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Research Article

MANAGING BY VALUES

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ABSTRACT

Management, through its speeches, propagates the corporate culture in order to ensure a sustainable relationship in time between the organization and its customers. On one side, it's a market orientation, which serves as a reference for all the organization's employees in their efforts with the environment. And on the other side, to transmit to employees the strategic vision which serves as a rule of behavior and commitment of each employee in order to achieve the organization's objectives. Thus, value management can be built on a behavioral approach oriented towards the market, with all actions taken in favor of consumers and/or on a cultural approach based on the organization's values and beliefs. With the challenge of building leadership based on corporate culture, today's major groups are consolidating their competitive positions through values. The reference to the values for all employees is the source of motivation and organization the relationships that allow the organization to build a team of collaborators which is solidary and efficient. As a result, the values expressed are established in accordance with the discipline adopted, such as sociology, psycho-sociology, philosophy and management and constitute a heterogeneous entity. Consequently, we consider that the values can be formulated in significant and common for each discipline without being exhaustive. Thus, the suggested values which are founded on the aspirations of each individual, which are gaming, amusement, ornament, pride, rivalry and the multiplication of richness, serve as the basis for management by values.

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INTRODUCTION

In the social sciences and humanities, values are usually described in the same way as attitudes in general and ideologies in particular (Berry, 2002). Thus, the attitudes concern the tendency to react positively or negatively towards an object, person, institution or event, while, the values are abstract and that allow individuals to evaluate behaviors for what is appropriate or not to achieve these aims (Craighead & Nemeroff, 2004). Values are also constructed emotionally and when they are transgressed, provoke an emotional reaction (Licata & Heine, 2012).

The degree of importance attributed to a value varies from one individual to another, just as it's also possible to highlight that a certain number of values shared by the same social group (Hofstede, 1980). At the beginning of the century, in the field of social psychology research, Thomas and Zaniecki considered that values influence workers' behavior and constitute a constraint for the social environment (Thomas &

Zaniecki, 1918). Then Eduard Spranger (Pascal Morchain, 2009) establishes six-dimensional typology of the values which correspond to a specific personality. These dimensions are:

- Theoretical: search for truth and knowledge;
- Economic: a type of person who seeks to accumulate material wealth and who is mainly interested in the practical utility of things;
- Aesthetic: evaluation based on beauty, symmetry and harmony of form;
- Social: valorizing sympathy, integrity and altruism;
- Politics: evaluation based on personal power and values competition;
- Religious: search for a holistic understanding of the cosmos.

The six dimensions are related to each other through affinity (between economic and political type) or opposition (religious and economic). (Vernon & Allport, 1931) use the dimensions of

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the values designed by Spranger in a questionnaire to determine the predominance of each of them. The results of this test reveal that the changes in value profiles depend upon age, occupation and gender.

Postman and al conducted experimental research using the (Vernon & Allport, 1931) value scale with the hypothesis that each individual's values influence his perceptions and consider that a person inevitably selects a salient element from infinity of other potential elements. Perceptual selection is based on primary determinant of attention and on personal interests, needs and values. This study seeks to demonstrate the influence of the value system of perception, i.e. the selection of information according to the priorities accorded to values.

Anthropologist (Kluckhohn, 1951) gives the "psychological definition" of values: "the value can be defined as that aspect of motivation that refers to (standard) personal or cultural rules of conduct, which don't arise solely from immediate tensions or situations" and he added that the choice of behavior "isn't only a function of motivation, but also from the strength of habits which related to the different possibilities of action.

And for Hills(Hills, 2002), from the research work of Kluckhohn and Strodtbeck, the values are aimed to cover the whole of life-space, not just the positive and the negative, as with attitudes. Values are central to human thought, emotions and behavior. They are cross-cultural relevant and valid, and finally, values allow both between-group and within-group comparisons. In Lovejoy's terminology, there are terminal and instrumental values(Lovejoy, 1950). Instrumental values refer to modes of behavior which are ways of being or acting like courage and honesty. Terminal values are aims in life and can be individual or social like peace or freedom.

Rokeach's study the belief system which becomes a study of the attitude and value system. Attitude organically includes a series of beliefs. It's a relatively resistant organization of beliefs about an object or a situation that predisposes a preferential response (Rokeach, 1968). Rokeach cites that attitude towards an object A_o is confused with attitude towards a situation A_s , so many researchers have dealt with the first only, while the social behavior of a subject must always be a function of at least two attitudes: one that is engendered by the attitude towards the object (attitude-object), and the second that's engendered by the situation (Rokeach, 1966). And he concludes that the values represent particular beliefs and differentiates three types of beliefs: descriptive or existential, evaluative and prescriptive (assess desirable or undesirable). He considers that values and beliefs have three components: cognitive, affective and behavioral (Rokeach, 1968).

In the field of philosophy, Louis Lavelle distinguishes between the following values: economic (relative values by excellence), emotional, aesthetic, moral, intellectual, social, religious...He writes, after remembered that the purpose of intelligence is truth, and that of determination is good: "the characteristic of value is that it's neither given as an object nor thought as a concept, it's willed, and because it's willed, it can always be contested"(Lavelle, 1955).

Lavelle establishes a triple correspondence, between being and goodness, existence and value, real and ideal. For the author, value maintains the same relationship with the existence as to being. While Simone Weil noted that a value is something that

is unconditionally admitted. Because at every moment our life is in fact oriented according to a system of values, at the moment it orients a life, it's not accepted under conditions, but accepted purely and simply (Simone, 2008).

