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Title: Organisational culture and leaders' use of sensemaking, sensegiving and change communication

Master's thesis by:

Henriette Mogensen
Anne Bach Nielsen
Christina Højgaard Haversen

Supervisor: Line Schmeltz

Resume

Denne kandidatafhandling belyser temaerne sexisme og sexchikane på arbejdspladsen. Disse temaer er interessante, da det er fænomener, der konstant opstår på trods af, at adskillige sager har været omtalt i medierne. Vores undren har derfor været, hvorfor disse fænomener opstår, når sexisme og sexchikane er en tydelig krænkelse af mennesker, samt ulovligt hvorfor folk derfor også bliver dømt for det, hvis det opdages.

Med udgangspunkt i en kvindelig ingeniørs tidligere oplevelser hos den amerikanske teknologivirksomhed, Uber, samt artikler, blogopslag, pressemeddelelser, juridiske dokumenter og opslag på sociale medier undersøges der, hvordan ledere kan hjælpe medarbejdere navigere gennem en kulturforandring med det formål at skabe en kultur, hvor medarbejdere er komfortable med at rapportere sexisme og sexchikane. For at undersøge dette tages der udgangspunkt i den kvindelige ingeniørs oplevelser samt artikler, dokumenter og opslag på sociale medier, der omhandler Uber og dens kultur. For at belyse dette udarbejdes der en kulturanalyse. Vi mener, det er vigtigt at belyse Ubers kultur, da vi er nødt til at vise ledere, at det er vigtigt at forstå en kultur for at vide, hvad der skal ændres. Derfor bruges kulturteori til at forklare Ubers kultur. Ydermere bruges sensemakingteori (red. meningsskabelse) og sensegivingteori (red. det at give mening til andre, og indvirke i hvordan andre skaber mening) til at analysere og forklare, hvordan ledere og medarbejdere kan opfatte en kulturforandring, samt hvordan ledere kan skabe og give mening til medarbejdere. Derudover bruges forandringskommunikation til at belyse, hvilke kommunikationsstrategier ledere kan benytte sig af, når de kommunikerer om en forandring.

I denne specialeafhandling er verdenssynet socialkonstruktivistisk, hvorfor der undersøges socialt konstruerede begreber som kultur, sexisme og sexchikane. Når disse begreber analyseres, arbejdes der hermeneutisk med kvalitative data. Her er udgangspunktet det fortolkende paradigme, hvor empiri fortolkes med det formål at finde frem til anbefalinger i forhold til, hvordan ledere kan hjælpe medarbejdere navigere gennem en kulturforandring.

Kulturanalysen, som baseres på udvalgt empiri, viser, at Uber tidligere har haft en fjendtlig og aggressiv kultur, hvor medarbejdere konkurrerede i et forsøg på at underminere hinanden for at fremme deres egen agenda. Derudover findes der frem til, at Ubers ledelse og HR-afdeling har set

gennem fingre med sexisme og sexchikane af flere omgange for at beskytte de såkaldte 'high performers', der var beskyldt for sexisme og sexchikane.

I analysen af sensemaking og sensegiving fremlægges anbefalinger til, hvordan ledere kan bruge henholdsvis sensemaking og sensegiving, når de hjælper medarbejdere navigere gennem en kulturforandring. Disse anbefalinger inkluderer, at ledere sammen med medarbejdere skal finde ud af hvilken type information, hver enkelt medarbejder har brug for for at skabe mening med henblik på at forstå en kulturforandring. Dette anbefaler vi, der findes frem til i fællesskab gennem møder, klare HR-processer, feedback fra medarbejdere og MU-samtaler, hvor ledere og medarbejdere sammen kan identificere, hvad lederen kan gøre bedre, og hvilke problemer medarbejderen har, som ledere kan afhjælpe. Sidstnævnte kan ske gennem forandringskommunikation, hvor der gennem denne afhandling findes frem til, hvilken kommunikationsstrategi der anbefales i en virksomhed, der ønsker at sætte formidling og kommunikation af information i højsædet.

Udover at analysere de begreber, der fokuseres på gennem opgaven, diskuterer vi, hvad ledere kan gøre, for at medarbejdere bliver mere komfortable med at rapportere sexisme og sexchikane. Her diskuteres blandt andet også, hvorvidt det er muligt at rydde en virksomhed for sexisme og sexchikane.
Baseret på analysen og diskussionen konkluderes der i denne afhandling, at ledere både skal forstå vigtigheden og processen af sensemaking og sensegiving og identificere den bedst mulige kommunikationsstrategi til hver enkelt virksomhed. Dette gøres for bedst muligt at forstå, hvordan medarbejdere skaber mening, samt hvordan ledere kan hjælpe medarbejdere skabe denne mening ved klar kommunikation gennem kommunikationsstrategier. Dermed giver denne afhandling et indblik i, hvordan sensemaking, sensegiving og forandringskommunikation kan benyttes i praksis.

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1.0 Introduction

At a time where movements such as #MeToo and Time's Up are all the rage, more and more attention has been paid to how sexism and sexual harassment are present in organisations all over the world. Looking at cases from the last decade, names such as Harvey Weinstein and Matt Lauer come to mind. Both Harvey Weinstein and Matt Lauer, working at The Weinstein Company and NBC News respectively, were accused of sexual harassment, sexual assault and general misconduct. Weinstein, Lauer or representatives of the companies swept some of these accusations under the rug. In Harvey Weinstein's case, he was accused of either sexually harassing or assaulting numerous actresses and models including Rose McGowan, Gwyneth Paltrow, Cara Delevingne, Lena Headey and Angelina Jolie (BBC News 2020). As of March 2020, Weinstein has been sentenced to 23 years in prison for criminal sexual act and rape (Levenson, del Valle and Moghe 2020). For Matt Lauer, the case was similar. He was accused of either raping or sexually harassing colleagues, including interns, producers and subordinates (Lindsay 2019). Some of the people who reported Matt Lauer did previously not come forward in fear of retaliation and damage to their careers (Peck 2018). Following the accusations, NBC News fired him (Puente 2019). These are just some of the cases that have appeared in the media in the last few years, showing that sexism and sexual harassment are still common occurrences today.

Going back about fifty years, it is clear that incidents of sexism and sexual harassment are nothing new as one of the lead sociologists within the field of gender studies, Joan Acker, stated in 1973 that sex and its role in organisations is "(...) *probably one of the most obvious criteria of social differentiation and one of the most obvious bases of economic, political, and social inequalities*." (Acker 1973, 936, ll. 6-8). In 1990, this statement still held true: Joan Acker stated that organisational structures were not gender neutral as women earned less, held fewer positions of power and occupied fewer prestigious occupations compared to men (Acker 1990, 139-140). Thus, men dominated these structures and no attention was paid to it until feminist movements came along (Acker 1990, 139-140). The focus was to eradicate subordination of women in organisational life and ensure equal rights for men and women (Acker 1990, 155). What followed was additional research into gender equality in organisations and questioning of how inequality could still persevere in a time where numerous attempts had been made to erase these inequalities: "*Gender, as socially constructed differences between men and women and the beliefs and identities that*

support difference and inequality, is also present in all organizations." (Acker 2006, 444, ll. 26-28). According to Acker (2006), one of the problems was that when hiring and recruiting, people had a tendency to employ people similar to themselves. This meant that if an all-male board of directors had to hire a new organisational member, the possibility of a female entering those ranks were slim (Acker 2006, 449). Moreover, interactions in everyday life can be affected by gender assumptions: Expecting people to dress in a certain way, act a certain way or hold a certain position because of their gender (Acker 2006, 451). Joan Acker (2006) even writes about the practice of sexual harassment by stating that in organisational settings, the abuser might not see it as sexual harassment, but the victim will: It is obvious to others but not to the abuser (Acker 2006, 451).

Studying the role of sex, it is clear that literature about sexism and sexual harassment has been a concern for decades and, as more and more attention has been paid to issues of sexism and sexual harassment through initiatives such as the #MeToo and Time's Up movements, it could be presumed that sexism and sexual harassment would be at the bare minimum by 2020. However, this is not the case, as nearly one in four women to more than eight in ten women will experience workplace sexual harassment in their lifetimes (Feldblum and Lipnic 2016). This can affect women's career trajectory and health. For both men and women experiencing workplace sexual harassment, only one in ten report the incidents where the rest do not report it due to embarrassment, fear of damage to one's career and reputation or fear of retaliation (Cortina and Berdahl 2008, 485). The latter is seen in a report showing that when sexual harassment charges were made, the victims often faced retaliation after coming forward (Frye 2017). A study from 2018 showed that a high number of female engineers reported sexual harassment. Experiencing sexual harassment can affect career advancements or make the female engineers drop out of research projects, sometimes in order to avoid the person sexually harassing them (The National Academies of Sciences, Engineering, and Medicine 2018). Some organisational members experiencing sexual harassment even quit their job before landing a new job (Covert 2018) or changed jobs within two years after reporting sexual harassment (McLaughlin, Uggen and Blackstone 2017, 339). Moreover, if an organisational member experiences sexism or sexual harassment, he or she might be reluctant to report it in fear of retaliation, how the case will be handled and/or whether the organisational member will be vulnerable in their job afterwards if he or she chooses to report sexual harassment (Sepler 2015). Scholars have stated that some of the organisational members accused of sexism and

sexual harassment are not disciplined; sometimes because the accused are high-performers, who bring business to the organisation (Feldblum and Lipnic 2016).

On the basis of the depiction of sexism and sexual harassment in academia, statistics and mainstream media, we found a general problem being that some organisations turn a blind eye to sexism and sexual harassment. Some of these allegations of sexism and sexual harassment have been swept under the rug and covered up by the organisation or the accused. If that was not the case, the victims were often too afraid to come forward in fear of retaliation or damage to their career.

Based on this general problem, this thesis will focus on a case from the American tech-company, Uber, which has been accused of turning a blind eye to sexism and sexual harassment (Fowler 2017, Appendix 1). Thus, in this thesis, we examine Uber's organisational culture. *Organisational culture* is shortly defined as something that originates from all organisational members and founded on the history of the organisation (Hatch and Schultz 1997, 359). Based on our findings concerning Uber's organisational culture, we use the following theoretical frameworks to shed light on how leaders such as the ones at Uber can help organisational members navigate through a culture change with the purpose of creating a culture where organisational members feel comfortable reporting sexism and sexual harassment: *Sensemaking*, defined as the making of sense grounded in both individual and social activity (Weick 1995, 4), *sensegiving*, defined as the process of attempting to influence how others construct meaning (Gioia and Chittipeddi 1991, 442) and *change communication*, defined as communication used to facilitate a change (Clampitt, DeKoch and Cashman 2000, 42). In the following, we account for the blog post that sparked our interest in terms of how Uber turned a blind eye to sexism and sexual harassment. This blog post serves as the foundation for the case we want to examine in this thesis and as the foundation of our recommendations for how leaders can help organisational members navigate through a culture change with the purpose of creating a culture where organisational members feel comfortable reporting sexism and sexual harassment.

1.1 Case in context

The American tech-company Uber was founded in 2009 in the United States of America (Uber 2020a). With headquarters in San Francisco, Uber employs more than 19,000 people (O'Connell 2020). Uber specialises in transportation, logistics and technology and is a ride-hailing taxi app that helps drivers, riders and delivery partners from point A to point B (Uber 2020a). The Uber service can be used by citizens who need transportation. For a citizen to ride with Uber, they will need to create an account and log on using a browser or download Uber's app. Afterwards, the user puts in a destination, confirms where a driver can pick them up and then wait for a driver to come. The driver then drives the user to the agreed upon destination and drops them off. Depending on how the user wishes to pay, the user pays when they arrive at the destination. This payment is either with cash or credit card (Uber 2020b). Uber is currently present in more than 600 cities across the globe (Uber 2020a), 83 countries and has approximately 75 million customers and three million drives (O'Connell 2020).

Uber's culture has previously been under scrutiny and criticism as news broke in 2017 that Uber turned a blind eye to sexism and sexual harassment. This came to light when former engineer, Susan Fowler, published a blog post that revealed her experience with sexism and sexual harassment during her time at Uber from November 2015 to December 2016 (Appendix 1). Fowler accounted for how her manager propositioned her for sexual intercourse on her first official day. Fowler reported him to the Human Resources department but neither the HR department nor upper management did anything; seemingly because it was the manager's first offense and because he was a high performer. She decided to leave and join another team.

In approximately the year she was employed at Uber, Fowler met other female engineers with similar stories of sexism and sexual harassment. Some of these stories were about the same manager that Fowler reported. Still, nothing was done by upper management or the HR department, but the manager eventually left the company for reasons unknown to Fowler. Furthermore, she experienced that people tried to undermine each other in a bid to move up the ladder, which affected productivity and caused fear that teams would dissolve. When she wanted to transfer to another organisation, Fowler's transfer was blocked due to undocumented performance problems: A performance Fowler pointed out was perfect with no complaints. She later tried to transfer again

but was told she was not eligible for transfer. Management based this on how they did not see any signs of an upward career trajectory for Fowler. This was something she completely disagreed with based on the fact that she spoke at tech conferences and was publishing a book. Because of management's opinion of Fowler, she could not transfer and was later on denied entry into the Stanford CS graduate programme: A programme she was previously eligible for. Keeping her from the Stanford CS graduate programme was, from her manager's side, an attempt to keep a female on his team as it made him look good.

When Fowler joined Uber, approximately 25 percent of the organisational members were female. It was less than 6 percent by the time she wanted to transfer and had dropped to 3 percent when she left Uber. These women had left Uber because of the organisational chaos or sexism. When Fowler asked a director why the percentage of women employed at Uber had decreased, he blamed women leaving on the fact that they simply had to be better engineers. This was something a female HR representative supported: Males were seemingly better as engineers than women.

Even though Fowler continuously reported incidents to the HR department, Fowler was blamed for the problems and the HR department stated that it had no record of Fowler's reported incidents. Fowler's manager later threatened to fire Fowler because she reported incidents to the HR department. This was illegal and Fowler reported the manager to the HR department. Neither the HR department nor the Chief Technology Officer did anything about it, which Fowler later found out was because the manager was a high performer. Eventually Fowler quit due to her experiences at Uber (Appendix 1).

Based on Fowler's blog post, we found two key themes: Sexism and sexual harassment. In order to understand these themes, we find it necessary to define them. We examine sexual harassment based on the definition by the U.S. Equal Employment Opportunities Commission (EEOC):

> "*Unwelcome sexual advances, request for sexual favors, and other verbal or physical harassment of a sexual nature constitutes sexual harassment when this conduct explicitly or implicitly affects an individual's employment, unreasonably interferes with an individual's work performance, or creates an intimidating, hostile, or offensive work environment*." (U.S. Equal Employment Opportunities Commission 1997).

In order for sexual harassment to have legal standards for action, it needs to be severe or pervasive as well as affect the working conditions (U.S. Equal Employment Opportunities Commission n.d.). Furthermore, we examine sexism based on the definition by the Cambridge Dictionary: "*(actions based on) the belief that the members of one sex are less intelligent, able, skilful, etc. than the members of the other sex, especially that women are less able than men.*" (Cambridge Dictionary n.d.). Thus, members of a specific sex are discriminated against solely based on their gender.

In this thesis, we focus on how leaders can help organisational members navigate through a culture change with the purpose of creating a culture where organisational members feel comfortable reporting sexism and sexual harassment. Even though both men and women experience sexism and sexual harassment, it was a blog post by a woman that sparked our interest in regard to examining an organisational culture where sexism and sexual harassment occurred. Moreover, as we researched sexism and sexual harassment by looking into what was written in academia, statistics and mainstream media, we found that women are the primary target of sexism and sexual harassment. Despite the fact that statistics show the majority of victims are women (Frye 2017), we cannot say with absolute certainty how many victims there are, both male and female, as we cannot be guaranteed that everyone who falls victim to sexism and sexual harassment file charges and/or that these charges are acted upon. Moreover, about 70% of males and females who fall victim to sexual harassment in the workplace never report it to supervisors, managers or union representatives (Feldblum and Lipnic 2016).
Based on Fowler's blog post, academia, statistics and mainstream media, the following research question has been drawn up:

1.2 Research question

How can leaders make use of sensemaking, sensegiving and change communication to help organisational members navigate through a culture change with the purpose of creating a culture where organisational members feel comfortable reporting sexism and sexual harassment?

1.3 Problem area and research design

The reason why we want to examine issues of sexism and sexual harassment is because they are phenomena that continuously occur despite numerous articles, statistics and mainstream media

depicting cases of it in organisations. Thus, we want to examine how leaders and organisational members can speak openly about experiences of sexism and sexual harassment.
When moving towards creating a culture where organisational members feel comfortable reporting sexism and sexual harassment, leaders will need tools to make sense of the current culture to know where they would like to go, i.e. know where they are in order to know where they are heading. To do so, leaders will need to communicate about this change. Thereby, the purpose of this thesis is to provide recommendations for how leaders can communicate with organisational members to ensure they understand the change and help create a culture where organisational members feel comfortable reporting sexism and sexual harassment. Thus, as issues of sexism and sexual harassment are clearly still occurring today (c.f. 1.1), we find it relevant to examine how these issues can be diminished in organisations.

By use of meaning condensation, we interpret qualitative data through our worldview of social constructivism and analyse a case regarding Uber's culture and how sexism and sexual harassment occurred. Following our analysis of Uber's culture, we use theories of sensemaking, sensegiving and change communication to analyse how leaders can help organisational members navigate through a culture change. We further provide recommendations as to how leaders can help organisational members and, through a culture change, move towards a culture where organisational members feel comfortable reporting sexism and sexual harassment. This will be further elaborated upon in chapter 4, section 1, which concerns philosophy of science.

2.0 Structure

In this section, the structure of our thesis will be outlined.

The first section, 1.0, which includes *introduction, case in context, research question, problem area* and *research design,* introduces the general problem we found of sexism and sexual harassment in organisations. It further introduces the blog post we base the case we analyse upon. Lastly, it serves as an introduction to our research question and how we seek to answer our research question.

The second section, 2.0, is our structure outline. Here, we describe each of our sections to provide

an overview of our thesis. By providing an overview, we explain what elements occur in each of our eight sections.

In section three, 3.0, we provide an introduction to the theoretical fields of culture, sensemaking and change communication. Based on this introduction, we account for the theoretical frameworks we have chosen to work with within the fields we examine in this thesis. Moreover, we account for the application of the theoretical frameworks as well as their delimitations; both in terms of delimitations related to what we examine in our thesis and general delimitations we find in the theoretical frameworks. Lastly, we account for how the three theoretical fields are linked.

Our fourth section concerns our methodology, 4.0. Here, we explain our worldview and how we work methodologically. Furthermore, we account for how we have sampled our empirical data and how we will analyse our chosen empirical data throughout our analysis. Lastly, we explain why we have chosen our theoretical frameworks.

The fifth section concerns our empirical data, 5.0. Here, using a table, we present our empirical data and provide an overview of each source's publication date, author, media, headline and key points. The table also shows which appendix the different sources are. Thus, the table serves as an overview of our empirical data, which constitutes the case we focus on in this thesis.

The sixth section, 6.0, includes our culture analysis of Uber and analyses of sensemaking, sensegiving and change communication through which we provide recommendations as to how leaders can help organisational members navigate through a culture change and create a culture where organisational members feel comfortable reporting sexism and sexual harassment.

In our seventh section, 7.0, we discuss the concepts we examine in this thesis and what leaders can do in order for organisational members to feel comfortable reporting incidents of sexism and sexual harassment. Moreover, we discuss whether or not it is possible to completely rid an organisation of sexism and sexual harassment.

In the eighth and final chapter, 8.0, we present our findings. Here, we outline our findings based on our analyses of culture, sensemaking, sensegiving and change communication and reach a conclusion through which we answer our research question.

3.0 Theoretical framework

In the following, we introduce the theoretical fields of organisational culture theory, sensemaking and change communication. In this section, we account for the theoretical frameworks we have chosen within the theoretical fields. Additionally, we account for the theoretical frameworks' applications, delimitations and how we perceive the theoretical frameworks to be linked.

3.1 Organisational culture theory

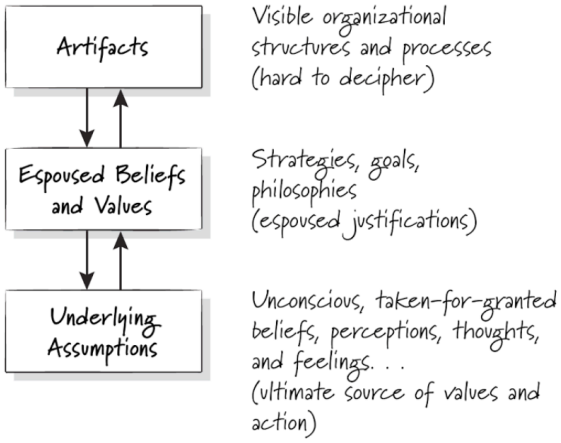
In this section, we provide an introduction to the theoretical field of organisational culture and include works by Edgar H. Schein, Pasquale Gagliardi, Mary Jo Hatch and Majken Schultz. We focus on these scholars, as they are some of the most prominent scholars in the field of culture theory. We choose Schein because his work focuses on culture, psychology, organisations and leadership (Schein and Schein 2017, xxiii): The latter being a relevant field for us to account for and examine in regard to our theme of organisational culture and leadership. Moreover, we choose to look at Gagliardi's work (2011) as he bases some of his work on critique of Schein's model. As a result of his critique, he chose to focus on one element in particular, *artefacts*, instead of all three elements of Schein's model. Therefore, we find it relevant to examine how Gagliardi elaborated upon Schein's model and developed his own model for examining a culture change. Furthermore, we examine work by Hatch (1993) as she bases her model, *A model of Cultural Dynamics,* on Schein's model of organisational culture. The two models are similar as Hatch's model links the elements of Schein's model as well as adds a new element, *symbols*. Hatch also worked with scholar Majken Schultz in 2002. This collaboration resulted in the drawing up of a model of organisational identity in which they link identity, image and culture.
Thereby, Schein's model serves as the basis for our introduction to the theoretical field of organisational culture. Additionally, we found scholars who elaborate upon Schein's model as well as add elements to include symbols, culture change or identity and image. On the basis of our introduction to the theoretical field of organisational culture, we account for the theoretical framework we apply in order to shed light on Uber's culture as well as the theoretical framework's application and its delimitations.

3.1.1 Introduction to the theoretical field of organisational culture

Before the 1970s, the view on organisational culture and organisations in general was rather rationalistic with focus on instrumental, economic and material aspects (Gagliardi 2011, 8). However, after the 1970s, the view on organisations changed. Scholars started viewing organisations as expressive and systems of meaning that were to be analysed. Scholars started to see organisations as cultural entities and started analysing the corporate life within these organisations by using holistic, interpretive and interactive models. Today in organisational research, organisational culture is one of the key elements (Gagliardi 2011, 8).

Three Levels of Culture

Based on his research, Edgar H. Schein developed the three level model of organisational culture (Model 1) in which *artefacts*, *values* and *assumptions* are linked.



Model 1. The Three Levels of Culture (Schein 2006, 26).

These levels vary and move from the very tangible elements to the unconscious elements. In this case, artefacts are tangible elements that an observer can see and feel (Schein 2006, 25). These include the architecture of an organisation, language, myths, environment and observable rituals (Schein and Schein 2017, 17). An observer can reconstruct these artefacts but cannot necessarily decipher them and determine what they mean to the organisational members. Thus, the longer a person interacts with an organisational culture, the easier it will be to understand the meaning of the artefacts (Schein and Schein 2017, 18-19). Understanding the meaning of the artefacts will then lead to a person understanding the organisation's values and beliefs (Schein and Schein 2017, 19).

The values depict the organisational culture and help organisational members make sense of the culture including its ideals, goals, values and aspirations (Schein and Schein 2017, 18). These values are explicitly articulated and guide members in regard to their moral and ethical behaviour within the organisation (Schein and Schein 2017, 20). In the model, this leads to the basic assumptions. The basic assumptions are embedded in the organisational culture and unconsciously determine the organisational members' behaviours, perceptions, thoughts and feelings (Schein and Schein 2017, 17-18). As Schein states: "*When a solution to a problem works repeatedly, it comes to be taken for granted.*" (Schein and Schein 2017, 21, ll. 21-22). Thus, when behaviour is repeated and when actions based on values and beliefs are repeated, it becomes a basic assumption. Therefore, any future behaviour is determined by the basic assumptions of how organisational members should act and how organisational tasks should be executed on a day-to-day basis (Schein and Schein 2017, 21).

According to Schein and Schein, if there are issues within a culture, it is important to recognise these issues in order to change the culture (Schein and Schein 2017, 24). Elaborating upon this, the elements of Schein's model are further explained in an article from 2004 by Hatch. The organisation's leader could change an organisational culture: The leader changes the values and in turn changes the culture. These new values are to be displayed publicly and are to affect the tasks and environment within the organisation. If the leader is successful in its implementation of the new values, the organisational members will follow and accept the new values. When these values are accepted and become part of everyday life within the organisation, they become assumptions: Invisible, implicit and unconscious approaches. This is the deepest level on which culture can be changed. Therefore, if a leader changes the basic assumptions of his or her organisational members, the culture will change. Thereby, the more successful the leader is at implementing the new values, the more successful he or she will be in changing the culture (Hatch 2004, 203).

Critique of Schein's Three Levels of Culture

Even with scholars basing their theories on Schein's model of organisational culture, scholars have critiqued Schein's model for not putting enough emphasis on artefacts and critiqued Schein for suggesting that there is a hierarchy when it comes to the importance of the elements (Gagliardi 2011, 10-11). One of the prominent critics of Schein's model is Pasquale Gagliardi. Gagliardi, whose research concerns organisational culture and culture change (Gagliardi 2011, 422), critiques

Schein's model for not paying enough attention to artefacts and that Schein's model implies that the further you move down in the model, the more profound, fundamental and worthy of attention the elements are. Therefore, Gagliardi (2011) believes that artefacts have been overlooked when it comes to Schein's model as artefacts have been defined as superficial or apparent (Gagliardi 2011, 11). Gagliardi explains the critique by saying that without analysing organisational artefacts, values and basic assumptions cannot necessarily be explained:

> "(...) *one does not get to the unconscious assumptions without passing the espoused values, there is no going beyond the frontier of unconscious knowledge without digging into words, tacit knowledge cannot be evoked unless it is drawn up to the level of conscious thought.*" (Gagliardi 2011, 11, ll. 34-38).

