

CAPITAL UNIVERSITY OF SCIENCE AND  
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**Values-based Culture: Development of  
Multidimensional Measure and  
Multilevel Assessment of Theoretical  
Construct through Servant Leadership  
Theory**

by

**Seerat Fatima**

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**Values-based Culture: Development of Multidimensional Measure and  
Multilevel Assessment of Theoretical Construct through Servant  
Leadership Theory**

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*This dissertation is dedicated to GOOGLE that is indistinguishable from a miracle.*



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This is to certify that the research work presented in the thesis, entitled “**Values-based Culture: Development of Multidimensional Measure and Multilevel Assessment of Theoretical Construct through Servant Leadership Theory**” was conducted under the supervision of **Dr. Mueen Aizaz Zafar**. No part of this thesis has been submitted anywhere else for any other degree. This thesis is submitted to the **Department of Management Sciences, Capital University of Science and Technology** in partial fulfillment of the requirements for the degree of Doctor in Philosophy in the field of **Management Sciences**. The open defence of the thesis was conducted on **June 27, 2019**.

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## *List of Publications*

It is certified that following publication(s) has been accepted out of the research work that has been carried out for this thesis:-

### **Journal Papers**

- 1 Fatima, S., & Zafar, M. (2018). Servant Leadership and Meaningfulness at Work: The Contingency Effect of Leader Ethical Sensitivity. *Pakistan Journal of Social Sciences*, 38(1), 12-42.

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This paper was presented at the 7<sup>th</sup> Asian Management Research and Case Conference (AMRC) 2018, The conference was being organized by Lahore University of Management Sciences (LUMS) in collaboration with Indian Institute of Management Bangalore (IIMB), Graduate School of Business, Universiti Sains Malaysia (USM), University of Dhaka and University of Wollongong Dubai (UOWD) on 23-24 March 2018 at the Pearl Continental Hotel Bhurban, Pakistan and won BEST PAPER AWARD.

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## *Abstract*

This study was designed to enhance the concept of the values-based group culture (VBC) through empirical application by developing a consistent and robust measure. This dissertation addresses the deficiencies from both the empirical and conceptual perspectives regarding what the VBC is. For this study, the VBC is defined as a culture of humane orientation. The VBC measure is created by identifying five dimensions, ideology infused, caring for employees, pro diversity, helping and having employee-centric organization identification. A series of survey items were developed, and tested them with 20 doctoral student raters for content validity. The remaining survey items were tested by exploratory factor analysis with a sample of 540 students, which results in a five-factor solution. Next, an organizational sample of 397 individuals and 106 groups were used to verify the five-factor model through group level confirmatory factor analysis (CFA). A nomological net of VBC was developed through servant leadership theory in which five dimensions of VBC were taken as mediators between servant leader and meaningfulness at work. Two moderators (Leader ethical sensitivity and Leader spiritual wisdom) were also proposed. Cross level structural equation modeling was performed on MPLUS. The results confirm that the VBC is a multidimensional construct and makes a unique contribution to explaining individual level outcome. Two out of five dimensions proved suppressor mediators, other two proved confounder mediators and one could not mediate the proposed cross level relationship between servant leader and meaningfulness at work. Ethical sensitivity failed to moderate the cross-level relationship between servant leader and employees sense of meaningfulness at work. But the spiritual wisdom was found to be antagonistically moderating the cross-level relationship between servant leader and meaningfulness at work. The dissertation ends with the practical implications and proposes future research directions.

**Keywords:** Values-based Organizational Culture, Organizational Values, Servant Leadership Theory, Meaningfulness at Work, Multilevel Modeling

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# Abbreviations

<b>VBC</b>	Values-Based Culture
<b>II</b>	Ideology-infused
<b>OIE</b>	Organizational Identification Employee-Centric
<b>PD</b>	Pro-Diversity
<b>SW</b>	Spiritual Wisdom
<b>ES</b>	Ethical Sensitivity
<b>MW</b>	Meaningfulness at Work
<b>SL</b>	Servant Leadership
<b>EFA</b>	Exploratory Factor Analysis
<b>CFA</b>	Confirmatory Factor Analysis
<b>OV</b>	Organizational Values

# Chapter 1

## Introduction

### 1.1 Background

The human beings are not created aimlessly. Quest for meaning is the biggest desire for mankind since ages (Yeoman, 2014). The factors those contribute for bolstering meaningfulness are also of vital importance. Workplace is the place where an average person spends a big part of his life. Extracting meaning from the work and its whereabouts is proven in management research (Lips-Wiersma & Wright, 2012). Leadership is found to be one of the significant contributors in the search of meaningfulness at work (Kipfelsberger & Kark, 2018). Leader is responsible for setting forth value based practices and policies (Cameron, Quinn, DeGraff, & Thakor, 2014; Fry, 2003; Russell, 2001). They craft the vision of the organization, establish the organizational policies and implement the strategies acquired through knowledge and understanding of the organizational values (Safrit, Conklin, & Jones, 2003). Leaders strive to highlight the prosocial impact of the vision and make it sure it has the meaningful consequences for their followers (Grant, 2015). They treat their followers as true assets through the provision of a supportive culture where they model the positive organizational values (Dimitrov, 2015). In all leadership styles, servant leader is the leader who ensures the care for all people touched by the institutions. He guides institutions for greater services by creating organizations of support rather than fear. The goal of servant leadership

clearly depicts how service in leadership can be viewed as contributing to a society at large. Their emphasis is on higher values and bigger purpose, which contributes to the forms of self-fulfillment by facilitating mutual growth of both, the leader and follower, thus, contributes into meaningfulness at work. Service and leadership are sometimes seen as opposites. In fact, the term "servant leadership" has the ring of an oxymoron, but it is found in the literature (Greenleaf, 1970). The essence of servant leadership lies in serving others for whom they got responsibility by taking position of leadership. Availing the true spirit of servant leadership requires to build up a community in which the strong ties between members serves as a substitute of external control, where everyone is accepted and loved, where associations are not because of formal ties but informal ties because they enjoy it and where everyone share a common purpose (van Kuik, 1998). On leader part, this requires a strong commitment to role model the desired behavior for building such community. This is possible only when through prototypicality the leader helps develop a culture based on positive work values. This values-based culture eliminates culture of fear and evokes the culture of support, which provokes positive employees attitudes and behaviors. This research is designed to investigate the impact of leadership in developing culture of values and consequently its impressions, if any, in positive attitudes of employees. As a result, the purpose of the research is to examine what constitutes a Values-based Culture and what is the role of leader in determining effect of that culture in employees positive attitudes, if that is the case. One of the major purposes of this dissertation is to develop a conceptually sound theoretical construct of Values-based Culture and a validated scale to measure it.

This research is designed to investigate the impact of leadership in developing culture of values, and consequently its impressions, if any, on building positive attitudes of employees. As a result, the purpose of the research is to examine what constitutes a Values-based Organizational Culture and what is the role of leader in determining effect of that culture in employees' positive attitudes, if that is the case. One of the major purposes of this dissertation is to develop a conceptually sound theoretical construct of 'Values-based Organizational Culture'

and a validated scale to measure it.

