y.: McGraw Hill.
- Beebe, S.A, Beebe, S.J., and Ivy, D. (2004). *Communication: Principles for a  
Lifetime*. 2<sup>nd</sup> Edition. Boston: Pearson Education
- Bennett, R. (1997). *Management*. 3<sup>rd</sup> Edition. London: Financial Times  
Management
- Berry, C. (1986). *Human Nature*. London: Macmillan
- Boss, J. (1999). *Analyzing Moral Issues*. Mountain View, CA: Mayfield  
Publishing Company.
- Boxall, P. and Purcell, J. (2003). *Strategy and Human Resource Management*.

- Houndmills: Palgrave Macmillan.
- Brookfield, S. (1987). *Developing Critical Thinkers*. Buckingham: Open University Press.
- Broome, A. (1990). *Managing Change. 2<sup>nd</sup> Edition*. N.Y.: Palgrave Macmillan
- BTEC. (1998). *Personnel Management in the Organisation*. London: BPP Publishing.
- Bukhala, J. (1987). 'Staff and Organizational Development in Institutions of Higher Learning' in Shlette, R. and Rottenburg, R. eds. (1987). *New Approaches in University Staff Development: Training for Efficiency in Teaching, Research and Management*. Bonn: German Foundation For International Development
- Chaffee, J. (1985). *Thinking Critically*. N. Y.: Houghton Mifflin Company
- Chatterjee, B. (1990). *Japanese Management: Maruti and Indian Experience*. New Delhi: Sterling Publishers Private Limited
- Chell, E., Haworth, J. and Brearley, S. (1991). *The Entrepreneurial Personality: Concepts, Cases and Categories*. London: Routledge.
- Clarke, W. (1996). "Living on Edge: The Human Being as 'Frontier Being' and 'Microcosm' in *International Philosophical Quarterly Issue No. 142 Vol. XXXVI No. 2 June 1996*. N.Y.: Fordham University
- Cole, G. (2002). *Personnel and Human Resource Management. 5<sup>th</sup> Edition*. London: Continuum.
- Collins, D. (2002). *Achieving Your Vision Of Professional Development*. Greensboro, NC: SERVE
- Daft, R. (2006). *Management*. Mason, OH: Thomson Western
- Daily Nation. (Nairobi), June 2, 2003, p.11
- Davis, H. and Scase, R. (2000). *Managing Creativity: The Dynamics of Work and Organisation*. Buckingham: Open University Press.
- De Bono, E. (1993). *Teach Your Child How to Think*. London: Penguin Books
- \_\_\_\_\_ (2000). *Six Thinking Hats*. London: Penguin Books.

- Debuljuh, P.(2006). *Ethics: Learning to Live*. Trans. By Catherine Dean. Nairobi: Focus Publishers
- Dessler, G. (1998). *Management: Leading People and Organisations in the 21<sup>st</sup> Century*. Upper Saddle River, N.J.: Prentice Hall Inc.
- Devanna, M.A., Fombrun, C.J., and Tichy, N.M. (1984) ‘A Framework for a Strategic Human Resource Management’ in Fombrun, C.J., Tichy, N.M. and Devanna, M.A. (eds) *Strategic Human Resource Management*. New York: John Wiley
- Dewey, J. (1933). *How We Think*. (Revised Edition) Boston: Heath.
- \_\_\_\_\_. (1916). *Democracy and Education*. N.Y.: The Free Press
- \_\_\_\_\_. (1991). *How We Think*. New York: Prometheus Books.
- Digolo, O. (1986). *Creative Arts Education*. Nairobi: Kenyatta University
- DPM. (2006a). *DPM Magazine ,Nairobi, Kenya. August 2006*. Nairobi: DPM
- \_\_\_\_\_. (2006b). Handbook fo Civil Service Staff Induction. Nairobi: DPM, office of the President.
- Drucker, P. F. (1995). *Managing in a Time of Great Change*. Oxford: Butterworth-Heinemann
- Duening, T. and Ivancevich, T. (2003). *Managing Organizations: Principles and Guidelines*. Cincinnati, OH: Atomic Dog Publishing.
- Eyre, E. (1993). *Mastering Basic Management 2<sup>nd</sup> edition*. London: Macmillan.
- Fayol, H. (1949). *General and Industrial Management*. Trans. Constance Storrs. London: Isaac Pitman and Sons.
- Figallo, C. and Rhine, N. 2002. *Building Knowledge Management Network*. New Delhi: Wiley Dreamtech India (P).
- Fisher, R. (1990). *Teaching Children to Think*. London: Basil Blackwell Ltd.
- \_\_\_\_\_. (1998). *Teaching Thinking: Philosophical Enquiry in the Classroom*. London: Cassell
- \_\_\_\_\_. (2000). ‘Philosophy for Children: How Philosophical Inquiry can Foster