In this quote, Gagliardi explains why attention should equally be paid to artefacts alongside values and basic assumptions. Through these, an organisation produces its own cultural identity (Gagliardi 2011, 16).

Artefacts: An overlooked element in organisational culture

Despite his critique of Schein's model of organisational culture, Gagliardi (2011) used Schein's theory as a starting point to research artefacts and the importance of this element in organisations. Through his research, Gagliardi found that there was little focus on the role of artefacts within an organisational culture. Therefore, Gagliardi (2011) focuses on the role of artefacts within an organisation as he found it to be the most obvious and most easily observed element in an organisational culture (Gagliardi 2011, 8). He defines artefacts as "(...) *an intentional product of human action perceptible through the senses* (...)" (Gagliardi 2011, 32, l. 13). Thereby, according to Gagliardi, artefacts are something people can experience through their senses. He further puts artefacts into two categories: Literal meaning and conventional meaning. Literal meaning is artefacts with a physical presence in the organisation such as desks, room dividers etc. whereas conventional meaning is artefacts assigned a cultural aspect as well. An example of literal meaning is simply the physical placing of dividers whereas conventional meaning is how room dividers are not simply dividers but speak to the culture within the organisation as it says something about the degree to which people interact: The more dividers, the less people interact. Thus, the use of dividers speaks to the interaction between organisational members as well as speaks to whether or

not the organisation has an open-office culture. Ergo, literal meaning is the physical aspect to artefacts whereas conventional meaning provides a cultural aspect to the artefacts (Gagliardi 2011, 3). Thereby, how artefacts are perceived in an organisational setting concerns how you interpret the culture (Gagliardi 2011, 4).

Three Types of Cultural Change

Even though he does not state it himself, it seems rather obvious that Gagliardi's typology of three types of cultural change is inspired by Schein's Theory of Organizational Culture and Leadership (Hatch 2004, 202-203). Gagliardi's typology is focused on the links between culture and strategy and how strategic moves can affect organisational culture differently. In Gagliardi's typology, he sees stability and change as counterforces, where the outcome of this interaction can lead to one of three outcomes in terms of cultural change: Apparent change, incremental change and revolutionary change (Gagliardi 1986, 117).

Apparent change maintains the stability and no real change is introduced. Thereby, the change is superficial as issues are dealt with through already established strategies within the organisation's assumptions and values. Thus, the organisation adapts to the change but only within its already established identity meaning that no real change is implemented (Gagliardi 1986, 126-128). An example of apparent change could be the introduction of new tasks, which are dealt with within already established strategies. Thereby, no real change occurs as organisational members have the tools, skills and strategies to deal with the new tasks.

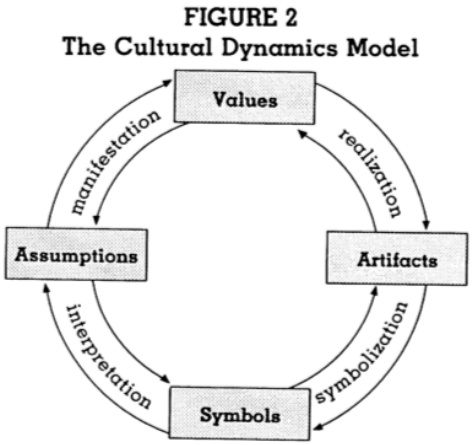
Incremental change does not maintain stability as change is introduced at the deepest level: The values and assumptions are changed as new assumptions and values are added to the old ones (Gagliardi 1986, 130-131). An example of incremental change could be optimising processes by introducing new systems through which the organisational members do their jobs. Thereby, the optimisation can affect the values and assumptions of the organisational members as well as add new ones.

A revolutionary change entails that stability is not maintained as change is introduced (Gagliardi 1986, 129). Here, new values and assumptions are introduced (Hatch 2004, 204-205). Thereby, the old culture is to some degree removed and replaced with a new one, i.e. renewing the organisation's culture (Gagliardi 1986, 129-130). An introduction of a new CEO who introduces new values and assumptions can be an example of revolutionary change.

Later on, in 2011, Gagliardi criticised his own model for not including silent cultural changes, which were not explained in his previous typology. When these silent cultural changes occur, no conscious feelings or retrospective rationalisation happens for organisational members (Gagliardi 2011, 13).

A model of Cultural Dynamics

Based on Schein's theory and model of organisational culture, Mary Jo Hatch developed her own model of cultural dynamics in 1993 (Model 2) in which she includes Schein's elements of *assumptions*, *values* and *artefacts*.



Model 2. The Cultural Dynamics Model (Hatch 1993, 660).

In her model, Hatch added the element of *symbols* to "(...) *accommodate the interpretivism that was sweeping through organization studies at the time the model was developed*." (Hatch 2004, 206, ll. 40-42). She added symbols as many scholars in the field of organisational culture stated that not all symbols are artefacts and not all artefacts are symbols. Thus, Hatch (1993) saw a need to give each element its own meaning (Hatch 1993, 669-670). An example is how a certain object can have an objective meaning in terms of shape, colour etc. but at the same time have a hidden subjective meaning to the receiver, i.e. a rose might not just be a rose, but could represent love, gratitude or something else entirely depending on how the receiver interprets it (Hatch 1993, 670). The model in itself and the processes explained are used to define culture, which is continuously constituted by actions within an organisation (Hatch 1993, 686). When using Hatch's model, one can, in principle, start with any of the four elements (Hatch 1993, 687).

In Hatch's model, the focus is on how the elements are linked and interact (Hatch 1993, 660). Hatch states that leaders can play an important part in changing an organisation's culture. However, the leaders' influence is dependent on their knowledge of the organisation's culture: The bigger the knowledge, the bigger the influence (Hatch 2004, 207). Here, the dynamics are found in how we as a collective learn about culture. Hatch's model constitutes that teaching about culture does not solely concern newcomers but is something that is taught continuously in the entire organisation: "(...) *culture is constituted by local processes involving both change and stability*." (Hatch 1993, 660, ll. 1-2). Thus, the culture is constantly taught to all organisational members. Moreover, Hatch states that her model is more dynamic than Schein's as the elements are part of a dynamic constitution of culture instead of a less dynamic concept as seen in Schein's model of organisational culture (Hatch 1993, 659-661): Instead of focusing on what artefacts and values reveal about assumptions, Hatch's model concerns how *values*, *artefacts*, *assumptions* and *symbols* are linked and affect culture (Hatch 1993, 660). This way, culture is constituted by manifestation, realisation, symbolisation and interpretation processes: All of which happen continuously and simultaneously. These four elements are explained in further detail below.

Manifestation is a process "(...) *by which an essence reveals itself, usually via the senses, but also through cognition and emotion*." (Hatch 1993, 661-662, ll. 37-2). Thus, through manifestation, assumptions reveal themselves through organisational members' perceptions, cognition and emotions: Assumptions become values and manifest themselves in the culture as people have expectations of how the organisational culture should be (Hatch 1993, 665).
Hatch further distinguishes between proactive and retroactive manifestation (Hatch 1993, 661-662). Proactive manifestation entails that assumptions become values whether organisational members are conscious about these assumptions or not. An example of proactive manifestation is if an organisation values productivity and dislikes laziness, their values will reflect that laziness is frowned upon. In this case, assumptions simultaneously and interactively manifest themselves in an organisation's culture and in turn reveal its values, i.e. unconsciously create values based on basic assumptions of how the organisation's culture should be (Hatch 1993, 662-663).
Retroactive manifestation entails that values become assumptions, which are either maintained or altered. In this case, if assumptions and values align, the basic assumptions are reaffirmed and organisational members will experience a confirmation of the organisation's culture: They will have confirmation that all is right within the organisation (Hatch 1993, 664). An example of retroactive

manifestation is valuing productivity, which in turn becomes a basic assumption: By valuing productivity, organisational members have the basic assumption that people are as productive as possible. Basic assumptions can retroactively be altered if new values are introduced. If these values are accepted, they can become part of the organisation's basic assumptions. In order for the new values to be accepted, they need to differ from the former basic assumptions (Hatch 1993, 664).

Realisation is a process "(...) *of making values real by transforming expectations into social or material reality and by maintaining or altering existing values through the production of artifacts*." (Hatch 1993, 666, ll. 4-7). Thereby, values become either social or material artefacts. Hatch distinguishes between two types of realisation processes: Proactive and retroactive.
The proactive realisation process concerns how values become artefacts (Hatch 1993, 666). For example, something a person values becomes a ritual within the organisation (Hatch 1993, 665-666), i.e. valuing socialising materialises into organisational events such as office parties (Hatch 1993, 666). Hatch uses the example of laziness once again to show how values become artefacts: "(...) *time clocks, daily productivity reports, performance meetings, and visually accessible offices are acceptable ideas in a culture that values controlling laziness*." (Hatch 1993, 667, ll. 19-21). In this case, laziness is controlled through artefacts visible in the offices: Using performance meetings and time clocks to ensure that the value of productivity and no laziness is upheld, enforcing an expectation of how it should be within the organisation (Hatch 1993, 667).
Retroactive realisation concerns how artefacts become values. Two scenarios can occur when artefacts become values: 1) artefacts reaffirm or maintain the organisation's values and expectations, or 2) new artefacts can challenge the current values and expectations. When new artefacts are introduced, they are either accepted as part of the culture and thereby incorporated and adjusted into the culture, or they are rejected or ignored and thereby never become part of the organisation's culture (Hatch 1993, 667). An example of retroactive realisation is open offices: Desks, dividers, etc. are all simply artefacts. The arrangement of these artefacts speaks to the organisation's culture: If the use of dividers is sparse, it speaks to an open-office culture. This open-office culture can become a value for organisational members who enjoy having the possibility to interact with other departments during the workday. In this case, the survival of new values from artefacts depends on the organisational members' acceptance (Hatch 1993, 668). Thus, if people do

not like the sparse use of dividers, they will not accept having an open office, i.e. artefacts do not become values.

Symbolisation is a process in which organisational members discover "(...) *meaning as they explore and produce a socially constructed reality to express their self-images and to contextualize their activity and identity*." (Hatch 1993, 673, ll. 33-35). In this case, meaning is created through the use of objects, words and actions, which in turn are transferred into symbols. These symbols are defined as "(...) *anything that represents a conscious or an unconscious association with some milder, usually more abstract, concept or meaning.*" (Hatch 1993, 669, ll. 29-31). Hatch distinguishes between artefacts and symbols by stating that symbols do not focus on the physical form of elements, but rather how these elements are used by organisational members. Ergo, the elements are artefacts, but the meaning given to these artefacts are how symbols are created (Hatch 1993, 669), i.e. giving meaning to an object (Hatch 1993, 670). Hatch distinguishes between prospective symbolisation and retrospective symbolisation.
Prospective symbolisation concerns how artefacts become symbols: An artefact is given a symbolic meaning through culturally influenced action (Hatch 1993, 670). An example of this is a canteen: A canteen in itself is an artefact as it is a place or an arrangement of tables and chairs. However, a canteen can also be a symbol of a space where organisational members can unwind for thirty minutes every day while they eat, chat with co-workers and not focus on work.
Retrospective symbolisation concerns how a symbol becomes an artefact, i.e. an artefact is more than just an artefact: It is a symbol for something else entirely (Hatch 1993, 672). An example of retrospective symbolisation is if an organisation wishes to express gratitude and chooses to buy Christmas presents for the organisational members. Thus, a symbol of gratitude transfers into an artefact.

Interpretation is a process in which you make meaning of an experience based on already existing knowledge. This already existing knowledge is known as assumptions (Hatch 1993, 675). In this case, the culture and its elements are continuously interpreted. Hatch distinguishes between two types of interpretation: Retrospective interpretation and prospective interpretation.
Retrospective interpretation is where the model moves from what is already known in assumptions to symbols within the organisation and reconstruct the meaning of these symbols (Hatch 1993, 674-675). An example of retrospective interpretation is how an assumption can be that organisational members assume the organisation adheres to rules and regulations that serve to protect

organisational members and see these rules and regulations in symbols; for example safety signs dictating behaviour in factories where safety is of great concern. Thereby, the assumption that the organisation looks out for its members is amplified by the presence of symbols entailed to secure safety.

Prospective interpretation is where assumptions are maintained or challenged based on the symbols within the organisation (Hatch 1993, 675). An example of prospective interpretation is how a Christmas present can be a symbol of gratitude and once an organisational member receives the present, the present can either maintain or challenge the organisational member's basic assumption of the organisation. Thereby, the organisational member's basic assumption of the organisation will be challenged or maintained depending on whether or not the organisational member believes a gesture of gratitude aligns with the organisational member's perception of the organisation. If the organisational member's perception of the organisation aligns with the symbol of gratitude, the basic assumption is maintained. If the organisational member's perception of the organisation does not align with the symbol of gratitude, the basic assumption is challenged and the organisational member's basic assumption of the organisation changes.

A model of Organisational Identity Dynamics

In 2002, Mary Jo Hatch and Majken Schultz developed *The Organizational Identity Dynamics Model,* which focuses on the relationship between identity, image and culture (Hatch and Schultz 2002, 991). The model focuses on how identity is linked to image and culture and how the identity of organisational members can affect image and culture (Hatch and Schultz 2002, 989). Within the model, there are four processes: *Mirroring*, *reflecting*, *expressing* and *impressing*. Mirroring concerns how identity mirrors the images of others, i.e. identity mirrored in image. Reflecting concerns how identity embeds itself in the organisational culture. Expressing concerns how an organisational culture is expressed in its identity. Impressing concerns how identity affects how others perceive the organisation and its image. This model was first drawn up in 1997 under the name *A Model of the relationships between organizational culture, identity and image* (Hatch and Schultz 1997).

The theories we have covered have helped us understand the theoretical field of organisational culture, enabling us to make a qualified choice as to which theory we wish to apply to examine Uber's organisational culture. We believe the theories we have covered entail that we would need to

be embedded in Uber's culture for a long period of time as organisational members or otherwise primary stakeholders in order to examine Uber's culture. For example, Schein's three level model of organisational culture entails that we would need to be embedded in Uber's culture and interact with organisational members in order to understand Uber's culture. Moreover, the reason why we do not use Gagliardi's research into artefacts and his model is because his research is limited to artefacts and his model focuses solely on culture change rather than defining a culture, and, in our case, we need a model that can help us define culture. Furthermore, we do not use Hatch's *Model of Cultural Dynamics* as she bases her model on Schein's model meaning we would once again need to be embedded in Uber's culture in order to examine *symbols*, *artefacts*, *values* and *assumptions* as well as the processes that explain the links between the four elements. Lastly, we do not use Hatch and Schultz's model from 2002 as it primarily focuses on the role of organisational identity whereas we wish to shed light on culture and how identity and image affect culture.

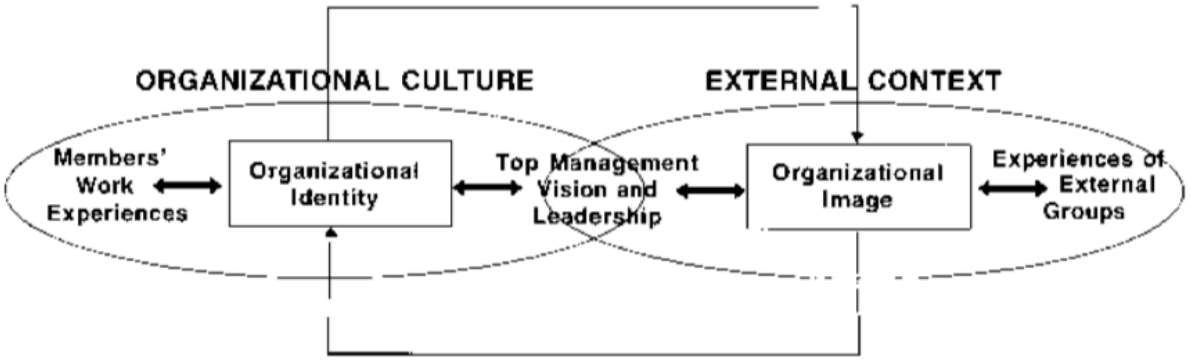
Based on these delimitations, we have chosen a theoretical framework that enables us to examine Uber's culture as external researchers. Thus, based on our introduction to the theoretical field of organisational culture, we have chosen the theoretical framework by Mary Jo Hatch and Majken Schultz titled *A Model of the relationships between organizational culture, identity and image* (1997). We choose Hatch and Schultz's model from 1997 instead of their model from 2002 as we believe the model from 1997 is more centred on the relationship between all three elements and how these constitute each other than the model from 2002, which focuses on the central role of identity. The model we have chosen focuses on members' work experiences, top management vision and leadership and experiences of external groups. We believe we can find empirical data that covers these three elements, enabling us to fully utilise the model. In the following, we account for Hatch and Schultz's (1997) theoretical framework.

3.1.2 Chosen theoretical framework

In 1997, Mary Jo Hatch wrote an academic article with Majken Schultz titled *Relations between organizational culture, identity and image* (1997). In this article, Hatch and Schultz (1993) state that culture theory has more to offer than already acknowledged: An organisation's identity and image play a vital role. In this case, interpretations of organisational identity and image are created within the context of organisational culture. Thereby, in order to understand culture, Hatch and Schultz (1997) argue that organisational identity and image need to be researched and identified.

Furthermore, they argue that culture, identity and image define an organisation, which in turn helps organisational members make sense of the organisation (Hatch and Schultz 1997, 357).

Hatch and Schultz's model (Model 3) shows how the three elements of culture, image and identity are linked and how organisational identity can affect and be affected by external and internal influences.



Model 3. *A model of the relationships between organisational culture, identity and image* (Hatch and Schultz 1997, 361).

Hatch and Schultz (1997) believe the relationship between culture, identity and image form circular processes dependent on one another. They see the organisational identity as processes of the organisational culture, which is affected by members' work experiences as well as top management vision and leadership (Hatch and Schultz 1997, 358). According to the model, these two elements continuously affect the culture. The identity then provides symbolic material from which organisational images are formed and communicated. The image is created by top management vision and leadership as well as the experiences of external groups such as consumers, activists and the media. The experiences concern the interactions between organisational members and the external groups. In this case, both negative and positive experiences can affect the organisation's image. These images are then projected in the external environment and afterwards absorbed back to the system of the organisation's culture by top management, which then affects the organisation's identity and how organisational members perceive the identity. As the model forms circular processes and uses arrows to link identity and image, it entails that the process in which culture, image and identity is created is continuous (Hatch and Schultz 1997, 361-362).

Identity

Hatch and Schultz refer to what organisational members feel, think and perceive about their organisation when talking about organisational identity. Identity is based on organisational symbols and local meanings, which is why identity is embedded in the organisation's culture. Furthermore, the identity is communicated to organisational members by top management and the identity itself emerges from "(...) *the ongoing interactions between organizational members (including middle-level managers) as well as from top management influence*." (Hatch and Schultz 1997, 358, ll. 17-18). Thereby, the organisational identity is determined, defined and communicated through interactions on all hierarchical levels. This identity is influenced by the vision and leadership of top management (Hatch and Schultz 1997, 361). Moreover, the organisational identity can influence the organisational image and vice versa. This leads to the concept of organisational image.

Image

Organisational image is defined as "(...) *a holistic and vivid impression held by an individual or a particular group towards an organization and is a result of a fabricated and projected picture of itself*." (Hatch and Schultz 1997, 359, ll. 16-19). Based on this definition, image is something a group or individual perceives an organisation to be. To project a specific image, an organisation can choose to orchestrate what it promotes and thereby influence the external groups' perception of the organisation (Hatch and Schultz 1997, 359). In this case, top management can try to manage organisational image through communication of vision and leadership (Hatch and Schultz 1997, 362). The image can also be affected by the interactions between organisational members and the external groups: Any interaction external groups have with an organisation can either positively or negatively affect the external groups' view of the organisation (Hatch and Schultz 1997, 359).

Culture

Hatch and Schultz (1997) define organisational culture as something that:

> "(...) *involves all organizational members, originates and develops at all hierarchical levels, and is founded on a broad-based history that is realized in the material aspects (or artefacts) of the organization (e.g. its name, products, buildings, logos and other symbols, including its top managers)*." (Hatch and Schultz 1997, 359, ll. 42-45).

As stated in the quote, culture in itself is founded from history and material aspects. This is realised and interpreted by all organisational members, whose realisation and interpretation in turn develop the organisational culture (Hatch and Schultz 1997, 359-360). In this case, without a culture, an organisation has no way of defining and developing its identity and image (Hatch and Schultz 1997, 360). Organisational culture differs from organisational identity as culture concerns how organisational members interpret for example organisational artefacts such as name, products, top management, logos, symbols, buildings, etc. whereas identity focuses on how these artefacts express the key idea of the organisation to the external environment (Hatch and Schultz 1997, 359-360). Moreover, cultural assumptions affect the way organisational members perceive themselves and affect how they act. These perceptions and actions can affect how top management chooses to manage an organisation (Hatch and Schultz 1997, 360). Thus, organisational culture is constituted by organisational members' interpretation of an organisation and its actions (Hatch and Schultz 1997, 361).

Hatch and Schultz (1997) believe that their model can help leaders understand how identity, image and culture are linked. By understanding the link, leaders can act accordingly by for example planning strategies and visions for the organisation based on their findings of the organisational culture, identity and image. Thereby, the model can help leaders gain a bigger perspective on their organisation (Hatch and Schultz 1997, 363).

3.1.3 The model's application

We believe Hatch and Schultz's (1997) model of the relationship between organisational culture, identity and image can help us define and analyse Uber's culture. By focusing on members' work experiences, top management vision and leadership and experiences of external groups, the model helps us define the different elements of Uber's identity, image and culture.
As we cannot observe Uber's culture from within, the model is relevant for our analysis of Uber as the model does not entail that we have to be embedded members at Uber in order to understand its culture. Even though we choose not to interview members at Uber to understand their work experiences, we believe we can find other empirical data that can shed light on their work experiences, including Susan Fowler's blog post that concerns her work experiences at Uber. Thus, we choose to base our analysis of members' work experiences on Fowler's case and what she

experienced while working at Uber. Thus, our analysis of Fowler's work experiences will be descriptive of what she experienced. To analyse top management vision and leadership, we use Fowler's depiction of the managers, executives and directors she encountered as well as press releases from Kalanick and his vision and values. Lastly, to analyse the experiences of external groups we use material from external sources such as Twitter and articles written about Fowler's case and issues occurring at Uber during her employment. By describing and analysing members' work experiences, top management vision and leadership and experiences of external groups, we will apply Hatch and Schultz's model to analyse and clarify how we perceive Uber's identity, image and culture.

The model in itself is simplistic which makes it easier to identify the elements in the empirical data we have chosen to analyse. By using this model, it provides us as well as leaders in all types of organisations with a broader perspective on organisational culture. Moreover, as the concept of culture can be rather abstract and difficult to definitively define, we believe that by applying the model, we will be able to make what is abstract concrete: By applying the model to define different elements of culture, the concept of culture becomes more concrete and fathomable.

3.1.4 Delimitations

We are aware that the model by Hatch and Schultz (1997) is more than two decades old. This could question its relevance and to what degree it is applicable today. However, we find the model to be more relevant for our thesis than the newer model from 2002 as we agree more with how Hatch and Schultz have elaborated upon the link between culture, image and identity in 1997 in comparison to the model from 2002.

The model itself does not explain the elements of the model as much as we would have preferred. As they do not explain this fully, Hatch and Schultz (1997) leave a lot to our own interpretation of the model including interpretation of the meaning of the external context and how experiences of external groups and the concept of image differentiate.

Generally, many of the elements in the model are implicitly understood, as Hatch and Schultz (1997) do not explain for example members' work experiences in detail. In this case, members' work experience might simply be what it indicates but we would have liked an in-depth explanation of the elements of the model. Thus, our understanding and interpretation of members' work experience, top management vision and leadership and experiences of external groups is based on what we perceive these elements to be.

In the following, we account for the theoretical field of sensemaking. We believe culture theory and sensemaking theory are somewhat linked as sensemaking can be used in order to understand and analyse a culture.

3.2 Sensemaking

In this section, we provide an introduction to the theoretical field of sensemaking and include research by Brenda Dervin, Charles M. Naumer, Robert P. Gephart Jr., Cynthia F. Kurtz and David J. Snowden, Gary Klein, Brian Moon and Robert R. Hoffman and lastly Sally Maitlis and Marlys Christianson. We focus on these scholars as they are some of the most prominent scholars in the field of sensemaking theory and some of the scholars we encountered the most when researching the theoretical field of sensemaking. We include research by Dervin as much of her work concerns sensemaking and how sensemaking has evolved through communication. Dervin explains sensemaking in detail and accounts for constraints on human observation. Thereby, her work has provided a deep understanding of the field (Dervin 1983; 1998; 1999). Furthermore, we include research Dervin conducted with Naumer as it provides us with a historical overview of sensemaking (Dervin and Naumer 2009). In this introduction to the theoretical field of sensemaking, Gephart (1993; 2004), Klein, Moon and Hoffman (2006) and Maitlis and Christianson (2014) provide different definitions and perspectives on sensemaking. This provides us with a broad understanding of sensemaking as we examine the different theoretical perspectives the scholars have. Lastly, we include Kurtz and Snowden (2003) to shed light on a framework used by leaders and organisational members who seek to identify how they perceive situations and thereby consider solutions to issues that might occur.

Following our introduction to the theoretical field of sensemaking, we account for the theoretical frameworks we apply in order to shed light on how leaders can make use of sensemaking to help organisational members navigate through a culture change with the purpose of creating a culture where organisational members feel comfortable reporting sexism and sexual harassment. Additionally, we account for the theoretical frameworks' applications and delimitations.