## 1.2 Need for Theoretical Understanding of Values based Organizational Culture

Values-based Organizational Culture is a concept first coined by Chalofsky (2010). He used the concept to characterize an authentic organizational culture that not only preaches but practices values. This is the organizational culture which is nested in the system of shared values, norms and behaviors, thus over powering the entire organization (Schein, 1996, 2007). Organizational cultures influence and motivate the members to shape their thinking and behaviors in specific ways. It helps creating structure within the organization that facilitates routines and traditions (Sackmann, 1992; Schein, 1990). Values-based Organizational Culture is a powerful force within groups of the organizations which facilitate interpersonal helping, fuel a desire for developing and sustaining a socially responsible organizational mission, encourage a genuine care and love for employees, appreciate diversified portfolio of employees, and identify with employees' accomplishments. These characteristics and attributes of Values-based Organizational Culture are linked with the culture prevailing within groups of the organization and employee related positive outcomes such as employee performance (Farmer & Van Dyne, 2017a; Grover, 2014; Roberson, Ryan, & Ragins, 2017; Thompson & Bunderson, 2003; Uhl-Bien, Riggio, Lowe, & Carsten, 2014).

In the broader conceptual model, organizational culture has been identified as a necessary component of a firm's architecture. This architecture helps firm pursuing a valuable strategy, that is, making organization a worth considering entity and a dream organization to work for any present or potential stakeholders (Chalofsky, 2010). Importance of organizational values in forming the organizational culture and giving it a personality cannot be denied. Values work as an engine that drives all business policies, strategies, and entrance and exodus processes of the organization. Being critical part of organizational culture, the role of

values in increasing individual and organizational performance cannot be ignored (Schein, 2010). Past application of the concept of the organizational values within organizational culture is problematic (Berson, Oreg, & Dvir, 2008; Cameron & Quinn, 2011; Gregory, Harris, & Armenakis, 2009; Hofstede, 1998; Kroeger & Weber, 2014; Malbai, Rey, & Potoan, 2015). Theory development requires clear relationship among constructs. There is a need to highlight the conditions under which these relationships are developed (Edwards, 2011). Theory development not only highlights connection between constructs and measures but also connects the abstract constructs with observable phenomenon (Edwards & Bagozzi, 2000; Edwards, 2011).

There is a stream of research found in literature on value congruence, person organization fit, person culture fit, which highlights importance of organizational values on part of organizations and individuals (Edwards & Cable, 2009; Meglino, Ravlin, Meglino, Ravlin, & Adkins, 1989; Posner & Schmidt, 1993; Van Vianen, Nijstad, & Voskuijl, 2008; Vandenberghe, 1999). This plethora of research clearly indicates that the organizational values and their role in business performance have already been well researched. However very little research is found about the types of the values appropriate for significantly influencing positive organizational outcomes. Mel (2003) argued that although organizational values are found to impact organizational success, the same is dependent on choosing a proper set of organizational values. Thus, there is a need for organizational values for developing and effectively utilizing the human resource and improving the employee performance, motivation, and attitudes.

As noted by Stahl & Tung (2015), positive organizational scholarship has been totally ignored while researching cultures or cultural differences across organizations. Positive organizational scholarship is not a single theory; this is a novel and fresh perspective to look at commonly considered phenomena in a new but positive way (Kelly & Cameron, 2017). As noted by Bakker & Schaufel (2008b), traditional organizational psychology has adopted prevention/cure approach, which majorly focuses on preventing disease or disorder such as unwell-being, disengagement, or

poor performance. The contemporary approach of positive organizational psychology capitalizes on strengths and virtues that enable individuals and communities to thrive. Companies now a days have no choice except to engage their employees fully, not only physically, but coupled with mind and soul (Ulrich, 1997). This is only possible when there is an organizational culture which enables the members to thrive.

This type of culture is not new in the literature on organizational or national culture. Various typologies of culture are presented from different scholars in this regard. Person orientation (Pheysey, 2002), Clan culture (Quinn & McGrath, 1985), or cultures with people orientation (House, 2002) are all meant to explain the type of culture which possess social oriented organizational values. Social-oriented values comprised of two broader categories of organizational values; Relational values and Contribution values, where relational values are shared values of developing interpersonal relationships, and contribution values are shared value of contributing towards people development and growth (Malbai et al., 2015). Thus values based culture is the culture of humane orientation where there is supportive work environment characterized by organizational values for caring about employees and considering them as true assets. According to Chalofsky (2008) the organizations where management lives such culture and models these organizational values are called as humane organizations.

In the broader management literature, organizational culture as a concept has been treated as all inclusive. But there are few scholars who identified and explored few distinctive organizational cultures. The broad classification of organizational culture is similar to the classification of national culture, such as power distance culture, uncertainty avoidance culture, individualistic or collectivistic culture etc. Cameron & Freeman (1984) conceptualized four different types of organizational culture based on process and positioning. Chandler, Keller, & Lyon (2000) proposed a cultural subtype 'innovation-supportive culture', which is developed to examine HR and managerial practices supportive of innovation within organizations. Kotter & Heskett (1992) conceptualized a cultural sub type 'adaptive culture' in



which values and practices are developed to anticipate and adapt environmental changes proactively and help generating superior organizational performance. Jones, Felps, & Bigley (2007) theorized a cultural subtype ‘stakeholder culture’ which refers to values and practices, and addresses the stakeholder related problems with solution.

As noted by Schneider et al.(2013, p. 377) “This notion of a culture for something might help make the culture concept less complex both in research and practice”. Following this line of thought, Values-Based Organizational Culture is suggested to be taken as a cultural subtype that is the culture for something and here by ‘something’ we mean humane orientation, adapted and imparted by the organizations through its values, norms and/or practices.

Chalofsky, later in his book published in 2010, identified few attributes of Values-based Organizational Culture. As the researcher was in contact with Chalofsky through email, he explained that the attributes of Values-based Organizational Culture are disjointed due to sampling bias; in future it should be explored on broader level to include some generalizable attributes. The idea of the construct was initially taken by conceptualization of Chalofsky (2010), but later the dimensions were identified through exploratory factor analysis technique. Thus the research attempts to address lack of conceptual clarity around Values-based Organizational Culture. The reason behind this non clarity is the absence of a psychometrically sound instrument with which to assess the construct. Without this assessment the usage of Values-based Organizational Culture would remain haphazard. Staying with colloquial understanding of the construct, will never let the field wear a solemn expression, that is considered a prerequisite for establishing a serious field of inquiry. There is a great need for a unified conceptual understanding of Values-based Organizational Culture based on some consistency in the characterization of the underlying phenomenon. In particular, description of Values-based Organizational Culture on one hand, requires emphasizing the organizational value component of the concept, and on the other hand requires incorporating the sophistication of extant organizational culture theory. Thus, psychometrically sound instrument with a reliable clear factor structure, and without

methodological confounds is the need of time, and advancements in the field of Values-based Organizational Culture is not possible.