- Values Education in Schools' in Gardner, R., Cairns, J. and Lawton, D. eds. (2000). *Education for Values: Morals, Ethics & Citizenship in Contemporary Teaching*. London: Kogan Page Limited.
- Fisher, A. (2001). *Critical Thinking: An Introduction*. Cambridge: Cambridge University Press.
- Follet, M. (1949). *Freedom and Coordination*. London: Management Publications Trust
- Fombrun, C.J., (1984). 'The External Context of Human Resource Management' in Fombrun, C.J., Tichy, N.M. and Devanna, M.A. (eds) *Strategic Human Resource Management*. New York: John Wiley
- Frankena, W. (1989). *Ethics*. 2<sup>nd</sup> Edition. New Delhi: Prentice Hall of India
- Freire, P. (1993). *Pedagogy of the Oppressed*. Trans. By Myra Bergman Ramos. New Revised Edition. London: Penguin Books.
- French, W. et al. (1985). *Understanding Human Behaviour in Organisations*. London: Harper and Row.
- Fromm, E. (1976). *To Have or To Be?* N.Y.: Harper and Row Publishers.
- Fromm, E. and Xirau, R. eds. (1968). *The Nature of Man*. N.Y.: The Macmillan Company.
- Gant, H. (1913). *Work Wages and Profits*. N.Y.: Engineering Magazine Company
- Gichure, C. (1997). *Basic Concepts in Ethics*. Nairobi: Focus Books.
- Giddens, A. (1990). *The Consequences of Modernity*. Cambridge: Polity Press.
- Gilbreth, F. and Gilbreth, L. (1917). *Applied Motion Study*. N.Y.: Sturgis & Walton
- Godwin, W. (1971). *Enquiry Concerning Political Justice*. Oxford: Clarendon Press.
- Goleman, D. (1995). *Emotional Intelligence: Why it can matter more than IQ* N.Y.: Bantam Books
- Graham, H. and Bennett, R. (1998). *Human Resources Management*. Ninth Edition. London: Financial Times Management.

- Guest, D., Conway, N., Briner, R. and Dickman, M. (1996). *The State of the Psychological Contract in Employment*. London: IPD
- Haralambos, M., Holborn, M. and Heald, R. (2003). *Sociology: Themes and Perspectives. 5<sup>th</sup> edition*. London: HarperCollins Publishers Ltd.
- Harrison, R. (2002). *Learning and Development*. London: CIPD
- Herzberg, F., Mausner, B. and Synderman, B.(1957). *The Motivation to Work*. N.Y.: Wiley
- Hisrich, R. and Peters, M.(2002). *Entrepreneurship. 5<sup>th</sup> Edition*. New Delhi: Tata McGraw-Hill Publishing Company.
- Horner, C. and Westacott, E. (2000). *Thinking Through Philosophy: An Introduction*. Cambridge: Cambridge University Press
- Hosmer, L. (1987). *The Ethics of Management*. Homewood, Illinois: Irwin
- Hudson, W. (1993). *Intellectual Capital: How to Build it, Enlarge it, Use it*. N.Y.: John Wiley and Sons Inc.
- Hughes, A. and Hughes, E. (1960). *Education: Some Fundamental Problems*. London: Longmans
- Government of Kenya. (1988). *Report of the Presidential Working Party on Education and Manpower Training for the Next Decade and Beyond*. Nairobi: Government Printer.
- Iheoma, E. (1995). *Moral Education for Colleges and Universities*. Enugu, Nigeria: Fourth Dimension Publishing Co.
- INIZJAMED. (2007), *Global Citizenship Education in Today's Schools*. Gzira, Malta: INIZJAMED
- International Commission on Education for the Twenty First Century. (1996). *Learning: The Treasure Within*. Paris: UNESCO
- Isaacs, D. (1987). *Character Building*. Nairobi: Focus Books
- ISO. (2003). *IWA 2: Quality Management Systems-Guidelines for the Application of ISO 9001:2000 in Education*. Geneva:ISO
- Jain, P., Tiwari, N., Saxena, S. (2003). 'A Strategy of Developing Entrepreneurial

