Electronic Theses and Dissertations

2005

Rhetorical Implications of 'Professionalism' for Organizational Culture: Praxis of Mindfulness

Lynda Brown

Recommended Citation

Brown, L. (2005). Rhetorical Implications of 'Professionalism' for Organizational Culture: Praxis of Mindfulness (Doctoral dissertation, Duquesne University). Retrieved from https://dsc.duq.edu/etd/352

DUQUESNE UNIVERSITY

RHETORICAL IMPLICATIONS OF 'PROFESSIONALISM' FOR

ORGANIZATIONAL CULTURE: PRAXIS OF MINDFULNESS

A DISSERTATION SUBMITTED TO

THE FACULTY OF THE COLLEGE OF ARTS AND SCIENCES

IN CANDIDACY FOR THE DEGREE OF

DOCTOR OF PHILOSOPHY

COMMUNICATION & RHETORICAL STUDIES

BY

LYNDA SCHAAF BROWN

PITTSBURGH, PENNSYLVANIA

CONVOCATION AUGUST 2005

June 20, 2005

I DEDICATE THIS DISSERTATION TO MY

HUSBAND, RICHARD AND SONS, PETER AND

MICHAEL. THEIR SUPPORT AND UNDERSTANDING

WAS A CRITICAL PART OF MY SUCCESS. IN

ADDITION, I DEDICATE THIS STUDY TO THE

UNFAILING GUIDANCE OF MY DIRECTOR, DR. PAT

ARNESON AND INSPIRATION FROM MY

COMMITTEE MEMBERS, DR. JANIE FRITZ HARDEN

AND DR. CLARK EDWARDS. FINALLY, I WANT TO

EXTEND MY APPRECIATION TO DR. RONALD C.

ARNETT. THE DEPTH OF HIS SCHOLARSHIP

TEXTURED MY UNDERSTANDINGS AND

SCHOLARLY ENDEAVORS.

Abstract

     This study arose from listening to the historical moment and the multi-disciplinary concerns for higher levels of 'professionalism' and ethics in organizations. This study adds to the conversation with a vision of 'professionalism' as a guiding narrative embodied by dialogic communication ethics for constructively affecting organizational communication. 'Professionalism' is a constructive hermeneutic marked by organizational plurality and diversity offering a more inclusive interpretation and meaning in the twenty-first century. There are rhetorical implications in 'professionalism' when approaching it from social constructivism which views communication as a function that constitutively creates a reality for the organization. Following in the footsteps of Aristotle, this study charges that 'professionalism' as a constructive ethical narrative is rhetorically contagious. Further, since the significance of communication ethics for 'professionalism' lies not just in theory but in action, this study proposes that mindfulness serves as praxis for 'professionalism'.

Contents

Chapter 1

’Professionalism’: Past Influences and Current Concerns

One does not have to search far to hear the outcry and concerns of lay and 'professional' persons in all fields for greater levels of 'professionalism' in organizations and professions. This study arose from listening to the concerns and questions about the level of 'professionalism' in our society. Investigating 'professionalism' proceeds through the approach of philosophical hermeneutics and involves listening to the historical moment. Informed by constructive hermeneutics, this study asks how 'professionalism' could provide a more positive direction for organizations and their respective internal and external stakeholders. In response to the vast number of reported concerns about the level of 'professionalism' in our organizations and professions, this study suggests that 'professionalism' can be a constructive and inclusive construct for organizational members and the organization's effectiveness as a whole.

This chapter examines the history of professions and specializations. First, included in this historical review is a discussion about the rhetorical and evolving meaning of 'professionalism'; as a construct of social, political, and economic changes in the United States of America. This study starts with a historical investigation because the study of professions needs to examine both the traditions of the past and the interplay of the social modernization of the present (Haber). Second, this chapter presents an overview of different conceptual frameworks in the study of professions. The third section looks at the critiques of 'professionalism' and some visions of constructivists' versions of ideal models of 'professionalism'. The fourth section is the rationale for this study and the final section discusses the philosophical process of inquiry of this study.

History and Study of Professions

Regulated professions were a feature of the ancient and classical world. Since ancient times, professions have been associated with specialization. History has not always delineated these early specializations as professions bound by codes. However, the Code of Hammurabi is an early example of codes and self-regulation. Hammurabi was a Greek stonemason who specified a death penalty for builders, or masons, whose buildings fell on the inhabitants. Physicians were held accountable to the Hippocratic Oath, which started a practice that applies to this day as the basis of the modern physicians' ethical code. Legal codes for lawyers and jurists were instituted including some limits on the practices or powers of jurists (the Rules of Civil Procedure). Politicians were also regulated by the rules of parliamentary debate. In this early history, those in a position of special knowledge or trust were held accountable to the public for their advice and services (Epstein).

In addition to the traditional demarcations of medicine and law, professions developed as tradesmen and craftsmen bond together in guilds (Freidson, Professionalism Third Logic). Guilds emerged in the classical Roman era which in turn influenced the development of medieval guilds. Scholars who study professions have paid little attention to the Roman guild because the principle references are narrative sources. What is known about the existence of Roman guilds comes from The Theodosian Code of the fifth century A.D and the Code of Justinian for the sixth century (Epstein).

Roman guilds are known by a variety of names. *Collegui* (conleguim) refers to groups of people in a particular craft, trade, or line of business bound together by common rules or laws. The *sodalitas* describe religious brotherhoods or secret societies.

Credit is given to Plutarch, the second king of Rome for organizing eight artisan trades into colleges or *collegui*: musicians, goldsmiths, carpenters, dyers, shoemakers, tanners, braziers, and potters (Epstein). From the time professional colleges emerged in first century B.C. they played a political role.

Toward the end of feudal society, a plethora of 'professional' specializations emerged because of the movement from countryside to towns. Medieval guilds assumed different forms depending on their circumstance and country of origin. Since the development of various guilds in different countries is outside the boundaries of this discussion, a sufficient picture follows the general characterization. The general character of a guild is the direct control of industry in the hands of the associated producers (Renard).

Steven Epstein proposes that the appearance of the European guilds is tied to the emergent money economy and urbanization. Macroeconomic changes in the late tenth and eleventh centuries fostered the flourishing of trades and handicrafts. Tradesmen now centered in towns were in closer proximity to each other. Guilds became the center of European handicraft organizations (Epstein).

By the Middle Ages (circa 1100 A.D.) European guilds, including merchant guilds, weaver guilds, and livery companies, evolved into the approximate equivalent of modern-day business organizations. These guilds were organizations enjoying certain privileges or patent letters which were usually issued by the king or state and overseen by local business authorities (some kind of chamber of commerce). Patent letters were the predecessors of the modern patent and trademark system (Epstein).

Guilds had strong control over instructional capital and instituted the practice of the lifetime progression of apprenticeship to craftsman, journeyer, and eventually to widely-recognized master and grandmaster. European guilds imposed long periods of apprenticeship, and made it difficult or impossible for those who did not have approval of the appropriate guild to gain access to materials or knowledge, or garner the ability to sell in certain markets. The guild was an internally self-regulating unit that had recognized status in the community (Renard).

At its height in the twelfth century, the guild merchant enjoyed special privileges by virtue of charter from the Crown. The rise of the urban society, which at first was more commercial, was the outstanding social force in the latter Middle Ages. Guilds held economic power as the early merchant guilds alone made trade possible (Randall). By the late Middle Ages, guilds grew in exclusivity and in privilege.

By the fifteenth century, as a result of the formation of the Great States of Europe, guilds had to deal more with a national economy than a local one. The new national economy still presided with a mercantilist character. The guilds now had to address the issue of control as markets became more complex. Direct authority and privilege was increasingly diluted as trade and industry grew in complexity and extent (Renard). Large merchants, traders, and manufacturers were to varying degrees developing outside the guild's power. For example, manufacturers like guilds had a predilection for monopoly and power and were not averse to being protected by the State from foreign competition. But unlike the guilds, manufacturers were focused on production and profitability and in need of cheap and abundant labor. In this pursuit of labor, manufacturing turned away from the system of apprenticeship (Renard).

By the end of the seventeenth century, though guilds still existed, they were subjugated and deprived of their exclusivity and monopoly. Guilds became a target of much criticism toward the end of the 1700s and the beginning of the 1800s. As modern times drew near, guilds experienced a dwindling of their power and government favoritism. Guilds struggled to hold onto their power in the face of their dwindling market exclusivity turning more fervently to their internal resources. Journeymen, for example, were forbidden to set up work themselves and were severely punished if caught by the guild masters. Journeymen were worse off in the seventeenth century than they were in the thirteenth. In the seventeenth century, work days increased from 12 to 16 hours and their nominal wages increasingly lagged behind subsistence levels (Renard).

Further, guilds themselves exhibited their own internal progression of decay. According to several accounts of this time, guilds became increasingly involved in simple territorial struggles against each other and against free practitioners of their arts. In addition to the economic and political forces of the time, the demise of the guilds was also due to "a lack of solidarity between those who occupied the various degrees of the hierarchy; division between the different craft guilds; and a narrow traditionalism which could not even ensure the good quality of products" (Renard 107).

Two of the most outspoken critics of the guild system in Europe were Jean-Jacques Rousseau and Adam Smith. They opposed government control over trade and were in favor of the laissez-faire free market system that was growing rapidly and entering into the political and legal system. For example, Adam Smith argued:

> It is to prevent this reduction of price, and consequently of wages and
>
> profit, by restraining that free competition which would most certainly

occasion it, that all corporations, and the greater part of corporation laws, have been established. …[A]nd when any particular class of artificers or traders thought it proper to act as a corporation without a charter, such adulterine guilds, as they were called, were not always disfranchised upon that account, but obliged to fine annually to the king for permission to exercise their usurped privileges. (Smith 227)

Thus, the tide turned against guilds.

The power of the guild faded because of industrialization and modernization of trade and industry. Also, the rise of powerful nation-states that could directly issue patent and copyright protections along with often revealing the trade secrets affectively reduced guild's economic power. After the French Revolution, the guild system was disbanded in most European nations and replaced by free trade laws. By that time, large portions of former handicraft guild workers were already converted into working for the manufacturing industry, using standardized methods controlled by corporations. This conversion from handicraft worker to manufacturing worker was not uniformly viewed as a public good. Karl Marx's critique focused on the new industrial worker. Workers are alienated from the products of work that they create. Exploitation is possible since materials and hours of work are closely controlled by the owners of the new, large scale means of production (Marx).

Coincidentally, the early history of the United States of America reflected a change in the characterization of profession. The meaning of profession and its cognates has changed episodically in American history (Kimball). One way to understand these changes is to look at the rhetoric of profession and how its meaning has under gone

transformations with the evolving cultural and economic societal trends. Bruce Kimball maintains that the shifting 'professional' ideal in the United States of America has been the consequence of the change in cultural and intellectual authority and economic influences. Professions have evolved episodically according to the changes in the cultural ideals and its corresponding form of knowledge (Kimball). Understanding rhetoric of professions requires examining the meaning of words and how that usage has been transformed episodically and reflexively. This evolving usage of the term 'professional' in turn has influenced the contemporaneous intellectual, political, economic, and social context (Kimball). Theoretically, then, one can see that a postmodern interpretation of profession and its cognates have pre-modern legacies.

Bruce Kimball identifies significant historical moments in the rhetoric of profession in the United States of United States of America which changed the usage of profession. The United States of America's early history was socially and culturally defined by the preeminent authority of religion which influenced the conception of profession. In the early seventeenth and mid-eighteenth century, the rhetoric of profession changed from referring to a religious vow to denoting the group who made the vow – the secular clergy. This shift in meaning caused the rejection the medieval connotation of "professed" (Kimball 20). Until the Treaty of Paris, profession denoted the vow of some religious order. The Treaty of Paris brought a host of social, economic, and political changes resulting in a change in intellectual authority. Partial explanation for this transformation is due to Max Weber's writing about the Protestant work ethic which argues for the concept of "calling" in twentieth century capitalism (Kimball 32). Theology's legacy in associating the term profession and its cognates with the authority

and status of the secular went uncontested for more than a century. The preeminence of the clergy in the seventeenth and early eighteenth century influenced the way people thought and talked about profession long after the decline of the clergy's influence (Kimball). The value of service, a legacy from the professions as embedded in the clergy, still has lingering meaning for contemporary society.

Another shift in the meaning of 'professional' occurred in mid-eighteenth century. In the United States of America, the rhetoric of 'profession' evolved from exclusively denoting clergy to include other dignified non-religious occupations. Now the "learned professions" of law and medicine were included with theology as they were characterized by a learned liberal education. This rhetorical shift was marked by the interchangeable usage of "learned professions" and "liberal professions" (Kimball 101-102).

The growth of "learned professions" was the result of the developing trend toward intellectual specialization in the second half of the nineteenth century (Kimball 101-102). Intellectual specialization was further developed because of the growth of the university. The growth of the university in this era was due to the expansion of the medieval university whose original status occupations were law, medicine, ministry, and university teaching. Now universities ever-increasingly split off into sub-disciplines.

The distinction between the "pin-maker" specialist (Smith 109), the Marxian "proletariat worker" (Marx 292), and the intellectual specialist (Freidson, <u>Culture of Professionalism</u>), is that the intellectual specialist is more in control of his tasks (the use of 'his' is appropriate for describing the 'professional' climate of these times). As a result, eighteenth century Enlightenment thought, which was characterized by liberal or free thinking, weakened the clergy's position. The religious connotation of professions as

dignified and based in service became obscured. By the end of the eighteenth century, under the influence of social and cultural changes with the predilection of the polity, jurisprudence, and law, the preeminence of the clergy declined. The "Holy Profession" of the clergy was supplanted by 'professional' lawyers (Kimball 107). Connotations of 'professional' were now transferred to the perceptions of the new 'professional' lawyer. Rhetorically, the new meanings of the 'professional' as informed by the discipline of law changed the perception of service. The 'professional' lawyer adapted the cleric concept from 'servant unto all' to that of a contractual fee-based service, which was upheld by the Constitutional Court of South Carolina in 1821. This court set a precedent in granting the law profession "the legal right to charge their clients a sum that is proportional to the value of their service" (Kimball 148). Profession took on the character of a polity or guild moving from the sense of selfless service as embedded in 'professional' when informed by the clergy to that of contractual 'professional' service (Kimball).

Jacksonian democracy, beginning with President Andrew Jackson's term in 1829, also influenced the conceptions and practices of profession through democratizing its origin. For example, in this period the number of states imposing educational requirements for professions drastically declined. Medical standards lessened. This gave more opportunity to a greater number of people wishing to enter the professions. This is even true for ministers who became greater in number as Calvinism was increasingly displaced by evangelical Christian revivalists (Haber). "The culture of professionalism incarnated the radical idea of the independent democrat, a liberated person seeking to free the power of nature within every worldly sphere, a self-governing individual exercising his trained judgment in an open society" (Bledstein 87).

Between the 1860s and 1920s, 'professional' was once again transformed. The status of law declined from its earlier prominence. Instead of the most esteemed profession being that of ministers and clergy, as was the case of pre-eighteenth century, or members of the law profession, which replaced the clergy as the highest profession from 1720 to about 1870, mid-nineteenth and early twentieth century saw an ascendance of the educational profession. In the United States of America, the meaning of 'professional' experienced another rhetorical shift. The fundamental reason for this shift was that the cultural ideal and legitimate source of knowledge in this second half of the nineteenth century moved from polity in the jurisdiction sense to science (Kimball). In the United States of American, "[s]cience came of age and was now the great cultural authority which paved the way to modernization through scientific methods and widespread industrialization" (Bledstein ix). Modern professions emerged out of this late nineteenth century industrial society.

In addition, the mid-Victorian era (mid 1800s to early 1900s), informed by a Cartesian approach, encouraged the acceptance of the authority of the 'professional'. This position of unchallenged authority was heretofore unknown in United States of American life. 'Professionalism' created a culture whose authority was based in the primacy of scientific knowledge that transcended the favoritism of politics, the corruption of personality, and the exclusiveness of partisanship. Science was the source of 'professional' authority and worked to displace common sense and ordinary understandings with a simple faith in a higher rationality called scientific knowledge (Bledstein).

Culturally this blind faith to scientific rationality and its characterization in the authority of 'professionalism' was charismatically reinforced through rituals and ceremonies. Symbols of accreditation, such as degrees, diplomas, honorary awards, and number of books on a vita served to reinforce the public's consciousness of its dependence on these authorities. Hence, the culture of 'professionalism' required amateurs to respect the integrity of trained persons and to respect the moral authority of those whose claim to power lay in the sphere of the sacred and charismatic. Professionals controlled the magic circle of scientific knowledge which only the few specialized by training and indoctrination were privileged to enter (Bledstein). Thus, life in the United States of America was marked by the idealism of 'professionalism' which bred public attitudes of submission and passivity.

Education became the locus for the cultural ideal of science with science reigning as the source of legitimate knowledge and method for discovery. Universities led the crusade for science (Kimball). The preeminence of education during the mid-ninetieth and early twentieth century imbued new meaning to professions. "By and large the American university came into existence to serve and promote professional authority in society" (Bledstein x).

The influence of education and science in the United States of America gave profession new meaning and character. For example, especially in the mid-nineteenth and early twentieth centuries, the nature of education had more flexible movement in its occupational boundaries. School teachers became university professors and school superintendents became college presidents. This was a gendered world, however, with occupational mobility being generally limited to men. Women comprised the majority in

the field of education but were in the minority of upward mobility. Consequently, 'professional' became increasingly identified with the qualities of autonomy and authority. After the Civil War, the scientific ideal dominated research gave faculty more control than they were previously afforded over pedagogy, curriculum, and text book selection (Kimball). The ideal scientist now was portrayed as an objective and impartial expert backed by the authority of science and expertise.

Commensurately, the number of formal education institutions dramatically rose between the Civil War and World War I. Accompanying this was the widespread adaptation of educational requirements for vocational licenses, certifications, and 'professional' credentials (Kimball). The elevated status of education benefited from the volatile wartime booms, recessions, and panics (i.e., Gilded Age boom of the 1880s; Panic of 1894; 1897 Recovery; and Panic of 1907) all of which reinforced the supremacy of scientific knowledge and the pursuit of it in our educational institutions. In addition, education benefited from the philanthropic efforts of industrial giants, Andrew Carnegie and Nelson Rockefeller, who led the drive to invest in education and science (Kimball).

By the beginning of the twentieth century, ground was laid for the idealization of professions ushering in a rhetorical movement which occurred as educators informed the meaning of professions. 'Professional' now was being learned, a characteristic of their own professions (Kimball). "The term denoted a dignified vocation practiced by professional who professed selfless and contractual service, membership in a strong association, and functional expertise modeled on natural science" (Kimball 303).

Other scholars postulate about the changing meaning and interpretation of profession. In contemporary scholarship, Elliot Krause argues that the traditional

professions of medicine, law, university teaching, and engineering have lost power and control. He poses that changes in the power and interpretation of professions in the twenty-first century will be mostly economic. Especially since the late 1950s and early 1960s, professions have been more controlled by employers who arrange the 'professional' services and determine who will receive them. Therefore, Krause argues, professions that started out having the power to control and regulate themselves have become more characterized by the standards of capitalism than the standards of their profession. Though Eliot Freidson agrees with Krause that the guild-like character of professions is disappearing, Freidson disagrees with Krause about the force of change. Freidson's position is that the guild-like characteristics of the traditional professional are changing more due to ideological and political forces than economics (Freidson, Professionalism Third Logic).

Further, the study of professions has evolved since the mid-twentieth century. The earliest attempts to define and understand the notion of 'professional' was undertaken by social scientists in the 1930s. Alexander Carr-Saunders and P.A. Wilson differentiated 'professional' groups into categories, while Talcott Parsons claimed that the 'professional' type is the institutional framework within which the majority of important social functions are undertaken. Parsons observed, as had Carr-Saunders and Wilson before him, that the upper levels of industrial society, businessmen, were forming professions. Parsons viewed businessmen and professionals as comparable in the sense that their emphasis is on the most efficient and effective method of practice.

Talcott Parsons is looking at how society, as an organism, maintains itself. Two of Parsons' four functional needs of society–integration (coordinating system of parts) and

latency (managing tensions between parts and generating new parts)–are solved by what he calls 'functional specificity'. His theory compares to Emile Durkheim. Parsons begins by wondering why the professions are so highly developed, and why there is such a highly refined division of labor. He rejects the idea that it is simply individuals' utilitarian self-interest. Parson argues that the development of professions is a part of society and therefore is institutional. He wants to prove that the acquisitiveness of modern business is institutional rather than motivational. Parsons characterized professionals by their specific work with each limited to their own specific field of expertise, and who make decisions based upon reason and rules. The basic parameters governing what it means to be a 'professional', in this view, were productivity, specialization, and systematization (Parsons). And in the early twentieth century this almost exclusively applied to men.

For the most part scholars before the 1960s looked at how professions functioned at maintaining society and how they evolved from occupation to 'professional' status (Lo). These scholars approached the study of professions from a structural functionalist paradigm focusing on the traits and character of professions. In the 1970s, a paradigm shift emerged in the study of professions. This shift was inspired by a trend toward greater historical sensitivity (Lo).

In the 1970s, Eliot Freidson characterized professions an institutional form of power. He described the ideological character of professions as having monopolistic privileges and authority. Subsequently, influenced by Freidson's work, some scholars who study professions took a power approach rather than a traits approach in their investigation and interpretation of professions (Davies; Larson; Witz). Scholars now

argue from both a Marxist and Weberian stance, that professions are in line with the power and class system that is inherent in bureaucratic systems (Lo).

Since the 1980s, a divide has emerged between scholars who study the professions. They differ in how to best explain the character of the professions as influencing society. Contemporary scholarship of professions challenges the modernity framework. On one hand, the trends of bureaucratization and capitalization are recognized; but, on the other hand, in the vein of postmodern thought scholars recognize the muddiness of the concept of professions. In this postmodern approach, scholars recognize that professionals are social agents with multiple allegiances often situated in-between structures instead of being dictated by any singular social structure. These two debates about the effect of capitalization and bureaucratization and the position of professionals as social agents stem from two influential works: Eliot Freidson's Professional Dominance and Magali Sarfatti Larson's Rise of Professionalism.

Eliot Freidson argues that although 'professionalism' is a credential-sanctioned, market-based monopoly, when controlled from abuse 'professionalism' can be a valuable solution to some organizational problems. The key for Freidson is to limit abuse in the name of 'professionalism'. From this belief, he proposes an ideal model of 'professionalism' that represents occupational control instead of consumer or managerial control (Freidson, Professionalism Third Logic). Larson and other scholars disagree. They distrust the abstract neutrality of professions believing that professions can also be viewed in the Foucauldian sense as an institution of power that justifies the bourgeois ideology of meritocracy (Browner and Kubarski; Larson). This argument is based on Michel Foucault's analytics of modern power which claims that all social relations are

infected by power relations. Power is always already there. One is never outside it (Foucault).

Currently, scholars debate about whether the professions continue to dominate the workforce or are in decline (Lo). The real question is not whether bureaucratization and capitalism have eroded the power and autonomy of the professions rather it is more about the "inter-penetration of profession, bureaucracy, and the market" (Lo 11). This perspective of interpenetration compels one to consider the question of agency. The 'professional' has multi-allegiances including a membership in a 'professional' group, an agent in society as a 'professional' expert, and are also agents embedded in organizations. This issue of agency moves the focus of professions from a social structure to the consideration of professionals as social agents. As social beings, professionals are embedded in race, ethnicity, gender, and other social categories as well as being social agents in an organization and political society (Lo).

'Professional' identities are informed by culture. "In this vein sociologists are challenged to separate out understanding of professionals' identity from the dominant narrative in the profession themselves that conveys the image of a nonsexual, nonracial, and non-ethnic professional" (Lo 29). This derivation of one's identity as a 'professional' ironically illuminates the background and the dialectics between the social construction of expertise of professions and their claims to legitimacy through scientific knowledge and rationality. Caring and rationality with impartiality and impersonality disguise the autonomous performance of the 'professional'. Further, recognition of the dialectic of caring and distance propels one to acknowledge the inherent tension that is a part of 'professionalism'. The challenge is to develop a richer conceptualization that may benefit

not only the professions but the communities they serve and the organizations in which they work (Freidson; Kimball; Lo).

In sum, starting with the forming of guilds from the end of feudal times and moving forward through the economic and marketplace changes, the power and place of professions and organizations has changed society and canons of thought (Randall). Rhetorically the evolution of society's vision and interpretations are shaped by this early history (Krause). Further, the changing nature and interpretation of professions and its cognates are the result of the growing and defining of the middle class (Kimball).

In the United States of America, as the preceding discussion illustrates, one can see rhetorical shifts in the meaning of 'professional' as a result of changes in social, cultural, economic, and political climates. In pre-modern and modern times, the characterization of 'professional' had more of a uniform description due to the hegemonic ideologies of these times. However, in our postmodern time that is not the case. 'Professionalism' like the rest of our contemporary society has many voices and interpretations. Without a single ideology driving interpretation, 'professionalism' takes on different meanings and critiques. As a result scholars differ in their views about whether 'professionalism' is a constructive or destructive construct. The next section address critiques of 'professionalism'.

Critiques of 'Professionalism

Not all scholars believe that the concept of 'professionalism' constructively serves our contemporary organizations. Some scholars argue a critique of 'professionalism' is warranted (Bledstein; Browner and Kubarski; Homer and Kehde). Scholars debate on whether 'professionalism' is too ambiguous of a concept to have significance or that

'professionalism' is merely a self-serving ideology serving individuals and groups power and control agendas.

The traditional study of professions reveals scattered and incommensurable ideas (Freidson, Professionalism Third Logic). 'Professionalism' means different things to different disciplines and practitioners, ranging from everyday social labels to the specific set of codes and specialization criteria of 'professional' groups. Bruce Kimball proposes that in our contemporary society the definition of professions is "nothing more that a series of random occupations that have historically been called that in our culture" (5). Bucholz claims that the term 'professionalism' is overused, abused, and misappropriated and broadly connected with the state of being a 'professional'. Meanings are so varied that they hardly mean anything at all.