In sociology, Schwartz evokes value in terms of desirable aims which vary in importance and which serve as principles guiding people's lives. Schwartz based on the work of (Allport, 1961), (Feather, 1995), (Inglehart, 1997), (Kohn, 1969), (Kluckhohn, 1951), (Morris, 1956) and (Rokeach, 1973) has presented a model of the basic human values by assigning them the following six characteristics:

Values are beliefs that are inextricably associated with affects. When values are "activated", they combine with sentiments. People for whom independence is an important value are on alert if their independence is threatened, desperate when they fail to preserve it, and happy when they can exercise it;

Values refer to desirable objectives that motivate action. People for whom social order, justice and charity are important values these ones motivate people to achieve these goals.

Values transcend specific actions and situations. Obedience and honesty, for example, are values that can be relevant at work or school, in sports, in business, in politics, in family, with friends or strangers. This characteristic permits the distinction between value concept which is more restricted, such as norms or attitudes that relate actions and objects in generally or situations in particular.

The values serve as a reference or criteria. The values guide the selection or evaluation of actions, policies, people and events. We decide what is good or bad, justified or illegitimate, what is worth doing or what should be avoided in the context of the possible consequences for the values that we like. But the impact of values on everyday decisions is rarely conscious. Values become conscious when the actions or judgments envisage lead to conflicts between different values one likes;

The values are ranked in order of importance in relation to each other. A person's values can be prioritized, and this hierarchy is characteristic of that person. Does it place more importance on the success or justice, novelty or tradition? The fact that values are hierarchical in an individual allows also to distinguish them from norms and attitudes;

The importance of values guides action. Any attitude, any behavior, necessarily implies more than one value. For example, going to Mass can express and promote values such as tradition, conformity and safety, to the detriment of the values of hedonism or stimulation;

The arbitration between relevant and rival values is what guides attitudes and behaviors. Values contribute to the action insofar as they are relevant in the context (therefore susceptible to being activated) and important to the person who acts.

Schwartz defines ten broad values (hedonism, stimulation, autonomy, universalism, tradition, benevolence, conformism, power and achievement) and supposes that the values form a continuum in terms of motivation. This continuum explains the circular structure. The type of motivation of each value distinguishes it. These values can be universal because they are sourced from at least one of the three necessities of human existence, to which they respond. These necessities are:

satisfying the biological needs of individuals, allowing social interaction, ensuring the adequate functioning and survival of groups (Schwartz 1996, p 932).

Thus, several studies have tried to find correlations between the ten values which mentioned above by (Feather, 1970), (Furnham, 1988), (Knafo & Sagiv, 2004) also the correlation between these values and personality (consciousness, pleasure, openness, extroversion and neurosis) by (Olver & Mooradian, 2003), (Roccas and al., 2002), (Aluja & Garcia, 2004), (Saroglou & Munoz-Garcia, 2008), (Fisher & Boer, 2015), (Leduc and al., 2015).

Institutional logics are high-level structural principles that shape the behavior and cognitions of actors. It's these belief and value systems that define the content and significance of institutions (Friedland and Alford, 1991), (Lounsbury, 2007), (Reay and Hinings, 2009).

However, in sociology, the concept of legitimacy is central in the construction of institutional approaches (Elsbach, 1994) and (Suchman, 1995). To become legitimate, individuals must conform to the norms, beliefs and rules of the belonging system in which they are a part (Deephouse, 1996), (DiMaggio, 1983) and (Scott, 1995). Legitimacy can be understood as conformity with existing values and social constructs (OLIVER, 1991). Otherwise, legitimacy implies the existence of shared symbolic norms that allow members of a society to interact in a cooperative manner (Laufer and Burlaud, 1997). As a result of the work of (Boltanski and Thévenot, 1991) the concept of institutional logic has been replaced by the idea of orders of greatness; these are the value systems which the actors refer in the legitimization of an action.

(Boltanski and Thevenot, 1991) name the value systems "cities", which constitute coherent ensembles of referential, standards, emblematic figures, etc..... These cities imply forms of agreements and disagreements in society that can exist in the same social space and will allow recognizing the nature of the situation. Boltanski and Chiapello explain that value systems are universal, they are symmetrical, they have the same weight in society and these authors have added the City by projects (Patriottan and al., 2011). For Boltanski and Chiapello, each city constitutes a legitimate order that permits to give a justification within a social structure according to the higher principle emphasized. Each city permits to give to individuals an order in society, provides tools making possible the interpretation and coordination of actions. These cities cohabit in the same society, thus multiplying the possible logics of action and coordination. (Boltanski and Thévenot, 1991) reject the cleavage between explanations based on a purely economic or sociological approach. The fact that sociology provides explanations on the coordination between actors through the conformity to a standard that would be imposed on all.

Consequently, the order of organization results from social rules or from purely cultural phenomena. While the economic approach focuses on the relationships established through the exchange and circulation of goods, which are strength and power relations aimed at appropriating rare resources. To these approaches, they substitute a model founded on the economics of conventions. This one is starting from the idea that for there to be an exchange, coordination and cooperation between

agents, there must be agreements between the persons concerned.

In axiology as defined as the theory of values (axios). We retain morally neutral values (such as pleasure, or economic costs), but also moral values (such as virtue, justice), or aesthetic values (such as beauty). There are also values (such as friendship) that cannot be clearly classified as moral or amoral. Paul Taylor establishes four definitions of embedded value:

- What is sought for its own sake, or desired as an end in itself;
- Value due to its nature rather than to its consequences or its relation to other things;
- Non-derivative value a non-natural, objective property, inherent in a thing or fact.