- Competencies' in Batra, G. and Dangwal, R. eds. (2003). *Entrepreneurship and Small Scale Industries: New Potentials*. New Delhi: Deep and Deep Publishers.
- Johnson, D. (2001). *Computer Ethics*. 3<sup>rd</sup> Edition. New Delhi: Pearson Education.
- Kant, I. *Fundamental Principles of the metaphysics of morals*. In Hutchins, R. ed. (1952). *Great Books of the Western World: Kant*. Chicago: Encyclopaedia Britannica Inc.
- Katz, D. and Kahn, R. (1964). *The Social Psychology of Organisations*. N.Y.: John Wiley
- Kenya Bureau of Standards. (2007). *Implementation of ISO 9000 Standard: Handbook*. Nairobi: KEBS Training Advisory Services
- Kenyatta University, (2003). *Code of Conduct and Ethics*. Circulated to members of staff on 30<sup>th</sup> March 2006. Nairobi: Kenyatta University.
- \_\_\_\_\_. (2005). *Kenyatta University Strategic and Vision Plan 2005-2015*. Nairobi: Kenyatta University
- \_\_\_\_\_. (2006a). *Kenyatta University Service Charter Operational Manual*. Nairobi: Kenyatta University.
- \_\_\_\_\_. (2006b). *Kenyatta University Performance Contract for Teaching Members of Staff for the Academic Year 2006/2007*. Nairobi: Kenyatta University. Circulated to members of Staff on 6<sup>th</sup> December 2006.
- \_\_\_\_\_. (2006c). *Kenyatta University 5-Year Medium – Term Plan and Budget Framework (MTPBF) 2006-2011*. Nairobi: Kenyatta University
- \_\_\_\_\_. (2007). *Kenyatta University Research Policy 2007-2010*. Nairobi: Kenyatta University.
- Khanka, S. (2004). *Entrepreneurial Development*. New Delhi: S.Chand
- Kibera, L. and Kimokoti, A. (2007). *Fundamentals of Sociology of Education with Reference to Africa*. Nairobi: Nairobi University Press

- KIE (2002). *Republic of Kenya. Ministry of Education, Science and Technology. Secondary Education Syllabus. Volume One.* Nairobi: K.I.E.
- \_\_\_\_\_. 2004. *Republic of Kenya. Ministry of Education, Science and Technology. Primary Teachery Education Syllabus. Vol.1.* Nairobi: K.I.E
- Kinicki, A. and Kreitner, R. (2006). *Organisational Behaviour: Key Concepts, Skills & Best Practices.* N.Y.: McGraw-Hill
- Kobia, M. and Mohammed, N. (2006). *The Kenyan Experience with Performance Contracting.* A paper presented to AAPAM Annual Roundtable Conference. Arusha, Tanzania. 4<sup>th</sup>-8<sup>th</sup> December 2006.
- Kohlberg, L. (1984). *Essays in Moral Development. Volume Two: The Psychology of Moral Development.* N. Y.: Harper and Row.
- Kreitner, R. (2007). *Management.* Boston: Houghton Mifflin
- Kuratko, D. (1996). 'Entrepreneurship' in Warner, M. (ed) *International Encyclopaedia of Business and Management.* Vol. 2 London: Routledge.
- Kuratko, D. and Hodgetts, R. (2007). *Entrpreneurship: Theory and Practice.* Mson, OH.: Thomson South Western.
- Lawrence, P. and Lorsch, J. (1967). *Developing Organizations.* Reading, MA.:Addison-Wesley
- Legge, K. (1995). *Human Resource Management: Rhetorics and Realities.* Houndmills: Palgrave
- Likert, R. (1961). *New Patterns of Management.* N.Y.: Harper & Row
- Lillie, W. (2003). *An Introduction to Ethics.* London:Methuen and Co. Limited
- Lipman, M. (1991). *Thinking in Education.* N. Y: Cambridge University Press.
- Longman Group. (1987). *Longman Dictionary of Contemporary English.* Burnt Mill, Essex: Longman Group.
- Lucas, B. (2001). "Creative Teaching, Teaching Creativity and Creative Learning." In Craft, A et al *Creativity in Education.* London: Continuum
- Luthans, F. 1976. *Introduction to Management: A Contingency Approach.* N.Y.:

McGraw-Hill

- Matiru, B., Mwangi, A. and Schlette, R. eds. (1995). *Teach Your Best: A Handbook for University Lecturers*. Bonn: DSE and ISOS
- Mattei, L. (1995). *Introduction to Philosophy*. Nairobi: Consolata Institute of Philosophy Press
- Matteson, M. and Ivancevich, J. eds. (1981). *Management Classics*. Glenview, Illinois: Scott, Foresman and Company.
- McGregor, D.(1957). "The Human Side of Enterprise" in Matteson, M. and Ivancevich, J. eds. (1981). *Management Classics*. Glenview, Illinois: Scott, Foresman and Company.
- \_\_\_\_\_ (1960). *The Human Side of Enterprise*. New York: McGraw-Hill.
- \_\_\_\_\_ (1987). *The Human Side of Enterprise*. N. Y.: Penguin.
- McLean, G. (1994). "Philosophical Notions of the Person." in Shen, V. et al. eds. (1994). *Psychology Phenomenology and Chinese Philosophy*. Washington D.C.: The Council for Research in Values and Philosophy.
- Marchington, M. and Wilkinson, A. (2002). *People Management and Development: Human Resource Management at Work*. 2nd Edition. London: CIPD
- Marx, K. (1974). *Early Writings*. Middlesex: Penguin Books.
- Maslow, A. (1954). *Motivation and Personality*. New York: Harper and Row.
- Mayo, E. (1933). *Human Problems of an Industrial Civilization*. London: Macmillan
- Mill, J.S. *Utilitarianism*. In Hutchins, R.M ed. (1952). *Great Books of the Western World. Vol.43. American State Papers, The Federalist, J.S. Mill*. Chicago: Encyclopaedia Britannica, Inc.
- Miller, E. and Rice, A.(1967). *Systems of Organization*. London: Tavistock
- Moorthy, R., De George, R., Donaldson, T., Ellos, W., Solomon, R. and Textor, R. (1998). *Uncompromising Integrity: Motorola's Global Challenge*. Schaumburg, IL: Motorola University Press.

- Morgan, G. (1986). *Images of Organisation*. London: Sage
- Mugenda, O. and Mugenda, A. (1999). *Research Methods*. Nairobi: ACTS Press.
- Mullins, L. (1993). *Management and Organisational Behaviour*. Third Edition. London: Pitman Publishing.
- Muthaura, F. (2007). *Performance Contracts in Kenya: Restoring and Building Trust in Government Through Innovations to Promote Quality of Public Service*. Nairobi: Cabinet Office, Office of the President.
- Namwambah, T. (2000). *Critical Thinking: Its Epistemic Value and Praxis Mirrored in Cartesianism*. Unpublished Ph.D Thesis. Faculty of Philosophy, Complutense University of Madrid.
- \_\_\_\_\_. (2003). *Introduction to Critical and Creative Thinking: Student Companion*. Nairobi: Kenpak Publishers
- \_\_\_\_\_. (2005). *Essentials of Critical and Creative Thinking*. Nairobi: Didaxis Publishers.
- \_\_\_\_\_. (2007). *Elements and Pedagogy of Critical and Creative Thinking*. Nairobi: Dale Publishers.
- Ngumo, M. (2008). 'Graduates Who Will Not Graduate' in KIM. *Management: A Publication of the Kenya Institute of Management. December 08-January 09*. Nairobi: KIM
- Njuguna, I. "Why Work Ethic is Falling." *East African Standard*. (Nairobi), 8 April, 1997, p.2
- Nisbet and Shucksmith .1986. *Learning Strategies*. London: Routledge and Kegan Paul.
- Nixon,J., Martin, J., McKeown, P. and Ranson, S. (1996). *Encouraging Learning: Towards a Theory of the Learning School*. Buckingham: Open University Press.
- Noori, H. and Radford, R. (1995). *Production and Operations Management: Total Quality and Responsiveness*. N. Y.: McGraw-Hill Inc.
- Norris,S. and Ennis,R. (1989). *Evaluating Critical Thinking*. Pacific Grove, CA: Critical Thinking Press and Software.