Not all scholars view 'professionalism' as an empty concept. Some scholars pose that 'professionalism' as an ideal model can be a beneficial concept for society (Freidson; Sullivan; Quicke). "Professionalism is under attack," declares Eliot Freidson, "when critics identify 'professionalism' as a self-serving ideology that masks self-interest" (Freidson, Professionalism Reborn 169). The problem is the loss of public confidence. Financial pressure and market forces reduce costs and increase shareholder value and have directed much of the change in the profession. 'Professional' work is now more economically influenced by private capital and the politics of the state. "I believe that the assault on the credibility of 'professional' ideology has been a major factor in the weakened voice of professions as they seek to influence that change" (Freidson, Professionalism Third Logic 197).

Burton Bledstein argues that the culture of 'professionalism' in the United States of America has been enormously satisfying to the individual professional's ego. Many present day views of 'professionalism' have emerged from mid-Victorian society and the onset of the university in the United States of America. The creation of the university made it possible to support a social faith in the merit of 'professional' authority (Bledstein).

Professionals are imbued with power and status. Debate ensues where this power and authority is justified or not or whether their power and authority can benefit society. Some scholars link the opportunity for power with the idea of professions as occupations that seek to improve not only their economic position but also their prestige in society (Bledstein; Larson; Leicht and Fennel; Steiner; Witz). They question the source of 'professional' authority and status. "Is the true source of professional power and status expertise or has power and status emerged as a product of conscious attempts by the professional or their patrons to extract economic rewards or to exercise social control" (Leicht and Fennel 912)? This question causes some scholars to claim that 'professionalism' is a construct that masks instrumental power, silences voices, and is a means for reinforcing the dominant ideology (Ashcraft; Bledstein; Browner and Kubarski; Davies; Homer and Kehd; Kelly and Zak; Larson; Steiner; Witz).

Feminist scholars criticize traditional frameworks of 'professionalism' in bureaucratic organizations. From this critical perspective, the study of professions is approached in a more discursive fashion with regard to its historicity and gender. What it means to be 'professional' in today's world is more of a function of bureaucratic influence and gender bias than expertise (Ashcraft; Davies; Witz). Both patriarchy and

the professions have roots in bureaucratic organizations whose organizational forms are controlling and controlled through valorizing impersonal qualities. "[V]alorizing the masculine in this way entails repressing, eclipsing, and demeaning those qualities which are culturally assigned to the feminine, thus, trivializing, or at least failing to acknowledge the work that women do in support for the 'professional' ideal" (Davies 670). Karen Ashcraft proposes that 'professional' does not have to be the restricted to the more masculine associated quality of impersonal. 'Professional' can be reunited with personal allowing some place for emotions (Ashcraft). Other feminist scholars pose that new conceptual frameworks need to be opened up to allow for more distinct and inclusive gendered meaning in 'professionalism' (Davies; Witz).

Further, Carol Steiner critically questions the value of 'professionalism' in today's corporate world. She argues that 'professionalism' generally is proposed as a response to corporate ethical issues. The problem is that oftentimes managers center meaning of 'professionalism' on "'professional' codes and paradigmatic protocols with prescribed values and beliefs instead of heterogeneous, flexible, and dynamic communication-centered approach" (Steiner 150). Steiner suggests that 'professionalism', as it relates to more of a strategic management approach, may not be a desirable concept.

> While this closed system [strategic management approach] facilitates
> efficient knowledge production and the professionalism (uniformity and
> conformity) that professionalism advocates long for, it also excludes and
> rejects experience and understanding that doesn't fit the schema and it

requires that paradigm struggles occur in the pursuit of uniform thinking

and conformist behavior. (Steiner 153)

In essence, Steiner's critique claims that 'professionalism' masks issues of managerial

control and behavior conformity. C. H. Browner and Katherine Kubarski also argue that

the criticism of 'professionalism' is warranted. They point to the abuse of

'professionalism' in managerial rhetoric, which works to secure the loyalty and

productivity of ever low-paid clerical employees (Browner and Kubarski).

Further, Steiner argues, from Martin Heidegger's perspective, that this concept of

'professionalism' confines people to a specialized "dream world" that detaches the

phenomena and people from context and complexity (200). Agreeing with Steiner,

Christine Kelly and Michele Zak claim that 'professionalism' is limiting.

'Professionalism' reduces the richness of experience.

On the other side of the debate on whether 'professionalism' is a misuse and

abuse of power are scholars who argue that 'professionalism' can be a construct that has

the potential to improve society. Ideal models of 'professionalism' are prescriptive and

intent on informing 'professional' behaviors. The next section gives a flavor of both

scholarly and practitioner constructivists' visions of 'professionalism'.

<u>Constructionists' Visions: Models of Ideal 'Professionalism'</u>

Views on how professions fit into the social order differ considerably. Scholars

since the mid-twentieth century have proposed ideal modes of 'professionalism'

(Durkheim; Freidson, <u>Professionalism Third Logic</u>; Quicke; Sullivan). Historically, one

of the first scholars to idealize professions was Emile Durkheim. Writing over a century

after Adam Smith, Durkheim's writings in 1933 turned the focus away from the

discussion about how the division of labor afforded productive gains. He also left behind the Marxian concern about the alienation of the worker and turned to the question about the effect of the complex and advanced system of the division of labor on the cohesion and solidarity of society. Strongly concerned with social reform, Durkheim wanted to enhance the autonomy of the individual in the context of organic solidarity with secure foundations that bound its members together. Drukheim argued that it is not the nature of the division of labor that produces deleterious consequences but is the result of "abnormal circumstances" (307).

> If, for example, the modern worker seems to have a sense of being alienated from his work, this is not because workers lack at the present time a sense of being engaged in a collective endeavor, a sense of spontaneously derived cooperation with their fellows and superior. They do not feel at present that they are of some use and therefore feel indeed like cogs in a vast machine. (Durkheim 301)

Durkheim's argument is that workers can have a sense of belonging in modern organizations.

Organic solidarity is Durkheim's metaphor for the belief that resources for ethics and morality do lie within an occupation. He believes that in organic solidarity, where both workers and management create the rules and enforce them, occupations and organizations can have a positive force on society (Durkheim). In this view, professions are a positive force because they promote the needs of the community over individual self-interest. Professions then act as a bulwark against economic individualism and an authoritarian state.

In addition, education is needed in a society that works to train individuals to sublimate their own importance and interests to that which is best for the community. Emile Durkheim also proposes remedies for society include creating a new institutionalized moral bond that one day may bring about a meritocratic society with equal opportunity for all. Talcott Parsons also believes that professions are necessary in society. Even though professionals are no more altruistic than business-people or any other profit-seeking worker, they function to ensure societal stability and growth.

Tangentially, Eliot Freidson argues for a theoretical model of ideal 'professionalism'. His ideal model is the combination of Max Weber's model of rational-legal bureaucracy, managerialism, and Adam Smith's classical model of consumerism. The Weberian concept of social closure promotes expert knowledge through education and training with the common goal of quality of work. Freidson's ideal-typical model poses that 'professionalism' can offer a method of organizing the performance of work. Revolving around the concept of autonomy, his ideological foundation is centered on occupational monopoly over the practice of a defined body of intellectualized knowledge and skill (Freidson, Professionalism Third Logic).

Specifically, Eliot Freidson's ideal-typical model of 'professionalism' is characterized by five interdependent elements. First, 'professionalism' is the state of being in specialized work that is grounded in a body of theoretically-based discretionary knowledge and skill which has a special status in the work force. Second, 'professionalism' encompasses exclusive jurisdiction that is created and controlled by occupational negotiation. Third, 'professionalism' has a sheltered position based on qualifying credentials created by that occupation. Fourth, entrance requires formal

training and credentials that is controlled by the occupation and associated with higher education. Fifth, 'professionalism' is an ideology that asserts its greater commitment to good work over economic gain (Freidson, Professionalism: The Third Logic).

Eliot Freidson's model is premised on the idea of occupational monopoly rather than being controlled by the market in the classical economic sense is more in line with social closure theory which posits that the formation of groups involves excluding all those who fail to possess some characteristics that are important to its members. The intent is to organize the way workers look at the world where 'professionalism' is an occupational rather than consumer or managerial control construct. "[T]he emphasis on consumerism and managerialism has legitimized and advanced the individual pursuit of material self-interest and the standardization of professionals work which are the very vices from which professions have been criticized by preserving form without spirit" (Freidson, Professionalism Third Logic 181).

Further, Eliot Freidson's ideal-typical model of 'professionalism' is dependent on the organizational hierarchy being committed to promoting 'professionalism' as well as accepting the specialized knowledge of the individual 'professional'. Professionals are then empowered by affording them a stronger voice in policies that are essential for doing good work. In addition, professionals must have a personal commitment to the larger good of the community and not just consideration of the self-interest of their employers or their own business.

William Sullivan and Benner went one step further. He concluded that ideal 'professionalism' forms a pivotal connection between individual acquisition of competence and the exercising of that competence. In other words, 'professionalism' is

the glue that binds individual opportunity and the wider needs of the community to form

a mutual and productive interdependence (Sullivan and Benner). Both of these ideas of

ideal 'professionalism' look to highlight the positive attributes associated with belonging

to a 'professional' occupation.

John Quicke provides another contemporary model of ideal 'professionalism'.

Quicke's "New Professionalism" involves creating a collaborative culture of learning that

operates from the tenets of Habermas's ideal speech situation (323). This model is

centered on the notion of work and service which is carried out according to the agreed

upon standards as arrived at through the multivocal discussion of those involved. Ideally,

these standards will benefit society.

A final example of constructionists' vision of ideal 'professionalism' is from the

marketplace. Fundamental to this ideal vision is the idea that 'professionalism' has

everyday implications about how one conducts oneself at work.

> A focused approach, pride in what one is doing, confident, competent,
>
> motivation towards a particular goal, accountability, respect for people
>
> irrespective of rank, status and gender, responsibility while on the path to
>
> a particular goal, commitment to word and deed, and control of emotions.
>
> (Danger 22)

This description of ideal 'professionalism' appearing as an editorial in The Hindu

emphasizes the vision of a 'professional' who conducts him or her self with integrity,

responsibility, and responsiveness.

As indicated in the preceding section, the critiques of 'professionalism' lend

credence to concluding that 'professionalism' is either inapplicable or deleterious

(Ashcraft; Bledstein; Browner and Kubarski; Davies; Homer and Kehd; Kelly and Zak; Larson; Steiner; Witz). This section's examples of ideal or normative models suggest that 'professionalism' can be a constructive model. The next section explains the rationale for this study which highlights the current concerns about the level of 'professionalism' in organizations and professions.

<div align="center">Rationale for This Study</div>

The impetus of this study arises from the plethora of literature expressing concern about the level of 'professionalism' in the marketplace. Adopting a constructive hermeneutic stance, this work seeks to understand 'professionalism' in the twenty-first century. The intent of this study is to promote a vision of 'professionalism' as a guiding narrative informed by communication ethics as a way of making sense in organizational life. 'Professionalism', as a philosophical ground on which one can stand, may be a way to promote constructive communication interactions for working through different organizational issues such as miscommunication problems, conflicts, paradoxes, and difficult peer and superior-subordinate relationships. Further, 'professionalism' as a constructive narrative engages diversity and plurality that permeates this postmodern moment.

Concerns about the levels of 'professionalism' in organizations are expressed by lay persons, professionals, and scholars. The need for 'professionalism' seems to be escalated given the changes in the global economy and the varying affects of greater diversity, competition, and driving technology in our organizations (Leicht and Fennell). Michael Morely, Deputy Chairman of Edelman USA states: "Most professions are in the throes of a titanic struggle to hold on to the key element of professionalism as they adjust

to the changes taking place. Not always with success" (Lewis et al. 217). The cry for more 'professionalism' is heard in the disciples of medicine (Cruess; Castenllani; Rothman), accounting (Sergenian; Fogary), politics (Mancini); law (Teichgraeber), and education (Bennett; Coulter and Orme) to name a few.

The author's key word search in 2001 for 'professionalism' on the World Wide Web produced 97,838 hits. The key word search of 'professional' behavior rendered 1,637 hits. 'Professional' civility ('professional' + civility) generated 15,482 hits. The large number of direct hits to the inquiries of these key word searches ('professionalism', 'professional', non-professional behaviors, and 'professional' civility) indicates that this topic is of concern in both academia and the marketplace. [1]

Many scholars, though differing in their conceptual definitions of 'professionalism' prescribe recipes for higher levels of 'professionalism' (Cameron and Laricy; Dobson; Hill and White; Kruckeberg; Leicht and Fennell; Lusch and O'Brien; Roberts and Dietrich; Savage; Shallot; Teichgraeber; Ward, Ward and Wilson). Literature

---

[1] Paper presented PCA, October 2001. Content analysis of randomly selected articles and commentaries published in 1999-2001 of both non-academic writings such as trade journals and newspaper articles and scholarly and 'professional' research and writings about 'professionalism' throughout various disciplines. Lynda Schaaf Brown. "Professionalism and 'Professional' Behavior: Current Ideas from all Walks of Life."

from the public sector and working professionals, including newspaper and trade articles,

offer practical everyday advice often using case studies of individuals exemplifying

'professional' and nonprofessional behaviors. For example:

> A professional is a skilled practitioner, an expert as opposed to an
>
> amateur. A professional has ethics, adheres to standards – his or her own
>
> as well as the profession. A professional is recognized by the community
>
> and by other professionals as an expert. Most importantly, a professional
>
> plans for the future by receiving feedback from others and altering his or
>
> her behavior when appropriate. (Young 22)

In many instances scholars, practitioners, and lay persons agree. 'Professionalism'

encompasses both professional behavior and recognition by society.

There are some common concerns about 'professionalism' among the academic

and public sector. Underlying many ideas and concerns about 'professionalism' is the

call for a moral or ethical orientation. Stated both implicitly and explicitly, both academia

and the public sector advocate the need to strive for higher levels of respect, truthfulness,

integrity, commitment, person responsibility, fair treatment of others, and personal

accountability for individuals, 'professional' associations, and enterprise organizations

(Brown).

Different academic disciplines pose that there is more to being a 'professional'

than obtaining accreditation. Robert Lusch and Matthew O'Brien, marketing research

scholars, make a distinction between profession and 'professionalism'. They claim that a

profession is an occupation that requires formal education and official conformations

such as licensing and certification. 'Professionalism' is an attitudinal or individual

behavior orientation toward one's occupation. This implies that a person may be a member of a profession and not a 'professional'. Researchers in numerous fields and disciplines agree with this distinction between being 'professional' and belonging to a profession (Bundt; Cameron and Lariscy; Dobson; Kruckeberg; Roberts and Dietrich; Shallot; Teichgraeber; Ward, Ward, and Wilson).

Even though there is agreement among academic theorists that being 'professional' involves more than simply being a member of a profession, theorists diverge in their conceptions of what it further means to be a 'professional'. Andrew Abbott reviewed scholarly literature and found a prolific number of concerns and conceptions of 'professionalism'. For example, some concerns stem from the social implications or social relations between the 'professional' and client (Andersson). Other writings focus on external consequences as applicable to the individual such as status, power, and money (Larson). Another perspective is interested in the opportunity that 'professionals' have to control others through the power and authority afforded by their professions (Browner and Kubarski). Another approach to 'professionalism' concerns the impression that the 'professional' has on her or his clients. Kathleen LaSala advocates that nursing professionals need to pay attention to their appearance, behavior, dress, and communication skills (63). 'Professional' image is important to 'professional' success.

Scholars in a variety of fields write about the nature of 'professionalism' as a multi-dimensional construct. Many academic disciplines define and examine characteristics of 'professionalism' in terms of autonomy, identification with 'professional' organizations, and belief in peer and/or colleague self-regulation rather than individual organizational regulations (Abbott; Kruckeberg; Savage). Not all scholars

believe in the power of 'professional' organizations to inspire and regulate 'professional' behavior. For example, Lynne Shallot, Glen Cameron, and Ruth Ann Weaver Lariscy argue that 'professional' standards in public relations have yet to be coalesced.

Also, there is concern about the opportunity for conflict between organizational management directives and individual 'professional' standards and practices. Deborah Savage in her article about organizations colliding in the case of physicians and hospitals discusses the growing tension between physician networks and a hospital's hierarchical structure. The medical profession's history of practice and identification, with its larger 'professional' standards, give physicians authority and autonomy. In many cases physicians acting with authority and autonomy believe that only the networks' specified or unspecified representative can challenge the day-to-day decisions of the medical 'professional'. Tensions result when there are differences in judgments and decisions between the management and doctors. Conflict can also result between different 'professional' specialties. When a 'professional' only adheres to the larger 'professional' group and does not consider the context of the individual organization, then conflicts between groups of professionals, such as nurses and other medical specialties can ensue (Savage).

Autonomy as a condition for 'professionalism' is a concern of many professions. Eliot Freidson asks, "If the professions had power to independently control their practices what happens when those practices clash with organizational policy?" "Does the fiduciary relationship they [the 'professional'] have with their employers supersede the fiduciary relationship they have with their clients and their profession's fiduciary relationship with the public at large?" (Freidson, Professionalism Third Logic 212)

Though the characteristics of autonomy and authority in the professions may bring tension and problems into organizations, Laura Newland Hill and Candace White report that these characteristics may actually help individual professionals identify with their professions' standards. Hill and White claim that most public relations professional are frustrated with the small amount of freedom or opportunity in decision-making and supervision. Public relations professionals' self-reports indicate that they want to be more 'professional' than their organizations will allow. They also note that when organizations do grant authority and autonomy to public relations 'professionals', these 'professionals' tend to adopt a greater sense of self-identity and allegiance to their larger 'professional' organization. Self-identification as a 'professional' has beneficial consequences. When a person sees himself or herself as a 'professional' then the person is more apt to act like a 'professional' (Hill and White).

Dean Kruckeberg agrees that identification with 'professional' ideals and values does help persuade individual practitioners to adopt a 'professional' identity. 'Professionalism' in this case is attitudinal or linked to behavior. 'Professionalism' is subjective. Conversely, being a member of a profession is identified by objective measures and criteria. Robert Lusch and Matthew O'Brien also conclude that being a 'professional' is attitudinal and related to the perception of the autonomy and authority that is afforded to the individual practitioner by being a member of the profession. They conducted an empirical study to discover what 'professionalism' means to marketing researchers. Their study measured the following constructs of 'professionalism':

> Use of 'professional' organizations to reinforce values, beliefs, and
> identity of an occupation.

Belief that their occupation is indispensable and beneficial to society.

One has the sense of a calling.

One feels free to make decisions about their work and work behaviors.

(27-28)

The results of Lusch and O'Brien's study indicate that market researchers for the most part have autonomy in their jobs and recognize the benefits and importance of a 'professional' association.

When professionals identify with their larger 'professional' organization, this may have positive consequences for the individual 'professional' and their respective organizations. "As 'professional' norms evolve, practitioners will increasingly attempt to reconcile their professional behavior with the norms of their profession" (Kruckeberg 46). Dean Kruckeberg points to the psychological theory of cognitive dissonance (the tension between two or more disparate beliefs, values, and actions). An individual acting out of the norms of his or her 'professional' group will experience discomfort that he or she will want to resolve. This however is only true if the 'professional' identifies with the norms of his or her larger 'professional' group.

Recently a debate among business management, public relations practitioners, and educators centered on the standards of the public relation profession and whether they serve to improve practice or stifle creativity (Lewis et al. 211). This debate mirrors other debates between business people, 'professional' practitioners, 'professional' association leaders, and educators. The debate addresses questions such as: What are the essential elements of 'professionalism'? What contributes to higher levels of 'professionalism'? Is it the professions standards and codes? Is it individual 'professional' behaviors, attitudes,

and commitments? Or is 'professionalism' only possible because of the organization's commitment to promote socially responsible behavior?

Chris Lewis et al. identifies issues integral to the public relations debate: persuasion, professional ethics, transparency, corporate social responsibility, and dialogic communication. Lewis argues that a public relations 'professional' needs to be passionate and committed to a high quality job based on commercial and financial criteria. 'Professionalism' alone however will not save organizations. What is needed along with individual professionals' commitment to value, quality, and attention to detail is an organizational commitment to foster the drive and ambition in their professionals for sustaining their commitment (Lewis et al).

Shirley Harrison adds that 'professionalism' also implies that professionals are expected to act with honest and integrity, with sound judgment while preserving confidentiality. Harrison argues: "If public relations are to survive and thrive, we will have to provide a service which is of high quality, of proven value and where our expertise is recognized as being both trustworthy and crucial to the client's success" (Lewis et al 215). Michael Morley agrees that public relations as a profession needs to continually place the emphasis on improving competence, skills, and education but the focus also has to be on promoting ethical behavior. Morely explains that two things are fundamental for 'professionalism'. The first is that current leaders of the profession set a good example. Second, it is up to the organizations. Organizations must be oriented ethically and not reward seemingly good results if they are gained through unethical behavior and practices. Further, organizations need to send a firm message and punish those involved in unprincipled methods. Morely supports his argument by citing Jeffrey

Sonnenfeld, Associate Dean of the Yale School of Management, who wrote: "[I]t is not rules and regulations. It is the way people work together […] many super successful companies do not meet the criteria of corporate governance recommended by certain rating agencies, while others that superficially adhere to all the rules, still fail or get submerged in scandal" (Lewis 217).

The rationale for this study is supported by listening to the historical moment and the multi-disciplinary concerns for 'professionalism' and ethics in our organizations. Ideas and prescriptions for fostering more 'professionalism' in our professions and organizations are varied in focus and core values. The call from the marketplace for working towards higher levels of 'professionalism' is abundant. How this can be accomplished, however, is not as clear. In light of this uncertainty, this study adds to the conversation with a vision of 'professionalism' situated in communication that is applicable to all organizational members.

'Professionalism' can be positioned in communication practices as a constructive hermeneutic. This study is guided by the following questions: What are the rhetorical implications of 'professionalism' conceived as an ethical background narrative for guiding organizational members? How could mindfulness serve as praxis for an ethical background narrative of professionalism? These questions are investigated through philosophical hermeneutics as proposed most prominently by Hans-Georg Gadamer.

Philosophical Process of Inquiry

This work is an interpretive inquiry that explores how the construct of 'professionalism' provides constructive opportunities for an organization and its members when it is adopted as a guiding narrative. This guiding narrative of 'professionalism' includes communication ethics and the practice of mindfulness.

Communication scholars engaging in interpretive methods recognize the revolving circles of creation and reinterpretation (Arneson). Ultimately, the results of interpretive research find their value in reality, where the rubber meets the road in everyday organizational life. This macro-investigation will have different faces in different organizations and different organizational contexts.

This interpretive inquiry proceeds through philosophical hermeneutics. Contemporary hermeneutics has been dominated by the work of Martin Heidegger and Hans-Georg Gadamer. Their phenomenological approach to the human world has exerted a powerful influence in recent years (Bambach). Approaching texts from a concerned and involved standpoint, philosophical hermeneutics seeks to uncover what is buried or hidden, to illuminate the background. In the framework of engagement, this approach engages one in the struggle to find what is missing (Gadamer, Philosophical Hermeneutics).

For Hans-Georg Gadamer, understanding is bound and embedded in history. Understanding a knower's "effective-history," personal experience and cultural or temporal conditions is all in play for assimilating or interpreting new experiences. A person's effective-history or historicality involve illuminating the prejudices brought to bear in understanding while at the same time dialectically limiting any self-conscious attempts to dissolve those prejudices (Gadamer, Truth and Method).

From the standpoint of philosophical hermeneutics, it is necessary to understand that interpretations of texts are tied to one's horizon of experiences. This understanding lends itself to the perspective that language is ontological and epistemological. Hans-Georg Gadamer stresses the role of language in understanding by opening the subject to other subjectivities. By approaching a text with questions, understandings then may emerge as the question mediates the interpreter's immediate horizon and the emerging one. Gadamer's dialogic conception of knowledge is a process that develops through the questioning of positions, which further calls into question the historical traditions of the positions involved the process (Gadamer, Truth and Method). This is different than historical thinking where understanding of the past is done out of its historical time and out of the spirit of that time (Gadamer, Philosophical Hermeneutics).

Hermeneutic researchers place their interpretation within a larger social, cultural, historical, or economic background. In looking at certain foreground conditions, philosophical hermeneutics seek to make background conditions clear so that new questions can enter the foreground. Thus, the researcher moves back and forth between understanding and interpretation. The whole of being that is mirrored and disclosed in the language of texts (as well as interpersonal communication) gives interpretation an unending task for every new interpretation brings with it a new circle of the unexpressed. "Hence there is in fact an infinite dialogue in questioning as well as answering, in whose space word and answer stand. Everything that is said stands in such space" (Gadamer, Philosophical Hermeneutics 67).

Further, philosophical hermeneutics involves conscious self-reflection. The hermeneutical circle engages rather than imposes. The more one learns about the object

of inquiry the more one learns about one's self by getting clearer about one's own biases in play in the investigation.

This philosophical hermeneutical approach differs from that of Friedrich Schleiermacher and Wilhelm Dilthey who identify the meaning of a text with its author's intentions through deciphering the worldview of the author. Schleiermacher in the early nineteenth century framed hermeneutics as the art of understanding. This was a general understanding inspired by Kant's universalism. Though Schleiermacher was a theologian concerned with biblical texts, he was interested in a more universal hermeneutics with a focus on the structure and function of understanding (Bambach).

Hans-Georg Gadamer, on the other hand, professes that understanding means to understand differently than the author or even one's own earlier interpretations. The process of understanding involves creating new horizons by allowing prejudices to come into a conscious focus. This awareness of prejudices and prejudgments helps the researcher direct their individual suspension. The concern for Gadamer is not to win the argument but to advance understanding and human well-being. Ultimately, through engaging philosophical hermeneutics one seeks to understand others' standpoints and horizons and in doing so one may experience a fusion of horizons and uncover new meanings (Gadamer, Philosophical Hermeneutics).

Working from Hans-Georg Gadamer's perspective of philosophical hermeneutics, this study focuses on the history of professions and 'professionalism'. To illuminate some of the interpretations of 'professionalism' one must have a broader historical experience of what it means to be 'professional'. When scholars examine the concept of profession

and its cognates ('professional', 'professionalism') in only one context and/or one point in time, they tend to impose their *a priori* views on the past (Kimball 231).

Philosophical hermeneutics directs one to approach texts from a concerned and involved standpoint to uncover what is buried or hidden, to illuminate the historical and current background. Hermeneutics engages one in the interpretation of a rhetorical construct. Specifically in this study, philosophical hermeneutics has one be attentive to conversations of the past and what they are saying in the present. Also reminds the researcher to understand his or her own biases and prejudgments by approaching the texts with questions.