For (Lavelle, 1955) « we can say that the word value applies wherever we are dealing with a rupture of indifference or equality between things, wherever one of them must be placed before or above another, wherever it is judged superior and merits being preferred to it [...].

We find it in the natural opposition we establish between the important and the accessory, the principal and the secondary, the significant and the insignificant, the essential and the accidental, the justified and the unjustifiable».

And for (Odier, 1947) «one can only talk about value as soon as the self-sketches or accomplishes a step outside the delimited sphere of functions, that is, of one part his biological of instinctive and emotional needs; and in the social field, of his interests on the other part».

On the religious level, the notion of value (moral or economic) in the social doctrine of the Church or in moral theology, considers that our acts have a value, known as moral value, according to their nature, to their purpose, to the actor's advertence, to his obstinacy and to a certain measure of the circumstances.

And in the Compendium of the Church's Social Doctrine (CSD), the reference to the notion of values is based on respect for human life and the dignity of human life. The CSD endorses four core values, namely:

- **The truth:** to be able to situate ourselves in a reference system that exceeds us and allows us to distinguish between good and evil;
- **Freedom:** having the ability to choose good or evil
- **Justice:**
 - ✓ Commutative justice: that of the act itself in regard to a referential;
 - ✓ Distributive justice: In a group, everyone receives according to his contribution;
 - ✓ Social justice: To receive what is necessary to fulfil oneself as a
 - ✓ Person.
- **Peace:** an entente in a group allowing the humanization of all.

The CSD is represented in the following seven areas: family, work, economic life, the political community, the international community, environmental protection and the promotion of peace. And the CSD for (Mgr Guerry, 1959) is a set of

conceptions, made up of truths (what to believe and think), principles (what to do, how to put it in practice) and values (what to respect, defend and love).

In terms of law, the Amsterdam Treaty (Official Journal, 1997) amending the Treaty on European Union (EU), the Treaties establishing the European Communities and the certain related acts is: «based on the principles of liberty, democracy, respect for human rights and fundamental freedoms and the rule of law, principles which are common to all Member States». Also the EU Lisbon Treaty has reference to values to evoke European foundations. The EU is therefore now founded on «the values of respect for human dignity, freedom, democracy, equality, the rule of law and respect for human rights, including the rights of persons belonging to minorities. These values are common to the Member States in a society characterized by pluralism, non-discrimination, tolerance, justice, solidarity and equality between women and men».

It should be remembered that the German constitution uses the notion of "value" essentially in two cases. First, affirming that the constitutional order implies an axiology. According to the Federal Constitutional Court, the notion of "human dignity" is "the supreme value" of the Fundamental Law (Hans, 2004, p 43). The Fundamental Law contains «decisions in terms of values» (Hans, 2004, p 19). Thus, the notion of value allows the recognition of the pluralism of values and freedom of opinion covered by the «value judgments » (Hans, 2004, p 192).

According to (Arnaud, 1981), law is characterized on one part by the establishment of an organic order (law seems to fix some values) and on the other part of teleonomic order (law achieving some ends). (Bergel, 2001) also affirms that «if the law is undoubtedly based on values that are beyond the sphere of legal technique, it is defined as the set of rules governing life in society and whose respect is guaranteed by the public authorities. It is not an end in itself, but a set of mechanisms for organizing societies and regulating social relations». And contrarily to rules, principles are presented as indeterminate standards, larger than the rule, and can target unscheduled situations. Rules have the default of being based on binary logic of all or nothing, they apply or do not apply and there is no alternative (Dworkin, 1995). Therefore (Mireille, 2011), the law is a tool that permits to «consolidate the choice of values by allowing them to be formalized (legislative function) and implemented (judicial and executive function)». (Further, Grzegorzczuk, 1982) emphasized the relationship between law and values: «if we understand that the foundation and explanation of the law is at the level of a theory of values, we can no longer ignore the debates that shake moral philosophy, since it is there that we put into question axiological thinking to its origins».

But differences in notions of value, principle and norms become the keys to the difficulties and points of discord in their relationship with the law. For (Habermas and Geltung, 1994) a distinction must be made between norms and values. Norms and values are involved in the different roles in terms of argumentation logic. But the law cannot be reduced to the idea of a value system, nor can it be reduced to a system of norms. Values and norms can only be understood within the larger framework of a theory of the ethics of discussion based on procedure. And according to (Luhmann, 1987) the legal

treatment of situations distinguishes clearly between norms and values, and favors norms over values. Values in their own do not allow for case treatment, because they are too abstract, they only represent preferences in terms of action.

But in the context of a study of the concepts of law and principle, Molinier notes «that this distinction is operative in the sense that it would permit the translation of two separate realities. Either it is considered, as implicitly done in Article 3 of the Preamble to the Charter, that the founding principles of the Union are values common to the peoples and of Europe and the Member States. We are then led to affirm that "principles" and "values" are terms that can be used indifferently to designate the same reality. Either we consider that value and principle are the two sides of the same reality, expressed from the moral, spiritual, ethical, social [...] angle and we then talk rather of value or from the legal angle and we then use the term "principle" instead» (Molinier, 2005).

Molinier therefore concludes «that in both cases any dissociation of content or scope seems artificial» (Molinier, 2005). In fact, when principles are assigned a universal status, they melt on values such as human rights. For Andriantsimbazovina: «the principles are the terms that at first glance do not require any specification, as they are commonly used in legal language to describe human rights» (Joël, 2008). As for norms and values, they are then intrinsically linked. The standard is still provisional and may be invalidated (Jürgen, 1992). Value is about permanence, as is the principle. The principle is the junction of values within legal systems.