- Nosich, G. (2005). *Learning to Think Things Through: A Guide to Critical Thinking Across the Curriculum. Second Edition*. Upper Saddle River, N.J.: Pearson Prentice Hall.
- Novitz, D. (1999). "Creativity and Constraint" in *Australasian Journal of Philosophy*. Vol. 77, No 1, pp. 67-82; March 1999.
- Ouchi, W. (1981) *Theory Z*. New York: Avon
- Oxford University Press. (2005). *Oxford Advanced Learner's Dictionary. International Student's Edition. 7<sup>th</sup> Edition*. Oxford: Oxford University Press.
- Partnership for 21<sup>st</sup> Century Skills. (2008). *Education and Competitiveness: A Resource and Policy Guide*. Tuscon, AZ.: Partnership for 21<sup>st</sup> Century Skills
- Paul II, J.(n.d). *On Human Work: Laborem Exercens – Encyclical Letter of John Paul II*. Nairobi: St. Paul Publications- Africa.
- Paul, R. (1995). *Critical Thinking: How to Prepare Students for a Rapidly Changing World*. Santa Rosa, CA: Foundation for Critical Thinking
- Paul, R. and Elder, L. (2001). *Critical Thinking: Tools for Taking Charge of Your Learning and Your Life*. Upper Saddle River, N.J.: Prentice Hall
- \_\_\_\_\_ (2002). *Critical Thinking: Tools for Taking Charge of Your Professional and Personal Life*. Upper Saddle River, N.J.: Financial Times Prentice Hall
- \_\_\_\_\_ (2006). *Critical Thinking: Tools for Taking Charge of Your Learning and Your Life. 2<sup>nd</sup> Edition*. Upper Saddle River, N.J.: Prentice Hall
- Paul, R. Binker, A. Martin, D. and Adamson, K. (1989). *Critical Thinking Handbook: High School: A Guide for Redesigning Instruction*. Rohnert Park, CA.: Centre for Critical Thinking and Moral Critique.
- Paul, R., Fisher, A., and Nosich, G. (1993). *Workshop on Critical Thinking Strategies*. CA: Foundation for Critical Thinking, Sonoma State University

- Peddler, M., Burgoyne, J. and Boydell, T. (1991). *The Learning Company: A Strategy for Sustainable Development*. London: McGraw-Hill.
- Peter, L. and Hull, R. (1970). *The Peter Principle*. N. Y.: Pan Books.
- Pettinger, R. (1997). *Introduction to Management*. London: Macmillan Press Ltd.
- Pfeffer, J. 1998. *The Human Equation: Building Profits by Putting People First*. Boston: Harvard Business School Press.
- Phillips, N. (1993). *Innovative Management: A Pragmatic guide to New Techniques*. London: Pitman Publishers.
- Pinchott, G. (1995). *Intrapreneuring*. N. Y.: Harper and Row.
- Prusak, L. and Cohen, D. (2004).” How to Invest in Social Capital” in Lessler, E. and Prusak, L. eds. (2004). *Creating Value with Knowledge*. Oxford: Oxford University Press.
- Public Service Reform and Development Secretariat. (2006). *Results for Kenyans: Guide to Ethics and Values in Results-Based Management*. Nairobi: PSR&D Secretariat, Office of the President
- \_\_\_\_\_. (2005). *Donor/GOK Consultative Meeting*. Nairobi: PSR&D Secretariat, Office of the President
- Rawls, J. (1971). *A Theory of Justice*. Cambridge, Mass.: Harvard University Press.
- Reid, M. and Barrington, H. (2007). *Training Interventions: Promoting Learning Opportunities*. London: CIPD
- Republic of Kenya. (1964). *Kenya Education Commission Report*. Part 1. Nairobi: Government Printer.
- \_\_\_\_\_. (1967). *Report of the Salaries Review Commission 1967*. Nairobi: Government Printer.
- \_\_\_\_\_. (1976). *Report of the National Committee on Educational Objectives and Policies*. Nairobi: Government Printer.
- \_\_\_\_\_. (1981). *The Second University in Kenya: Report of the Presidential Working Party*. Nairobi: Government Printer.

