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THE UNIVERSITY OF OKLAHOMA

GRADUATE COLLEGE

COMMUNICATED VALUES AS INDICATORS OF ORGANIZATIONAL
IDENTITY: AN EXAMINATION OF THE UNITED CHURCH OF GOD, AN
INTERNATIONAL ASSOCIATION'S FIRST FIVE YEARS

A DISSERTATION SUBMITTED TO THE GRADUATE FACULTY

in partial fulfillment of the requirements for the

degree of

DOCTOR OF PHILOSOPHY

By

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Norman, Oklahoma

2000

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COMMUNICATED VALUES AS INDICATORS OF ORGANIZATIONAL
IDENTITY: AN EXAMINATION OF THE UNITED CHURCH OF GOD, AN
INTERNATIONAL ASSOCIATION'S FIRST FIVE YEARS

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ABSTRACT

Technological advancements and globalization have prompted many contemporary organizations to consider who they are from an internal and external perspective. This phenomenon, termed organizational identity (OI), has resulted in social scientists and C.E.O.s alike pursuing ways to ascertain those core, enduring, and distinct features unique to any institution. Based on a void in the research, this dissertation advances that an organization's identity is best recognized by its communicated values (CV) transmitted within its borders and to its public. Given this premise, two research questions are formulated: "Which communicated values characterize an organization's identity emergence over time?" and "Which values characterize an organization's temporal identity?"

A content analytic method is developed for determining communicatively the identity of an organization based on its transmitted values, and a case study is enacted examining the identity of a five-year old organization: The United Church of God, an International Association. Findings of the longitudinal analysis distinguish that United AIA's OI communicated the following core values with highest frequency: family security, true friendship, and being helpful most often; obedience and being ambitious to a lesser degree; and equality and mature love the least. Further, results indicate United's temporal OI consists of the communicated values true friendship, ambitious, helpful, true friendship, and obedience in its fifth and most recent year of operation.

Seven conclusions regarding United are delineated based on the findings from the content analysis. They include: (a) United's organizational identity

continues to expand based on the increasing number of CVs communicated in its documents, (b) United's OI substantiates a distinct value structure, (c) United's mission statement, its Fundamental Beliefs statement, establishes the organization's identity as valuing love from the outset, (d) over its history, United AIA's internal organs (i.e., its leadership letters and magazine articles) have placed a premium on the CV family security, (e) from an external perspective, United has most frequently transmitted the CV true friendship during its history, (f) overall, United AIA has demonstrated a consistent set of communication values in its development, and (g) United's temporal identity has placed emphasis on the CVs: family security, being helpful, true friendship, ambition, and wisdom.

Based on these conclusions, recommendations are made first to the organization in light of the results, and second to communication scientists committed to extending organizational identity research. The three recommendations to the organization include: First, it is in the United AIA's best interest to recognize that its identity already exists. Second, United can benefit by insuring that its internal and external messages form a collective voice by which the organization is known. And third, it is in United's interest to determine what values it desires to present as reflective of its character.

Based on the limitations of this research, social scientists should recognize the ways an epistemological foundation affects a study's results and strive to expand the value dictionaries used here. Ultimately, this dissertation provides communication scientists and business professionals a detailed method for assessing an organization's identity based on the meaning of its messages.

COMMUNICATED VALUES AS INDICATORS OF ORGANIZATIONAL IDENTITY: AN EXAMINATION OF THE UNITED CHURCH OF GOD, AN INTERNATIONAL ASSOCIATION'S FIRST FIVE YEARS

CHAPTER I

Introduction

Organizational identity (OI) refers to those core, enduring, and distinctive features unique to an institution (Whetten, 1998). Despite the fact that organizational identity is a relatively recent area of scientific inquiry (Albert & Whetten, 1985), it has received increasing attention over the last several years by those in industry and academe for two fundamental reasons. First, organizational leaders have sought to understand how an organization is, internally and externally, perceived in order to cope with ongoing organizational change. Advancements in technology, especially spearheaded by public access to the Internet, have brought about heightened competition between organizations vying for public attention. As Albert (1998) asserts, globalization is forcing a “rewriting and rethinking of the organizational landscape” and with it, new questions have emerged (p. 11). According to Albert and Whetten (1985), organizational identity is a primary concern. They note:

With respect to an organization's use of the concept [organizational

identity], a prototypical sequence leading to questions regarding identity might be the following: an organization may decide which of several new products to market, which of several companies to acquire, which of several divisions to sell, or how to absorb a 20% budget cut internally. Debate surrounding the alternative is usually carried out, at least ideally, in terms of some model of rationality...When these considerations are not sufficient to resolve the question...someone may well ask: 'Who are we?'

(pp. 264-265)

This query is fitting considering that those in business and academics have sought, especially in recent years, to fully understand the impact of consumer perception on organizational success. More than ever, this is an age in which company and product recognition have become intrinsically linked (e.g., "I'll buy a Gateway computer because the company exemplifies certain admirable characteristics"). At one level, businesses must develop and maintain a coherent set of "appropriate, distinctive, protectable and appealing" attributes and values that appeal to customers (Murphy, 1987, p. 3). Researchers have identified this product-producer connection as branding. Similarly, at a more general level, C.E.O.s and scientists have continued to search for ways that distinguish how an organization is perceived. With this in mind, organizational identity researchers have been on an inside track for establishing a means for OI assessment.

Second, social scientists have increasingly turned their attention to organizational identity inquiry because of organizational analysis development. In recent years, organizational researchers have harbored a growing interest in the

“processes of identification and disidentification” because of increasing alternative views of organizational processes (Albert, 1998, p. 11-12). Such a position is not surprising considering that “identity is arguably more fundamental to the conception of humanity than any other notion” (Gioia, 1998, p. 17). By simply posing the question, “Who am I?” the asker is compelled to answer a series of associated questions in order to understand the self and those in the surrounding world (e.g., What is my place in the world?). Although addressing such questions is initially daunting, the answers actually empower the asker by granting an opportunity for change, if desired. This process is the same whether it occurs at the individual or organizational level (Gioia, 1998). In this case, organizational researchers have recently extended their realm of inquiry by focussing on the concept of organizational identity.

Despite the fact that organizational identity exists as an emerging area of research, a thorough review of journal articles, dissertations, and books addressing OI reveals that researchers have yet to establish how an organization’s identity is assessed. Further, a perusal of the less than 20 studies, in toto, addressing OI indicates that research on the topic has largely been conducted by management and social psychological researchers. Given their prevailing perspective, research has noticeably slighted the fundamental variable constituting organizational identity: communication. Although OI is a product of an organization’s internal and external messages, organizational identity research has, to date, been overlooked by communication scholars and left to be deciphered by those considering the OI from other vantage points.

This analysis addresses this deficit by acknowledging “communication as [a] central versus tangential” variable of organizational identity analysis (Jablin, Putnam, Roberts, & Porter, 1987, p. 15). Thus, communication is distinguished as a fundamental way of examining organizational phenomena. As Euske and Roberts (1987) assert:

In the broadest sense, communication is the social glue that ties members, subunits, and organizations together. That is, communication underlies most organizational processes, contributes to both the development and the enactment of structures, and is shaped by a number of organization and individual characteristics, including size, department, autonomy, and upward aspirations. Without communication, organizations could not occur (p. 42).

Additionally, Taylor, Cooren, Giroux, and Robichaud (1996) contend that organizational inquiry needs to focus on communication in order to determine an organization’s processes, not simply its organization. Thus, communication is deemed “a transparent window” which allows communication researchers to examine an organization’s identity, not simply its structure (pp. 2-3).

With this in mind, this study considers organizational identity communicatively for three reasons. First, a communicative analysis of organizational identity aims at extending organizational communication research. Indeed over the last quarter century, “organizational communication” has brought a unique perspective to organizational analysis by prefacing communication as central to the organization (Redding, 1985). Organizational communication

provides a groundwork for those in academe and business to single out communication processes and skills "as an organizational phenomena worthy of special study" (Redding & Tompkins, 1988). Subsequently, recognizing that the majority of literature concerning organizational identity is a product of management, business, and social psychological researchers, a reinterpretation of these studies from a communicative perspective serves to preface communication as the primary variable determining OI.

Second, this study addresses organizational identity by focussing on a certain type of organizational message; principally, messages transmitting values. One area of OI research on which scientists have agreed is that any organization's identity is based largely upon the values communicated in an organizational context (e.g., Vaughn, 1997). Such a position is not surprising since Rokeach (1968, 1973) declared values "the main dependent variable in the study of culture, society, and personality, and the main independent variable in the study of social attitudes and behavior" (p. ix). Despite their seemingly abstract nature, values are the quintessence of an organization (Kabanoff & Holt, 1996; Kabanoff, Waldersee, & Cohen, 1995; McDonald & Grandz, 1992; Peters & Waterman, 1983). In short, the values communicated within and by an organization establish what it is. Subsequently, communicated values (CV) are here designated as a central concept of this study to emphasize a type of communicative message (value-laden messages) which significantly impact an organization's identity.

Third, this study of organizational identity initially formulates and then applies a distinct method for examining organizational identity. To date,

researchers have spent considerable time theorizing what OI is and only rarely ventured a guess at how to assess it. Yet only recently have certain studies such as Kabanoff and Holt (1996) and Kabanoff, Waldersee, and Cohen (1995) espoused the relevance of content analysis as a viable means for assessing organizational process, organizational identity inclusive. A method for OI appraisal is developed and applied in a case study by specifying communicated values as the primary indicator for ascertaining organizational identity. This distinct methodology and its application contribute to the ongoing development of organizational identity research and provide a pragmatic way organizational leaders can assess an institution's identity.

CHAPTER II

REVIEW OF THE LITERATURE

As the opening chapter establishes, the values communicated within and by an organization epitomize how it is identified. Despite the fact that social scientists (e.g., Ashforth & Mael, 1996; Bostdorf & Vibbert, 1994; Saffold, 1987; Vaugn, 1997) have acknowledged the centrality of communicated values (CV) to organizational identity (OI), few studies have examined their relationship. To understand their connection, this literature review provides a parsimonious consideration of CV and OI in two major sections. First, organizational identity research is summarized considering its genesis and development as an organizational phenomenon. And second, literature addressing the communication of values, especially as existent in an organizational context, is analyzed along with an overview of Rokeach's (1973) Value Theory.

Organizational identity's limited research history (since 1985) has resulted in relatively few studies. A thorough search of academic books and journal indexes turned up fewer than 20 articles or book chapters total. Because of this, the OI and CV literature addressed here is augmented with parallel and often overlapping lines of inquiry addressing organizational culture (i.e., internal attention to organizational "language, symbols, myths, stories and rituals;"

Smircich & Calas, 1987), organizational image (i.e., a perspective that considers organizations from a public vantage point; Bostdorff & Vibbert, 1994), and organizational branding (i.e., the strategically intended association a consumer makes between a product brand and its parent company; Murphy, 1987). The composite of these similar lines of analysis provides a thorough framework for understanding organizational identity.

Organizational Identity

At the outset, initial delineation of OI is unquestionably abstract, yet discussions regarding organizational identity's definition have grown more concrete with time. This first section then reflects this development. In order to provide some sense of scope and clarity to organizational identity literature, OI research is distinguished through three subsections. First, micro level issues defining organizational identity are discussed and their evolution followed. Second, macro level perspectives addressing organizational identity (e.g., considering epistemology and ontology) are considered. And third, several organizational identity studies are reviewed, focussing on how OI has been examined thus far. With this background, a micro-level defining of organizational identity is considered by way of Albert and Whetten (1985), Saffold (1987), and Ashforth and Mael (1996).

Organizational identity: A definition. Albert and Whetten (1985) are the first researchers to establish organizational identity as a tractable scientific phenomenon of organizational study. However, they acknowledge that OI's roots predate their theorization. Albert and Whetten demonstrate this two ways. First,

research leading to OI's designation often focussed on characterizing "certain aspects of organizations" from an outsider's perspective (p. 264). Although not employing the phrase *organizational identity*, prior research sought objectively to characterize an organization based upon a main organizational function: an organization's style of management, for instance (e.g., Trujillo, 1985). In doing so, researchers assumed that an organization was best understood by assessing its fragments from an external vantage point and then generalizing from one of them. This method of organizational assessment was preferred to being attuned to indicators that reflected an organization's wholeness.

Second, organizational identity appeared conceptually in the pre-Albert and Whetten (1985) literature as a way organizations "characterized aspects of the self" (p. 264). In other words, researchers periodically (internally) conducted organizational self-assessments to determine, "How is this organization perceived?" Although, this tradition eclipsed the first trend of OI inquiry by focussing on multiple indicators to distinguish organizational identity, it differed by excluding an external perspective of the organization. Similar to the first tradition, this second trend also refrained from a holistic organizational assessment. In short, neither research tradition defined this phenomenon as "identity," nor did either recognize its significance.

With this background, Albert and Whetten initiated OI analysis by defining organizational identity based on three criteria: (a) claimed central character, (b) claimed distinctiveness, and (c) claimed temporal continuity. According to Albert and Whetten, OI's criterion of central character refers to

those primary elements inherent to an organization. As they note:

What the criterion of central character means is that the concept of organizational identity, whether proposed by a scientist, by another organization, or by the organization itself, must be a statement of identity which distinguishes the organization on the basis of something important or essential. However, no theory at this point is capable of providing a universal list of all aspects of an organization that could be said to be important against those which could be said to be demonstrably unimportant. Often the issues become important for a purpose. It is therefore not possible to define central character as a definitive set of measurable properties. Instead, for a given organization, a given purpose, and from a theoretical viewpoint, one must judge what is or is not central (Albert & Whetten, 1985, p. 266).

In short, an organization's central character is earmarked by those elements deemed important by its members. For example, in the case of a modern North American university, teaching and research are consistently seen as paramount to a university's existence. The centrality of both activities is especially apparent from the quantity and solidity of messages reiterating these elements by those within a university setting. Thus, teaching and research epitomize an organization's central character.

Second, Albert and Whetten advance that organizational identity is the result of claimed distinction. Put another way, an organization seeks to differentiate itself from other organizations for those both inside and outside its

borders. Claimed distinction highlights what is unique to an organization. As they point out:

A primary meaning of the term identity in most formulations is that identity is a classification of the self that identifies the individual as recognizably different from others (and similar to members of the same class)...In this usage, identity is linked with the term identification. Identity serves the function of identification and is in part acquired by identification...While it is likely that there will be some empirical overlap between the essential and unique criteria of identity (in those cases where an essential element of an organization also make it unique from others), these criteria are nonetheless logically independent, since all essential characteristics need not be unique and vice versa (Albert & Whetten, 1985, p. 267)

Similar to corporate branding, an area receiving increasing attention in marketing and management literature (e.g., Adams, 1995; Bromley, 1993; Sobol, Farrelly, & Taper, 1992; Taylor & Wheatley, 1999), claimed distinction aims to particularize an organization and its products (e.g., household wares or money making tips) so that both members and non-members favorably link “produce” and “producer.” For instance, returning to the example of higher education, universities differentiate themselves by advertising a convenient study program (e.g., the University of Phoenix widely advertises that in many cases, a bachelor's degree can be obtained by attending classes just one night a week for a year), promoting a distinct plan of study (e.g., a highly regarded medical or law school), or

espousing its economic value when compared with other degree-granting institutions. In each case, a university communicates a sense of organizational identity to distinguish its OI and differentiate itself from like organizations.

In lieu of claimed distinction, Albert and Whetten (1985) also recognize that an organization's identity is "quite eclectic" because organizations are multi-faceted (e.g., have several different departments and often produce a variety of products). Consequently, an organization works to manage and converge multiple perspectives of itself into a framework which those inside and outside the organization agree upon. Any organization is perpetually striving for an identity framework that represents both internal and external views, while maintaining interorganizational uniqueness.

Albert and Whetten's (1985) third criterion, temporal continuity, clarifies that organizations often reflect a sense of permanence, while simultaneously experiencing variability. For example, I.B.M. has long been synonymous with quality computers and product assistance (Peters & Waterman, 1983). Yet I.B.M.'s seemingly stable identity is somewhat of an illusion because I.B.M. experiences constant change as it deals with challenges such as market demands and employee turnover. As Albert and Whetten (1988) point out, I.B.M. is similar to every other organization in that it seeks to balance its utilitarian (i.e., conceptualizing what is right) and normative (i.e., pertaining to behavior) elements and display a cohesive identity through its recurrent messages. Despite such involved processes, many organizations such as I.B.M. show little if any sign of vacillation. Rather, organizations purposely strive to reflect a continuous

identity. While the organization's structure has evolved in recent years, events from I.B.M.'s history illustrate temporal continuity.

All three criteria clarify that organizational identity is the result of a complex, constantly changing communicative process. Further, all three criteria serve to establish organizational identity as a valid organizational phenomenon. Most importantly, though, Albert and Whetten stimulate OI's ongoing analysis.

Reiterating some of Albert and Whetten's definition of OI, Saffold (1987) examines the relationship between organizational culture and identity. To do so, he distinguishes culture as the "shared patterns that shape thoughts and behavior" and organizational identity as a cultural artifact produced by construction of social reality (p. 12). Saffold concedes that organizational identity entails distinctive identity (Albert & Whetten, 1985), but he also augments a definition of OI with two additional concepts: central identity and common identity. A brief consideration of each one clarifies his perspective.

First, Saffold agrees with Albert and Whetten (1985), that distinctive identity is a primary component of organizational identity. Saffold (1987) contends that distinctive identity entails "recognition of commonality. Organizations do not claim to be utterly distinctive in every possible way," yet they do aim for uniqueness (p. 166). To clarify, organizations, like people, create boundaries that afford its members the ability to discern "we" from "they." By intent, these boundaries provide distinction.

Second, Saffold differs from Albert and Whetten (1985) by specifying central identity as a feature of OI. Central identity entails a formalized, consensual

purpose a collection of individuals display indicating they are organized (Saffold, 1987). For example, individuals who ride a subway home daily may communicate with each other, but they do not perceive themselves as unified. Rather, they see themselves as individuals, not as an organization. Yet, if those same individuals formed "The East Side Commuter Association," each would define him or herself in a similar way as a result of their association (Saffold, 1987, p. 256). They would exhibit a central identity.

Third, unique from Albert and Whetten (1985), Saffold (1987) advances that OI entails common identity features or "characteristics that members claim to share with others" (p. 269). Whereas Saffold sees central identity as an organizational locus of control to which members refer for functioning as a unit, common identity highlights the unique characteristics which differentiate one organization's members from another. For instance, two organizations may embrace a similar central identity, such as both sell Chrysler automobiles, but no two dealerships exhibit exactly the same common identity because their employees differ. Furthermore, Saffold adds that some organizational members, such as management, play a greater role establishing an organization's culture and therefore more significantly impact its common identity.

Although Saffold embraces only part of Albert and Whettens' (1985) conceptualization, his recognition of distinctive identity legitimates it as an OI criterion. On further examination, Saffold's (1987) fundamental difference from Albert and Whetten (1985) is that he characterizes organizational identity as an outgrowth of organizational culture, whereas Albert and Whetten (1985) address

it as a distinct phenomenon. Consequently, Saffold's (1987) perception of OI, in light of its relationship to organizational culture, prompts healthy deliberation of Albert and Whetten's (1985) conceptualization.

Ashforth and Mael (1996) further develop and clarify what is meant by organizational identity by addressing its relationship to organizational strategy. In their study, Ashforth and Mael specifically analyze how both concepts, organizational identity and organizational strategy, impact individual identity. Although they address OI in numerous ways (e.g., distinguishing how OI and organizational strategy are interrelated, arguing that organizational identity and strategy must be contextualized to understand them, and discussing how organizational identity and strategy form a closed system which “encourages inertia;”p. 27), Ashforth and Mael more poignantly solidify Albert and Whetten's (1985) definition by discussing and extending what is meant by OI.

Ashforth and Mael (1996) maintain that the notion of identity, in general, is compelling because it attaches meaning to an object (p. 21). In terms of an organization, OI reflects the “character of an organization” based upon such things as centrality, distinctiveness, and temporal continuity (Albert & Whetten, 1985). Ashforth and Mael (1996) contend that character is a product of a company's values, beliefs, and norms¹. As they put it; “There is a wide latitude for fleshing out beliefs, values, and norms that come to characterize the organization” (p. 24). Yet based upon these attributes, an organization communicates its uniqueness and differentiates itself from other companies.

Expanding on Albert and Whetten's (1985) criteria of organizational

identity, Ashforth and Mael (1996) advance centrality as the way organizational members function based upon a main premise. More simply, organizational members embrace a central identity based upon a conceived mission, whether that mission involves saving souls or manufacturing tires. Further, Ashforth and Mael contend that the centrality of an organization's identity is largely determined by its powerholders. Thus, OI is mainly the result of an owner or upper-management's interpretation and transmission of a central mission.