Values express the preference of the commodities to which they adhere, leaving a fullness of options open, while current norms oblige their receivers, without exception and in the same manner, to adopt an attitude that satisfies generalized behavioral expectations, while the values are to the same extent like inter-subjectively shared preferences (Joël, 2008).

Finally and in the legal context, (Cornu, 2007) defines the concept of value as being, for an individual «which, from his point of view, is estimable, appreciable and desirable» or more generally «what is considered good, useful and worthy of consideration». And if the standard is the instituted, the value is the instituant (Philippe, 1997).

The value between the individual, the organization and society

The values of an organization reflect the vision of the manager who must reconcile between profit and humanity through the sense. The organization's management is determined by what comes from individual and societal value systems. For individuals or work values, it refers to all the personnel to which the organization is engaged in its professional and spiritual development. And for societal values that consist in respecting the environment, developing a more ethical economic model... etc., whether they are values specific to the family or the nation, they are inserted in the notion of the desire to live together.

The Individual Values

Individual values are everything which that motivates the worker, inspires him, gives him energy, self-confidence and enthusiasm in his work and well-being in his life. These values will be prioritized according to each individual in order of

importance, let's go from priorities such as respect, job security, empathy, sense of hierarchy, etc.....The actions or behaviors of each individual are motivated by a number of preferred values (among the priorities) supported by other secondary values. The main links between individuals are in the perception of the difference between the physical appearance (male and female), the space (neighbor and parent in a distant residential), the lifestyle (sobriety in dress, discretion, and indecency), appreciation of time (punctuality, rigor, and diligence), and the place in the family, customs (hospitality, discretion, honesty, charitable acts, etc...).

We consider that any value must be classified in one of the following six dimensions: play, amusement, ornament, pride, rivalry and the multiplication of richness and children (progenitor).

And following a national survey in Belgium that revealed 12 values of society, we have deduced the typology of the value system of Belgian society, according to the six dimensions mentioned above in the following table:

Table 1 Dimensions of Belgium's societal values

1 Play	2 Amusement	3 Ornament	4 Pride	5 Rivalry	6 Multiplication of	
					Richness	Progenitor
Solidarity			Respect	Progress through knowledge and critical spirit	The work	The family
			Individual Flourishing Citizenship	The freedom Equality The efficiency The neutrality of the State		
Autonomy	Autonomy	Autonomy	Autonomy	Autonomy	Autonomy	Autonomy

Source: Authors

For those responsible for the societal survey, each of these values is generally reflected in legal and social norms. As they are legal in nature, these standards must be respected by all persons living in Belgium, regardless of their nationality, culture origin, opinion, etc. Alike, all persons living in Belgium can invoke them in order to protect their rights.

We note that the opinion survey indicates the depth of the generation conflict and/or integration conflict of migrants, because the dimension of rivalries is dominant instead of that of the game which should have been predominant. And it is possible to use the above table with the top 20 of the French organization's values produced by Barrett Value Centre in 2016, which correspond to: peace, efficiency of government, justice, quality of life, honesty, law enforcement, respect, poverty reduction, social justice, employment opportunities, freedom, equality, laicity, national pride, reliability of public services, solidarity, financial stability, human rights, efficacious health system and life-styling.

Corporate values

The organization or organization values are the shared and/or buildable values, decided and/or negotiated in writing or unwritten which influence the organization's management. When the values relate to the objects they become principles, they will form the elements of the organization's strategic

decisions. These principles can be moral (loyalty to workers,...) or reflect a strategy (creativity, leadership...). The collective adoption of values and principles constitutes the culture of inherited or institutionalized companies. Corporate culture can be defined by a complex set of values, beliefs, symbols, practices which define the manner in which a organization conducts the business (Samuel, 2004).

So, (Edgar Schein, 1988) distinguished three levels of corporate culture

- Artifacts: are found on the surface, they are the most concrete and visible manifestations of organizational culture. They include physical objects and creations as well as the concrete behaviors of the members of an organization. At the artifact level, an organization's specific culture is manifested through the architecture and organization of space, ways of dressing, language, or through a number of ceremonies and rituals, references to mythical personages in the organization's history, charters, logos, slogans, etc.... Artifacts are easy to observe, but much more difficult to interpret. They contribute to the reproduction of basic values and hypothesis.
- Values are the second level of culture. They guide the behavior of members of an organization. Unlike artifacts, the values are difficult to observe directly. They must be solicited through interviews or induced from the observation of artifacts. Very often, the values to which members of an organization consciously subscribe are supported by beliefs that are referred to as "basic assumptions".
- Basic hypothesis are deep beliefs that members of an organization are generally unconscious of and are most often taken for granted. Basic hypotheses developed when behaviors associated with success are repeated and give origin, with time, to values that favors the reproduction of these behaviors. As time goes by, actors are increasingly unaware of the values that guide their behavior, and these values are transformed into basic hypotheses that define the nature of the reality in which a given actor "believes". The set of basic hypotheses in an organization constitutes its cultural paradigm (the relationship of an organization with its environment, the nature of reality and truth, human nature, human activity and relationships). These paradigms govern the adoption of norms and values, and thus guide the behaviors and creations of actors.