Specifically, this study begins by focusing on past conversations and interpretations of professions and its cognates. How does history inform the ideas on 'professionalism'? Philosophical hermeneutics opens the text through involved questions. These questions bring past interpretations and history into the conversation with current understandings. Therefore, this investigation of professions and 'professionalism' started with a discussion of its history along with past and present interpretations. Not only can one see how professions evolved as the changing milieu of society but also how the changing interpretations of 'professionalism' affected societal understandings of the professions. Rhetorically then 'professional' and its cognates can be seen as both a product of changing social conditions and an architect for changing how society understands professionals. This evolving and influencing capacity of 'professionalism' opens up the conversation needed for the rhetorical implications of 'professionalism' situated as a guiding narrative.

This work frames 'professionalism' in a constructive hermeneutic interpretation marked by organizational plurality and diversity. There are rhetorical implications in 'professionalism' when approaching it from social constructivism which views communication as a function that constitutively creates a reality for the organization. In the midst of the vast number of interpretations and conceptualizations of 'professionalism' and its cognates, this study offers a more inclusive interpretation and meaning for 'professionalism' in the twenty-first century.

Finally, philosophical hermeneutics not only uncovers the outcry for greater levels of 'professionalism' in our organizations but also reveals the vast number of ideas of how to foster 'professionalism'. The challenge is to develop a richer conceptualization that may benefit not only the professions but the communities they serve and the organizations in which they work (Lo; Freidson, Professionalism Third Logic; Kimball). Responding to the current concerns textured by different theories on ideal 'professionalism', this study proceeds with a view of 'professionalism' not so much defined by autonomy and authority as it has been in much of its history; but instead is informed by vision of ideal 'professionalism' which has everyday implications about how one conducts oneself at work. Informed by philosophical hermeneutics, this study proposes that rhetorically 'professionalism' can be constructed as an ethical narrative for guiding organizational members. Following in the footsteps of Aristotle, this study recognizes that 'professionalism' as a constructive narrative is rhetorically contagious.

In this light, the next chapter explores organizational communication scholarship on organizational culture, narrative theory, and narrative in organizations. The next chapter sets the stage for the rhetorical implications for framing 'professionalism' as a

"narrative" (Arnett and Arneson 52; Fisher) for organizations to use an interpretive lens

for guiding communication.

Chapter 2

Narrative and Organizations

This study approaches 'professionalism' as a constructive guiding narrative that has rhetorical implications in everyday organizational life. The focus of this chapter is to investigate different perspectives and approaches to organizational culture, narrative, and the connection of rhetoric and narrative. The first section focuses on scholarship on organizational culture starting with the paradigm shift in organizational communications studies in the latter part of the twentieth century which examines organizations through investigating of their organizational culture. Next section is an overview of different perspectives on how narratives function in organizations including a discussion about critical scholarship of narratives and organizations. The final section explains this study's assumptions and perspective in approaching organizational culture, narrative, and rhetorical implications of 'professionalism' as a guiding narrative in postmodern times.

Organizational Culture

Understanding organizations in terms of their culture was a paradigm shift in the latter part of the twentieth century. This perspective maintains that organizations have their own distinct culture as evidence by discourse, story, text, and performance. In other words, the communicative aspects of the organization are what shape the culture. Concurrently, the organization's culture in turn affects and informs its communications. Communication is therefore the key to understanding organizational culture (Bantz, Eisenberg and Riley).

The construct of organizational culture has been approached by functionalists, interpretive, and critical scholars. Functionalist scholars more frequently focus on

managing culture for organizational effectiveness. Managing culture from this paradigm is more a matter of planned cultural change (Alvesson). Generally functionalists are interested in "[…] how to mold and shape internal culture in particular ways and how to change culture, consistent with managerial purposes" (Alvesson 346). Culture is something to be molded or changed in light of management objectives. As consistent with other functionalist researchers in the communication field, functionalists looking at organizational culture approach an organizations' culture as having tangible and measurable objects. Researchers in this paradigm treat aspects of culture as definable variables. The functionalist approach differs from the interpretivist approach to culture. Since this study views organizations through an interpretive lens, the remaining discussion focuses on the different perspectives of interpretive and critical scholarship in the study of organizations and communication.

In the 1980s an interpretivist approach to communication scholarship was increasingly accepted in professional scholarship. Kathleen Krone, Fredric Jablin, and Linda Putnam delineate this paradigm as the Interpretive-Symbolic perspective and posit that by virtue of being able to communicate; individuals in organizations create and shape organizations. At the heart of this perspective is the belief that individuals participate in role-taking through empathic bonding with others. This bonding result in shared meaning of words and actions created through social interaction. Interpretivist scholars view culture as a product of consensual meanings. The social world is construed by people and reproduced by the network of symbols and meaning that unite people and allow for shared meanings (Eisenberg and Riley; Putnam; Van Maanen).

Interpretive approaches to organizational culture are looking at meaning and social action. Influenced by Berger and Luckman's theory on the social construction of society, interpretivists believe that organizational reality is socially constructed through words, symbols, and behaviors of its members. Assumed in this perspective is that organizational members create an environment in which they can act and interpret with a sense of free will. Interpretivists also adopt a pluralistic perspective by recognizing that the organization is composed of an array of factionalized groups with diverse purposes and goals. Even though researchers in this paradigm may focus on managerial issues, this pluralistic view recognizes that one needs to consider other viewpoints in relation to the research problem (Putnam).

Interpretive or qualitative researchers, as opposed to their functionalist or critical counterparts, do acknowledge that the subjectivity of the researcher is a factor in their research (Alvesson; Putnam). Because the researcher has presence in the study, interpretivists need to add validity to their studies by checking their observations with the participants. Further, knowledge from this perspective is not a given or *a priori* but instead is perceived meaning and interpretations. Common research methods include ethnography involving prolonged observation and in-depth interviewing. This perspective is premised on the belief that by paying attention to member's feelings and understandings one will have more insight into the organization's culture.

Metaphorically, interpretivists view organizations as permeable organisms that are formed and reformed by organizational members. People are sense-makers whose interpretation of the social allows for organizing or negotiation of order. Communication

behaviors function to create, maintain, and even dissolve organizations (Jablin and Putnam).

Karl Weick maintains that communication is imperative for the organizing process. Communication is a necessary for the sense-making process people use when they organize. The object of the sense-making process is an attempt to reduce multiple meanings (equivocality) in the information people use in the organization. Weick's theory on the social psychology of organizing is based on a central argument that "any organization is the way it runs through the processes of organizing. These processes, which consist of interlocked behavior, are related and form a system" (Weick, Social Psychology Organizing 90). Weick sees the organization as a system taking in equivocal information from its environment and trying to make sense of that information. Organizations evolve as they make sense of themselves and their environment.

Further, Karl Weick in addressing life in work institutions does not look for static sets of functions and relationships (organization) but, interactive processes of creating and rationalizing collective action (organizing). In the process of sense-making, information goes through stages. First is the process of enactment, where sense-makers define the situation and begin the process of dealing with the information. Second, through the process of selection equivocality is intentionally narrowed by deciding what to deal with and what to leave alone, ignore, or disregard. Finally, through the process of retention organizational members decide what information and its meaning, they will retain for future use (Weick, Social Psychology Organizing).

Karl Weick's model has stimulated much interpretive research over the past 25 years. Michael Pacanowsky and Nicholas O'Donnell-Trujillo argue that organizational

culture is a legitimate area of inquiry because it is everything that constitutes organizational life. Organizational culture direct member's behaviors and perceptions of reality, because culture is "that which gives substance and meaning to what would otherwise be insensate behavior" (Pacanowsky and O'Donnell-Trujillo). Consequently, organizational culture exerts strong influences on organizational member's behaviors (Kreps).

Michael Pacanowsky's and Nicholas O'Donnell-Trujillo's paradigm of organizational culture is based on Clifford Geertz's metaphor of the "web of significance" (Geertz 7). This metaphor represents the webs of significance between organizational members and the context of the organization. Pacanowsky and O'Donnell-Trujillo claim that Geertz's metaphor "webs of significance" is aptly applied in an interpretive approach to organizations (Pacanowsky and O'Donnell-Trujillo 121). Culture as a "web" is dynamic and multivocal of diverse, loosely-coupled, and volatile networks of symbols and relationships (Bantz 97). The 'web' defines the rites, rituals, communications, and organizational members' sense-making. Critics of this perspective argue that the danger is the pressure to get it right, to study cultures as if it were a consensual environment in amidst of all the complexities and contradiction embedded in it (Bantz).

Fredric Jablin and Linda Putnam's book, The New Handbook of Organizational Communication: Advances in Theory, Research, and Methods claims that fundamentally all organizational culture research, though coming from different research paradigms, views culture as being socially constructed. Organizational culture is created through

communication. Organizational members enact, legitimize, and change their environments through their talk (Jablin and Putnam).

Eric Eisenberg and Patricia Riley note that the organizational culture metaphor is mediated by five assumptions. First, a communication perspective is not limited to overt or key stories and metaphors but also includes everyday conversations in which cultural and verbal and nonverbal meaning along with symbolic and textual patterns are contained. Second, human communication coexists with the focus on praxis. "Conceptualized this way, each instance of communication is a kind of crucible for culture, with the historical weight of language and past practices on one hand, and the potential for innovation and novelty on the other" (Eisenberg and Riley 295). Third, the cultural perspective acknowledges the broader patterns of communication in society and how they affect and intersect in the organization. Fourth, as an interpretive venue, communication research can be done from different vantage points. Finally, the fifth assumption acknowledges all motivation for examining organizational culture ranges from the practical interests of organizational management to increase efficiency to the organizational member's concerns about the culture. Inherent in this last assumption and practice, Eric Eisenberg and Patricia Riley mandate that "this perspective does not condone, of course, attempts to engineer employee emotions or other manipulative uses of cultural knowledge that disadvantage workers" (295).

In situating 'professionalism' as a constructive guiding narrative in organizational culture, this study is more informed by the textural approach in organizational culture. Within the textural approach to culture are three distinct research approaches (Eisenberg and Riley). The first approach focuses on the actual written documents of the

organization such as newsletters or mission statements. The second approach examines spoken discourse for symbols, language, and practices produced in the organization. The third textual approach concentrates on the writing of organizational narratives either as a product of a scholar or from organizational members (Eisenberg and Riley). This third textual approach grounds this study because the background narrative of 'professionalism' is purposively construed. 'Professionalism' is defined through communication ethics and the praxis of mindfulness as opposed to being a collection of stories. 'Professionalism', in this study, is a narrative that influences culture and communication.

This study is grounded in philosophy. Specifically, this study finds a home in viewing culture-as-texts coming from the perspective that concentrates on scholarship about organizational narratives. Specifically, 'professionalism' can be a constructive and guiding organizational narrative. To give background, the next section discusses Walter Fisher's narrative theory tenets, assumptions, philosophical ground, and similarity to other scholarly ideas.

<div align="center">Narrative Theory</div>

Walter Fisher's narrative paradigm has attracted many communication scholars. He proposes that homos are story-telling animals (*homo narrans*) at heart and that human communication is largely a story-telling process. For Fisher, comprehending human communication is a product of understanding the story. Fisher explains: "by 'narration,' I mean symbolic actions – words and/or deeds – that have sequence and meaning for those who live, create, or interpret them" (58). Fisher's *homo narrans* incorporates and extends Kenneth Burke's definition of man as symbol-using man.

Human communication originates with narratives. Further, Fisher's narrative paradigm implies that human communication should be viewed as historical as well as situational. The narrative paradigm implies a philosophical view of human communication that is informed by history, culture, and character as well as the particular linguistic conventions and communication interactions (Fisher).

Walter Fisher's theory of narration is founded in the belief of narrative rationality, which he argues is innate to human beings. Assumed in his paradigm is that human beings are essentially rhetorical beings with innate valuing and reasoning. Everyone has the capability for reasoned and logical discourse regardless of their education or lack of logic acumen. Reasoning can be discovered in discourse and non-verbal interactions (Fisher). This ability for reasoning holds true for all; everyone has the capability to tell and understand a story. Fisher's ideas of narrative rationality differ from the ideology of traditional rationality. Traditional rationality is a normative construct as it prescribes the ways people should think and act. This rationality is learned, formal, and not innate. Fisher's concept of narrative rationality, on the other hand, is "descriptive; it offers and account, an understanding, of any instance of human choice and action including science" (66). Narrative rationality may include traditional rationality especially in areas of specialized knowledge and judgment. For effective communication to be possible the requirements of narrative rationality need to be satisfied. Good communication is good by virtue of offering a reliable, trustworthy, and desirable guide to belief and action (Fisher).

The narrative paradigm has a rhetorical nature. Fisher reinforces this claim. "Calvin O. Schrag poses that the narrative paradigm is useful because it moves

hermeneutics to a critical stance. Rationality is an essential property of rhetorical competence […] [because it is] the capacity to make, use, and judge rhetorical discourse with full understanding of its potentialities" (Fisher 155). Rhetorically people identify with stories when the story offers a good reason for being accepted. Additionally, like rhetorical discourse, not stories all are equal. Some people tell stories better than others and some stories are better than others.

Fisher's theory of narrative rationality asserts that all narratives have a rational structure that can be analyzed and evaluated. Narrative rationality has two major aspects: narrative probability and narrative fidelity. Narrative probability is the degree to which the tale hangs together as a good story. A good story is well told, believable, and credible.

Narrative fidelity is when the story meets the tests for reason and values proposed in the logic of good reason. A story has narrative fidelity or resonates with soundness when it provides an accurate assertion about social reality. Good reasons, for Fisher, are when the story is true and consistent with what we think and know. One deems a story to be consistent and have good reason when the story is appropriate to whatever decision is pending. Narrative fidelity is achieved when the ale is consistent with what one believes is an ideal basis for conduct. Narrative fidelity is judged by five criteria: fact, relevance, consequence, consistency, and transcendent issue (Fisher). Fisher's emphasis is on how a story's internal structure and characterization depicts the quality of judgment and thought in a given social context.

Similarly, 'professionalism', as a narrative interpreted through communication ethics and the praxis of mindfulness, has narrative fidelity. 'Professionalism', in this study, is grounded by fact, relevance, consequence, consistency, and is transcendent. The

facts and relevance 'professionalism' are borne of the concerns about 'professionalism' and ethics in our postmodern times. 'Professionalism', though it will have different applications according to the specific organizational needs and contexts, has a consistent message with intended outcomes. Adoption of the narrative of 'professionalism' by organizational members has consequence for both the employees and the organization as a whole. Additionally, 'professionalism' transcends individual self-interest by focusing on the common goals, mission, and organizational directives.

Finally, narratives have force in society and organizations. However, not all scholars agree on what kind of force narratives have in organizations. This next section looks at some perspectives and orientations of narratives in organizations.

Narratives and Organizational Culture

Scholars conceptualize narratives and their relationship to an organizational culture differently. Organizations are 'storytelling organizations'. A storytelling organization is defined as the "collective storytelling system in which the performance of stories is a key part of members' sense-making and a means to allow them to supplement individual memories with institutional memory" (Boje 106). People do not just tell stories. They tell stories to give an account of themselves and their community (Browning). Narrations are a natural part of organizational life and its everyday communication (Boje; Czarniawska). Stories also shape the course and meaning of human organizations. Narratives can serve as the mode to encapsulate and entrench organizational values (Meyer; Brown). In giving meaning and order, narratives suggest how people should act (Brown; Mitroff and Kilmann). They also reveal areas needed for organizational change (Mitroff and Kilmann). A person's sense of organizational reality

is created through organizational narratives (Van Maaen; Weick and Browning). Narratives orientate members to organizational goals; convey information and create the communication culture (Brown and Kreps). Narrative is sense-making where meaning is a product of interaction and a process through which people can reduce the level of complexity. (Weick, Sense-Making). Critical scholarship maintains that narratives also serve to legitimize power structures and reinforce hegemonic ideology (Mumby, Narrative and Social Control).

Narratives shape organizational culture. Focusing on organizational narratives as a means to understand an organization's culture can be oriented for uncovering a "thin description" or "thick description" (Geertz 7). An orientation toward thin description has researchers looking at narrative in organizational culture as an object— displaying limited number elements that are chosen to be representative of important values, beliefs, and meanings. Whereas researchers oriented toward thick description are more interested in examining the complex layers of meaning.

Narratives do not simply provide clues for understanding social integration and harmony but also give a picture of the differentiation, inconsistency, confusion, conflict, and contradiction in organizational culture. From this perspective, narratives create organizational culture and are dialectic. Not only do narratives reflect and reinforce true consensus but they can also reinforce hegemony and domination (Alvesson). Narratives are means of displayers for the organizational culture's dialectic strain and subtexts.

Viewing organizational "culture-as-texts" focuses on language, arguments, and actions in organizations in order to reveal the premises on which decisions and activities are based (Brown and McMillan 49 -50). From a social constructive perspective,

understanding an organization's narratives is critical. "Story-telling is not a symptom of culture; culture is a symptom of storytelling" (Brown and McMillan 251). Analysis of culture, as revealed in the organization's texts, suggests that a creative narrative in the organization can incorporate diverse views by integrating the sub-texts (Brown and McMillan).

Critical scholars focus how on narrative describes, prescribes, and creates organizational culture according to the dominant ideology. From a critical studies perspective, Fisher's narrative theory is but one way of conceiving a model of rationality for human communication (Mumby, Narrative and Social Control). "Organizations are principal sites of meaning and identity formation where relations of autonomy and dependence, power and resistance, are continuously negotiated among competing interest groups" (Mumby, *The Problem of Hegemony* 343). Thus, from a critical perspective, narratives can also serve to control. Power embedded narratives serve as an aid for the purposes of controlling and shaping interpretations according to dominant and hegemonic needs. Stories from this paradigm are not neutral but instead function ideologically to represent the interests of dominant groups by instantiating values, reifying structures, and reproducing power (Mumby, *Power and Politics*).

From a critical perspective, Marsha Witten suggests that narratives are potent vehicles for thought and action. In her ethnographic study of 'narrative obedience', she concluded that a 'narrative of obedience' served as a managerial means to control the workers. Rhetorically, this managerial narrative of obedience recounted deeds of model characters giving situated examples of action and consequences of those actions. Critically, Witten questioned the use of this 'narrative of obedience' which was designed

to persuasively model desired behavior and at the same time affectively silence any dissension. Narratives can be abusive when terms of dominance and oppression are embedded and hidden in stories (Witten). Other scholars, however, pose that narratives can function constructively in an organization. The next section discusses a postmodern approach to narrative as a constructive hermeneutic for the betterment of organizations.

<div align="center">Narrative: Constructive Hermeneutic in a Postmodern Era</div>

This study arises from the stance that narratives can be a constructive hermeneutic in organizational culture. Through the use of narrative, one has the opportunity to participate in, address, and change the organization's values and vision while honoring an organization's tradition. Narratives are interactive and rhetorical vehicles. They are actualized and adapted in the context of telling and listening. There is no narrative without an audience.

In light of the rhetorical nature of narratives in organizations, this work assumes that Fisher's insights have implications for contemporary rhetorical theorists. The connection between rhetoric and narrative suggests that a narrative can promote a common center or mission. Looking toward an organizational goal, mission, project or ideal that supercedes individual personal agendas, feelings, preferences, and attitudes necessitates that organizational members stay focused on common narrative center. This common center is broad-based and by "no means implies complete agreement but instead offers a common story which can be centered in varying ideas such as commitment to excellence, profit, and reputation" (Arnett, *Existential Homelessness* 231). Conversations, ideas, and arguments that concern a common goal can then be brought out in the open.

Following postmodern scholarship, this constructive approach to narrative does not imply complete agreement or the modernist tenet of a 'grand narrative'. Postmodernism rejects modernism and its 'Grand Narrative' of emancipation that stems from the Enlightenment. It also rejects Hegelianism and its ideal of the complete synthesis of knowledge. Francoise Lyotard is thought to be the most influential voice of postmodern. He espouses antifoundationalism. Antifoundationalism rejects the idea that there are foundations to our systems of thought. For Lyotard, meaning is a fleeting phenomenon in postmodernity. This counters modernity's idea of meaning holding over time for a series of different audiences (Sim). For postmodern scholars, language games are arbitrary, replaceable, relative, restricted, and incommensurable. Under the tenets of postmodernism, since there is no self-legitimating language games, narratives are replaceable. Postmodern philosophy supplants the authority of a 'grand narrative' and holds that there is no single story to hold things together (Grant). There is no unity— only difference. Critical theorists argue that a postmodern world of difference and diversity opens up the world for oppressed and silenced voices.

Alasdair MacIntyre takes issue with postmodern philosophy. Loss of a grand narrative encourages individualistic orientations. MacIntyre philosophically frames the danger of individualistic orientations in postmodern times as "emotivism" (11).

> Emotivism is the doctrine that all evaluative judgments and more specifically all moral judgments are *nothing but* expressions of preference, expressions of attitude or feeling, insofar as they are moral or evaluative in character. And because all moral judgments are rationally interminable,

moral judgments themselves are mere expressions of personal preferences.

(MacIntyre 11-12, italics in original)

MacIntrye argues that there is a moral crisis in our contemporary world. Emotivism projects that because there are no valid rational justifications for objective and impersonal standards hence there are no moral standards (MacIntrye).

Further, Ronald C. Arnett extends that without moral stories to hold people together in our postmodern world of diversity people lose the constructive stance of the public arena, which provides a space where different arguments can be discussed and evaluated (Arnett, *Existential Homelessness*). In the grips of emotivism—our public spaces and therefore our organizations— are collectivities of personal agendas, attitudes, and feelings vying for the floor for persuading. The danger is that without a common moral story or center to meet, a person can lose a sense of direction. A common center revealed in organizational narratives help keep people on track from otherwise denigrating to non-communicating special interest groups (Arnett, *Existential Homelessness*).

‘Professionalism’: A Guiding Narrative

‘Professionalism’ is construed to be a constructive approach for communication interactions in organizations. Conceptually, ‘professionalism’ as a narrative follows the lead of Ronald C. Arnett and Pat Arneson’s work on “dialogic civility,” which poses that “narrative provides a background set of tacit assumptions and knowledge about communication that guide and offer meaning to the foreground event of a given conversation” (57). Narrative here is presented in a postmodern sense which acknowledges multiple narratives and rejects fixed *a priori* knowledge. Rhetorically,

'professionalism', as a guiding narrative, poses as an enthymeme that functions as participative learning with an openness to apply appropriately and creatively to the historical moment (Arnett). This narrative focuses on the type of communication rather than the causes.

'Professionalism' proceeds from the perspective that narratives situate the communicator. Narrative provides interpretive context for foreground communication events (Arnett, *Interpersonal Praxis*). Narrative is a practical answer for working through everyday organizational dilemmas and issues. Through the use of narrative, organizational members are invited in and have the opportunity to address and change, when appropriate, the organization's values and mission. This study proceeds from this understanding and examines how 'professionalism' as a guiding narrative may be able to inform communication interactions in this postmodern moment of diversity and plurality.

Coming from the perspective of constructive hermeneutics implies that 'professionalism' is a good story that guides appropriate action in a particular context. Flexibility is needed to address a given moment. 'Professionalism' conceived in this matter does not provide answers for all times in all contexts. Instead, as under girded by Ronald C. Arnett's insights, this narrative's meaning comes from "the 'between'— person and person, person and idea, person and institution. […] We do not own meaning. We discover it in interaction with the other" (Arnett, *Interpersonal Praxis* 155-156). This narrative of 'professionalism' is interpreted by both organizational members and the organization as that which is grounded in the responsiveness and responsibility for ethical communication.

As a minimally agreed upon narrative, 'professionalism' works to address Alasdair MacIntyre's warnings about loss of narrative in postmodern times. Loss of a grand narrative encourages individualistic orientations. MacIntyre philosophically frames the danger of individualistic orientations in postmodern times as "emotivism" (11). Moral stories hold people together in our postmodern world of diversity (Arnett, *Existential Homelessness*; Benhabib). In the grip of emotivism, our public spaces and therefore our organizations are collectives of personal agendas, attitudes, and feelings. The danger is that without a common organizational mission or values, organizational members can lose a sense of direction. The narrative of 'professionalism' is intended to assist organizational members in being able to focus on a common mission or ideal in the organization.

In light of the rhetorical nature of narratives in organizations, this study assumes that Fisher's insights have implication for contemporary rhetorical theorists. The connection between rhetoric and narrative suggests that narrative can promote a common center in the organization. Looking toward an organizational goal, mission, project or ideal that supercedes individual personal agendas, feelings, preferences, and attitudes necessitates that a community works at staying focused on a common center. In our postmodern times an organization's common center is broad-based and by no means implies complete agreement. For organizations, a common story can be "centered in varying ideas such as commitment to excellence, profit, and reputation" (Arnett, *Existential Homelessness* 231). Conversations, ideas, and arguments can then be brought out in the open as concerning this common goal.

This chapter situates communication as creating and shaping organizational culture which reciprocally influences the communication of organizational members. This study is premised on the organization-as-texts narrative theory approach. The organization-as-texts narrative approach lends credence for conceptualizing a constructive narrative of 'professionalism' for betterment of the organization and all involved. Further, this study comes from the perspective that narrative has rhetorical implications in the sense that it works to persuade organizational members of the value its fundamental concepts.

'Professionalism' as a narrative philosophically stands on a ground that is both ontological and heuristic. Framed from a social constructionist perspective, this model assumes that communication is the basis for human organizing and narrative provides a rationale for understanding how people organize. 'Professionalism' is promoted as a way of making sense in organizational life—a ground on which to stand that may promote a constructive opportunity for working through different organizational issues such as miscommunication problems, conflicts, paradoxes, and difficult peer and superior-subordinate relationships.

An essential part of a narrative of 'professionalism' is communication ethics. The next chapter reviews literature from different disciplines and scholarly approaches concerned with ethics in organizations and professions as evidence to this study's vision of ethics as central to 'professionalism'. Second, is a discussion of communication ethics and how this stance supports the narrative of 'professionalism'.

Chapter 3

Ethics and Organizations

Listening to the historical moment uncovers a concern about the levels of 'professionalism' in organizations. Investigating through philosophical hermeneutics reveals that ethics play a central role in 'professionalism' (Bundt; Cameron and Lariscy; Dobson; Hill; Kruckeberg; Lush and O'Brien; Shallot; Teichgreaber; Ward, Ward, and Ward). The narrative of 'professionalism' provides an answer to this current concern by incorporating the tenet of communication ethics.