Likewise, OI is characterized by distinctiveness or organizational uniqueness by interorganizational comparisons (Albert & Whetten, 1985; Ashforth & Mael, 1996). An organization's identity varies based upon what aspects of an organization are prioritized. Ashforth and Mael point out that organizational distinctiveness consistently flatters the company who does the comparing. For example, Sears allowed itself to go into decline during the 1970s because its employees perceived Sears as its own best competition. As a Sears senior executive stated, "Sears doesn't have competition save ourselves. Sears is number one, number two, three, and four" (Katz, 1978, p. 32). This perspective served only to inoculate Sears' employees from focussing on the organization's identity, especially its relationship with competitors. Eventually, this perception resulted in Sears' decline.

Lastly, continuity reiterates that organizations reflect stability with the passage of time. Ashforth and Mael (1996) emphasize that organizations inevitably progress through stages (e.g., birth, growth, maturity, and retrenchment; Albert & Whetten, 1985), and it is during such periods that its

identity makes significant gains in depth and breadth (Kimberly, 1987). In other words, over time organizations tend to exude a prevalent tenor, as their history evolves.

Ashforth and Mael (1996) make three additional points regarding OI. One, they advance that any organizational identity assessment is an isolated snapshot of the organization. As soon as an assessment would be complete, organizational processes would have affected its identity. Two, OI tends to garner attention at given times that afford discrepant selves to be melded, such as after a company merger or regrouping after bankruptcy. The merger of America Online and Time/Warner is one example. Three, despite its seemingly elusive quality, OI is fixed enough to be malleable. Consequently, organizational members can access primary tenets of an organization's identity by paying close attention to what is being communicated (e.g., values) and manipulate change in order to present an organization in a different light. Similar to Saffold (1987), Ashforth and Mael's (1996) discussion of OI broadens its initial conceptualization (Albert & Whetten, 1985).

The dialogue following Albert and Whetten's (1985) defining of organizational identity (Ashforth & Mael, 1996; Saffold, 1987) distinguishes several insights, three of which deserve reiteration. This line of organizational identity research makes clear that: (a) Albert and Whetten's (1985) OI tradition remains the primary way this organizational identity is conceptualized, (b) OI generally needs to be understood as a temporal assessment of an organization, and (c) an organization's identity is best characterized as a convergence of internal and

external perspectives.

Organizational identity: Macro-level considerations. In addition to the OI tradition succeeding Albert and Whetten (1985), other theorists have taken significantly different approaches delineating organizational identity. Albert (1998), Gioia (1998), and Bouchikhi, Fiol, Gioia, Golden-Bibble, Hatch, Rao, Rindova, and Schultz (1998) have offered diverse perspectives of OI to extend the ways organizational identity is conceived. A consideration of each position demonstrates its uniqueness.

Gioia (1998) considers OI from social sciences' three dominant ontological and epistemological perspectives (i.e., the functionalist, interpretive, and postmodern paradigms), offering a more general conceptualization of organizational identity. By discussing the unique issues inherent to each paradigm, he briefly overviews the functionalist, interpretive, and postmodern perspectives to encourage forethought regarding how each paradigm diverges or converges an understanding of OI. Gioia argues that identity, from a functionalist perspective, is an external phenomenon of human study. The functionalist perspective approaches organizational identity objectively to generate a general, testable construct "that can be compared across time, industries, and all to characterize identity along comparable dimensions (e.g., central, distinctive, and enduring)" (Gioia, 1998, p. 27). In this view, organizational identity is something to be manipulated to coincide with organizational members communicated perceptions, and shaped so that it may be presented in a desirable manner to external observers.

The interpretivist lens, in contrast to the functionalist paradigm, emphasizes subjectivity in order to blur the line between researcher and researched by focussing on organizational members' impressions to determine OI. Organizational identity is conceded as interpreted by the informants and not the researcher (Gioia, 1998). From this vantage point, OI is an exploration and explanation of identity based upon organizational members' accounts. The emphasis on induction allows deep, rich insights regarding an organization's identity at the expense of generalizability.

Finally, the postmodern perspective of organizational identity does not aim to project itself as a comparable template to the functionalist or interpretive perspectives whatsoever. Rather, the perspective suspends all assumptions and questions OI's "belief for study" (p. 28). In taking such a radically subjective perspective, postmodernists dismiss any sense of integrated values, beliefs, and behaviors as inferior to other meanings. Simply lending credence to something being organized is in opposition to the postmodernist pursuit of fragmentation. Thus for the postmodernist, organizations and organizational identity are only mythical, linguistic manifestations. Despite such extreme opposition to OI, Gioia contends postmodernism may represent the most promising way to address OI because such a perspective can do little but raise new issues regarding organizational identity. By discussing all three paradigms, Gioia (1998) lays a foundation for a more applied consideration vis'a vis Bouchikhi, Fiol, Gioia, Golden-Biddle, Hatch, Rao, Rindova, and Schultz (1998).

Bouchikhi et al. (1998) pragmatically consider organizational identity by

delineating numerous particulars of Gioia's (1998) functionalist, interpretivist, and postmodernist discussion. Focussing on such organizational identity issues as (a) each perspective's primary assumption when examining OI, (b) the most important purpose for inquiry from the functionalist, interpretivist, and postmodern perspectives, (c) the type of data utilized when examining OI from each perspective, and (d) what complications and implications exist when studying organizational identity from one of these positions, Bouchikhi et al. clarify how each position affords specific insight. The functionalist's primary assumption in approaching organizational identity is that it exists as a social fact. Therefore, OI can be managed and changed. The interpretivist's key assumption, in contrast, is that identity is a social construction where organizational members' meaning converge. Consequently, an organization's identity does not exist outside its members. For the postmodernist, an organizational identity entails a "kind of garbage can full of meanings" that vary at any moment (p. 36). The paradox for a postmodernist is that these fragments are held together at all.

Additionally, the functionalist, in generating a culminating definition of organizational identity, seeks those elements which reflect "reality." These elements may involve beliefs, business dealings, or decision patterns. For the interpretivist, OI is best understood by the meanings generated by its members. Meaning might be accessed by the member's narratives. Lastly, for the postmodernist, OI is a momentary fragmented state by which those outside an organization strive to pinpoint what an organization is supposed to be. The ensuing discussion illustrates the importance of recognizing that each paradigm

has numerous assumptions as well as possible shortcomings when addressing organizational identity.

In their conclusion, Bouchikhi et al. (1998) point out that being aware of the ontological and epistemological differences when approaching organizational identity serves to facilitate its understanding rather than hinder it. As Jackson (1996) notes any organizational identity inquiry must recognize and properly represent an organization's tensions (e.g., conflict versus peace, stability versus invariability, identity versus independence). The same idea holds true at a general level when determining which paradigm to use for OI's examination. Researchers must be aware that each paradigm carries with it theoretical and empirical consequences. Jackson's emphasis on balance compliments Bouchikhi et al.'s (1998) paradigmatic consideration and augments further understanding of OI at multiple levels.

In separate research, Albert (1998) rethinks organizational identity (per Albert & Whetten, 1985) at the meta-level by contemplating three questions: (a) Is it best to meta-define organizational identity as a construct, question, or metaphor? (b) How does OI subsume multiple levels of analyses? And, (c) what is the past, present, and future of identity research? Striving to provoke thought rather than provide answers, Albert contends that distinguishing organizational identity as a construct is damaging because constructs are difficult, if not impossible, to measure. He notes that identity may not be measurable because if conceived as a construct, its dynamic presence is vague. This prompts him to query if OI is best conceived as a question. If organizational identity is a question,

Albert argues it raises a multitude of other questions that disguise its essence and allows it to elude capture. Finally, if OI is a metaphor, than Albert concedes it may or may not offer an understanding of organizational identity because understanding is based upon the type of metaphor used. The sheer quantity of probable analytic metaphors has the capacity to produce an extremely diverse number of findings. With this possibility, OI as a metaphor may be deemed as nothingness. As a bottom line, Albert argues that whatever way OI is conceived, its analysis requires thorough consideration.

Albert also recognizes that addressing identity is problematic because organizations are made up of multiple layers, each appropriate for analysis. He contends that OI is optimally conceived as originating with organizational members and moving out. Therefore, organizational identity begins with what members say and do. Organizational identity is subsequently manifest through messages. Communication then serves as an ideal way to define and assess an organization's identity.

Lastly, Albert looks at OI's past and present research, and contemplates its future. Since OI's past and present studies are considered in a subsequent section, it is interesting to consider his view of organizational identity's future. Based on personal discussions with Godfrey, Albert (1998) argues that the future of OI research looks promising because it seeks to "open the way for a discussion of alternative" views of organization, and a greater understanding of an organization's "spirit" (p. 12). As he notes, organizational identity's theorization and analysis will not go away because it serves as an analytic tool for the modern

organization to stay on top of its game in the highly competitive business world.

Organizational identity's macro-level considerations raise several issues regarding how OI is best approached. Most notably though, Gioia (1998), Bouchikhi, Fiol, Gioia, Golden-Biddle, Hatch, Rao, Rindova, and Schultz (1998), Jackson (1996), and Albert (1998) make two things clear: (a) Researchers should consider the ramifications of applying a given paradigm prior to conducting OI research, and (b) the way in which organizational identity is conceived has tremendous bearing on subsequent findings. In so doing, organizational identity findings will afford the widest application. Both microscopic and macroscopic organizational identity perspectives provide a solid base for discussing actual OI studies.

Organizational identity research. To date researchers have given significant attention to conceptually addressing organizational identity, but far fewer have actually examined OI first hand. Nonetheless, actual studies of organizational identity have immediately impacted the organizations analyzed and provided telling results for organizational literature. For instance, Dutton and Dukerich's (1991) organizational identity analysis of the New York/New Jersey Port Authority showed that identity serves simultaneously to filter, constrain, and shape an organization's "interpretations and actions...over time" (Gioia, 1998, p. 23). Dutton and Dukerich typify what may be learned from organizational identity research. This section addresses several diverse analyses, Clark (1972), Bostdorf and Vibbert (1994), and Vaugn (1997), focussing on how organizational identity has been examined. Beginning with a pre-Albert and Whetten (1985) analysis,

Clark (1972) conducts an identity assessment of several liberal arts colleges within the United States.

According to Clark (1972) organizational sagas function in a way that organizational members embrace commonality. Focussing on the developmental histories of three small liberal arts institutions, Reed College, Antioch College, and Swarthmore College, he defines organizational saga as “a collective understanding of unique accomplishments in a formally established group” (p. 197). Clark advances that an organizational saga occurs in two stages: initiation and fulfillment. Initiation refers to the significant events which occur over a “short period of time” and deeply impact how an organization is perceived (p. 199). Fulfillment entails an outgrowth of initiation and prefaces those features of an “organization that are more enduring” (p. 199-200). In essence, initiation and fulfillment entail the establishing and embellishment of a collective narrative. In determining each school's identity, Clark focuses on the events which characterize a school's saga.

By first addressing initiation, Clark gives considerable attention to Read, Antioch, and Swarthmore Colleges' founding. Although each school's origination is unique, all were founded based on the vision of a devoted leader or small group of individuals. Subsequently, each school's genesis is characterized as developing from a strong purpose. Accordingly, the members of each institution convey a familiar saga either recounting their founder's struggles or reiterating how their organization's vision was renewed by a series of significant events.

Read, Antioch, and Swarthmore College's organizational sagas also

exemplify what Clark terms as fulfillment. Each school's student subculture, personnel, and alumni have developed a common chorus prefacing certain important institutional events. Through day-to-day operations, Read, Antioch, and Swarthmore Colleges individually exude a distinct image whereby its "believers define themselves by organizational affiliation" (p. 204). In short, Clark establishes that all three institutions exemplify an organizational saga that characterizes their identity. His study facilitates an increased understanding of each institution for its members. As a forerunner to Albert and Whetten (1985), Clark's (1972) analysis presents numerous concepts that are raised in organizational identity analyses years later.

Taking a different approach, Bostdorf and Vibbert (1994) argue that some organizations actively shape their image by strategically espousing a distinct set of publicly welcomed values. They contend that organizations will often advocate certain values to make themselves more attractive, thereby enhancing their identity. By advancing organizational communication as a form of epideictic oratory (i.e., oratory which focuses on praise or blame; on what is beautiful or ugly), Bostdorf and Vibbert analyze the advertising campaigns of several large organizations (e.g., Phillips Petroleum, Du Pont, United Technologies) giving attention to the values such companies employ.

Bostdorf and Vibert's analysis substantiates three findings pertinent to OI research. First, some organizations craft advertisements so the public associates the organization with a set of values deemed socially acceptable. Subsequently, a consumer perceives the organization in a favorable light because the

organization's values are synonymous with his or her own. Second, Bostorf and Vibbert establish that some organizations use value advocacy to generate a "reservoir of credibility" (p. 147). In other words, some organizations actively espouse certain values so that their "policies, products, and services" are not criticized down the road. For instance, National Rifle Association (NRA) advertisements reflect such a pattern by displaying a popular personality, such as Charleton Heston or Tom Selleck, providing a testimonial distinguishing why the N.R.A. should be supported. In short, if consumers find their values congruous with the popular spokesperson, then they tend implicitly to associate themselves with the organization's value system. Third, organizations have been known to employ value promises for later reference, as well. Bostdorf and Vibbert note that organizations often do so through warrant-established values (i.e., a claim commonly accepted) in order to obtain public favor (Toulmin, 1958). Mobil Oil ran a series of advertisements where they took a stand against lengthy, needless legislation. In doing so, Mobil eventually made claims "for the elimination of particular government regulations" which would hinder financial growth (Bostdorf & Vibbert, 1994, p. 151). By promoting certain values, Mobil influenced public opinion and gained the support they sought. In light of all three findings, Bostdorf and Vibbert establish that organizations enhance their own public identity by giving attention to certain values.

Similiarly, Vaughn (1997) considers the ways an organization establishes a given identity by prefacing the communication of values. She argues that organizations develop a distinct identity through an abundance of value-based,

persuasive messages. To test her claim, she obtains organizational data in two forms. Initially, she conducts interviews with managers or human resource directors of high-technology companies (i.e., industrial cutting-edge businesses) to identify which values are most often orally communicated in the recruitment process and in employee training. Secondly, she collects organizational documents (e.g., recruitment handouts and handbooks) to determine the values that are most pervasive in organizational publications based on their frequent "usage, and the amount of space" they are given (p. 124).

Rhetorically analyzing the "value-laden arguments which characterize the recruitment and socialization" of individuals to maintain OI, Vaughn distinguishes five values as most characteristic of how organizations achieve their goal (p. 121). These include: (a) innovation (i.e., creativity, inventiveness), (b) quality (i.e., profitability and success), (c) equality (i.e., democratic principles), (d) individualism (i.e., employee achievement), and (e) teamwork (i.e., unity of organizational members). In her discussion, Vaughn (1997), in accordance with Cheyenne and Tompkins (1987), points out that members tend to identify a company's interests communicatively. Subsequently, organizational identity is both process and product (p. 121). Members are exposed to an organization's identity at first hiring and on an ongoing basis, over time. It is through repeated value exposure that employees eventually embrace their organization's identity.

The analyses of Clark (1972), Bostdorf and Vibbert (1994), and Vaughn (1997) substantiate two things concerning OI: (a) Researchers have taken quite divergent approaches to examining organizational identity, and (b) organizational

identity may be assessed by way of communicated values. Because OI has only begun to be broached by researchers, more inquiry is encouraged. Interestingly, Bostdorff and Vibbert (1994) and Vaughn's (1997) attention to organizational values provide a fitting segue to a focussed communicative interpretation of value literature.

The Communication of Values

As noted, Rokeach (1973) defines values as enduring beliefs where a "specific mode of conduct or end-state of existence is personally or socially preferable to an opposite...mode of conduct or state of existence" (p. 5). Values are those basic cognitive and affective components that influence the way humans live their lives (e.g., Life should be lived logically and honestly.). Because they are communicatively manifest, values provide a means for understanding how and why humans, in various social configurations (e.g., organizations), do what they do. Yet too often most simply ignore the importance of values. Thankfully, social scientists have not. In fact, the corpus of value research has rich tradition.

To grasp the inextricable link between communicated values and organizational identity, the second half of this literature review considering values is broken into three subsections. First, several general analyses are considered indicating how values have been looked at within an organizational context. Second, research addressing the relationship between communicated values and organizational leadership is examined. And third, several studies analyzing communicated values and the organization are appraised. Because research addressing the relationship between values and OI is so sparse, related areas of

inquiry such as organizational culture are also included.

As a general rule, organizational research exhibits an array of approaches to values ranging from the most effective way to instill values in an organizational setting (Cafaude, 1998) to broader considerations of communicated values when examined in an organizational context (Alvesson, 1989). To provide a general sense of how values have been addressed in literature, this section begins with Peters and Waterman (1983) and then progresses forward through several organizational value considerations.

Communicated values in an organizational context. According to Peters and Waterman (1983), values have a significant bearing on an organization's process whether organizational members choose to acknowledge them or not. As they note, it is clear "that the thing which is most central to a successful company is a clear value system. Any company must decide what it stands for" (p. 279).

Not surprisingly, in Peters and Waterman's analysis of high achieving organizations, virtually every corporation examined had well defined values. Their results indicate that organizations such as Proctor and Gamble, Frito Lay, 3M, and Bloomingdales characteristically exemplify a limited set of values, but they are spoken of often by their members. Additionally, Peters and Waterman establish that top organizations characteristically exhibit the same values at all levels, whether their values are communicated by leadership or noted as a source for motivation by those at the lower rungs of the organizational ladder. Ultimately, Peters and Waterman assert that an organization needs to take values seriously if it is to succeed.

Cafaude (1998), also addressing the role of values and long-term organizational success, notes that many organizational leaders since Peters and Waterman (1983), have voiced concern regarding how to produce a climate where core values are consciously utilized by "staff, leaders, and members" (p. 109). Based upon existent literature and professional experience, Cafaude advocates that organizations place greater priority on the values deemed most central to the organization. He argues that the best way to do this is to discuss them. He notes:

Ongoing conversation about core values and professional ethics helps individuals (and the organization) make meaning out of abstract principles. This shared meaning then becomes a powerful peer pressure for influencing actual decisions, programs, policies and services (p. 110).

Because the values function like a magnet pulling members a desired direction, organizational members often behave based upon such values. Further, open conversation of an organization's values tends to resolve value discrepancies.

Cafaude recognizes that any organization embodies a set of values whether or not its members are aware of them. Thus, organizational members benefit by making their value systems explicit so members clearly understand on what premises they operate. Cafaude notes, "The organization in a sense has a life of its own, a life fueled by ongoing conversation about - and application of- shared cored values" (p. 112). Whether an organization's members choose to be attuned to those values or function in ignorance has consequences for an organization's identity.

In a methodological consideration of values, Alvesson (1989) argues that

researchers have been too eager to embrace the dominant (i.e., functionalist) paradigm when assessing values in an organizational setting. He contends that in their haste to measure the impact of organizational values, Western social scientists have been too quick to provide research that labels organizational processes as "good" or "bad." As Alvesson contends, "Organizational theorists...have a tendency to subordinate their intellectual understanding to the interests of the dominating elite and to conform to prevalent management and business ideologies" (p. 128).

Offering alternative options for value analysis, Alvesson asserts that two things need to be considered. First, organizational value research needs to employ a wider array of methods. He argues that researchers consider methods which have often been dismissed or underutilized thus far, such as ethnography or cognitive perspectives like those distinguished by Habermas (1972). Alvesson maintains that further utilization of Habermas schematic approaches (i.e., "the technical, the hermeneutic, and the emancipatory;" p. 127), would facilitate numerous insights regarding organizational values.

Second, Alvesson asserts that organizational researchers should be less protective of their phenomenon, and they will glean more significant findings. Interpretive research might need to avoid relying too heavily on "the self-understanding of a group of individuals" by having others (inside and outside the organization) double-check findings (Alvesson, 1989, p. 131). This will serve to guard against glaring discrepancies in research. As a bottom line, Alvesson advances that whatever way organizational values are analyzed, the researcher

should strive to apply the method that facilitates the greatest understanding.

In an examination of dominant organizational narratives, Meyer (1995) identifies organizational values to better understand their congruity. Advancing two research questions (i.e., RQ1: What values are embedded in stories told by an organization's members? and RQ2: Are the values consistent or inconsistent with one another?), he interviews members of a childcare organization to determine the values reflected by the organization. Rather than bring a preconceived value set to the research, Meyer breaks stories down into common grammatical units (i.e., stories constructed around an identifiable topic) and then allows values to emerge.

Meyer initially finds that members' stories reflect six major value themes. They include: (a) consideration for others, (b) importance of organization and planning, (c) importance of timely information, (d) value of decisional participation, (e) the prevention or resolution of conflict, (f) friendliness, (g) message clarity, (h) commitment, (i) autonomy, and (j) authority. Further, he determines that members may experience significant angst concerning their organization's values. He notes that members of the childcare under analysis periodically voiced contradictions between several values, autonomy and authority being one such pair. One worker illustrates this by stating, "Everything on the surface seems disorganized, but it's really not" (p. 218). The worker goes on to note that it is the organization's leaders which prevent it from making changes to reduce the confusion.