(Hofstede, 1991) Explained that Values are Associated with six Dimensions that Describe Organizational culture

- The culture of the process marked by the attention given to technical values, to which is associated the homogeneity of the perception that differs according to the levels. This culture is in contrast to the culture of results, in which everyone perceives their practice in the same manner;
- The work-oriented culture focuses the exercise of responsibility on the value accorded to work, while the culture employee-oriented culture focuses on the wellbeing of employees;

- Professional cultures on which the essential identification criterion is oriented towards professional values while the value accorded to the workplace is attributed to parochial cultures;
- Open system cultures refer to values that are often expressed in internal and external communication;
- Tight control cultures refer to the degree of formalization and the value placed on exactitude;
- Pragmatic cultures refer to the modalities of control of values, pre-established or not.

The reference to the values expressed by an organization is often initiated by the charismatic founder and then maintained by the managers and their collaborators who are faithful to the organization's spirit. The difference between the companies is that some elaborated values are codified under a "charter of values", carried and applied while others operate according to non-formalized values. The adoption of a corporate values code is an effective tool within the organization and helps to ensure that the behavior of its employees corresponds to the standards of integrity and honesty. This approach meets the objectives of strengthening customer trust, protecting the organization's reputation, providing a competitive advantage and gaining leadership.

In fact, value codes have both a symbolic and another instrumental value, the first one changing the political discourse of leaders. And the second allows changing the behavior of managers towards the organization.

Barthélemy indicated the most frequently cited values: disinterestedness, integrity, openness, honesty, responsibility, accountability, independence, loyalty, impartiality, respect for human rights, vigilance with regard to abuses of authority, harassment, conflicts of interest and activities incompatible with the position held or the employer organization, safety and security, search for excellence, respect (including diversity, individual dignity and the respect of property), team spirit (Barthélemy, 2017). Some professionals group corporate values into eight categories:

- Competency values (quality, customer satisfaction, know-how, team spirit, excellence, service, etc.)
- Conquest values (innovation, ambition, success, performance, etc.)
- Values of conduct (responsibility, employee involvement, tradition, passion, etc.);
- Societal values (environment, social responsibility, sustainability, health, etc.);
- Relational values (respect, trust, etc.);
- Moral values (integrity, ethics, loyalty, etc.);
- Values of flourishing (humanism, personal development, etc.);
- Social values (equality, equity, improved quality of life, etc.).

The Organization and Societal Values

Any society fixes limits to the behaviors of social life that characterize interpersonal social relationships, between individuals and groups and between groups. These relationships can be primary with the family or secondary (business, administration and school... etc). These relationships are constituted of written rules such as laws and rules and

unwritten rules such as acts and conduct derived from a frame of reference based on religious beliefs, morals, ethics, inherited usage attitudes, habits, rules of politeness, codes of verbal communication, etc..... When these relationships become ideals serving as criteria for appreciating and judging behavior, they constitute values (ways of being or acting that a group recognizes as ideal and that make desirable or estimable). Consequently, companies claim these values, which include respect for the individual, consideration, commitment and cohesion. These values prescribe behavioral norms that suggest accountability in dealing with opportunities and threats, encouraging individual expression, exchange between employees and the executive, equity, transparency in the decision making process and respect for differences. In addition to the objectives to be achieved (actions following strategic decisions), these companies adopt in their management practices that must be in line with the values.

(Boltanski and Thévenot, 1991) point out that values merge between the civic and industrial world through compromise and indicate that:« [...] in the case of civic-industrial compromise, it remains difficult to conceive, appoint and justify a test for individuals that would aim at their greatness as citizens and as workers inseparably». Indeed, according to the authors, the compromise between the industrial world and the civic world can be described as a State compromise, first signs of an industrial civic city.

In society, several value systems coexist

- Values related to organizational effectiveness (value creation, professionalism, excellence);
- Values related to relational quality (respect, trust, team spirit);
- Values related to corporate identity (ethics, responsibility, citizenship).

(Kilman, 1985) delivered a comprehensive study of the informal culture of a Westinghouse division, showing the gap between the norms, the different working groups and the behaviors that would be functional for the organization he termed the culture gap. It distinguishes four types of deviations, corresponding to four different families of standards:

- Standards for work with other groups (systematically redoing what other groups have done/ leaning on the work of others);
- Standards for innovation (always try to improve the product/no zeal);
- Norms for human relations inside the group (trying to get to know others outside of work/ not caring about anyone);
- Standards concerning the freedom of everyone.

In addition, it's noteworthy that the Barrett Value Centre concluded in a 2016 study that the desired common good values are better realized in the organization (teamwork, respect and customer satisfaction) than in society (peace, efficiency, government and justice). For information, in this barometer, there are 101 company values and 104 national individual values.

Introduction to values in Organization

Value-based management dates from the 1930s, when manager Chester Barnard of the Bell Telephone Organization conferred

a personality of its own to the organization. In this approach, employees and managers are perceived as custodians of values in the organization.

These are the values that are shared or not, thus maintain working relationships and allow employees to consider that work situations are legitimate enough to commit them to cooperate in a collective spirit.

These values constitute for the organization, its signature that specifies it. When these values become a conviction, they are shared internally and externally with the organization's partners (civil society, customers, suppliers, shareholders, banks, etc.). When the organization is interested in volunteering inserting some values, it indicates that the organization is seeking, beyond the rule of law, its identity to enhance its economic efficiency.

In the United States, the American legislator has granted companies in the event of legal proceedings following a crime, mitigating circumstances, if they define a formal ethics, in which their reference values are in a prominent place. The texts in question are the Foreign Corrupt Practices Acts in 1977, the Sentencing Reform Act in 1984 and the Federal Guide lines for the Sentences organization in 1991. This legal environment justifies that during the 1990s, more than 95% of large organizations formulated their values. In Japan, only 40% of large companies have formalized their rules. Their content contains only declarations of a philosophical nature referring to general cultural norms that transcend the organization.