'Professionalism' promotes ethical communication. Ethical communication embodies the past and present. Considering past conversations, along with the present, points us towards ethics as a basic interpretative stance towards the world rather than ethics as universal principles of deontological traditions. They take us in the direction of a more phenomenological ethics. In this light then listening to the demands of the existential moment is crucial. If one relies only on one's own past ideas and expectations and does not listen to what is currently emerging, one can become deeply disappointed when the world does not coincide with one's expectations (Arnett and Arneson).

This chapter's discussion starts with a review of different scholarly perspectives on the connection of 'professionalism' and ethics. The next section deals with ethics in organizational culture. Following is an overview of the approaches to communication ethics. Finally, this chapter concludes with a discussion on the narrative approach to communication ethics, which informs this study's model of 'professionalism'.

'Professionalism' and Ethics

The effect of the past few years of corporate scandals including Enron, Tyco, WorldCom, and Boeing to name a few is felt virtually all over the world. Responses and concerns about the wave of corporate malfeasance is too numerous to recount. Mandated attention to ethics is heard in virtually every profession. Organizations are summoned to examine ethical codes, institute ethics programs for employees, and in some cases employ ethics officers as organizational watchdogs. For example, the *San Francisco Chronicle* (November 2002) reports that ethics is becoming big business.

> Corporations are contracting by the dozens with hot new companies such as Integrity Interactive Corp. and LRN, The Legal Knowledge Co., which provide Web-based ethics classes to employees. They're hiring ethics officers, who now have their own association. (The group recently reported an upsurge of 100 new members, bringing their total to about 850. (Ryan D4).

The effects of being unethical in business practices have wide reaching implications for business and consumers. Consequently, attention on corporate violators is increasing.

This ethics crisis is far-reaching and even colors democratic foundations of the United States of America. In March 2004, *The New York Times* headlines:

> Pressure Mounting to Ensure Ethical Behavior in the House. Eight Washington watchdog groups have banded together to urge House leaders to change the ethics rules to allow outsiders again to file complaints. The groups say the House is suffering from an *ethics crisis* due to

> unwillingness by lawmakers to bring their own formal accusations against
>
> their colleagues. (Hulse 1.18)

Government as well as the corporate sector appears to be having difficulty in maintaining ethical standards through internal resources. This has spurred on a growing trend to include people outside of the organization to provide solutions.

Concerns about ethics and 'professionalism' abound in most every field and type of work. For example, in 1999, Teichgraeber writing for the Business Journal (Phoenix) reports on the recent order of the Arizona Supreme Court requiring all licensed attorneys, not just newly accredited attorneys, to take a one-time course in 'professionalism' and ethical training. This ruling was in response to the rising complaints against attorneys. Teichgraeber cites that over the past five years there has been a rise of 23% in complaints about unethical legal practices.

While there is divergence on the perspectives, concentrations, and theories describing 'professionalism', many researchers agree that ethics and values are a necessary part of 'professionalism' (Bundt; Cameron and Lariscy; Dobson; Hill; Kruckeberg; Lush and O'Brien; Shallot; Teichgreaber; Ward, Ward, and Ward). Lynne Shallot reports that even though there are differences in descriptions of 'professionalism' between educators and practitioners; there is a common belief that ethics play an essential role in 'professionalism'. Robert Lusch and Matthew O'Brien contend that engaging in 'professional' behavior means not engaging in unethical behavior.

John Dobson firmly connects ethics with 'professionalism' and addresses the question of who is a good 'professional'. He argues that "consequently, ethics and professionalism are not separable; being a good professional must entail being a moral

professional in the sense that a true professional seeks excellence in a given profession through the exercise of virtues" (Dobson 962). This means that a good manager goes beyond being an agent or person whose is focused only on personal wealth maximizing. A good manager ideally is professionally committed to striving to excellence in his or her work (Dobson).

John Dobson's argument is based on Alasdair MacIntyre's concepts of practice, internal goods, and external goods. For MacIntyre "a practice involves standards of excellence and obedience to rules as well as the achievement of goods. To enter into a practice is to accept the authority of those standards and the inadequacy of my own performance as judged by them" (Dobson 52). Further, this concept of practice has a historical continuum. Traditions of practices are not tied to institutions but have a kinship with others before who worked toward excellence in that practice. MacIntyre states that external goods are those that which are external to the individual such as property and possession. Obtaining these often involve competition, power, and meeting individual desires over those of others. Conversely, the achievement of internal goods benefits the whole community involved in the practice.

John Dobson upholds that business communities face a challenge in valuing the practice of pursuing internal goods. This pursuit may not always be externally profitable. In reality sometimes hard choices must be made. However, Dobson argues, there is intrinsic rewards for the individual 'professional' who follows virtue ethics. The "true professional" believes that being ethical is central to 'professional' excellence and personal fulfillment. Ethics and 'professionalism' are not separable (Dobson 60).

Though many scholars diverge in their understandings of what is central to 'professionalism', many 'professional' codes and organizational values advocate for acting honestly with integrity. Ethics in business means that one does not promise what one can not deliver. One needs to honor contracts, respect confidentiality, respect diversity and share knowledge and skills (Lewis et al.). Hence, it seems that ethics plays a central role in 'professionalism'. Since this study's scope works with creating a constructive vision of 'professionalism' embedded in communication ethics for organizational climates, the next section discusses the connection between ethics and organizational culture.

Ethics in Organizational Culture

Chapter two discusses the organizational paradigm in which organizations are viewed as cultures. Approaches and paradigms in ethics vastly vary as do remedies for the ethics crisis in organizations. Public confidence in the ethical character of organizations has eroded, causing organizations to seriously address these issues. One place to start is to look at organizational culture. Curtis Verschoor, writing for Strategic Finance, supports this connection. One key finding from a study based on surveys of board members and CEOs in leading USA public corporations is that compliance means little without an organizational culture that is marked by integrity and a shared sense of values and mission (Verschoor).

This section extends the subject to include the different scholarly perspectives on role of ethics in an organizational culture. Communicating organizational ethical values that reflect the ideals and ethical expectations of the organization is serious business for many organizations. Organizations who ignore their ethical responsibilities suffer serious

consequences including high levels of employee turnover, poor relations with stakeholders inside and outside of the organization, and eventually a reduction in effectiveness. This translates to the company's bottom line (Stewart).

Though ethical codes and rules work toward this aim, they cannot exist alone (Herring Stanford; Jackman; Johannesen; Seeger; Stevens). Stephen Knouse and Robert Giacalone examine organizational culture as transmitted through organizational stories and rhetoric. They posit that corporate culture may provide employees with both organizationally sanctioned and/or unsanctioned processes for ethical decision-making. An organization's culture has a powerful influence on 'professionalism' because the culture provides a context for interpreting the relevance and importance of ethical issues. "Corporate culture provides individuals with an organizational reality within which morally relevant actions are discussed, judged, and sanctioned" (Knouse and Giacalone 373).

Ethical issues in organizational culture scholarship have moved from the fringe to the center of the discipline. Questions concerning the ethics and values of organizational communication are receiving more attention than previously seen in the research literature (Cheney; Conrad, Seeger). Matthew Seeger suggests that ethics and organizational communication has experienced a general dearth in research agendas because ethical issues are often positioned in opposition to questions of organizational profitability. Research regarding ethics is surging because of the development of new research paradigms including cultural based views, applied ethics, and professional codes (Seeger).

The cultural approach to ethics in organizational communication assumes that values in an organization have a direct effect on communication, actions, and decision-making. Culture intersects with ethics at the point of organizational values, over issues of organizational identity, and at the level of cultural critique (Seeger). Where as, a critical studies approach to ethics focuses on organizational values and seeks to uncover and eliminate domination. The interest is in creating organizational environments that underscore equality and democracy (Deetz, *Conceptual Foundations*).

Stanely Deetz working from a critical cultural paradigm is concerned about organizational and individual responsibility for ethical communication. Who is to be held accountable for ethical communication and actions? Is the individual organizational member as a moral agent to be held responsible or the organization's top management, or both? Matthew Seeger suggests that often the legal concept of the corporate veil functions to shield individual members of legal responsibility. This has ramifications for society. Increasingly corporations are viewed as being morally neutral. "The only moral imperative for profit-making organizations is to make a profit" (Seeger, Ethics and Organizational Communication 8). What is needed is a commitment from both individual organizational members and the organization as a whole to be ethically responsible and accountable (Deetz, Democracy; Werhane).

Ethical issues focus on the degrees of rightness and wrongness and arise whenever human behavior has an impact on another human being. Language and communication is rhetorical. Therefore, communicators have an ethical obligation to consider means and effects (Burke; Johannesen; Weaver). Richard Johannesen prescribes that one needs to develop an ethical character which will help guide one in uncertain or

crisis situations. "Furthermore, our ethical character influences the terms with which we describe a situation and whether we believe the situation contains ethical implication" (Johannesen 11). There is no substitute for ethical character in an organizational environment. Corporate culture and organizational policies can work toward molding the ethical character of the organization but is not sufficient on its own to create an ethical climate in the organization. There is no substitute for the individual employee's ethical character. Ethical choices are shaped by both the individual's choices and the organizational environment (Herring Stanford; Johannesen).

Legislation is not seen as the best solution for developing ethical character in organizational members and organizations. Not all scholars and practitioners view legislation and organizational codes as being particularity effective (Herring Stanford; Jackman; Johannesen; Seeger; Stevens). Legislative remedies are often incoherent and excessive. For example an article in *The Washington Post* concerning the recent fall of Boeing's CEO Stoneciper asks if corporate regulations may have gone too far.

> The first bit of silliness concerns our too-easy embrace of "zero-tolerance" policies for all ethical violations. Once Stonecipher had enunciated such a policy for all Boeing employees, of course it made it impossible for the board to make an exception in the case of the chief executive. But where and when was it decided that companies have to measure out the equivalent of capital punishment for every ethical crime from bribery and fraud to sending X-rated e-mails? Whatever happened to deciding these things on a case-by-case basis and letting the punishment fit the crime? (Pearlstein E.1)

Ethical behavior cannot be entirely legislated and in the worst case scenario legislation has the capability of diminishing both an individual's and a company's ability to apply to ethics in everyday situations (Herring Stanford; Jackman). Compliance means little if the organization's culture does not support a shared value of integrity (Verschoor).

In sum, organizational communication scholars contribute to the conversation about ethics in organizations. As a broad categorization, scholarship can be focused on the rules and codes, applied ethics, or culturally informed ethics. This study focuses on how 'professionalism' embedded in communication ethics shape organizational culture. The vision for 'professionalism' in this perspective is informed by communication ethics. The next section is an overview of scholarship in communication ethics.

Communication Ethics

Ethics in organizations have received a great deal of attention in academia and the marketplace in the past decade. Communication scholars have contributed to this conversation. Communication ethics has a critical place in business as this approach "offers managers a means to face unpredictable futures with greater certainty and purpose" (Beckett 41). Robert Beckett poses that communication ethics fosters skills and moral frameworks that will work in multi-disciplinary settings. Communication ethics recognizes that it is neither possible nor desirable to apply universal principles in today's complex and uncertain world (Makau). This approach maintains that all decision-making and communication is understood as having an ethical grounding which involves working on opening a space for the evaluation of old and new ideas (Beckett).

Fundamentally, communication ethics is based on the philosophy that culture is primarily shaped by the nature and quality of communication interactions. How we

communicate in turn is influenced by the world around us – social, political, economic, and other cultural factors. Rapid changing technologies, increasing global economy and the redefining of cultural boundaries are creating a world where there is more and more diversity in racial, ethnic, religious, and sexual backgrounds. Thus, this increasingly complex and diverse world calls us to reconsider long standing assumptions about how, when, and with whom we interact (Makau and Arnett).

Communication ethics are applicable in multi-disciplinary settings and must be sustained by the organization for its survival. Alasdair MacIntyre offers this warning:

> For no practices can survive for any length of time unsustained by institutions. Indeed so intimate is the relationship of practices to institutions—and consequently of the goods external to the goods internal to the practices in question—that institutions and practices characteristically form a single causal order in which the ideals and creativity of the practice are always vulnerable to the acquisitiveness of the institution, in which the cooperative care for common good of the practice is always vulnerable to the competitiveness of the institution. In this context the essential function of the virtues is clear. Without them, without justice, courage and truthfulness, practices could not resist the corrupting power of institutions. (255-256)

Thus, MacIntyre underscores the necessity of corporate and institutional support for the development of moral practices. There are varying approaches in communication ethics. The next discusses the different approaches in communication ethics scholarship.

Concluding this section is a discussion about the narrative approach to communication ethics that is central to this study.

Approaches to Communication Ethics

Scholars differ in their approach in communication ethics. Ronald C. Arnett's comprehensive review of communication ethics literature from 1915 to 1985 identifies five major approaches: democratic ethics, procedural, standard and code ethics, universal-humanitarian ethics, contextual ethics, and narrative ethics. Even though each framework has its own approaches, they do have a conceptual center. Common to all approaches is that the frameworks fundamentally assume that people are choice-making and action is a deliberate choice. This assumption follows Aristotle's emphasis on practical discourse or phronesis and contains in it rhetorical possibilities (Arnett, *Status of Communication Ethics*).

Democratic ethics stems from the tradition of the democratic process and is based on the public process of airing diverse opinions as controlled by majority vote. In this approach the open forum of discussion includes both the freedom of dissent and potential for cooperative agreement. Democratic ethics as a public process is forged through ideas, customs, and rights as a product of mass collaboration and decision-making by the majority (Arnett, *Status of Communication Ethics*).

Universal/humanitarian ethics, though also seeking a public venue, is based on the public announcement of principles thought to be *a priori* or preexisting knowledge. In this approach, principles function as a guide for behavior and are announced and supported by select intelligentsia. Following Plato's notion of a philosopher king, who departs transcendental knowledge; this orientation espouses humanness, culture, wisdom,

levels of morality, character, commitment, responsibility, and human rights (Arnett, *Status of Communication Ethics*).

Another paradigm situated in the public arena is the 'codes, procedures, and standards' approach to communication ethics. This approach is similar to the universal/humanitarian approach as it also relies on select intelligentsia to guard ethical codes and behavior. However, in this approach select intelligentsia are members of the group who create the codes and standards and not just those selected to discover them as in the universal paradigm (Arnett, *Status of Communication Ethics*).

Differing from the above stated three approaches is another prominent paradigm in communication ethics literature – the contextual ethical approach. The contextual perspective focuses on individual estimation of the context, which justifies different communication standards for different audiences. Contextual ethics suggests that justification for ethical evaluation and actions differs across cultures and situations. In some situations people may deem appropriate what maybe judged as unethical actions in other situations (Arnett, *Status of Communication Ethics*).

The fifth approach, which specifically informs this study, has been dominant scholarly approach in the latter part of the twentieth century. The narrative ethics approach is based on the contribution of Aristotle, Alasdair MacIntyre, and Walter Fisher. Alasdair MacIntyre argues "that the Aristotelian moral tradition is the best example we possess of a tradition whose adherents are rationally entitled to a high measure of confidence in its epistemological and moral resources" (277). A communication ethic founded on virtue ethics, rather than coming strictly from rules and applied principles, is geared to the historical moment. Rhetorically, virtue ethics are

sensitive to the situation. MacIntyre defines virtue as "[…] an acquired human quality the possession and exercise of which tends to enable us to achieve those goods which are internal to practices and the lack of which effectively prevents our achieving any such good" (191). Internal goods are potentialities as sought for through virtue.

Aristotle's <u>Nichomachean Ethics</u> discusses the nomos, the human world, and ethical human behavior. For Aristotle the nature of virtues is our capacity to receive virtue. Aristotle argued that "virtue is a state of character which involves not only doing the right actions but feeling the right emotions and is a voluntary action to cultivate, thus, it is of our choosing, and accordingly, virtuous or vicious, to feel well or badly" (1105b28 and 1106b9). Particular virtues he espouses are courage, temperance, liberality, magnificence, high-mindedness, anger, truthfulness, and friendliness.

Human beings are responsible for their actions and should attempt to a mean. A mean (the middle between two extremes) is determined by *reason*. The mean of virtue is right action in the right place at the right time in the right state. Not everything is a mean; Aristotle describes base actions such as lying, murder, envy and spite as always being wrong. A mean is contextual and circumstances about vice and virtues are particular and framed through judgment of perception. Everyone has the power to act toward a deliberated end, resulting in virtue or vice. A person's character is in his or her own making and everyone is responsible for his or her own actions. The difference between actions and states is that actions are in our control, whereas the origin of our states is in our control but the effect of any particular action is unknown. "Virtue, then, is (a) a state that decides, (b) [consisting] in a mean, (c) the mean is relative to us, (d) which is defined

by reference to reason, (e) i.e., to the reason by reference to which the intelligent person would benefit" (Aristotle 1107a).

Aristotle poses that human good is an expression of virtue; the soul's activity and action that reasons. Aristotle distinguishes different goods: goods of the soul (highest), goods of the body, and goods external. Goods are integral to virtue. For example, Aristotle believes, that one needs goods external in order to be virtuous for actions are barren if one lacks the resources. Non-rational by nature, the goods of the body, is biological and is the part of one's nature that conflicts and struggles with reason. Goods of the soul, one's rational part, shares with reason. Virtue is the rational part of the soul that is placed in humans by the fact of nature as a capacity. It is one's basic nature, which enables one to act with virtue and rational actions. Actions are what makes virtue and vice possible and it is through habit where one obtains character. Aristotle proposes that there are conditions for acting virtuous. One must know that what one is doing is virtuous and it's through conscious decision and determination that allows the rational side to follow the path to virtue. He also necessitates that one must choice this path and practice in order to form good habits.

Virtue ethics is a study of the potency of action from one former state to another. The various virtues help one move from potentialities to action, which helps one realize one's true nature and true end. Conversely, when one denies virtue and ignores the potentialities of action, one will be frustrated and incomplete (MacIntyre). The impact of virtues ethics is felt on an individual level and on a relational level between people.

Walter Fisher also informs the narrative ethic approach. *Homos narrans* is guided by stories which in turn dialogue with each other and the contemporary moment.

Narratives provide a story for a community that offers a context for action. "For community to emerge, ethical standards must come forth in the public debate within a community" (Arnett, *Status of Communication Ethics*).

As a practical philosophy, narrative ethics uses the practice of rhetoric to discuss ethical issues as a community theme. This community theme brings with it the knowledge of public tradition and the background of private questions of the contemporary moment. Narrative ethics goes beyond the dialect of public/private. Hannah Arendt believes that in modern times the social is political where both public and private realms are merged. Unlike the Greek polis where the line between public and private was distinct, in postmodernity the delineation between the two is much less divergent as the two realms constantly flow into each other. In communication ethics, individuals act as members of a community who as embedded agents are oriented toward a common concern. As choice-makers in dialogue, ethical deliberations are actively pursued through the process and content of communication (Arnett, *Status of Communication Ethics*).

Philosophically, narrative ethics is grounded more in Jürgen Habermas's ideas of communicative action than in instrumentality. Habermas links ethical reason and discourse using a philosophy of language and his own theory of communicative rationality. Theoretically, he argues for the importance of a shared "communicative framework" in which speech acts are oriented toward understanding rather than only serving the speaker's interests (Habermas 286). Engaging this framework affords participants freedom to listen, reason, and speak their minds without fear of constraint or control.

A narrative approach to communication ethics encourages participation of diverse viewpoints and standpoints for other ways of looking at the situation in order to discover new interpretations. Standpoint theory poses that the place one occupies in the social world affects how one understands one's self and the world. From this social constructionist worldview, it follows that people who adhere to varying emotions stand on different ground. One needs to understand that one can not necessarily interpret another's worldview from our standpoint (Wood). Standpoint theory invites one to listen fully—respectfully, openly, and critically (Makau).

Additionally, understanding diversity and different standpoints has moral significance. When in dialogue with others who have substantially different viewpoints, one needs to develop one's moral imagination. Being cognizant of difference involves developing "enlarged thinking" which facilitates one to challenge previously held assumptions (Benhabib 9). Seyla Benhabib expands Hannah Arendt's metaphor "enlarged thinking" signifying political insights. Benhabib maintains that "enlarged thinking" also facilitate moral insights (Benhabib 9-13). "Enlarged thinking" has moral ramifications as it encourages one to consider other's standpoints and in the process of this consideration one acknowledges other's humanity and affective-emotional makeup (Benhabib 159).

Martin Buber's dialogic philosophy adds to this conversation. Coming from a dialogic approach informed by Buber means that one needs to see both what separates people and what unites people. Ronald C. Arnett calls for continuing the conversation textured by Buber's dialogic philosophy where absolute dialogue is a "unity of contraries" propelling one to act courageously (Arnett, *A Dialogic Ethic* 76). The call for

courage includes having the courage to state and maintain a position and the courage to change a position when responsibly appropriate. Dialogue interpreted from Buber's philosophy claims the importance of what happens in the 'between' moments of dialogue and consideration of the questions arising in the historic moment. In the 'between' are moments of tension between difference and similarity and closeness and distance. Engaging in dialogue with an existential focus on the 'between' provides an opportunity for new and emerging understandings (Arnett, *A Dialogic Ethic*; Wood). Engaging in dialogue is a practical postmodern approach to ethics that enhances competent and moral decision-making. In contrast, individualistic and competitive agendas undermine this call to responsibility (Makau). Moral human action is responsive human action (Stewart).

Martin Buber positions his ethic of communicating in the relationship. This has rhetorical implications for communication ethics. Contrary to situational ethics, dialogic philosophy overcomes the subjective/objective frame through its focus on the dialogic relationship (Stewart). Embracing rather than resolving the tension between diversity and commonality is the most likely way to grow relationships (Wood).

Similarly, Martin Buber's dialogic philosophy and Hans-Georg Gadamer's philosophical hermeneutics inspire communication ethics as embodying communication in the world – where language and persons come into being. Both of these philosophers recognize the ontological significance of interpersonal relationships and communication. Gadamer's theory of philosophical hermeneutics is based on communication as inescapably a part of openness, subjectivity, and context-dependence.

Philosophical hermeneutics engages conversation in the present moment along with what was said before (Arnett and Arneson; Gadamer, <u>Philosophical Hermeneutics</u>;

Stewart). Correspondingly, ethical communication embodies both past and present. Considering past conversations along with present context points one toward ethics as a basic interpretative stance towards the world— rather than ethics as universal principles of deontological traditions. Ronald C. Arnett notes that listening to the demands of the existential moment is crucial. "If we rely only on our own past ideas and expectations and do not listen to what is currently emerging, we can become deeply disappointed when the world does not meet our expectations" (Arnett and Arneson 27).

In addition, Hans-Georg Gadamer maintains that ethics, as the basic relation of social actors which motivates and underpins their criteria for good living, is defined in terms of how the socially situated person comes into being most fully – as a person interprets. For Gadamer, this is fundamentally a linguistic process. One places oneself in a moment of being through language, a "thereness" and a "nowness," a position in relation to the world and all the rest of language (Gadamer, Truth and Method 496). The essence of his philosophy is that humans cannot perceive people or events without engaging in the interpretation of them.

In this vein, each moment of being is not only a placement of the self in relation to the social but is specifically, in the spatial metaphor of horizon of meaning what one already knows and what one expects. Essential to horizon is the understanding that the range of vision includes everything that can be seen from a particular vantage point (Gadamer, Truth and Method). A person with narrow horizon or no horizon means that the person is not able to see much beyond him or her self and consequently over evaluates that which is close. Conversely, a person with a broad horizon is not limited to that which is close but is able to see beyond what is near. Hans-George Gadamer argues

that one can only make sense of things by coming to them with presuppositions and testing those presumptions against what one perceives. People need to ask questions about what he or she seeks to understand and, in doing so, he or she can understand more fully his or her own horizons.

Hans-Georg Gadamer uses the idea of horizon to theorize how interpretation happens, but at the same time he sketches criteria for quality or successful interpretation. A basic tent of Gadamer's hermeneutics is that one understands what one's own horizons are in order to reach beyond them. For Gadamer, interpretation is predicated on prejudgment; denial of our interpretative situation impedes understanding. Ethically, given that one interprets in terms of a particular horizon of prejudgments and expectation, quality interpretation must always push against that horizon. One must hold one's self ready to be "pulled up short," Gadamer writes, "so that the text may present itself to us in all its 'newness' and thus be able to assert its own truth against our 'fore-meaning'" (Gadamer, <u>Truth and Method</u> 238).

Hans-Georg Gadamer asserts that a condition of understanding is that one listens in such a way that one takes seriously what one encounters, assuming that the text or person talking truly contains a meaning that is in some sense true to what one intends to say. An attitude of sincere consideration toward the other also lies at the heart of Martin Buber's dialogic philosophy. Listening or hearing entails openness. Openness means engaging in a historically effected consciousness through experiencing tradition and by keeping one to the truth claim encountered in it (Gadamer, <u>Truth and Method</u>). Understanding reaches out beyond the interpreter's horizon, does not take on what the other means, but understands what the other truly is saying to us. Understanding the other

depends on recognizing that there will always be a gap between interactants. Thus for both Buber and Gadamer, if any truth emerges, it emerges in that gap between people, in the communication that gives both parties space to be different and to disagree.

Emmanuel Levinas further adds to the conversation about ethics in our postmodern age of diversity. Levinas and Buber, though they place responsiveness differently, both place the "I" in the realm of being responsive to the other rather than in agency (Arnett, *A Dialogic Ethic*). The difference between Buber's and Levinas's philosophy is in the idea of the place of the responsive 'I'. Levinas argues for a phenomenological face or trace of the other. Buber places this call for responsiveness in the 'between' with oneself, the other, and the historical situation. His metaphor of 'between' is a place where actions occur and life happens not with certainty or finality but with a "fuzzy clarity" always emerging without end (Arnett, *A Dialogic Ethic 76)*.

Emmanuel Levinas centers his moral philosophy on responsibility to the Other. Responsibility for Levinas is a substitution – putting oneself in the place of another. By taking on the weight of the Other, one bears the burden of being and the world, Hallowing of every day life means bearing of the weight of the Other (Levinas). Levinas situates ethics as first philosophy. One is ethically responsive to the Other, as the face, the trace – a "cogito" and does not focus on oneself but on the Other, seeking to interchange self with anyone (Levinas xxix). The relationship with the other is seeking a bond, being commanded, contesting with the hallowing of everyday life to answer to the other. Ethics then is a state of "kenosis," an emptying of oneself (Levinas, xxviii).