3.2.1 Introduction to the theoretical field of sensemaking

Sensemaking is a term that began appearing in the late 1970s in communication literature (Dervin and Naumer 2009, 877) and is a way of understanding human behaviour in a humanistic way (Dervin and Naumer 2009, 878). As there are many different definitions and theories concerning the importance and understanding of sensemaking, the term sensemaking often occurs when researching communication (Dervin and Naumer 2009, 877). The word *sense* in the dictionaries refers to human sensory activity - the human senses of sight, hearing, touch, taste and smell. Here, the focus is on human perceptual capacities to accurately understand what is sensed. However, over time, definitions of sensemaking have evolved and included terms such as "(...) *intelligibility, intuitive knowledge, meaning, and natural understanding*" (Dervin and Naumer 2009, 877, l. 21). This means that sensemaking today not only refers to the human senses, but also to interpretation and understanding from each individual.

A communication-based methodology

In 1983, professor of communication Brenda Dervin explained the term sensemaking as how people make sense of information (Dervin 1983, 3). This information is made sense of through people's own internal observations as well as external observations from others for example in changing situational conditions. In turn, these observations guide behaviour (Dervin 1983, 6). Sensemaking was first developed as "(...) *an approach to studying information needs, seeking, and use communicatively.*" (Dervin 1999, 728-729, ll. 30-1) and rests on human communication. Now, sensemaking has evolved and has become a communication-based methodology through which human sensemaking occurs (Dervin 1999, 729). The individual moves in a present from a past to a future. By moving from the past to the future, the individual is making sense of a reality. This is a central aspect of sensemaking. When making sense of a reality, the individual can use thoughts, ideas, observations, understandings, emotions, feelings, etc. (Dervin 1999, 730). Nothing is set in stone, as reality is neither complete nor constant as people continuously gain information in time-space, i.e. information collected at a given time in a given space. This way, people will continuously need to fill gaps with obtained information. Any information is observed by each individual and can be observed and interpreted differently. This is because each piece of information is interpreted through the human mind, which is subjective to each individual (Dervin 1983, 4). Still, there are four constraints on human observation including 1) that humans cannot

necessarily make some of the observations other species are able to, 2) that humans can only observe the moment in which they are present, 3) that because of past experiences and as creatures of habit, humans treat the present the same way they did the past because of histories and observations and lastly that 4) humans as individuals focus on different future outcomes but cannot observe the future (Dervin 1983, 5).

The information humans observe can include facts, delusions or opinions. In this case, if a number of people agree upon a certain reality, it becomes a fact. However, it becomes a delusion or opinion if the reality is controversial in a certain socio-political context. Thus, reality can change over time as sensemaking entails that you construct and reconstruct reality over time (Dervin 1983, 5). Thereby, it starts with a situation and leads to a gap that needs to be understood by making sense of a situation by gathering information, i.e. people use sensemaking to understand gaps (Dervin 1983, 9).

Dervin (1998) later explained that information and knowledge is the key to sensemaking, i.e. people need information and knowledge to make sense of a situation (Dervin 1998, 36). Dervin further specifies that any situation is never the same: A situation yesterday would not be understood in the same way it would today (Dervin 1998, 38). Thereby, an understanding gained today is in most cases not suited for future situations, which in turn becomes the gap the sensemaker will need to make sense of in the future. Thus, because the sensemaker cannot use the same knowledge for all situations, the sensemaker will need to gather new information and knowledge of any future issues and gaps that occur (Dervin 1998, 41).

A process for interpretation and analysis

As part of a study, Robert P. Gephart, Jr. (1993) explains the term sensemaking as a phenomenon that occurs when people study how the intersubjective and cultural world is constructed or produced. This construction or production happens when people try to interpret or make sense of reality. When making sense of reality, people actively make sense of communication. This reality is socially constructed between members of society, as they cannot make sense of reality and experiences by themselves (Gephart 1993, 1469-1470). Following his study of sensemaking, Gephart defined it as "(...) *the process by which humans create, interpret, and recognize meaningful features of the world*." (Gephart 2004, 479, ll. 17-18). Based on this definition, sensemaking is a process through which the sensemaker can interpret and analyse findings based on the information available (Gephart 2004, 479).

The Cynefin Framework

Another approach to sensemaking is the Cynefin framework (Figure 1) stipulated by Cynthia F. Kurtz and David J. Snowden (Kurtz and Snowden 2003, 462).

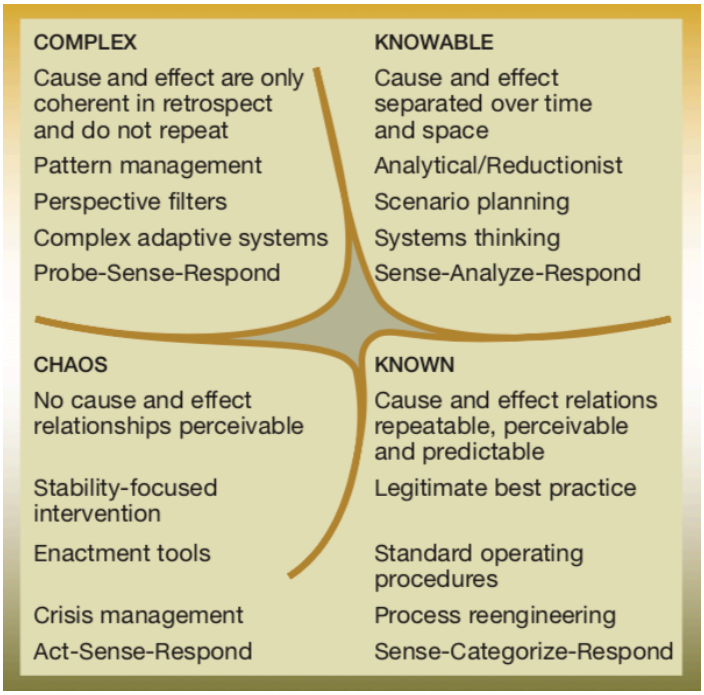


Figure 1. Cynefin domains (Kurtz and Snowden 2003, 468).

The Cynefin framework seeks to "(...) *remind us that all human interactions are strongly influenced and frequently determined by the patterns of our multiple experiences, both through the direct influence of personal experience and through collective experience expressed as stories.*" (Kurtz and Snowden 2003, 467, column 2, ll. 33-38). The framework in itself looks at the effects of sensemaking and how individuals use sensemaking in decision-making. Within the framework, there are five different domains: Two ordered domains, two un-ordered domains and one domain of disorder. Looking at figure 1, the two domains on the right are the ordered ones, the two on the left are the un-ordered ones and the grey area in the middle constitutes the domain of disorder (Kurtz and Snowden 2003, 468).

The known domain is an ordered domain and focuses on efficiency. Whenever new information is presented, already established procedures and responses are utilised to handle the information.

Thereby, information is handled in the same manner over time as structure and standardisation play a key role in this domain (Kurtz and Snowden 2003, 468).

The knowable domain is an ordered domain and is slightly different from the known domain. Here, procedures are known to a limited group of people who rely on expert opinions when making decisions. In this domain, a person thinks, learns and adapts from and to the presented information and analyses potential outcomes as well as plans scenarios (Kurtz and Snowden 2003, 468). Thereby, in the known domain and the knowable domain, a person needs to understand information and make sense of it on the basis of expert advice or calculated analysis in order to make a decision.

The complex domain is an unordered domain and concerns how patterns can emerge through continuous experience. However, these patterns cannot be predicted, making it impossible to rely on for example expert opinion, as it cannot be guaranteed the pattern will continue. Here, people will have to adapt to every situation. However, they can try to predict potential patterns and act accordingly in order to make a decision (Kurtz and Snowden 2003, 469). Thus, people look for things to pattern (Kurtz and Snowden 2003, 470), which often makes sense retrospectively (Kurtz and Snowden 2003, 472).

The chaos domain is an unordered and turbulent domain: There is nothing to analyse and no immediate patterns. Thus, the chaotic domain entails that each situation is met with a best practice approach, as there are no definite procedures put in place. Here, people will need to act quickly and decisively and then sense the reaction of their actions. When sensing these reactions, people can change their approach if necessary (Kurtz and Snowden 2003, 469). Therefore, people look to stabilise in order for patterns to emerge (Kurtz and Snowden 2003, 470).

The domain of disorder is the central domain and "(...) *is critical to understanding conflict among decision makers looking at the same situation from different points of view.*" (Kurtz and Snowden 2003, 469, column 2, ll. 49-51). Based on an individual's own preference in terms of domain, any situation is looked at differently. The bigger the domain of disorder, the less people agree on how to solve a problem and what decision to make. Ergo, the smaller the domain of disorder, the more people agree on decisions and how to solve potential disputes (Kurtz and Snowden 2003, 470).

No domain is more desirable than another as the framework's primary target is to help people consider the dynamics of situations, decisions, perspectives, conflicts and changes. In turn, this will help with collective decision-making (Kurtz and Snowden 2003, 468).

As the framework can help leaders identify how they perceive situations and identify which context they are in, leaders can consider issues in a new way and potentially find a new way to deal with problems. By doing so, leaders make sense of their own behaviour as well as other people's behaviour and can imagine alternative solutions to a problem. This helps leaders act in appropriate ways and help them make better decisions if they identify which problems arise "(...) *when their preferred management style causes them to make mistakes.*" (Snowden and Boone 2007, 2, column 1, ll. 36-38). Thereby, by identifying their preferred management style, leaders can avoid problems that could arise within the different management styles (Kurtz and Snowden 2003, 470).

Perspectives on sensemaking

Gary Klein, Brian Moon and Robert R. Hoffman introduce sensemaking as "(...) *an umbrella term for efforts at building intelligent systems* (...)" (Klein, Moon and Hoffman 2006, 70, column 2, ll. 2-3). In their article, Klein, Moon and Hoffman outline three alternative perspectives on sensemaking: 1) the psychology perspective, 2) the perspective of human-centred computing and 3) the perspective of naturalistic decision-making.

The first perspective concerns how people make sense from their experiences and leads to five concepts: 1) creativity, 2) curiosity, 3) comprehension, 4) mental modeling and 5) situation awareness (Klein, Moon and Hoffman 2006, 70-71). These five concepts concern how people psychologically can make sense of a situation and concern their understanding and approach to sensemaking (Klein, Moon and Hoffman 2006, 71).

The second perspective bases sensemaking on data: People use data to make sense of something. In this perspective, technology can affect how people read the data available to them and affect the interpretation of the data if the technology's algorithms do not make sense to the person interpreting the data (Klein, Moon and Hoffman 2006, 71).

The third perspective entails that people collect empirical data where people have experiences in order to make sense of a situation. The experiences and the collection of empirical data will help people make a decision (Klein, Moon and Hoffman 2006, 72).

Recent definition of sensemaking

Sally Maitlis and Marlys Christianson (2014) offer a recent definition of sensemaking: "*Sensemaking is the process through which people work to understand issues or events that are novel, ambiguous, confusing, or in some other way violate expectations.*" (Maitlis and Christianson 2014, 57, ll. 1-3). In this definition, sensemaking concerns how people make sense of events or issues that have affected them. In their research from 2014, Maitlis and Christianson focus on the need for sensemaking in organisations when organisational members experience a violation of their expectations or when, as the definition entails, a significant event or issue has affected them. This need for sensemaking most often occurs when organisational members feel that their roles and routines are threatened, which in turn causes organisational members to question their assumptions about their behaviour. Maitlis and Christianson (2014) give the example of a crisis and how this can prompt a need for sensemaking: A crisis can arise from a situation such as from a change in an organisational culture. This will trigger a need for sensemaking in terms of making sense of the new culture. To adopt the new culture, it is important for organisational members to feel motivated and construct new meanings within the culture. When organisational members are highly invested in the former culture, it will be difficult to change. If this is the case, an even greater need for sensemaking arises (Maitlis and Christianson 2014, 77).

The theories, perspectives and frameworks we cover in our introduction to the theoretical field of sensemaking have helped us make a qualified choice in terms of which theories and models we wish to apply. These theories and models will be applied to shed light on how leaders can help organisational members navigate through a culture change with the purpose of creating a culture where organisational members feel comfortable reporting sexism and sexual harassment. We did not choose the theories we covered in our introduction to the field because 1) Dervin's perspective did not provide us with concrete elements to sensemaking in the same manner as our chosen theory, 2) Gephart's account of sensemaking was not sufficient in elaborating on the numerous aspects of sensemaking, 3) Kurtz and Snowden's Cynefin framework was difficult to comprehend as the relationship between leaders and five the domains was not clear and lastly 4) we believe that, similar to Gephart, Klein, Moon and Hoffman and Maitlis and Christianson did not provide us with a sufficient explanation of sensemaking. As we found these delimitations to the mentioned scholars' work, we have chosen theoretical frameworks that enable us to answer our research question.

Based on our research into the theoretical field of sensemaking, we have chosen the sensemaking theory by Karl Weick (1995), Dervin's sensemaking metaphor as elaborated upon by Charles M. Naumer, Karen E. Fisher and Brenda Dervin (2008) and the introduction to sensegiving by Dennis A. Gioia and Kumar Chittipeddi (1991). Lastly, we have chosen Deborah Ancona's perspective on sensemaking in leadership and organisations (Ancona 2012) to link sensemaking to how it occurs in practice. As it is stated that Weick introduced the concept of sensemaking (Ancona 2012, 3), we believe Weick's work is the foundation of sensemaking theory. In his book from 1995, Weick explains sensemaking based on seven characteristics, which is helpful in understanding the different aspects of sensemaking. Moreover, as Weick's sensemaking theory focuses on sensemaking in organisations, we choose his particular theory as it relates to what we wish to examine in this thesis: Sensemaking in organisations.

Additionally, we apply Dervin's metaphor to make sensemaking concrete and understand how sensemaking works in practice. It is important to note that Weick's theory entails that sensemaking is an ongoing process whereas Naumer, Fisher and Dervin believe that a person moves from point A to point B by use of sensemaking. Thus, the two theoretical perspectives are different but we believe the two are linked in how sensemaking is continuous, as stipulated by Weick, but by making sense continuously, a sensemaker will to a certain degree move from one understanding to another, hence from point A to point B, as stipulated by Naumer, Fisher and Dervin. Thus, we believe sensemaking is a continuous process where people move from one understanding to another, i.e. linking the two perspectives.

Moreover, we use sensegiving as elaborated upon by Gioia and Chittipeddi as we believe it is an important aspect to sensemaking and the two, sensemaking and sensegiving, are closely linked.

Lastly, we use Ancona's work to link sensemaking to organisations and leadership. Ancona's perspective provides us with examples of how sensemaking can be used in organisations and leadership. This is especially relevant for our thesis as we examine how leaders can use sensemaking and sensegiving to help organisational members navigate through a culture change. In the following, we account for Weick's sensemaking theory, Naumer, Fisher and Dervin's explanation of Dervin's metaphor, Gioia and Chittipeddi's perspective on sensegiving and Ancona's perspective on sensemaking in organisations and leadership.

3.2.2 Chosen theoretical framework

Sensemaking by the founding father

"(...) *what is necessary in sensemaking is a good story.*" (Weick 1995, 61, l. 4). This is how Karl Weick perceives sensemaking. In his book *Sensemaking in Organizations* from 1995, Weick explains the importance as well as the presence of sensemaking in organisations. Weick sees a close link between sensemaking and organisations as he believes they both impose order, counteract deviation, simplify and connect. Thus, organisations and sensemaking function in the same way (Weick 1995, 82). In his book, Weick defines sensemaking's literal meaning as "(...) *the making of sense.*" (Weick 1995, 4, ll. 11-12), which is "(...) *grounded in both individual and social activity*." (Weick 1995, 6, l. 10). Thus, individuals make sense of a situation both collectively and socially. An abundance of information can be difficult to make sense of, but by using sensemaking, the information becomes concrete as individuals collectively and individually make sense. For example making sense of a theory: A person will continuously gather information that can be difficult to understand, but by using sensemaking and trying to understand and potentially discuss the gathered information, the information and the theory itself will become concrete.

Weick distinguishes between sensemaking and interpretation: Whereas sensemaking concerns making sense of a process or an activity, interpretation concerns interpreting a process or a product. Taking this distinction into account, the process of sensemaking entails that the journey to making sense of something is more important than the outcome. Thereby, it does not matter what a person makes sense of but rather that sensemaking occurred in the first place. Contrary to sensemaking, interpretation focuses on the outcome: The journey to interpretation is not important but rather the final interpretation of the information. Therefore, whereas the process of making sense is key to sensemaking, what you interpret is key to interpretation (Weick 1995, 13).

Weick (1995) presents seven properties of sensemaking. Sensemaking should be understood as a process that is: 1) grounded in identity construction, 2) retrospective, 3) enactive of sensible environments, 4) social, 5) ongoing, 6) focused on and by extracted cues and 7) driven by plausibility rather than accuracy (Weick 1995, 17). The seven characteristics are rough guidelines into sensemaking in regard to what it is, how it works and where it fails (Weick 1995, 18).

The first characteristic concerns the importance of **the sensemaker's identity**. Weick (1995) states that: "*Depending on who I am, my definition of what is "out there" will also change*" (Weick 1995, 20, l. 17). Thus, based on experiences, interactions etc. with other individuals, the sensemaker continuously redefines what is 'out there' (Weick 1995, 20). The more self-aware and understanding of his or her identity the sensemaker is, the more the sensemaker will be able to extract and understand from a situation (Weick 1995, 24). Thereby, it is key to sensemaking that a sensemaker understands his or her identity as how a sensemaker perceives themselves can affect his or her perception of the world. Moreover, others' view of a situation, things, etc. can affect how an individual makes sense and in turn affect the outcome of sensemaking. Thereby, others' perception can affect the sensemaker's own perception and sensemaking of things (Weick 1995, 22). Furthermore, a negative or positive perception of an organisation can affect how organisational members see their identity within the organisation (Weick 1995, 21). For example, if an organisation finds itself in a firestorm where the public accuses the organisation of tolerating sexual harassment, it can affect how organisational members perceive their own identity as they might start to question whether they would tolerate sexual harassment in the workplace. Thus, the organisational members might start to question whether or not it is an organisation they would work for and if they could vouch for the organisation.

The second characteristic concerns the importance of being **retrospective** in terms of sensemaking as people learn retrospectively: People understand a situation once it has already been lived (Weick 1995, 24). As Weick puts it: "*Actions are known only when they have been completed, which means we are always a little behind or our actions are always ahead of us*." (Weick 1995, 26, ll. 18-20). Thus, people always react or act retrospectively as actions are only known once they are done. Moreover, what a person has experienced before can affect how that person anticipates actions to take place later on; hence the sensemaker can become biased of what is to come (Weick 1995, 26). Thus, the sensemaker's decisions can be affected by the past (Weick 1995, 29). Moreover, when it comes to organisational members, they will need clarity in order to make sense of for example organisational values and priorities and understand the importance of them (Weick 1995, 27-28).

The third characteristic concerns how people are **enactive of sensible environments** and construct reality (Weick 1995, 30-31). In what Weick calls enactment, people create "(...) *their own environments and these environments then constrained their actions.*" (Weick 1995, 31, ll. 23-24).

Thus, people create their own environment and then act in accordance with the environment (Weick 1995, 31). Based on assumptions, enactment means that people create meaning in the world by acting in it and then experience what this enactment results in (Weick 1995, 37; 61). Thus, people first choose situations to act in, second become part of the environment by acting in it and then third see these actions lead back to them. For example, if organisational members choose to only talk to colleagues in their old department, they enact that the new colleagues are not worth collaborating with. In turn, this will be the reality the organisational members will experience: By distancing themselves from the new colleagues, it will in turn create a distance.

The fourth characteristic concerns the importance of sensemaking as **a social process** (Weick 1995, 39). As Weick states: "*Sensemaking is never solitary because what a person does internally is contingent on others. Even monologues and one-way communication presume an audience*." (Weick 1995, 40, ll. 19-20). Thereby, sensemaking is a process in which meanings are shared between people: A collective mind making sense of situations. Moreover, sensemaking happens on the basis of social interactions: A person cannot make sense without the social aspect as people "(...) *shape each other's meanings and sensemaking processes*." (Weick 1995, 41, l. 15). The social aspect of sensemaking can occur when people either have a shared meaning or when people have for example equivalent meanings or overlapping views of ambiguous events. When people have a shared meaning, it leads to coordinated sensemaking. Here, people have more or less the same meaning (Weick 1995, 41-42). When people have equivalent meanings or overlapping views of ambiguous events, it leads to joint actions. In this case, what is important is the experience the individuals share rather than having the same shared meaning. For example, two people from the same organisation who participate in the same meeting might not necessarily get the same meaning out of the meeting. Here, the important part is that the individuals participate in the meeting and at least get a somewhat equivalent meaning or overlapping views (Weick 1995, 42).

The fifth characteristic concerns how sensemaking is **ongoing**: It never starts because it never stops. Ongoing concerns flows that are constant and characterises sensemaking as a dynamic process. Therefore, to understand sensemaking, it is important to understand that "(...) *people chop moments out of continuous flows and extract cues from those moments*." (Weick 1995, 43, ll. 25-26). Thus, people understand flows by focusing on particular moments and extracting cues from them: Making sense of specific moments (Weick 1995, 43). Moreover, if people's organisational actions are interrupted, they will try to make sense of it. An interruption can include a CEO giving

new tasks to his or her subordinates. In order for the organisational member to make sense of his or her new task, the organisational member will need sensemaking to make sense of the interruption, i.e. the CEO giving them new tasks. Depending on the interruption and how long it takes for organisational members to make sense of the interruption, organisational members' perception of the interruption will differ: They will experience anger, pleasure, relief, rage or irritation. This can affect how they make sense as the emotions can affect how they experience situations retrospectively: Both positively and negatively. Thereby, the experiences of interruptions can affect future situations (Weick 1995, 48-49).

The sixth characteristic concerns how **people can make sense of anything at any given time**. In order to see sensemaking happen, a person would need to observe how people solve puzzles, dilemmas and events as well as observe how people notice and extract cues (Weick 1995, 49). When it comes to leadership, it is important that leaders provide organisational members with a point of reference from which the organisational members can extract direction. Thereby, leaders use their power to direct organisational members' attention to what the leaders find important (Weick 1995, 50). The extracted cues are dependent on context: Context affects what is extracted as cues and context affects how the extracted cues are interpreted (Weick 1995, 51).

The seventh characteristic concerns how **sensemaking is driven by plausibility rather than accuracy**. In terms of sensemaking, accuracy is great but not necessary: It is better to search for something and have it be inaccurate than search for nothing (Weick 1995, 55-56). Here, individuals look at a certain point of reference or extracted cues and interpret these within their own knowledge frame (Weick 1995, 57). Moreover, because organisations often look for speedy, plausible solutions, the solutions do not necessarily have to be completely accurate as action is often the most important element in organisations (Weick 1995, 57-58). Moreover, it is almost impossible to tell if a solution will be accurate at the time of perception in ever-changing organisations (Weick 1995, 61).

Weick links all seven sensemaking characteristics by stating that:

> "*Once people begin to act (enactment), they generate tangible outcomes (cues), in some context (social), and this helps them discover (retrospect) what is occurring (ongoing), what needs to be explained (plausibility), and what should be done next (identity enhancement).*

> *Managers keep forgetting that it is what they do, not what they plan, that explains their success. They keep giving credit to the wrong thing - namely, the plan - and having made this error, they then spend more time planning and less time acting.*" (Weick 1995, 55, ll. 1-7).

Relating Weick's quote to leadership and organisations, a leader will need to get his or her organisational members moving and guide them to where the leader wants the organisation to be. In order for the organisational members to be guided, the leader needs to provide cues, which should indicate where the leader wants to go. Thereby, sensemaking entails that organisational members act based on extracted cues from the leader's actions. Thus, the organisational members do what the leader envisions for the organisation (Weick 1995, 55).

Focusing on sensemaking in organisations, Weick states that there are two types of sensemaking occasions: *Ambiguity* and *uncertainty* (Weick 1995, 91). *Ambiguity* entails that organisational members are confused by too much information that can be interpreted in numerous ways (Weick 1995, 91-92). In such an instance, it is important that a leader helps organisational members make sense of the information as well as provide an overview of which information is most important and how the information should be interpreted. *Uncertainty* entails that organisational members have too little information to make sense: The more information available to organisational members, the easier it is for them to make sense. This information has to be clear and sufficient in order for organisational members to make sense of a situation (Weick 1995, 98-99). Therefore, it is important that leaders provide sufficient and clear information for the organisational members to make sense of. Thus, to remove *ambiguity*, leaders need to provide a sense of direction whereas to remove *uncertainty*, leaders need to provide more information (Weick 1995, 99) by for example, clarifying information through meetings (Weick 1995, 186-187).
In the following, we account for a sensemaking metaphor that, compared to Weick's descriptive and theoretical approach to sensemaking, creates a visual image of sensemaking.

Sensemaking: A metaphor

Contrary to Weick's theoretical perspective on sensemaking, Charles M. Naumer, Karen E. Fisher and Brenda Dervin believe sensemaking entails that people move from point A to point B by

gathering information about certain situations. The illustration of Dervin's metaphor shows how people move from point A to point B through the sensemaking process (Figure 2).

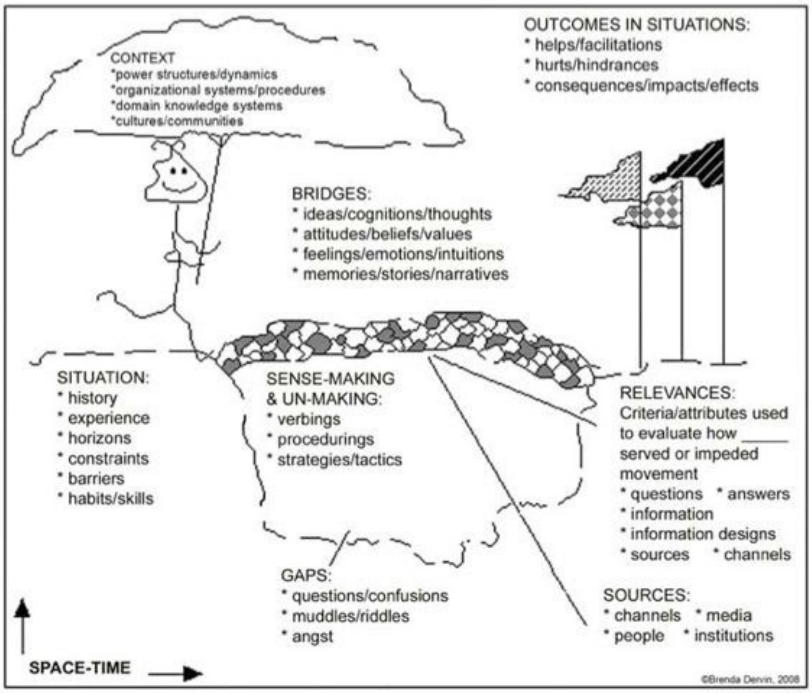


Figure 2. The Sensemaking Metaphor (Naumer, Fisher and Dervin 2008, 2).