The importance of organizational culture in advancing the fields of strategy and human resource management research cannot be undermined. When culture is different from other cultures and it is difficult to imitate the elements that constitute it, the culture creates competitive advantage for the firm (Schneider, Gonzalez-Rom, Ostroff, & West, 2017). In the similar vein, more multilevel research on organizational culture is called for by the researchers (Schneider et. al., 2017) in which to check the cultural sub types, those having unique elements which helps generate a unique outcome. As discussed above, values-based culture is a distinct culture which constitute distinctive elements, those are difficult to imitate and these elements are said to create distinctive outcome i.e. making humane organizations. Thus, exploring and developing values-based organizational culture as a construct is of scholarly value. Poor construct conceptualization indeed is considered as a fundamental challenge for management research in general and in particular, concise conceptual definition of new constructs is necessary to further develop and advance theory (MacKenzie, 2003). Culture is inherently a shared consensus between its members so measuring it from individual level seems inappropriate, thus there is advise to take organization as a unit of analysis for developing a higher level construct development for organizational culture (Glick, 1985). Thus, exploring and developing values-based organizational culture as a construct is of scholarly value. Poor construct conceptualization indeed is considered as a fundamental challenge for management research in general and in particular, concise conceptual definition of new constructs is necessary to further develop and advance theory (MacKenzie, 2003). Culture is inherently a shared consensus between its members so measuring it from individual level seems inappropriate, thus there is advise to take organization as a unit of analysis for developing a higher level construct development for organizational culture (Glick, 1985).

*Owing to the above, one of the major contributions of the study is methodological, in the forms of development and testing of a multidimensional higher level measure of Values-based Organizational Culture. The aim of the study was to come up with*

*a parsimonious and practical scale that can be useful for applying in a variety of situations.*

## 1.3 Gap Analyses

### 1.3.1 Values-based Organizational Culture and Role of Leadership

Subject of leadership has remained under scrutiny for ages. Approximately 3000 books a year are written on the topic of leadership. This everlasting interest can be attributed to the everchanging individual and societal values. Change in societal values brings changes in the values of members of the society. In return, the members of the society who rise to the organizational leadership positions in any organization bring changes in the organizational policies and practices. The interplay between the values of leaders, and values within cultures, blossoms sustainable performance.

Upper Echelon Theory, presented by Hambrick & Mason (1984), explained this interplay and declared the personal values of leaders as a perceptual filter. Leaders use this filter to perceive the external environment around them and make their strategic choices accordingly which eventually turns into positive firm performance.

Personal values of leaders play an important role in fostering leader motivation to create or destroy values of work environment they are part of. Thus for implementing strategies of creating positive workplace culture, the most important driving force is positive set of values of leaders, which in turn generate positive attitude of employees; a prerequisite for higher and sustainable firm performance (Dimitrov, 2015). Portar (1980), in his classical work, identified personal values of leaders to play an important role for devising a competitive strategy, which has been largely ignored by the field (Finkelstein, Hambrick, & Cannella, 1996). This research void prevalent in strategic leaders' values and its link with the strategy is noted by Finkelstein and Hambrick (1996, p. 48) as follows, "Even though values

are undoubtedly important factors in executive choice, they have not been the focus of much systemic study.”

In short, this field of inquiry preferred to focus on difficult element of strategy and ignored the challenging woolly concept that is the concept of values. Leaders need to understand that to be effective, their prime objective within the organization should be their focus on difficult and challenging elements equally. Current study will focus on contributing the scholarly literature by searching for unequivocal evidence for this challenging element, and is aimed to uncover the dynamics involved in the relationship between value based leadership (servant leadership) and Values-based Organizational Culture.

Based on writings and thoughts of Greenleaf and later available literature, many scholars attempted conceptualizing servant leadership theory into testable framework or model (Russell & Gregory Stone, 2002; Spears & Lawrence, 2016; van Dierendonck, 2011). The propositions of these models are based on theory; author come up with these propositions from previously presented conceptual works on servant leadership. This may be the reason; the researcher could not find big variation among the propositions found in various models. Presently what ever empirical work is available in servant leadership literature, the focus is on instrument development or addressing the direct impact of it on follower relationship. The proposed mediating mechanism between servant leadership and outcomes has largely been ignored. *This dissertation is intended to fill this void by selecting servant leadership theory as a base for mapping nomological network of our newly built focal construct.*

### **1.3.2 Values-based Organizational Culture and Employee Positive Outcomes**

Having a good culture is not just a great way to get the best job seekers, but it can add value to the business. Improving the culture, and shifting the psychology of employees, is not an overnight thing but requires a deeper understanding of workplace psychology. Positive organizational culture sets the tone for how employees

are going to be treated. It is the culture through which leaders set a precedent and lead their offices to have an engaging and positive atmosphere (Bakker & Schaufeli, 2008b). Having a good culture and engaging environment is essential for business and employee wellbeing. A great culture influences the atmosphere and is a drive for productivity and employee engagement (Parent & Lovelace, 2015).

Schein (1996) identified two important assumptions for establishing and maintaining strong corporate culture, external adaptation and internal integration. External adaptation is about the effect of values of individuals on his or her behavior but internal integration highlights how values of individuals when congruent with values prevalent in the context around them, yields positive outcomes and affect. Linkage explained through external adaptation is somehow established as its widely researched area (Dubey et al., 2017; Farooq & Rupp, 2017; Hage & Dewar, 1973; Kasemsap, 2013; Ramdhani, Ramdhani, & Ainisyifa, 2017; Serrat, 2009). But case of internal integration remained relatively ignored in management research (Alvesson, Alvesson/Svenin, Mats, & Sveningsson, 2007; Belias & Koustelios, 2014; D. Denison, Nieminen, & Kotrba, 2014; Hogan & Coote, 2014). Effects of value congruence, with that of individual positive outcomes, is though theoretically established but few studies tested it empirically (Adkins, Ravlin, & Meglino, 1996; Hoffman & Woehr, 2015). The findings of these few empirical studies authenticated the claim of internal integration that organizational values and its execution caused a number of individual level outcomes like low turnover intention, personal success etc. (Adkins et al., 1996; Asensio-Martnez et al., 2017; Qu, Dasborough, Zhou, & Todorova, 2017). The findings of these few empirical studies authenticated the claim of internal integration that organizational values and its execution caused a number of individual level outcomes like low turnover intention, personal success etc. (Adkins et al., 1996; Asensio-Martnez et al., 2017; Qu, Dasborough, Zhou, & Todorova, 2017).