Emmanuel Levinas's ethic in attentiveness to the Other counters the assumption of the primacy of self-willed agency. Ethics is a phenomenological call to witness and be

oriented towards responsive care of the Other as an action signifying that the human path is one of caretaking (Arnett, *The Responsive "I"*). Though Levinas claims that rhetoric is self-serving, rhetoric serves his ethics by combating the cultural assumptions and stereotypes that can mask the other. "Rhetoric can serve ethics by identifying, challenging, and rearticulating ideology, thereby combating the adverse effects of ideology through dialogue" (Murray 252). Ethics in this light is itself a dialogic phenomenon, a narrative of relations that can be served by rhetoric. The rhetoric of disruption seeks to disrupt stereotypes and assumptions. The rhetoric of supplication, a rhetorical act of strategic listening, creates a communication environment designed to solicit the Other's disruptive call (Murray).

Ronald C. Arnett argues that both Martin Buber and Emmanuel Levinas point to a dialogic ethic grounded in a sense of responsibility that is not dictated by one's personal preferences or outside agents. The metaphor "responsive 'I'" gives one the sense that the essence of what 'I' am and will be is emerging because of one's answering the call of responsibility to the other and to the historical moment" (Arnett, *A Dialogic Ethic* 87). The essence of communication ethics from this perspective is the responsibility and willingness to engage the other and situation. 'Professionalism' embedded in communication ethics is informed by willingness and responsibility is further textured by the ethic of care.

Feminist scholars also contribute to this vision of dialogic and narrative communication ethics. Feminist Nel Nodding's argues that the ethic of care is central to ethics. Natural caring motivates ethical caring as an emotional and intellectual response and responsiveness to another. Caring is natural and non-divisive with a reciprocity that

is not contractual. Marked by genuineness, Nodding's fundamental assumptions are similar to Buber's work on dialogue. Though Nodding does not directly reference Martin Buber, her notion of care mirrors Buber's ideas (Johannsen). A postmodern feminist perspective of caring or "revisioned caring" offers some possibility for people who, in light of their interpretive capabilities and intentionality, can deliberate together across their differences (O'Brien Hallstein 36). Revisioned caring departs from the traditional feminist views of caring as arising from a woman's socially constructed standpoint to one that positions caring as more inclusive and communication-centered because it is perceived and displayed through interact (O'Brien Hallstein 39). In this perspective "revisioned caring" reasoning, argumentation, and rationality are central and are contextual, embedded, and socially located. Thus this postmodern interpretation of care moves from the Enlightenment ground of separation of reasoning from emotions to that which encourages the use of all modes of understanding including rationality, emotions, reasoning, narratives, argumentation, and empathy (O'Brien Hallstein).

The preceding section discusses the different scholarly paradigms in the study of ethics in organizations. Ethical considerations in organizations can be viewed through the lens of utilitarian, rules-based, or communication. The last section of this chapter explains how communication ethics inform this study's vision of 'professionalism'.

<center>'Professionalism' and Communication Ethics</center>

Communication ethics supports this interpretation of 'professionalism'. Constructively, communication ethics serves as a guide for interaction and action in an emerging age of diversity by integrating theory and praxis (Makau and Arnett). Diversity creates a vision of communication– based ethics that embraces differences, values

pluralistic perspectives, and seeks to broaden the avenues of opportunity (Seeger). Positioned in a postmodern view of the world, communication ethics informed by diversity assumes that there is some common ground from which diverse voices can inform communication interactions. This assumption points to individuals who are involved as having agency and accountability (O'Brien Hallstein).

Accountability for 'professionalism' embraces the tenets of the narrative—responsibility. People who are "response-able" have the desire and continue to working on listening and reaching out to others (Makau 55). Following Makau's prescriptive mode for education, 'professionalism' also embraces responsibility and responsiveness. "Responsible and responsive pedagogy inspires as it embodies a communicative ethic, developing the will and ability to participate in a process of inclusive, reciprocal, open, equitable, respectful, dynamic, empathic, and caring dialogic interaction" (Makau and Arnett 49). Diversity is seen as the need *and* the essence for fulfilling more ethical decision-making and communication interactions.

The spirit of 'professionalism' seeks to counteract emotivism through inspiring responsibility and responsiveness towards a common mission, ideals, or ideas. Further, the action of professionalism is to move the focus away from individualistic agendas and countermine, as Alasdair MacIntyre poses, emotivism. 'Professionalism', as seen through the eyes of communication ethics, seeks to countermand those either covert or overt efforts to persuade through privatized emotive discourse. "Privatized/emotive discourse leads us to an interpersonal 'dark age' where power and similarity guide the notion of community not public discourse (Arnett, *Communication and Community* 43).

This warning is aptly applied to organizations. When those in power in a traditional bureaucratic organization force an ideology allowing for little or no discussion, 'professionalism' is threatened. If the organizational climate is of fear and intimidation or seeks to reward those who do not step out of line, the essence of 'professionalism' is lost. In the same view, when individuals monopolize communication interactions for self-promotion and personal dramas, the attention is turned away from the common center and weakens those efforts to stay focused on the narrative of 'professionalism'.

Orientation primarily to community rather than self interest is an essential attribute of 'professional' behavior (Barber). Looking towards an organizational goal, mission, project or ideal that supercedes individual organizational member's personal agendas, feelings, preferences, and attitudes necessitates that the organization as a community works at staying focused on this common center. 'Professionalism' as a common center is broad-based and by no means implies complete agreement but instead offers a common story. Conversations, ideas, and arguments can then be brought out in the open as concerning this common center. Relationships can be fostered through the commonality of focus and at the same time distant as personal dramas are left outside the workplace.

This study is grounded in communication ethics coming from postmodern sensitivities in understanding the importance of responsiveness in communication to others along with respect for diversity and willingness to listen and care. From this position, it is imperative to keep the conversation going; and, as Martin Buber calls for, this is in the concrete of life. This study argues for the marriage of communication ethics

with the practical considerations of mindfulness as a way to engage the narrative of

'professionalism'. The next chapter's discussion focuses on the varying interpretations

and applications of mindfulness and how mindfulness is praxis for 'professionalism'.

Chapter 4

Praxis of Mindfulness

Mindfulness is both a new management idea and an ancient way of being. The roots of mindfulness in Eastern philosophy are grounded in meditation or *Vipassana* – the practice of seeing clearly. Mindfulness, the art of moment to moment awareness, is not thinking, interpreting, or evaluating experiences but is about opening up one's awareness to that what is happening in and around oneself in the present moment.

The philosophy, ideas, and practice of mindfulness can be applied to every day working life and, as this study argues, can inform communication praxis of 'professionalism'. This discussion begins with an overview of the ancient and spiritual ways of mindfulness. Next, the focus turns to contemporary thoughts and applications of mindfulness in multi-disciplinary settings. The following section presents ideas about mindfulness as a communicative practice. This chapter concludes with a discussion about how mindfulness serves as praxis for 'professionalism'.

Eastern Philosophy of Mindfulness

Mindfulness, as many of us are familiar within the sense of a religious or spiritual practice, leads one to deeply appreciate the richness of our immediate experience (Thich Nhat Hahn). This has long been touted as the process for personal transformation.

Does one scent appeal more than another?

Do you prefer this flavor or that feeling?

Is your practice sacred and your work profane?

Then your mind is separated:

From itself, from oneness, from the Tao.

Keep your mind free of divisions and distinctions.

When your mind is detached, simple, quiet, then all

Things can exist in harmony, and you begin to

Perceive the subtle truth.

Lao-tzu

Being fully present to our on-going experiences positions the world differently than being wholly focused on the end result of a goal. This re-positioning can have implications for many different experiences in life. In the Buddhist tradition, mindfulness is a path to liberation from ego. Similarly, in Judaism and Christianity mindfulness in the form of prayer is the venue for a fuller appreciation of God as the Source of All.

Mindfulness, understood in our historical moment as a spiritual philosophy and practice, is known to many Westerners through the writings of Thich Nhat Hahn, a Buddhist monk, poet, peace and human activist. Thich Nhat Hahn was born in central Vietnam in 1926. As a social activist, he started a school for youth from a grassroots social services relief organization. The vision of Thich Nhat Hahn's school of youth was to rebuild bombed villages. This social services relief organization set up schools, medical centers, resettled families, and organized agricultural cooperatives. Exiled from his country, Thich Nhat Hahn traveled to the United States of America to appeal for peace and non-violence. He met and befriended Martin Luther King. He reportedly advised King to oppose the Vietnam War. King nominated Thich Nhat Hahn for the Nobel Peace Prize and in 1967 Thich Nhat Hahn was awarded this honor (Sea-Ox Medical).

Thich Nhat Hanh asserts that mindfulness is the key to the art of living. "We are in the habit of doing things in order to get something. We call this 'pragmatism'. We even say that truth is something that pays. The practice of mindfulness is the opposite. We practice just to be with ourselves and with the world" (Thich Nhat Hahn 244). Thich Nhat Hahn advises that one needs to bring in our awareness the experience of every moment. One must learn to stop, so that one can begin to see—and when one sees, one understands.

Mindfulness also entails finding one's right livelihood. One must find the right livelihood to help one realize one's ideal of compassion. The way one earns one's living can bring one joy or suffering. A vocation that can allow one to express one's deepest self, the foundation of one's being. It is especially important that workplaces go in the direction of compassion and move away from anger, fear, jealousy, and mistrust. The postmodern world is conducive for forgetfulness. Being mindful and finding the right livelihood is not a matter of personal preference, but is a collective matter. Everyone shares responsibility and can resolve to go in the direction of compassion so as to reduce suffering as much as possible in the world. This means to practice mindfulness and be fully in the world by addressing social and political problems along with the problems of daily life (Thich Nhat Hahn).

Thich Nhat Hahn describes mindfulness as being alive to the present reality and paying attention to the process of mindfulness. When one is focused on outcomes or one's own personal agendas while one is listening to someone else means that one is escaping the present and working out of the future. The ability to concentrate is essential

for mindfulness. The ancient Buddhists saying 'be here now' means being in the moment and letting go of the habit of mindlessness.

Mindfulness philosophy, theories, practices, and communities are abundant in our contemporary society. A search of the World Wide Web shows that there are mindfulness practice communities in almost every major city in this country. In the marketplace there is a growing interest in Mindfulness Meditation Programs which are geared to a variety of corporate settings including health care, medical education, and law.

There are a plethora of interpretations and applications of mindfulness in our contemporary society. Some people follow the Buddhist practice of mindfulness as a meditation. Others profess mindfulness as a practice of awareness for aiding practitioners. Still others look at mindfulness as a tool for anticipating organizational unexpected events. Academicians are also looking at the concept of mindfulness. The next section gives an overview of how mindfulness is interpreted and applied in different disciplines.

<div align="center">Scholarly and Practitioner Interpretations of Mindfulness</div>

Many of the contemporary applications and theories on mindfulness are an extension of the work of social psychologist, Ellen Langer (Burgoon, Berger, and Waldron; Deutsch-Horton and Horton; Fiol and O'Connor; Fisher, Exploring *Mindfulness in Mediation*; Levine; McLaren; Raiola; Riskin; Sivers; Weick and Sutcliffe) Langer's empirical studies collected observations of geriatric patients. Her observations concerning mindlessness led her to declare that mindlessness is "when the light's on and nobody's home" (Langer ix). Mindlessness can occur when one is trapped by categories, acting through automatic behavior and/or a single perspective. Langer's definition of

mindfulness is: "a state of mind that results from drawing novel distinctions, examining information from new perspectives, and being sensitive to context. It [mindfulness] is a capacity to see any situation or environment from several perspectives" (44).

Working with mindfulness as an organizational theory, C. Marlena Fiol and Edward O'Connor argue that mindfulness operates on a continuum from "1) category creation to category rigidity, 2) from openness to new information to automatic behaviors that exclude new information, and 3) from awareness of multiple perspectives to a fixation on a single point of view" (1). Fiol and O'Connor also maintain that individuals and organizations as a whole express mindfulness in the same ways, although organizations differ in their capacity in achieving mindfulness. The ability to encourage mindfulness as an organizational practice is a function of the organization's routine and history (Fiol and O'Connor).

The concept of mindfulness also has implications for education (Langer, *Mindful Education*; Wood, *Buddhist Influences*). In defining true learning as a product of mindfulness, students need to attend to and explore the world around them (Langer, *Mindful Education*; Wood, *Buddhist Influences)*. When education is purely focused on rote learning and the regurgitation of facts, it does a disfavor to the students. Rather than assessing how much students have memorized on an exam, Ellen Langer argues, the students should be assessed on how much they are engaging information in the world. Students, in being mindful, can work toward understanding different perspectives. "Conditional instruction that respects variability and multiple frames for information would go a long way in leading us in this direction" (Langer, *Mindful Education* 59).

Similarly, Julia Wood maintains that Buddhist teachings can inform communication education and scholarship. Buddhist teachers proclaim that one's orientation in the world needs to come from a place of compassion. Everyone is interrelated. Compassion is possible if one is mindful of recognizing and resisting one's attachments to prejudged outcomes. Mindfulness is being aware of one's experiences, others, and the world around us. This is particularly poignant in teaching, maintains Wood. Oftentimes students are taught listening skills as a procedure of organizing information and paraphrasing. Mindfulness, however, engages students in listening by fully attentive to others. Educators need to recognize that in being mindful they are not simply being attentive to seeing the best choice from available options, but also are being attentive to possibilities for new options (Brody and Coulter).

The practice of mindfulness and being aware of what Buddhists refer to as attachments has a similar conceptual ground with more contemporary communication theories on attribution (Wood, *Buddhist Influences).* Buddhist ideas about attachment engage communication theories on ethnocentrism and intersect with the concept of attribution. An attribution occurs when one attaches meaning from one's subjective experiences to ones' own and other's actions. Mindfulness opens up the world so that one may see and interact with other people differently.

Correspondingly, mindfulness theories can inform intelligence theories. Traditionally, intelligence tests were construed for identifying students in need of remedial instructions. When education is focused on valuing some activities and devaluating others, educators ignore different perspectives. Mindfulness theories emphasize the importance of cognitive flexibility. Instead of assigning intelligence

judgments from evaluative standards, educators should be mindful that every answer is from a particular perspective and context (Brown and Langer).

The practice of mindfulness also informs leadership training. Educator Raiola developed a training curriculum, through field-based outdoor adventure courses, which teaches leaders to practice mindfulness. Being a mindful leader entails asking (how) versus (why) questions— or structure and process versus excuses and justification. Leadership focuses on feedback by asking what needs to be done differently instead of what went wrong. Mindful leaders look at possibilities versus limitations or what can happen versus what cannot happen (Raiola). Opening up new possibilities start with the questions being asked; people come to different answers by asking different questions (Brown and Langer). Mindfulness as a mindset enables leaders to focus on evaluating situations for what can be done and what could have been done differently. Similarly, Justin Brown and Ellen Langer maintain that educators need to encourage students to discover the usefulness of failures and those abilities that can be discovered through grappling with life's challenges.

The practice of mindfulness is also deemed helpful and appropriate for medical practice (Epstein, *Mindful Practice in Action*). Mindful practice in the field of medicine promotes habits of the mind that are fundamental to effective medical practice. These habits of the mind are attentiveness, curiosity, and presence. Mindfulness is all about being attentive to self-observation. A physician needs to engage patients by posing reflective questions to open up possibilities of understanding. This practice encourages active engagement between physician and patient so that new insights can emerge.

Though mindfulness is not something taught in medical school, according to Ronald

Epstein, physicians can be more effective in their practices when being mindful.

Other examples of work being done with the concept of mindfulness are studies

and theories in the fields of conflict management (Ting-Toomey and Oetzel), mediation

(Fisher; Riskin), and interpersonal conflict (Horton-Deutsch and Horton). A commonality

among these reports focuses on the aspect of mindfulness as awareness of multiple

perspectives that facilitates those involved in being more objective, less self-conscious,

critical, and accusatory.

Mindfulness is also being utilized for managing intercultural conflict situations.

Tools needed to manage intercultural conflicts are knowledge, mindfulness, and conflict

skills (Ting-Toomey and Oetzel). In other words, to effectively negotiate with someone

from another culture one must have some cultural knowledge and the ability to

communicate appropriately for that culture. This entails being aware of one's

predispositions as well as those of the other party (Ting-Toomey and Oetzel). Especially

in conflict situations, the practice of mindfulness is especially helpful when one

recognizes that one can not always change the situation or another's perspective.

Tom Fisher's work with mediation particularly finds the practice of mindfulness

as useful for understanding how the mediator or negotiator can enhance his or her

presence in a conflict situation. Fisher argues that emotions are the foundation of all

conflict. Mindfulness assists mediators in being aware of how people can be infected by

the emotions of others. This is particularly important because reacting to other's emotions

may lead to an escalation of conflict. Similarly, Leonard Riskin advocates taking an

initiative on mindfulness in law and dispute resolution. Mindfulness meditation helps law

students and lawyers to better serve their clients. Being mindful helps the lawyer be more aware of their habitual reactions. Also, practicing mindfulness helps law students and professionals to perform better because it works to enhance concentration (Riskin).

Additionally, the Buddhist Mediation Training Model trains mediators to develop conflict resolution skills that promote self-awareness. Using Buddhist principles, mediators are led through a transformative experience of mindfulness (Yuen). The five aggregates in this training are observation, feeling, thinking, needs or action, and consciousness. These aggregates signal points of awareness for both the mediator and conflicting parties so to aid the process of transformation form 'self' to 'no self'. Letting go of attachments helps both the mediator and those in conflict (Yuen).

Sara Horton-Deutsch and Janell Horton also conclude that developing mindfulness over mindlessness is the basic social process that connects the three phases of working through intractable conflict. These phases are embodied in mindfulness as growing awareness, self-realization, and regaining equilibrium. Their advice to mental health professionals is to encourage the practice of mindfulness in their patients because this practice helps protect against destructive conflict and mental health problems (Horton-Deutsch and Horton).

Mindfulness also has an impact on interpersonal communication. Judee Burgoon, Charles Berger, and Vincent Waldron suggest that, in addition to the usual interpretation of mindfulness as awareness, mindfulness in communication involves producing, comprehending, and interpreting verbal and nonverbal messages in a deliberate and rational fashion. Mindfulness can also be equated with conscious strategic communication. Mindfulness is illuminated at the intersection of unconscious

communicative goals or automatic habituated communication responses. This practice has a place in developing communication competence but presents only part of the picture. The practice of mindfulness aids one when social interaction effectiveness involves being able to produce some messages mindfully and some mindlessly (Burgoon, Berger, and Waldron).

Heuerman and Olson advocate that the contemporary global society needs to increase consciousness in organizations. Organizational mindfulness is a mindset that helps organizational members creates new knowledge so that there may be greater congruence between intentions and outcomes. Organizational members need to be more aware of their organization's culture, fabric, essence, and background music along with their beliefs and underlying assumptions. Too often mindlessness is rampant in organizations. Organizational members are not aware of the incongruence between what they want and what they are achieving. Mindfulness in organizations enables people to see what they would tend to deny. Being mindful, then, inspires people to be more aware of the interdependencies and interrelationships of the people at work (Heuerman and Olson).

Not everyone, however, is heralding the glories of mindfulness. A critical perspective of mindfulness warns that this concept can be promoted and intended for exploitation.

> The social science that underlies mindlessness has helped heighten the perception–and not the reality–that workplaces accommodate mindful thinking. Decades ago, industrial psychologists found that workers are more compliant, more productive, and less likely to join unions when they

feel like their thoughts count–regardless of whether they actually do.

Unsurprisingly, management generally responded to psychologists'

research by hiring "human resources" counselors and "team leaders" to

listen to workers, and then doing what they wanted to, anyway. Several

management trends have, over the years, used various names for the same

idea: human engineering, "progressive" management, etc. (McLaren 1,

italics in original)

Carrie McLaren, responding to Ellen Langer's mindfulness theory, argues that the

practice of mindfulness can be a manipulative managerial tool for the intention of paying

lip service to workers. McLaren argues that this use of the practice of mindfulness, rather

than wanting to genuinely listen and grasp other perspectives, is to lull workers in

thinking that they have made a contribution.

Constructive use of the practice of mindfulness aids manager's efforts.

Mindfulness aids organizational members in reflecting on possible actions on an on-

going basis. Reflection or mindfulness facilitates engagement in highly variable patterns

of actions with high levels of novelty (Weick and Sutcliffe; Fiol and O'Connor).

Mindfulness is a mindset on the individual level and a style of management that can be

cultivated (Weick and Sutcliffe).

Karl Weick and Kathleen Sutcliffe note the power of mindfulness from observing

successful high reliability organizations (HRO) such as power grid distributors, nuclear

air craft carriers, hospital emergency departments, and hostage negotiating teams. A

common characteristic of HROs is that stakes are very high and failures are potentially

disastrous. The most successful HROs manage unexpected events through their

determined efforts to act mindful. This approach is deemed to be mindful because of the conscious practice of continuous updating and discovering other plausible interpretations the context including the possible problems and remedies. One of the most difficult problems for organizations in crisis is the tendency to explain away real or potential problems through tenacious justifications. This occurs when organizations become publicly committed to a course of action and offer justifications for those actions. The danger of being rigidly committed to an assumption or justification is when new facts come to light organizations feel forced to persist in the original definition because the original definition has become a taken-for-granted assumption (Weick and Sutcliffe).

Mindfulness is about being aware and staying tuned into what is happening in order to deepen one's grasp of what these events mean. An organization needs to focus more on possible failures than spending time patting each other on the back over successes. The problem is that most people in organizations shy away from recognizing failures or even the potentialities for failure. In order to manage the unexpected, organizations need to reinforce and reward workers who look for the unexpected. When the unexpected happens, then organizational members need to be able to adapt to the changing circumstances (Weick and Sutcliffe).

Mindfulness as an organizational management tool produces results when institutional support exists for ongoing doubt, updating, learning by paying attention to the 'here and now' activity, and the active questioning of interpretation. The mindset of mindfulness is a way of organizing sense-making for organizational members. This mindset assists organizational members in being aware of specific expectations and values, as communicated through its leaders who send messages of what is desirable and

what is not desirable. Mindfulness, condoned and encouraged as an organizational practice, involves enhancing awareness and anticipation through the preservation of values with clear communication on what mistakes must not occur through the practice of concentrated effort to be mindful. Basically, mindfulness is a combination of high alertness, flexibility, and adaptability (Weick and Sutcliffe).

Mindfulness has implications for employee's everyday work lives. Organizational members need to engage each circumstance in the present and realize that each circumstance is on its own a fluid process (Carroll). Madly rushing to achieve business goals can be actually unproductive. Part of what kills innovation in organizations, or 'ideacide', is that one does not take enough time to stop and experience where one is. When one stampedes toward objectives, then anything that slows one down is seen as a problem. Even though there are goals and a need to produce results, one can pause and take the time to notice what is happening in the moment. Mindfulness helps one make much wiser decisions and plans (Carroll).

Similarly, a manager's job is to create an awareness of vulnerability, cultivate humility, and foster an appreciation of what can be learned by mistakes. As a management tool, managers are cautioned not to be tricked by successes. Managers need to pay attention to their experts on the front lines and let the unexpected circumstance provide solutions. Mindfulness also facilitates embracing complexity which fosters adaptability (Weick and Sutcliffe). The practice of mindfulness predicates that managers should be careful about tendencies to blame. Instead, managers need to create an open climate where people feel safe in exploring errors or unexpected outcomes.

A critical view of Karl Weick's and Kathleen Sutcliffe's ideas argues that organizations engage in both mindful and mindless activities. Daniel Levinthal and Claus Rerup argue that the organizational learning process includes both mindful and less mindful activities. It is a mistake to believe that only the mindful activities poise the organization for positive outcomes. Sometimes less-mindful behavior is part of the organizational learning process. Weick's and Sutcliffe's ideas somewhat countermine this critical objection in their acknowledgement that mindfulness is more important in those organizations who have dynamic, ill-structured, ambiguous, and unpredictable environments.

In sum, mindfulness as a practice is being touted in a variety of disciplines. The interpretation and application of mindfulness runs the gambit. In some cases, it is a more spiritual and esoteric practice. In other cases, mindfulness is an organizational tool to be applied. Regardless, the practice of mindfulness has implications for how organizational members, interacting as professionals, can communicate with each other at work. The next section discusses some ideas about how mindfulness can enhance our communication interactions.

<center>Mindfulness and Communication Practices</center>

A common thread to these diverse areas of interest is how mindfulness is related to a communicative stance of openness and awareness. Ellen Langer along with Karl Weick and Kathleen Sutcliffe all believed that mindsets determine how one interprets and responds in a given context. This awareness of how open one is to other viewpoints, attitudes, and communication styles has implications for organizational communication.

Mindfulness as a mindset and practice facilitates interpersonal and workplace

communications.

In the workplace oftentimes one must deal with difficult people—angry

customers, irritable and unpleasant coworkers, and disrespectful bosses. One can amplify

the problem by focusing obsessively on one's self and one's wound. The problem

becomes a monster in one's head. However, once one is mindful of how one' attitudes,

interpretations, and beliefs play into interpersonal difficulties and miscommunications

one has a better chance of taming the monster in one's head (Carroll).

Interpersonal communication is more effective when engaged in the practice of

mindful listening. Rebecca Shafir's The Zen of Listening: Mindful Communication in the

Age of Distraction suggests that listening is crucial for the practice of mindfulness.

Listening is a way of building a sense of community because it shows that one respect

others in the communication interaction (Shafir). Listening has moral implications when

one engages another point of view. Being open to different moral situations and working

to understand others' point of view is predicated by the capacity to listen (Benhabib).

Listening is fundamental to "response-ability" or the ability-to-respond (Makau 58-59).

In order to reach out in respect for one another, one must have the willingness to listen

and the capacity and will to develop a sensitivity towards others (Makau).

Listening aids effective communication in organizations. Organizations need a

communication infrastructure that allows for constant listening and feedback. Senior

management and employees need to be involved in a culture of reciprocal awareness,

inclusively marked by the responsibility to listen (Murray, *Listening Organization*).

Interpersonal communication is also more effective when both speakers pay attention to

their listening skills. Awareness of barriers in the communication process requires listening and being aware of both verbal and nonverbal components of the conversation (Shafir). Listening also plays a central role in judgments of communication competence in the workplace (Haas and Arnold). People are deemed to be competent communicators when they listen well. Similarly, when public administrators hear neglected voices and engage in reciprocal communication with the public, they are led to more accountability and therefore more effectiveness as administrators (Stivers). Listening also promotes team building and facilitates team dialogue.