In the metaphor, people initially need information to learn about the situation they are currently in. This information leads to people understanding the situation better and moving across the metaphorical bridge and arriving on the other side: The outcome, i.e. making sense of a situation by having gathered information. Thus, it is how people bridge a gap that helps them make sense of a situation. Bound in time-space, a person is embedded in a certain context and situation. The person uses sensemaking in order to understand reality and bridge potential knowledge gaps. These gaps can include unanswered questions, angst, riddles, muddles and confusion. Because of these gaps, a need to make sense occurs. To make sense of the gaps, the person can use different sources and relevances including information, people, media, etc. By making use of these sources and relevances, the person engages in activities that will hopefully lead to bridging the reality gap and lead to an outcome (Naumer, Fisher and Dervin 2008, 2). Thus, Naumer, Fisher and Dervin's perspective on sensemaking is not that different from Weick's perspective as they both focus on what sensemaking is all about: Gathering information to make sense of something. The element they are in disagreement about is the process of sensemaking, as Weick believes it is continuous

whereas Naumer, Fisher and Dervin believe it is a more straightforward process. However, the goal of sensemaking remains the same.

In the following, we introduce the concept and theoretical perspective of sensegiving, which is a concept closely linked to sensemaking.

Sensegiving as continuation of sensemaking

Even though numerous articles and books have been written about sensemaking, sensegiving is also an important concept when talking about sensemaking. The concept of sensegiving is defined as "(...) *the process of attempting to influence the sensemaking and meaning construction of others toward a preferred redefinition of organizational reality.*" (Gioia and Chittipeddi 1991, 442, column 1, ll. 32-36). Whereas sensemaking entails that people construct and reconstruct meaning, sensegiving entails that the sensegiver tries to influence how people construct and reconstruct meaning (Gioia and Chittipeddi 1991, 442). For example, a CEO can help others make sense by ensuring that they interpret information the way the CEO intends for it to be interpreted. Thereby, a CEO can make sense of a new vision and then use sensegiving to communicate his vision to management who then make sense of it and use sensegiving to communicate it further down the hierarchical levels. Thus, it is a continuous effort and use of sensegiving and sensemaking that ensures that organisational members understand the organisation's vision (Gioia and Chittipeddi 1991, 443).

In the following, we account for how leaders can use sensemaking in organisations.

Sensemaking in leadership and organisations

Sensemaking helps leaders get a better understanding of what is going on in an organisation and thereby enable them to provide a sense of direction, build trusting relationships and invent structures to reach the vision (Ancona 2012, 3-4). In this case, leaders need to engage all organisational members to understand the team's processes and how they work. If issues occur within the teams, leaders can use sensemaking to understand why these issues have occurred and why the teams might not be accomplishing the goals they have set (Ancona 2012, 5). In order for sensemaking to be effective, a leader can seek out many types and sources of data, get input from others, understand situations from different perspectives, learn from people closely related to the situation, let a new understanding guide how they make sense of a situation, explain the situation in order for it to make sense for organisational members, learn by experimenting and lastly understand

the impact your behaviour has on others (Ancona 2012, 8-11). By seeking out these sources, leaders can help organisational members make sense of situations within the organisation. Furthermore, leaders most often identify the need for sensemaking when in a crisis or threatened by a situation (Ancona 2012, 12). However, leaders should not only use sensemaking when they find themselves in a crisis but instead use it continuously to provide direction for organisational members and try to understand members' behaviour as leaders try to incorporate solutions to an organisational problem (Ancona 2012, 12-13).

3.2.3 The application of theory, metaphor and sensemaking in leadership

In this thesis, we use Weick's sensemaking theory, Naumer, Fisher and Dervin's explanation of Dervin's sensemaking metaphor, Gioia and Chittipeddi's introduction to sensegiving and Ancona's perspective on sensemaking in leadership and organisations.
As we were reading about sensemaking, it came to our attention that Weick states that sensemaking is to be understood literally instead of metaphorically or as a metaphor for something else (Weick 1995, 16). However, in order to further understand sensemaking, we use Dervin's metaphor of sensemaking to make sensemaking concrete as well as illustrate the process of sensemaking. Thus, even though Weick says sensemaking should be understood literally and as a continuous process, we believe that Weick's theoretical perspective of sensemaking and Dervin's metaphor compliment each other as Dervin's metaphor makes what is abstract in Weick's theory concrete: The metaphor illustrates how a person moves from one understanding to another by gathering information to understand a situation. Thereby, sensemaking becomes a visual and concrete process through Dervin's metaphor. A metaphor like Dervin's can be helpful for organisations as it might help leaders and organisational members understand sensemaking better and use it in practice as the illustration of the metaphor can help leaders and organisational members visualise sensemaking. Furthermore, we gain an understanding of sensemaking through Ancona's practical approach to sensemaking in leadership. She accounts for how sensemaking can help leaders better understand what is going on in an organisation and help leaders in terms of guiding organisational members in the leader's preferred direction. This is where Gioia and Chittipeddi's perspective on sensegiving comes into play: When leaders try to influence organisational members to move in the leaders' preferred direction, the leaders first use sensemaking to make sense of what direction they wish for the organisational members to move in and then use sensegiving to influence how the organisational members make sense of the information. By influencing the organisational members,

the organisational members might end up moving in the leaders' preferred direction. Thereby, sensegiving can help leaders guide and influence organisational members' perception and understanding of a situation. Thus, the four theoretical frameworks help us examine how leaders can use sensemaking and sensegiving to help organisational members navigate through a culture change.

3.2.4 Delimitations

Even though Weick has been perceived as the founding father of sensemaking, we found delimitations to his theory. For example, a general delimitation we found is that Weick's theory of sensemaking is rather abstract: Sensemaking theory can be hard to apply in an analysis as there are no clear guidelines as to how it should be applied. Moreover, Weick does not provide any models in his book from 1995. This further makes the theory difficult and confusing to use as there is no definitive framework explaining how to apply it. Then again, from what we have gathered from his book from 1995, Weick is a social constructivist. Thus, it could be presumed that Weick does not provide definitive guidelines explaining how sensemaking should be used, as the process in itself is continuously socially constructed in both individual and social aspects. Furthermore, scholars have criticised Weick's sensemaking theory for neglecting to mention the role of larger social and historical contexts when it comes to sensemaking, i.e. reflecting on the role the context has for people when they make sense of something. Moreover, some believe Weick does not explicitly account for how embedded sensemaking is in space and time (Weber and Glynn 2006, 1639): Something we believe Naumer, Fisher and Dervin explain in further detail. This is why we believe Naumer, Fisher and Dervin compliment Weick as Dervin's metaphor makes sensemaking more concrete. However, we believe Dervin's metaphor is oversimplified and not sufficient if we had chosen to use it as the only sensemaking framework.
Besides not explaining how to work with sensemaking in practice, Weick does not mention sensegiving in his book from 1995. Since we believe sensegiving plays an important role in regard to leadership in sensemaking, we want to look at sensegiving as well. Therefore, we use what Gioia and Chittipeddi (1991) wrote about sensegiving. Their work on sensegiving shows us how it is linked to sensemaking: Giving sense by making sense. However, we critique Gioia and Chittipeddi (1991) for not mentioning the relationship between the parties involved in sensegiving, i.e. they do not mention what type of relationship people will need to have in order for the sensegiver to influence another person.

Lastly, since Ancona focuses on sensemaking in leadership and does not explain sensemaking as a general theoretical framework, we solely use her as a supplement to understand how sensemaking and leadership are linked. Had we chosen to use Ancona's work from 2012 as the sole explanation of sensemaking, it would not have sufficed in explaining the different elements and nuances in sensemaking.

In the following, we account for the theoretical field of change communication. We perceive sensemaking, sensegiving and change communication as being closely linked as we believe leaders will need to make sense of a change in order to give sense to organisational members through the use of change communication.

3.3 Change communication

Change communication is closely linked to the concept of change management. One of the founders of change management is the scholar John P. Kotter who is difficult not to encounter when researching the field of change management and change communication. Through his research into change management, Kotter has, among other things, made his *integrative model of organizational dynamics* (Kotter 1980, 282) and his *Eight Steps to Transforming Your Organization* (Kotter 1995, 61) in order to show organisations how change can affect internal or external elements and how to lead change. These two models include elements related to change communication but, in order for us to be able to use Kotter's work in our thesis, more emphasis should have been put on change communication as a concept. Still, however important he is to mention, we do not focus on his research in this thesis as Kotter himself focuses more on the concept of change management rather than the concept of change communication.

In this section, we provide an introduction to the theoretical field of change communication and include research by Mark van Vuuren, Wim J. L. Elving, Michael Beer, James Allen, Nerina L. Jimmieson, Prashant Bordia, Bernd E. Irmer and Deborah J. Barrett. We focus on these scholars, as they are some of the most prominent scholars in the field of change communication. We choose van Vuuren and Elving as they focus on the explanation of communication and the importance of it in organisational change. We choose to look at Beer's research as he accounts for issues that can block organisational change. Furthermore, Allen et al. focus on how leaders can manage uncertainty during a change. They examine how organisational changes can fail and what initiatives can be put

in place to make a change successful and reduce uncertainty. We choose to include Barrett's research as she focuses on goals an organisation should seek to reach in order to successfully communicate change. Thereby, she stresses the importance of placing value on communication in organisations.

Generally, the scholars focus on different aspects of how communication can be difficult within organisations. These aspects provide us with an understanding of how change communication is not simply communication and that it can be more difficult for leaders to communicate a change to his or her organisational members than these leaders might believe.

Following our introduction to the theoretical field of change communication, we account for the theoretical framework we have chosen to apply in order to shed light on how leaders can use change communication to help organisational members navigate through a culture change with the purpose of creating a culture where organisational members feel comfortable reporting sexism and sexual harassment. Moreover, we account for the theoretical framework's application and its delimitations.

3.3.1 Introduction to the theoretical field of change communication

In this introduction to the theoretical field of change communication, we account for how different scholars have explained the importance of change communication. Some of these scholars have found barriers to change and some have explained how leaders can lead organisational members through a change in the best possible way by use of change communication.

Information versus communication

Mark van Vuuren and Wim J. L. Elving (2008) state that information and communication have occasionally been mistaken for each other. Whereas information is the information itself, communication is how a person communicates the information and to what end (van Vuuren and Elving 2008, 350). When it comes to organisational communication and change, it is important that organisations provide sufficient information and communicate it properly in order for organisational members to embrace the change (van Vuuren and Elving 2008, 350). Within most organisations, organisational members can either experience first order changes or second order changes. First order changes are minor changes within the organisation. Here, adjustments are made to the current processes of the organisation: The change will not differ too much from the already established processes and the end state of the change will be known, i.e. organisational members will know

what the change will result in. Here, organisations provide information about the change and desired end state (van Vuuren and Elving 2008, 351).

Second order changes are bigger changes where the end state is unknown: The organisation knows that change has to be implemented, but does not know what the outcome will be, meaning this change is more difficult. The success of the change relies on how the change is communicated, the communication of information and general communication about the processes the organisation will or has set in motion. If the organisation is successful in communicating change, mutual understanding of the change will be achieved (van Vuuren and Elving 2008, 351).

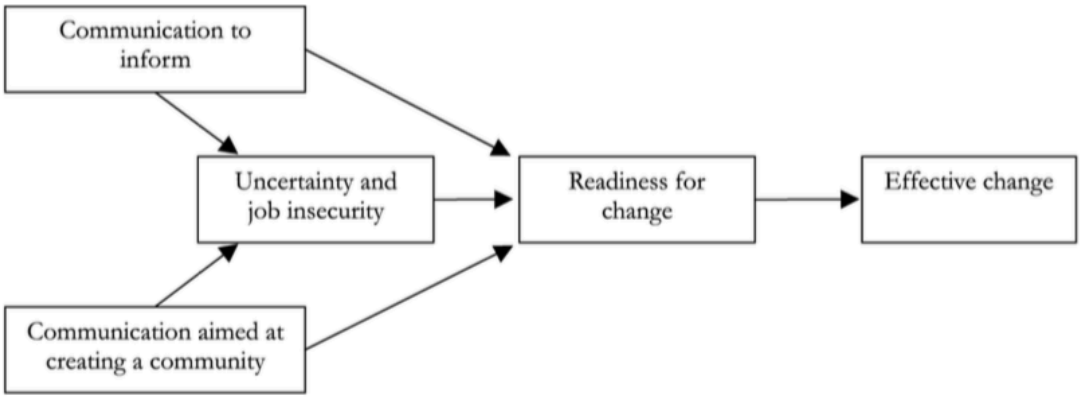
Silent killers blocking organisational change

Different challenges can occur when leaders have to change an organisation. Organisational members can resist a change or a change can be blocked due to internal issues. In 2001, Michael Beer accounted for six of these 'silent killers' that block organisational change. The first three blocks concern the leadership team being unable to cooperate and have a clear goal. Thus, the goal cannot be communicated properly. The first block can occur from not having a clear strategy and/or conflicting priorities. For example, if an organisation is not clear in communicating its purpose, goals and values, the change can be blocked (Beer 2001, 241). The second block can occur because of an ineffective top management team. This can lead to poor coordination between leaders within the organisation (Beer 2001, 241). The third block can occur if a CEO's leadership style is too top-down or too laissez faire. In this case, the CEO is either too strict and narrow minded as he or she only has eyes for his or her own leadership style or is too laid back and nonchalant about his or her leadership style (Beer 2001, 241). If one of the three first blocks occur, it can lead to one of the last three blocks: 1) concerns imbalance and poor coordination between departments in the organisation, which results in the departments not being able to work together, 2) concerns poor communication where change is blocked if the vertical communication is poor and especially if organisational members do not feel as if they can talk to their superiors and 3) concerns management and whether or not the development of leadership is inadequate (Beer 2001, 241).

Communication in organisational change

As Wim J. L. Elving states, when initiating and communicating about an organisational change, it is imperative that leaders show that the change-effort is effective and makes sense. For the change to be successful, it is important that there is as little resistance as possible: The lower the resistance,

the more effective the change. Whether or not organisational members are ready for change depends on to what degree they resist change and to what degree they support change. Here, it is up to the leader to communicate which tasks the organisational members will have and create a sense of community within the organisation (Elving 2005, 131). The more organisational members trust their leader, the more willing they will be to cooperate and embrace change. This can guide the actions of the organisational members as well as affect how the organisational members react to the leader's communication. Moreover, it is up to the leader to address any type of uncertainty the organisational members might have by providing information about the motive for change in order to ensure that the organisational members understand the value of the change (Elving 2005, 133). Thus, the more clearly an organisation communicates how change affects individual organisational members, the more they will understand the value of the change and what changes they have to adapt to (Elving 2005, 134). Elving (2005) proposes a model of communication during organisational change (Model 4) in which communication about a change and communication aimed at creating a community within the organisation are the starting points for affecting organisational members' uncertainty and readiness regarding the change. The better a leader communicates about a change and removes uncertainty and increases readiness, the more effective the change will be (Elving 2005, 134).



Model 4. Conceptual model of communication during organisational change (Elving 2005, 134).

Communication to manage uncertainty during change

James Allen, Nerina L. Jimmieson, Prashant Bordia and Bernd E. Irmer (2007) state that organisations are struggling to successfully implement change, which in turn can affect the reception of future change initiatives and the organisation's culture. To successfully implement change, leaders need to respond and manage organisational members' resistance or stressors by providing adequate information. If this is not provided, organisational members will seek information elsewhere to resolve the uncertainty they feel about changes (Allen et al. 2007, 188). Uncertainty can occur from the lack of information, contradictory information or ambiguous information. Thus, it is important for leaders to understand how organisational members acquire information as well as understand what needs organisational members have when it comes to information (Allen et al. 2007, 188). Moreover, it is important to understand that organisational members need quality over quantity when it comes to information: When using change communication, it is important that leaders do not bombard organisational members with information but rather give them clear and sufficient information to reduce uncertainty. In turn, this can ensure that organisational members will be more open to change in the future as well as have a more positive outlook on organisational change. Furthermore, the more organisational members trust the information giver, the more willing they will be to embrace change (Allen et al. 2007, 190).

Organisations often struggle to implement change or fail at implementing change because of one-way communication being dominant when it comes to communicating organisational strategies. Because of this, organisational members can start experiencing job-related issues, as they will become uncertain as to where the change will lead them in terms of their job. Thus, it is important for leaders to explain and communicate how the change will affect organisational members' jobs and tasks in order to reduce uncertainty (Allen et al. 2007, 207). Here, senior management can provide the strategic aspect of the change and then let supervisors, middle managers, etc. provide the practical information as facilitators of the change. This should allow follow-up questions from organisational members. This is to ensure that organisational members feel the change is clearly articulated and to ensure they have gotten answers to all of their questions. It is also more likely that organisational members trust their closest supervisor or middle managers. If this type of participatory communication is implemented, the level of trust will most likely increase and assist the success of future organisational changes (Allen et al. 2007, 208).

Change communication and how it can facilitate change

In 2002, Deborah J. Barrett stated that "(...) *without effective employee communication, change is impossible and change management fails.*" (Barrett 2002, 219, column 2, ll. 27-29). This is because organisations do not pay as much attention to communication as they should if they wish to implement a change (Barrett 2002, 219). Thereby, in their strategic initiatives, organisations need to focus more on communicating with organisational members in order to inform and educate organisational members. This can help motivate and position the organisational members in order for them to support the strategy and the performance goals of the organisation, potentially leading to the organisation's success and high-performance. Thus, change communication must:

> "*1) ensure clear and consistent messages to educate employees in the company vision, strategic goals, and what the change means to them; 2) motivate employee support for the company's new direction; 3) encourage higher performance and discretionary effort; 4) limit misunderstandings and rumors that may damage productivity; and 5) align employees behind the company's strategic and overall performance improvement goals*." (Barrett 2002, 220, column 2, ll. 20-32).

Therefore, in order for an organisation's change communication to be successful and facilitate change, organisation's need to think of the five primary goals of change communication. If done right, it will result in an effective change (Barrett 2002, 220).

The theories we cover in our introduction to the theoretical field of change communication have helped us understand the field of change communication. We choose not to use neither van Vuuren and Elving's research nor the work Elving did alone as both articles focus primarily on the explanation of communication and the importance of it in organisational change. However, we needed scholars who could give us a practical perspective on change communication and how it can be used in organisations. Moreover, we do not choose Beer's research as he focuses on what issues can block change and, in this thesis, we want to focus on providing recommendations of what leaders should do and not what they should strive to avoid. Thus, Beer's research is irrelevant for exactly what we want to focus on. Moreover, we did not choose Allen et al. as they focus on uncertainty and we want to use scholars who focus on more than simply one aspect of change communication. Similar to Allen et al., Barrett's account of change communication is too narrow as

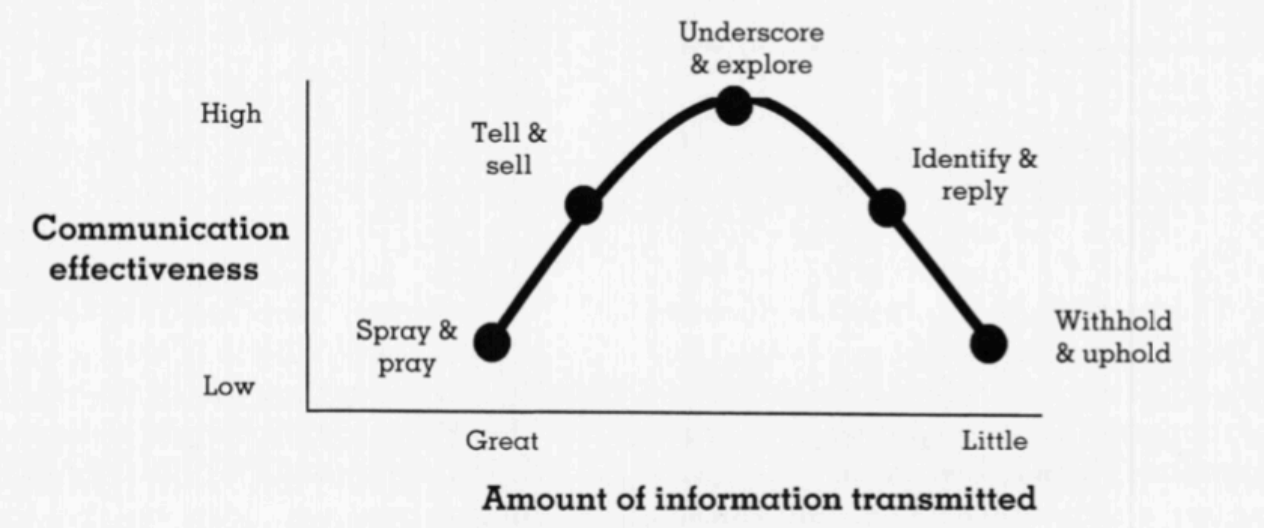
the majority of her research focuses more on the goals of change communication and less on the journey. Because we focus on how leaders can help organisational members navigate through a culture change, it is important for us to understand the journey and what initiatives could be implemented along the way to ensure that the change is as successful as possible.
Because we found these delimitations, we have chosen a theoretical framework that relates change communication theory to practice. We have chosen a theoretical framework that concerns communication strategies by Phillip G. Clampitt, Robert J. DeKoch and Thomas Cashman (2000) as it enables us to examine how leaders can help organisational members navigate through a culture change. This theoretical framework focuses on communication strategies and how these can be used to communicate about change. In the following, we account for Clampitt, DeKoch and Cashman's (2000) theoretical framework.

3.3.2 Chosen theoretical framework

In times of uncertainty, organisations need to think long and hard about how they wish to communicate (Clampitt, DeKoch and Cashman 2000, 41) as well as ask themselves why they should communicate (Clampitt, DeKoch and Cashman 2000, 43). Communication can include formulating an organisational strategy to overcome or manage issues, i.e. using communication and strategies as tools to show organisational members what the organisation stands for. Phillip G. Clampitt, Robert J. DeKoch and Thomas Cashman (2000) state that this is best communicated face-to-face rather than through for example e-mails. Even though it is more time consuming, face-to-face interaction ensures that a leader will be able to deal with organisational members' objections in a more effective way, i.e. handle issues as they occur in the interaction (Clampitt, DeKoch and Cashman 2000, 42). In order for organisational members to understand an organisational strategy and organisational actions, it is important that leaders do not simply communicate what they do, but also why they do it. This will ensure that organisational members are less apprehensive and more trusting of their leader (Clampitt, DeKoch and Cashman 2000, 43). Therefore, it is important that leaders think of how organisational members might act when new initiatives are communicated as well as make the purpose of the communication clear for all organisational members. This purpose and the way of communicating is not the same for all organisations: No communication strategy fits all organisations or all organisational members. Thus, for leaders it is important to think about how communication and strategies are communicated to organisational members. There is no right answer and no set-in-stone way of communicating a strategy as the important thing is that leaders

take into account how they communicate to exactly their organisational members and thereby have the strategy align with the organisational goals (Clampitt, DeKoch and Cashman 2000, 44-45). Moreover, it is important to communicate a clear identity to solve conflicts and uncertainty. Therefore, leaders should listen to feedback on their communication strategies (Clampitt, DeKoch and Cashman 2000, 47).

A leader can choose different communication strategies. As Clampitt, DeKoch and Cashman (2000) write, they have found five typical strategies leaders use: 1) *spray and pray*, 2) *tell and sell*, 3) *underscore and explore*, 4) *identify and reply* and lastly 5) *withhold and uphold* (Clampitt, DeKoch and Cashman 2000, 47-48; Model 5).



Model 5. Communication Strategy Continuum (Clampitt, DeKoch and Cashman 2000, 48).

The *spray and pray* strategy entails that leaders provide the organisational members with all kinds of information and expect that each member can sort out the important aspects. This type of strategy is simple but rarely effective: An abundance of information does not guarantee that organisational members communicate better or are better at making decisions (Clampitt, DeKoch and Cashman 2000, 47).

The *tell and sell* strategy entails that leaders tell organisational members about core issues and then sell them on it. This strategy does not initiate much dialogue or feedback and can lead to scepticism or cynicism, as organisational members are not an integrated part of the strategy and the processes (Clampitt, DeKoch and Cashman 2000, 47).

The *underscore and explore* strategy entails that leaders communicate issues and develop core values and goals. In this strategy, leaders evaluate the success of the strategy based on how organisational members react. Moreover, leaders listen attentively to organisational members to identify potential misunderstandings or obstacles the organisation needs to overcome (Clampitt, DeKoch and Cashman 2000, 48). Clampitt, DeKoch and Cashman (2000) believe the *underscore and explore* strategy is the most effective as it entails that the strategy is developed between leaders and organisational members: Leaders and organisational members are equals who together create the strategy, i.e. cooperation is key (Clampitt, DeKoch and Cashman 2000, 49).

Identify and reply focuses on organisational members' concerns and how organisational members make sense of the organisation (Clampitt, DeKoch and Cashman 2000, 48). We see this strategy, and communication strategies in general, as being closely linked to sensemaking theory (c.f. 3.2) as communication between organisational members and leaders can happen when a need for sensemaking occurs. In the *identify and reply* strategy, organisational members set the agenda and the leaders' role is to answer any questions the organisational members might have. Thus, the organisational members have to identify their own need for sensemaking in terms of what they need from their leaders to make sense of a situation. The issue with this strategy is that organisational members might not ask the 'right' questions, entailing that the information they get from their leaders will be inadequate (Clampitt, DeKoch and Cashman 2000, 48).

Using the *withhold and uphold* strategy entails that leaders keep information from organisational members and only communicate information when necessary and when confronted with issues. The problem with this strategy is that leaders will see information as power and will not want to share this power with anyone, not even organisational members as leaders using this strategy might believe that organisational members would not be able to grasp the comprehensive information (Clampitt, DeKoch and Cashman 2000, 48).