Meyer's analysis indicates that organizational members often desire latitude in making decisions on the job, yet certain inhibitors (e.g., state and

federal childcare regulations enacted by leadership) can prompt frustration. On a more general level, Meyer clarifies that values serve to impact organizational processes. Finally, he encourages similar research, recognizing that it is often through the analysis of one organization that researchers and practitioners obtain insights about another.

Peters and Waterman (1983), Cafau de (1998), Meyer (1995), and Alvesson (1989) provide a panoramic sense of organizational value research. More specifically their analyses establish two key points: (a) Values are intrinsic to organizational processes whether or not organizational members acknowledge it. And (b) social scientists should give thorough consideration to the way values are approached in an organizational setting. Given their impact, values have also received increasing attention from organizational leaders (e.g., C.E.O.s, presidents, and managers) in recent years. Because of this, a brief consideration of the relationship between communicated values and leadership is worthwhile to address by way of McDonald and Gandz (1992), Swales and Rogers (1995), and Shockley-Zalabak and Morley (1985).

Communicated values and organizational leadership. McDonald and Gandz (1992) argue that one shortcoming of value research is that managers, consultants, and organizational literature too often differ regarding how an organization applies a value set. To test this claim, McDonald and Gandz formally conduct interviews with senior executives and managers posing three questions: (a) How significant are shared values to the organization? (b) What shared value dimensions are important? (c) And what strategies can be applied to manage

shared values?

McDonald and Gandz first indicate that shared values are increasingly significant to organizational leaders. Technological advances have required that most organizations move from a product orientation to an information orientation. At the same time, employees have voiced a greater desire for job satisfaction. Leaders indicate that both changes are being addressed through shared values. Consequently, companies are communicating appreciation for the employees' roles in organizational success by prioritizing pro-employee value systems to a much greater extent. These shared values have reciprocally resulted in employees voicing greater overall satisfaction with the organization.

Addressing their second research question, McDonald and Gandz identify 24 shared value dimensions which are deemed significant to the organizational context (e.g., autonomy, courtesy, forgiveness, creativity; Rokeach, 1968). McDonald and Gandz demarcate their values as shared value dimensions to emphasize that such are manifest to varying degrees within each organization (e.g., a value may be extremely important and frequently communicated or nonexistent). They then collapse these value dimensions into four groupings (i.e., task-oriented values, relationship-values, change-related values, and status quo-values) for more parsimonious reference and to encourage further research.

From their third question, McDonald and Gandz determine that values may be introduced into an organization by either recruiting people who already embrace a desired value set, or by socializing new employees to a value system as they enter the organization. Managers believe socialization to be the easiest way

an organization maintains a desired set of values. Ultimately, organizational leaders are responsible for determining which values an organization will embrace. McDonald and Gandz contend that the impact of shared values for organizational processes and outcomes are more than a passing fad.

In a related analysis, Swales and Rogers (1995) examine the function of mission statements to organizational leadership. Giving attention to the use of values in corporate mission statements, Swales and Rogers note that over the last 20 years organizational leaders have increasingly understood the importance of communicating a common (organizational) vision. Studies such as Kissler (1991) have established that communicating values in many forms play a central role in management whether through face-to-face interaction or written communication, the mission statement being a primary means (Swales & Rogers, 1995).

Conducting a linguistic and textual analysis, Swales and Rogers address the macrostructure of three specific mission statements after looking at "over a hundred individual texts" (1995, p. 226). The mission statements examined include The Philosophy and Policies of Dana, the Honeywell Principles, and the Honeywell Strategic Priorities. Specifically, they quantitatively analyze each mission statement's linguistic features by using a technique of substitution to exemplify the consequences of employing certain forms of discourse.

Swales and Rogers' results substantiate several items regarding organizational leadership. Mission statements consistently exist as a CEO or senior colleague's vision for an organization. In many cases, this formal form of communication serves to parsimoniously encapsulate what is significant to a

business. Further, Swales and Rogers establish that mission statements "tend to stress values, positive behavior and guiding principles within the framework of the corporation's announced belief system and ideology" (p. 227). As they point out, unlike ethical codes which tend to be negative and regulative, organizations such as Honeywell will often place positive emphasis on a set of values in a mission statement so members can buy into a way of doing things. In light of their findings, Swales and Rogers note that although mission statements seem to be "largely detached from day-to-day" organizational processes, they undeniably function as an perennial avenue of organizational leadership.

In a replication and extension of Shockley-Zalabak and Morley's (1989) work, Morley and Shockley-Zalabak (1991) address the relationship between "organizational culture, organizational founders' values, members' values by organizational position, organizational communication activities, and perceptions of organizational outcomes" (p. 428). Based upon their previous conceptualization of these variables (Shockley-Zalabak & Morley, 1989), Morley and Shockley-Zalabak (1991) test an organizational model which acknowledges that organizational founder's values and beliefs tend to frame an organization's culture. Further, the model advances that the more congruent an organizational member's values are to his or her organizational culture's values, the greater the member's satisfaction. Morley and Shockley-Zalabak outline four research questions based upon their model, and consequently interview employees of a growing computer firm in the southern United States for their data.

Morley and Shockley-Zalabak conduct correlation analysis and ANOVA

of their interview and survey data to determine in what way founders' values impact organizational culture. Their findings include: First, organizational founder's basic assumptions tend to shape an organization's culture. Second, members with values congruent with a founder's values tend to exhibit higher levels of satisfaction. Third, in support of their model, Morley and Shockley-Zalabak substantiate that administrative personnel whose values differ from founder's values tend to experience greater role ambiguity in their job. And fourth, their findings substantiate the strength of their model, but they note that more research needs to be done to obtain a clearer understanding of the relationship between "values, culture, communication process, and outcomes" (p. 447).

Hambrick and Brandon (1988) argue that too much emphasis has been placed on understanding how organizational values affect leadership rather than vice versa. They do two things to give more attention to organizational leader's values. One, Hambrick and Brandon conceptually discuss values and leadership issues. And two, they generate value schemes in order to advance propositions for future research. First, they argue that values, no matter how conceived by researchers, are most effectively understood when compared with each other. For instance, a manager may embrace the values of freedom and equality, but the significance of each value makes sense only when each value is juxtaposed to another (e.g., She deems equality as more important to organizational matters than freedom.). Thus, organizational leaders function from a value system when influencing organizational processes.

Second, Hambrick and Brandon review the value approaches of Allport-Vernon-Lindzey (1970), Rokeach (1973), England (1967), and Hofstede (1980; 1983) to distill them into value schemes and give attention to leader's values. In seeking parsimony among these value perspectives, Hambrick and Brandon (1988) advance that executive values be conceived of in six ways: (a) collectivism (i.e., respect for people), (b) duty (i.e., obligation and loyalty), (c) rationality (i.e., fact based, emotion free action), (d) novelty (i.e., predisposition toward change), (e) materialism (i.e., importance placed on wealth), and (f) power (i.e., desire for control over others). With these values in mind, they offer five propositions based upon this taxonomy of executive values. (e.g., "The more the executive values rationality, the more his or her values will operate through perceptual screening than through behavior channeling" (p. 19). Lastly, Hambrick and Brandon note that the role of "values in influencing organizational process, memberships, and outcomes is enormous" and deserves further attention (p. 30).

Research analyzing the relationship between values and leadership (e.g., McDonald & Gandz, 1992; Swales & Rogers, 1995; Morley & Shockley-Zalabak, 1991, Hambrick & Brandon, 1988) establishes that: (a) Organizational leadership conveys values whether or not they are aware of it. (b) Whether communicated orally or in written form, a leader's values play an important role in setting a tone for an organization. And (c) organizational leaders are increasingly recognizing the significance of values to organizational processes. Finally, a focussed consideration of how values have been researched is apropos.

Communicated values and organizational research. Kabanoff, Waldrersee, and Cohen (1995) argue that organizational leaders are constantly balancing those values which demonstrate appreciation for employees and the values which encourage production. The process, Kabanoff et al. term *distributive justice*, involves maintaining an equitable arrangement so members develop internal cohesion (e.g., between superior and subordinate) while maximizing organizational performance.

To analyze the distributive justice process, Kabanoff et al. utilize Kabanoff's (1991a, 1991b, 1993) justice-based typological theory of organizations. In short, Kabanoff's theory advances that any organization displays one of four distinct value structures: (a) elitist (i.e., there is an unequal organizational power structure and an inequitable distribution of resources), (b) meritocratic (i.e., there is equal organizational power structure and an equitable distribution of resources), (c) leadership (i.e., there is an unequal organizational power structure and an egalitarian distribution of resources), and (d) collegial (i.e., where there is an equal power structure and an egalitarian distribution of resources). As Kabanoff et al. contend, each organization's value structure is composed of nine different values to varying degrees: authority, leadership, teamwork, participation, commitment, performance, reward, affiliation, and normative. Performing a content analysis of organizational documents (e.g., "annual reports, company wide-internal magazines, mission or corporate-values statements, and any other organization-wide documents produced for distribution to employees;" p. 1081) from large Australian organizations,

Kabanoff et al. substantiate two major findings.

First, organizations of the same industry tend to exhibit similar value structures. The egalitarian organizations characteristically demonstrate values exhibiting an unequal organizational power structure. For example, chemical companies are a type of organization that consistently indicates a high frequency of values referencing leadership. Second, Kabanoff et al. determine that organizations consistently communicate value structures similar to their theoretical type (e.g., elite) when going through a period of change. An organization found to have a leadership value structure tends to display values commensurate with its structure when experiencing change. Kabanoff et al., overall find that value patterns are "broadly consistent with the predicted value profiles" as communicated in organizational documents (p. 1097).

Finally, in a study reminiscent of Peters and Waterman's (1983), Buenger, Daft, Conlon, and Austin (1996) contend that organizational researchers have too frequently overlooked the role of values on organizational effectiveness. Subsequently, Buenger et al. consider two separate issues regarding the role of values in an organization: First, they consider if an organization's technology or environment shapes a manager's use of a given value. And second, they consider how organizational values affect each other.

Implementing Quinn and Rohbaugh's (1983) competing value model, Buenger et al. survey employees to determine which of four broad value schemes are of greatest importance to the organizational context: (a) an internal process value (i.e., stressing internal organizational focus), (b) a rational goal value (i.e.,

emphasizing control of organizational processes), (c) a human relations value (i.e., prioritizing employee concerns), and (d) an open systems value (i.e., maintaining a balance between internal and external organizational factors). Based on their model, they advance ten hypotheses for empirical analysis (e.g., “Routine task technology within an organization is positively associated with an emphasis on the internal process values and negatively associated with an emphasis on the open system value;” p. 562).

Drawing data from respondents within the United States Air Force, Buenger et al.'s findings indicate that all four value types were existent to varying degrees within the organization. Factors such as information scarcity and technological uncertainty tend to impact the sequence of values prioritized by leaders and to what extent a value is emphasized. Their results underscore that organizations need “to balance disparate concerns” (p. 569). As they point out, organizations dealing with a crisis situation (e.g., a corporate merger) may actively prioritize one value for a period of time, but at some juncture the other competing values must be re-introduced to obtain organizational equilibrium. In brief, a balance of values needs to be struck if an organization is to succeed.

In sum, research addressing communicated values within an organizational context indicates that: (a) Analyses have employed a variety of methods when addressing organizational values. (b) Organizations will often exhibit distinct value structures which leaders strive to balance. And (c) various technological advancements afford new thinking regarding how values are utilized within organizations.

In addition to research considering values in an organizational context, any summary of value literature would be remiss without giving attention to Rokeach's (1968; 1973) work. Van Maanen (1998) contends that it is easy to be overwhelmed by the sheer quantity of theories appropriate for organizational application. Thankfully, numerous social scientists concede (e.g., Feather, 1975; Kabanoff & Holt, 1996; McDonald & Gandz, 1992) that Rokeach (1968, 1973) has made the greatest contribution to contemporary value research and theory. Subsequently, an overview of Rokeach's Value Theory allows a stable foundation for organizational identity inquiry.

Rokeach's Value Theory

According to Rokeach (1973), values are the most central concept existing across all social sciences. Rokeach (1968) developed Value Theory based upon an exploration of the relationship between beliefs, attitudes, and values. Because the majority of researchers addressing values advanced the three concepts as synonymous (e.g., beliefs, attitudes, values), he set out to differentiate each one. Over time, the gravity of values became evident.

Rokeach defines values as a "type of belief, centrally located within one's total belief system, about how one ought or ought not behave" (p. 124). In contrast, a belief "is any simple proposition, conscious or unconscious, inferred from what a person says or does . . . " (Rokeach, 1968, p. 113). In essence, a belief is something which is enacted and may be prefaced by the phrase "I believe" (p. 113). Beliefs define an object as "good" or "bad" or advocate a course of action as desirable or undesirable. Further, attitudes are enduring organizations

of beliefs surrounding an ". . . object or institution predisposing one to respond in some preferential manner" (p. 112). As he contends, our beliefs make-up our attitudes. Attitudes are fewer in number than beliefs and prove useful for cognitive efficiency. In short, Rokeach defines beliefs, attitudes, and values separately, yet simultaneously establishes values as a core belief and a determinant of one's attitudes.

According to Rokeach, Value Theory is based on five assumptions: (a) people have relatively few values (i.e., especially fewer than beliefs and attitudes), (b) humans possess the same number of values, but to different degrees, (c) values form value-systems, (d) values are rooted in culture, society, and institutions, and (e) values are manifest and therefore are able to be examined by all social sciences. He also advances several assumptions regarding values (Rokeach, 1968). One, values are more dynamic and motivating than attitudes. Two, values tend to determine attitudes and behaviors. And three, values are economic tools which humans access for analysis, description, and "guiding action" (Rokeach, 1968, p. 160).

Rokeach (1973), through extensive research, isolates 36 values Americans exhibit to varying degrees. The first of two value categories are termed instrumental values or those values which guide daily living (i.e., values which guide conduct). Rokeach distinguished the first 18 values by condensing them from 18,000 positive and negative trait-names established by Anderson (1968) and Allport and Odbert (1936) years earlier. Subsequent research bore out their validity. These values include: exhibiting ambition (i.e., one who is hardworking

and aspires to improve), broadmindedness (i.e., being open to ideas), capable (i.e., competent), cheerful (i.e., happy), clean (i.e., neat and tidy), courageous (i.e., stands up for one's beliefs), forgiving (i.e., willing to pardon others), helpful (i.e., works for welfare of others), honest (i.e., truthful and sincere), imaginative (i.e., creative and daring), independent (i.e., self-sufficient), intellectual (i.e., smart or intelligent), logical (i.e., rational and consistent), loving (i.e., affectionate), obedient (i.e., dutiful and respectful), polite (i.e., well-mannered and courteous), responsible (i.e., dependable), and self-controlled (i.e., self-disciplined).

Rokeach further identifies a second group of 18 values he terms as terminal values. Terminal values describe those values which are "a means to an end" or things which humans ultimately desire or strive for (Rokeach, 1973, p. 7).

In this case, terminal values were:

distilled from a much larger list obtained from various sources: a review of the literature mentioning various values found in American society and in other societies, the writers own terminal values, those obtained from...graduate students in psychology, and those obtained by interviewing a representative sample of about 100 adults (Rokeach, 1973, p. 29).

According to Rokeach, terminal values include: a comfortable life (i.e., experiencing prospering), an exciting life (i.e., an active, stimulating life), a sense of accomplishment (i.e., where one perceives a worth, lasting contribution), a world at peace (i.e., free of war and conflict), a world of beauty (i.e., beauty of nature and the arts), equality (i.e., where opportunities are equal), family security

(i.e., taking care of loved ones), freedom (i.e., free choice and independence), happiness (i.e., content), inner harmony (i.e., free from inner turmoil), mature love (i.e., sexual and spiritual), national security (i.e., protection from attack), pleasure (i.e., an enjoyable, leisure life), salvation (i.e., the desire to be saved and live eternally), self-respect (i.e., self-esteem), social recognition (i.e., admiration), true friendship (i.e., close companionship), and wisdom (i.e., a mature understanding love) (Rokeach, 1973).

Employing Value Theory, Rokeach conducted a diverse series of value studies in a myriad of contexts, the organizational setting being one (e.g., Rokeach, 1979). Without a doubt, his instrumental and terminal values serve as the perennial theorization existent today for analyzing communicated values. Furthermore, though, Rokeach's conceptualization is of particular significance because it has been condensed into an instrument that may be utilized in organizational identity analysis.

Summary of Organizational Identity and Communicated Value Literature

When distilled, the literature addressing organizational identity and communicated values is illuminating. To summarize, research addressing organizational identity clarifies several points. These include: (a) Albert and Whetten's (1985) line of research remains the primary way organizational identity is conceptualized. (b) An organization's identity is best characterized as a convergence of internal and external perspectives. (c) Any organizational identity analysis represents a temporal assessment of an organization. (d) Organizational identity researchers should consider the ramifications of assuming a distinct

paradigmatic position prior to analysis. And (e) OI may be assessed by way of communicated values. Despite such conclusions, researchers have yet to conduct an organizational analysis whose sole purpose is to assess an organization's identity by way of communication.

Additionally, research addressing values as manifest in an organizational context distinguishes the following: (a) Values, whether communicated orally or in written form, are intrinsic to organizational processes whether they are acknowledged or not. (b) Organizational leaders are increasingly recognizing the bearing their interpretation of values has on an organization's processes (e.g., founder's statements, and letters to employees). (c) Organizations exhibit distinct value structures which leaders, knowingly or unknowingly, strive to balance. And (d) scientists should give thorough consideration to the way values are approached when addressing organizational communication.

Significance of research and research questions. A survey of both organizational identity and communicated value literature clarifies that both areas deserve further attention. It also reiterates, though, that communication is a complex process that involves more than the transmission of ideas. The words used by an organization in its communication also reflect a value hierarchy that establish its identity. As a result, the development of a method aimed at assessing an organization's identity from its communicated values represents forward progress for organizational communication research in general, but organizational identity inquiry, as well. With this in mind, this study advances the following general research question: "Which communicated values distinguish an

organization's identity?"

Past literature brings to bear two things if this question is to be answered effectively. In their organizational identity formulation, Ashforth and Mael (1996) perceive that any OI assessment functions as a snapshot of an organization's identity. Yet, Albert and Whetten (1985) and Kimberly (1987) also recognize OI as an emerging process where communicative events forge a certain depth and breadth to an organization's identity. At what point OI becomes significant to an organization's members is unclear; nevertheless both temporal and longitudinal assessments exist as ways to distinguish an organization's identity. Such a two-fold analysis then clarifies an organization's identity at a given point in time and provides a means for ascertaining the type of value communication that is indicative of its identity's emergence.

Given this review, organizational identity is defined by way of Albert and Whetten (1985) and Ashforth and Mael (1996) as an *organization's character discernible by those inside and outside its borders as determined by communicated values*. Thus organizational identity is a prevailing framework by which an organization is known. Given the background of Rokeach's (1968, 1973) Value Theory, the following research questions warrant inquiry:

RQ1: Which communicated values characterize an organization's identity emergence over time?

RQ1A: Which values characterize an organization's founding documents?

RQ1B: Which values internally characterize an organization's identity over time?

RQ1C: Which values externally characterize an organization's identity over time?

RQ2: Which communicated values characterize an organization's temporal identity?

CHAPTER III

METHOD

Saffold (1987) asserts that the "deepest level of organizational understanding is to be discovered in the realm of human values" (p. 464). Rokeach (1973) posits that organizational values be looked at communicatively to clarify the value systems from which organizations operate. As the previous chapters have established, a legitimate way to ascertain an organization's identity is through its communicated values. This study uses content analysis to distinguish the identity of a five-year organization from its communicated values (CV).

According to Stone, Dunphy, Smith, and Ogilvie (1966), content analysis involves "a research technique for making inferences by systematically and objectively identifying specified characteristics within a text" (p. 5). Content analysis entails a way of ascertaining a primary collection of organizational messages in an unobtrusive manner. Kabanoff and Holt (1996) note, "Content analysis is increasingly being used by organizational researchers" to assess organizational processes (p. 207). A growing number of studies are content analyzing messages as manifest in organizational documents to determine organizational processes and outcomes (e.g., Abrahamson & Park, 1994; Huff,

1990; Wolfe, Johnson & Gephart, 1993).

This analysis employs content analysis to determine an organization's identity by way of its communicated values. Specifically, this chapter involves: (a) a discussion of content analysis and its quantitative and qualitative capacity (Kabanoff & Holt, 1995), (b) an overview of the organization to be analyzed and its data, (c) an explanation of an instrument developed from Rokeach's Value Survey (1973), (d) a discussion clarifying the necessity for computerized coding, (e) a comparison between manual versus computerized coding for this study, and (f) an explanation of the procedure advanced here. As will become evident, content analysis offers a way of looking at a substantial amount of internal and external value-laden organizational messages to understand an organization's identity; the organizational identity of the United Church of God, an International Association.

Content analysis: An overview

According to Kaid and Wadsworth (1989), content analysis facilitates a way for objectively and systematically examining human communication. In terms of objectivity, this method prioritizes analysis of data based upon messages that are present or not present. As Berelson (1952) notes, content analysis focuses on what is actually communicated. Subsequently, its objectivity is rarely questioned.