> The core of team dialog is collectively listening with spirit. In a group, people listen (individually) with selfless receptivity to each others' ideas, thereby emptying themselves to create a common vessel which— shared by and sustained by the power of the group's collective listening— receives and contains a collective spirit. (Levine 61)

Team members who actively listen in group situations transcend individual focus to the group focus. The practice of mindful listening is critical to this transcendence.

Listening is both an interpersonal and intrapersonal activity. Mindfulness and intrapersonal listening is about listening to one's self and paying attention to one's thoughts, interpretations, and evaluations. A common cause of communication breakdowns is the lack of intrapersonal listening or listening to one's self-talk (Shafir). One needs to be aware of one's biases, prejudgments, stereotypes, and prejudices. Self-listening can clue one in to one's habitual ways of thinking that may impede communication and understanding. Intrapersonal listening is paying attention, being mindful, to one's personal agenda. This includes being aware of being attached to

expected outcomes from the communication interact as oftentimes communication partners communicate differently than one expects.

Intrapersonal listening facilitates an awareness of one's emotional responses. When one listens to self-talk, there is a greater chance of understanding why one reacts the way one does. Is there something in one's past that sends triggers to the present conversation? Being aware of one's emotional responses can help one break down the barriers of listening. For example, one may be uncomfortable or afraid of change. In this case, a barrier to listening is the fear of change. One may also be unduly uneasy with less familiar, uncomfortable, or negative messages and as a result tend to filter out those messages. Or one may feel resistance when getting negative feedback from one's superiors or co-workers. Any one of these scenarios can be a barrier to effective listening. Mindfulness starts with an intrapersonal awareness or self-listening (Shafir).

The desire for respect and sense of community is one way to motivate one's self to pay more attention to how one listens. Listening helps build a sense of community.

> A global approach to softening our barriers is to think of listening as a way of building a sense of community. […] We are cousins with every living thing in the universe. This concept is called *sangha*. If we listen with *sangha*, in the belief that we are all connected, it is easier to be respectful and patient. When we honor our speakers in this way, we also show respect and tolerance for our selves. Conversely, when we shut out others due to our biases, we also hurt ourselves. (Shafir 69)

Sangha is akin to the modern business practice of networking. It is the desire to connect that fosters the process of interpersonal listening and practice of mindfulness.

Conversely, barriers to interpersonal listening are denial, interrogation, advice-giving, and psychoanalysis. Mindfulness is being in the moment of conversation and helps one be aware of responses and reactions that trigger denial (Shafir). As a speaker, rhetorical sensitivity is about being geared toward and aware of your audience. Mindfulness assists rhetorical considerations by helping the speaker be aware of how the audience or others in the conversation are receiving and interpreting the communication (Herrick).

When denial is triggered most often the act of listening is impeded. The same is true when the conversation partner feels as if she or he is being interrogated. Interrogation along with more intense language and nonverbal displays may trigger a barrier to communication. Unsolicited advice-giving may also be a barrier to building a supportive listening communication. This is the same for psychologizing or assigning motive (Shafir).

Mindful listening is about willingness to set aside categories and stereotypes (Epstein). As communicators, one needs to examine one's biases and preconceived notions. An example of being tuned into preconceived notions is when listening is impaired because one deems that one already knows what will be said before the conversation begins. Similarly, Hans-Georg Gadamer's philosophy of existential self-understanding suggests that understanding is not just of an external object or subject but rather involves a moment of self-understanding as one understands. Existential self-understanding is to understand in a way that transforms one's view of the world and oneself. Gadamer identifies the importance of understanding our prejudices. Prejudices exercise their underground dominations all the more strongly when denied. Conscious

awareness is being aware of the limits of one's perspectives. Gadamer stressed the importance of reflection and conversation in knowing. Conversation assumes mutuality of question and answer (Gadamer, Philosophical Hermenuetics). Mindfulness is aligned with Gadamer's ideas in so much that both inform conversation with its practice of awareness of intrapersonal states, beliefs, and attitudes along with an interpersonal awareness of the other(s).

Further, Hans-Georg Gadamer's theory of philosophical interpretation incorporates listening to the past in the present conversation. Listening to the past is a mindful activity in the sense of being aware of how the context of the situation and past ideas informs the present. Communication is an active, dynamic, and ever-changing process. "Interpersonal communication that seeks to confirm the other in diversity and difference works to understand and address the historicality of the communicators and the conversational context" (Arnett and Arneson 30). Listening as a mindful practice, akin to Gadamer's philosophy, involves being aware, attentive, and open to the past influences along with the new and emerging possibilities in the communication interaction.

<div align="center">'Professionalism' and Mindfulness</div>

Mindfulness serves as praxis for 'professionalism' – a way to approach organizational life. Professionalism's philosophical ground of dialogue and foundation of responsiveness and responsibility is more aligned with an Eastern way of looking at mindfulness. Eastern philosophy poses that central to the practice of mindfulness is the belief that everyone is interconnected. It is in this interconnection that contains ethical responsibilities and informs the narrative of 'professionalism'.

In the course of day-to-day communication interactions in organizations, the narrative of 'professionalism' is applied through the practice and mindset of mindfulness. Both 'professionalism' and the practice of mindfulness engage Hans-Georg Gadamer's philosophical hermeneutics. Philosophical hermeneutics involves conscious self-reflection. The hermeneutical circle engages rather than imposes. The more one learns about the object of inquiry the more one learns about one's self by getting clearer about one's own biases in play in the investigation. Mindful practice is in part awareness of one's prejudgments, prejudices, and personal agendas and is parallel to Gadamer's concept of horizon. For Gadamer, interpretation is predicated on prejudgment and denial of our interpretative situation impedes understanding. Ethically, then, given that one interprets in terms of a particular horizon of prejudgments and expectations, quality interpretation must always push against that horizon. Gadamer maintains that one needs to understand one's horizons in order to reach beyond them. The philosophy of mindfulness follows his understanding.

Further, mindfulness enhances 'professionalism' through developing organizational member's compassion for each other. Compassion is possible if one is mindful of recognizing and resisting one's attachments. Mindfulness has one working on letting go preoccupations, presumptions, and preconceptions, which the Buddhists refer to as attachments. The way of the Buddhists offers that mindfulness will open up the world so that one may see and interact with other people differently.

'Professionalism' as applied through the everyday practices of mindfulness has rhetorical implications for communication interactions. Mindfulness assists rhetorical considerations by helping the speaker be aware of how others in the conversation are

receiving and interpreting his or her communication. In addition, being mindful of others communicatively means concentrating on care and concern for others and the situation. Grounded in the philosophy that our culture is primarily shaped by the nature and quality of our communication interactions, the narrative of 'professionalism' and praxis of mindfulness has potentiality for improving organizational communication.

'Professionalism' is also being mindful or aware of the organizational culture along with one's beliefs and underlying assumptions. Mindfulness in organizations enables people to see what they would tend to deny. Being mindful then inspires people to take action as they are more aware of the interdependencies and interrelationships of the people at work (Heuerman and Olson). Mindfulness means being awake at work— to become pioneers at work and be willing to traverse unfamiliar territory. People need to be "traveling light" and let go those views and habits that impede their way (Carroll 58).

In sum, mindfulness is both an ancient practice for spiritual awakening and a contemporary theory and practice with multi-disciplinary interpretations and applications. Mindfulness assists 'professionalism' and the application of communication ethics in the workplace. The concluding chapter of this study gives a picture of how the discussed concepts of narrative, organizational culture, communication ethics, and praxis of mindfulness rhetorically inform 'professionalism'.

Chapter 5

Rhetorical Implications of 'Professionalism'

The impetus for this study emerges from the current concern about the level of 'professionalism' in organizations and professions (Cameron and Laricy; Dobson; Hill and White; Kruckeberg; Leicht and Fennell; Lusch and O'Brien; Roberts and Dietrich; Savage; Shallot; Teichgraeber; Ward, Ward and Wilson). The cry for more 'professionalism' is heard in the disciples of medicine (Cruess; Castenllani; Rothman), accounting (Sergenian; Fogary), politics (Mancini); law (Teichgraeber), and education (Bennett; Coulter and Orme) to name a few.

Through the process of philosophical hermeneutics, this study investigates the meaning of 'professionalism' and its cognates throughout history. Research shows that professions and its cognates have been mainly associated with exclusivity and specialization or accredited skill sets (Freidson; Haber; Kimball). For the most part, being a 'professional' included membership in a privileged position in society. Professions have evolved, particularly since the onset of classical economics and the Industrial Revolution, as being tied to economic, social, and political influences. The pervasiveness of capitalism and consumerism in the United States of America has influenced how professions and organizations approach their businesses (Friedson; Kimball).

The history and rhetorical interpretations of 'professionalism' over the ages grants individuals with more universal privileged character. This universal character is more focused on the process of getting the accreditation and keeping it than in the content of work. Specialization, accreditation, membership into a 'professional' group, and educational degrees are a part of 'professionalism' historically. This study recognizes that

specialized information and education are needed for professions to practice their expertise. Education is also necessary for this study's vision of 'professionalism' that privileges excellence in work and attention to ethics.

Previous discussion notes that there are disagreements about whether or not the concept of 'professionalism' is beneficial for contemporary organizations, both for-profit and non-profit. One of the critiques of 'professionalism' in contemporary scholarship includes the belief that 'professionalism' is a self-serving ideology (Freidson, Professionalism Third Logic). Other scholars claim that 'professionalism' is a construct that masks instrumental power, silences voices, and is a means for reinforcing the dominant organizational ideology (Ashcraft; Bledstein; Browner and Kubarski; Davies; Homer and Kehd; Kelly and Zak; Larson; Steiner; Witz). Critics identify a loss of public confidence in 'professionalism'. This study suggests that the meaning of 'professionalism' needs to become a closer part of the fabric of organizations in contemporary society. Therefore, this study argues for a vision of 'professionalism' that invites and is inclusive to all organizational members. 'Professionalism' as a guiding narrative is a rhetorical interruption of past interpretations and present critiques and is a constructive hermeneutic that offers guidance to all organizational members by turning the phenomenological focus on the quality and content of their work and communications. This is phenomenological focus is the practice of mindfulness.

The three main metaphors in this study are mindfulness, rhetorically contagious, and identification. These metaphors provide a web of significance for the rhetorical interruption from the historically informed interpretations of 'professionalism'. Since ethics and concerns over 'professionalism' is not a new phenomenon, this study offers

that these metaphors inform new interpretations and applications of 'professionalism' in our twenty-first century organizations.

'Professionalism' is construed to be a practical narrative that guides rather than prescribes a privileged meaning. This is a minimally agreed upon corporate narrative. If 'professionalism' did not have at least a minimal agreement then it would be an organizational story—bought in by some and not others. 'Professionalism' as a narrative is a macro concept where interpretation and application to different organizational contexts by different organizational members is its petit-narrative character.

This vision of 'professionalism' ontologically positions the way members of an organization adopt and adapt communication practices in order to achieve organizational objectives. 'Professionalism' proceeds from the perspective that narratives situate the communicator. Narrative provides an interpretive context for communication events (Arnett, *Interpersonal Praxis*). Narrative is an ontological force that grounds the interpretation of 'professionalism' for organizational members.

The way one defines a situation is reflected in how one talks about a situation. Teleologically, 'professionalism' is a way to see and talk about what is happening in organizations. The organization as a whole benefits when organizational members interpret organizational life through the lens of 'professionalism'. Organizational culture becomes more open and inclusive of what may be previously silenced voices. When organizational members focus on a common mission and commitment to 'professionalism', as this study suggests, the narrative of professionalism works for the betterment of organizational culture because it provides direction and values for organizational members to make sense of organizational situations.

Consequently, the practice of mindfulness as supported by the tenets of communication ethics is rhetorically contagious as the organizational culture becomes more open to diverse participation. Identification is promoted as this practice influences not only those who are attentive to this practice but also by all those who come in contact with those mindful organizational members.

This chapter building on the discussion about narrative, organizational culture, communication ethics, and mindfulness explores how the narrative of 'professionalism' rhetorically functions in organizations. The first section explains how the narrative of 'professionalism' is a transforming model for organizations. The next section ties in mindfulness as a responsive and responsible praxis. Following this is a discussion about dialogic philosophy in the spirit of Martin Buber and "dialogic wisdom" that informs 'professionalism' (Barge and Little 3). The subsequent section connects rhetoric to the narrative of 'professionalism' where 'professionalism' is aligned with invitational rhetoric (Foss and Griffin) and a collaborative model of persuasion consistent with Burke's model of "identification" (Burke 21). Also, 'professionalism' is rhetorically aligned with Ronald C. Arnett's metaphor of "renovating and building" (Arnett, *Metaphorical Guidance* 80). The next section, adding to the discussion about the function of rhetoric in the narrative of 'professionalism', explains the social action of language and its role in 'professionalism'. Included in this section is how dialogic civility" (Arnett and Arneson 52) and Carter's tenets of civility rhetorically guide organizational members to a mindset open to the responsive and responsible tenets of 'professionalism'.

'Professionalism': A Transforming Model for Organizations

Stanley Deetz claims that some of the most significant problems concerning corporations today come from the old model of corporations as conceptualized by financial investors. The main litmus test in the old model is the amount of the corporation's profitability. This is an inadequate model for today's world (Deetz, <u>Transforming Communication</u>). This study asserts that the narrative of 'professionalism' embodied in communication ethics applied to organizational life through the practice of professional mindfulness is an effective way to improve the effectiveness of organizational communication. When communication is more effective, then organizations will experience an improvement in both internal and external relations. The narrative of 'professionalism', as it guides organizational members to more responsive and responsible communication and actions, improves communication between organizational members that is more in line with the goals and objectives of the organization. This, in turn, has potential for increasing the organization's profitability and effectiveness.

Responding to the historical moment by addressing concerns over 'professionalism' and ethics in our organizations reinforces the value of this guiding narrative of 'professionalism' as a potentially transformative process. Focusing on a collaborative decision-making model of diverse stakeholders invites more long term thinking and works hand-in-hand with the fundamentals of 'professionalism' extolling responsiveness and responsibility. Professionalism's tents of responsibility and responsiveness calls for organizational members to follow Stanley Deetz's call and act more like "bakers" than "butchers" (Deetz, <u>Transforming Communication</u> 19). This baker

metaphor echoes Arnett's metaphors of 'building' and 'renovating' by focusing on what good you can leave behind (Arnett, *Metaphorical Guidance* 80).

'Professionalism', as a narrative, turns the focus to the connection between organizational members, including the organization's management and its publics. Incorporated in this relational focus is the stakeholder model (Deetz, <u>Transforming Communication</u>). A stakeholder model is needed in a global economy where organizations have increasing diversity in their workforce, internationalization of markets, social interdependency, and increasing technological complexity. Future trends indicate that organizational partnering is becoming more common (Deetz, <u>Transforming Communication</u>). With this comes an increasing recognition of the importance of the organization's different stakeholders, including workers, suppliers, consumers, host communities, and general society. The impetus for more participation from various stakeholders is driven by the necessity for more participation in decision-making. Managerial superiority and centralized control are becoming inadequate for surviving in competitive markets (Deetz, <u>Transforming Communication</u>).

Oftentimes when an organization gives managers the power of top-down control there is a confusion of managerial and corporate interests. Managers are often oriented toward work outcomes that involve politicking and self-promotion for moving up the proverbial corporate ladder. "Current research suggests that 'successful' managers spend over fifty percent of their time on self-promoting activities" (Deetz, <u>Transforming Communication</u> 19). Unfortunately, in many cases consequences of such choices are only revealed after managers move up. What is needed is a change in the way organizational members act in everyday situations. A better model for managers is stewardship. As

stewards, managers deal with diverse stakeholders by coordinating conflicting interests—not by controlling them. "But the real loss from controlling rather embracing diversity is the partiality of decisions that fail to be creative or to meet diverse stakeholder interests" (Deetz, Transforming Communication 60).

This study recognizes the need for getting the job done which includes hierarchy. An organization ultimately needs those select organizational members who are responsible for managing in order to produce the intended organizational goals and results. Bureaucracy in this sense supports this version of 'professionalism' as the phenomenological focus is on the job to be done not on the entitlement of managers to control by mere virtue of their position in the organization. This study' vision of 'professionalism' does not suggest a corporate utopia where all are the same in the organization. Instead inherent in 'professionalism' is the recognition that different jobs have different responsibilities and power to make the final decision. The phenomenological focus is on the quality of work. The narrative of 'professionalism' as supported by its tenets of responsibility recognizes the importance of making a contribution and is not about shielding those organizational members not up to the task at hand.

In sum, 'professionalism' is aligned with Stanley Deetz's stakeholder model which calls for organizational members to communicate responsively and responsibility. The onus is on management is to create a work climate that is more open so that subordinates will be freer to participate in decision-making. 'Professionalism' is a transforming model that is applied in the workplace through the praxis of mindfulness. The next section discusses how mindfulness enhances 'professionalism'.

Praxis of Mindfulness: Responsiveness and Responsibility

'Professionalism' lives in the here and now; just as Buber's dialogic philosophy is situated in everyday life. The power of 'professionalism' is in rhetorical action and the application of its tenets to everyday organizational situations and interactions. The narrative of 'professionalism' informs everyday activities through the praxis of mindfulness.

The practice of mindfulness as a phenomenological focus enhances the way we communicate at work. Mindfulness, the art of moment to moment awareness, is not thinking, interpreting, or evaluating experiences but is about opening up one's awareness to that what is happening in and around oneself in the present moment. The practice of mindfulness guides our everyday actions, thoughts, perceptions, and reactions. Being mindful as a reflective practice also entails that one knows when to voice one's opinion and when to stay silent. Listening acknowledges that may be one does not have all the information or experience that one's conversational partner has.

Mindfulness asks us to reconsider long standing assumptions about how, when, and with whom one interacts. Being fully present to one's on-going experiences positions the world differently than being wholly focused on the end result of a goal. Being mindful of diversity creates a vision of communication–based ethics that embraces differences, values pluralistic perspectives, and seeks to broaden the avenues of opportunity (Seeger). Positioned in a postmodern view of the world, communication ethics informed by diversity assumes that there is some common ground from which diverse voices can draw upon for communication interactions.

Mindfulness of diversity helps professionals and organizational members perform their jobs better. For example, Connelly notes that narrative possibilities in medical practice are facilitated through the practice of mindfulness. Narrative understanding is critical to clinical practice. Physicians learn how to help their patient by being able to hear the patient's stories. Communication is enhanced when the patient's narrative is heard fully. "The practice of mindfulness as non-judgmental awareness assists physicians in avoiding the possibility of diagnostic and therapeutic errors" (Connelly 84).

In accordance, mindfulness and 'professionalism' also inform leaders in how to effectively communicate. As a practice and mindset, mindfulness helps managers be aware of his or her responsibility and accountability in leadership as promoting problem-solving instead of solely being focused on laying blame. For leaders and managers, mindfulness is about matching the walk and talk. Manager's behavior needs to match the organization's ethical voice or story and they need to talk the ethical story with their subordinates. Connecting word with deed reinforces commitment to the ethical story (Fritz, Arnett and Conkel). Commitment to the ethical story is critical in the adoption and continuation of 'professionalism'

This study's concept of mindfulness extends Karl Weick and Kathleen Sutcliffe's construct. They use mindfulness mainly as a managerial or organizational practice for managing the unexpected. Weick and Sutcliffe primarily endorse being focused on continuous updating and deepening of increasingly plausible interpretations of the situation, potential problems and failures, and possible remedies. Though they do advocate for open and clear communication, they do not significantly incorporate ethics in their theory on mindfulness.

This study, on the other hand, is predicated on the practice of awareness a*nd* the necessity of being oriented towards ethics. The praxis of mindfulness is responsiveness and responsibility to others. Conceptually, mindfulness closely mirrors the ideas on ethical responsibility toward others as proposed by Ronald C. Arnett, Martin Buber, and Emmanuel Levinas.

The practice of mindfulness is essential to the narrative of 'professionalism'. Mindfulness involves being aware and attentive to others, the context of the situation, and past influences. Mindfulness, in this study, is not merely a technique or organizational tool. Mindfulness is rather a way of being that is ethically grounded in responsiveness and responsibility toward others and the organization.

In sum, for 'professionalism' to guide constructive actions, the narrative of 'professionalism' needs to hold a minimally agreed upon meaning, grounded in the organization's narrative, core values, and goals/objectives. The guiding nature of a narrative means that 'professionalism' will differently emerge out different organizational contexts with various participants. This narrative is ever-evolving. The next section details the guiding character of 'professionalism' as a narrative promoting the application of communication ethics in organizations.

Guiding Character of 'Professionalism' through Communication Ethics

In adopting a constructive hermeneutic stance, this study seeks to understand 'professionalism' in the twenty-first century. The intent of this study is to promote a vision of 'professionalism' as a guiding narrative informed by communication ethics as a way of making sense in organizational life. 'Professionalism', as a philosophical ground on which one can stand, promotes constructive communication interactions for working

through different organizational issues such as miscommunication problems, conflicts, paradoxes, and difficult peer and superior-subordinate relationships. Further, communication ethics guides 'professionalism' as a constructive narrative that engages diversity and plurality that permeates this postmodern moment.

The guiding character of 'professionalism' is in the action of communication ethics, from the perspective of a dialogic and narrative ethic. The narrative of 'professionalism' is embodied in the tenets and practice of communication ethics, and follows Josina Makau and Ronald C. Arnett's vision of communication ethics:

> Communication ethics in an age of diversity requires the will and ability to listen carefully to pursue and practice mutual respect, invite reciprocity and inclusiveness, and to live openly and responsibly with the dialectical tension inherent in commonality and difference. (x)

Communication ethics propels the narrative of 'professionalism' and is dialogic, inviting all organizational members to be engaged and embedded agents in responsive and responsible communication. "Dialogic ethics unites Levinas's phenomenological 'is', a primordial call to responsibility, with Buber's existential 'emergent', contingent discernment in the sphere of the 'between'" (Arnett, *A Dialogic Ethic* 89).

Hand in hand, communication ethics and 'professionalism' work as a practical philosophy that guides rather prescribes communication action in organizations. Communication ethics transforms the traditional sense of 'professional', which denotes belonging to a exclusive group or profession, to a sense of community. An organization centered on the ideals of 'professionalism' and communication ethics pulls people together and reminds them of the importance of their collective accomplishment of

organizational objectives. When an organizational community works together, individual members have an opportunity to search for ways in which their individual abilities can be realized and utilized. Organizational members coalesce through 'professionalism' and the philosophy of communication ethics offers a genuine opportunity for individuals to provide diverse insights toward accomplishing organizational goals.

Engaging 'professionalism' as a common ideal and mission for an organizational community necessitates that one understands community's nature as a dialectical tension. Community in this sense acknowledges both inclusion and exclusion; Ronald C. Arnett explains that Martin Buber's metaphor of 'unity of contraries' describes dialectical tension organization. 'Unity of contraries' point to the inherent tension between affirming one's self and at the same time focusing on other organizational members and organizational principles that may be contrary to one's own self interest and interpretations. One needs to understand that the inherent dialectical tension of organizational life is not something that will ever be permanently resolved. Embracing the inevitability that there will always be some tension allows for ideas to clash while at the same time encourages organizational members to be open to other viewpoints (Arnett, *Communication and Community*).

‘Professionalism’ and Dialogic Philosophy

Intrinsic in this collaborative model of 'professionalism', as a narrative that guides rather than specifically prescribes, is the practice of true dialogue as upheld by Martin Buber. Dialogue in 'professionalism' is defined as "humanistic communication that is person-centered and grounded in the concrete moment of authentic human meeting" (Arnett, *Dialogic Communication* 47). 'Professionalism' as comprised of

communication ethics, narrative, and mindfulness is philosophically grounded in dialogue. There is a need for more true dialogue in contemporary organizations.

In the past decade especially numerous scholars have proposed that organizations need to facilitate dialogue in order to handle today's global economic environment with its difficult challenges and economic complexities (April; Barge & Little; Mattson & Stage; Pearce and Pearce; Roberts). Marifran Mattson and Christina Stage posit that a framework for dialogue is especially important, as our organizations are increasingly moving towards globalization. This move towards globalization brings with it unique intercultural communication tensions that often parlay into ethical dilemmas for employees. Dialogue, they argue, serves the multiplicity of voices in the organization by providing venue to be heard so that the inherent dialectics of inclusion/seclusion, conventionality/uniqueness and the dialectic of revealing/concealing can be better understood (Mattson and Stage).

This study's philosophical ground is based on Martin Buber's dialogic theory. Buber philosophically promoted the issue of non-objectifying and respecting others as responding to the historical moment through dialogue. Coming from the perspective of philosophical anthropology, Buber defines communication as being born of speaking according to the primal word pairs of either 'I-It' (subject to object or monologue) or 'I-Thou' (subject to subject or dialogue). Though both are appropriate in a given time as driven by the particular context, Buber working out of historic need coming from the atrocities of Hitler and World War II called for more attention to 'I-Thou'. Meeting one another in dialogue and being oriented towards the 'I-Thou' entails that one approaches another with openness and respect. The difference in Martin Buber's dialogic perspective

versus a humanistic approach to dialogue is that Buber's philosophy has a phenomenological focus. This focus is on the *interpersonal* not the intrapersonal.

Additionally, coming from a dialogic approach informed by Martin Buber means that one needs to understand both what separates and unites organizational members. Buber's 'unity of contraries' metaphorically affirms the values of both people in the relationship whether they are similar or not. Buber's dialogic theory claims that in the 'between' are moments of tension between difference and similarity and closeness and distance. The 'between' gives opportunity for new and emerging understandings (Wood). Engaging in ethical dialogue is a practical postmodern approach.

Martin Buber's notion of 'being' and 'seeming' are metaphors for the difference between the narcissism of individuals and the communion of one's self with others in the historical moment. 'Seeming' describes a person who is not in the relationship and not in the present moment. When one's phenomenological focus is not in the world and genuinely responding to the situation and the other person, one misses the real moment. 'Seeming' tells a story of a person who is looking for self-fulfillment by focusing his or her attention on his or her self in isolation from others and the moment. This focus on the self, 'seeming', calls out for others to confirm a self-created calculated image of his or her self (Arnett, *Toward a Phenomenological Dialogue*; Arnett and Arneson). 'Seeming' is "psuedoconfirmation" as it is out of an individualist stance and not a discovery of what emerges in the "between" of true dialogue of I-Thou (Friedman 79). Whereas, Buber's idea of 'being' is the state of being in dialogue with I-Thou, without preconceived notions where both parties are called to be open with each other and the situation with respect and commitment (Freidman).