*This study will contribute to management literature by proposing and testing this internal integration assumption and check the effect of Values-based Organizational Culture on employee's perception of meaningfulness at work.*

### 1.3.3 Servant leadership and Employees Sense of Meaningfulness at Work

In the literature, there are three different levels of “meaning” found that relate to work. The first level is categorized as ‘meaning in work’ which captures an individual’s reasons behind working and his or her objective to pursue work related activities (Isaksen, 2000). Yalom (2017) identified three aspects of ‘meaning in work’, one is general and abstract (e.g., “What is the meaning of working?”), the second is the evaluation of a specific type of work, regardless of the experience of the individual (e.g., “What is the meaning of being a physician?”), and the third is the evaluation one’s own experience of a specific job (e.g. “Do you as a physician find your own job meaningful?”). The second level is categorized as ‘meaning of work’, which indicates the role of work in society, depicting norms, values, and traditions of work in daily life. The ‘meaning of work’ can be linked to values; values emanating from an individual, religion, or society at large (Team, 1987). Nelson and Quick (2000) stated, “Meaning of work differs from person to person, and from culture to culture”. In an increasing global workplace, it is important to understand and appreciate differences among individuals and between cultures with regard to the meaning of work. The third level is categorized as ‘meaning at work’, which relates to its experience or lack thereof within a specific context (Chalofsky, 2010). It implies a meaning extracted from a relationship between a person and an organization. This last level of meaning is the aggregate of the total work experience. ‘Meaning at work’ is derived from or through the attachment of employees to the organization, its procedures, employee engagement in social relations, and their evaluation of the worthiness of their work. In this study, we are concerned with this last level, ‘meaning at work’. Impact of servant leadership upon employees sense of meaningfulness at work is rarely explored (see exception, van Dierendonck & Sousa, 2016). *To bridge this gap, one of the contributions of this study is to comprehensively examine the predictive powers of Servant Leadership towards forming of meaning at work.*

### **1.3.4 Moderating Role of Ethical Sensitivity and Spiritual Wisdom for the relation between Servant Leadership and Employee Sense of Meaningfulness at Work**

As discussed in previous paragraph, testing the relationship between leadership and employee positive attitudes is called for in management research; the contingency effects on these relationships is relatively ignored area of research (De Clercq, Bouckenoghe, Raja, & Matsyborska, 2014). This study proposed two contextual factors those may help to enhance the said relationship, one is ethical sensitivity of leader and other one is spiritual wisdom of leader.

Karakas & Sarigollu (2012) highlighted the need for exploring the ethical sensitivity and spiritual wisdom of leader in employees positive work behaviors. Ethical sensitivity is a willingness to tolerate unethical behavior (Ameen et al. 1996). Spiritual wisdom is the leader's understanding or capability of compassion, reflection, transcendence, wisdom, self-awareness, consciousness, and inspiration (Karakas & Sarigollu, 2012).

The leaders with strong service orientation impact the follower's positive work attitude (e.g. meaningfulness at work), but this impact is greater when the leader possesses ethical decision making ability and spiritual wisdom (Erkutlu & Chafra, 2016; Linuesa-Langreo, Ruiz-Palomino, & Elche-Hortelano, 2018; Peterlin, Pearse, & Dimovski, 2015; van Dierendonck & Patterson, 2015). These capabilities help followers to experience more fulfillments. Leader with these capabilities lead with meaning and leading with meaning actually help create the context within which the follower starts experiencing meaningfulness (van Dierendonck & Sousa, 2016a).

*Thus, another contribution of this study is introducing two moderators i.e. Ethical Sensitivity and Spiritual Wisdom for the relation between servant leadership and employee sense of meaningfulness at work.*

### 1.3.5 Role of Values-based Organizational Culture between Servant Leadership and Meaningfulness at Work

Servant leadership is all about accepting and appreciating influence from the lower positions. This is the highest level of respect one can give to the subordinates. This dignified interaction between leader-follower fosters beliefs that the organization values its members (Ramarajan, Barsade, & Burack, 2008; Tyler & Blader, 2002). Rogers & Ashforth (2017) argued that individuals feel respectful when they derive dignity and worth out of organization's climate and culture and this respect made them believe the worth of the work they are doing and make them perceive their workplace highly significant as a whole, thus foster their sense of meaningfulness at work (Boezeman & Ellemers, 2008). Cues of extending respect and importance should be properly communicated to the organizational members. Practicing respect is a way too important than preaching. One way of putting value into practice is through developing culture of mutual respect and dignity, where leader orientation of serving employees is clearly visible in norms and behaviors of organizational members. Researches proved when behavior of leader is aligned with organizational culture, it helps to create and send consistent cues to all organizational stakeholders regarding what is expected from them at large (Burns, Kotrba, & Denison, 2013; Herrera, Duncan, & Ree, 2013; Nieminen, Biermeier-Hanson, & Denison, 2013). So they can direct their attention and efforts to pursue common goals and eventually they feel more connected and valued which in turn raise their level of meaningfulness at work (Hartnell, Kinicki, Schurer Lambert, Fugate, & Doyle Corner, 2016). The intermediating mechanism explaining any possible relation between Servant Leadership and Meaningfulness at work is missing in extant literature. Researches proved when behavior of leader is aligned with organizational culture, it helps to create and send consistent cues to all organizational stakeholders regarding what is expected from them at large (Burns, Kotrba, & Denison, 2013; Herrera, Duncan, & Ree, 2013; Nieminen, Biermeier-Hanson, & Denison, 2013). So they can direct their attention and efforts to pursue common goals and eventually they feel more connected and valued which in turn raise their level of meaningfulness at work (Hartnell, Kinicki, Schurer Lambert, Fugate, &



Doyle Corner, 2016). The intermediating mechanism explaining any possible relation between Servant Leadership and Meaningfulness at work is missing in extant literature.

*Thus another contribution of the study is examining similarity between two different macro social components such as leadership and organizational culture within an organizational system and their combined effect on micro level outcomes. The results are intended to inform the broader management and organizational psychology literature through investigating possibility of fit between two different organizational social contextual factors, and their effect on individual positive work outcomes.*

### **1.3.6 Role of Dimensions of Values-based Organizational Culture as an underlying mechanism between Servant Leadership and Individual level Positive Outcomes**

#### **1.3.6.1 Role of Ideology Infused**

One dimension of the newly built construct is found to be ‘Ideology Infused’ that is a pattern of values, assumptions, and practices demonstrating a sense of mission with in organizational members.

Corporate Social Responsibility envisioning and its impact on firm financial firm performance caught a lot of scholarly attention (Margolis & Walsh, 2003; Orlitzky, Schmidt, & Rynes, 2003). But still there is plethora of unanswered questions regarding micro foundation of building ideology-infused culture. Organizational and economic theories are failed to readily explain the antecedents of culture of espoused cause (Tantalo & Priem, 2016). Scholars have called for new focus on micro foundation or antecedents of ideology-Infused culture in which there are shared values, norms and behaviors demonstrating passion for corporate social responsibility(Alcover, Rico, Turnley, & Bolino, 2017; Thompson & Bunderson, 2003).

Though it is the individual who actually create, execute, implement and sustain such culture, most of the conceptualization of this culture captured the organizational and institutional level of investigation. The individual level of investigation is widely missed in literature (Morgeson, Aguinis, Waldman, & Siegel, 2013; Morgeson, Aguinis, & Waldman, 2011). Thus, this study identifies the gap of underscoring the value of individual or leader in building such culture and intended to examine role of leadership for said purpose. This study contributes to the scholarly literature by combining leadership and CSR literature, those have rarely been combined in empirical studies or even in scholarly conversations (Christensen, Mackey, & Whetten, 2014). Christensen et al (2014) also highlighted the need for investigating new forms of leadership in this context such as ethical, responsible or servant leadership. This study is taking servant leadership concept into account, as concerns of ideology-infused are said to be essential ingredients of servant leadership and perfectly baked in to its conceptualization.