Europe, for its part, does not have a uniform vision. Each country is trying to find its own approach to the place of values in the organization, even if several of them are trying to imitate American practices.

Culturally different from the United States, France between idealism and utilitarianism, 62% of the top 100 companies have a guide in which is mentioned the values of the organization (Courrant and Mercier, 2000). Samuel Mercier recalled that Protestant countries such as Germany, the Netherlands and the Scandinavian countries give more importance to ethics than Latin and Catholic European countries. Great Britain is quite sensitive to the phenomenon since 60% of its companies had an ethics document in 2000, compared to 18% in 1987 and 47% in 1995.

It's common for organizations to come up with a values statement. A values statement is a specific set of publicly stated organizational beliefs or concepts (Buchko, 2007). To avoid any ambiguity with the term ethics, we a reminder, ethics is identical to axiology or values philosophy. And when the values were adopted, reproduced in writing rules, are referred in Europe as corporate ethics. In the case of the Japanese organization Toyota such as respect for employees, continuous improvement and the elimination of wastage as an ecological imperative are at the basis of the construction of objectives and organization established on: just-in-time, customer and employee satisfaction, and for the service of economic requirements of value production (Bernard, 2015). The Kobayashi and others note that Japanese culture and lifestyle are at the origin of the concept of the 5S method. Consequently, this method is quite general and has many applications. Japanese values of cooperation, respect, trust, and

harmony have contributed to the assimilation of the 5S into Japanese operational practices (Kobayashi, 2008).

(Yvon and Tyberghein, 2009) emphasize that the principles of the 5S method are engrained in Japanese society through the influence of Buddhism, Shintoism and Confucianism. The cooperation, self-assurance, harmony and loyalty in the working environment incarnate the characteristics of Japanese society and, in this method, they are articulated. Moreover, at the center of the 5S we find two essential elements of Japanese culture: order and cleanliness. This organizational method applied in Japanese companies can be traduced in: «a place for everything and everything in its place». The 5S method is not a method of cleaning, selecting, or organizing, but rather a tool for continuous improvement of the working environment as a support to the progression of the production and the organization.

As far as Apple is concerned, its advertising slogan for its products is « think different », that reflects the organization's values. Steve Jobs mentioned it in his conferences «Although things have changed, but the values, the essential values, must not change. This is what Apple believed in at the beginning, Apple wants to incarnate it today more than ever. We have decided to honor those who think differently and advance the world in which we live. This is also what Apple is trying to do, and that's why this theme reflects the soul of our organization» (Jean-Marie, 2007).

Jim Stengel of Procter & Gamble Organization (P&G), who is addressing students at an American university, told them: «In the final, building an organization is like building a culture». The organization displays its values which are integrity, leadership, engagement, passion for success and trust and advocate the following principles: respect for all individuals, the interests of the organization and its employees are linked, the primordial importance of strategy in our work, innovation is the cornerstone of our growth, the valorization of personal expertise, the search to be the best, outward looking, everyone works in interdependence at (P&G), integrate sustainable development into its products, packaging and production operations.

The French organization Orange is governed by 6 fundamental principles: «proximity, dynamism, simplicity, modernity, transparency, responsibility». Orange's values are at the crossroads between moral principles and marketing strategy. They are aimed at Orange employees and their working methods as well as at customer relations. The organization emphasizes as a slogan: «our Group is the inheritor of a plural history, rich in challenges, the bold innovations and strong solidarity between the women and men who have shared this dynamic. Orange, successor to France Telecom, carries the values of a global group of French origin, proud of its origins, but also proud of its conquests around the world ».

Oreal, organization specializing in cosmetics, advocates the following six values: passion (wellness, self-reliance and openness to others), innovation, the cost of entrepreneurship (raising in management mode), open-mindedness (listening to consumers), the quest for excellence (the permanent quest for perfection, sharing the desire to surpass ourselves in order to offer the best to customers) and responsibility (based on ethical principles such as integrity, respect, courage and transparency). For Nestlé, through its humanitarian actions around the world and the creation of the Nestlé Foundation, the brand adheres to the values of «sustainable development, which reconciles social development, economic growth and respect for the environment ».

(Thomas & Waterman, 1983) consultants at McKinsey, study over several years the reasons for the success of many business cases. They observe the importance of the commitment of the personnel to working together to achieve competitiveness and quality that can't be attained through authority and values impregnated in the organization's culture. They identify 7 key factors of effectiveness that are interrelated ("7S" of Mac Kinsey: strategy (allocation of rare resources), structure (aligned with strategy), system (procedures, routines and processes), shared values (what the organization represents), staff (workers), cultural style (management style) and know-how (competencies). These authors also illustrate the 8 fundamental rules of excellence that lead to performance. It involves being focused on action (doing, testing, adapting), cooperation with the parties involved (listening to customers and employees), favoring autonomy and innovation, motivating (the central place of human in the organization), mobilizing around shared key values, keeping with what we know how to do (outsourcing), simple and flexible structure (organizational flexibility), rigor and flexibility in management. Despite criticism of certain rules, following the failure of excellent companies, the sharing of values remains in place until today. The excellence which etymologically has two meanings, one means «who surpasses in height» or «who prevails» and the other «who has pride» or «who is superior, distinguished, eminent» (Missoum and Selva1994)and which we retain the pride.