3.3.3 The model's application

In this thesis, Clampitt, DeKoch and Cashman's theoretical framework concerning communication strategies (2000) helps us examine different communication strategies leaders can make use of when helping organisational members navigate through a culture change. Clampitt, DeKoch and Cashman (2000) exemplify the importance of communication strategies and how they can be used, including explaining the five different strategies they have found to be the most common. This makes the communication strategies easy to understand as they are explained and visualised by the

use of a model (c.f. 3.3.2). Moreover, Clampitt, DeKoch and Cashman (2000) exemplify a 'best practice' in regard to how leaders should communicate and emphasise the importance of leaders explaining why they do what they do.

This particular theoretical framework is relevant for our thesis as it serves as the basis for our recommendations concerning how leaders can help organisational members navigate through a culture change. Moreover, the five strategies provide us with insight into the most common strategies and their pros and cons. The latter helps us determine the best possible recommendations in regard to which strategy we recommend leaders use. Thus, by use of change communication, our recommendations become practical as we show how leaders can use change communication and its strategies in practice.

3.3.4 Delimitations

As Clampitt, DeKoch and Cashman (2000) only focus on the most common communication strategies they have found, the theoretical framework is limited to only focusing on the five strategies they found most important to mention. Thus, by only including five strategies, their explanation of communication strategies might be limited. Moreover, their research is from 2000, meaning that it is two decades old. It can be presumed that things have changed since then. Thus, it becomes a question of relevance and whether or not a lot has changed in industries since then. Even though Clampitt, DeKoch and Cashman (2000) explain the five strategies as well as include a model to explain them further, the strategies are not explained in great detail; it is rather implicit and thereby the understanding of the strategies is largely left to our own interpretation. Lastly, a lot of the research they conducted in 2000 focuses on how a communication strategy is developed. However, in this thesis, we do not make an elaborate communication strategy as we do not work with an organisation per se, but rather make general recommendations as to how organisations and its leaders can communicate with organisational members in the best possible manner. Thus, we do not include Clampitt, DeKoch and Cashman's (2000) additional work.

4.0 Methodology

In this section, we introduce our methodology, which serves as insight into our philosophy of science, sampling method, method of analysis and choice of theoretical frameworks.
In our philosophy of science section, we account for our worldview, which is the foundation for how we perceive the world and the themes we examine: Sexism and sexual harassment. Moreover, we account for our general approach to our thesis as well as our way of researching and working with our empirical data. In our sampling method, we provide an overview of the criteria we have while gathering empirical data. Our method of analysis provides insight into how we analyse throughout our thesis. Lastly, our choice of theoretical frameworks outlines which frameworks we apply and our reason for choosing them.

Even though we will analyse the culture of an American organisation, Uber, the recommendations we will provide based on the culture analysis can be used by all kinds of organisations and leaders who want to help organisational members navigate through a culture change with the purpose of creating a culture where organisational members feel comfortable reporting sexism and sexual harassment. The latter is also something we will discuss; what leaders can do to make organisational members feel comfortable and whether or not it is possible to completely rid an organisation of sexism and sexual harassment. Thereby, the thesis can be used as general recommendations for leaders and how they can use sensemaking, sensegiving and change communication to help organisational members navigate through a culture change.

4.1 Philosophy of science

In the following, we account for our worldview and philosophical assumption, social constructivism and our methodological approach, hermeneutics. Additionally, we account for our research paradigm as we explain how we work throughout this thesis.

In this thesis, we will examine themes within the worldview of social constructivism. Finn Collin and Simo Køppe (2014) define social constructivism as a worldview where people believe that phenomena that are presumably natural are in fact socially constructed (Collin and Køppe 2014, 419). As Collin and Køppe (2014) explain, genders are biological but the perception and

expectations in terms of how each gender should act is socially constructed, i.e. expectation that women act emotionally and men act rationally (Collin and Køppe 2014, 419-420).

Since our worldview is social constructivist, we perceive the phenomena culture, sexism and sexual harassment as socially constructed. All three of these phenomena will be examined in this thesis and perceived from a social constructivist worldview. Looking at culture as a phenomenon, we perceive culture as a phenomenon that can be continuously changed based on social interactions. Moreover, we perceive phenomena such as sexism and sexual harassment as socially constructed as the two phenomena occur through social interactions: Different parties find themselves in social situations where the actions of one party towards the other party can be perceived as sexist or as sexual harassment. Thus, by partaking in a social interaction, the phenomena are socially constructed as a social process needs to occur before the phenomena exist, i.e. the phenomena do not naturally occur but are socially constructed when one party chooses to be sexist towards another party or chooses to sexually harass someone.

We will work within the interpretive paradigm as we seek to examine issues that can be interpreted, including interpreting culture and experiences of sexism and sexual harassment. As our worldview is social constructivist, we cannot be objective as we have chosen to perceive the world and concepts within it as socially constructed, i.e. our perception is subjective and will therefore not be identical to how others perceive the concepts.

Throughout this thesis, we use scholars who perceive the world differently than us as well as scholars who hold the same worldview as us. Important to note is the fact that some scholars have, throughout the years, insisted that opposing or competing paradigms, methods and approaches cannot be linked and used alongside each other in research papers. This was something scholars called the 'paradigm wars' (Guba and Lincoln 1994, 105-106; Gage 1989, 4): Clear distinctions between worldviews and approaches led to discussions about which worldview or approach was the right one, and whether or not these could be used in combination (Gage 1989, 9-10). Moreover, scholars have throughout the years divided research and methodologies into different categories (Guba and Lincoln 1994, 112) but have found that for example human sciences and social sciences overlap somewhat (Collin and Køppe 2014, 15). Moreover, some scholars believe theories from different fields of research, such as human sciences versus social sciences, are incomparable as the two fields of research presumably would never consider or interpret data similarly. In this case, what different fields gain from the data will never be comparable as the two paradigms simply

cannot be compared or used in the same manner (Collin and Køppe 2014, 171). However, with respect to different paradigms, scholars Robert B. Johnson, Anthony J. Onwuegbuzie and Lisa A. Turner (2007) see mixed methods and combining paradigms as "(...) *an approach to knowledge (theory and practice) that attempts to consider multiple viewpoints, perspectives, positions, and standpoints (always including the standpoints of qualitative and quantitative research).*" (Johnson, Onwuegbuzie and Turner 2007, 113, ll. 19-22). Thus, whether or not these paradigm wars are relevant seems to depend on the perspective of the individual scholars. Thus, even though some scholars believe methods cannot be combined, we find ourselves agreeing with Gage (1989): It is up to the individual scholar to decide whether or not these paradigm wars should continue and whether or not one method or approach should tower or power over another (Gage 1989, 10). In the following, we explain how the worldviews of our chosen scholars can be combined.

If we look at theorists such as the social constructivist Karl E. Weick, he perceives the world as socially constructed. This can be presumed to be the reason why he focuses on sensemaking as a process rather than an outcome of social interactions: There is no desired outcome as the process of sensemaking is subjective to each individual, i.e. occurs through social interactions and thereby as a socially constructed phenomenon. The latter is also reflected in Gioia and Chittipeddi's work from 1991 in which they state that sensegiving and sensemaking relate to social constructivism (Gioia and Chittipeddi 1991, 435). A theorist such as Brenda Dervin, who, just as Weick, Gioia and Chittipeddi, investigates sensemaking, also has a social constructivist approach to research. She interprets the world by relating sensemaking to practice, i.e. Dervin is somewhat a mix between a social constructivist, practitioner and interpretivist as she seeks to understand the world by trying to understand socially constructed concepts with a more functional and practical approach than what a solely social constructivist like Weick would have. Speaking of interpretivists, theorists such as Mary Jo Hatch and Majken Schultz are also interpretivists and, in the case of the model we have chosen in this thesis, interpret the socially constructed concepts of identity, image and culture. Furthermore, Deborah Ancona researches sensemaking in leadership and organisations and, similar to Hatch and Schultz, interprets phenomena as they occur in the world. Ancona interprets these phenomena and relates them to practice, i.e. sees how sensemaking can be related to practice in regard to leadership and organisations.

A stark contrast to scholars such as Weick and Gioia is theorist Philip G. Clampitt. He has previously found inspiration for his work in communication through research by functionalist Edgar

H. Schein (Waddell et al. 2017, 479). Clampitt's model of communication strategies (c.f. 3.3.2), which he made with two other scholars, can be seen as being based on a functionalist worldview as he accounts for strategies organisations can use. These strategies can be employed to correct any communication issues that might occur, i.e. use functional solutions. Thus, the model Clampitt made with Robert J. DeKoch and Thomas Cashman can be seen as a tool that can help identify issues and rectify them if necessary. Moreover, the theorists evaluate and prescribe what the right strategy would be. Thus, Clampitt, DeKoch and Cashman's approach to change communication is rather functionalist and normative.

Even though the theorists we have included in this thesis have somewhat opposing worldviews, we believe all theorists are relevant in our thesis, as we perceive the worldviews as being closely linked. We see them as closely linked as we move from social constructivism to pragmatism and functionalism as we analyse socially constructed concepts and then relate them to practice and thereby have a more pragmatic approach to our thesis. Moreover, as we work with socially constructed concepts, we find it relevant to relate them to practice, as they might otherwise be too abstract in practice. Thus, we explain concepts of culture, sexism and sexual harassment and how these issues can be managed to show how leaders can help organisational members navigate through a culture change. By explaining how these issues can be managed, we provide leaders with clear and practical recommendations. Thereby, we examine the processes found in sensemaking, sensegiving and change communication and, based on this, provide concrete recommendations for leaders to use. Thus, we start our analysis by 1) having a social constructivist worldview in which we interpret different socially constructed concepts, i.e. our analysis of culture, move to 2) researching socially constructed concepts in regard to sensemaking and sensegiving and then 3) making sensemaking, sensegiving and change communication functional and practical by using theories and models by Dervin, Ancona and Clampitt, DeKoch and Cashman to provide recommendations. We believe it is relevant to have a functional and practical approach alongside our social constructivist worldview, as leaders might need concrete recommendations they can implement in practice.

Since we work with concepts throughout this thesis that we perceive as being socially constructed, our worldview is social constructivist. However, when we analyse these concepts and provide practical recommendations in our thesis, our methodological approach is hermeneutical. Thus, throughout this thesis, we will work hermeneutically when examining and analysing socially

constructed themes including identity, image, culture, sexism and sexual harassment. Hermeneutics is defined as a phenomenology that focuses on "(...) *meaning that arises from the interpretive interaction between historically produced texts and the reader.*" (Laverty 2003, 28, ll. 1-3). Thus, when working hermeneutically, researchers interpret collected data (Kvale and Brinkmann 2009, 27) and meaning is found (Kvale and Brinkmann 2009, 68). This data often has a purpose of interpreting people and interpreting their experiences and actions (Collin and Køppe 2014, 215). When interpreting data, we will start with a pre-understanding of the data and the themes we wish to analyse throughout this thesis, i.e. culture, sexism and sexual harassment. By using the hermeneutical method, we will move from a pre-understanding to a new understanding (Collin and Køppe 2014, 231-232) by analysing Uber's culture and thereby gain a new understanding. This understanding of Uber's culture will serve as our new pre-understanding for our analyses and recommendations in regard to how leaders can use sensemaking, sensegiving and change communication. Thus, by using the hermeneutical approach, we continuously gain a new understanding by interpreting the data and themes we will analyse.

Research paradigm

In this section, based on how we perceive the world through social constructivism, we explain further how we choose to analyse in terms of ontology, epistemology and methodology. In regard to the ontology dimension, ontology is the foundation of all research (Grix 2002, 177). It is the knowledge present in the world and is constructed by people through social interactions subject to change. Thereby, the knowledge found in the world is relative as nothing is set in stone (Bryman 2016, 4). By taking the stance that the perceptions and understandings of phenomena such as culture, sexism and sexual harassment can change, it will affect how we research and analyse the themes throughout our thesis as we believe the three concepts are socially constructed and thereby affected by social interactions, i.e. culture can be changed and issues of sexism and sexual harassment can be diminished if proper action is taken. Once the ontology dimension has been accounted for, the epistemology and methodology dimensions follow (Grix 2002, 177).

Epistemology concerns what we can know about phenomena (Grix 2002, 175; 179) such as the phenomena we will examine in this thesis; phenomena we perceive as being socially constructed. In regard to epistemology and based on our knowledge of the ontology dimension, we will gather knowledge about a subjective reality in regard to how the socially constructed concepts of sexism

and sexual harassment can affect an organisational culture. To research this, we will use methodology, which concerns how knowledge is created (Grix 2002, 179).

In terms of methodology, we will use the qualitative approach to examine the socially constructed phenomena; culture, sexism and sexual harassment. The qualitative approach is defined as research that uses 'soft' data where verbal descriptions and explanations are used. Furthermore, the qualitative approach to research seeks to examine a social world (Hammersley 2005, 1). Thus, we will collect and analyse data as it appears in the social world and make sense of the data by interpreting it. By analysing this data, we will gain insight into the phenomena of culture, sexism and sexual harassment. Moreover, as we will use the qualitative method to interpret and analyse data, we will work within the interpretive paradigm. The interpretive paradigm is defined as a paradigm that:

> "(...) *allows researchers to view the world through the perceptions and experiences of the participants. In seeking the answers for research, the investigator who follows interpretive paradigm uses those experiences to construct and interpret his understanding from gathered data.*" (Thanh and Thanh 2015, 24, column 2, ll. 11-16).

Therefore, as we work within the interpretive paradigm, we will interpret perceptions and experiences when analysing Uber's culture, including the perceptions and experiences of Fowler and other external groups. Based on this, we construct an understanding of Uber's culture from our gathered and analysed empirical data.
Throughout this thesis, we will work inductively as well as deductively. The inductive approach entails that a researcher has his or her starting point in empirical data and then finds theories that can be used to examine the empirical data (Thomas 2006, 238) whereas the deductive approach entails that a researcher has his or her starting point in theories and examines whether or not these theories can be applied to specific empirical data (Hyde 2000, 83). We will work inductively as our starting point is the blog post we found written by Fowler, former engineer at Uber. This blog post will serve as the foundation for the case we will focus on in this thesis: Uber's culture and how sexism and sexual harassment occurred. Then we will find a culture theory that can help us analyse Uber's culture. Thus, as our starting point is Fowler's blog post (Appendix 1), we will use the inductive approach to identify the key elements to focus on in our empirical data and then choose a culture theory to apply in order to analyse Uber's culture. Hereafter, we will move on to work both

inductively and deductively as our recommendations for leaders will be based on our analysis and empirical data regarding Uber and its culture as well as our theoretical frameworks. Thus, we will use our analysis of Uber's culture and our chosen theoretical frameworks of sensemaking, sensegiving and change communication as foundation for our recommendations.

4.2 Sampling method

In this thesis, our research question will guide how we search for information as well as serve as the guideline for our sampling method and criteria for our empirical data.

Our starting point will be a selected case that depicts experiences of culture, sexism and sexual harassment at Uber. A case study is defined as an "(...) *in-depth, multifaceted investigation, using qualitative research methods, of a single social phenomenon. The study is conducted in great detail and often relies on the use of several data sources.*" (Feagin, Orum and Sjoberg 1991, 2). When using case study, we are given the opportunity to analyse a specific phenomenon (Neergaard 2007, 17). The phenomenon we will examine in this thesis is organisational culture. Furthermore, we will look at specific incidents of sexism and sexual harassment in organisational culture as Fowler depicts them. To further analyse these incidents, we will gather empirical data that relates to the incidents Fowler depicts, i.e. Uber's culture and how sexism and sexual harassment has occurred at Uber. As Fowler's blog post serves as the basis for the incidents we examine, her blog post is the critical point from which we sample our additional empirical data concerning Uber's culture before, during and after Fowler's employment. By combining Fowler's blog post and our additional empirical data, it will constitute our overall case. Thereby, how we collect our empirical data for our case is dependent on our desire to derive an in-depth understanding of the selected case, which is based on the real-world context regarding Uber and its culture. Thus, we will examine culture as the social phenomenon under which we will analyse the themes and phenomena of sexism and sexual harassment. By using the case study method, we will analyse complex social interactions in order to find similar elements of phenomena (Van Wynsberghe and Khan 2007, 84) and thereby gain a deep understanding of the case which will result in new learning about the case and its meaning (Yin 2011, 4).

When sampling our empirical data for our case, we will have three main sampling criteria: Date of publication, themes and credibility. Regarding the date of publication, we will find empirical data

concerning Uber's culture before, during and after Fowler's employment at Uber, which was from November 2015 to December 2016. We will further narrow our empirical data down to data that concerns the following themes in relation to Uber: Susan Fowler, sexism, sexual harassment, culture and work experiences. In regard to credibility, we will look for empirical data that is either written by people who have been in direct relation to Uber or empirical data written by online newspapers and/or magazines that concern incidents that have occurred at Uber. We believe the empirical data written by people who have been in direct relation to Uber is credible as they will have first hand experience with Uber's culture and thereby presumably have the greatest knowledge of Uber. To ensure online newspapers and/or magazines' credibility, we will find articles written about incidents that have occurred at Uber, i.e. incidents we can fact-check as having occurred at Uber.

In our analysis of Uber's culture, we will use Fowler's blog post about her year at Uber to analyse her work experiences.
To analyse top management vision and leadership, we will use Fowler's blog post to analyse how she perceived top management and its leadership. We will find additional empirical data concerning former CEO Travis Kalanick's leadership style, his vision for Uber and how he handled allegations of sexism and sexual harassment at Uber.
In our analysis of experiences of external groups, we will find articles concerning how external groups have experienced and perceived Uber's culture as well as empirical data that concerns how Uber wanted to be perceived by external groups. In regard to the time frame of the empirical data, it will concern how Uber's culture was perceived to be before, during and after Fowler's employment. Our analysis of Uber's culture will serve as the foundation of our analyses and recommendations regarding leaders' use of sensemaking, sensegiving and change communication in times of culture changes. See table 1 for an overview of empirical data used in our analyses.

Culture analysis	<u>Members' work experiences</u> • Fowler's depiction of her experiences at Uber • *Time frame*: During Fowler's employment • *Themes*: Uber's culture, sexism, sexual harassment and work experiences

	<u>Top management vision and leadership</u> • Fowler's depiction of Uber's top management and leadership • Empirical data about Kalanick's leadership style, vision and management of Uber • Empirical data about Uber's culture • *Time frame*: Before, during and after Fowler's employment • *Themes*: Uber's culture, sexism, sexual harassment and work experiences <u>Experiences of external groups</u> • Empirical data concerning how external groups have experienced Uber's culture • Empirical data that concerns how Uber wants to be perceived • *Time frame*: Before, during and after Fowler's employment • *Themes*: Uber's culture, Susan Fowler, work experiences, sexism and sexual harassment
Sensemaking and sensegiving analysis	Based on: • Analysis of Uber's culture
Change communication analysis	Based on: • Analysis of Uber's culture • Analysis and recommendations in regard to sensemaking and sensegiving

Table 1. Overview of empirical data used in our analyses

We are aware it is potentially biased to choose a case as sensitive as the one we have chosen because the themes of sexism and sexual harassment often bring negative connotations. In terms of sexism and sexual harassment, a person has either been discriminated against and/or harassed. For most people, discrimination and harassment are seen as inappropriate actions and thus can lead to people having negative connotations of sexism and sexual harassment upon reading about it.

Therefore, it is difficult to remain completely unbiased. Moreover, even though it might not be a comprehensive picture of Uber's culture, our perception of Uber will be biased from the beginning, as Fowler's depiction of Uber's culture was primarily negative.

4.3 Method of analysis

In order to analyse our empirical data, we will first need to have an overview of which themes and meanings occur in our chosen data. To do so, we will use meaning condensation, defined as the meanings interviewees express are given a shorter explanation (Kvale and Brinkmann 2009, 227), to identify how Fowler depicts sexism and sexual harassment in her blog post. Furthermore, we will identify themes in our additional chosen empirical data. All of our chosen empirical data will constitute the case we focus on in this thesis. Even though our focus on meaning condensation is based on Steinar Kvale and Svend Brinkmann (2009) who relate it to interviews, we still find it relevant as we draw meaning from the texts we read and thereby search for connections between the texts just as Kvale and Brinkman (2009) explain how interviewers condense meaning from interviews with interviewees. What the interviewee states in the interview will be condensed to a meaning and the key statements of the interview will be rephrased, i.e. meaning is given to the interviewee's statements (Kvale and Brinkmann 2009, 227). In our thesis, we use Kvale and Brinkmann's (2009) method when we analyse our chosen empirical data by first reading the entire case to get a sense of the entirety (Kvale and Brinkmann 2009, 228). Thereby, the authors of our empirical data, whose work will constitute our case, are our 'interviewees'. Once we have gathered an entirety from the case, we examine key statements and themes within our empirical data (Kvale and Brinkmann 2009, 228). Thus, we will thematise our case by identifying the most dominant themes and statements in our empirical data, and examine how these themes relate to our research question in regard to our specific purpose. Lastly, based on the themes and key statements we find in our empirical data, we will link our themes and key statements to describe the most important themes in our case (Kvale and Brinkmann 2009, 228). After we have condensed meaning in our empirical data, we will analyse the data, as it constitutes the case we wish to examine.

On the basis of our theoretical frameworks, we will work out three analyses. The first analysis will be our culture analysis where we will analyse Uber's culture. This analysis will serve as our foundation for analysing sensemaking, sensegiving and change communication and consequently for providing recommendations in relation to these theoretical frameworks. Thereby, we will first

analyse Uber's culture and identify the issues found in Uber's culture in order to conduct our analysis of sensemaking and sensegiving. We will secondly analyse how leaders can make use of sensemaking and sensegiving to help organisational members navigate through a culture change. Third and finally, we will analyse change communication and which strategies leaders can use to help organisational members navigate through a culture change with the purpose of creating a culture where organisational members feel comfortable reporting sexism and sexual harassment. Thus, our three analyses are sequential as the findings in one analysis depend on the findings in another (Table 2).

Analysis 1: Culture analysis	*Members' work experiences*, *top management vision and leadership* and *experiences of external groups*
Analysis 2: Sensemaking and sensegiving analysis	Based on: • Analysis of Uber's culture (Analysis 1)
Analysis 3: Change communication analysis	Based on: • Analysis of Uber's culture (Analysis 1) • Analysis and recommendations in regard to sensemaking and sensegiving (Analysis 2)

Table 2. Connection between analyses

Thus, our culture analysis and the issues we identify help us analyse and provide recommendations as to how leaders can use sensemaking, sensegiving and change communication if they find themselves in a situation such as the one at Uber where a culture change is imminent.

4.4 Choice of theoretical frameworks

As mentioned in our theoretical framework section (c.f. 3.0), we will apply Hatch and Schultz's model titled *A Model of the relationships between organizational culture, identity and image* to analyse Uber's culture. Moreover, we will use the theoretical sensemaking frameworks by Karl Weick (1995), Charles M. Naumer, Karen E. Fisher and Brenda Dervin (2008), Dennis A. Gioia and Kumar Chittipeddi (1991) and Deborah Ancona (2012) to analyse and provide recommendations as to how leaders can make use of sensemaking and sensegiving to help

organisational members navigate through a culture change with the purpose of creating a culture where organisational members feel comfortable reporting sexism and sexual harassment. Furthermore, we will analyse how leaders can use change communication (Clampitt, DeKoch and Cashman 2000) to communicate about a culture change.

Our worldview (c.f. 4.1) is reflected in our choice of theory as we choose theories that concern socially constructed concepts: Culture, sensemaking, sensegiving and change communication occur through social interactions. In this case, organisational culture is socially constructed between people through which a shared meaning of the culture is reached. Sensemaking and sensegiving are closely linked to the understanding of culture as sensemaking and sensegiving entails that people socially construct a shared meaning of a certain situation, topic or experience. Lastly, change communication, as we perceive it, cannot happen without two or more parties involved. Thus, the process of communicating about a change will occur in a social interaction between two or more people. Thereby, all of our chosen theories are linked to our worldview.

4.4.1 Culture

We will apply Hatch and Schultz's model titled *A Model of the relationships between organizational culture, identity and image* to analyse Uber's culture (Hatch and Schultz 1997). As we are not embedded members of the culture at Uber, we will not be able to definitively define Uber's culture. Moreover, we find it doubtful that we would be able to get insight directly from Uber about the cases of sexism and sexual harassment and, if we did get access, we wonder whether or not organisational members would feel comfortable telling their stories to us. In our case, Hatch and Schultz's model will be able to help us examine Uber's culture from an external researcher's point of view as we believe the elements included in the model can be found in empirical data either made public by Uber or from external sources. The analysis of Uber's culture will be a preliminary analysis and serve as the foundation for our analyses and recommendations as to how leaders can use sensemaking, sensegiving and change communication to help organisational members navigate through a culture change with the purpose of creating a culture where organisational members feel comfortable reporting sexism and sexual harassment.

As previously mentioned (c.f. 3.1.4), we see a link between culture theory and the theoretical frameworks of sensemaking and sensegiving as sensemaking and sensegiving can be used in order to understand a culture.

4.4.2 Sensemaking and sensegiving

We will use Weick's sensemaking theory (1995) to analyse sensemaking and provide recommendations as to how we propose leaders use sensemaking to help organisational members navigate through a culture change. Thus, based on our analysis of Weick's seven characteristics and the concepts of ambiguity and uncertainty in sensemaking, we will provide recommendations leaders can use in practice. We will apply what Naumer, Fisher and Dervin (2008) have written about Dervin's sensemaking metaphor as it helps us visualise sensemaking. This metaphor can be a tool for leaders and organisational members who want to understand sensemaking as a practical approach. Furthermore, we will apply the concept of sensegiving as explained by Gioia and Chittipeddi (1991) as we believe sensegiving is an important concept to keep in mind when writing about how leaders can help organisational members navigate through a culture change in terms of influencing the direction in which the organisational members are going. Lastly, we will apply what Ancona (2012) has written about sensemaking in leadership, as her research will help us understand how sensemaking can manifest in leadership. By applying Ancona's research (2012), we will gain a wider understanding of how sensemaking and leadership are linked.