- \_\_\_\_\_ (1985). *Report of the Civil Service Salaries Review Committee, 1985*. Nairobi: Government Printer.
- \_\_\_\_\_. (1988). *Report of the Presidential Working Party on Education and Manpower Training for the Next Decade and Beyond*. Nairobi: Government Printer.
- \_\_\_\_\_ (1999). *TIQET: Totally Integrated Quality Education and Training*. Nairobi: Government Printer.
- \_\_\_\_\_. (2002). *Public Service Integrity Programme: A Source Book for Corruption Prevention in the Public Service*. Nairobi: ACPU/DPM
- \_\_\_\_\_ (2007). *Kenya Vision 2030: A Competitive and Prosperous Kenya*. Nairobi: Government Printer
- \_\_\_\_\_. (2008). *Commission of Inquiry into Post Election Violence*. Nairobi: Government Printer
- Rogers, C. (1961). *On Becoming a Person*. London: Constable.
- Rogers, C.R. (1969). *Freedom to Learn*. Columbus, Ohio: Charles E. Merrill Publishing Company
- Sartre, J. (1957). *Existentialism and Human Emotions*. N.Y.: The Wisdom Library.
- Scheffler, I. (1985). *Of Human Potential: An Essay in Philosophy of Education*. London: Routledge and Kegan Paul.
- Scruton, R. (1982). *A Dictionary of Political Thought*. London: Macmillan Press.
- Serageldin, I. (1995). *Nurturing Development*. Washington D.C.: The Word Bank.
- Snell, R. (1993). *Developing Skills for Ethical Management*. London: Chapman and Hall.
- Sparrow, P. and Marchington, M. (1998). *Human Resource Management: The New Agenda*. Harlow, Essex: Pearson Education Limited.
- Sunday Nation. (Nairobi), December 20, 1998, p.5

- \_\_\_\_\_. June 8,2003, p.11
- Taylor, C. (1989). *Sources of The Self*. Cambridge: Cambridge University Press.
- Taylor, F. (1911). *Principles of Scientific Management*. N.Y.: Harper
- Thompson, P. and Mchugh, D. (2002). *Work Organisations: A Critical Introduction*. 3<sup>rd</sup> Edition. Houndmills: Palgrave.
- Timmons, J. (1989). *The Entrepreneurial Mind*. Andover, Mass.: Brick House Publishing
- Torrance, E. (1963). *Education and Creative Potential*. Minnneapolis: The University of Minnesota
- Torrington, D., Hall, L. and Taylor, S. (2005). *Human Resource Management*. 6<sup>th</sup> Edition. Harlow, Essex: Pearson Education Limited.
- Torrington, D. and Hall, L. (1991). *Personnel Management: A New Approach*. Engelwoodd Cliffs, NJ: Prentice-Hall
- Truelove, S.Ed. (1995). *Handbook of Training and Development*. Second Edition. Cambridge, Massachusetts: Blackwell
- UNDP, Regional Bureau for Africa. (2001). *Public Service Ethics in Africa Volume 2*. N.Y.: United Nations
- UNESCO, (1998). *World Conference on Higher Education: Higher Education in the 21<sup>st</sup> Century Vision and Action: Working Document*. UNESCO, Paris, 5-9 October 1998. Paris: UNESCO
- \_\_\_\_\_. (1994). *Tolerance: the Threshold of Peace*. Paris: UNESCO
- UNESCO/CIDREE. (1983). *A Sense of Belonging: Guidelines for Values for the Humanistic and International Dimension of Education*. Paris: UNESCO/CIDREE
- Wambari, K (1999a). "The Place of Critical Thinking in Education" in *Kenya University Tribune*. 15<sup>th</sup> October 1999. Nairobi: Office of the V.C. , Kenyatta University
- \_\_\_\_\_. (1999b). 'The Role of Professionals in Combating Fraud in Africa'