Kaid and Wadsworth (1989) assert that content analysis is systematic because it consists of a given criteria applied on a repeated basis (e.g., a specific category). Put another way, content analysis involves certain steps that, when

rigorously applied, yield reliable results. They distinguish seven specific steps of content analysis. These include: (a) formulate a hypotheses or research question to be answered, (b) select the sample to be analyzed, (c) define the categories, (d) outline the coding process and train the coders who will implement it, (e) implement the coding process, (f) determine reliability and validity, and (g) analyze the results of the coding process. An overview of each step clarifies this method's progression.

First, regarding a hypothesis or research question(s) formulation, Kaid and Wadsworth note that ideally research questions and "hypotheses are generated from sound theoretical perspective or are suggested by previous research in areas of interest" (p. 200). In short, any analysis fundamentally should be built upon past research. Second, a study should clearly distinguish its sample to be studied. In doing so, the researcher has a responsibility to clarify the sample's universe or total number of possible messages based upon their form (e.g., newspaper, book, televised speech). The third step entails defining the categories to be applied. As Kaid and Wadsworth state, "No step in content analysis is more crucial than the formulation of categories and their units of analysis" (p. 203). In short, research must distinguish the categories that are being tabulated (e.g., a word, phrase, sentence). Additionally, the unit of enumeration or means for counting frequency must be designated.

Fourth, researchers must outline the coding process and train coders. Any study must differentiate categories for the coding process, and when possible, report previous reliability and validity levels for past use of instruments. Fifth,

Kaid and Wadsworth note that content analysis next involves implementing the coding. A study should thoroughly explain in what way data are coded, specifying whether coding is done manually or by computer. Sixth, researchers need to determine category reliability and validity. Coder agreement needs to be reported when necessary. And seventh, the results of the coding process must be analyzed. This entails a thorough explanation of the analysis as “dictated by the hypothesis and the research question” (Kaid & Wadsworth, 1989, p. 210). Rigorous application of all seven steps is necessary for obtaining valid findings.

Selection of sample. This study examines the organizational identity of the United Church of God, an International Association, by way of its communicated values. The United Church of God, an International Association (or United AIA), is a large Christian organization headquartered in Cincinnati, Ohio with a total membership in excess of 15,026 members (www.ucg.org). Its members reside in 38 different countries around the world. In addition to its international headquarters in Cincinnati, United AIA has 13 regional offices in such countries as Australia, Germany, Italy, South Africa, the Netherlands, and France.

United AIA was formed in the spring of 1995 when a segment of ministers and members from its previous association, the Worldwide Church of God, formed a new organization in opposition to ongoing, significant doctrinal changes. In late April and early May of 1995, approximately 200 ministers and members convened in Indianapolis, Indiana to launch a new organization distinct from the Worldwide Church of God. The Indiana Conference, as it has come to be called, is where the United Church of God AIA began (<http://www.io.com/>

~robinson/1997/ucg items/indy conference/indy conference index.html).

Assuming quite a different governmental structure from its predecessor (i.e., a move away from monarchy toward democracy), United's leaders drew up a Fundamental Beliefs statement to differentiate itself as a religious body. Just after the Indiana Conference, the United Church of God AIA was officially formed and leaders were elected to governing offices (e.g., president, council members). Given the unique events surrounding United's origination, within months it garnered a membership in excess of its current number of members. Since that time, attrition and emergence of smaller offshoot organizations have seen its membership taper off slightly.

A perusal of its documents makes evident that United Church of God AIA has placed significant emphasis on the importance of internal and external communication since its inception. In order to nurture its membership and "preach the gospel," it has employed several communicative vehicles including: (a) regular letters from its president and/or chairman, (b) a newsletter or newspaper paper for its members (i.e., New Beginnings/United News; the church newsletter whose name was changed after a period of time), (c) a bi-monthly magazine (i.e., the Good News magazine), (d) regular booklets addressing major doctrines, and (e) a web page offering these items, as primary examples. Additionally, developments in the United Church of God AIA have been externally covered in the pages of the Los Angeles Times, The Cincinnati Enquirer, and The Journal: News of the Churches of God, a monthly newspaper. Given the extent of textual documents United AIA maintains, a content analysis of the values communicated

internally and externally in such documents serves to characterize its identity.

Data. A viable way to examine the United Church of God AIA's organizational identity is by content analyzing the organization's documents to determine what values characterize it. As Kabanoff and Holt (1995) note, public documents have been increasingly used for organizational assessment. The reason is obvious: Organizations provide traces of themselves through the value patterns displayed in their documents (Rokeach, 1979). "These traces can be observed and measured" (Kabanoff, Waldersee, & Cohen, 1995, p. 1079). At the heart of the issue "it is assumed that language reflects the goals and values that people and organizations perceive as being important, and also the relative frequency with which people and organizations perceive as being important" (Kabanoff & Holt, 1996, p. 207).

The United Church of God AIA's OI can be determined by examining the values exemplified in its Mission Statement or Fundamental Beliefs statement (also alluded to as its statement of beliefs), two internal communication vehicles (i.e., the leadership's letters and the Good News magazine), and an external source (i.e., The Journal: News of the Churches of God). The church's statement of beliefs (<http://www.ucg.org/articles/beliefs.htm>) was looked at because it has served two major purposes. First, United's Fundamental Beliefs statement has, from the organization's outset, been utilized as a code of consensual agreement among its members. Second, United's statement of beliefs has been used as a compass, guiding organizational actions. Functioning like a mission statement, United's beliefs statement stresses "values, positive behavior and guiding

principles within the framework of the corporation's announced belief system and ideology" as advanced by the organization's senior members (Swales & Rogers, 1995, p. 227).

Additionally, two internal communication organs were procured for United's OI analysis: United's president and/or chairman's letters and the organization's Good News magazine. United's president and chairman's letters were considered because they embody the first line of communication between United AIA's leader(s) and its membership. Although the letters were first sent out with the heading "From the Chairman," over time the organization separated the duties of Chairman and President. Because of this, letters from the organization's principal leadership were originally mailed out "From the Chairman," then "From the Chairman and President," and since have been designated as being "From the President." These frequent (i.e., consistently weekly, bi-weekly, or tri-weekly) letters have existed as a communication mainstay since the organization's inception. Moreover, within months of the church's beginning in 1995, the United Church of God published a bi-monthly magazine intended to "proclaim the gospel" (<http://www.ucg.org/html/about.htm>). The Good News magazine functions as a communication vehicle that embodies the church's organizational identity to membership, but more importantly the public. With its circulation currently now standing at 330,000 copies an issue, the Good News, exists as the organization's flagship communicative organ.

Finally, a monthly religious newspaper entitled The Journal: News of the

Church of God has reported on the church's development over the entirety of its five-year history. Intended as an informative rather than persuasive religious organization monitor, The Journal has detailed such things as United's genesis, annual conferences, and frequent publication releases. Although The Journal periodically publishes editorials which subjectively address certain of United's events, those articles which aimed to report objectively United's development during its history, were drawn for this analysis. In short, The Journal's articles provide an ongoing, fact-based indication of United AIA's identity from an external perspective.

Instrument. This study expands Rokeach's Value Survey (1973) to ascertain the organizational identity communicated by the United Church of God, an International Association. Although some organizational researchers, such as McDonald and Gandz (1992), have dismissed a portion of Rokeach's values because they do not apply to organizational processes (e.g., "salvation, inner harmony, mature love;" p. 69), the purpose of any religious organization is to meld and educate current and potential members concerning the range of human values Rokeach has identified. In the United States "strong religious expression" is a legally protected freedom, and churches typically assume themselves responsible for addressing the breadth of values inherent to human experience--both temporal and ultimate (Hadaway, Marler, & Chaves, 1993, p. 751). Consequently, Rokeach's entire instrument is used to analyze the United Church of God AIA's organizational identity through its communicated values.

Rokeach's Value Survey is a five-page instrument which lists and defines

each of 18 terminal and 18 instrumental values (See Appendix A). For this study, six steps were taken to adapt Rokeach's instrument for a reliable assessment of United AIA's internal and external messages.

First, Rokeach's definitions and explanations for each terminal and instrumental values were carefully considered to understand each one's core meaning. Second, an initial list of terms was compiled for each value aimed at detecting the multiple ways that each value might be perceived. In this case, seven different standardized English dictionaries and thesaurus were used, including The Oxford Modern English Dictionary, A Dictionary of Modern American Usage, and Webster's New World Roget's A-Z Thesaurus, to construct the original value categories in addition to drawing on Hart's (2000) existent value dictionaries where available. These newly-compiled value dictionaries were then cross-referenced so that each term was assigned to the most appropriate value and each dictionary was double-checked to insure that no terms were duplicated.

Third, a random sample of data was drawn from United AIA's publications and coded using the constructed value dictionaries to determine if the values specified within the organization's publications would be detected by each of the value dictionaries. Those terms communicated in the organization's publications, which were not already a part of the value dictionaries, were added to the value lists. Fourth, each word existent in the value dictionary was expanded to its various forms with special attention to alternative tenses. For example, for the terminal value "social recognition," "appreciate" was identified as communicating this value. Subsequently, the term "appreciate" was expanded to

the following forms for recognition purposes: “appreciate, appreciated, appreciates, appreciation, and appreciative.”

Fifth, the value dictionaries were then reviewed by a doctor and two Ph.D. graduate students in the Department of Communication at the University of Oklahoma to insure that the terms listed in each of the value dictionaries were distinct for each value and to provide further recommendations of additional words that could augment detection of each value.

Sixth, terms which had the potential to fit into more than one value dictionary were double-checked with standard dictionaries and thesaurus to establish a final value dictionary list. If a word was deemed to not fit into one category, it was eliminated. The final value dictionary involved an extensive list of terms that could distinguish communicatively the transmission of a given value.

The resultant 1,039 terms making up the complete value dictionary was formatted into a code sheet for content analysis (Appendix B). A pilot study then was conducted to determine whether an acceptable level of intercoder reliability could be obtained for manual coding or if computer coding would be best suited for determining the United Church of God AIA's identity based on its communication.

Pilot Study. Prior to outlining a procedure for assessing United AIA's organizational identity, a sample of five percent of the data universe was drawn to check intercoder reliability using human coders based on Kaid and Wadsworth's (1989) recommendation. A stratified random sample was drawn by enumerating

each of the different data types (i.e., letters, magazine articles, newspaper articles) and then systematically sampling one item from each data type for each of the time periods (i.e., year one[T1], year three [T2], and year five [T3]). In particular, the process involved: (a) assigning each item a specific number in each sample frame, (b) entering a random numbers table to determine which items were to be procured, and (c) choosing each item randomly, then returning to the random numbers table to determine the next datum to be drawn.

To determine manual coding reliability, two graduate students from a Midwestern university were trained to code a sample of the universe to determine extent of agreement. After providing instructions regarding use of the code book and code sheet (Appendix B), coders were trained in the following manner: They were first asked to read over the list of the terminal and instrumental values and try to gain a clear sense of each value's definition. Next, they were instructed to consider the various ways a value might be communicated by going through the list of value dictionaries. After becoming familiar with each value's definition and individual dictionary, coders were directed to go through each document in the sample first by reading it, and then circling the communication of each value. If a value was transmitted through a term not appearing on the code sheet, coders were asked to note these additional references in the margin of the code sheet. Next they were instructed to indicate the presence of the various communicated values based upon the value dictionaries by marking their appearance on the codesheet. After completing the first document, coders were instructed to move to the second item, and repeat the process until all documents had been coded.

Finally, they were instructed to tally the number of times each value was mentioned in its various form by summing the number of marks placed in the blanks corresponding to each value.

Based on the size of the value dictionaries and the extended length of each document in the pilot study's sample, intercoder reliability was expected to be low, and it was. After thorough training, the two coders agreed on just three of the 36 communicated values categories. Using Holsti's formula² (North, Holsti, Zaninovich, & Zinnes, 1963) to assess reliability, intercoder reliability was calculated at an unacceptable +.083 across all categories.

The result of this pilot study is in line with comments made by past researchers who conducted similar organizational analyses (e.g., Hart, 2000; Kabanoff, Waldersee, & Cohen, 1995; Rosenberg, Schnurr, & Oxman, 1990). In short, the finding substantiates that computerized content analysis represents a better way to insure reliable coding of communicated value categories, where manual coding could not. Accordingly, based on the extensive range of terms constituting each of the value dictionaries, the length of each organizational document, the number of documents to be analyzed, and the exceptionally low intercoder reliability from the manual coding in the pilot study, computerized coding using Hart's DICTION program seemed best-suited for this organizational identity analysis.

Computer coding. The sheer size of the dictionary for assessing communication values and United AIA's data necessitated that computer coding be used in this analysis. As Kaid and Wadsworth (1989) note, "Not only have

computers served a valuable function in the data analysis process, but they can actually substitute for human coders in many research designs” (p. 211). In recent years, computer analytic programs such as General Inquirer (Stones, Bales, Namenwirth, & Ogilvie, 1962; Stone, Dunphy, Smith, & Ogilvie, 1966), SLCA-II program (Cummings & Renshaw, 1976), and DICTION (Hart, 1984, 1985) have increasingly afforded a rigorous and thorough means of communication analysis.

Computer content analytic coding is especially useful for addressing certain types of organizational messages. As Kabanoff, Waldersee, and Cohen (1995) point out, computerized analysis packages have a distinct advantage over humans because of their reliability when including quantitative measures. In their words:

Both manual and computer-aided content analysis offer a number of advantages for studying organizational values. These include their nonobtrusive character, their use of naturally evoked verbal behavior as the source of data on values, their suitability for longitudinal research, which stems from the availability of different kinds of text over long periods of time, and their systematic and quantitative approach to dealing with qualitative data. To these, computer-aided text analysis adds the following advantages: (1) It offers perfect reliability-classification of text by multiple human coders permits the level of reliability achieved to be assessed, but classification by computer leads to perfect reliability since the coding rules are always applied the same way. (2) It uses standard dictionaries; over time a generic content-analytic dictionaries have been

developed containing categories useful in many social science contexts, and use of these can enhance both the comparability and validity of analysis. (3) It is efficient; a major drawback of manual methods is that they are labor-intensive and inflexible and thus highly unsuitable for exploratory work. A computer-based dictionary can, however, be fairly readily defined as researcher's knowledge about a text increases, and the dictionary can be reapplied to the same or to a new text (p. 1080).

Over the last decade researchers have recognized the importance of using computer programs for they enhance the analytic process. Hart's DITION program, for example, has been especially useful for examining the communication of news programs, computer chat lines, telephone conversations, music lyrics, novels and short stories, and scientific writing just to name a few (Hart, 2000).

Hart (1985) developed DITION based upon existent theoretical and methodological literature. In reviewing general themes of political communication research, Hart noticed that reductionalistic analyses fell into two general categories: (a) studies dealing "with message effects," or (b) research focused on message properties (p. 98). Giving attention to the second topic of inquiry, Hart maintained that a growing number of messages could be analyzed by employing computer programs previously relegated to human coders.

DITION's development was based upon five basic methodological premises. First, content analysis needs to be systematic and a computer program affords such systemization. Second, content analysis requires high reliability, and

a computerized content analysis “guards against the bias ...so often” resulting from the volatility and emotionality of human examination (Hart, 1985, p. 101). Third, computerized content analysis allows organizational communication to be looked at microscopically to discover features of organizational language that might be otherwise overlooked. Fourth, computerized analysis allows message facts to emerge in order to formulate testable scientific hypotheses. And fifth, a computerized program serves as an applied means of inquiry combating contamination of experimentation. As Hart clarifies, computers now can be programmed to complete a task previously unfeasible using human coders as long as methodological issues are kept in mind. For the reasons distinguished here, this analysis employed Hart’s (2000) DICTION in assessing the communicated values of the United Church of God, an International Association.

Procedure. Each of Rokeach’s 36 values functioned as value categories and entailed the unit of analysis for this study (Kaid & Wadsworth, 1989). All measurement was undertaken by a computer-aided content analysis package: Hart’s (2000) DICTION. In general, the actual analysis was conducted in four steps. First, all data was obtained from the United Church of God, an International Association and value dictionaries compiled for content analysis. Second,

Fundamental Beliefs statement was analyzed to determine the organization’s initial value structure. Third, a multi-stage sample was employed to distinguish the values evident at three different junctures: (T1) as communicated in United’s first year, (T2) as communicated in its third year, and (T3) as communicated in its fifth year. And fourth, a summative value analysis was calculated clarifying what

communicated values embody United AIA's emergent organizational identity, and United AIA's temporal organizational identity in its fifth and most recent year of operation. The specific steps undertaken in this analysis provide a clearer understanding of this process.

To analyze the United Church of God AIA's identity, a data set was compiled consisting of 248 documents (i.e., a mission statement, leadership letters, and magazine articles) obtained from United as well as articles reporting on the United AIA in the The Journal: News of the Church of God. Individual documents ranged in length from one and two pages (e.g., most leadership letters) to ten or more pages (e.g., magazine articles and The Journal articles) in some cases. A hardcopy of each document was scanned into a computer using Omni Page scanning software. Next, each document was proofread to eliminate errors. Each document was then saved in a rich text format so that it would be compatible with Hart's (2000) DICTION computer program. All files were saved onto computer disk according to document-type, and then each disk was duplicated to insure a back-up of the data in case of computer error.

A complete customized dictionary, based on an adaptation of Rokeach's Instrument (1967), was next placed in a text format conducive to DICTION'S program. The individual dictionaries used to identify explicit instrumental (i.e., exhibiting ambition, broadmindedness, capable, cheerful, clean, courageous, forgiving, helpful, honest, imaginative, independent, intellectual, logical, loving, obedient, polite, responsible, self-controlled) and terminal (i.e., comfortable life, an exciting life, a sense of accomplishment, world at peace, a world of beauty,

equality, family security, freedom, happiness, inner harmony, mature love, national security, pleasure, salvation, self-respect, social recognition, true friendship, wisdom) values (Appendix A) were readied for loading. Because of the parameters of Hart's program, only ten custom dictionaries could be loaded into DICTION at a time. Subsequently, the first ten individual value dictionaries were loaded in DICTION, and all documents in the data set were analyzed and results obtained in a first phase of computerized content analysis. The process was repeated by eliminating the first ten values from the software, and then loading the second ten value dictionaries and again coding for all existent value references communicated in the documents. This process was duplicated for the third and fourth set of values until findings were obtained for all documents in the data set.

In short, the complete value dictionary measured the relative existence of the communicated values existent in United AIA's: (a) Fundamental Beliefs statement--internal perspective, (b) president/chairman's letters (i.e., year one [T1], year three [T2], and year five [T3]) and Good News magazine articles—both internal perspectives (at T1, T2, and T3), and (c) The Journal: News of the Church of God articles--external perspective (at T1, T2, and T3).

Descriptive statistics were employed to facilitate measurement. This included determining the mean number of times each value was detected in United AIA's documents as well as each value's frequency and relative frequency. Value frequencies were tallied to ascertain the relative importance of each value inherent to the United Church of God AIA's identity.

CHAPTER IV

FINDINGS

The findings regarding the United Church of God, an International Association's (AIA) organizational identity (OI) based on its communicated values (CV) are presented in four major sections. First, the data set for this analysis is described and general results from this analysis are provided. Second, the findings for research question one are initially addressed in three separate sub-sections, commensurate with research question one. Then, the totals from each of question one's sub-queries are combined to clarify United AIA's identity development over its five-year history. Third, the results for research question two are presented distinguishing United AIA's OI from the values communicated most often in its most recent year of operation. And fourth, a comparison of the values discerned most often in United's internal messages in contrast to those identified from an external perspective is provided.

Sample Findings

For this study, value categories were designated as the unit of analysis. To reduce bias in assessing the United Church of God AIA's identity over its five-year existence, the entire data universe was obtained for the three sample frames (i.e., year one[T1], year three [T2], and year five [T3]). The manifest content (i.e., "visible, surface content;" Babbie, 1986) of each document in the data set was

computer content analyzed for all 36 values distinguished in Rokeach's (1973) Value Instrument. Previous research using Rokeach's Value Instrument has reported the scale as highly reliable (e.g., Rokeach, 1973; 1979). In this case, the scales application as part of DICTION insured systematic and objective measurement of documents pertaining to the United Church of God AIA. Further, these results indicate content validity in that they distinguish United AIA's value hierarchy based on its internal and external communication.

Two hundred forty-eight (N=248) documents distributed by the United Church of God AIA and published in The Journal: News of the Churches of God during the three time periods (T1=year one, T2=year three, T3=year five) were analyzed. Totals for each document type in the data set include: Statement of Beliefs (n=1), leadership letters (n=48), Good News articles (n=146), and articles from The Journal: News of the Churches of God (n=53). By time frame, data for this study entail 70 documents examined for the organization's first year of existence (T1), 80 documents for its third year (T2), and 98 documents for its third year (T3).