On the other hand, there is abundant evidence found in literature regarding espousal of a cause and its impact for eliciting employee positive outcomes (Alcover et al., 2017; Morgeson et al., 2011, 2013; Thompson & Bunderson, 2003). Working for the greater cause becomes one of the major motivations which helps employee define and shape positive individual-organization relationship. Literature on spirit at work highlights the impact of service to others, as pronounced by servant leadership and ideology at work, essential for bringing the whole self to work (Houghton, Neck, & Krishnakumar, 2016; Mitroff & Denton, 1999), thus gives followers immense pleasure of fulfillment with which they may experience meaningfulness at work. *This study is first of its kind to empirically test this link.*

### **1.3.6.2 Role of Caring for Employees**

Second dimension of the newly built construct is found to be ‘Caring for Employees’ that is a pattern of values, assumptions, and practices demonstrated through companionate love that acts towards improving employee wellbeing.

This facet of VBC is based on experiencing positive social emotions such as care, affection and companionate love as a part and parcel of broader organizational culture. Organizations are places of meaningful connections and repositories of other-oriented emotions (Fineman, 2000). Companionate love is one of positive other-oriented emotions, which is different from self-oriented positive emotions such as joy, pride etc. (Markus & Kitayama, 1991). Companionate love strengthens social bonds by showing care, tenderness and compassion (Reis & Aron, 2008). Companionate love can be displayed through verbal cues, non-verbal cues, cognitive appraisal, subjective experience, and behavioral tendencies (Barsade & O'Neill, 2014). Due to its social nature, companionate love can be taken at a collective level. Taylor (1911) in his famous monograph *Scientific Management* highlighted the importance of caring and affection among co-workers and between leader and follower. He mentioned that employees appreciated small acts of kindness and sympathy. Sheldon (1923) coined the concept of sympathetic management, followed by sentiments and effective care. Word 'effective' means act end up in intended results, thus caring for employees means act of companionate love that is intended to gain employee development and showing employee orientation of organization.

Importance of emotions at workplace has gained momentum in management research. Employee care that we took as act of companionate love expression focused on others, despite being social emotions and availability of rich evidence in history of organizational behavior field that love and care is fundamental to employees' emotional experiences at work, is relatively ignored in management research (Barsade & O'Neill, 2014). Kroth & Keeler (2009) highlighted a gap of concept of care in management research and revealed this concept has received significant attention in two disciplines; nursing and education. Barsade & O'Neill (2014) revealed the fact that emotions have not been effectively integrated into collective phenomenon of organizational culture. Van Dierendonck & Patterson (2015) argued servant leadership as a most relevant concept to employee care and love. The serving orientation of servant leadership by default throws affection and love for followers. On the other hand, the researcher draw on recent studies which

argues positive emotion based work context can effect employee positive attitudes to the greater extent.

Thus the study was intended to fulfill all these identified gaps in management research literature by conceptualizing care as a social emotion in organization studies and incorporating study of emotion based acts and group dynamics such as organizational culture. *This is the first study that has empirically tested the social positive emotion based unit level impact on individual level outcomes. This is the first study that will identify spillover effect of leader's positive characteristics on emotion based organizational culture.*

### **1.3.6.3 Role of Helping**

Third dimension of the newly built construct is found to be 'Helping' that is a pattern of values, assumptions, and practices demonstrating through expending efforts directed at others in the organization that go beyond one's immediate role requirements.

According to research the servant leaders play a significant role in fostering and maximizing collaboration culture among their work group members. Their display of personal integrity while dealing with the work group helps promote values and norms of supportive climate within organization. Thus servant leaders directly influence the development of group level cooperative culture (Abu Bakar & McCann, 2016; Ehrhart, 2004; Farmer & Van Dyne, 2017a; Liden, Wayne, Zhao, & Henderson, 2008). But what would be consequential factors of this cooperative culture is missing in literature (Podsakoff, Podsakoff, MacKenzie, Maynes, & Spoelma, 2014). A big chunk of studies focused largely on antecedents and consequences of individual level interpersonal helping behaviors. Even if unit level helping is examined, there is found abundance of prevalence of unit level cooperation and its impact on unit level work outcomes. Podsakoff et al, (2014) in their review paper discussed paucity of multilevel research which predicts impact of unit level cooperation and citizenship behavior upon individual level positive work outcomes.

*Thus, this study is one of the first studies that will explore how servant leaders through their service orientation help in the development of culture of interpersonal helping and how this unit or group level interpersonal helping will impact on individual's sense of meaningfulness at work.*

#### **1.3.6.4 Role of Pro Diversity**

Fourth dimension of the newly built construct is found to be 'Pro diversity' that is a pattern of values, beliefs, norms, and practices that are demonstrated by the fair treatment and inclusion of diverse employees within the organization.

Researches in diversity at work place considered incorporation of diversity as a mean to welcome diversified contributions from diverse group of employees (Shore et al., 2011; Wang et al., 2011), which are considered pre requisite for leveraging benefits for employees and firm itself (Chen, Liu, & Portnoy, 2012; Roberson et al., 2017). Organizational pro diversity values, norms and behaviors are considered as crucial contextual catalyst for yielding diversity benefits. Employees share the perception that organization is interested to socially integrate all employees (McKay, Avery, & Morris, 2009). Triana, Garcia & Colella (2010) suggested the role of proximal factors such as leadership with inclusive behavior in pro diversity and gaining benefits of diversity efforts. Leader's diversity friendly notions of valuing and welcoming the diversified contributions of employees are important to unleash the diversity significance within organizations (Carmeli, Schaubroeck, & Tishler, 2011). Leader is supposed to send signals to employees those need to be consistent with his or her inclusive behavior (Stewart, Volpone, Avery, & McKay, 2011). But as noted by Randel (2016), this is an ignored area in diversity literature and called for a more complete exploration of leader behaviors and underlying mechanisms that facilitate positive impact on employees attitudes. Randel (2016) in their research discussed one outcome but asked future researchers to examine more positive outcomes. Ashikali & Groeneveld (2015) advised future researchers to adopt multilevel design in which different styles of leadership can be linked to pro diversity in work groups and its outcomes. *Based on the gaps highlighted by these recent researches, this is the first study that is going to examine impact of*

*servant leadership (a distinct leadership style) in creating culture of pro diversity and its impact on employee positive work attitude i.e. meaningfulness at work and also addressing the gap of multi-level studies in diversity research.*

#### **1.3.6.5 Role of Organizational Identification-Employee Centric**

Fifth dimension of the newly built construct is found to be Organizational Identification Employee Centric that is a pattern of values, assumptions, and practices that are demonstrated by respecting employees through the organizational wide recognition of their achievements and fostering their sense of membership within the organization.

Researches indicated that desire for respect at work is valued more than factors such as income, leisure, career opportunities etc. (Van Quaquebeke, Zenker, & Eckloff, 2009). Being treated respectfully is rated high when it comes selecting the best place to work for. People do not perceive respect by themselves; it is based on their judgment about the treatment they receive from others (Cremer & Mulder, 2007). This fact signifies the role of parties involve in the process (Rogers & Ashforth, 2017).