- in Roussouw, G. and Deirdre, C. eds. 1999. *Fraud and the African Renaissance*. Nkozi: Uganda Matyrs University Press.
- \_\_\_\_\_ (2001). "Teaching for Thinking: Learning for Empowerment" in *Higher Education in Africa: Issues in Management and Leadership. Selected Proceedings of International Conference on Transformation of Higher Education Management and Leadership Efficacy in Africa*. Held at Kenyatta University, November 12<sup>th</sup>-16<sup>th</sup>, 2001.
- \_\_\_\_\_ (2002). "Good Thinking: Distinguishing Mark of an Educated Person" in *CU 103: Critical and Creative Thinking*. Nairobi: Kenyatta University, Institute of Open Learning.
- Weber, M. (1947). *The Theory of Social and Economic Organisation*, trans. by Parsons, T. and Henderson, A. N.Y.: Free Press.
- Wenger, E. (1998). *Communities of Practice: Learning, Meaning and Identity*. Cambridge: Cambridge University.
- Whitaker, P. (1995). *Managing to Learn*. N.Y.: Cassell
- Williams, R. and Albert, E. (1972). 'Values' in Sills, D. ed. (1972). *International Encyclopedia of the Social Sciences. Vols. 15, 16 and 17*. N.Y.: Free Press.
- Wilson, D. (1996). *Managing Knowledge*. Oxford: Institute of Management/  
Butterworth Heinemann
- Wokabi, F. (2001). *The Place of Work in Human Perfection With Special Reference to Karl Marx's Concept of Alienated Labour*. Kenyatta University: Unpublished M.A. Thesis
- Wole, D. (1995). "The Learning Process" in Matiru, B., Mwangi, A. and Schlette, R. eds. (1995). *Teach Your Best: A Handbook for University Lecturers*. Bonn: DSE and ISOS
- Woodward, J. (1965). *Industrial Organisation*. Oxford: Oxford University Press.
- Woolfolk, A. (1998). *Educational Psychology*. Needham heights, M.A.: Allyn and Bacon
- Wokabi, G. (2001). *The Place of Work in Human Perfection with Special*

*Reference to Karl Marx's Concept of Alienated Labour.* M.A. Unpublished Thesis. Kenyatta University, Nairobi.

World Bank, The. (2002). *Constructing Knowledge Societies: New Challenges for Tertiary Education.* Washington, D.C.: The World Bank.

### **INTERNET SOURCES**

Paul and Elder 2004 at <http://www.criticalthinking.org> retrieved on January 7, 2004.

<http://faculty.ccp.edu/faculty/jhoward/southafrica/ubuntu.html> retrieved on December 6, 2008.

<http://www.dpm.go.ke/pages/rapid%20results%20initiative.pdf> retrieved on December 6, 2008.

<http://en.wikipedia.org/wiki/Community> retrieved on August 4, 2008.

Foundation for Critical thinking, 2001 at

<http://www.Foundationforcriticalthinking.org> retrieved on February 3, 2002

Handbook, 2002. at <http://filebox.vt.edu/users/dgc2/staffinghandbook/> retrieved on May 15, 2002.

Harris, 1998. at <http://www.virtualsalt.com> retrieved on May 15, 2002.

McKenzie, J. 1991. Designing Staff Development for the Information Age. From Now On: The Educational Technology Journal. Vol. 1 No. 4 April 1991.

<http://www.staffdevelop.org> retrieved on May 15, 2002.

## APPENDICES

### APPENDIX I: GUIDING INTERVIEW QUESTIONS FOR TRAINEES

Name of Respondent (optional): -----

Occupation: -----

Department: -----

Level of Education: -----

Age: -----

Male/Female: -----

Date of Interview: -----

#### *A. Questions on the organisation.*

1. What is the main objective of your organisation?
2. How important is this objective to you?
3. How are you involved in organisational decisions that affect you?

#### *B. Questions on work.*

1. What do you like about your work?
2. How can your work be made more fulfilling?

#### *C. Questions on the worker.*

1. What are your main strengths as a worker?
2. What challenges do you face in your work?
3. What do you do to overcome the above challenges?

***D. Questions on Staff Training and Development .***

1. What is the importance of Staff Training and Development in your view?
2. Have you been involved in any Staff Training and Development activity in your organisation? Explain.
3. If your answer to question 2 above is “yes”, what difference did it make in your work/life?

## **APPENDIX II: GUIDING INTERVIEW QUESTIONS FOR STAFF TRAINERS**

Name of Respondent (optional): -----

Occupation: -----

Department: -----

Level of Education: -----

Area of specialization: -----

Age: -----

Male/Female: -----

Date of Interview: -----

### ***A. Questions on the organisation.***

1. What is the main objective of your organisation?
2. Describe your organisation's Staff Training and Development policy.

### ***B. Questions on work.***

1. What would you consider as the key components of your Staff Training and Development activities? Explain.
2. Suggest ways in which Staff Training and Development programmes can be made more effective.

### ***C. Questions on the worker.***

1. What are the main challenges that you face in your work?
2. What do you do to overcome the above challenges?
3. How do you motivate your trainees?

***D. Questions on Staff Training and Development.***

1. Who funds the Staff Training and Development activities in your organisation?
2. What are the strengths of the activities in 1 above?
3. Do you evaluate your training programmes? Explain.