We see a close link between sensemaking and change communication: If an organisation needs to communicate a change, sensemaking can be a tool through which organisational members can make sense of a change. Moreover, the way in which leaders communicate is essential when it comes to how organisational members make sense of the communication: If too much information is communicated, it will lead to ambiguity and organisational members will become confused and if too little is communicated, it will lead to uncertainty. Therefore, feedback and dialogue is of utmost importance, as the more constructive feedback organisational members and leaders get from each other, the more likely they will be to make sense of the information given to them.

4.4.3 Change communication

We will apply Clampitt, DeKoch and Cashman's theoretical framework (2000) as basis for our recommendations in regard to the communication strategies. Their framework is rather practical and

helps us identify which issues can occur when leaders use any of the five different communication strategies. By accounting for the issues, the framework helps us make qualified recommendations as to how and why leaders should use change communication and which strategies to implement when a culture change is imminent.

As Hatch and Schultz state (c.f. 3.1.2), their model can help leaders understand an organisation's identity, image and culture and in turn plan strategies that align with the organisation's processes and goals. Thus, we see a close link between change communication and culture theory as leaders will need to understand an organisation's culture in order to develop communication strategies, i.e. the better leaders understand an organisation's culture, the better they will be able to understand which communication strategies to use.

5.0 Empirical data

Our empirical data serves as the basis for our analysis of Uber's culture, which is the foundation for our recommendations for how leaders can use sensemaking, sensegiving and change communication to help organisational members navigate through a culture change with the purpose of creating a culture where organisational members feel comfortable reporting sexism and sexual harassment. Based on our criteria for choosing empirical data (c.f. 4.2.1), we have chosen articles, blog posts, press releases, legal documents and social media posts that shed light on the issues Susan Fowler described in her blog post. In the following, we provide an overview of our empirical data (Table 3), which shows date of publication, author of the piece, media, headline, key points and lastly which appendix it is.

Date	**Author and media**	**Headline**	**Key points**	**Appendix**
19/02-17	Susan J. Fowler Susanjfowler.com	Reflecting On One Very, Very Strange Year At Uber	• Former Site Reliability engineer • Worked at Uber from November 2015 to December 2016 • Fowler's manager propositioned her for sex on her first day. The	1

			HR department did nothing when she reported it: The HR department said it was the manager's first offense and he was a high performer. Fowler joined another team after this experience • Other female engineers had experienced sexual harassment; some even by Fowler's former manager • Organisational members undermined each other to move up the ladder, which resulted in a chaotic culture • Fowler wanted to transfer but her transfer was blocked due to poor performance reviews. However, the real reason was that Fowler's manager wanted to keep her on his team to make himself look better • More and more females quit • Fowler kept reporting incidents but was met by inaction by the HR department • The HR department blamed Fowler for all the sexism and sexual harassment that had occurred • Fowler's manager threatened to fire her if Fowler reported more incidents to the HR department • High performers were protected	

			by the HR department • Fowler was proud of the work she did at Uber and thought she had worked with some of the best engineers • *Themes*: Uber's culture, sexism, sexual harassment and work experiences	
03/06-15	Julia Uber Newsroom	5-Year Anniversary Remarks from Uber CEO Travis Kalanick	• Kalanick reflects on Uber's history • Credits the drivers, riders and organisational members for Uber's success • Uber as the right choice for commuters based on its safety, reliability and affordability • Less carbon emission if people use Uber • Ultimate vision is to provide "(...) *smarter transportation with fewer cars and greater access; transportation that's safer, cheaper, and more reliable; transportation that creates more job opportunities and higher incomes for drivers.*" • Encourages people to embrace Uber for a more sustainable future • *Themes*: Uber's culture	2
07/11-17	Oliver Staley Quartz at Work	Uber has replaced Travis Kalanick's vales with eight new "cultural norms"	• Eight new cultural norms that replace Kalanick's 14 values • Current CEO Dara Khosrowshahi's norms are 1) we	3

			build globally, we live locally, 2) we are customer obsessed, 3) we celebrate differences, 4) we do the right thing, 5) we act like owners, 6) we persevere, 7) we value ideas over hierarchy and lastly 8) we make big bold bets • Based on submissions from organisational members, Khosrowshahi wanted norms to reflect goals and ambitions • 20 working groups wrote the new norms • Former CEO Travis Kalanick's values are 1) customer obsession, 2) make magic, 3) big bold bets, 4) inside out, 5) champion's mind-set, 6) optimistic leadership, 7) superpumped, 8) be an owner, not a renter, 9) meritocracy and toe-stepping, 10) let builders build, 11) always be hustlin', 12) celebrate cities, 13) be yourself and 14) principled confrontation • Kalanick's values were written by him and senior executives • Khosrowshahi changed Kalanick's values to better represent Uber • *Themes*: Uber's culture	
27/04-16	Travis Kalanick Uber Newsroom	Arianna Huffington Joins Uber's Board of Directors	• Arianna Huffington, founder and editor-in-chief of The Huffington Post, joins Uber's Board of Directors	4

			• Brings the emotional intelligence Kalanick is lacking • *Themes*: Uber's culture	
27/02-17	Cale Guthrie Weissman Fast Company	This Is What Caused Uber's Broken Company Culture	• Susan Fowler's blog post led to questions about Uber's organisational culture • Uber has a broken, dysfunctional culture • Kalanick's values are seen as vague statements • Dysfunctional HR department which does not keep things in check • Lack of transparency • *Themes*: Uber's culture and Susan Fowler	5
June 2017	Eric Holder and Tammy Albarrán Law firm of Covington & Burling	Recommendations	• Investigation launched by Uber as a result of Fowler's blog post detailing allegations of harassment, discrimination and retaliation as well as the ineffectiveness of Uber's policies and procedures • Conduct an investigation into "*the specific issues relating to the work place environment raised by Susan Fowler, as well as diversity and inclusion at Uber more broadly*." • Uber established a Special Committee of the Board to oversee the implementations of the recommendations, which were	6

			all adopted • Evaluates Uber's workplace environment, Uber's policies and practices and lastly what steps Uber could take to better the organisation • Over 200 interviews with current and former organisational members • Recommendations to 1) change senior leadership, 2) enhance board oversight, 3) internal controls, 4) reformulate Uber's 14 cultural values, 5) training, 6) improvements to Human Resources and the complaint process, 7) diversity and inclusion enhancements, 8) changes in employee policies and practices, 9) address employee retention and lastly 10) review and assess Uber's pay practices • *Themes*: Uber's culture, work experiences, sexism, sexual harassment and Susan Fowler	
6/6-17	Craig Timberg and Elizabeth Dwoskin The Washington Post	Uber fires 20 employees as part of harassment investigation	• Uber fires organisational members after Fowler's blog post • Firings based on investigation by Holder and Albarrán, which was launched following Fowler's blog post • Firings based on sexual harassment, discrimination, unprofessional behaviour,	7

			retaliation, bullying and physical safety issues • Most firings took place at Uber's Headquarters in San Francisco • Issues at Uber continuously occurred • Fowler's blog post led to people coming forward • Uber accused of having a 'bro culture' • Holder and Albarrán's investigation led to investigation by Perkins Coie which led to firings • *Themes*: Uber's culture, Susan Fowler, sexism and sexual harassment	
6/6-17	Uber Twitter (@Uber_comms)	"1/ Today we updated employees re: Perkins Coie investigation. 20 terminated. 31 in training. 7 final warnings. 57 still under review." and "2/ And here's a further breakdown of the 215 claims:"	• Uber announces that the investigation the law firm Perkins Coie conducted led to 20 terminations, 31 organisational members in training, 7 final warnings and 57 organisational members still under review • Includes a breakdown of the claims • *Themes*: Sexism, sexual harassment, Uber's culture and Susan Fowler	8
20/2-17	Travis Kalanick Twitter (@Travisk)	"1/ What's described here is abhorrent & against everything we believe in. Anyone who	• CEO Travis Kalanick responds to the blog post by Susan Fowler and the issues she describes. He publicly states that this in no way	9

		behaves this way or thinks this is OK will be fired." and "2/ I've instructed our CHRO Liane to conduct an urgent investigation. There can be absolutely no place for this kind of behaviour at Uber."	aligns with Uber's beliefs • Kalanick instructed Chief Human Resources Officer, Liane Hornsey, to conduct an investigation into the issues Fowler describes • *Themes*: Susan Fowler, Uber's culture, sexism and sexual harassment	
13/6-17	Uber Twitter (@Uber_Comms)	"Learn more about the changes we're implementing to improve our culture and rebuild trust with our employees: ubr.to/covington-recommendations"	• Uber publicly announces the implementations it will implement to Uber's culture • Links to the findings of the investigation by law firm Covington & Burling • *Themes*: Uber's culture and Susan Fowler	10

Table 3. Empirical data

6.0 Analysis

In this section, we analyse Uber's culture based on Hatch and Schultz's model from 1997 (c.f. 3.1.2). We focus on Uber's culture constituted by its members' work experiences, top management vision and leadership and experiences of external groups. This preliminary analysis serves as the foundation for our analyses and recommendations in sensemaking, sensegiving and change communication in which we analyse and recommend how leaders can help organisational members navigate through a culture change with the purpose of creating a culture where organisational members feel comfortable reporting sexism and sexual harassment.

6.1 Organisational culture at Uber

In 2017, a blog post by Susan Fowler emerged in which she accounted for her year as an engineer at Uber (Appendix 1). This blog post led to speculations about Uber's culture and how it handled sexism and sexual harassment (c.f. 1.1). What followed were investigations by law firms including Perkins Coie, which looked into individual cases of sexism and sexual harassment at Uber (Appendix 8). Thus began the questioning of Uber's practices and its culture in general.
By applying Hatch and Schultz's model *A Model of the relationships between organizational culture, identity and image* (c.f. 3.1.2) to our chosen empirical data, we analyse Uber's culture by looking at organisational members' work experiences, top management vision and leadership and experiences of external groups. These three elements constitute Uber's identity, image and culture.

6.1.1 Members' work experiences

Hatch and Schultz's model constitutes that an organisational identity is affected by organisational members' work experiences (c.f. 3.1.2). We look at the work experiences Fowler had during her time at Uber where she experienced numerous cases of sexism and sexual harassment. The first work experience Fowler had was when her manager propositioned her for sexual intercourse. He had previously propositioned other female organisational members but seemingly to no avail. Even though the HR department told Fowler that it was the manager's first offense, she later found that some of her female co-workers had the same work experiences:

> "*It became obvious that both HR and management had been lying about this being 'his first offense', and it certainly wasn't his last. Within a few months, he was reported once again for inappropriate behavior, and those who reported him were told it was still his 'first offense'. The situation was escalated as far up the chain as it could be escalated, and still nothing was done*." (Appendix 1, 2, ll. 52-56).

This statement from Fowler is an example of how the HR department tried to cover up the incident of sexual harassment and protect the high performer whose inappropriate behaviour towards Fowler was seemingly his first offense. Thus, Fowler's first experience with sexual harassment at work was not taken seriously. Fowler continued to report incidents of sexism and sexual harassment but nothing was ever done. Because of experiences like these, Fowler wanted to transfer to a less

chaotic engineering organisation. However, her transfer was continuously blocked. Her manager, her manager's manager and the director explained that her transfer was blocked because of issues such as her performance review, her lack of skills, things outside of her professional life and the fact that they did not see her having an upward career trajectory. Fowler countered all these claims by showing her perfect performance score, the fact that she was publishing a book and that she had been asked to speak at tech conferences: All elements that should speak to her advantage and skills as an engineer. It turned out that her transfer was not blocked because of all the issues her superiors referenced but rather that it made her manager look good that he had her, a female engineer, on his team. It could be argued that this is an example of sexism as Fowler's transfer was presumably only blocked because it made her manager look good to keep her on his team. Thus, Fowler's work experience was tainted by the sexism at Uber.

More and more women were leaving Uber; something Fowler blamed on the organisational chaos and the sexism within the organisation. The latter was especially seen in how a female HR organisational member stated that: "(...) *certain people of certain gender and ethnic backgrounds were better suited for some jobs than others, so I shouldn't be surprised by the gender ratios in engineering.*" (Appendix 1, 6, ll. 161-163). Aside from the fact that the female HR organisational member clearly also discriminates against ethnic groups, she implies that males are better suited as engineers than women: A clear example of sexism where actions are based on the idea that one sex is better than the other (c.f. 1.1).

During her time at Uber, Fowler kept reporting incidents to the HR department, but to no avail. Most often the HR department did not acknowledge the severity of what Fowler reported, stated that nothing could be done about it or turned on Fowler and blamed her for the incidents. Sometimes the HR department even admitted that the experiences were examples of sexism or sexual harassment, but the HR department still did not do what was necessary, i.e. fire or give warnings. It can be presumed that an HR department exists to protect the interests of all the organisational members and help them if issues occur and not only protect its high performers. However, by only protecting a select few, the HR department fostered a culture where sexism and sexual harassment was accepted as part of life at Uber or at least as something the HR department would turn a blind eye to. By ignoring some organisational members in favour of others, it can be argued that the HR department at Uber facilitated a hostile and toxic culture as the organisational members who needed the HR department's protection were ignored. Thus, Fowler's otherwise

positive work experiences (Appendix 1, 6) were overshadowed by sexism, sexual harassment and the HR department's inability to protect Fowler and her female colleagues.

6.1.2 Top management vision and leadership

As mentioned (c.f. 6.1.1), during her time at Uber, Fowler continuously reported incidents of sexism and sexual harassment. Some of these incidents were reported "(...) *as far up the chain as it could be escalated, and still nothing was done.*" (Appendix 1, 2, l. 56). This statement from Fowler and the fact that nothing was done by the HR department or top management shows inaction by management at Uber. Based on Fowler's blog post, inaction by management was the norm: Uber chose to ignore rather than face its problems. It could be presumed that the fact that top management chose to ignore the issues of sexism and sexual harassment ended up affecting the culture at Uber as Fowler continuously experienced the HR department neglecting to do anything about her claims. Thus, cases of sexism and sexual harassment were ignored and not taken seriously by top management. Fowler expected more action and processes put in place from Uber's top management to handle incidents like these, but instead she was met with inaction and disbelief (Appendix 1, 1). Thereby, top management did not accept the severity of the incidents and Fowler's perception of Uber's top management reflected this.

Generally, Fowler experienced management as being constantly at a war as managers tried to undermine each other in a bid to move up the ladder:

> "*In the background, there was a game-of-thrones political war raging within the ranks of upper management in the infrastructure engineering organization. It seemed like every manager was fighting their peers and attempting to undermine their direct supervisor so that they could have their direct supervisor's job*." (Appendix 1, 3, ll. 64-67).

Because of the political war, organisational priorities were overlooked as managers only had eyes for themselves. It can be presumed that this type of overly competitive culture would not instigate a lot of collaboration between colleagues as the leadership style showed that managers were primarily focused on furthering their own agenda.

During Fowler's employment at Uber, Travis Kalanick was the CEO. As CEO, he had a vision for what Uber's future would hold: "(...) *smarter transportation with fewer cars and greater access; transportation that's safer, cheaper, and more reliable; transportation that creates more job opportunities and higher incomes for drivers.*" (Appendix 2, 8, ll. 154-156). In this vision, Kalanick looks to the future and how Uber and its transportation service can help change transportation and make it better. Thereby, the vision focuses on how Uber's service can be optimised and how its presence in cities as well as the number of drivers and riders can increase. In addition to his vision, Kalanick introduced 14 core values that were already implemented during Fowler's time at Uber. The 14 values are: 1) customer obsession, 2) make magic, 3) big bold bets, 4) inside out, 5) champion's mind-set, 6) optimistic leadership, 7) superpumped, 8) be an owner, not a renter, 9) meritocracy and toe-stepping, 10) let builders build, 11) always be hustlin', 12) celebrate cities, 13) be yourself and 14) principled confrontation (Appendix 3, 2-3). These constitute the values Kalanick wants organisational members to have while working at Uber including that they should be 'superpumped' and 'make magic'. Based on these values, it can be presumed that Kalanick wants organisational members to continuously strive for more: Make bold bets and be your best self. His leadership style indicates that he wants to inspire people to take chances and continuously move Uber forward by 'always be hustlin''.

Kalanick's vision and his 14 values are similar as values such as 'champion's mindset', 'make magic' and 'let builders build' all concern how organisational members should move towards reaching the vision: Work smart and think outside the box to find new ideas that can make Uber and its transportation service even better. These values, if implemented, could help Uber create safer, cheaper and more reliable transportation and thereby reach Kalanick's vision for Uber. If Uber did not have organisational members who were ready to take chances and think outside the box, Uber might never reach Kalanick's vision of providing smarter, safer, cheaper and more reliable transportation. Ergo, Kalanick needed organisational members who were ready to act on the values in order for Uber to reach its vision. Moreover, Kalanick's 'celebrate cities' and 'customer obsession' values are similar to his vision. Both values indicate that organisational members should continuously keep the customer in mind and think about how to make transportation in cities smarter for the customer, i.e. improve the service Uber provides. These values are evident in Kalanick's vision as he expresses that he wants smarter transportation with greater access and safer, cheaper and more reliable transportation. Thus, to provide great transportation and greater access to

it, Uber would need to provide an excellent service to customers, i.e. 'customer obsession', and have a greater presence all over the world, i.e. 'celebrate cities'. Based on this, we see a clear link between Kalanick's vision and his 14 values as they both concern how Kalanick wants Uber's identity and thereby also culture to be: Always be better.

As a leader, Kalanick knew his strengths and weaknesses. For example, he said he lacks emotional intelligence, as he is more data-oriented. Because of his own shortcomings, Arianna Huffington was hired to join Uber's board of directors in 2016. According to Kalanick, she has the emotional intelligence he is lacking, which Kalanick believed would benefit Uber because optimistic leadership, which was one of his 14 values, was what Uber needed as it continued to grow (Appendix 4, 1). Thus, since Kalanick understood his own shortcomings as a leader, it speaks to his leadership style: He wanted to grow and become a better leader by learning from other leaders in the industry. By challenging his own point of view and leadership style, Kalanick tried to do what was best for Uber and show initiative in bettering Uber in all aspects, even himself.

Despite these positive characteristics of Kalanick's leadership style, Kalanick's values and leadership style can be representative of an aggressive culture as he urged organisational members to strive for better things and be competitive and, as we analysed in Fowler's work experiences, the competitiveness often resulted in organisational members undermining each other to get ahead (c.f. 6.1.1). Thus, Kalanick's values could be argued to have led to an aggressive culture in the form of aggressive and unfriendly competition. Since Kalanick urged organisational members to have a champion's mindset, make big bold bets and 'always be hustlin'', it could lead to a stressful and hostile culture as the culture entailed that organisational members should continuously compete, challenge the status quo and be 'on' at all times. For some, this can be an extremely difficult culture to work in. However, it can be presumed to depend on the mindset and preferences of the organisational members.

6.1.3 Experiences of external groups

The experiences of external groups concern how external groups perceive an organisation. This perception can affect the organisation's identity and organisational members' perception of the organisation (c.f. 3.1.2).

In terms of Uber, Kalanick's values were criticised for being too vague and meaningless (Appendix 5, 2). Values such as 'be yourself' and 'always be hustlin'' were not followed by further explanation of what these terms meant; they were presumably implicitly understood. Thereby, without a clear explanation of the values, the values could be difficult to understand. It seems as if Kalanick focused more on having his values be catchy and inspiring than understandable. Instead, because the values were unclear, the values were open to interpretation. As stated by Weissman (Appendix 5), every organisational member could interpret the values however they wanted and potentially interpret them differently than Kalanick intended (Appendix 5, 2). As we see in our analysis of top management vision and leadership (c.f. 6.1.2) organisational members might have perceived Kalanick's values differently than he would have wanted, entailing that organisational members ended up participating in undermining each other through unfriendly competition. Thus, by not explaining in detail what each value concerned, organisational members were given the freedom to interpret the values however they wanted and act according to these interpretations.

When it comes to Fowler's case, a lot of external groups had things to say about Uber's culture and Uber's way of handling the claims of sexism and sexual harassment. Fowler's depiction of Uber's culture affected external groups' view of Uber as many external groups such as Fast Company (Appendix 5) and The Washington Post (Appendix 7) wrote articles criticising Uber's culture. After Fowler released her blog post, external groups started questioning the work of the HR department at Uber where, according to Fowler, nothing was done in order to help the organisational members who were harassed. Furthermore, journalists such as Weissman (Appendix 5) saw Uber as an organisation that would "(...) *turn a blind eye in favour of a manager* (...)" (Appendix 5, 1, l. 33) whenever issues occurred. Thus, external groups' perception and image of Uber was affected by the controversies concerning sexism and sexual harassment.

Following Fowler's blog post, CEO Travis Kalanick chose to comment on the allegations:

> "1/ *What's described here is abhorrent & against everything we believe in. Anyone who behaves this way or thinks this is OK will be fired. 2/ I've instructed our CHRO Liane to conduct an urgent investigation. There can be absolutely no place for this kind of behaviour at Uber."* (Appendix 9).

In his statement, Kalanick stated that Uber does not accept the kind of behaviour depicted in Fowler's blog post. As a result of the blog post, Kalanick chose to launch an internal investigation led by investigators Eric Holden and Tammy Albarrán (Appendix 6; 9) and release statements of what Uber would do to do to rid the organisation of sexism and sexual harassment (Appendix 10). By choosing to comment on the allegations and launch internal investigations, Uber showed external groups that Uber would do what was necessary to rid the organisation of sexism and sexual harassment. As Uber chose to try and rid the organisation of sexism and sexual harassment, Uber's image could become positive as the negative publicity following Fowler's blog post was based on the fact that external groups believed that Uber did not do enough to protect its organisational members. Thereby, by choosing to act and protect its organisational members, Uber's image could be changed for the better as the external groups' experience of Uber could become positive if the issues of sexism and sexual harassment were dealt with. Moreover, since Uber chose to fire organisational members who were accused of sexually harassing colleagues (Appendix 8), this might have appeased the external groups: Knowing that Uber finally acted on the allegations could have changed how the external groups perceived Uber.

An additional investigation was conducted by the law firm Perkins Coie, which Uber hired to investigate individual incidents of sexism and sexual harassment. The investigation led to 20 organisational members being fired (Appendix 7, 1; Appendix 8). On Uber's own Twitter account, Uber stated that the investigation by Perkins Coie showed that additionally 32 organisational members would receive training, 7 organisational members were given final warning and 57 organisational members were still under review. The investigation showed that a majority of the individual incidents were cases of discrimination, sexual harassment, unprofessional behaviour and bullying (Appendix 8). As previously mentioned in this section, when Uber chose to conduct these types of investigations as well as fire the people accused of sexism and sexual harassment, Uber showed it was ready to take action and face the allegations. By doing so, Uber could hope to rectify its tainted image and appease the external groups who experienced Uber as an organisation that favoured the accused rather than the accuser.

The findings from the investigation by Perkins Coie (Appendix 8) as well as the findings from Holder and Albarrán (Appendix 6; Appendix 10) were published on Uber's Twitter. Here, external groups could read about the individual incidents at Uber and the changes Holder and Albarrán recommended Uber implemented in its senior management. Thus, Uber tried to actively do

something about the issues as well as show its disapproval of the organisational members who had conducted themselves in a manner that was not accepted or appropriate at Uber.

6.1.4 Identity

In accordance with Hatch and Schultz's model, organisational identity is constituted by members' work experiences and top management vision and leadership. This identity is communicated to all hierarchical levels by top management (c.f. 3.1.2). We perceive Uber's identity as being communicated through organisational values such as Kalanick's 14 values. These 14 values represented what Kalanick wanted for the organisation and how he perceived it. For example, Kalanick values a 'champion's mindset' and wanted people to 'always be hustlin'' as his vision for Uber was to continue to grow (c.f. 6.1.2). This is also seen in Fowler's depiction of Uber's culture: She stated that people were always trying to move up the ladder and even undermined each other to do so. Thus, the 'champion's mindset' value might have negatively affected how people worked at Uber, as Fowler depicted moving up the ladder as an obsession for people at Uber, thereby constituting an aggressive culture that fostered unfriendly competition.

In 2016, Kalanick hired Ariana Huffington to join Uber's board of directors, as Kalanick believed she could help Uber grow and provide the emotional intelligence he lacks (c.f. 6.1.2). Kalanick might not have been the only organisational member within Uber who lacked emotional intelligence as lack of emotional intelligence could be one of the reasons why the HR department acted the way it did. In the case of the HR department, it is difficult to fathom why a department established to protect all organisational members neglected the people who needed help. Thus, it could be argued that the HR department did not have the emotional intelligence to help Fowler when she reported incidents of sexism and sexual harassment as the HR department ignored the claims or blamed Fowler. Since emotional intelligence was something Kalanick valued, hence him hiring Huffington because she had emotional intelligence, it seems precarious that the HR department did not hold this characteristic that was seemingly important for Kalanick.

It is important to note that the HR department was not the only department that rejected Fowler's claims: The claims were rejected as far up the chain as possible and still nothing was done (c.f. 6.1.1). Even though it is not clear from Fowler's blog post how far up the chain the incidents were escalated, it does not explain why nothing was done. By ignoring the claims of sexism and sexual

harassment, it indirectly, and presumably unconsciously, fostered an environment where sexism and sexual harassment was tolerated. This speaks volumes to Uber's identity as the inaction negatively affected the identity, as Uber became an organisation that tolerated sexism and sexual harassment. However, it is important to note that investigations into Uber were launched following Fowler's publication of her blog post, but by then the damage was done and the investigations showed that change had to be made to senior management (Appendix 6, 2) and that numerous individuals had experienced bullying, sexual harassment, discrimination and incidents of unprofessional behaviour (Appendix 8). Thus, by only acting after the publication of Fowler's blog post, Uber's senior management acted too late.

Generally, we believe the insight we have gained from the analysis of members' work experience and top management vision and leadership indicates a conflicting identity. For example, Kalanick wanted organisational members to have a champion's mindset but when Fowler wanted more by transferring, her 'champion's mindset' was not rewarded. Instead, she was blocked due to negative performance reviews; reviews that were clearly rigged as Fowler had a perfect performance score. Fowler's transfer could have been blocked because she reported incidents to the HR department or as the HR department stated, it could have something to do with things outside of work or her gender (c.f. 6.1.1). We might never know exactly why Fowler was treated the way she was or why she was blocked. Thus, even though Kalanick wanted Uber to grow and become better, the organisational members who tried to better themselves were blocked. Instead of helping these organisational members, Uber became an organisation where organisational members who threatened the status quo were oppressed. Therefore, what ended up representing Uber's identity during Fowler's employment was inaction from the HR department and senior management who ignored claims of sexism and sexual harassment.