A very simple and precise definition of respect is presented by Spears et al. (2006, p. 179) in following words, "Respect is worth accorded to one person by one or more others." This definition is although holistic in nature, but essence of research can be extracted by the underlying assumption about origin of the worth. Rogers & Ashforth (2017) clarified two different streams of sources of respect. One of them is generalized respect in which the respect is accorded by one or more others as a function of their being humans and this is owed to everyone who is part of that social category (such as organization, occupation, gender etc.). Other type of respect (particularized respect) is bestowed upon the individuals based on certain attributes, status or achievements.

The literature discusses the respect from two perspectives, sender perspective (Grover, 2014) which highlights the motives of the sender who through behaviors manifest their beliefs of giving values to other persons. Other perspective

is with receiver of respect's assessment that how others in same social category evaluate them (Huo & Binning, 2008). To sense all are valued, receivers do not rely on how they are being treated but also look around to see how others are being treated. This informs their perception that how they are likely to be treated (Lind & Tyler, 1988; Ramarajan et al., 2008; Tyler & Blader, 2002). Any discrepancy found between sending of respect and perception of receiving can lead to negative outcomes. Thus need for underlying mechanism for aligning sender receiver perception becomes obvious. Rogers & Ashforth (2017) highlighted the gap that though outcomes of receiving respect remained pronounced in literature, antecedents and consequences of appraisal respect is relatively ignored in the literature and underlying mechanism to transmit and enact respect in organization is also unexplored. Clarke & Mahadi(2017) highlighted the need for researching the relationship between generalized respect and employees work related outcomes. Thus this study is intended to fill these gaps. This is first study that will empirically test the role of servant leadership as an antecedent force for enacting the climate of appraisal respect research and its impact on employees' positive work attitudes such as meaningfulness at work

Leadership has long been treated as a leader centric in management literature. Few scholars highlighted this discrepancy in literature and gave another follower centric perspective. Follower centric perspective explains dyadic linkage between leader-follower relationships. One of the viewpoints in this scenario is relational aspect given by Hollander (2013). He argued leader is more likely to influence his follower for attaining mutual goals in a work group such as organization. This relationship of influence is gradually built and involves an exchange between leader and followers. He further argued that this exchange process requires leader to provide resource to follower for attaining their goals and in return receives legitimacy in making influence and having authority accepted by employees( Hollander, 1992; Hollander & Julian, 1969; Hollander, 1984, 1992).

The key to effective leadership is effective followership, thus to remain effective, the leaders need to promote effective followership that is by recognizing the follower's contribution generously and create an environment where every follower is

given due importance to the extent that organization took pride in its employee's accomplishments and identify with them. On the other end, followers take sense of being valued and competent by spotting implicit signals sent by environment to which they are exposed and through the message sent from significant others such as leaders (Baumeister, 1999; Clarke & Mahadi, 2017; Effelsberg & Solga, 2015; Hollander, 2013; Uhl-Bien et al., 2014). As these messages get internalized into person's evaluation of self, they help elevate their self-concept by communicating that they are considered competent and capable (Kim & Beehr, 2018). Thus employee centric organizational identification finds its root in messages of value transmitted from leader to followers via culture of the organization. Kark, Shamir, & Chen (2003) discussed motivates employees to develop positive work attitudes that are consistent with their grandiose self-image as competent, capable and worthwhile.

*This study is the first of its kind that has given the idea of employee centric organizational identification, before this organizational identification literature was majorly attributed with organizational prestige (Fuller et al., 2006). Thus this study is considering followership perspective in organizational identification.*

## 1.4 Statement of the Problem

“Man's main concern is not to gain pleasure or to avoid pain but rather to see a meaning in his life.” (Frankl, 1959, p. 115)

There is a problem with positive leadership styles such as servant leadership. Despite their efforts to serve the subordinates and putting employees interests ahead of their self interest, the attitudes and behaviors of subordinates may or may not reciprocate the positivity of their leaders (Cruickshank & Collins, 2015; Lin, Scott, & Matta, 2018). This problem has negatively impacted the organizations as many subordinates decline to discipline off their organizational behaviors (Lin et al., 2018). The possible causes of this problem how to effectively address the effects of servant leadership are complex or unknown. The societies with high Power distance such as Pakistani society does not easily swallow the concept of leader who



prefer to serve rather than being served! Thus, the impact of leadership might not be as extravagant as conceptualized in management literature. Perhaps a study which investigates the underlying effects of leaders positive behaviors and how they were addressed could remedy this situation. Servant leadership is considered as a humane oriented, interpersonal type of leadership (Dimitrov, 2015). But its role in developing and creating a value based organizational culture yet has to be tested. Servant leaders ability to role model and communicate values effectively has not been largely verified in literature. This study was designed to investigate the servant leadership in organizational settings and test the impact of servant leadership on developing positive values-based culture by using servant leadership theory to yield evidence for tenability of the theory. A lot of literature is available on testing the relationship between leadership and its impact on shaping positive or negative behaviors of employees (Effelsberg & Solga, 2015; Wang, 2016), the underlying mechanism beneath this phenomenon is largely missing within current literature. For filling this void, this study was designed to take Values-based Organizational Culture as an explanatory mechanism in the relationship between servant leadership and employee's perception of meaningfulness at work. Values-based organizational culture is a construct based on a unique concept of a sub type of culture which possesses set of specific assumptions, values, and practices aimed at gaining humane orientation as an outcome. Even though the concept of humane oriented culture is not new, but which set of values, assumptions, and practices actually enhances this orientation has not been explored earlier.

Prevalence of values-based organizational culture and servant leader's role in its prevalence is an interesting research avenue and has diverse implication for strategic human resource management. In addition to the above, the explanatory paths in relation between servant leadership and meaningfulness at work are not clear. Very little research has been carried out in this regard (oc, 2018). So, it is not clear how and why leaders who believe on serving form meaningfulness at work. The contingency effects of some contextual factors such as ethical sensitivity of leader and his or her spiritual wisdom remained unexplored so far. This study has explored their contingent effect between leader's service orientation and follower's

outcomes.

## 1.5 Research Questions

Exploring the following research questions is the prime objective of this study,

### *Research Question 1*

The primary investigation of the study is,

**RQ1:** What is values-based organizational culture?

Based on this research question, following additional inquiries are further required and addressed in the study,

**RQ1 (a):** How values-based organizational culture is defined?

**RQ1 (b):** What is the nature of the construct?

**RQ1 (c):** How it may be measured?

### *Research Question 2*

**RQ2:** How Values-based organizational culture is related with Servant Leadership and does it mediate the relation between Servant Leadership and Meaningfulness at work?

**RQ2 (a):** How Ideology-infused as a dimension of Values-based Organizational Culture is related with Servant Leadership and does it mediate the relation between Servant Leadership and Meaningfulness at work?

**RQ2 (b):** How Caring for Employees as a dimension of Values-based Organizational Culture is related with Servant Leadership and does it mediate the relation between Servant Leadership and Meaningfulness at work?