Dialogue works to bring the individuals of an organization together as a community. Community can happen only when the tension of the individual and the group concerns are both focused on the common center or mission. "The common center of an organization may vary in commitments to excellence, profit, reputation, honor, or service to the world, to name a few" (Arnett, *Existential Homelessness* 231). Rhetorically, it is this focus on the 'between' or common mission that propels people to come together and keep talking. The idea of a creative and collaborative place of the 'between' is essential to the narrative of 'professionalism' that binds people even amidst of never resolving tension. The phenomenological focus on the common organizational mission is what helps in overcoming personal dislikes. 'Professionalism' only has meaning if it is enacted in everyday organizational life through the commitment of organizational members to the organization's mission and values of responsibility and responsiveness in the light of communication ethics.

Correspondingly, Maurice Friedman's metaphor "partnership of existence" maintains that one can only find out who one is in relationship or partnership with others (80). "Responsibility means to respond" (Friedman 81). 'Professionalism' propelled by 'being' entails that organizational members focus not entirely on themselves but on one's *responding* to others. And, in accordance with Martin Buber's philosophy, one strives to come into the partnership as authentic beings. Thus, this partnership requires a genuine response from both parties- a whole person to another whole person. "To do this, however, a person must have the courage to address and the courage to respond—the existential trust that will enable him to live in the valley of the shadow" (Friedman 88). In sum, Friedman's concepts of partnership and existential trust inform 'professionalism'

as the phenomenological focus is not so much on one's self and what strategic moves one can take to make one's self look good but instead carries with it a responsibility to others in the organization.

In addition, J. Kevin Barge and Martin Little ground their argument for the necessity for dialogue in organizations in the philosophy of Mikhail Bahktin. Dialogue is an everyday communicative practice and not an abnormal event or special technique to be applied in the event of organizational crisis or difficult situations. They propose that the root of dialogue needs to be set in the framework of their metaphor of "dialogic wisdom" (Barge and Little 386). Using Bahktin's concept of centripetal and centrifugal forces in dialogue, they argue that organizational members make choices about what and when to move towards and what and when to move away from.

"Dialogic wisdom" is a guiding metaphor for the phroenesis of engaging in dialogue allowing one to discern how to best proceed in the conversation for the greatest likelihood of constructive results (Barge and Little 386). This metaphor describes a depth of dialogue when one develops a sensitivity of the historical and temporal contexts, and at the same time is attentive to the multiplicity of voices in an organization. Aristotelian in bent, this metaphor of dialogic wisdom is premised on the belief that sensitivity is necessary because many 'truths' could emerge. Wisdom is in the applying of discernment to what is deemed the best fit for the historical moment (Barge and Little).

Further, "dialogic wisdom" engages sensitivities as a virtual antenna for praxis (Barge and Little 386). Sensitivities include being aware of the super addressee, the embodiment of broader social and normative expectations and being open to emerging conversational possibilities. This includes being sensitive to the possibility for wholeness

or unity in a situation by recognizing those possible narratives that may unite. Sensitivity is also an antennae for instances of uniqueness that provide texture to the conversation. Dialogic wisdom is also a metaphor of sensibility for emergence that suggests organizational members best cultivate the new by engaging in playful promiscuousness that "flirts with meaning" in order to explore a situation from different perspectives (Barge and Little 393).

In sum, the guiding character of 'professionalism is fundamentally dialogic in nature. It is in the arena of dialogue among organizational members where the narrative of 'professionalism' is rhetorically promoted. Application of the narrative of 'professionalism' is explored through dialogue that invites participation. Dialogue is what propels a hermeneutical circle or the shaping and re-shaping of how 'professionalism' is to be interpreted in organizational actions and decisions. Rhetoric is essential for the narrative of 'professionalism'. The action of rhetoric serves to promote and persuade organizational members to commit to the values of 'professionalism'. The next section discusses supporting ideas and metaphors that rhetorically promote and invite participation in the narrative of 'professionalism'.

<div align="center">Rhetorical Ideas and Metaphors Informing 'Professionalism'</div>

'Professionalism' is biased toward a collaborative model of persuasion. In seeking to understand the process by which humans build social cohesion, Kenneth Burke proposes his concept of "identification" (21). Burke links "identification" with "consubstantiality" holding that the connections humans make, as "symbol-using animals," with one another are through shared experiences or goals (21). Identification is the process of naming (something or someone) according to specific purposes; the

process of associating with something which at the same time disassociating from something else; and finally involves identifying the end result of being consubstantial with others. "Insofar as their interests are joined, A is identified with B and that therefore one only persuades another […] insofar as you can talk his language [...] identifying your ways with his" (Burke 55).

Rhetorically, it is important that organizational members identify with the narrative of 'professionalism'. "Rhetoric is the use of words by human agents to form attitudes or to induce actions in other human agents" (Burke 41). All actions are, therefore, rhetorical. For Burke, identification rather than persuasion is crucial to rhetoric. The motive that propels this concept is more cooperative more than competitive; "one does not want merely to outwit the opponent, or to study him [her], one wants to be affected by him [her] [. . .] – in brief, to learn from him [her]" (Burke 284). Inherent in identification as embodied by cooperation is the importance of overcoming division. This concept of identification can serve as a productive foundation for cooperative modes of argument and communication. Burke makes his invitational leanings explicit by suggesting that "the rhetorician may have to change an audience's opinion in one respect; but he or she can succeed only insofar as he or she yields to that audience's opinions in other respects" (56). Thus, for Burke, argument is not a univocal act of persuasion, but instead is a dialogic process of mutual transformation. Burke's theory informs the process of applying 'professionalism' in everyday organizational situations and relationship. The dialogic process of mutual transformation through identification with the narrative of 'professionalism' is the action of working through organizational issues, conflicts, and day-to-day procedures and policies.

Identification rhetorically promotes 'professionalism'. Rhetoric is the vehicle for persuading organizational members to embrace the narrative of 'professionalism'. The rhetorical implications of Kenneth Burke's concept of "consubstantiality" is applicable to the narrative of 'professionalism' because implicit in this narrative is the understanding that organizational members also experience division and at the same time can be focused on a common mission (56). The aim is that, even though organizational members may wear different hats or have differing opinions and interpretations, they may also be able to identify with a narrative of 'professionalism'. Organizational members identify with the organization and its mission through language; and, following Kenneth Burke's ideas, this language is rhetorical which reciprocally invites other organizational members to identify with the narrative and mission.

Tangentially, Craig Scott, Steven Corman, and George Cheney's theory of a structural model of identification in organizations conceives how organizational members come to identify with their organization. Organizational identity is developed through interaction and represents a dynamic social process. Moreover, for the most part these indicators and expressions of identification are found in language (Scott, Corman, Cheney).

Kenneth Burke and Scott, Corman, and Cheney's ideas inform 'professionalism'. Identification is conducive for persuasion. It is also necessary that organizational members identify with the language of 'professionalism'. Rhetorically promoting 'professionalism' needs to be done with inclusive language that invites diverse voices in and allows for dissention. In this case, collaboration starts from the minimal agreement

that to be 'professional' means to be responsible and responsive and continues with the sense of how these values will be played out and applied in day-to-day situations.

'Professionalism' is also conceptually aligned with Richard Weaver's rhetorical theory. Richard Weaver argues that rhetoric is an art of emphasis embodying an order of desire. Language is not first a linguistic or mental system but is social and founded on social foundation that is synonymous with meaning through its use and content as opposed to the words themselves. Rhetoric is advisory language of 'professionalism'. 'Professionalism' rhetorically functions as Weaver's language is sermonic in that the language of 'professionalism' rhetorically advises organizational members how to proceed ethically with a focus on the common organizational mission. Care, respect, values, truthfulness, responsibility, and responsiveness to name are some of the core language of 'professionalism'. This language in turn is advisory in how 'professionalism' is to be interpreted in organizational situations. For example, when members are focused on what does it mean to be 'professional', then consideration of what would be the most responsible or responsive action to take in the situation is rhetorically situated in the language of 'professionalism'.

The rhetorical action of the narrative of 'professionalism' is also supported by the ideas of Steven Mailloux. He maintains that interpretation needs to be embedded into the debates and context of the times. Coincidentally, the rhetorical practices of 'professionalism' are an evolution with the forming and framing of arguments and interpretations providing new discourses that in turn frame and reframe interpretations. In this light, theory and practice becomes intermingled and interdependent. Theory asks the question of where meaning can be found and the practice of persuasion and interpretation

spin the underlying theories into the new discourses. Meaning therefore is constrained by the context of the times and at the same time by the effectiveness of the rhetoric. Meanings shift according the interpretations and the questions being asked (Mailloux). 'Professionalism' can only be a transformative narrative for organizational culture when organizational members continue to shape and reshape its meanings. Since the applications of its principles are dynamic and ever-changing, organizational members need to continually ask: What does it mean to be a 'professional' in this situation?

Rhetoric constructively promotes 'professionalism' and the praxis of mindfulness. Jeffery Murray's theory on the rhetoric of disruption seeks to disrupt stereotypes and assumptions. Where as, his metaphor the rhetoric of supplication is a rhetorical act of strategic listening and creates a communication environment designed to solicit the Other's disruptive call (Murray). Correspondingly, postmodern feminist perspective of caring or "revisioned caring" offers some possibilities for people who in light of their interpretive capabilities and intentionality can deliberate together across their differences (O'Brien Hallstein 36).

In addition, the action of 'professionalism' is aligned with invitational rhetoric The "invitation" of invitational rhetoric is to move toward "understanding as a means to create a relationship rooted in equality, immanent value, and self-determination" (Foss and Griffin 5). Invitational rhetoric suggests that opening yourself up to alternative perspectives facilitates constructive transformation, collapsing the dichotomy between persuasion and empathy. When rhetoric is refigured in this manner, it can function in organizations to enable organizational members who are marginalized by more

adversarial formulations to engage with others through the common narrative of 'professional' as shaped in response to the organization's goals.

Invitational rhetoric involves the practice of "absolute listening," which is a process of listening without interruption (Foss and Griffin 11), and the principle of "reversibility of perspectives," which is the "capacity to reverse perspectives and to reason from the standpoint of others" (Foss and Griffin 12). Invitational rhetoric is social action. Similarly, "dialogic civility" (Arnett and Arneson 52) and civility (Carter) are performative in social action and rhetorically inform 'professionalism'. The next section outlines how dialogic civility and civility orient organizational communication to be more inclusive and respectful.

The Social Action of Dialogic Civility and Civility

'Professionalism' is meant to be a guide in how organizational members communicate with each other. The two frameworks of "dialogic civility" (Arnett and Arneson 52) and civility (Carter) are critical as they frame how we can 'professionally' communicate and act. The language and social action of organizational members rhetorically influence the culture of the organization. "Dialogic civility" (Arnett and Arneson 52) and civility (Carter) guides organizational members' language and influences how they interact with each other. When organizational members consciously make efforts to be civil, courteous, honest, and respectful, then the narrative of 'professionalism' is rhetorically promoted. This results in effecting the organization's culture. Not only is the organization a better place to work when 'professionalism' is propelled by dialogic civility and civility; but, as this study suggest, is also more effective in achieving its organizational goals.

Dialogic civility is an interpersonal metaphor that uses the phroensis of respect for the 'Other' for engaging in public dialogue. Dialogic civility includes the metaphor of flexible responsibility that engages conversations in organizations. Keeping the conversation going implies several facets arising from the ontology of listening. By listening to the 'Other' and the historical moment, flexible responsibility contributes to dialogic civility by placing it as an ongoing stance rather than an applied technique (Arnett and Arneson).

Dialogic civility is guided by the practical wisdom of Hans-Georg Gadamer's philosophical hermeneutics. Grounded by temporality and the historical moment, dialogic civility calls for conversational partners to frame dialogue in the home of the "horizons of significance" (Arnett and Arneson 6-7). Dialogic Civility is also informed by Martin Buber's philosophy on dialogue along with the philosophical perspectives of Paulo Freire, who advocates for sensitivity in public dialogue including learning, the right historical fit, and sensitivity of difference. Dialogic civility sets the stage for constructive communication exchanges in organizations. This interpersonal metaphor is invitational where respect for one another along of recognition of one's fallibility allows for historically driven multiple meanings to emerge (Arnett and Arneson). Dialogic civility constructively shapes communication in organizations. Communication in organizations shapes and are shaped by the organizational mission and goals. Organizational communication propelled by dialogic civility supports the narrative of 'professionalism' both in orientation and how to proceed in everyday organizational life.

Other metaphors that support dialogic civility are 'public' and 'thick interpretation' (Arnett and Arneson; Arnett, *Dialogic Civility as Pragmatic Ethical*

Praxis). Public in this context is the common space where dialogic civility works as an enthymeme that orchestrates respect for the Other and action. Public is a stance that promotes keeping a respectful distance so that diverse voices may emerge. Therefore, dialogic civility's public stance is dialectic—both united and separate (Arnett, *Dialogic Civility as Pragmatic Ethical Praxis*). Dialogic civility propels organizational members' to communicate at a respectful distance so as to allow space for others to voice their thoughts, opinions, preferences, and experiences.

Clifford Geertz's concept of 'thick' interpretation embraces narrative background and provides dialogic civility a mode for phroensis. As an interpersonal metaphor, dialogic civility is thickly interpretive which has implications for action that assists in understanding the foreground or organizational context while at the same time is sensitive to the background of the individual stories and larger historical tradition of the organization. The praxis of this metaphor sets the stage for understanding the 'why' which can be tested in the public arena (Arnett, *Dialogic Civility as Pragmatic Ethical Praxis*).

As a countermeasure to routine cynicism, dialogic civility fosters an environment for interpersonal trust and encourages one to reflect before automatically distrusting. Organizational members who engage in routine cynicism inappropriately interpret organizational situations and interaction. Routine cynicism results when people automatically respond with distrust and negativity (Arnett and Arneson). "Cynicism as a communication technique is the invitation to destroy human connection—we cease to trust what has been said without evaluating or testing the statement for its public truth value (Arnett and Arneson 17).

'Professionalism' and dialogic civility go hand in hand particularly in the goal of fostering trust in interpersonal relations and awareness of the appropriateness of matching our communication to our actions and to the particular organizational context. Further, the narrative of 'professionalism' supported by organizational members whose communication is grounded by dialogic civility can work to avoid routine cynicism by paying attention to what they promise. Being 'professional' is delivering what one promises so as to inspire trust and confidence in one's abilities and judgments

Correspondingly, Lynne Andersson asserts that the call for civility in this next millennium will be even more demanding as people sort though the issues and challenges of an ever-growing high-tech and corresponding global interactions and relationships. She reports, "Yet, despite the implicit need for increasing civil interaction, a recent poll of the United States of American public revealed that 90% of all the respondents think that incivility is a problem" (Andersson 2).

In agreement, Stephen Carter has concerns about the low occurrence and in many cases lack of civility in our society. "Civility is often translated as politeness, but it means something more. It suggests an approach to life, a way of carrying one's self and relating to others—in short, living in a way that is civilized" (Carter 15). Carter's ideas center on the root meaning of civility from its Indo-European derivatives—to be a member of a household. This flies in the face of individualism or 'what's in it for me' to a metaphor that benefits all people as passengers in organizational life.

Stephen Carter's point extends beyond the idea that civility is mere good manners. He argues that the rules of civility are entwined in the rules of ethics and morality. "Rules of civility are thus also rules of morality: it is morally proper to treat our

fellow citizens with respect, and morally improper not to" (Carter 11). Carter maintains

that our contemporary society is in an incivility crisis and that society needs to be more

cognizant of the importance of civility. Organizational members need to be especially

cognizant of the importance of being civil to each other. The narrative of

'professionalism' is promoted because organizational members place value on being

civil.

In organizations, people have a duty to be civil toward others. Civility does not

depend on whether one likes the other or not. Civility requires that one sacrifices for

strangers, not just for people one happens to know. Civility embraces the acts of

generosity, even when it is costly, and trust, even when there is risk. Civility's foundation

is the creed that one has an affirmative duty to do 'good'. Civility requires a commitment

to live a common moral life, so people should try to follow the norms of the community

if the norms are not actually immoral (Carter). 'Professionalism' means that

organizational members may have to act and interact with people they dislike or are

uncomfortable with. Being civil in everyday work situations means that one may need to

put on a happy face and work through difficult situations.

Civility has one coming into the presence of fellow human beings with a sense of

awe and gratitude. Civility assumes that people will disagree; it requires people not to

mask their differences but to resolve them respectfully. This is especially important in

organizations when tensions arise through diverse voices and interpretations. Civility

requires that a person listens to another with knowledge of the possibility that the other

person is right and that he or she is wrong. Civility is action and requires that one

expresses one's self in ways that demonstrates respect for others (Carter). This holds true

for all stakeholders in the organization. Civility blends the private with the public and sheds light on how the virtues of respect, honesty, and generosity are the moral foundations for the civilities needed for in organizations.

Carter's ideas texture 'professionalism' in a way that phenomenologically focuses attention on respect and care for others as one's moral obligation. Dialogic civility and civility support and are crucial for the enactment of communication ethics, the guiding character of 'professionalism'. Being 'professional' is a mindset and orientation promoted by dialogic civility and civility. When organizational members are civil to one another and show respect and care then the quality of organizational communication is constructively enhanced. This in turn facilitates organizational members when working together to accomplish organizational goals.

Conclusion

The three main metaphors in this study are mindfulness, rhetorically contagious, and identification. These metaphors provide a web of significance for the rhetorical interruption from past interpretation of 'professionalism' and offer a more inclusive constructive vision. The fundamental action of 'professionalism' is that organizational members identify with the corporate narrative. Identification rhetorically promotes 'professionalism'. Rhetoric is the vehicle for persuading organizational members to embrace the narrative of 'professionalism'. The practice of mindfulness situates the phenomenological focus on how the narrative of 'professionalism' can be applied.

Mindfulness also facilitates listening and understanding that others have stories that offer insight into the ground that they stand on. This narrative and dialogic approach of 'professionalism' as informed by communication ethics along with the praxis of

mindfulness promotes a sense of community as it encourages participation of diverse

standpoints so that other ways of looking at the situation and opening up new

interpretations may be facilitated. From this perspective, mindfulness encourages one to

engage in what Seyla Benhabib calls "enlarged thinking" (99). The praxis of mindfulness

helps one to see both what separates and what unites. This combined with the narrative of

'professionalism' has one embrace rather resolving tension between diversity and

commonality. Embracing rather than resolving is what holds community together as an

organization that respects diversity and is at the same time called to a common

organizational mission. This is the essence of 'professionalism'.

Mindfulness and 'professionalism' grounded in Martin Buber's dialogic

philosophy is a constructive approach that aids opening dialogue among organizational

members. Mindfulness aids this dialogic process as the awareness is focused on the

'between'. The intersection of unconscious communicative goals or automatic habituated

communication responses is illuminated through the practice of mindfulness.

'Professionalism' is rhetorically promoted through Ronald C. Arnett's metaphor

of "building and renovation" which calls organizational executives to leave something

being of value in their place of work (Arnett, *Metaphorical Guidance* 80). The twist here

is that the responsibility of leaving something of value behind is conceived as not just a

managerial prerogative but as a responsibility of all organizational members. This

responsibility involves "re-committing ourselves to our institution" and to create an

organization that is inviting as a way to encourage creativity, productivity, and a sense of

meaning (Arnett, *Metaphorical Guidance* 80-83).

The transformational rhetoric of building and renovating integrated into one's leadership style adheres to the narrative of 'professionalism'. Organizational members, organization, and community benefits when leaders strive for excellence, as directed by the organizational mission. Similarly, when organizational members strive for excellence and focus on leaving something behind of value all involved benefit. The narrative of 'professionalism' has one questioning how one carries out one's work. Being committed to quality work and continuous improvement of skills and knowledge updating transforms not only individual workers but also others in the organization.

Organizational identification theory and invitational rhetoric, along with the metaphors of dialogic civility and civility are the rhetorical power of 'professionalism' because they persuade organizational members that 'professionalism' is collaborative, invitational, and dialogic. Being open to others in dialogue embraces responsiveness and is fundamental to 'professionalism' as embodied through communication ethics. Moral human action is responsive human action (Arnett, *Dialogic Ethic*; Friedman; Stewart). Further, 'professionalism' would be an empty concept if it were not upheld by dialogue centered on the importance of respect, mutuality, responsibility, and trust.

As a constructive model, 'professionalism' seeks to build and renovate not as applied techniques but out of dialogic wisdom and sensitivity for what is needed in particular organizational context. Understanding 'professionalism' as flexible and dynamic allows for negotiation in interpretation and implementation between organizational members for the particular organizational contexts. Since the significance of communication ethics for 'professionalism' lies not just in theory but in action then, in this vein, this study proposes that mindfulness serves as praxis for 'professionalism'.

'Professionalism' as a corporate narrative informs organizational members that it is important to pay attention to the quality of one's work and communications. Inherent in this vision of 'professionalism' is that an organization needs a hierarchy with different levels of power and authority. The difference in 'professionalism' is that power is because of the work to be done not because of the acquired privilege of being one of upper echelons of management. Because 'professionalism' focuses on quality and content, organizations will still have to hire and fire according to work quality and abilities. This study does not suggest that everyone will be the same but instead maintains that the narrative of 'professionalism' is more about equal voice which may or may not mean that there is equality in every corporate decision.

Further, the challenge for more 'professionalism' in our organizations seems as being daunting when one hears of new ethics violations and inappropriate behavior and communications in organizations everyday. Anecdotally, it is not unusual for people to react cynically when speaking about 'professionalism' or ethical business practices. An even bigger hurdle is organizations themselves. With many organizations being bureaucratic institutions of power and control, one might ask if it is even possible to enlist this collaborative and invitational model. Another obstacle to adoption of the narrative of 'professionalism' might be the past traditions and practices of the organizations. Can an Enron type of organization really change? This author recognizes it is no small thing to overcome some of these issues facing organizations today. However, what is the alternative? It seems that in these times of what many are calling ethics crisis in organizations there needs to be an idealized model to work towards. 'Professionalism' as purported here is meant to further the conversation and provide a guide in how

organizations can work toward improving the organizational culture so that it is more inviting for participation.

In sum, a narrative of 'professionalism' positions communication as invitational, dialogic, respectful, responsible, and responsive to diverse organizational voices and is therefore believed to be a constructive hermeneutic for organizational culture in our postmodern times. The guiding action of 'professionalism' implies that there will be a constant flux of interpretations and communications on what it means in everyday organizational life. Alasdair MacIntyre believes in circular teleology where the quest for the good life is a performative process that is enacted through the process of living of it. 'Professionalism' is not an end point—but instead an ongoing interactive quest negotiated between organizational members for the 'good' of all stakeholders.

Works Cited

Abbott, Andrew. The System of Professions: an Essay on the Division of Expert Labor.

    Chicago: The University of Chicago Press, 1988.

Alvesson, Mats. Cultural Perspectives on Organizations. New York: The Cambridge

    University Press, 1995.

Andersson, Lynne. "Tit for Tat? The Spiraling Effect of Incivility in the Workplace."

    Academy of Management Review 7 (1999): 1-2.

April, Kurt A. "Leading Through Communication, Conversation, and Dialogue."

    Leadership and Organization Development Journal 20.5 (1999): 231-243.

Arendt, Hannah. The Human Condition. 1958. 2nd ed. Chicago: University of Chicago

    Press, 1998.

Aristotle. Nicomachean Ethics. Trans. Terence Irwin. Indianapolis: Hackett Publishing,

    1985.

Arneson, Pat. "Situating Three Contemporary Qualitative Methods in Applied

    Organizational Communication Research: Historical Documentation Techniques,

    the Case Study Method, and the Critical Approach to Organizational Analysis."

    Qualitative Research in Organizational Communication. Ed. Sandra L. Herndon

    and Gary L. Kreps. Cresskill: Hampton Press, Inc, 1993. 159-174.

Arnett, Ronald C. "A Dialogic Ethic 'Between' Buber and Levinas." Dialogue Theorizing

    Difference in Communication Studies. Ed. Leslie A. Baxter, Rob Anderson, and

    Kenneth N. Cissna. Thousand Oaks: Sage Publications, Inc, 2004. 75-90.

---. "The Practical Philosophy of Communication Ethics and Free Speech as the Foundation for Speech Communication." <u>Communication Quarterly</u> 38.3 (Summer 1990): 208-217.

---. "The Status of Communication Ethics Scholarship in Speech Communication Journals from 1915 to 1985." <u>Central States Speech Journal</u> 38.1 (Spring 1987): 44-61.

---. "Communication and Community in an Age of Diversity." <u>Communication Ethics in an Age of Diversity</u>. Ed. Josina M. Makau and Ronald C. Arnett. Urbana and Chicago: University of Illinois Press, 1997. 27-47.

---. "Dialogic Civility as Pragmatic Ethical Praxis: An Interpersonal Metaphor for the Public Domain." <u>Communication Theory</u> 11.3 (2001): 315-338.

---. "Interpersonal Praxis: the Interplay of Religious Narrative, Historicality, and Metaphor." <u>Journal of Communication and Religion</u> 21.2 (1998): 141-163.

---. "Metaphorical Guidance Administration as Building and Renovation." <u>Journal of Educational Administration</u> 37.1 (1999): 80-87.

---. "Paulo Freire's Revolutionary Pedagogy: From a Story-Centered to a Narrative-Centered Communication Ethic." <u>Qualitative Inquiry</u> 8.4 (2002): 489-511.

---. "Technicians of Goodness: Ignoring the Narrative Life of Dialogue." <u>Responsible Communication: Ethical Issues in Business, Industry, and the Professions.</u> Ed. James A. Jaksa and Michael S. Pritchard. Cresskill: Hampton Press, 1996.

---. "Toward a Phenomenological Dialogue." <u>Western Journal of Speech Communication</u> 45 (1981): 201-212.

---. "What Is Dialogic Communication." <u>Person-Centered Review</u> 4.1 (1989): 42-60.

Arnett, Ronald C. and Pat Arneson. <u>Dialogic Civility in a Cynical Age</u>. Albany:

    University of New York Press, 1994.

Ashcraft, Karen L. "Empowering 'Professional' Relationships: Organizational

    Communication Meets Feminist Practice." <u>Management Communication</u>

    <u>Quarterly</u> 13 (2000): 347-392.