China Alibaba Group had also two basic requirements of management by values: the first, the leadership style of the leader is charismatic, a case in point is Jack Ma, the founder and chairman of Group, who isn't an expert in internet or technique and is just graduated from a mediocre college in China, but has never come to terms with any difficulties and has always been trying his best to utilize his influence to persuade all the employees to contribute to the organizational goals, he cares for the growth of the whole organization far more than the growth of himself, as a leader, his personnel wealth cannot compete with the counterparts of his competitors, but the number of employees as millenarians who are created by Alibaba as an organization is undoubtedly more than all the competitors; second, the existence of a valuable organization is for the purpose and benefit of outside instead of itself, it is value not money that constructs the goal of the organization, money is at most the result or concomitant of a valuable organization, or else, the organization who centers on the profit of itself is not qualify to build sound values, not to mention its management, Alibaba commenced with the mission of helping people from all over the world to do business easier,

so that consumers could access better product with lower price, which also means more and more suppliers could survive and would not be worried about losing job, that is the value of its existence, on the threshold of its foundation, all the founders driven by this values dedicated themselves to their job even at the expense of their wages(Liu, 2012).

Sharing values with suppliers (sanctions, termination and cessation of relationships)

Failure to respect values, principles or rules lead to recourse to sanctions that can be explicit (written rules) and not explicitly (disapproval, disdain, exclusion of a group or the indifference). These are the sanctions that apply to employees, contractual partners and subcontractors. The main sanctions may manifest either in the form of termination of contracts with subcontractors or in the form of termination of any business relationship with suppliers.

The sanction mechanisms required by the founders of the voluntary code of the Levi-Strauss organization offer an interesting example in this regard. The authors of this voluntary code of conduct have stipulated sanctions in the event of failure to respect the dispositions of the code. The code designers have previous « audits that may include a thorough investigation by the organization's personnel responsible for enforcing the code of conduct and also termination of contracts for those who violate it»(COMPA, 1996). Since the multinational's production extends to diverse countries and cultures, it is reasonable to choose partners whose practices are compatible with the organization's values and aspirations. However, this multinational organization applies a sanctions mechanism, using a two-level approach:

- Is applied to those whose practices are inadmissible and to trading partners who are indifferent and not very willing to improve the situation. In this case, the relationship is ended.
- Concerns operations that give cause for alarm, but which indicate the possibility of correction. In this case, they are presenting a plan and a deadline for resolving the problems. If the objectives are achieved, relations will be maintained. Failures to do the correction, termination of the relationship will the result.

It should be remembered that Levi-Strauss assigned 50 employees during an inspection of working conditions in 450 subcontracting companies around the world. The organization has revoked contracts with more than 30 suppliers and claimed reforms from more than 100 other companies. Also on behalf of certain principles governing the selection of countries for direct investment, the multinational conducts an assessment that considers the human rights situation, health and safety at work, and the political and social stability problems attributable to the public policies of these countries. It was in accordance with these principles that Levi-Strauss decided in 1992 «to start suspending sewing and finishing work in China, a process that is continuing in the absence of substantial improvements in the human rights situation in the People's Republic of China. At the same time, it has decided not to undertake any direct investment in China» (Graig, 1997).

On the contrary, Reebok considers that the cancellation of contracts indirectly penalizes workers. Consequently, this organization preferred to maintain its relations with suppliers,

hoping that working conditions would improve over time. In addition, Sears has adopted a policy to ensure that the products it imports from China are not manufactured by prisoners. Under this policy, all contracts signed by Sears for the import of products originating in China must contain a clause stipulating that no products included in the contract were manufactured by manpower owned or with forced labor. The Sears Code also contains clauses relating to supplier practices. The organization will only deal with suppliers who share the same commitment to the highest standards of business ethics and who provide safe and quality products or services in accordance with the law. As for the multinational Nike, it adopted a code of conduct in 1992, and in 1994, it adopted the "Nike Production Primer" with a protocol to be signed by all suppliers and subcontractors, which undertake to respect the Nike code, not to use forced labor and to respect the environment.

The Gap" clothing stores' code of conduct has successfully ended the exploitation of workers. This company has decided to terminate all its business relationships by notifying all responsible authorities in the event of non-compliance with the code. Considering that it is a company which enjoys a very high reputation on the world scene. Its threat to terminate business with suppliers (particularly in Latin America) that violate its rules is sufficiently robust to force them to comply with them.

Managing by values

We indicated that are big difference between Value Management which was conceived and practiced at the early stage of project conceptualization as a result of the need for innovation, novelty and advancement of existing practice. (Oke and Aigbavboa, 2017)note that the first known research material on the subject of value management is that of the work of Lawrance (Miles, 1972), who report that value management was introduced to examine and analyze alternative materials for the purpose of selecting the one that provided same, better, or best function at the least cost. It's also necessary to specify that the value-based management, it requests the managers to use value-based performance metrics for making better decisions. It entails managing the balance sheet as well as the income statement, and balancing long- and short-term perspectives (Copeland and al., 1994).

About the management, (Goleman, 1998) emphasizes that «management is a question of the heart and that the most successful leaders all have a high emotional quotient».

Management by values describes one approach for managing an organization for greater (financial) success and it is closely related to the ideas about the merits of strong organizational culture (Krista, 2010). Management by values recognizes that in a knowledge economy, highly focused on service to customers, characterized by rapid technological and product development, versatility of demand, the multiplication of hazards, not everything can be predicted and codified in advance: it is the creativity, initiative and adaptability of employees in the field that make the difference (Horovitz, 2012). In addition to its generic function of absorbing organizational complexity, management by values is directly oriented towards the redesign of corporate cultures and thus helping leaders to guide strategic change in the organization in

order to adapt itself to changes in its environment and to overcome internal tensions(Shimon, 2000).