**RQ2 (c):** How Helping as a dimension of Values-based Organizational Culture is related with Servant Leadership and does it mediate the relation between Servant Leadership and Meaningfulness at work?

**RQ2 (d):** How Organizational Identification-Employee Centric as a dimension of values-based organizational culture is related with Servant Leadership and does it mediate the relation between Servant Leadership and Meaningfulness at work?

**RQ2 (e):** How Pro diversity as a dimension of Values-based Organizational Culture is related with Servant Leadership and does it mediate the relation between Servant Leadership and Meaningfulness at work?

***Research Question 3***

**RQ3:** Is there any direct relationship between Servant Leadership and Meaningfulness at work?

***Research Question 4***

**RQ4:** Does Ethical Sensitivity moderate the relation between servant leadership and meaningfulness at work?

***Research Question 5***

**RQ5:** Does Spiritual Wisdom moderate the relation between servant leadership and meaningfulness at work?

## 1.6 Research Objectives

The overall objective of the study is to build the case for a higher order and multi-dimensional measure of values-based organizational culture and to provide evidence for its construct validity and reliability. Second objective of the study is demonstrating and confirming the ability of a five factor values-based organizational culture construct to predict relevant organizational outcomes. Mediating effects of all five dimensions of Values-based Organizational Culture between relationship of servant leadership and meaningfulness at work is also being studied. In addition, this study will also investigate the moderating effects of Ethical Sensitivity and Spiritual Wisdom on the relation between servant leadership and meaningfulness at work.

Specific objectives of the study are as follows:

1. To develop and test a multidimensional measure of Values-based Organizational Culture.

2. To find out the relation between Servant Leadership and Meaningfulness at Work.
3. To investigate the mediating effects of various dimensions of values-based organizational culture on the relation between servant leadership and values-based organizational culture.
4. To investigate the moderating effects of Spiritual Wisdom on the relation between servant leadership and meaningfulness at work.
5. To investigate the moderating effects of Ethical Sensitivity on the relation between servant leadership and meaningfulness at work.

## 1.7 Significance of the Study

In the current investigation, we contribute to the leadership and meaningfulness at work literature in several ways.

1. First major contribution is the methodological contribution. The development of a multidimensional and higher order construct along with a psychometrically sound instrument for its measurement is a great contribution in literature.
2. Second contribution of the study is incremental contribution in the theory of management in general and organizational culture in particular. A conceptual clarity of the construct is ensured through providing proper definitions of the construct and its dimensions. The study contributes in literature by suggesting proper operationalization of the construct and its dimensions which will help future researchers to specify and test the nomological network of the concept.
3. Third contribution is the development contribution in literature. Use of two different samples, one for scale development and second for scale evaluation will enhance the generalizability of the new measure. Deciding the domain

(based on positive organizational scholarship) and scope (introducing a cultural subtype) of a new construct will help the future researchers to use it in their frameworks.

4. Fourth contribution of the study is discovering a set of organizational values which, if present, will positively impact upon various organizational and individual outcomes. Using multiple robust techniques such as exploratory, confirmatory and multilevel modeling and yielding evidence for presence of specific set of organizational values is also a great contribution of the study.
5. Fifth contribution of the current investigation is to extend theory development on the processes underlying relationships between servant leadership and outcomes at the work unit and individual levels, as well to contribute to the sparse research on the cross-level effects that unit-level variable has on individual responses.
6. Sixth contribution of this study is empirical testing of servant leadership theory, as empirical validation of servant leadership theory is quite rare.
7. Seventh contribution of the study is its comprehensive examination of the predictive powers of servant leadership towards forming of meaning at work.
8. Eighth contribution in this study is the introduction of Values-based Organizational Culture as a key intermediating mechanism through which servant leadership behavior affects individual outcomes. Culture and leadership variables are aggregated at group level, while their outcome is at individual level, using and testing a cross level mediation model (2-2-1 Mediation and 2-2-1 Moderation as well) is another value addition to literature.
9. Ninth contribution of this study is the introduction of two moderators i.e. Ethical Sensitivity and Spiritual Wisdom for the relationship between servant leadership and meaningfulness at work.
10. Tenth contribution of this study is combining leadership, culture and CSR literature; those have rarely been combined in empirical studies or even in

scholarly conversations. Another contribution in this aspect is, on scholars recommendations, the testing of new form of leadership i.e. servant leadership for testing that trio. In the similar vein, it is first of its kind to empirically test the link between work unit level imprinting of espousal cause and its impact on employees positive work attitudes, thus checking cross level effect.

11. Eleventh contribution of the study is that it is addressing a gap find in management literature i.e. rare research on emotional acts based organizational culture. Testing of other oriented or social positive emotions such as care and companionate love is missing in broader management research literature and organizational culture research. This is the first study that has empirically tested the positive social emotion-based unit level impact on individual level outcomes. And this is the first study that has identified a spillover effect of leaders positive characteristics on emotion based organizational culture.
12. Twelfth contribution of study is to test unit level cooperation and interpersonal helping behavior upon individual level positive work outcomes.
13. Thirteenth contribution of this study is this is the first study that is going to examine impact of servant leadership (a distinct leadership style) in creating culture of diversity and its impact on employee positive work attitude i.e. meaningfulness at work and also addressing the gap of multi-level studies in diversity research.
14. Fourteenth contribution of this study is first study to date that has given the idea of shared consensus-based employee centric organizational identification, before this organizational identification was not linked with organizational culture. Also, there is paucity of research where organizational identification has been taken from internal respect view; majority of research in this domain has been carried out with organizational external prestige or reputation-based identification. Thus, this is also contributing management

and cultural studies in a way to take organizational identification as an organizational culture variable that is developed due to respect bestowed to members for their achievement and recognitions.

15. Fifteenth contribution is the practical contribution regarding the usage of new construct and its measuring instrument for human resource development (HRD) and OD professionals. Data derived from values-based culture measure can be used for generating awareness about prevalent group culture, identifying areas for training content development, and for developing policies and practices within organization.
16. Sixteenth contribution is another practical significance for leaders with service orientation that the key functions of communication and role modelling for creating effective culture which will have implications for contributions for positive attitude and behaviors of their followers at workplace.
17. Seventh contribution is the significance of concept of values-based culture for business leaders and entrepreneurs as it has the strong connection with their vision for how they want to see their organizations and correcting their perception of a right way to manage a company. This study is developed on a consensus view of set of best practices appropriate to build values-based organizational culture.

## **1.8 Supportive Theory: Servant Leadership Theory**

Greenleaf subjugated the ideology of servant leadership first time in his writings. Since then his manuscript is considered Holy Scripture for the said purpose. But as discussed above, many review studies undertook up till now, have criticized that the servant leadership is treated as a philosophical subject. Empirical applicability is relatively ignored. Russell & Gregory Stone, (2002) in their review highlighted the need of a working model to test the concept of servant leadership and its

applicability in organizational studies. They took the pain of developing this theoretical framework after exhaustive literature review. Their model was based on hypothetical construct and author considered it valuable for understanding, researching and developing the concept of servant leadership. This model was first theoretical conception of servant leadership theory. Later on many studies empirically tested their hypothesized relationships and found it a significant model for evaluating the applicability of servant leadership in organizational set up (Some recent studies, for example, Flynn, Smither, & Walker, 2016; Jaramillo, Bande, & Varela, 2015; Panaccio, Henderson, Liden, Wayne, & Cao, 2015; Reina, Rogers, Peterson, Byron, & Hom, 2018).