6.1.5 Image

As stated in Hatch and Schultz's model, organisational image is affected by top management vision and leadership and experiences of external groups (c.f. 3.1.2). Top management vision and leadership affected Uber's image, as the actions of organisational members, based on their perception of Kalanick's 14 values, made Uber seem aggressive and overly competitive (c.f. 6.1.2). The media spoke of Uber's values as being vague and meaningless and the values were criticised

for being useless guidelines for organisational members as well as representative of an aggressive and overly competitive culture (c.f. 6.1.3).

When Fowler's blog post made headlines, the quality and skill of Uber's HR department were questioned because of the HR department's inaction and inability to handle claims of sexism and sexual harassment appropriately. This resulted in Uber launching investigations into its culture to examine the incidents reported by organisational members. These are examples of how Uber tried to rectify its image to the external groups and shed light on the issues of sexism and sexual harassment (c.f. 6.1.3). In a statement from Kalanick following Fowler's blog post (Appendix 9), he shed light on how Uber wanted to be perceived as well as what Uber stood for. Kalanick stated that the type of behaviour depicted in Fowler's blog post was simply not acceptable. It can be presumed that by choosing to comment on the allegations, Kalanick tried to distance Uber from the negative press written about the organisation as well as assure external groups that Uber would take action. Kalanick's statement and the launch of the investigations could be presumed to be initiatives set in motion to rectify Uber's bad image. Thus, Uber actively tried to change the external groups' view of its image by launching investigations into Uber's culture as well as firing organisational members who had been sexually harassing colleagues. This showed that Uber was prepared to do what was necessary to change its culture and image.

Based on our analysis of Uber's image, we found that the image was negatively affected by the perception of Kalanick's values and the allegations of sexism and sexual harassment at Uber. Had Fowler not blown the whistle and detailed her experiences at Uber, the incidents of sexism and sexual harassment might not have seen the light of day, entailing that external groups might not have perceived Uber's image negatively regarding sexism and sexual harassment. Still, if Fowler had not blown the whistle, other female organisational members at Uber might have as the investigations showed that what Fowler depicted in her blog post was a common occurrence at Uber. Thus, as it could be presumed that Fowler's case was representative of life at Uber, it might only have been a matter of time before the incidents came to light and negatively affected Uber's image.

6.1.6 Culture

As mentioned in our delimitations of the model (c.f. 3.1.4), Hatch and Schultz (1997) state that identity and culture are closely linked as culture is based on how organisational members interpret the organisational identity. Therefore, the identity at Uber is closely linked to its culture.
In the case of Uber, the culture was affected by Kalanick's 14 values (c.f. 6.1.3). These values were vague and could be interpreted in numerous ways, as Kalanick did not provide an elaboration of each value. The majority of these values encouraged organisational members to remain competitive and strive for more: Something that was evident in how organisational members continued to undermine each other (c.f. 6.1.1). Thus, the values could have fostered an aggressive culture whether or not that was what Kalanick intended.

As Hatch and Schultz (1997) state, how organisational members interpret an organisation's history and material aspects constitute the organisation's identity. How Fowler interpreted Uber is evident in her depiction of her experiences at Uber. How she interpreted these experiences and situations have constituted what she perceives Uber's culture to be. For example, Fowler interpreted the internal competition at Uber as a political war where her colleagues would move up the ladder by undermining other colleagues (c.f. 6.1.1). Based on Fowler's interpretations and her account of this particular situation at Uber, the culture can be perceived as hostile and as fostering unfriendly competition as organisational members should not be at war with each other but rather work together for the greater good of the organisation: Something that presumably did not happen at Uber. Fowler experienced that she was undermined when her transfer was blocked on account of poor performance reviews. It turned out that the transfer was blocked because Fowler's manager wanted to keep her, a female engineer, on his team. This goes to show the degree to which organisational members undermined each other: A manager blocking a transfer simply for his own benefit and gain.

Fowler believed that certain HR processes to handle sexism and sexual harassment would have been put in place in a big organisation such as Uber. However, she was met with inaction. This ended up setting the stage for how the HR department handled the incidents Fowler reported as nothing was ever done. Moreover, the investigations Uber launched showed that more organisational members than Fowler had experienced sexual harassment. Since the HR department was reluctant to act on the incidents Fowler reported, the HR department could also have neglected

other organisational members who reported incidents, i.e. the process for handling sexual harassment was non-existing, as the organisational members in the HR department did not act when reports were filed.

Based on Fowler's experience at Uber, the HR department protected the 'high performers' who were accused of sexism and sexual harassment. Thus, during Fowler's time at Uber, the culture was favourable to those who were high performers as they were allowed to do as they pleased without any consequences. Thereby, Uber did not protect or consider all organisational members equally when incidents were reported. The HR department might have protected the high performers as Kalanick's values show that high performance is key at Uber. Thus, the HR department might have protected the high performers because the HR department thought it was the right thing to do in relation to Kalanick's values. Moreover, the HR department ended up accusing Fowler for being the problem as all the reports had one thing in common: Her. By not taking action and placing the blame on Fowler, the HR department turned a blind eye to sexism and sexual harassment. This ended up being representative of Uber's culture and how the HR department and Uber in general did business: A blind eye was turned to sensitive issues such as sexism and sexual harassment. The HR department at Uber could have chosen to ignore these sensitive issues as it wanted to protect Uber and its high performers and/or because the organisational members in the HR department might not have known exactly how to handle these issues.

Throughout this analysis, we found that Uber's identity, image and culture all affect each other. What happened inside Uber, i.e. *identity*, and how organisational members perceived Uber, i.e. *culture*, affected how external groups saw Uber, i.e. *image*. In turn, this affected the actions of top management as it tried to rectify the situations the external groups were dissatisfied with by launching investigations and thereby changing the image and identity. Thereby, all three elements are closely linked.

Based on this analysis of Uber's culture, we found the culture to be hostile, aggressive and overly competitive as it encouraged organisational members to undermine each other and in turn be rewarded for doing so by moving up the ladder. The culture was especially hostile when it came to reports of sexism and sexual harassment as these reports were simply ignored in order to protect Uber's high performers. Thus, our analysis shows that Uber valued its high performers and neglected other organisational members. Thereby, whether or not the HR department chose to

protect an organisational member depended on that person's performance and whether this performance benefitted Uber. Thus, high performance became the key to protection and success at Uber.

6.2 Sensemaking and sensegiving: Recommendations

Based on our analysis of Uber's culture (c.f. 6.1), we now analyse which recommendations we propose leaders could implement in order to help organisational members navigate through a culture change with the purpose of creating a culture where organisational members feel comfortable reporting sexism and sexual harassment.
Our culture analysis has shown what a toxic culture inside an organisation can look like and how much it matters to have a culture where the organisational members feel comfortable in terms of reporting sexism and sexual harassment. Moreover, our analysis of Uber's culture showed that Uber most often valued its high performers and neglected the organisational members who reported incidents of sexism and sexual harassment.

When we read through theories of sensemaking, it was clear that scholars believe leaders often end up using sensemaking too late, i.e. when already in a crisis (c.f. 3.2.2). If leaders end up using it too late, we believe it is because leaders are not consciously aware of sensemaking and the importance of it. Therefore, leaders need to understand the importance of making sense of a situation and helping organisational members do the same. Thereby, we seek to make leaders aware of sensemaking as a tool that can be used in leadership: Leaders can become aware of sensemaking through this thesis and understand the importance of it.

6.2.1 The seven characteristics of sensemaking

Key components to understand sensemaking include Weick's seven properties of sensemaking. The first characteristic is *identity*. Based on this characteristic, it is key that leaders understand their own identity (c.f. 3.2.2). Identity can be many things as people have different identities. It can be presumed that for example a CEO's professional persona is different to the persona the CEO has in private. Whereas a CEO is a leader and representative for an organisation, in private the CEO might be a father or a mother. The two identities will differ, as a CEO will presumably act differently towards his or her organisational members than they would towards his or her children. Thereby,

the identity is affected by the situation, as there is a big difference between the identity a person has in professional settings versus the identity that person has in private settings. In this case, we focus on the identity of leaders in professional settings and, in continuation of this, how an organisation's identity is affected by its leaders' identity.

In regard to leaders' identity in professional settings, the more aware leaders are of their identity and their vision for an organisation, the easier it will be for the leaders to communicate a clear vision and manage organisational members accordingly. In this case, as Ancona states (c.f. 3.2.2), the more aware leaders are of where they want to be, the better they can extract cues and understand a situation and lead organisational members. If we look at an example such as former CEO Travis Kalanick's 14 values (Appendix 3), the values were, as previously stated, too vague (c.f. 6.1.3). Whether that was because Kalanick was unsure of himself, unsure of his vision for Uber, lacked communication skills or something else entirely is debatable. Since Kalanick stated that he does not have that much emotional intelligence and is more data-oriented (c.f. 6.1.2), it could be presumed that the values were too vague as Kalanick might not have elaborated upon the values as he did not think of how others would perceive the values or thought of whether or not the organisational members would have needed further explanation of the 14 values. As a result, the communication was unclear as Kalanick's professional identity, i.e. his lack of emotional intelligence, hindered him from clearly communicating his vision for Uber. Thereby, had Kalanick understood what he lacked in terms of how he communicated, it can be presumed that he would have adapted how he communicated to make sure organisational members understood his values. Thereby, by being more self-aware, Kalanick could to a certain degree have helped organisational members make sense by elaborating upon his values. Thus, it is key to sensemaking that leaders understand their professional identity and how this affects the organisation's identity. In turn, this will lead to a clearer vision and can help leaders understand how to communicate this vision in order for organisational members to make sense of the leader's communication. Therefore, we recommend that leaders try to understand their own shortcomings: By understanding their shortcomings, leaders can seek to understand which skills they might be lacking and thereby know what organisational members might end up missing from their leaders in order to make sense of situations. Moreover, leaders should try to understand their professional identity in order to be as clear as possible when communicating their mission and vision to organisational members. In turn, this can ensure that

organisational members understand the direction of the organisation and that all organisational members work towards achieving it.

The second characteristic of sensemaking is the notion that it happens retrospectively: People can only understand something once it has happened. Experiences can then shape a person's anticipation of what is to come or how that person will perceive the future (c.f. 3.2.2). Let us take an example from Fowler's experiences at Uber: Based on previous experience, Fowler expected the HR department at Uber to have established processes for handling incidents of sexism and sexual harassment. However, that was not the case as Fowler experienced that the HR department did nothing to help (c.f. 6.1.1). Because Fowler retrospectively had gained an understanding and idea of how HR departments in big organisations worked, she anticipated that Uber would have acted differently. Thus, her past experiences shaped her anticipation of the future. This could affect her future perception of the HR department, and HR departments in general, as her past experiences with the HR department at Uber were negative. To avoid negative experiences, leaders could focus on making the retrospective process of sensemaking positive: If the retrospective process of sensemaking is a positive experience for the organisational members, i.e. organisational members have gotten the information they needed to make sense, they will be more likely to have a positive perception and anticipation of future retrospective sensemaking.
Therefore, we recommend that leaders be as clear in their information as possible to ensure the retrospective process of sensemaking is as smooth a process as possible for organisational members. This will hopefully ensure that organisational members understand the information as well as ensure that organisational members' future anticipation and perception is not tainted by negative past experiences of the retrospective process of sensemaking.

The third characteristic of sensemaking is *enactment*: Based on perceptions, values and ideas, people create meaning by acting and then experiencing what these actions result in (c.f. 3.2.2). In the case of Uber, the HR department's values can be seen as toxic (c.f. 6.1.1) as the values reflect how the HR department handled cases of sexism and sexual harassment: They valued protecting high performers instead of protecting the organisational members who had experienced either sexism or sexual harassment. Because the HR department's values and its goal was to protect high performers, it acted in accordance with the goal: The HR department protected the high performers at all costs and neglected to protect Fowler and the other female engineers. As a result of the HR department's enactment, hence valuing high performers and acting in accordance with the value, the

high performers were protected and Fowler was neglected (c.f. 6.1.6).

In order to prevent HR departments from neglecting organisational members in favour of others, leaders could benefit from being aware of how organisational members act, i.e. organisational members will act in accordance with their perceptions, values and ideas. Thus, if an organisation wants a HR department that protects all organisational members, the values and actions of the HR department should reflect this. A goal such as "We consider all organisational members" could become a value for a HR department. The HR department will then act in accordance with the value. Thus, if the value dictates that the HR department protects all organisational members, the actions will presumably reflect it. In turn, this can affect an organisation's identity and culture: How people act, i.e. identity, can affect organisational processes and behaviour within the organisation, i.e. culture. Thus, *enactment* is closely linked to the concept of culture and how organisational members can affect culture.

We recommend that if an organisation wants to change values to ensure the protection of all organisational members, an organisation could implement HR training, processes and guidelines for handling reports in HR policies to ensure the values are upheld. It was clear to us in our analysis of Uber's culture (c.f. 6.1) that Uber did not protect all organisational members and instead protected the high performers. To prevent this, it is important that a leader communicates, "We are now leaving the old practices behind and implementing new ones to protect all organisational members". This way, the organisational members will be inclined to trust that they will be taken care of by the HR department in the future and not ignored and neglected in the same manner as the HR department at Uber did Fowler. By implementing these processes and guidelines for reporting to a HR department, it can create an environment where organisational members feel comfortable reporting sexism and sexual harassment.

The fourth characteristic concerns the *social process* of sensemaking where meanings are socially constructed and shared between people (c.f. 3.2.2). An example of sensemaking as a social process was evident when Fowler spoke with other female engineers at Uber and discovered that they too had experienced sexism and/or sexual harassment. Fowler was surprised that other female engineers had had similar experiences (c.f. 6.1.1). This goes to show that Fowler thought she was the only one being subjected to sexism and sexual harassment but through the social process of sensemaking and shared meaning, she uncovered the truth about Uber: Continuous acts of sexism and sexual harassment by male colleagues, which, when reported, resulted in neglect of female engineers by

the HR department in favour of high performers. By communicating with female colleagues, Fowler engaged in the social process of sensemaking with her colleagues where they collectively made sense of the incidents of sexism and sexual harassment.

To better understand sensemaking, leaders need to understand the social process of it and how organisational members collectively make sense of a situation. When leaders understand that sensemaking is a social process, we believe it can lead to higher functioning teams and more collaboration: By being aware that it is a social process, leaders will know that issues can occur within teams if people do not have the same shared meaning. If leaders are aware why and how these issues can occur, they can be prepared to handle the issues by for example helping organisational members reach a shared meaning as a shared meaning will most likely entail that fewer issues occur.

Leaders can help organisational members reach a shared meaning by making sure that all organisational members have a shared meaning of tasks, vision and mission. Leaders can ensure this through the use of for example feedback from organisational members. Here, leaders will gather intel on the organisational members' different perceptions and opinions and in turn be able to identify what each of the organisational members need in order for them to reach a shared meaning. For example, if two organisational members' perceptions of a task are conflicting, leaders need to provide a sense of direction and elaborate the task further, i.e. provide clear guidelines that hopefully cannot be interpreted differently and thereby ensuring that a shared meaning between the two organisational members is reached. Thus, we recommend that leaders help organisational members reach a shared meaning through the social process of sensemaking as it will most often entail that organisational members will be able to work better together: The clearer the meaning and purpose is for all organisational members, the fewer issues will occur.

Sensemaking is an *ongoing process*, which is the fifth characteristic. In this ongoing process, people focus on different moments and make sense of these moments. If interrupted by for example implemented processes, introduction of new tasks or changes occurring in an organisation, people will try to make sense of the interruption. Depending on the interruption, people can experience a variety of emotions such as anger or relief, which can affect how people experience a situation. For example, if people experience an interruption or change negatively, they will be less thrilled in the future when a change is introduced, i.e. previous experience affects the perception of future interruptions (c.f. 3.2.2). If a leader is trying to help his or her organisational members navigate

through a culture change, it is important that the leader understands that sensemaking is an ongoing process, i.e. the leader needs to be present every step of the way during which the organisational members try to make sense of the change. When being present for his or her organisational members, the leader can offer insight into where the culture change is heading and why, ergo provide a clear direction. For example, if a culture change leads to a new vision and mission, it is important that leaders clearly communicate these new implementations to ensure that organisational members understand them. Again, the process of sensemaking is ongoing which means leaders will need to continuously help the organisational members make sense of the culture change. Thereby, the leaders can help organisational members make sense of the culture change, which can lead to less confusion or resistance from organisational members. By continuously offering direction and information, the leader and the organisational members engage in the ongoing process of sensemaking.

We recommend that leaders continuously help organisational members make sense by providing the information and direction the organisational members need: Especially if an interruption is introduced that the organisational members need to make sense of. Therefore, it is important that leaders understand sensemaking as an ongoing process: The leaders will need to continuously help the organisational members and not leave them to their own devices.

The sixth characteristic concerns how people can make sense of anything at any given time, i.e. people extract cues all the time to make sense of a situation (c.f. 3.2.2). We find that the fifth and sixth characteristics in Weick's seven properties of sensemaking are similar as the characteristics focus on sensemaking as an ongoing process and how people make sense of anything at any given time respectively. However, the sixth characteristic is different in how leaders need to provide organisational members with a point of reference such as a clear mission and vision from which the organisational members can extract cues and make sense of in terms of where the organisation wishes to go. By giving a point of reference, organisational members will understand what direction leaders want for the organisation. The organisational members' sensemaking depends on their own individual context i.e. values and beliefs. It could be presumed that leaders provide and communicate clear and understandable values, vision and mission to organisational members with the purpose of the organisational members understanding the values, vision and mission however the leaders intended. Thereby, the clearer the values, vision and mission are, the clearer the point of reference will be for the organisational members. Based on this, we recommend that leaders make

sure that clear communication is provided to every organisational member in order for the organisational members to understand the direction of the organisation.

Sensemaking is driven by *plausibility* rather than *accuracy.* This is the seventh characteristic: It is the process rather than the outcome that is important. Thus, a person should participate in the sensemaking process rather than not trying to make sense of anything (c.f. 3.2.2).
For example, in fast-paced environments, organisations will tend to look for speedy solutions rather than necessarily the correct solutions. Here, action is more important than the outcome. This can have a certain downfall. For example, at Uber, the HR department went looking for quick solutions to the incidents Fowler reported instead of taking Fowler's reports seriously. In this case, the HR department's solution was to ignore Fowler's claims completely or assure Fowler that it was the manager's first offense. Here, the HR department focused more on a quick fix than on a correct solution, i.e. instead of either firing Fowler's manager or giving him a warning, the HR department ignored Fowler's reports. Thus, the HR department thought more about what would benefit Uber, which was to keep a high performer, rather than take care of its all organisational members (c.f. 6.1.6). Thereby, by looking for a quick fix, the downfall was that Fowler was left frustrated and ignored as the HR department only accommodated and protected the high performers instead of all organisational members. Thereby, even though sensemaking entails that a solution or understanding does not have to be accurate (c.f. 3.2.2), it could have been preferred that Uber's HR department had searched for a better solution instead of a speedy solution as it clearly turned out that the speedy solution had a downfall. Instead of looking for the speedy solution, the HR department could have taken its time to better make sense of Fowler's reported incidents as well as the other female engineers' reported incidents. Moreover, if the HR department at Uber had clear processes put in place for how reports concerning sexism and sexual harassment should be handled, the processes could be quicker in the future: If the processes for reporting sexism and sexual harassment had been clear and adequate, there would not have been a need for a quick fix as the procedures would have already been put in place. Therefore, because the HR department neglected the importance of sensemaking from the beginning by not trying to make sense of the situation with Fowler, the HR department continuously did not make sense of the situations that occurred with Fowler and the other female engineers when incidents of sexism and sexual harassment were reported. Thereby, the HR department could have tried to make sense of Fowler's reported incidents instead of ignoring them all together: Again, engaging in the process of sensemaking is more important than the

outcome of sensemaking. Thus, trying to make sense of what Fowler reported would have been preferred to the inaction Fowler was met by when she reported incidents to HR.

6.2.2 Ambiguity and uncertainty

For individual and collective sensemaking, too much information or too little information can make sensemaking difficult. When too much information is presented to organisational members, information will become ambiguous as the abundance of information and the different ways it can be interpreted will confuse organisational members. Thus, it is important that leaders help organisational members make sense of the presented information by for example providing an overview of which information is the most important and how it should be interpreted (c.f. 3.2.2). An example of an abundance of information is Kalanick's 14 values (Appendix 3). These values covered everything from 'always be hustlin'' to 'optimistic leadership'. The values themselves were meant to inspire organisational members but upon reading them, we were left confused: The values are vague, as Kalanick does not explain the individual values (c.f. 6.1.3). Had Kalanick elaborated upon the values, we might have gotten something else out of them. By not elaborating on the values, Kalanick said a lot without saying anything: His 14 values got lost in his inability to explain what he meant. By not being able to make sense of the values, it could be feared that organisational members either forgot the values and thus did not adopt them or ignored them all together. Moreover, as the values were not explained, Kalanick risked that people interpreted them however they wanted. This meant that the interpretation Kalanick wanted people to have might not have been the interpretation they got. Thus, organisational members might have ended up identifying themselves with misinterpreted values, which could lead to organisational members misinterpreting them and seeing for example 'meritocracy and toe-stepping' as a free pass to challenge the leaders and undermine them if they disagreed with the organisational members. Thus, it might not be representative of what the organisation actually stood for, i.e. the identity of the organisation might not have been to challenge and undermine colleagues, but because of the values, this is how a person might end up perceiving organisations such as Uber.

As our culture theory showed (c.f. 3.1.2), the organisation's identity is constituted by organisational members' work experiences as well as top management vision and leadership, and can affect the organisation's culture. We found that Kalanick's values affected the culture at Uber somewhat negatively: The value of 'Meritocracy and toe-stepping' is evident in Fowler's blog post as she

clearly stated how colleagues continued to undermine each other to get ahead (c.f. 6.1.3). Thus, how Kalanick portrayed Uber's identity in his values affected Uber's culture. Moreover, as people make sense socially (c.f. 3.2.2), the level of shared meaning might be questionable as the values can be interpreted in many different ways; not just because sensemaking is subjective but also because the information provided by Kalanick to the organisational members was ambiguous.
As leaders and organisations in general could benefit from providing a clear vision and direction (c.f. 3.2.2), we recommend that leaders provide a sense of direction when organisational members need to make sense of a situation and thereby remove ambiguity. When providing a sense of direction, leaders can provide different sources of data including guidelines, information, the opportunity for feedback etc., i.e. provide the information the organisational members need and ask for: Nothing more, nothing less.

Besides the fact that organisational members can be given too much information, they can also be given too little information. When too little information is presented to organisational members, it can lead to uncertainty: Organisational members have too little information to make sense of a situation. Here, it is important that leaders provide information that is sufficient and adequate for organisational members to make sense of a situation. The most important aspect is to make sure organisational members understand the information they are given by for example having information clarified in meetings (c.f. 3.2.2). As previously stated, Kalanick's 14 values (Appendix 3) can lead to ambiguity. However, they can also lead to uncertainty, as the values were not elaborated upon. For example, values such as 'meritocracy and toe-stepping' were not elaborated further. As Fowler wrote, organisational members continuously undermined each other (c.f. 6.1.2). Because of that, it could be presumed from what Fowler wrote in her blog post that organisational members interpreted Kalanick's values however they wanted, i.e. undermining to get ahead. Thus, because of the lack of information and explanation of how the values should be interpreted, organisational members presumably found their own interpretations, leading to values we presume Kalanick would not have encouraged. Thus, too little information was provided for organisational members and hindered sensemaking.
Therefore, we would recommend that leaders provide sufficient and adequate information. However, the question is: When is information sufficient and adequate? A rule of thumb would be to communicate with organisational members to understand what type of information they need and answer any questions they may have. That way, it could be presumed that leaders would avoid

uncertainty and ambiguity all together as the information is specifically tailored to the organisational members. Based on the case with Uber, it is clear that it is important for organisations in general to have a clear vision, mission and values in order to provide a sense of direction for organisational members. By having a clear vision, mission and values, it is likely that organisational members interpret these how the leader intended and thus make sense of them as the leader intended.

6.2.3 Sensemaking metaphor

So far, this analysis of sensemaking in leadership has been based on Weick's theory of sensemaking and his theoretical approach to the very same. To make sensemaking visual and concrete, we now link Weick's theoretical framework to Dervin's sensemaking metaphor (c.f. 3.2.2), which can help leaders and organisational members visualise a situation they need to make sense of. Therefore, it can help organisational members make sense of for example a culture change their leaders are trying to navigate them through. In regard to the metaphor, organisational members will move from one understanding to another by gathering information to understand reality gaps. In this case, a reality gap can be questions, confusions, muddles, riddles and angst (c.f. 3.2.2). Thereby, the reality gap is something organisational members seek answers to in order for them to understand it and make sense of it. Thus, the visual representation of sensemaking can both be beneficial for leaders as they will get a practical approach to sensemaking and beneficial for organisational members as they will see a visual representation of what they need to make sense of and how. By getting this visual representation, the organisational members might better understand the leader and his or her goal of sensemaking.

Let us take an example of how Uber's leaders could have helped organisational members navigate through a culture change; from Uber's hostile culture (c.f. 6.1) to one where organisational members feel comfortable reporting sexism and sexual harassment. First, the organisational members will find themselves in a context-laden situation such as the one Uber found itself in when Fowler published her blog post. The context is bound in Uber's culture and organisational systems and procedures, which is fostered by Uber's history and habits. As we see in Fowler's blog post, Uber had a habit and history of ignoring sexism and sexual harassment in order to protect its high performers. In turn, this affected Uber's culture, which became hostile as people who came forward and reported incidents of sexism and sexual harassment were ignored in favour of protecting the

high performers accused of sexism and sexual harassment (c.f. 6.1.1). As the culture benefitted high performers, so did the organisational systems. As Fowler's blog post showed (Appendix 1), no procedures were put in place to handle cases of sexism and sexual harassment. We presume that most leaders would want to change a culture such as the one we perceive Uber to have had. Thus, organisational members will face a gap: "What now? What is this new culture going to be like? And what does it mean to me?". These questions are clear signs of confusion and angst the organisational members seek some kind of resolution to, i.e. the need for sensemaking occurs. To answer these questions, the organisational members will make sense of the gap by searching for information and bridging.