Nearly all the organizations today have great values, but few of them is competing values, and the real core competency for the organization is an effective management of values, only when the values can be managed effectively can the values become a real valuable resource for an organization, therefore, it is the management rather than values itself that lead to great performance. So, the management by values is a systematically manageable way which includes management by great values, firstly, management by general principles of values secondly, the management of the construction of values thirdly, and management by values in the process of selection, education, assessment and motivation fourthly. Besides, do not neglect to be values growth fit at any time.

Management by values is a new strategic leadership tool. More than a new way of managing an organization, it's a new way of understanding and applying knowledge per ideas advanced by behavioral sciences ever since the middle of this century, there are many managers all over the world who are already practicing management by values in one form or another, although in many cases only in an intuitive and still very imperfect way, in the interests of corporate survival and differentiation, in the race towards the future. The usefulness of management by values as a leadership tool can be considered at various levels, but basically, it has a triple purpose: to simplify, to guide; and to secure commitment. Simplifying involves absorbing the organizational complexity created by the ever-increasing need to adapt to change at all levels in the organization; guiding means channeling strategic vision towards the future destination of the organization, securing commitment is part of strategic management, whereby it must be integrated with the policy towards people, with the aim of developing every employee's commitment to deliver a high quality performance in day-to-day work (Shimon and Salvador, 2002).

So, the management by values defined by (O'Reilly and Chatman, 1996) as a combination of identifying strategically relevant values and norms, as opposed to irrelevant values and norms, and promoting agreement as opposed to chronic conflict among organizational members.

(Jean-François, 2003) give a definition of management by values as follows: « Management by values acquires a corpus of explicit and legitimate values which constitute points of reference for all the company's actions. The managers contribute to inspiring work situations. For this, they accept the principle that any employee, and any other party involved with the company, should be permitted and invited to instigate the confrontation between the actors concerned if a situation doesn't appear to them coherent in the reference of values». For the author, when the values are truly invested by employees, they provoke a critical relationship with the situations that they live, action leaded according the values makes risks and renews the approach of prudence. The author added that the management by values places in a situation to debate with all the parties involved, and the values open on the horizons and targets that are never reached as a principle, but that give a sense to a continuous improvement. Consequently, criticism, prudence, debate with the parties concerned and

continuous improvement become the tools of management by values. The author continues that evaluation is necessary because it adapts the rhythm of deployment of a management by values to the value conferred by the actors of the company according to the following practices: the opportunity study, the evaluation of the adequacy of the values, the continuous evaluation of an operating device, the organization of management by the values, methods and procedures used for management by value, the manner in which the supervision of that management is practiced and the measurement of the impact.

(Bojin and Schoettl, 2005) write that the value creation offers a certain competitive advantage that must be articulated around a step dedicated to finding existing or potential value and, which amounts to understanding the customer and his needs.

This approach leads us to ask the question about the limits between values, norms, principles and rules in the management and collective construction methods of the intertwined values from human resources of the company's and societies.

CONCLUSION

The study at Cicero's Westinghouse Electric Factory in Hawthorne (near Chicago) conducted by (Roethlisberger and Dickson, 1939) focused on the fact that each working group was somehow building a world view that allowed its members to understand and interpret what was happening at any given time. This vision of the world involves first the beliefs. It then includes values, i.e. collective preferences that are imposed for the group (e.g. Safety first); and finally, norms, i.e. specific rules of behavior that apply to all members of the group.

It is incumbent for us to conclude that

- Values include ideas, manners that a society considers important and should be respected in life. These are ideals shared by members of society: sense of effort, professional success, solidarity..., they are religious, moral, esthetic... etc... The "Values" are attached to individuals. These values characterize those who transport with them.
- The expression principle refers to universality since it is a vehicle for arguments aimed at convincing. The principle is attached to the situations and is the subject of adherence. Individuals are susceptible to mobilize different principles depending to the situation.
- Standards are translations of values and have the status of laws. It is an established system that governs people's behavior in a variety of situations. Standards establish the rules not to do and to do in some cases. Each of the societies has its own sanction schemes to impose its standards. These sanctions vary according to the severity of the standard.
- Rules according to the cultural mechanism well known in anthropology, where we can describe a society by the set of rules of behavior, if they are followed, will make the individual an indigenous person with appropriate behavior (Geertz, 1987).

And finally, the manner of being that Aristotle consecrated to him the term Hexis, which is a physical and moral disposition of the individual to this or that action or attitude or

behavior. Hexis is a durable quality, difficult to modify and that (Thomas Aquin, 1984) as reformulated it as Habitus.

Thus, for the sociologist (Bourdieu, 1980), the habitus unifies the ethos (the way of perceiving the social world and acting through principles or values that are internalized and unconscious) and hexis (postures, body dispositions, relationships to the corpse, unconsciously internalized by the individual during his history or various signs established on the corpse or in its immediate extension, such as clothing or clothing accessories, headgear, absence or tattoos, scarification or piercings that mechanically depends on the individual's adherence to this or that particular social group).

Other writing defines the habitus in two dimensions: the eidos, as a system of logical schemes, and the ethos, as a system of axiological schemes.

From the above, we add that the ethos is structured into six parts that are classified in the following order: play, amusement (entertainment), ornament, pride, rivalry and the multiplication of riches and children (progeny) that constitute the dimensions of the individual and collective values.

And we conclude that through these dimensions a value system emerges for each individual. When the system of values integrates the management of a company which reflected in the different levels of relationships as defined by the agency theory, the excellence is ensured.

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