A total of 30,075 value words were communicated by and regarding the United Church of God, an International Association over the three time periods. The overall range for United's communicated values is 3,045 references (L=72 references [cheerful], H=3,061 references [family security]). The mean number of value words communicated per document was 121.27 (M=121.27). Table 1 indicates the total number of times each individual terminal and instrumental communicated value was identified in the data set. Moreover, the mean number of

times each value was ascertained per document is also provided. In keeping with Rokeach's distinction between terminal and instrumental values, the table is presented in two sections.

Table 1

Overall Communicated Value Frequency and Mean Values from United AIA's Documents

Value	Total Number of References	<u>M</u> References Per Document
Terminal Values		
Comfortable life	848	3.42
Exciting Life	1,508	6.08
Sense of Accomplishment	970	3.91
World of Peace	92	.37
World of Beauty	492	1.98
Equality	1,627	6.56
Family Security	3,061	12.34
Freedom	580	2.34
Happiness	178	.72
Inner Harmony	128	.52
Mature love	1,555	6.27
National Security	398	1.60
Pleasure	509	2.05
Salvation	682	2.75
Self-Respect	112	.45
Social Recognition	881	3.55
True Friendship	2,353	9.49
Wisdom	1,272	5.13
Instrumental Values		
Ambitious	2,271	9.16
Broadminded	160	.64
Capable	232	.94
Cheerful	72	.29
Clean	242	.98
Courageous	106	.43
Forgiving	418	1.69
Helpful	2,394	9.65
Honest	1,279	5.16
Imaginative	528	2.12
Independent	201	.81
Intellectual	295	1.19
Logical	918	3.70
Loving	799	3.22
Obedient	2,146	8.65
Polite	155	.63
Responsible	453	1.85
Self-control	160	.65

When the communicative values in this analysis are ordered from high frequency to low frequency, they rank: (1) family security (i.e., taking care of loved ones), (2) helpful (i.e., works for the welfare of others), (3) true friendship (i.e., concerned with close companionship), (4) ambitious (i.e., concerned with hard-work) (5) obedient (i.e., concerned with obedience), (6) equality (i.e., concerned with equality), (7) mature love (i.e., concerned with social and spiritual intimacy), (8) exciting life (i.e., concerned with an exciting life), (9) honest (i.e., concerned with truth), (10) wisdom (i.e., concerned with mature understanding), (11) sense of accomplishment (i.e., concerned with accomplishment), (12) logical (i.e., concerned with rationality), (13) social recognition (i.e., concerned with respect), (14) comfortable life (i.e., concerned with comfort), (15) loving (i.e., concerned with affection), (16) salvation (i.e., concerned with salvation), (17) freedom (i.e., concerned with freedom), and (18) imaginative (i.e., concerned with being daring).

Values communicated less often include: (19) pleasure (i.e., concerned with an enjoyable, leisurely life), (20) world of beauty (i.e., concerned with beauty in nature and the arts), (21) responsible (i.e., concerned with being responsible), (22) forgiving (i.e., concerned with a willingness to pardon others), (23) national security (i.e., concerned with safety), (24) intellectual (i.e., concerned with intelligence), (25) clean (i.e., concerned with cleanliness), and (26) capable (i.e., concerned with competence). Finally, the following values were transmitted the least: (27) independent (i.e., concerned with self-reliance), (28) happiness (i.e., concerned with happiness), (29-tie) broadminded (i.e., concerned

with open-mindedness), (29-tie) self-control (i.e., concerned with self-control), (30) polite (i.e., concerned with courtesy), (31) inner harmony (i.e., concerned with inner harmony), (32) self-respect (i.e., concerned with self-esteem), (33) courageous (i.e., concerned with standing for one's beliefs), (34) world at peace (i.e., concerned with freedom), and (35) cheerful (concerned with being lighthearted, joyful). This data overview establishes United AIA's identity value prioritization on a macro-level. Additionally, though, it provides a background for determining United's identity development over its history.

Communicated Values Over Time

Research question one asked "Which communicated values characterize an organization's identity emergence over time?" To answer this question, three sub-research questions were formulated. Each of research question one's sub-queries afford a more concentrated understanding of United's OI development.

Values in founding document. In answer to research question 1A, "Which values characterize an organization's founding document?" the United Church of God, an International Association's Fundamental Beliefs statement was content analyzed for all 36 communicated values adapted from Rokeach's (1973) Value Instrument. A total of 205 value words were distinguished in the church's statement of beliefs. Twenty-nine of Value Theory's 36 values were evident in the document. The mean number of times each value was mentioned entailed 5.70 communication value references ($M=5.70$). According to value-type, 16 of the 18 terminal values were communicated in the document. Additionally, 13 of the 18 instrumental values were transmitted in United's Fundamental Beliefs statement.

The frequency of the values communicated in the organization's charter document along with their relative frequency are displayed (Table 2).

Table 2

Communicated Value Frequency and Relative Frequency in United AIA's Fundamental Beliefs statement

	Frequency	Relative Frequency
Terminal Values		
Comfortable life	1	.48 %
Exciting Life	5	2.43
Sense of Accomplishment	10	4.88
World at Peace	1	.48
World of Beauty	1	.48
Equality	3	1.46
Family security	13	6.34
Freedom	3	1.46
Happiness	1	.48
Mature Love	41	20.00
National Security	3	1.46
Pleasure	1	.48
Salvation	15	7.31
Social Recognition	1	.48
True Friendship	4	1.95
Wisdom	2	.97
Instrumental Values		
Ambitious	6	2.92 %
Broadminded	2	.97
Forgiving	10	4.88
Helpful	14	6.83
Honest	4	1.95
Imaginative	1	.48
Independent	4	1.95
Intellectual	3	1.46
Logical	9	4.36
Loving	34	16.58
Obedient	1	.48
Polite	5	2.43
Responsible	5	2.43

Note. N=205 communicated value references.

In this case, the terminal values of inner harmony and self-respect and the instrumental values of capable, cheerful, clean, courageous, and self-control were

not referred to in United's Fundamental Beliefs statement.

In its guiding document, the United Church of God, an International Association placed significant emphasis on relatively few values. As generally held true for the results of each sub-research question, the top five identified communicated values exhibited high frequency of references in comparison with the other CVs. In the case of the values communicated with highest frequency in the Fundamental Beliefs statement, the five values mentioned most include: (a) mature love, (b) loving, (c) salvation, (d) helpful, and (e) family security. When assessed together, these five values make up just under half or 47 % of all the communicative values existent in the statement of beliefs. Further, United's Fundamental Beliefs statement places foremost emphasis on two main values: mature love (i.e., concern with social and spiritual intimacy) and loving (i.e., concern with affection). As Table 2 indicates, mature love and loving make-up over a third (36%) of all communicative value references in the document. When compared to other values, the organization's references to mature love and loving is in excess of 16 other values—combined: broadmindedness, comfortable life, equality, happiness, honesty, imaginative, independent, intellectual, national security, obedience, pleasure, social recognition, true friendship, wisdom, world at beauty, and world at peace, not including the seven values not mentioned whatsoever (i.e., inner harmony, self-respect, capable, cheerful, clean, courageous, self-control).

Values internally communicated. In response to research question 1B, “Which values internally characterize an organization’s identity over time?” there

were a total of 24,473 values communicated during all of the time frames (year one [T1], year three [T2], and year five [T3]) in the United Church of God AIA's two main internal vehicles: its leadership letters (i.e., president and chairman's letters) and in United's Good News magazine. A separate consideration of the values existent in the leadership letters and Good News articles clearly marks the value patterns communicated by the organization in each organ.

The frequency of communicated values in United AIA's leadership establish several things. First, the organization's leaders referred to all 36 values during each of the three time frames demonstrating attention to the breadth of human values. Second, the leadership letters showed an interesting pattern regarding the number of communicated value references over the three time periods: T1 tallied 2,332 value references, T2 tallied 1,498 value references, and T3 tallied 1,590 value references. Third, results of this content analysis of United's letters are most telling when frequencies are displayed and considered side by side (See Table 3). Table 3 provides a listing of value references during each of the time frames in United's president and chairman's letters.

Table 3

Communicated Value Frequency of United AIA's Leadership Letters by Time Frame

Value	Frequency T1	Frequency T2	Frequency T3	Total Frequency
Terminal Value				
Comfortable Life	22	20	20	62
Exciting Life	145	78	148	371
Sense of Accomplishment	63	37	56	156
World at Peace	11	5	6	22
World of Beauty	33	20	27	80
Equality	140	75	97	312
Family Security	120	141	120	381

Table 3 continued.

Freedom	38	12	28	78
Happiness	12	13	19	44
Inner Harmony	23	8	7	38
Mature Love	156	85	41	282
National Security	2	14	5	21
Pleasure	60	31	55	146
Salvation	20	32	16	68
Self-Respect	12	9	1	22
Social Recognition	67	21	49	137
True Friendship	290	100	130	520
Wisdom	91	59	56	206
Instrumental Value				
Ambitious	226	124	185	535
Broadminded	17	11	15	43
Capable	48	16	22	86
Cheerful	3	3	14	20
Clean	7	17	1	25
Courageous	3	16	5	24
Forgiving	25	5	23	53
Helpful	185	177	142	504
Honest	76	95	92	263
Imaginative	29	12	8	49
Independent	9	6	3	18
Intellectual	17	19	3	39
Logical	117	32	72	221
Loving	110	40	41	191
Obedient	103	76	54	233
Polite	13	4	17	34
Responsible	34	26	9	69
Self-Control	5	59	1	65
Totals	2,332	1,498	1,588	5,418

Note. The Fundamental Beliefs statement was not included in this development.

As Table 3 indicates, all 36 values received some mention during each of the sample time frames. Time One entailed the following five values mentioned most often: (a) true friendship-12 % (b) ambition-10 % (c) helpful-8 %, (d) mature love-7 %, and (d) exciting life-6 %. When assessed together, these values make up 43 % of all values communicated in letters from United AIA's chairman and president during its first year of existence.

Table 3 also indicates that all of Rokeach's (1973) values were touched

upon in some way in Time 2. The communicative values mentioned most frequently during the organization's third year of operation include: (a) helpful--12 %, (b) family security--9 %, (c) ambitious--8 %, (d) true friendship--7 %, and (e) honesty--6 %. In this case, the five most prevalent values mentioned in Time Two also represent 43% of all values communicated by the organization.

Moreover, the data regarding communicative value references in the president and chairman's letters substantiate the following values received foremost attention during Time Three: (a) ambition--12 %, (b) exciting life--9 %, (c) helpful--9 %, (d) true friendship--8 %, and (e) family security--8 %. Together, these values comprise 46% of the values communicated in the organization's leadership letters during United's fifth year of operation.

Along with an examination of the United Church of God's leadership letters, the values transmitted in their flagship publication, the Good News, were also separately analyzed. The articles published in the Good News referred to all 36 values during each of the three time frames, as well. Their magazine articles totaled the following number of communicated value references over all three time periods: T1 tallied 3,671 references, T2 tallied 6,588 references, and T3 tallied 8,861 references. Frequency variations for each value communicated by United AIA in its Good News articles are presented in the next table (See Table 4). Table 4 provides the specific amount of references each value received for all three time periods.

Table 4

Communicated Value Frequency of United AIA's Good News Articles by Time Frame

Value	Frequency T1	Frequency T2	Frequency T3	Total Freq.	Internal Organ Freq.
Terminal Value					
Comfortable Life	50	191	394	635	697
Exciting Life	118	319	383	820	1,191
Sense of Accomplish.	118	245	295	658	814
World at Peace	10	33	18	61	83
World of Beauty	49	130	184	363	443
Equality	98	312	353	763	1,075
Family Security	432	804	1,149	2,385	2,766
Freedom	42	93	226	361	439
Happiness	7	47	47	101	145
Inner Harmony	5	18	37	60	98
Mature Love	342	327	419	1,088	1,370
National Security	16	146	187	349	370
Pleasure	110	69	111	290	436
Salvation	109	223	226	558	626
Self-Respect	25	18	38	81	103
Social Recognition	106	178	355	639	776
True Friendship	98	366	400	864	1,384
Wisdom	174	283	481	938	1,144
Instrumental Value					
Ambitious	166	499	673	1,338	1,873
Broadminded	7	30	44	81	124
Capable	21	38	50	109	195
Cheerful	8	18	20	46	66
Clean	44	44	65	153	178
Courageous	6	27	30	63	87
Forgiving	111	100	124	335	388
Helpful	253	531	649	1,433	1,937
Honest	131	297	396	824	1,087
Imaginative	77	174	186	437	486
Independent	10	44	71	125	143
Intellectual	24	84	118	226	265
Logical	74	164	193	431	652
Loving	103	160	244	507	698
Obedient	595	419	520	1,534	1,767
Polite	15	35	43	93	127
Responsible	73	111	116	300	369
Self-Control	44	11	16	71	136
Totals	3,671	6,588	8,861	19,120	24,538

Note. The Fundamental Beliefs statement was not included in this table.

Table 4 indicates that all 36 values were communicated during each of the time frames. Time 1 entailed the five values mentioned most frequently in the Good News magazine as: (a) obedient--16 % of the time, (b) family security--12 % of the time, (c) helpful--10 % of the time, (d) mature love--9 % of the time, and (e) wisdom--5 % of the time. Together these values comprise 52 % of all values communicated in United AIA's articles during the Good News' first year.

Table 4 also distinguishes that all 36 terminal and instrumental values were communicated in some form in Time 2 in the Good News. The communicative values mentioned most frequently during the organization's third year of operation by percentage entail: (a) family security--12 % of the time, (b) helpful--8 % of the time, (c) ambitious--8 % of the time, (d) obedience--6 % of the time, and (e) true friendship--6 % of the time. Subsequently, the five most prevalent values mentioned in the Good News magazine during Time Two amounts to 40% of communicative value references in their articles for that time frame.

The data regarding communicated value references in the Good News clarifies the following communicated values were discerned most often for T3: (a) family security--13 % of the time, (b) ambitious--8 % of the time, (c) helpful--7 % of the time, (d) true friendship--6 % of the time, and (e) wisdom--5 % of the time. In full, these CV's comprise 39 % of the values transmitted in the Good News magazine for the organization's third time frame.

Along with an internal assessment of the United Church of God AIA's

organizational identity based on the messages intended for its membership (e.g., leadership letter) and as transmitted to the general public (e.g., the Good News), an understanding of the church's identity from a third-party perspective allows a composite understanding of how United AIA has been perceived.

Values externally communicated. In response to research question 1C, "Which values externally characterize an organization's identity over time?" articles appearing in The Journal: News of the Church covering the United Church of God, an International Association were content analyzed to distinguish the values observed by those outside the organization. Those articles that sought to objectively report United AIA's developments were exclusively included and examined in this case. Five thousand three hundred and ninety-seven values were communicated in The Journal's coverage of the United Church of God AIA for all three time frames (T1, T2, T3). Communicated values appearing in The Journal's articles entailed the following based on time frame: T1 involved 1,965 references, T2 involved 2,219 references, and T3 involved 1,213 references. Individual CV differences from The Journal's coverage of United are provided in Table 5. The value references for each value are presented according to time frame.

Table 5

Communicated Value Frequency as evident by The Journal by Time Frame

Value	Frequency T1	Frequency T2	Frequency T3	Total Frequency
Terminal Value				
Comfortable Life	44	82	22	148
Exciting Life	129	133	50	312
Sense of Accomplish.	59	67	20	146
World at Peace	0	7	1	8
World of Beauty	17	26	5	48
Equality	183	233	133	549
Family Security	130	110	42	282
Freedom	65	55	18	138
Happiness	5	23	4	32
Inner Harmony	5	15	6	26
Mature Love	64	55	25	144
National Security	12	5	8	25
Pleasure	32	26	14	72
Salvation	8	9	4	21
Self-Respect	3	4	2	9
Social Recognition	61	52	91	204
True Friendship	311	366	288	965
Wisdom	33	63	30	126
Instrumental Value				
Ambitious	146	196	50	392
Broadminded	7	13	14	34
Capable	14	17	6	37
Cheerful	3	0	3	6
Clean	20	24	20	64
Courageous	12	6	1	19
Forgiving	9	7	4	20
Helpful	203	176	64	443
Honest	70	84	31	185
Imaginative	15	11	12	38
Independent	16	27	14	57
Intellectual	7	18	10	35
Logical	110	108	45	263
Loving	23	32	19	74
Obedient	116	107	122	345
Polite	6	12	9	27
Responsible	23	32	24	79
Self-Control	4	18	2	24
Totals	1,965	2,219	1,213	5,397

Note. The Fundamental Beliefs statement was not included in this development.

Table 5 indicates that not all communicative values were evident for each of the

time frames. For instance, 35 of the values were identified in The Journal's coverage of United during Time One, but the communication value "world at peace" was not mentioned. The five most often mentioned values for Time One include: (a) true friendship--16 % of the time, (b) helpful--10 % of the time, (c) equality--9 % of the time, (c) ambitious--7 % of the time, (d) family security and an exciting life--both identified 6 % of the time. An examination of The Journal's coverage of the United Church of God, an International Association during its first year demonstrates that 54 % of United's value references entailed emphasis on true friendship, helpfulness, equality, ambition, and family security.

Table 5 further shows that 35 of Rokeach's (1973) values were noted in Time Two, but the communicative value "cheerful" was not identified. The communicative values mentioned most frequently during the organization's third year of operation from The Journal's coverage entails: (a) true friendship--17 % of the time, (b) equality--11 % of the time, (c) ambitious--7 % of the time, (d) helpful--8 % of the time, and (e) exciting life--6 % of the time. In this instance, the five most prevalent values mentioned in Time Two represent 49 % of all values communicated as reported by a party outside the organization.

Additionally, the data regarding CV references as reported in The Journal makes evident that the following values received significant attention during Time Three (the organization's fifth year of existence): (a) true friendship--24 % of all value references, (b) equality--11 % of all value references, (c) obedient-- 10 % of all value references, (d) social recognition--8 % of all value references, and (e) helpful--5 % of all value references. Together, these values make up 58 % of the

values reported by The Journal regarding the United Church of God, an International Association for its fifth year of existence.

A Longitudinal Synopsis of Communicated Values

In order to answer question one, “Which communicated values characterize an organization’s identity emergence over time?” it is necessary to distinguish which values received foremost attention during each time frame. To determine the communicated values referenced frequently for each time period based on all the data procured in this dissertation, documents were separated based on their date of printing. All communicated values detected in United’s Fundamental Beliefs statement, its leadership letters, Good News articles, and The Journal during time period one (T1) were tallied to establish the communicated values for that sample time frame. For Time Two (T2), results from the leadership letters, Good News articles, and The Journal articles were exclusively totaled to determine a rank ordering of values for United’s third year of operation. Likewise, Time Three (T3) involved a summing of the communicative values evident in United AIA’s leadership letters, Good News articles, and coverage from The Journal during the church’s fifth year to establish United’s value hierarchy for the fifth year. Based on this breakdown, all document types received equal weight in determining CV frequency counts for each time frame.

Table 6 lists those communicated values that the United Church of God, an International Association prioritized, internally and externally, during its first, third, and fifth year of operation. In short, the communicated values embody the

church's organizational identity evolution over its brief history. Similar to the findings regarding research question one's sub-queries, frequency counts for the communicative values during each time frame and across document-types and clarifies that the top five values serve as key indicators distinguishing the values prioritized by United AIA during its development.

Table 6

The United Church of God AIA's Organizational Identity By Time Frame based on Communicated Value Frequency

	Dominant CV's Time 1	Dominant CV's Time 2	Dominant CV's Time 3
1.	Obedience	Family Security	Family Security
2.	True Friendship	Helpful	Ambitious
3.	Family Security	True Friendship	Helpful
4.	Mature Love	Ambitious	True Friendship
5.	Helpful	Equality	Obedience

For its first year of operation, the following number of communicated values were transmitted by United AIA, exhibiting a distinct organizational character: (a) obedience--848 references, (b) true friendship--703 references, (c) family security--695 references, (d) mature love--603 references, and (e) helpful--555 references. Over its third year of existence, the ensuing values were detected most often, altering how it presented itself and was perceived: (a) family security--1,055 times, (b) helpful--884 times, (c) true friendship--832 times, (d) ambitious--819 times, and (e) equality--620 times. Finally, during its fifth year of operation, the following values were prioritized by United Church of God AIA as it presented itself to membership and the general public: (a) family security--1,311 references, (b) ambitious--908 references, (c) helpful--855 references, (d) true

friendship--818 references, and (e) obedient--696 references.

A Temporal Synopsis of Communicated Values

Research question two asked, “Which communicated values characterize an organization’s temporal identity?” This question focused on those values that the United Church of God, an International Association exhibited to its internal members and the public over the past year. The data set used for answering question one remained the same for question two (i.e., Fundamental Beliefs statement, leadership letters, Good News articles, and The Journal), but the tallying of communication value frequency differed based upon how United’s Statement of Beliefs was treated.