Bambach, Charles. "Wilhelm Dilthey, Selected Works, Volume IV: Hermeneutics and

    the Study of History." <u>Journal of the History of Philosophy</u> 36.4 (1998): 641-642.

Bantz, Charles R. "Naturalistic Research Traditions." <u>Communication and Organizations:</u>

    <u>an Interpretive Approach</u>. Ed. Linda L. Putnam and Michael E. Pacanowsky.

    Beverly Hills: Sage Publications, 1983. 55-72.

Barber, Bernard. "Doing Well by Doing Good?" <u>Society</u> 25.2 (1988): 3-12.

Barge, J. Kevin, and Martin Little. "Dialogical Wisdom, Communicative Practice, and

    Organizational Life." <u>Communication Theory</u> 12.4 (Fall 2002): 375-397.

Beckett, Robert. "Communication Ethics: Principle and Practice." <u>Journal of</u>

    <u>Communication Management</u> 8.1 (2003): 41-53.

Benhabib, Seyla. <u>Situating the Self: Gender, Community and Postmodernism in</u>

    <u>Contemporary Ethics</u>. New York: Routledge, 1992.

Bennett, John B. <u>College Professionalism: the Academy, Individualism, and the Common</u>

    <u>Good</u>. Phoenix: Oryx Press, 1998.

Bledstein, Burton J. <u>The Culture of Professionalism: the Middle Class and the</u>

    <u>Development of Higher Education in United States of America</u>. New York:

    W.W. Norton and Company Inc, 1976.

Boje, David M. "Organization as Storytelling Networks: A Study of Story Performance in an Office-Supply Firm." <u>Administrative Science Quarterly</u> 36 (1991): 106-126.

Brody, Richard G., and John M. Coulter. "Preparing Business School Graduates for the 21st Century Workplace." <u>College Student Journal</u> 36.2 (2002): 222-234.

Brown, Justin, and Ellen Langer. "Mindfulness and Intelligence: A Comparison." <u>Educational Psychologist</u> 25.3/4 (1990): 302-335.

Brown, Lynda Schaaf. "Professionalism and 'Professional' Behavior: Current Ideas from All Walks of Life." Pennsylvania Communication Association Conference. PCA. Seven Springs, Liganer. 19 Oct. 2001.

Brown, Mary Helen, and Gary Kreps. "Narrative Analysis and Organizational Development." <u>Qualitative Research in Organizational Communication</u>. Ed. Sandra L. Herndon and Gary L. Kreps. Cresskill: Hampton Press, Inc, 1993.

Brown, Mary Helen, and Jill J. McMillan. "Culture as Text: the Development of an Organizational Narrative." <u>The Southern Communication Journal</u> 67.1 (1991): 49-60.

Brown, Mary Helen. "Defining Stories in Organization: Characteristics and Functions." <u>Communication Yearbook</u> 13 (1990): 162-190.

Browner, C. H., and Katherine Kubarski. "The Paradoxical Control of American Clerks." <u>Organizational Studies</u> 12.2 (1991): 233-251.

Buber, Martin. <u>I and Thou</u>. Trans. Walter Kaufmann. New York: Charles Scribner and Sons, 1958.

Bundt, Julie. "Strategic Stewards: Managing Accountability, Building Trust." <u>Public Administration Research & Theory</u> 10.4 (1990): 257-279.

Burgoon, Judee K., Charles R. Berger, and Vincent R. Waldron. "Mindfulness and

    Interpersonal Communication." <u>Journal of Social Issues</u> 56.1 (Spring 2000): 105-

    127.

Burke, Kenneth. <u>A Rhetoric of Motives</u>. 1950. Berkeley: University of California Press,

    1969.

Carrol, Michael. <u>Awake At Work</u>. Boston: Shambhala Publications, 2004.

Carter, Stephen L. <u>Civility: Manners, Morals, and the Etiquette of Democracy</u>. New

    York: Basic Books, 1998.

Cheney, George. <u>Values At Work</u>. Ithica: Cornell University Press, 1999.

Connelly, Julia E. "Narrative Possibilities: Using Mindfulness in Clinical Practice."

    <u>Perspectives in Biology and Medicine</u> 48.1 (Winter 2005): 84-95.

Conrad, Charles. <u>The Ethical Nexus</u>. Norwood: Ablex Publishing, 1993.

Creager, Kurt. "Community Leadership Requires New Level of Civility." <u>Journal of

    Housing and Community Development</u> 57.4 (2000): 6-8.

Cruess, Richard L., Sylvia R. Cruess, and Sharon E. Johnston. "Professionalism and

    Medicine's Social Contract." <u>Journal of Bone and Joint Surgery</u> 82.8 (2000):

    1189-1195.

Czarniawska, Barbara. <u>Narrating the Organization: Dramas of Institutional Identity</u>.

    Chicago: University of Chicago Press, 1997.

Danger, Chitra. "What Is Professionalism." <u>The Hindu</u>. 22 Jan. 2003. hinduonnet. 28

    Nov. 2004 <http://www.hinduonnet.com>.

Davies, Celia. "The Sociology of Professions and the Profession of Gender." <u>Journal of

    the British Sociological Association</u> 20.4 (1996): 661-678.

Deetz, Stanely A. <u>Conceptual Foundations</u>. <u>New Handbook of Organizational Communication</u>. Ed. Frederick M. Jablin and Linda L. Putnam. Thousand Oaks: Sage Publications, Inc., 2001. 3-46.

---. <u>Democracy in an Age of Corporate Colonization</u>. Cresskill: Hampton Press, Inc.,1995.

---. <u>Transforming Communication, Transforming Business: Building Responsive and Responsible Workplaces</u>. Cresskill: Hampton Press, Inc., 1995.

Deutsch-Horton, Sara L., and Janell M. Horton. "Mindfulness: Overcoming Intractable Conflict." <u>Archives of Psychiatric Nursing</u> 17.4 (Summer 2003): 186-193.

Dobson, John. "In Search for the 'Good Manager' As 'True Professional'." <u>Business and Ethics Journal</u> 16.4 (1997): 47-66.

Durkheim, Emile. <u>The Division of Labor in Society</u>. Trans. Lewis A. Coser. New York: The Free Press, 1984. Trans. of <u>De La Division Du Travail Social</u>. 1933.

Eisenberg, Eric M., and Patricia Riley. "Organizational Culture." <u>The New Handbook of Organizational Communication: Advances in Theory, Research, and Methods</u>. Ed. Fredric M. Jablin and Linda L. Putnam. Thousand Oaks: Sage Publications, Inc, 2001. 291-322.

Epstein, Ronald M. "Mindful Practice in Action: Cultivating Habits of Mind." <u>Families, System and Health</u> 21 (2003): 11-17.

Epstein, Stephen. <u>Wage Labor & Guilds in Medieval Europe</u>. Raleigh: University of North Carolina Press, 1991.

Fiol, Marlena C., and Edward J. O'Connor. "Dare to Be Different: from Individual to Organizational Mindfulness." Probing the Future: developing Organizational Foresight in the Knowledge Economy. Graduate School of Business Administration University of Colorado at Denver. Sept. 2004 <http://www.gsb.strath.ac.uk/worldclass/forsight/2002>.

Fisher, Tom. Exploring Mindfulness in Mediation. Paper. La Trobe University, Victoria, Can.12 Aug. 2004 <http://www.leadr. com.au/Fisher>.

Fisher, Walter R. Human Communication As Narration: Toward a Philosophy of Reason, Value, and Action. Columbia: University of South Carolina Press, 1987.

Flegm, Eugene H. "On Solving the Problem, Not Being It." The CPA Journal 75.2 (2005): 12-15.

Foss, Sonja K., and Cindy L. Griffin. "Beyond Persuasion: A Proposal for Invitational Rhetoric." Communication Monographs 62 (1995): 2-18.

Freidson, Eliot. Professionalism Reborn: Theory, Prophecy, and Policy. Chicago: University of Chicago Press, 1994.

---. Professionalism: The Third Logic. Chicago: The University of Chicago Press, 2001.

Friedman, Maurice. "The Partnership of Existence." The Reach of Dialogue: Confirmation, Voice, and Community. Ed. Kenneth N. Cissna Rob Anderson and Ronald C. Arnett. Cresskill: Hampton Press, Inc., 1994. 79-88.

Fritz Harden, Janie M., Ronald C. Arnett, and Michele Conkel. "Organizational Ethical Standards and Organizational Commitment." Journal of Business Ethics 20.4 (Summer 1999): 289-300.

Gadamer, Hans-Georg. <u>Philosophical Hermenuetics</u>. Trans. David E. Linge. Berkeley:

> University of California Press, 1976.

---. <u>Truth and Method</u>. Trans. Joel Weinsheimer and Donald G. Marshall. 2nd ed. New

> York: The Continuum Publishing Company, 2003. Trans. of <u>Wahrheit Und</u>

> <u>Methode</u>. 1960.

Grant, Iain Hamilton. "Postmodernism and Science and Technology." <u>The Routledge</u>

> <u>Critical Dictionary of Postmodern Thought</u>. Ed. Staurt Sim. New York:

> Routledge, 1998. 65-77.

Haas, John W., and Christa L. Arnold. "An Examination of the Role of Listening in

> Judgments of Communication Competence in Co-Workers." <u>The Journal of</u>

> <u>Business Communication</u> 32.2 (Spring 1995): 123-140.

Haber, Samuel. <u>The Quest for Authority and Honor in the American Professions 1750-</u>

> <u>1900</u>. Chicago: University of Chicago Press, 1991.

Habermas, Jurgen. <u>The Theory of Communicative Action</u>. Trans. Thomas McCarthy.

> Boston: Beacon Press, Inc., 1984.

Hanh, Thich Nhat. "The Art of Living." <u>Mindfulness and Meaningful Work: Explorations</u>

> <u>in Right Livelihood</u>. Ed. Claude Whitmyer. Berkeley: Parallax Press, 1994.

Hallstein O'Brien, Lynn D. "A Postmodern Caring: Feminist Standpoint Theories,

> Revisioned Caring, and Communication Ethics." <u>Western Journal of</u>

> <u>Communication</u> 63.1 (Winter 1999): 32-57.

Hammonds, David Stuart. "Five Habits of Highly Reliable Organizations." <u>Fast</u>

> <u>Company</u> 58 (2002): 124-128.

Heiddeger, Martin. <u>Being and Time</u>. Trans. John MacQuarrie and Edward Robinson.

    New York: Harper and Row Publishing, Inc., 1962.

Herrick, James. <u>The History and Theory of Rhetoric: an Introduction</u>. Boston: Allyn and

    Bacon, 1998.

Hill, Laura Newland, and Candace White. "Public Relations Practitioners' Perception of

    the World Wide Web As a Communication Tool." <u>Public Relations Review</u> 26.1

    (2000): 31-51.

Horman, Roger. "How Principled Are Guidelines?" <u>Cambridge Journal of Education</u> 28.1

    (1998): 65-75.

Hulse, Carl. "Pressure Mounting to Ensure Ethical Behavior in the House." <u>The New

    York Times</u> 21 Mar. 2004, Late ed., sec. 1: 18.

Jablin, Fredric M., and Linda L. Putnam, eds. <u>The New Handbook of Organizational

    Communication: Advances in Theory, Research, and Methods</u>. Thousand Oaks:

    Sage Publications, Inc, 2001.

Jackman, David. "Does Regulation Make It Worse?" <u>Journal of Financial Regulation and

    Compliance</u> 12.2 (2004): 106-109.

Johannesen, Richard L. <u>Ethics in Human Communication</u>. 1975. 4th ed. Prospect

    Heights: Waveland Publications, Inc, 1996.

---. "Nel Nodding's Uses of Martin Buber's Philosophy of Dialogue." <u>The Southern

    Communication Journal</u> 65.2-3 (Winter 2000): 151-161.

Kehde, Ned. "The Tyranny of Professionalism." <u>American Libraries</u> 30.8 (1999): 43.

Kelly, Christine, and Michele Zak. "Narrativity and Professional Communication: Folktales and Community Meaning." <u>Journal of Business and Technical Communications</u> 13.3 (1999): 297-318.

Kimball, Bruce A. <u>The 'True Professional Ideal' in America: a History</u>. London, Eng.: Rowman & Littlefiedl Publishers, Inc, 1995.

Knouse, Stephen B. and Robert A. Giacalone. "Ethical Decision-Making in Business: Behavioral Issues and Concerns." <u>Journal of Business Ethics</u> 11.5-6 (1992): 360-378.

Kreps, Gary L. "Narrative Research and Organizational Development: Stories As Repositories of Organizational Intelligence." <u>Communication Yearbook</u> 13 (1990): 191-202.

Krone, Kathleen J., Fredric M. Jablin, and Linda L.Putnam. "Communication Theory and Organizational Communication: Multiple Perspectives." <u>Handbook of Organizational Communication</u>. Ed. Linda L. Putnam, Fredric M. Jablin, Karlene H. Roberts, and Lyman W. Porter. Thousand Oaks: Sage Publications, Inc, 1987.

Kruckeberg, Dean. "Future Reconciliation of Multicultural Perspectives in Public Relations Ethics." <u>Public Relations Quarterly</u> 43.1 (1998): 45-49.

Langer, Ellen J. "A Mindful Education." <u>Educational Psychologist</u> 28.1 (1993): 43-50.

---. <u>Mindfulness</u>. Redding: Addison-Wesley, 1988.

Larson, Magali Sarfatti. <u>The Rise of Professionalism: a Sociological Analysis</u>. New York: Harper and Row, 1977.

LaSala, Kathleen B. "What Contributes to Professionalism." <u>Medsurg Nursing</u> 14.1 (2005): 63-68.

Le Goff, Jacques. <u>The Medieval Civilization</u>. Oxford, UK: Basil Blackwell, 1988.

Leicht, Kevin T. <u>Professional Work: a Sociological Approach</u>. Malden: Blackwell
     Publishers, 2001.

Levinas, Emmanuel. <u>Otherwise Than Being</u>. Pittsburgh: Duquesne University Press,
     1988.

Levine, Larry. "Listening with Spirit and the Art of Team Dialogue." <u>Journal of
     Organizaitonal Change Management</u> 7.1 (1994): 61-74.

Levinthal, Daniel A., and Claus Rerup. "Bridging Mindful and Less Mindful Perspectives
     on Organizational Learning." Academy of Management Meeting. Marriot
     Convention Center, Seattle. Sept. 2003.

Lewis, Chris, Michael Morley Shirley Harrison, Alan Rawel, et al. "Debate Paper:
     Professionalism." <u>Journal of Communication Management</u> 8.2 (2003): 211-222.

Lo, Ming-cheng M. "Modernity and the Social Formation of Profession." <u>University of
     California, Davis</u>. 8 Nov. 2004 <http://www.issp.sinca.edu>.

Lusch, Robert F., and Matthew O'Brien. "Fostering Professionalism." <u>Marketing
     Research</u> 9.1 (1997): 24-32.

MacIntyre, Alasdair. <u>After Virtue: a Study in Moral Theory</u>. London, Eng: Gerald
     Duckworth & Co., Ltd, 1981.

Mailloux, Steven. <u>Rhetorical Power</u>. Ithaca: Cornell University Press, 1989.

Mancini, Paolo. "New Frontiers in Political Professionalism." <u>Political Communication</u>
     16.3 (1999): 221-246.

Makau, Josina M. "Embracing Diversity in the Classroom." <u>Communication Ethics in an Age of Diversity</u>. Ed. Josina M. Makau and Ronald C. Arnett. Urbana and Chicago: University of Illinois Press, 1997. 48-67.

Marx, Karl. <u>Capital: a Critique of Political Economy, Vol. I</u>. Ed. Frederick Engels. Trans. Samuel Moor and Edward Aveling. Chicago: Charles H. Kerr and Co, 1906. Trans. of <u>Das Kapital</u>. 1867.

Mattson, Marifran, and Christina W. Stage. "Toward an Understanding of Intercultural Ethical Dilemmas as Opportunities for Engagement in New Millennium Global Organizations." <u>Management Communication Quarterly</u> 15.1 (Summer 2001): 103-109.

Meyer, John C. "Tell Me a Story: Eliciting Organizational Values from Narratives." <u>Communication Quarterly</u> 43.2 (1995): 210-224.

McLaren, Carrie. <u>Mindlessness in America: Ellen Langer and the Social Psychology of Mindlessness</u>. 26 Mar. 2005. Stayfree Magazine. Mar. 2005 <http:// www.stayfreemagazine.org/archives/16/mindlessness.html>.

Mittroff, Ian, and Ralph Killman. "The Stories Managers Tell: a New Tool for Organizational Problem-Solving." <u>Management Review</u> 64 (1975): 18-29.

Mumby, Dennis K. "The Problem of Hegemony: Rereading Gramsci for Organizational Communication Studies." <u>Western Journal of Communication</u> 61.4 (1997): 343-377.

---. "Introduction: Narrative and Social Control." Introduction. <u>Narrative and Social Control: Critical Perspectives</u>. Ed. Dennis K. Mumby. Thousand Oaks: Sage Publications, Inc., 1994. 1-14.

---. "Power and Politics." <u>The New Handbook of Organizational Communication:</u>
<u>Advances in Theory, Research, and Methods</u>. Ed. Fredric M. Jablin and Linda
Putnam. Thousand Oaks: Sage Publications, Inc, 2001. 585-623.

Murray, Jeffery W. "The Face in Dialogue: Emmanuel Levinas and Rhetorics of
Disruption and Supplication." <u>The Southern Communications Journal</u> 68.3
(Spring 2003): 250-264.

Murray, Kevin. "Create a Listening Organization." <u>Strategic Communication</u>
<u>Management</u> 8.5 (2004): 5.

Pacanowsky, Michael, and Nicholas Lee O'Donnell-Trujillo. "Organizational
Communications as Cultural Performance." <u>Communication Monographs</u> 50
(1983): 127-147.

Parsons, Talcott. <u>The Professions and Social Structure: Essays in Sociological Theory</u>.
New York: Macmillan Publishing, 1938.

Pearce, W. Barnett. "Confronted with Difference and Diversity, How Should We Act?"
<u>The Review of Communication</u> 2.4 (2002): 398-403.

Pearce, W. Barnett, and Kimberly A. Pearce. "Combining Passions and Abilities: Toward
Dialogic Virtuosity." <u>The Southern Communication Journal</u> 65.2-3 (2000): 161-
176.

Pearlstein, Steven. "Ethics Pedestal Assures Some Hard Fall." <u>The Washington Post</u> 9
Mar. 2005: E1.

Putnam, Linda L. "The Interpretive Perspective: An Alternative to Functionalism."
Communication and Organizations: an Interpretive Approach. Ed. Linda L.
Putnam and Michael E. Pacanowsky. Beverley Hills: Sage Publications, Inc,
1983.

Quicke, John. "Towards a New Professionalism for 'New Times': Some Problems and
Possibilities." Teacher Development 2.3 (1998): 323-339.

Raiola, Ed. "Communication and Problem-Solving in Extended Field-based Outdoor
Adventure Education Courses." The Journal of Experiential Education 26.1
(2003): 50-57.

Randall, John H. The Making of the Modern Mind. Cambridge, Eng.: Houghton Mifflin
Company, 1940.

Renard, Georges. Guilds in the Middle Ages. 1918. Ed. G.D.H. Cole. Trans. Dorothy
Terry. New York: Augustus M. Kelley Publishers, 1968.

Riskin, Leonard L. The Initiative on Mindfulness in Law and Dispute Resolution. Course
home page. School of Law. University of Missouri-Columbia. 21 Sept. 2004
<http://www.law.missouri.edu/cdst/mindfulness.htm>.

Roberts, Jennifer, and Michael Dietrich. "Conceptualizing Professionalism: Why
Economics Needs Sociology." American Journal of Economics and Sociology
58.4 (1999): 977-999.

Rothman, David. "Medical Professionalism: Focusing on the Real Issues." The New
England Journal of Medicine 342.17 (2000): 1284-1286.

Ryan, Joan. "A Lesson in Ethics." San Francisco Chronicle [San Francisco] 10 Nov.
2002, Final ed.: D4.

Savage, Deborah A. "When Organizations Collide: the Case of Physicians and Hospitals in the United States." <u>Business and Economic History</u> 26.2 (1997): 662-675.

Scott, Craig R., and George Cheney Steven R. Corman. "Development of a Structurational Model of Identification in the Organization." <u>Communication Theory</u> 8.3 (Summer 1998): 298-347.

Sea-Ox Medical Association. <u>Thich Nhat Hahn</u>. 23 May 2001. Mar. 2005 <http://www.seaoxcom/thich.html>.

Sergenian, Gail. "Increasing Student's Professionalism: a Careers Project for Accounting Majors." <u>Issues in Accounting Education</u> 13.2 (1998): 429-442.

Seeger, Matthew W. "Ethics and Communication in Organizational Contexts: Moving from the Fringe to the Center." <u>American Communication Journal</u> 5.1 (2001): 1-10.

Shafir, Rebecca Z. <u>The Zen of Listening: Mindful Communication in the Age of Distraction</u>. 2nd ed. Wheaton: The Theosophical Publishing House, 2003.

Shallot, Lynne M., Glen T. Cameron, and Ruth Ann Weaver Lariscy. "Professional Standards in Public Relations: a Survey of Educators." <u>Public Relations Review</u> 23.3 (Fall 1997): 197-216.

Sim, Stuart. "Postmodern and Philosophy." <u>The Routledge Critical Dictionary of Postmodern Thought</u>. Ed. Stuart Sim. New York: Routledge, 1999. 3-14.

Smith, Adam. <u>The Wealth of Nations</u>. 1776. Ed. Andrew S. Skinner. 5th ed. Vols. 1-3. London, Eng.: Penguin Books Ltd, 1999.

Sparks, John R., and Shelby D. Hunt. "Marketing Researcher Ethical Sensitivity: Conceptualization, Measurement, and Exploratory Investigation." <u>Journal of Marketing</u> 62.6 (1998): 92-110.

Standford Herring, Jane. "Curing the Ethical Malaise in Corporate America: Organizational Structure as the Antidote." <u>S.A.M. Advanced Management Journal</u> 69.3 (2004): 8-22.

Steiner, Carol J. "How Important Is Professionalism to Corporate Communications." <u>Corporate Communication</u> 6.3 (2001): 150-157.

Stevens, Betsy. "Communicating Ethical Values: a Study of Employee Perceptions." <u>Journal of Business Ethics</u> 20.2 (1999): 113-131.

Stewart, John, and Karen Zediker. "Dialogue As Tensions, Ethical Practice." <u>The Southern Communication Journal</u> 65.2-3 (Winter 2000): 224-243.

Stewart, John. "Communication, Ethics, and Relativism: an Interpersonal Perspective." Annual Meeting of the Speech Communication Association. Speech Communication Association. 66th, New York, New York. 13 Nov. 1980.

Stewart, Lea. "The Importance of Addressing Issues of Applied Ethics for Communication Scholars and Consultants." <u>American Communication Journal</u> 5.1 (2001): 1-3.

Stivers, Camilla. "The Listening Bureaucrat: Responsiveness in Public Administration." <u>Public Administration Review</u> 54.4 (Summer 1994): 364-400.

Sullivan, William, and Patricia Benner. "Challenges to Professionalism: Work Integrity and the Call to Renew and Strengthen the Social Contract of the Professions." <u>American Journal of Critical Care</u> 14.1 (2005): 78-82.

Sullivan, William. Work and Integrity : the Crisis and Promise of Professionalism in
America. New York: Harper Collins, 1995.

Teichgraeber, Tara. "Licensed Attorneys Required to Pass Ethics Course." Business
Journal (Phoenix) 19.35 (1999): 39-41.

Ting-Toomey, Stell, and John G. Oetzel. Managing Intercultural Conflict Effectively.
Thousand Oaks: Sage Publications, Inc, 2001.

Van Maanen, John. "On the Matter of Voice." Journal of Management Inquiry 5.4
(1996): 375-381.

Verschoor, Curtis C. "Survey Show Need for More Ethics Awareness." Strategic Finance
86.6 (2004): 15-17.

Ward, Suzanne Pinac, Dan R. Ward, and Thomas E. Wilson Jr. "The Code of
Professional Conduct: Instructional Impact on Accounting Students' Ethical
Perceptions and Attitudes." Journal of Education for Business 71.3 (1996): 147-
154.

Weaver, Richard. "Language Is Sermonic." The Rhetorical Tradition: Readings from
Classical Times to the Present. Ed. Patricia Bizzell and Bruce Herzberg. Boston:
Bedford Books, 1990. 1044-1053.

Weber, Max. The Protestant Ethic and the 'Spirit' of Capitalism. Trans. Peter Baehr and
Gordon C. Wells. London, Eng.: Penguin Books, Ltd, 2002. Trans. of
Protestantische Ethik Und Der Geist Des Kapitalismus. 1905.

Weick, Karl E., and Kathleen M. Sutcliffe. Managing the Unexpected: Assuring High
Performance in an Age of Complexity. San Francisco: Jossey-Bass, 2001.

Weick, Karl E., and Larry D. Browning. "Argument and Narration in Organizational Communication." <u>Yearly Review of Management of the Journal of Management</u> 12.2 (1986): 243-259.

Weick, Karl E. <u>The Social Psychology of Organizing</u>. 2nd ed. Redding: Addison-Wesley, 1979.

---. <u>Sensemaking in Organizations</u>. Thousand Oaks: Sage Publications, Inc, 1995.

Werhane, Patricia. <u>Person, Rights, and Corporations</u>. Englewood Cliffs: Prentice Hall, 1985.

Witten, Marsha. "Narrative and Obedience at the Workplace." <u>Narrative and Social Control: Critical Perspectives</u>. Ed. Dennis K. Mumby. Thousand Oaks: Sage Publications, Inc, 1994.

Wood, Julia T. "Buddhist Influences on Teaching and Scholarship." <u>Journal of Communication and Religion</u> 27 (Spring 2004): 32-39.

---. "Diversity in Dialogue: Commonalities and Differences Between Friends." <u>Communication Ethics in an Age of Diversity</u>. Ed. Josina M. Makau and Ronald C. Arnett. Urbana and Chicago: University of Illinois Press, 1997. 5-26.

Yuen, Helen. <u>Buddhist Mediation: A Transformative Approach to Conflict Resolution</u>. Buddhist Mediation Training Model. 9 Sept. 2004 http://www.buddhism.hku.