In regard to bridging, organisational members will act and use strategies and tactics based on their values, thoughts, feelings and memories to make sense of the gap, i.e. try to make sense of how the culture change will affect them. Based on how organisational members try to bridge a gap, they will look for information or engage in activities that can help them bridge the gap. This is where a leader is important as a leader can help organisational members navigate through a culture change by providing information and ensuring that organisational members engage in sensemaking. By using people as a source for information, leaders and organisational members can engage in two-way communication where the implementation of the change is discussed, for example through meetings where a leader and an organisational member discuss the organisational member's performance review. This is the perfect opportunity for the leader and organisational member to discuss what issues the organisational member might have and how the leader can help diminish these issues. By diminishing the issues, the leader will be able to help the organisational member make sense of the change. If an organisational member has trouble understanding his or her tasks after a culture change, it is the leader's responsibility to address this confusion and help the organisational member to clearly identify his or her tasks. Moreover, if changes occur in processes within an organisation, such as implementation of HR processes, it is important that organisational members understand these changes and the new processes. Here, it is the leader's job to help organisational members make sense of these new processes and explain how they 'work': If there is a new process for reporting incidents of for example sexism and sexual harassment, the organisational members need to know exactly how that process works in order to make sense of it and be able to use it in the future. This information can then provide answers to questions organisational members might have and thereby facilitate their sensemaking. Thus, the sources for information are present in

sensemaking for the purpose of helping organisational members bridge a reality gap and make sense of a situation. This leads us to the outcome in Dervin's metaphor.

By making sense of a situation and bridging a reality gap, organisational members will most likely reach an outcome with the help of their leader who has, or at least should have, helped the organisational members navigate through a change. The angst and confusion the organisational members had when facing the reality gap should have vanished or at least have become smaller as they should have found resolution while making sense of a situation. Thus, "What now? What is this new culture going to be like? And what does it mean to me?" should have been answered with an explanation and understanding of the culture change including for example new HR processes implemented to protect organisational members, a clarification of future tasks and potential changes as well as a reassurance that any future incidents will be dealt with in accordance with the new processes put in place. Thereby, if the organisational members have their questions answered and their angst and confusion diminished, the leaders will have helped the organisational members navigate through a culture change by providing the tools to make sense of a situation, i.e. facilitated sensemaking.

6.2.4 Sensegiving

As mentioned in our chosen theoretical framework, sensemaking and sensegiving are closely linked (c.f. 3.2.2). Whereas sensemaking entails that people engage in a social and ongoing process, sensegiving entails that a sensegiver tries to influence how others make sense to reach the sensegiver's preferred outcome. In a leadership perspective, leaders can use sensegiving in a bid to make organisational members reach the leaders' preferred outcome (c.f. 3.2.2). We perceive sensegiving as a way in which leaders can try to affect organisational members' perception and understanding of something the leader has already made sense of. An example could be how leaders have gotten information from top management regarding vision and mission of an organisation and proceed to communicate this information to their organisational members, i.e. give sense by communicating what the top management wants the organisational members to know. After using sensegiving to influence how the organisational members should perceive and understand the vision and mission from top management, it is the leaders' responsibility to ensure that organisational members continuously make sense of this information. When these organisational members make sense, it is the leaders' responsibility to provide the organisational members with answers to any

questions the organisational members may have. This serves to diminish the organisational members' confusion. The leaders can diminish this confusion by for example providing adequate information and/or have meetings with organisational members where a leader and an organisational member can discuss the organisational member's progress in regard to understanding the vision and mission from top management. Here, the leader can help the organisational member navigate through the sensemaking process by providing additional information if need be. Thus, the processes of sensemaking and sensegiving are closely linked, as leaders will need to make sense of information, i.e. sensemaking, before using sensegiving to give the same information to his or her organisational members. If the organisational members then want to understand the information they have been given, the organisational members will need sensemaking, which will occur as a social, ongoing process. Therefore, in order to use sensegiving, we recommend that leaders understand sensemaking and understand exactly what they want to communicate to organisational members: The better leaders are at making sense of information, the better they will be at giving sense to organisational members.

Sum up of sensemaking and sensegiving

Based on our understanding of our selected theoretical perspectives on sensemaking and sensegiving, leaders can help organisational members navigate through a culture change by using the recommendations we have outlined (c.f. 6.2.1; 6.2.2; 6.2.3; 6.2.4). These recommendations include communicating a clear and precise mission and vision in order to help organisational members in the best possible way and diminish angst and confusion: The better the communication, the better a leader will be able to make sense and give sense. Through this communication, leaders can engage in two-way communication with organisational members and provide more information about the culture change if need be. This can occur through meetings either one-on-one or in a larger group such as a department that needs to know how the culture change and the implementations that follow will affect them. To avoid both uncertainty and ambiguity, leaders need to provide sufficient and clear information; not too much and not too little. Still, as previously mentioned (c.f. 6.2.2), we note that this distinction can be difficult, but we recommend that leaders perceive every situation as a unique case and estimate, based on feedback and communication with organisational members, what the organisational members need in order for the them to make sense of the particular situation.

Additionally, to help organisational members feel comfortable reporting sexism and sexual harassment, leaders can use the recommendations we have outlined including for example implementing HR processes, training and guidelines for handling reports that serve to protect all organisational members, not only high performers. By having clear processes and guidelines put in place, it can enhance the trust between organisational members and HR departments.

In the following, we analyse and provide recommendations as to how leaders can use change communication to help organisational members navigate through a culture change. We see a close link between sensemaking, sensegiving and change communication as we believe sensemaking and sensegiving serve as a basis for leaders and organisational members understanding change communication: When leaders communicate about a change, it falls short if leaders and organisational members do not try to make sense of the change.

6.3 Change communication: Recommendations

Now that we have analysed Uber's culture and how leaders and organisational members can make sense and navigate through a culture change, we will provide recommendations as to how organisations such as Uber can communicate about a change. This analysis will serve as a practical approach to how leaders can help organisational members navigate through a culture change as well as how a culture can be created where organisational members feel comfortable reporting sexism and sexual harassment. In this analysis, we link change communication with sensemaking and sensegiving wherever relevant to show how the different theoretical fields interplay. Thereby, the recommendations in change communication are closely linked to our sensemaking and sensegiving recommendations.

As mentioned in our chosen theoretical framework about change communication (c.f. 3.3.2), leaders should think about how and why they want to communicate to and with organisational members. Here, it is important that leaders communicate the organisation's values clearly as well as its vision and mission for the organisation, for example through formulating and communicating the organisation's strategy, including its strategy for changing a culture. It is important that leaders clearly communicate why the new strategy should be implemented as well as think of how to best communicate to the organisational members. When communicating about a culture change, it is often most efficient and preferable through face-to-face communication as it ensures that a leader

will be able to handle organisational members' resistance or objections as they occur and thereby more effectively. Thus, issues could resolve themselves quicker than if the communication were to happen through email, as feedback from the organisational members is instant (c.f. 3.3.2).

6.3.1 Communication strategies

When using change communication, leaders can choose different communication strategies. The five communication strategies introduced by Clampitt, DeKoch and Cashman (2000) are: 1) *Spray and pray*, 2) *Tell and sell*, 3) *Underscore and explore*, 4) *Identify and reply* and lastly 5) *Withhold and uphold* (c.f. 3.3.2).

In the *spray and pray* strategy, information is given carelessly where leaders do not think of how the information is received and understood. The leaders simply provide the information and pray it is interpreted however they wanted. Thus, the organisational members are left to their own devices in terms of understanding the information given (c.f. 3.3.2). Here, we see a close link between this type of change communication strategy and the term *ambiguity* in sensemaking (c.f. 3.2.2). By being provided with an abundance of information but no guidelines as to how the organisational members should make sense of it, it can lead to *ambiguity*: Organisational members are overwhelmed by the information and will presumably have a hard time making sense of it. Therefore, we would not recommend this strategy to an organisation that seeks to communicate about a change.
Moreover, in times of change, a new vision or guidelines to navigate through a change will most likely be implemented. However, if an organisation does not understand how to properly communicate this vision and guidelines, organisational members will not be able to make sense of the change: Organisational members will not know what is expected of them and what they should do to implement the vision. Even though a great deal of information can be beneficial for organisational members, a key aspect is to be able to communicate it: Without communication, the information is lost. This is closely linked to sensemaking as leaders cannot expect organisational members to understand a change if they are not given the ability to make sense of it, i.e. clear communication can lead to a greater degree of sensemaking.

The *tell and sell* strategy is somewhat similar to the *spray and pray* strategy: The *tell and sell* strategy also focuses on providing a great deal of information, but then, contrary to the *spray and*

pray strategy, tries to sell the changes and ideas to the organisational members (c.f. 3.3.2). Thus, in this strategy, more emphasis is put on explicit communication between leaders and organisational members. However, this strategy does not invite a lot of dialogue or feedback between leaders and organisational members. We see a close link between *tell and sell* and the concept of sensegiving as sensegiving also entails that a sensegiver tries to affect how others perceive and understand information (c.f. 3.2.2). In this case, when using the *tell and sell* strategy, leaders will try to affect how organisational members perceive what the leaders communicate, i.e. try to give sense to the organisational members. Thus, information is simply given and not made sense of through two-way communication between the parties involved in the sensegiving process. Because of this, we would not recommend this strategy, as we believe feedback, dialogue and two-way communication is key when two parties are involved in making sense of a change. In this case, it would be preferable that organisational members and leaders could hash out any issues there might be in terms of leaders communicating clearly what it intends in regard to implementing changes and organisational members being able to ask questions, get clarity and provide feedback.

Contrary to *spray and pray* and *tell and sell,* the *identify and reply* strategy focuses more on communication rather than information, i.e. leaders focus more on communicating clearly to organisational members and less on providing clear information (c.f. 3.3.2). In this strategy, leaders start focusing on communication when organisational members start asking questions. Thus, the leaders identify which questions the organisational members have and reply accordingly. The issue with this strategy is that organisational members might not ask the right questions, meaning the information the organisational members get might be insufficient in explaining the change (c.f. 3.3.2). Here, we see a close link between *identify and reply* and sensemaking. In the *identify and reply* strategy, the organisational members do not know what they should make sense of since organisational members are responsible for asking the right questions as the leaders do not initially provide information. Thus, the organisational members are the sensemakers of the situation, as they themselves have to identify what they need to make sense of, i.e. the entire responsibility of sensemaking is placed on the organisational members. Thereby, the organisational members are responsible for knowing what is important to ask questions about. We would not recommend this strategy as it is unreasonable to assume that organisational members will ask the right questions or know exactly what leaders are thinking in order to ask tailored questions. Therefore, contrary to *spray and pray* and *tell and sell*, the *identify and reply* strategy needs more communication in order

to be effective: Sensemaking cannot happen if leaders do not also focus on the communicative aspect of sensemaking, i.e. make sense of information and then communicate it to organisational members.

The *withhold and uphold* strategy entails that leaders only communicate to organisational members when necessary, i.e. leaders keep information to themselves as they perceive knowledge as power or perceive the information as being too complicated for organisational members to understand (c.f. 3.3.2). We would not recommend this strategy, as it does not foster two-way communication between leaders and organisational members. We would generally recommend that organisations focus on communicating with organisational members in order to get feedback but also to shed light on what organisational members need in terms of making sense of a change. Moreover, in regard to this strategy, we see a close link between *withhold and uphold* and *uncertainty*; the latter entailing that organisational members have too little information to make sense of anything (c.f. 3.2.2). In this strategy, organisational members receive as little information as possible from leaders, meaning that the organisational members do not have enough information to make sense of a change. Organisational members simply end up feeling uncertain about the change as no sense can be made of it. Because of this, we would not recommend that leaders use this strategy.

As there are no right answers in regard to choosing a communication strategy, leaders can choose whatever strategy they want. However, the reason why we would not recommend *spray and pray, tell and sell, identify and reply* or *withhold and uphold* is because these strategies do not focus equally on communication and information or on helping organisational members make sense of a change to the same degree as the last of the five strategies: *Underscore and explore*. In this case, contrary to the other four strategies, the *underscore and explore* strategy focuses equally on information and communication, ascribing both elements equal value and thereby ensuring that information is clearly communicated to facilitate sensemaking. The *underscore and explore* strategy focuses on making sure that the communicated information is understood, i.e. communication and information interplay. This strategy entails that leaders communicate about issues and develop values and goals for the organisation after which they evaluate the success of the strategy based on organisational members' feedback and reaction to the communication. Here, misunderstandings and issues are identified by leaders through communication with the organisational members. If issues occur and the strategy needs to be changed, the organisational members and leaders develop the strategy together. Therefore, this strategy is believed to be the

most effective (c.f. 3.3.2). This is the reason why we would recommend this strategy: It focuses on two-way communication, feedback from organisational members and continuous work on the communication strategy. Thereby, the strategy and the approach to communication is not set in stone but rather a continuous process to better the communication between the parties involved. Moreover, by continuously revising the strategy, we believe that an organisation is adaptable, as any changes that occur will be dealt with between leaders and organisational members. Here, we see a close link between the *underscore and explore* strategy and sensemaking; the latter entailing that organisational members engage in a social, ongoing process where they collectively make sense of something (c.f. 3.2.2). Thus, we would recommend this strategy as we believe sensemaking is more likely to occur in this strategy rather than the other four strategies as leaders using this strategy focus on ascribing information and communication equal value, i.e. they communicate clear information in order for organisational members to make sense of it. Here, we also see a close link to sensegiving, as leaders have to make sense in order to give sense; ergo in order to give clear information, leaders need to make sense of the information.

We see sensemaking in how leaders and organisational members can continuously reassess the strategy and base any corrections on feedback from organisational members and dialogue between the involved parties. Thus, the parties involved participate in the ongoing, social process of sensemaking as all parties collectively make sense of the information provided by leaders. By ensuring that the communication and collaboration is continuous, we believe this type of strategy, *underscore and explore*, is preferable as the strategy focuses on ascribing equal value to information and communication and thereby facilitating organisational members' sensemaking. Thus, by using this strategy, leaders ensure that the organisation is adaptable and faces issues head-on: Nothing is swept under the rug and nothing is left unsaid.

When using the *underscore and explore* strategy, we recommend that leaders study organisational members and the organisation in general in order to identify issues there may be. Taking an example of an organisational culture where issues have occurred due to sexism and sexual harassment, it would be important that leaders study the organisation and communicate with the organisational members in order to understand the issues within the organisation, i.e. understand if the allegations held merit, why it occurred and who caused the issues. If a lot of allegations have been made, but a leader heard about it long after the fact, it would be relevant to study why he or she had not heard about it before: Were people not reporting it? Was it ignored? Thereby, a leader's

most important task in this case would be to study the organisation and communicate with the organisational members to truly understand the issues occurring in the organisation (c.f. 3.3.2). Additionally, we recommend that leaders engage in dialogue with their organisational members by asking how the leaders can help. We perceive this interaction between leaders and organisational members as one of the key elements that needs to be fulfilled in order for leaders to be able to help organisational members make sense of a change. Here, we see a close link to sensemaking, as we perceive interaction and the social process of sensemaking between leaders and organisational members as two of the most important aspects in communicating about a change. Thereby, leaders and organisational members need to interact and make sense of a change collectively in order to know how to navigate through the change and diminish any issues there might be in regard to the change. Once issues have been identified, we recommend that leaders and organisational members once again participate in sensemaking and gain a shared meaning and idea of what the next step should be in terms of ridding an organisation of issues. Looking at Uber as an example, Uber launched two investigations to examine Uber's culture and, as a result of the issues identified, fired organisational members who caused issues relating to sexism and sexual harassment (c.f. 6.1.3). Based on what organisational members experienced, Uber took the first step in ridding the organisation of sexism and sexual harassment. This shows that Uber tried to rectify that sexism and sexual harassment had previously been ignored and tried to change its culture for the better, i.e. creating a culture where the protection of all organisational members was valued. In turn, organisational members might feel safer in the future if they want to report sexism and sexual harassment. Through this, organisational members could become more trusting of leaders if a culture is created where everyone is protected and valued equally. In Uber's case, more emphasis was placed on the importance of clearly communicating information stating sexism and sexual harassment was no longer tolerated. Thus, by communicating information clearly following the issues of sexism and sexual harassment, it could be presumed that it facilitated a greater deal of sensemaking, i.e. organisational members getting more clear information from leaders about how Uber wanted to protect all organisational members instead of protecting a select few. Moreover, by launching the investigations into individual cases at Uber, it can be presumed that dialogue about sexism and sexual harassment occurred, entailing that organisational members were able to make sense of Uber's new culture and its way of dealing with issues. Therefore, if we presume Uber's communication strategy following Fowler's blog post and the issues of sexism and sexual harassment was mostly similar to the *underscore and explore* strategy, the most important part was

for leaders and organisational members to continuously communicate and for leaders to provide clear information that in turn could facilitate sensemaking.

Overall, we have found that the different worldviews of our theorists interplay well as the different theorists' frameworks have helped us analyse different aspects. In our case, we combine the worldviews of our chosen theorists by linking socially constructed concepts to practical and functional approaches and recommendations to how leaders can help organisational members navigate through a culture change. Thus, by including the different theorists, we have been able to base our recommendations on a theoretical foundation.

7.0 Discussion

In this section, we discuss our analyses of culture, sensemaking, sensegiving and change communication as well as the terms sexism and sexual harassment in organisational settings, which have been focal points throughout our thesis.

We have examined a case where an organisation and its leaders and HR department have turned a blind eye to sexism and sexual harassment by protecting the accused rather than the accuser solely because the accused was a high-performer. Thus, high-performers were to some degree awarded by being protected by the HR department. This got a lot of media attention, as Uber is a large organisation and should presumably have known better than to tolerate sexism and sexual harassment. However, the leaders and the HR department might not have seen this as wrong, as they presumably believed they worked towards reaching Uber's vision and upholding its values by protecting the high-performers. As stated in our culture analysis (c.f. 6.1.6), an organisation's vision and values are part of the organisation's culture, and it can be argued that what the leaders and the HR department did towards Fowler and the other female engineers was done because tolerating sexism and sexual harassment was part of Uber's culture. An organisational culture can be created where organisational members believe it is okay that sexism and sexual harassment exist, and where the one's harassed are too afraid to report it. Therefore, in order to rid an organisation of sexism and sexual harassment, it can be argued that leaders cannot solely state in a meeting that acts of sexism

and sexual harassment are wrong, but should instead change the entire organisational culture including the vision and the values.

Even though we have based a majority of our recommendations upon the need for sensemaking, sensemaking cannot necessarily be guaranteed: Leaders can try as much as they want, but it cannot be guaranteed that they help organisational members make sense. Despite the fact that leaders might do everything right in accordance with sensemaking and sensegiving theory, they can in principle work with organisational members who are reluctant to make sense of a change and thereby resist it all together. Moreover, our recommendations cannot necessarily work for all leaders and organisational members, as there might be some who will not find for example our recommended communication strategy to their liking. However, leaders cannot simply give up on these organisational members or fire them if they do not adjust to the change the way the leader wants. Therefore, it is important to communicate with all organisational members, understand their potential resistance and understand that change communication and sensemaking is a continuous process; as the saying goes, Rome was not built in a day. Thereby, leaders cannot expect that they have done the right thing and then simply expect the work to be done. This is not how the world works, as leaders will need to continuously help their organisational members to ensure that they have the best possible foundation for making sense of a change and understanding the change communication. Thus, it might not be as black and white as what may work in theory, might not necessarily work in practice. This is why we chose to give practical recommendations: The more practical, the more they might work in practice.

In order to convince organisational members of a change, leaders can apply different processes to help organisational members see the necessity of change. One is the so-called burning platform, which is used to spark concern about what will happen inside the organisation if it remains in the status quo and does not change. It could be argued that some leaders in organisations would have a hard time applying this process when in need of a change as they would not see reported incidents of sexism and sexual harassment as something 'bad' and therefore not as something the organisation would change its culture for. Furthermore, we find it necessary to point out that some might make a comment towards someone, unaware that it is inappropriate. Thus, sexism and sexual harassment can happen without the perpetrator knowing it. Moreover, besides being unaware of inappropriate comments, some might also be rather sensitive and interpret comments that were not meant to be inappropriate as inappropriate. Thus, sexism and sexual harassment are very sensitive

subjects that everyone will make sense of individually depending on the context of a situation and past experiences; especially in regard to what each individual finds inappropriate.

As we stated in our introduction (c.f. 1.0), females are the primary target of sexism and sexual harassment, but it is important to note that our recommendations serve as general guidelines for organisations with no restrictions in regard to gender. Thus, even though most media attention has been focused on the issues females face, we feel it is important to note that males should not be neglected in this equation. Despite the fact that the majority of reported incidents we found came from females (c.f. 1.0), it is impossible to know the exact number of people who have experienced sexism and sexual harassment in the workplace and that goes for both males and females. Moreover, the fear of not being taken seriously might be a reason why people do not report incidents of sexism and sexual harassment. This might also be the reason why males in particular do not report it: They fear they will not be taken seriously as the majority of people reporting incidents are female. Thus, the males might find it emasculating to report incidents and wonder whether or not people would believe them as sexism and sexual harassment seems to primarily happen to females. Moreover, males might not have a burning platform in terms of ridding organisations of sexism and sexual harassment as it happens less to them in comparison to females.

Even though there are different ways in which organisations can put emphasis on how neither sexism nor sexual harassment is tolerated, it is difficult to ascertain whether or not sexism and sexual harassment can ever disappear completely. As Joan Acker has spoken of how sexism and sexual harassment continuously happen in the workplace (c.f. 1.0), it makes us wonder if sexism and sexual harassment can ever disappear. However, we believe the first step is to speak openly about sexism and sexual harassment, which in turn can discourage perpetrators for either discriminating or harassing colleagues. By choosing to speak up about experiences of sexism and sexual harassment, perpetrators who were previously not held accountable will face consequences for their actions.

8.0 Findings

Based on our research question, we wished to examine issues of sexism and sexual harassment in organisational settings and how leaders and organisational members can speak openly about these issues with the purpose of creating an organisational culture where organisational members feel comfortable reporting sexism and sexual harassment.

On the basis of our analysis of Uber's culture, we found that Uber previously had a hostile, and aggressive culture in which organisational members continuously competed in an attempt to undermine each other to further their own agenda. Moreover, we found that Uber's leaders and its HR department have continuously turned a blind eye to sexism and sexual harassment in order to protect the high-performers, who were accused of sexism and sexual harassment. Conducting a culture analysis can help leaders understand an organisation's culture better, which is why we believe it is preferable that leaders first identify their organisation's culture in order to change it if necessary.

Throughout our analysis of sensemaking, we found that many factors play a prominent role in order for sensemaking to occur: Factors we believe leaders need to understand in order to use it, know how they make sense and how their organisational members will make sense when information is provided. This includes how we found it to be important that leaders know what they want and in which direction the organisation is headed. Moreover, as sensemaking is a social, retrospective and ongoing process, it puts emphasis on the importance of continuously providing clear information organisational members can collectively make sense of. To understand what clear information constitutes, leaders will need to rely on feedback from organisational members, who can express to their leaders what they need in order to make sense of a situation. Another factor of sensemaking is that organisational members will act in accordance with their values. Therefore, if the values align with a culture that tolerates sexism and sexual harassment, organisational members will tolerate these issues and, depending on their values, might also be sexist or harass colleagues. If this is the case, the culture will be reinforced, as the toxic values will constantly be infused into the culture. Thus, it is important to change toxic values if organisations are to be completely rid of sexism and sexual harassment.

To make the process of sensemaking more visual to organisational members, leaders can introduce Dervin's sensemaking metaphor, exemplifying how organisational members move from a sensemaking need to reaching an outcome. By using this metaphor, leaders can also show what type of information and sources are available to the organisational members and thereby show what can be used in a bid to make sense of the situation leaders and organisational members find themselves in. Thus, to use sensemaking to help organisational members navigate through a culture change, leaders first need to understand the elements and process of sensemaking and how these elements can affect how organisational members will make sense of information provided by the leaders. Our analysis of sensegiving showed how closely linked it is to sensemaking: Once leaders have understood sensemaking, they will be better prepared to give sense to organisational members. What we found to be the most important aspect of sensegiving is that the information given is clear to the organisational members. When giving sense to organisational members, leaders can rely on meetings through which information can be presented. Once the information has been presented, i.e. when sense has been given, the leaders and organisational members will engage in sensemaking. Thereby, the two concepts are closely linked, which means that what we found in our sensemaking analysis also applies to our sensegiving analysis: Leaders need to understand the process of sensegiving and how important it is that the communicated information is clear. If it is not clear, the leaders will not be able to influence the organisational members to make sense however the leaders intended.

Giving sense is also seen in our analysis of change communication where different strategies can be used to communicate information about a culture change, i.e. give organisational members sense in terms of a culture change they need to adapt to. We found that the best possible communication strategy is the *underscore and explore* strategy, which puts equal emphasis on the importance and combination of information and communication. Through meetings, clear HR-processes, feedback from organisational members and performance reviews, leaders and organisational members can identify what type of information the organisational members need in order to make sense of a change, what the leaders can do better to help the organisational members and what issues the organisational members have that the leaders can rectify. Thus, in this strategy, leaders and organisational members rely on each other: Leaders rely on organisational members' feedback and organisational members rely on leaders incorporating this feedback in future work with the communication strategy.

As we stated in our discussion, it is difficult to ascertain whether or not a culture can be completely rid of sexism and sexual harassment. However, when leaders try to create a culture where organisational members feel comfortable reporting sexism and sexual harassment, we find it important that both organisational members and leaders speak openly about sexism and sexual harassment: The more it is addressed, the more attention will be paid to it. By addressing these issues, less people might discriminate or harass, as they will be held accountable for their actions. Thus, if people are held accountable for their actions, the more they will think about how they act. We believe this can help diminish incidents of sexism and sexual harassment in the workplace and help create a culture where organisational members feel comfortable reporting issues.

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