Based on past literature (e.g., Shockley-Zalabak & Morley, 1989; Swales & Rogers, 1995), an organization’s mission statement serves as a perennial vision codifying what is important to the organization. As with most organizations, the United Church of God, an International Association’s mission statement, its Fundamental Beliefs statement, also serves as an external indicator communicating its central focus. In essence, any organization’s mission statement functions as a “timeless” message for the organization. Given this alternative assumption, a temporal assessment of United’s organizational identity entailed including the church’s Fundamental Beliefs statement with those documents printed in the organization’s most recent year of existence.

The communicative values characterizing United AIA’s temporal organizational identity are presented in the final table (Table 7). Table 7 provides a comprehensive list of the number of values communicated by and regarding

United AIA over the calendar year May 1999 to April 2000.

Table 7

The United Church of God AIA's Temporal Identity based on Communicated Value Frequency

Value	Belief Statement Frequency	Leadership Letters Frequency	<u>Good News</u> Frequency	<u>The Journal</u> Frequency	Total Frequency
Terminal Value					
Comfortable Life	1	22	394	22	439
Exciting Life	5	148	383	50	586
Sense of Accomplish.	10	56	295	20	381
World at Peace	1	6	18	1	26
World of Beauty	1	27	184	5	217
Equality	3	97	353	133	586
Family Security	13	120	1,149	42	1,324
Freedom	3	28	226	18	275
Happiness	1	19	47	4	71
Inner Harmony	0	7	37	6	50
Mature Love	41	41	419	25	526
National Security	3	5	187	8	203
Pleasure	1	55	111	14	181
Salvation	15	16	226	4	261
Self-Respect	0	1	38	2	41
Social Recognition	1	49	355	91	496
True Friendship	4	130	400	288	822
Wisdom	2	56	481	30	569
Instrumental Value					
Ambitious	6	185	673	50	914
Broadminded	2	15	44	14	75
Capable	0	22	50	6	78
Cheerful	0	14	20	3	37
Clean	0	1	65	20	86
Courageous	0	5	30	1	36
Forgiving	10	23	124	4	161
Helpful	14	142	649	64	869
Honest	7	92	396	31	526
Imaginative	4	8	186	12	210
Independent	1	3	71	14	89
Intellectual	4	3	118	10	135
Logical	3	72	193	45	313
Loving	9	41	244	19	313
Obedient	34	54	520	122	730
Polite	1	17	43	9	70
Responsible	5	9	116	24	154
Self-Control	0	1	16	2	19
Totals	205	1,590	8,861	1,213	11,869

Table 7 shows that not all communicated values were evident in every type of document. Further, the five most frequently mentioned values for United's fifth calendar year of operation (when the organization's Fundamental Beliefs statement was included) involves the following: (a) family security—11.16 % of all value references, (b) ambitious--10.33 % of all value references, (c) helpful—7.32 % of all value references, (d) true friendship—6.93 % of all value references, and (e) obedient-6.15 % of all value references. Together, these five values make-up 42 % of the values communicated composing the United Church of God, an International Association's organizational identity during its fifth year.

Communicated Value Comparisons

Finally, two comparisons of the values detected in this analysis afford a broader understanding of these results. First, the communicated values identified most often in the United Church of God AIA's internal messages versus those identified in its external messages provide a macroscopic rendering of the organization's identity. As Table 8 indicates, although the values transmitted by the church and reflected by an outside agent (i.e., The Journal) were somewhat similar over the organization's history, they were not synonymous. When the top five values communicated internally and externally were ranked from most frequently mentioned to least frequently mentioned, they entailed the following (See Table 8):

Table 8

An Internal and External Communicated Value Summary of United AIA's Organizational Identity

	Internal Values	External Values	Overall Values
1.	Family Security	True Friendship	Family Security
2.	Helpful	Equality	Helpful
3.	Ambitious	Helpful	True Friendship
4.	Obedient	Ambitious	Ambitious
5.	Mature Love	Obedient	Obedient

From an internal perspective, United AIA's communication exhibited foremost emphasis on the following values: family security—2,779 references, helpful--1,951 references, ambitious--1,879 references, obedient--1,801 references, and mature love--1,411 references. From an external perspective, United communicatively prioritized these values most often: true friendship--965 references, equality--549 references, helpful--443 references, ambitious--392 references, and obedient--345 references. By summing the total number of times each value was referred to internally and externally, United AIA's organizational identity consisted of the communicated values "family security, helpful, true friendship, ambitious, and obedient" (See Table 1). Such a comparison reveals that United AIA's identity exists as a tension between internal message transmission and external interpretation. Further, it validates that both perspectives are instrumental in understanding an organization's identity.

Second, a comparison of terminal (i.e., values concerned with an end state) versus instrumental (i.e., values concerned with daily behaviors) values identified most often in United Church of God AIA documents or detected in The Journal entails a final way of considering the church's identity. These findings

indicate that the ten most frequently mentioned values consisted of family security, helpful, true friendship, ambitious, obedient, equality, mature love, exciting life, honesty and wisdom. By differentiating and ranking these values as either terminal or instrumental, United AIA appears to place greater communicative emphasis on long-term rather than short-term values. Indeed, six of the top ten values detected in the data set were terminal values: family security, true friendship, equality, mature love, exciting life, and wisdom. In contrast, four of the top ten values identified in United's messages and as reflected through The Journal's articles were instrumental values: helpful, ambitious, obedient, and honest.

Overall, this analysis suggests that the United Church of God AIA's identity generally reflects a balanced value system by its messages that stress both long- and short-term values. Furthermore, the church has placed greater communicative emphasis on long-term (i.e., terminal values) rather than short-term (i.e., instrumental values) values. These results appear congruent with United AIA's writings since the church strives to teach better living as necessary for eternal salvation.

Summary

These results suggest that the United Church of God, an International Association's organizational identity consisted of a relatively small portion of the 36 values of Rokeach's Theory. Specifically, the values communicated most prevalent during any given time frame consistently prioritized five preeminent values. Based on research question one, the values communicated most frequently

over United AIA's five year history entail family security, true friendship, and helpful, obedience and ambitious next most often, and the values equality and mature love least most often. These values characterize the church's organizational identity over time. Further, based upon research question two, these results suggest that the following communicated values distinguished United AIA's temporal OI during its most recent year of operation: family security, ambitious, helpful, true friendship, and obedience.

CHAPTER V

CONCLUSIONS AND RECOMMENDATIONS FOR FUTURE RESEARCH

The purpose of this dissertation entailed answering, “Which communicated values reflect an organization’s identity?” Two research questions were formulated to satisfy this query, the first focusing on organizational identity as a longitudinal emergent phenomenon and the second distinguishing OI as a temporal phenomenon. Research question one asked: “Which communicated values characterize an organization’s identity emergence over time?” The results of this case study suggest that over its five-year history, the United Church of God, an International Association’s organizational identity communicated the following core values the highest frequencies for: family security, true friendship, and being helpful most often; obedience and being ambitious to a lesser degree; and equality and mature love the least. Research question two assessed United AIA’s organizational identity in its most recent year of existence by asking: “Which values characterize an organization’s temporal identity?” The findings of this analysis clarify that United’s temporal OI consisted of the communicated values true friendship, ambitious, helpful, true friendship, and obedience in its fifth and most recent year of operation.

To interpret and evaluate the results of the dissertation, this chapter elucidates seven distinct conclusions regarding the United Church of God, an International Association's organizational identity based on analysis of its communicated values, posits the strengths and weaknesses of this study, makes recommendations to the United Church of God AIA based upon the results of this case study and offers recommendations for future inquiry, and provides several comments summarizing this research.

The seven major conclusions of this case study include: (a) United's organizational identity continues to expand based on the increasing number of CVs communicated in its documents, (b) United's OI substantiates a distinct value structure, (c) United's mission statement, its Fundamental Beliefs statement, establishes the organization's identity as valuing love from the outset, (d) over its history, United AIA's internal organs (i.e., its leadership letters and magazine articles) have placed a premium on the CV family security, (e) from an external perspective, United has most frequently transmitted the CV true friendship during its history, (f) overall, United AIA has demonstrated a consistent set of communication values in its development, and (g) United's temporal identity has placed emphasis on the communicated values: family security, being helpful, true friendship, ambition, and wisdom. This discussion section addresses these conclusions, affording a comprehensive understanding of the United Church of God AIA's organizational identity based on its communicated values as well as prefacing those issues that warrant attention in future OI communication research.

Conclusions Regarding United's Organizational Identity

In addition to the findings borne out by both research questions, this content analysis clarified two unanticipated findings up front. They resulted in the following conclusions. Conclusion One: Results of the communication value frequency count distinguished the United Church of God, an International Association's organizational identity as expansion-oriented. This OI development was a product of the increasing number of documents United AIA produced over its history. The consequence was a growing number of CVs referenced in the organization's messages.

Notwithstanding documents externally covering the organization's progress, the data universe entailed 195 items produced by United AIA during the three time frames analyzed. As apparent from the results of this analysis, United increased the number of documents it produced over its five-year history from 45 documents its first calendar year (i.e., May 1995-April 1996; T1) to 64 documents its third calendar year (i.e., May 1997- April 1998; T2) and 78 documents its fifth year (i.e., May 1999-April 2000; T3). This involved an increase in the number of CVs transmitted by United AIA from 6,208 in T1 to 8,086 during T2 and 10,449 in T3. In short, the United Church of God AIA has fulfilled its "ministry," at least in part, by increasing the quantity of documents produced annually. Because of this United AIA has not only continued to develop its organizational identity by communicating values in a diversity of ways but, in-line with Ashforth and Mael (1996), the organization has added increasing dimension to its evolving identity from the values referenced.

Conclusion Two: Over its history the United Church of God, an International Association has communicated a distinct OI value structure. By referencing in excess of 120 values per document, United AIA has presented itself as a value-based organization emphasizing a limited set of CVs both to its members and to those who do not consider themselves a part of the organization. As noted in the last chapter, when the sum of communicated values were totaled across all documents and time frames, United AIA's value hierarchy involved giving preference to the values: family security, helpful, true friendship, ambitious, and obedience in half of all its value references. Furthermore, the CVs equality, mature love, an exciting life, honesty, and wisdom received an additional 30 % of United's references (i.e., 29.2 %). A full 80 % of all values referenced by United AIA during the three time periods examined (i.e., its first year, third year, and fifth year of operation) consisted of these ten values. Because of such substantial emphasis on so few communicated values, the organization implicitly has characterized itself in a way less obvious, but no less important, than the explicitly crafted messages of its belief statement, leadership letters, and magazine articles. Given the selective number of CV references, United AIA, like any organization, must recognize that "how something is said" is consistently as important as "what is said." Along with these two preliminary findings, five more conclusions emerged from the study's two research questions.

Conclusions Regarding United's Organizational Identity Emergence

Research question one focused on identifying the United Church of God, an International Association's organizational identity development over its five-

year history. The results for research question one are best addressed by initially considering the particular findings for each of RQ1's sub-research questions, then drawing on all three sub-queries to distinguish United AIA's emerging identity. In order to examine United AIA's identity as an emerging phenomenon, each document in the data set was assigned to one of the three time periods based on its date of publication (e.g., T1, T2, T3). Overall, analysis of each document-type consistently demonstrated a clear margin of difference between those values communicated with high frequency and the CVs mentioned less often. In fact with one exception, the top five values for each document-type served as a natural break point for determining the values most central to United's OI. This pattern held true for the results to RQ1's first sub-research question concerning United AIA's Fundamental Beliefs statement

Conclusions regarding United's Fundamental Beliefs statement. For research question one, United AIA's Fundamental Beliefs statement was distinguished as a T1 document. The United Church of God AIA's Fundamental Beliefs statement summarizes how each organizational member characterizes his or her relationship with God and fellow humans. Although the statement provides just two scriptural references, United AIA implicitly advances its content as biblical through its content and use of language. Written at the outset of the organization's formation, United AIA's belief statement emphasized relatively few values. Findings indicate a marked prioritization of the communicated values of mature love, loving, salvation, helpfulness, and family security. The emphasis placed on the first two values prompted distinction of a third conclusion.

Conclusion Three: From its formation, the United Church of God, an International Association's organizational identity has emphasized short and long-term love in its Fundamental Beliefs statement. The values "mature love" and "loving" together made up over a third of all references in this three-page document. According to Rokeach (1973), "mature love" is a terminal value (i.e., concerned with an end-state) that stresses caring dedication to another's development. Based upon Rokeach's description of the value, mature love was identified in the statement of beliefs by such terms as "developed, completed, and perfected." This value was undeniably evident from the organization's in-text description concerning God and Christ's love for humans, especially by way of Christ's death and resurrection. In particular, one-fifth of all communicated values in this document referred to "mature love."

Along with transmitting a prioritization of enduring love (i.e., mature love), United's Fundamental Beliefs statement also placed considerable emphasis on the CV "loving." "Loving" is an instrumental value (i.e., concerned with daily behaviors) prioritizing the display of love in the present. Terms such as "beloved, loved, and welcomed" served as indicators for "loving's" communication. For example, a passage from the United's belief statement advances the following:

We believe that sin is the transgression of the law. The law is spiritual, perfect, holy, just, and good. The law defines God's love and is based upon the two great principles of love toward God and love toward neighbor, and is immutable and binding"

(<http://www.ucg.org/articles/beliefs.htm>).

As this excerpt indicates, United AIA makes explicit the connection between “law” and “love” by using the term “love” numerous times, as well as signifying a prioritization on “love” in the organization’s value system. United AIA’s emphasis on short- (i.e., the value loving) and long-term (i.e., mature love) love served to characterize the organization’s identity as caring at the organization’s inception and provided potential members a sense that the church would treat them with kindness and welcome them in their quest for spiritual maturity. This, in part, explains why the organization’s membership topped 10,000 people just months after the church’s formation.

Conclusions regarding United’s internal organs. The second of RQ1’s three sub-research questions focused on identifying the values communicated most often in two of United AIA’s regularly published organs: the president and chairman’s letters, categorized as the leadership letters, and its bi-monthly flagship magazine the Good News. Results of the content analysis for each type of document prompted the next conclusion.

Conclusion Four: The United Church of God, an International Association’s two internal organs, its leadership letters and Good News articles, placed significant emphasis on the communicated value “family security.” A review of the purpose of the organization’s leadership letters and Good News articles and their recurrent themes indicates why this value tallied so highly. The United Church of God AIA’s leadership letters were initiated to establish a personal connection between the organization’s leader and United’s potential members. The letter, first mailed out within a month of the organization’s

formation, aimed at regularly updating potential members concerning decisions made by the organization's extended charter board, the General Conference of Elders, during the church's first days. With time, the letters were tailored more toward the organization's membership, but the letters still were made available to the general public. Indeed no other vehicle produced by the United Church of God AIA afforded (and continues to grant) one individual so much latitude in shaping the organization's identity as the leadership letters because of its sole authorship and regular dissemination.

Further, seven months into the organization's existence, the Good News magazine was first issued and mailed to United AIA's growing membership and potential members on request. Based on the total number of articles produced and volume of pagination, the Good News is the organization's most pervasive media message, and as a result, its most weighty indicator of United's value prioritization. Although the magazine's early issues consisted of as many as 15 articles, primarily addressing issues of doctrine (e.g., Holy Days), it now has evolved to offer between eight and 12 articles on a bi-monthly basis, with subjects ranging from current issues (e.g., the impact of youth violence) to news topics (i.e., various governmental developments on the continent of Europe) to biblical explanations of historical and prophetic events. Based on the communicated value frequency counts in this dissertation, family security has, by far, received the most attention in the church's internal organs. Two reasons account for this finding.

A main reason "family security" was detected so often in United's letters and magazine articles is because the church frequently focuses on issues

regarding the improvement of one's immediate physical family. Rokeach (1973) designates family security as a terminal value that emphasizes aspects of family, home, and stability. Terms in family security's dictionary generated to identify its presence included words such "father, mother, sister, and brother." Additional indicators of family security included terminology that distinguished the home as a safe place, such as "protected" and "sheltered." With United AIA committing entire Good News issues concentrating on improved family life, articles characteristically addressed such issues as maintaining a lasting marriage, raising moral children, and improving teenager and parent relations.

For instance, The prioritization of family security is evident in an article entitled "How to Raise Good Children in a Bad World" presented in the July/August 1997 Good News admonishes parents to: "Impress positive values on your children by frequent repetition and admonition. Directly teach children right from wrong and urge them to act in a moral manner" (p. 9). Leadership letters also periodically were dedicated to topics such as development of today's youth. All total, the CV "family security" tallied over 790 more references than the second most frequently communicated value, "helpful." In short, communication addressing the improvement of relations with one's immediate physical family was abundant from the church's internal organs.

Along with United AIA's letters and magazine articles focusing on the improvement of one's immediate physical family, the organization also referenced the CV "family security" by reiterating the existence and importance of a spiritual family. For example, United AIA regularly distinguished the

certainty of a spiritual family by discriminating and explaining various spiritual family roles including God the Father, Christ the elder brother, and the brotherhood and sisterhood of believers. A passage from the first chairman's letter circulated to United AIA's members and potential membership illustrates this.

The New Testament teaches that Jesus Christ reveals God the Father. It also reveals that the Son of God is our Savior Jesus Christ. In Ephesians 4:5-6, Paul shows that there is one Father and...one Lord, Jesus Christ...We learn from the New Testament that we have an elder brother in Jesus Christ...that we are children of God, (and) that we will be in a family-like relationship" (New Beginnings Newsletter, June 16, 1995, p. 2).

As is obvious, the language used to explain member's spiritual relationship with God and Christ prefaced "family security" as a value of central importance to the organization. With references to "father, son, brother, children, and family," these excerpts demonstrate how the organization establishes a pro-family identity value prioritization based upon the descriptions of a current and future spiritual family as distinguished in its articles and letters.

Conclusions regarding United based upon an external organ. The third part of research question one entailed determining how an outside party discerned the United Church of God AIA's organizational identity over the course of the church's history. As noted in the previous chapter, the religious monitor The Journal: News of the Churches of God has provided ongoing coverage of United AIA, along with many other religious organizations, by regular updates printed in

its pages each month. Those articles addressing United AIA since its inception were obtained and content analyzed to ascertain United's identity from an outsider's perspective. Results of this examination substantiated a fifth conclusion.

Conclusion Five: United AIA's external monitoring, as reported by The Journal: News of the Churches of God, distinguishes the organization's prioritization of the value "true friendship" as central to its identity. The Journal provided thorough and consistent updates concerning United AIA's formation and progress especially during the church's first year. It monitored the organization's development by providing news on such things as the contents of United AIA's first meetings, profiles of the organization's Council of Elders (i.e., its board of directors), initiation and development of the organization's international offices, and how United AIA dealt with internal grievances. Although five values were frequently evident in The Journal's coverage of United (i.e., true friendship, family security, helpful, ambitious, and obedience), the organization emphasized the value "true friendship" significantly more than the others.

Rokeach delineates true friendship as a terminal value (i.e., value concerned with an end-state) emphasizing close companionship. Based on Rokeach's description, the dictionary constructed for the value's detection in DICTION (Hart, 2000) included terms such as "fellowship, companionship, and being united." Undeniably, the church's name served as one indicator conveying a sense of close friendship, but a read-through of The Journal's coverage of United AIA substantiated numerous other references. As a case in point, in an article

entitled "Council Discusses Rules, Visiting Preachers, Spirit of Indy" in May of 1999, The Journal reports the following:

The 12 men on the council met here May 12-18 and made other decisions as well. They talked about the Y2K computer glitch; relationships with other Church of God groups; a policy on non-UCG speakers delivering sermons from UCG pulpits; and the much discussed rules of association (p. 27).

By employing terminology such as "relationships" and "association" in this excerpt and later in the same article the words "united" and "congregations," the organization characterized its identity as prefacing camaraderie at more than one level of communication (e.g., interpersonal and organizational). More definitively, though, The Journal's coverage of United AIA distinguishes the organization's identity as accentuating true friendship from an outsider's perspective.

Overall conclusions about United's organizational development. Although the results of each research question one's sub-queries are uniquely important, viewing them together provided a composite understanding of the Untied Church of God, an International Association's identity emergence over time and brought to bear a sixth conclusion. Conclusion Six: The United Church of God AIA, overall, has shown consistency in its organizational identity development based on its communicated values. This study establishes that the values communicated with greatest frequency characterizing United AIA's identity varied some over its history, but generally they have remained stable over its five-year history. After

distinguishing which values were prioritized during each of the three time frames assessed, the top five values noted with highest frequency from first to last during the organization's first year (T1) included being "helpful, true friendship, obedience, family security, and mature love." In the organization's third year of operation (T2), United AIA's identity entailed the following top five values from first to last: "family security, being helpful, true friendship, ambition, and obedience." Additionally, in its fifth year (T3), United communicated the following values with greatest frequency: "family security, ambition, being helpful, true friendship, and wisdom."

To gain scope and clarity on the relative prioritization of each value during United AIA's history, the values "family security, true friendship, and helpful" were consistently communicated with highest frequency across all three time frames. "Obedience" and "ambitious" ranked second, being mentioned in the top five values in two of the three time frames. Furthermore, the CVs "equality" and "mature love" appeared with high frequency as one of the top five values prominent to United AIA's identity during the sample time frames.

The tabulations of each CV made evident a macro ordering of values in terms of United AIA's emerging OI. Overall results prompted generation of a unique set of labels aimed at understanding the organization's identity more clearly. The consistent prioritization of relatively few values as a result of the church's communication revealed a value framework with certain values existing as more central to the organization's identity than others. For this purpose, the communicated values "family security, true friendship, and being helpful," make-

up United AIA's Primary Value Structure or those values most central to the church's identity. The values communicated next most often, "obedience" and "ambitions," make-up what may be termed United AIA's Secondary Value Structure or its second most important values as evidenced by the church's references. The values appearing as least central but still highly characteristic of the organization's identity, "equality" and "mature love," are distinguished as United AIA's Tertiary Value Structure.

In making such a distinction, this conclusion may provide the basis for a subsequent model of organizational identity based on communicated value references. This three-fold designation aims at characterizing the United Church of God AIA's organizational identity, based upon its communication, for what it is: a framework by which the organization is known. In short, United has consistently prioritized similar values whether they are communicated in its Fundamental Beliefs statement, leadership letters, magazine articles, or as discerned by those reporting on the organization's development. Whether the CVs determined by this content analysis are the values by which the organization wants to be characterized, requires further consideration.

Conclusions Regarding United's Temporal Identity

Research Question Two entails a variation from research question one in that it posits organizational identity as a temporal phenomenon along in addition to a longitudinal one. Although the findings of question two may be projected as congruent with question one, the question was posed considering the unique characteristic of assessing an organization's temporal identity. In conceptualizing

OI as a temporal phenomenon, an organization's documents must be assessed and classified, in terms of their immediate role in shaping its identity. Thus, drawing on the arguments of Morley and Shockley-Zalabak (1989), Hambrick and Brandon (1988), and Swales and Rogers' (1995), the United AIA's mission statement (its Fundamental Beliefs statement) was combined with those documents produced by the organization during its fifth year of existence for an overall assessment of the values composing United's identity in its most recent year of operation. This resulted in a seventh and final conclusion.

Conclusion Seven: United AIA's temporal OI indicates emphasis on the following five values communicated with high frequency: "family security, helpfulness, true friendship, ambition, and wisdom." As already addressed, United's communication of the values "family security" and "true friendship" may be explained generally based on the communication topics apparent through the organization's internal and external media. Additionally, though, the organization placed emphasis on "helpfulness," as well as prioritizing "ambitious" and "wisdom" to a greater extent.

According to Rokeach (1973), "helpfulness" is an instrumental value (i.e., value concerned with daily behaviors) that stresses working for the welfare of others. References identifying emphasis of this value includes terms such as "assisted, served, and edified." For instance, a letter from United AIA's President dated July 8, 1999 describing events of a recent church sponsored camp stated:

The young internationals have the added weight of taking what they have learned and then helping to set up camp in their own counties in the future.

We deeply appreciate the hearty cooperation and efforts of all the youths.

Of course, the same applies to the ministerial staff as well as the other staff members who have given so unselfishly of their time.

The president's use of the terms "helping" and "given" indicate the organizations prioritization on serving others. By referencing this communicated value, United AIA characterizes itself as "helpful."

The values "ambitious" and "wisdom" were also communicated with high frequency during the last year. "Ambitious" is an instrumental value (i.e., concerned with daily behaviors) that conveys a commitment to hard work. Drawing on Rokeach's (1973) description of the value, the dictionary developed to discern this CV involved terms that communicated persistence and forward progress. Subsequently, leadership letters and coverage in The Journal during the organization's most recent year stressed a commitment to developing new and better ways of preaching the gospel. Also in-line with demonstrating "ambition," messages frequently emphasized the importance of making wise decisions as the organization mapped its future.

"Wisdom," the final communication value mentioned with high frequency, is a terminal value stressing mature understanding. Not only was "wisdom" represented as an explicit theme of leadership letters; it also consistently served as an underlying theme in the Good News magazine. For instance, an article in the Good News printed in the March/April, 2000 issue entitled "Read the Book" admonishes readers to reconsider the Bible's usefulness in everyday life. It closes by with a passage of scripture: "You, through your commandments, make me

wiser than my enemies...I have more understanding than all my teachers, for your testimonies are my meditations" (p. 7). By stressing the importance of wisdom in one's daily life, United AIA inherently reflects the value as a facet of its identity. Based on research question two, it becomes clear that the values communicated in United AIA's Fundamental Beliefs statement, its leadership letters, magazine articles, and as covered by The Journal collectively project the organization as a safe haven for spiritual development which prioritizes wisdom in its advancement. The communicated values "family security, helpfulness, true friendship, ambition, and wisdom" then may be characterized as an organizational identity "fingerprint" distinguishing United AIA's unique value hierarchy for its business year ending May 2000).

Strengths and Weaknesses of the Study

An overall assessment of this dissertation brings to bear two major strengths and two weaknesses. First and foremost, this study furthers organizational communication research by clarifying that organizational identity assessment is, most definitively, a product of communication. As mentioned at the outset, literature prior to this analysis consistently conceptualized communication as peripheral to distinguishing an organization's identity. In contrast, this dissertation posits that communication, in general, and more specifically the communication of values, is central to OI. The study serves as a building block for further organizational identity construction assessment. Moreover, this dissertation acknowledges that the messages inside and outside an organization's

boundaries converge to provide its members and public a consensual sense of what the organization is.

A second strength of this study is that it represents an orderly, pragmatic means for communicatively assessing an organization's identity. By drawing on past organizational identity research and Rokeach's (1973) Value Theory, the method section provides a legitimate procedure which can be repeatedly applied by those in academe and business. By explicating this OI analytic process, the method section can be refined to insure greater validity of measurement. Indeed not until just recently have computerized content analysis packages, such as DICTION (Hart, 2000), allowed the expeditious examination of such a large number of organizational messages in a variety of media. Given this technological advancement, this study plots a way for OI recognition and strategic alteration of identity if an organization so desires.

In addition to these strengths, two distinct weaknesses merit attention. First, by utilizing content analysis as the method for organizational identity analysis, this study assumes a predominantly functional perspective, and to a much lesser degree interpretivist lens, in OI assessment (Gioia, 1998). In doing so, quantity of communication values is deemed the defining factor for determining an organization's identity over quality of message. Subsequently, this approach does not measure the impact of certain messages communicated by the organization analyzed because it is not intended to do so.

A second limitation involves the compiling of the communication value dictionaries. In formulating and conducting this analysis, the researcher was torn

between generating a list of value synonyms which could be used in manual coding as well as used to examine a sizeable number of documents. As the pilot study made evident, the extent of words inherent to the value dictionaries served to identify the majority of terms distinguishing Rokeach's 36 values, but the dictionaries did not exhaustively recognize all value references. Based on the pilot study, two things became evident: Manual coders could not maintain the level of high reliability afforded by computer content analysis software, and the value dictionaries should be expanded to determine the various ways values are communicated in organizational messages. In light of both limitations, the value dictionaries were revised based upon the pilot study by increasing the number of terms in each dictionary used to identify all 36 values. The result entailed a vocabulary of indicators aimed at determining the communicated value hierarchy transmitted by the United Church of God, an International Association, but one which may be further augmented.

Case Study and Future Research Recommendations

In light of the results of this analysis, recommendations are made on two fronts: One, to the organization analyzed—The United Church of God, an International Association, and two, for those researchers addressing OI in the future. From these findings, it is in the best interest of the United Church of God AIA to keep the three following things in mind.

Case study recommendations. Recommendation One: It is in United AIA's best interest to recognize that its identity already exists. As Kimberly (1987) points out, many organizations tend to assume that they have no identity until they

pose the question, “Who are we?” United AIA exhibits this tendency as evident from the articles covering the organization’s identity formulation meetings in its most recent year of operation (e.g., <http://www.ucg.org/a/council/seattle/ce990830.htm>). By recognizing that the communicated values transmitted by the organization, from its outset, have characterized it in a distinct way for its members and its audience, United AIA has the ability to be attuned to how it is already perceived.

Recommendation Two: The United Church of God AIA can benefit from reiterating to those who are responsible for transmitting internal and external messages on its behalf that they form a collective voice by which the organization is known. In short, the values communicated by all these parties embody the organization’s identity. By employing a wide array of writers in multiple media, United AIA has the potential to project itself as a harmonious chorus or a “multiple-headed-monster” based on its messages. To insure message congruity, the organization should consider two things. Initially it would be helpful to designate a committee or an organizational office as responsible for being attune to the communicated value existent in the wide array of the church’s literature and letters on an ongoing basis. Further, and complimentary to this recommendation, it would be useful to assess the organization’s messages on a periodic basis. Such an inquiry could include a focussed semi-annual or annual organizational assessment aimed at determining the state of the church’s organizational identity through rigorous communication analysis. Such an appraisal could be coupled with other types of communicative research (e.g., focus group interviews,

surveys) to insure that the organization's title, the "United" Church of God AIA, is more than a name: It characterizes its identity. This dissertation functions as a inimitable way of making such an assessment.

Recommendation Three: It is in the United Church of God, an International Association's best interest to purposely determine what values it desires to present as reflective of its character. As Cafaude (1998) notes, organizational leaders too often assume that attention to values is a tangential concern of organizational success. In reality, McDonald and Gandz (1992) serves as just one of many studies which substantiate that an explicit, clear value system is foundational to an organization's success. Without printing and communicating such a value system, organizational members and an organization's public must guess what it is an organization deems as important. Conversely, when an organization engages in ongoing conversation about its core values that the abstractions are minimized, its value hierarchy is clearly recognized by all parties, generating a powerful influence on organizational decisions. "programs, policies...services" and as substantiated here, its identity (Cafaude, 1998, p. 110).

Future research recommendations. Prompted by the limitations of this research, social scientists should consider two things in future studies. First, researchers much preface their work with the fact that an epistemological foundation affects the study's results. Content analysis was utilized because it allowed a broad understanding of the depth and breadth of an organization's identity, based on a quantitative and qualitative understanding of its

communicated values. Still, alternative methods of inquiry would provide a more diverse understanding of an organization's identity.

Second, subsequent content analytic approaches to organizational identity assessment should expand the value dictionaries used here, as already addressed, and insure that the chosen sample represents the organization's primary forms of internal and external communication. In this case, United's Fundamental Beliefs statement, leadership letters, and Good News articles are the preeminent ways the organization communicates on a mass level to connect with members and public. But given the church's increasing media exposure (e.g., in recent weeks the church has begun providing a national radio broadcast), the findings provide a short-term means for evaluating the organization's identity. However, these results are much more valuable than ignorance on the subject. Researchers are admonished to keep both of these recommendations in mind when making subsequent advances concerning communicated value and organizational identity inquiry.

Overall Summary

This dissertation has provided a systematic analysis of organizational identity and value literature illuminating the role that communication plays in this organizational process. The ensuing method bore out several significant findings and seven conclusions which may be used by the United church of God AIA as it copes with the challenges of preaching a gospel and developing its membership in the 21st century. Results indicated that the United AIA communicated the following core values with highest frequency: family security, true friendship, and

being helpful most often; obedience and being ambitious to a lesser degree; and equality and mature love the least. Further, results indicate United's temporal OI consists of the communicated values true friendship, ambitious, helpful, true friendship, and obedience in its fifth and most recent year of operation.

Based on these findings, seven conclusions were distinguished. They included: (a) United's organizational identity continues to expand based on the increasing number of CVs communicated in its documents, (b) United's OI substantiates a distinct value structure, (c) United's mission statement (its Fundamental Beliefs statement) establishes the organization's identity as valuing love from the outset, (d) over its history, United AIA's internal organs (i.e., its leadership letters and magazine articles) have placed a premium on the CV family security, (e) from an external perspective, United has most frequently transmitted the CV true friendship during its history, (f) overall, United AIA has demonstrated a consistent set of communication values in its development, and (g) United's temporal identity has placed emphasis on the CVs: family security, being helpful, true friendship, ambition, and wisdom.

Based on these conclusions, recommendations were made first to the organization in light of the results, and second to communication scientists committed to extending organizational identity research. The three recommendations to the organization entailed: First, it is in the United AIA's best interest to recognize that its identity already exists. Second, United can benefit by insuring that its internal and external messages form a collective voice by which

the organization is known. And third, it is in the United Church of God AIA's interest to determine what values it desires to present as reflective of its character.

Prompted by the limitations of this research, social scientists were asked to consider two things. First, researchers must recognize in what ways an epistemological foundation affects a study's results prior to further inquiry. And second, subsequent content analytic approaches to OI assessment should expand the value dictionaries used here. As a bottom line, this analysis distinguishes a method for communicatively determining organizational identity by extracting meaning from an organization's messages.

In sum, this dissertation advances OI assessment one step further by prefacing the importance of communicated values to this process. As Kimberly (1987) notes, organizations, like people, must recognize that "yesterday's events shape today's behavior. Just as it is helpful to know certain things about an individual person's past in understanding and predicting his or her behavior today"...so it is helpful to understand an organization's communicated values to clarify its organizational identity so that steps can be taken to present the organization in the best light in the future (p. 233).

APPENDIX A

Code Book

CODE BOOK FOR IDENTIFYING ORGANZATIONAL VALUES

1. Coder: List name of coder.
2. Item identification: Specify the item number in this space to insure that all documents are coded.
3. Terminal Values: Read each document thoroughly looking for the terminal values listed on the attached page. During your first read-through of each document, circle each word that indicates transmission of a terminal value. Then go through the list of terminal values distinguished in the code sheet and mark them by placing a hash mark in the corresponding blank.
4. Instrumental Values: Read each document thoroughly looking for the Instrumental values on the attached page. During your first read-through of each document, circle each word that indicates transmission of an instrumental value. Then go through the list of instrumental values distinguished in the code sheet and mark them or their synonyms by placing a hash mark in the corresponding blank

Upon completion of all documents, tally the number of times each value was evident in all documents, and place this sum in the blank immediately following each terminal and instrumental value.

Terminal Values
Values concerned with an end-state

Value	Definition	Examples
Comfortable Life	Concerned with comfort	comforts, prosperous, affluent, well-off
Exciting Life	Concerned with an exciting life	stimulating, active, exhilarating, thrilling
Sense of Accomplishment	Concerned with accomplishment	accomplishment, contribution, achievement, attainment, culmination
World at Peace	Concerned with freedom	peace, peaceful, armistice, concord
World of Beauty	Concerned with beauty in nature and the arts	beauty, charming, splendid, elegant
Equality	Concerned with equality	equality, equity, impartiality, fairness
Family Security	Concerned with family security	family, home, household, stability
Freedom	Concerned with freedom	free, freedom, choice, liberty, opportunity
Happiness	Concerned with happiness	happy, content, jubilant, euphoric
Inner Harmony	Concerned with inner harmony	balanced, harmony, orderly, aplomb, composure
Mature Love	Concerned with social and spiritual intimacy	intimacy, sexuality, spirituality, maturity
National Security	Concerned with safety	armed, defended, protected, shielded
Pleasure	Concerned with an enjoyable, leisure life	enjoyment, leisure, satisfying, enjoyable
Salvation	Concerned with salvation	salvation, immortality, heaven, delivered, redeemed
Self-Respect	Concerned with self-esteem	self-esteem, self-assurance, worthy
Social Recognition	Concerned with respect from others	recognized, admired, accepted, appreciated
True Friendship	Concerned with close companionship	companionship, fellowship, comradeship, united
Wisdom	Concerned with mature understanding	wisdom, discernment, sense, insight, perceptive

Instrumental Values
Values concerned with daily behaviors

Value	Definition	Examples
Ambitious	Concerned with hard-work	hard working, aspiring, enterprising, eager, energized
Broadminded	Concerned with open-mindedness	open-minded, flexible, tolerant, unbiased, unprejudiced
Capable	Concerned with competence	competence, effective, able, capable, proficient
Cheerful	Concerned with being light-hearted and joyful	animated, bright, buoyant, cheery, fun, glad, jovial
Clean	Concerned with cleanliness	clean, neat, tidy, undefiled, unadulterated
Courageous	Concerned with standing for one's beliefs	courageous, bold, dauntless, undaunted, firm, unwavering
Forgiving	Concerned with a willingness to pardon	pardon, forgiving, acquit, excuse, absolve, overlook
Helpful	Concerned with working for the welfare of others	welfare, assist, support, serve, improve, better
Honest	Concerned with truth	honest, true, moral, ethical, sincere
Imaginative	Concerned with being daring	imaginative, daring, creative, original, clever, ingenious, inspired, visionary
Independent	Concerned with self-reliance	independent, self-reliant, self-sufficient, autonomous, alone
Intellectual	Concerned with intellect	intelligence, reflective, informed
Logical	Concerned with rationality	logical, rational, rationality, consistent, reasoned, sound-minded
Loving	Concerned with affection	love, tender, fond, beloved, charity, caring
Obedient	Concerned with obedience	obedient, dutiful, observant, yielding
Polite	Concerned with courtesy	polite, courteousness, well-mannered, mannerly, civil, proper
Responsible	Concerned with being responsible	responsible, dependable, reliable, accountable, answerable
Self-control	Concerned with self-control	self-control, self-disciplined, restrained, controlled, perseverant

APPENDIX B

Code Sheet

CODE SHEET FOR IDENTIFYING ORGANIZATIONAL VALUES

1. Coder _____
2. Item identification (#) _____
3. Indicate which of the following terminal values (values concerned with an end-state; giving emphasis to life's culmination) are evident in this text. Note their presence by placing a hash mark in the blank immediately to the right of the value or its synonym. After completing the article, document, or letter, sum up the number of times each value has been mentioned and place this tally in the blank below each individual value section.

<u>Value</u>	<u>Mention of value</u>	<u>Mention of value</u>
Comfortable Life (T1)		
Affluence	_____	Pays _____
Affluent	_____	Possessions _____
Comfort	_____	Possession _____
Comfortable	_____	Possession _____
Comforts	_____	Possessions _____
Currencies	_____	Prosperous _____
Currency	_____	Prosperous _____
Earning	_____	Remuneration _____
Earnings	_____	Renumerations _____
Economic	_____	Resources _____
Economically	_____	Rich _____
Economics	_____	Richer _____
Empire	_____	Riches _____
Empires	_____	Richest _____
Financial	_____	Salary _____
Finances	_____	Stipend _____
Financially	_____	Wage _____
Income	_____	Wages _____
Money	_____	Wealth _____
Moneyed	_____	Wealthy _____
Moneys	_____	Well-off _____
Paid	_____	Well-to-do _____
Pay	_____	
Pays	_____	

Total # of times this value was mentioned in its various forms: _____

Value Mention of value Mention of value

Exciting Life (T2)

Active _____
 Celebration _____
 Celebrate _____
 Celebrates _____
 Challenge _____
 Challenged _____
 Challenges _____
 Challenging _____
 Compelling _____
 Enthusiastic _____
 Enthusiasm _____
 Excite _____
 Excitement _____
 Exciting _____
 Exhilarating _____
 Interest _____
 Interested _____

Interesting _____
 Invigorated _____
 Invigorating _____
 Moving _____
 New _____
 Newest _____
 News _____
 Sensational _____
 Sensation _____
 Stimulating _____
 Surprised _____
 Thrilled _____
 Thrilling _____

Total # of times this value was mentioned in its various forms: _____

Sense of accomplishment (T3)

Accomplish _____
 Accomplished _____
 Accomplishes _____
 Accomplishment _____
 Accomplishments _____
 Achieve _____
 Achieve _____
 Achievement _____
 Achievements _____
 Acquire _____
 Acquired _____
 Acquires _____
 Attain _____
 Attained _____
 Attainment _____
 Attains _____
 Complete _____
 Completed _____
 Completes _____
 Completion _____
 Contributes _____
 Contributing _____

Contribution _____
 Culmination _____
 Effect _____
 Effecting _____
 Effects _____
 Execution _____
 Feat _____
 Feats _____
 Fulfill _____
 Fulfilling _____
 Fulfillment _____
 Made _____
 Passed _____
 Ratified _____
 Ratifies _____
 Ratify _____
 Realization _____
 Realized _____
 Realizes _____
 Succeed _____
 Success _____
 Upheld _____

Total # of times this value was mentioned in its various forms: _____

<u>Value</u>	<u>Mention of value</u>	<u>Mention of value</u>
--------------	-------------------------	-------------------------

World at Peace (T4)

Amity	_____
Armistice	_____
Concord	_____
Nonviolence	_____
Nonviolent	_____
Peace	_____

Peaceably	_____
Peaceful	_____
Peacefulness	_____
Tranquil	_____
Tranquility	_____

Total # of times this value was mentioned in its various forms: _____

World of Beauty (T5)

Art	_____
Artistic	_____
Arts	_____
Attractive	_____
Attractiveness	_____
Beautiful	_____
Beauty	_____
Best	_____
Charm	_____
Charming	_____
Charms	_____
Comeliness	_____
Elegance	_____
Elegant	_____
Excellent	_____

Gorgeous	_____
Magnificence	_____
Magnificent	_____
Natural	_____
Nature	_____
Quaint	_____
Remarkable	_____
Splendid	_____
Splendor	_____
Wonderful	_____

Total # of times this value was mentioned in its various forms: _____

Equality (T6)

Belong	_____
Congruence	_____
Congruent	_____
Cooperate	_____
Corresponding	_____
Equal	_____
Equality	_____
Equalization	_____
Equity	_____
Equivalence	_____
Equivalent	_____
Fair	_____
Fairness	_____

Impartial	_____
Impartiality	_____
Just	_____
Like	_____
Likeness	_____
Match	_____
Peers	_____
Sameness	_____
Similar	_____
Similarity	_____
Uniform	_____
Uniformity	_____

Total # of times this value was mentioned in its various forms: _____

<u>Value</u>	<u>Mention of value</u>	<u>Mention of value</u>
Family Security (T7)		
Child	_____	Protected _____
Children	_____	Protecting _____
Daughter	_____	Protects _____
Daughters	_____	Refuge _____
Family	_____	Sanctuary _____
Father	_____	Security _____
Fathers	_____	Shelter _____
Home	_____	Sheltered _____
Homes	_____	Shelters _____
House	_____	Son _____
Household	_____	Sons _____
Households	_____	Stability _____
Houses	_____	Stabilizing _____
Husband	_____	Stable _____
Husbands	_____	Stepfamilies _____
Mother	_____	Unthreatened _____
Mothers	_____	Wife _____
Parent	_____	Wives _____
Parenting	_____	
Parents	_____	
Protect	_____	

Total # of times this value was mentioned in its various forms: _____

Freedom (T8)			
Ballot	_____	Liberation	_____
Ballots	_____	Liberty	_____
Choice	_____	Opportunistic	_____
Choices	_____	Opportunities	_____
Democracy	_____	Opportunity	_____
Democratic	_____	Privilege	_____
Free	_____	Privileged	_____
Freedom	_____	Privileges	_____
Freely	_____	Unrestrict	_____
Latitude	_____	Unrestricted	_____
Leeway	_____	Vote	_____
Liberated	_____	Votes	_____
Liberates	_____		

Total # of times this value was mentioned in its various forms: _____

<u>Value</u>	<u>Mention of value</u>	<u>Mention of value</u>
--------------	-------------------------	-------------------------

Happiness (T9)

Content	_____
Contented	_____
Contentment	_____
Euphoria	_____
Euphoric	_____
Happiness	_____

Happy	_____
Jubilant	_____
Jubilee	_____
Jubilance	_____
Pleased	_____

Total # of times this value was mentioned in its various forms: _____

Inner harmony (T10)

Aplomb	_____
Balance	_____
Balanced	_____
Composure	_____
Equilibrium	_____
Harmony	_____
Order	_____
Orderliness	_____

Orderly	_____
Poise	_____
Poised	_____
Sanctity	_____
Self-regulated	_____
Serenity	_____

Total # of times this value was mentioned in its various forms: _____

Mature love (T11)

Complete	_____
Completed	_____
Develop	_____
Developed	_____
Develops	_____
Divine	_____
Divinity	_____
Heart	_____
Hearts	_____
Holy	_____
Infallible	_____
Intimacy	_____
Intimate	_____
Mature	_____
Matures	_____

Maturity	_____
Perfect	_____
Perfected	_____
Perfection	_____
Righteous	_____
Righteousness	_____
Sexual	_____
Sexuality	_____
Spirit	_____
Spirits	_____
Spiritual	_____
Spirituality	_____

Value Mention of value

Mention of value

National Security (T12)

Armed _____
Army _____
Defended _____
Defends _____
Defense _____
Guard _____
Guarded _____
Guards _____
Marine _____
Marines _____
Militant _____

Military _____
Navy _____
Protected _____
Protection _____
Safe _____
Safeguarded _____
Safety _____
Shield _____
Shielded _____

Total # of times this value was mentioned in its various forms: _____

Pleasure (T13)

Bliss _____
Blissful _____
Delight _____
Delights _____
Enjoyable _____
Enjoyed _____
Enjoyment _____
Feast _____
Feasted _____
Gratified _____
Gratify _____
Indulge _____
Indulgent _____
Indulges _____
Leisure _____

Leisurely _____
Lounge _____
Lounges _____
Pleasurable _____
Pleasure _____
Pleasures _____
Relaxed _____
Rest _____
Rested _____
Rests _____
Satisfied _____
Satisfying _____
Satisfy _____
Vacation _____

Total # of times this value was mentioned in its various forms: _____

Value Mention of value

Mention of value

Salvation (T14)

Deliver _____
 Deliverance _____
 Delivered _____
 Delivers _____
 Emancipate _____
 Emancipated _____
 Emancipates _____
 Emancipation _____
 Eternal _____
 Eternally _____
 Eternity _____
 Heaven _____
 Heavens _____

Immortality _____
 Preserve _____
 Preserved _____
 Preserves _____
 Redeem _____
 Redeemed _____
 Redeems _____
 Salvation _____
 Save _____
 Saved _____
 Saves _____

Total # of times this value was mentioned in its various forms: _____

Self-respect (T15)

Confidence _____
 Confident _____
 Esteem _____
 Esteemed _____
 Esteems _____
 Self-assurance _____
 Self-assured _____

Self-confidence _____
 Self-esteem _____
 Self-respect _____
 Self-respected _____
 Worth _____
 Worthy _____

Total # of times this value was mentioned in its various forms: _____

Value Mention of value

Mention of value

Accept _____
 Accepted _____
 Acknowledge _____
 Acknowledged _____
 Acknowledges _____
 Acknowledging _____
 Admiration _____
 Admire _____
 Admired _____
 Admires _____
 Appreciate _____
 Appreciated _____
 Appreciates _____
 Appreciation _____
 Appreciative _____
 Distinguish _____
 Distinguished _____
 Distinguishes _____
 Executive _____
 Executives _____
 Fine _____

Finer _____
 Finest _____
 Importance _____
 Important _____
 Official _____
 Qualification _____
 Qualifications _____
 Qualifies _____
 Recognizable _____
 Recognize _____
 Recognized _____
 Respect _____
 Respected _____
 Respects _____
 Seasoned _____
 Senior _____

Total # of times this value was mentioned in its various forms: _____

True Friendship (T17)

Agreed _____
 Associates _____
 Associating _____
 Association _____
 Brotherhood _____
 Brethren _____
 Brotherly _____
 Camaraderie _____
 Close _____
 Closeness _____
 Common _____
 Commonality _____
 Companionship _____
 Company _____
 Comradeship _____
 Congregate _____
 Congregates _____

Congregation _____
 Congregations _____
 Congregating _____
 Fellow _____
 Fellowship _____
 Fellowships _____
 Fraternal _____
 Fraternity _____
 Friends _____
 Friendship _____
 Relationship _____
 Relate _____
 Relationships _____
 Together _____
 Unite _____
 United _____
 Unites _____

Total # of times this value was mentioned in its various forms: _____

<u>Value</u>	<u>Mention of value</u>	<u>Mention of value</u>
Wisdom (T18)		
Astute	_____	Studied _____
Discern	_____	Studious _____
Discerning	_____	Study _____
Discernment	_____	Studying _____
Expert	_____	Thought _____
Expertise	_____	Thoughtful _____
Experts	_____	Thoughts _____
Insight	_____	Understand _____
Insightful	_____	Understanding _____
Learn	_____	Understands _____
Learned	_____	Understood _____
Learning	_____	Wisdom _____
Learns	_____	Wise _____
Mind	_____	
Perceptive	_____	
Savvy	_____	
Sense	_____	
Sensible	_____	
Shrewd	_____	
Shrewdness	_____	

Total # of times this value is mentioned in its various forms: _____

4. Indicate which of the following instrumental values (values concerned with daily behaviors; placing emphasis on the present) are evident in this text. Note their presence by placing a hash mark in the blank immediately to the right of the value or its synonym. After completing the article, document, or letter, sum up the number of times each value has been mentioned and place this tally in the blank below each individual value section.

<u>Value</u>	<u>Mention of value</u>		<u>Mention of value</u>
Ambitious (II)			
Ambition	_____	Longing	_____
Ambitious	_____	Longs	_____
Aspire	_____	Loving	_____
Aspires	_____	Move	_____
Aspiring	_____	Moves	_____
Build	_____	Power	_____
Building	_____	Powers	_____
Builds	_____	Power-seeking	_____
Built	_____	Produce	_____
Busy	_____	Produces	_____
Continue	_____	Rise	_____
Continued	_____	Rose	_____
Continues	_____	Search	_____
Continuing	_____	Searches	_____
Desire	_____	Searching	_____
Eager	_____	Stretch	_____
Eagerly	_____	Stretches	_____
Energetic	_____	Strives	_____
Energized	_____	Struggle	_____
Energy	_____	Struggles	_____
Enterprising	_____	Struggling	_____
Expansion	_____	Work	_____
Forward	_____	Working	_____
Grow	_____	Works	_____
Growing	_____	Yearn	_____
Grown	_____	Yearning	_____
Growth	_____	Yearns	_____
Hard-working	_____	Zeal	_____
Long	_____	Zealous	_____
Longed	_____		

Total # of times this value was mentioned in its various forms: _____

<u>Value</u>	<u>Mention of value</u>	<u>Mention of value</u>
--------------	-------------------------	-------------------------

Broadminded (12)

Broadminded	_____
Flexibility	_____
Flexible	_____
Malleable	_____
Open	_____
Open-minded	_____
Open-mindedness	_____
Openness	_____
Opens	_____
Pliable	_____

Potential	_____
Progressive	_____
Tolerance	_____
Tolerant	_____
Unbiased	_____
Unprejudiced	_____

Total # of times this value was mentioned in its various forms: _____

Capable (13)

Able	_____
Apt	_____
Capable	_____
Competence	_____
Competent	_____
Effective	_____
Effectively	_____
Fitted	_____
Productive	_____
Proficient	_____

Qualified	_____
Qualifies	_____
Qualify	_____
Skill	_____
Skilled	_____
Skills	_____
Suited	_____
Well-suited	_____

Total # of times this value was mentioned in its various forms: _____

Cheerful (14)

Animated	_____
Bright	_____
Buoyant	_____
Cheer	_____
Cheerful	_____
Cheery	_____
Fun	_____
Glad	_____
Gladness	_____
Gleeful	_____
Jolly	_____

Jovial	_____
Joyous	_____
Light-hearted	_____
Lively	_____
Merriment	_____
Merry	_____
Mirth	_____
Pleasant	_____
Refreshing	_____
Sunny	_____

Total # of times this value was mentioned in its various forms: _____

Value Mention of value Mention of value

Clean (15)

Clean _____
 Cleanliness _____
 Cleans _____
 Cleansed _____
 Clear _____
 Cleared _____
 Distill _____
 Distilled _____
 Distills _____
 Immaculate _____
 Neat _____
 Pure _____
 Purge _____
 Purges _____
 Purified _____
 Purify _____
 Refine _____
 Refined _____
 Refines _____
 Scrub _____
 Scrubbed _____
 Scrubbing _____

Scrubs _____
 Stainless _____
 Tidy _____
 Unadulterated _____
 Unadulterated _____
 Uncontaminated _____
 Undefined _____
 Uninfected _____
 Unpolluted _____
 Unsoiled _____
 Unstained _____
 Wash _____
 Washed _____
 Washes _____
 Washing _____

Total # of times this value was mentioned in its various forms: _____

Courageous (16)

Bold _____
 Brave _____
 Bravery _____
 Brazen _____
 Courage _____
 Courageous _____
 Dauntless _____
 Fearless _____
 Firm _____
 Gallant _____
 Game _____
 Hardy _____

Hero _____
 Heroes _____
 Heroic _____
 Heroine _____
 Intrepid _____
 Staunch _____
 Stouthearted _____
 Unafraid _____
 Undaunted _____
 Unwavering _____
 Valor _____
 Valorous _____

Total # of times this value was mentioned in its various forms: _____

<u>Value</u>	<u>Mention of value</u>	<u>Mention of value</u>
Forgiving (17)		
Absolve	_____	Pardons _____
Absolves	_____	Reconcile _____
Absolving	_____	Reconciles _____
Acquit	_____	Reconciliation _____
Acquits	_____	Release _____
Acquitting	_____	Released _____
Excuse	_____	Releasing _____
Excused	_____	Relent _____
Excuses	_____	Remit _____
Excusing	_____	Remits _____
Forgave	_____	Remitted _____
Forgive	_____	Remitting _____
Forgiven	_____	Repent _____
Forgives	_____	Repentance _____
Forgiving	_____	Repentant _____
Grace	_____	Repented _____
Merciful	_____	Restore _____
Mercy	_____	Restored _____
Overlook	_____	Restores _____
Overlooked	_____	
Overlooks	_____	
Pardon	_____	
Pardoned	_____	

Total # of times this value was mentioned in its various forms: _____

<u>Value</u>	<u>Mention of value</u>		<u>Mention of value</u>
Helpful (18)			
Admonish	_____	Helpfulness	_____
Admonished	_____	Helping	_____
Admonishes	_____	Helps	_____
Admonition	_____	Improve	_____
Aid	_____	Improves	_____
Aids	_____	Minister	_____
Assist	_____	Ministered	_____
Assistance	_____	Ministers	_____
Assisted	_____	Nurture	_____
Assisting	_____	Nurtured	_____
Assists	_____	Nurtures	_____
Benefit	_____	Nurturing	_____
Benefited	_____	Rescue	_____
Benefits	_____	Rescues	_____
Better	_____	Serve	_____
Bettered	_____	Served	_____
Betters	_____	Serves	_____
Carry	_____	Service	_____
Edified	_____	Serving	_____
Edifies	_____	Share	_____
Edify	_____	Shared	_____
Encourage	_____	Shares	_____
Encouraged	_____	Sharing	_____
Encouragement	_____	Strengthen	_____
Encourages	_____	Strengthens	_____
Encouraging	_____	Support	_____
Gave	_____	Supportive	_____
Given	_____	Supports	_____
Gives	_____	Voluntarily	_____
Giving	_____	Voluntary	_____
Help	_____	Volunteer	_____
Helped	_____	Volunteers	_____
Helpful	_____	Welfare	_____

Total # of times this value was mentioned in its various forms: _____

<u>Value</u>	<u>Mention of value</u>	<u>Mention of value</u>
Honest (19)		
Ethical	_____	Sincere _____
Ethics	_____	Sincerely _____
Exact	_____	Sincerity _____
Good	_____	Straightforward _____
Goodness	_____	True _____
Honest	_____	Trustworthy _____
Honestly	_____	Truth _____
Honesty	_____	Truths _____
Integrity	_____	Upright _____
Legitimate	_____	Upstanding _____
Legitimately	_____	
Moral	_____	
Morality	_____	
Morals	_____	

Total # of times this value was mentioned in its various forms: _____

Imaginative (110)		
Clever	_____	Imagine _____
Cleverly	_____	Imagined _____
Create	_____	Imagines _____
Creating	_____	Ingenious _____
Creation	_____	Inspire _____
Creative	_____	Inspired _____
Creativity	_____	Inspires _____
Creator	_____	Inspiring _____
Dare	_____	Invent _____
Dares	_____	Inventive _____
Daring	_____	Origin _____
Discovered	_____	Original _____
Discovering	_____	Originally _____
Discovers	_____	Originate _____
Discovery	_____	Originates _____
Imagination	_____	Vision _____
Imaginations	_____	Visionary _____
Imaginative	_____	Visions _____

Total # of times this value was mentioned in its various forms: _____

<u>Value</u>	<u>Mention of value</u>	<u>Mention of value</u>
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Independent (I11)

Alone	_____	Self-governing	_____
Autonomous	_____	Self-reliant	_____
Autonomy	_____	Self-sufficient	_____
Independence	_____	Self-supporting	_____
Independent	_____	Self-supportive	_____
Self-direct	_____	Separate	_____
Self-directed	_____	Separation	_____
Self-directs	_____		
Self-governed	_____		

Total # of times this value was mentioned in its various forms: _____

<u>Value</u>	<u>Mention of value</u>	<u>Mention of value</u>
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Intellectual (I12)

Brilliance	_____	Intellectuals	_____
Brilliant	_____	Intelligence	_____
Brilliantly	_____	Knowledge	_____
Educate	_____	Knowledgeable	_____
Educated	_____	Mindful	_____
Educates	_____	Reflect	_____
Educational	_____	Reflective	_____
Inform	_____	Reflects	_____
Informed	_____	Smart	_____
Intellect	_____		
Intellectual	_____		
Intellectualized	_____		

Total # of times this value was mentioned in its various forms: _____

<u>Value</u>	<u>Mention of value</u>	<u>Mention of value</u>
Logical (I13)		
Coherence	_____	Plans _____
Coherent	_____	Rational _____
Coherently	_____	Rationality _____
Consistency	_____	Rationalize _____
Consistent	_____	Rationalized _____
Coordinate	_____	Rationalizing _____
Coordinators	_____	Reason _____
Deliberate	_____	Reasoned _____
Deliberates	_____	Reasoning _____
Deliberation	_____	Sound-mind _____
Examine	_____	Sound-minded _____
Examining	_____	Sound-mindedly _____
Formulate	_____	Structure _____
Formulated	_____	Structured _____
Formulates	_____	Structures _____
Formulating	_____	Valid _____
Logic	_____	
Logical	_____	
Plan	_____	
Planned	_____	
Planning	_____	

Total # of times this value was mentioned in its various forms: _____

Loving (I14)		
Affection	_____	Kindness _____
Affectionate	_____	Love _____
Affections	_____	Loved _____
Ardor	_____	Loves _____
Beloved	_____	Loving _____
Care	_____	Receptive _____
Cares	_____	Receptivity _____
Caring	_____	Tender _____
Charity	_____	Tenderly _____
Concern	_____	Tenderness _____
Dear	_____	Thoughtful _____
Devoted	_____	Welcome _____
Devotion	_____	Welcomed _____
Fond	_____	Welcomes _____
Fondness	_____	Welcoming _____
Kind	_____	

Total # of times this value was mentioned in its various forms: _____

<u>Value</u>	<u>Mention of value</u>	<u>Mention of value</u>	
Obedient (I15)			
Abiding	_____	Observance	_____
Adherent	_____	Observant	_____
Bylaws	_____	Observe	_____
Command	_____	Observing	_____
Commanded	_____	Policies	_____
Commandments	_____	Policy	_____
Commands	_____	Receptive	_____
Govern	_____	Rule	_____
Governable	_____	Rules	_____
Governing	_____	Servile	_____
Government	_____	Sin	_____
Governments	_____	Sinful	_____
Governors	_____	Sinned	_____
Guidelines	_____	Sinners	_____
Keep	_____	Sinning	_____
Kept	_____	Sins	_____
Law	_____	Submission	_____
Lawful	_____	Submitted	_____
Laws	_____	Worship	_____
Obedience	_____	Worships	_____
Obedient	_____	Yield	_____
Obey	_____	Yielded	_____
Obliging	_____	Yielding	_____
		Yields	_____

Total # of times this value was mentioned in its various forms: _____

Polite (I16)			
Civil	_____	Honor	_____
Civility	_____	Honoring	_____
Considerate	_____	Honors	_____
Consideration	_____	Manners	_____
Considers	_____	Mannerly	_____
Cordial	_____	Polite	_____
Cordially	_____	Proper	_____
Courteous	_____	Thanks	_____
Courteousness	_____	Thankful	_____
Courtesy	_____	Well-mannered	_____
Courtly	_____		
Diplomatic	_____		

Total # of times this value was mentioned in its various forms: _____

<u>Value</u>	<u>Mention of value</u>	<u>Mention of value</u>
Responsible (I17)		
Accountable	_____	Faithful _____
Answerable	_____	Liable _____
Bound	_____	Obligate _____
Chargeable	_____	Obligated _____
Dependability	_____	Obliged _____
Dependable	_____	Reliable _____
Duties	_____	Reliant _____
Dutiful	_____	Responsibilities _____
Duty	_____	Responsibility _____
Efficiency	_____	Responsible _____
Efficient	_____	
Faith	_____	

Total # of times this value was mentioned in its various forms: _____

Self-control (I18)

Controlled	_____
Disciplined	_____
Discipline	_____
Discretion	_____
Moderate	_____
Perseverant	_____
Restrained	_____
Restrain	_____
Restraining	_____
Self-control	_____
Self-denying	_____
Self-disciplined	_____
Self-mastery	_____
Self-regulated	_____
Temperance	_____

Total # of times this value was mentioned in its various forms: _____

THANK YOU FOR YOUR HELP!

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Notes

- 1 Rokeach (1968, 1973), as well as other social science researchers, contends that values, beliefs, and norms are fundamentally a byproduct of values. In other words, Rokeach advances values as a distinct type of belief, which are manifest through human behavior.
2. Holsti's formula for assessing intercoder reliability involves the following:

$$\frac{R=2(C_{1,2})}{C_1 + C_2}$$

$C_{1,2}$ = number of category assignments both coders agree on, $C_1 + C_2$ = total category assignments made by both coders (North et al., 1963).