Based on their review of literature, Russell & Gregory Stone (2002) posited that the values and beliefs are the core for manifest servant leadership. These values incarnate the functional servant leadership characteristics. Functional servant leadership attributes are proposed to be the reason for better organizational performance. They proposed the need for introducing the intervening variables for make the relationship between independent (Servant Leadership) and dependent variable (Organizational Performance). They suggested the organizational culture and employee attitude or behavior variables as intervening and converting strength of positivity attached with functional attributes of servant leadership into increased organizational performance. Moreover, the model proposed also suggested the need for introducing accompanying variables as moderators for enhancing the level and intensity of servant leadership functional attributes.

This study is conceptualized and developed on hypothesized relationships as suggested by Russel & Gregory model. The aim of study is to test servant leadership theory. The author took servant leadership functional attributes proposed by Liden et al.,(2008) as independent variable. Liden et al, proposed 7 manifest characteristics of servant leadership behavior. The study focus was on overall effect of leadership style that's why author preferred to take these seven dimensions as combined manifestations of servant leadership concept rather than taking each of its dimension separately. This is consistent with prior work on servant leadership style and other leadership styles as well e.g., servant leadership, (De Clercq,



Bouckenooghe, Raja, & Matsyborska, 2014), transformational leadership; (Bono & Judge, 2003).

The study proposed the impact of these functional characteristics on employee positive work attitude i.e. employee sense of meaningfulness at work, and as suggested by the Russel, this will help impacting positive organizational performance (though this link is not proposed for testing in this study). Here the author has introduced two accompanying variables for enhancing the level and intensity of this relationship; Leader's capability of ethical decision making (Ethical Sensitivity) and an attitudinal variable, Leader's spiritual wisdom. The study proposed that these accompanying variables will have contingent effect in the relationship between functional servant leadership attributes and employee sense of meaningfulness.

Consistent with the advice of Russell, the researcher also introduced an intervening variable i.e. Values-based Organizational Culture, and proposed the mediating effect of Values-based Organizational Culture between servant leadership and employee sense of meaningfulness at work.

# Chapter 2

## Literature Review

### 2.1 Part1: Understanding and Conceptualizing “Values-Based Culture” as a new Construct

This Part examines the concept of Values-Based Organizational Culture in context of the broader organizational culture literature. As Values-Based Organizational Culture is a construct based on organizational culture construct, there is a great need to first discuss and comprehend theoretical frameworks that have emerged since evolution of concept of organizational culture. Also exploration of this association guides how Values-Based Organizational Culture should be researched. The first section describes concept and contemporary research perspectives on organizational culture. Further the multi-dimensional nature of the organizational culture construct is explored. Organizational culture and climate are considered sister constructs as they share a long research relationship with each other. Hence we briefly further the discussion on how these two domains fit together. Then there is going to be a brief discussion on cultural subtypes to represent how these subcultures are distinct sets of cultural elements developed for specific purposes and outcomes.

Focus of next section will be on Values-Based Organizational Culture and highlights the main deficiencies in literature regarding conceptualization and amalgamation of organizational values and organizational culture concepts. The section

will end up discussing how this dissertation is addressing these deficiencies. The next session turns to developing the construct ‘Values-Based Organizational Culture’ by discussing the conceptual domain of the construct, including discussion about its general properties and application. Moreover, the conceptual theme of the construct which includes construct’s fundamental characteristics and how they fit with the construct’s definition. Next session advances the discussion regarding dimensionality of the construct and end up proposing a five dimension model of Values-Based Organizational Culture. Next the stability of the Values-Based Organizational Culture construct over time and situation is elaborated and session end up spotting the construct within nomological network of potential related constructs. Finally, the part ends with discussion regarding the underpinned important ontological issues and construct relationship to the measurement model.

## **2.2 Organizational Culture**

Organizational culture is the concept originated from anthropology and is described as a total way of life in a tribe, which encompassed essentially everything in social setting (Kroeber, 1948). Later, discipline of sociology helped broadening the scope for accommodating various research settings (Jaeger & Selznick, 1964). This incorporation of sociological themes in research was the starting point of incorporating concept of culture into management research in the late 70s (Mintzberg, 1973; Pettigrew, 1979). Initially the culture was treated as all inclusive system that is designed to convey meaning making for collectives through categories, symbols and images (Jelinek, Smircich, & Hirsch, 1983; Pfeffer, 1981). Practitioner interest also surged during this time with the rise of Japanese companies and their particular forms of organizational systems and American companies’ dominance in various industries (Geert Hofstede, 1983; Peters & Waterman, 1983). The concept of strong culture was introduced and remained influential for years, which was based on the argument that companies with shared set of values and strategies to do business are true enablers of better organizational performance (Kotter, 2008). Last two decades proved eras of popularity of cultural studies in

management research and researches in organizational culture gained momentum, where organizational culture is culture at the firm level of analysis. There are three different perspectives available in organizational culture paradigm; culture as a metaphor, culture as a variable and culture as a dynamic construct (Alvesson, 2002; Smircich, 1983). Each one of these three perspectives is based on different ontological assumptions about organizational culture. These perspectives evoke different research interests and require appropriate methods for investigating organizational culture.

The first perspective is culture as a variable, which is a widely used approach from several decades for studying organizational culture. Organizational Cultural Profile (O'Reilly, Chatman, & Caldwell, 1991) and Hofstede's cultural dimensions (Geert Hofstede, 1984) are few examples of this type of research. In line with practitioner literature, the major focus of this approach focused on the concept of 'corporate culture' which is characterized as management centric approach.

Second approach, culture as a metaphor, focuses more on anthropological view point of cultural understanding and symbolism. Few exemplary studies from this approach are Barley's symbolism studies (Barley, 1983), Kunda's engineering culture study (Kunda, 1995) and ethnographic studies on entrepreneurial activity (A. Stewart, 1989). These studies aimed to explore culture in great detail and preferred to explore a single cultural setting, thus this approach refer to the understanding of complexities and subtiles associated with totality of organizational dynamics.

Third perspective, culture as a dynamic construct, gives a hybrid approach to organizational culture, thus adopt aspects of both previously discussed approaches. This view takes culture as a socially constructed phenomenon as viewed by many organizational agents. Understanding of this social view point advances the understanding of organizational dynamics and facilitates agents for their effective management. In this regard, sociological work of Swidler (1986) caught attention recently. He introduced culture as a complex social phenomenon. As noticed by Weber & Dacin (2011), culture construction, as a social resource, has experienced a renaissance and generated a new wave of organizational culture research studies.

Organization Science published a special issue in 2011 and compiled several studies on organizational culture based on diversified research methodologies such as ethnography and mixed method, thus introducing new lines of organizational culture research (e.g., Howard-Grenville, Golden-Biddle, Irwin, & Mao, 2011; Kaplan, 2011; Kellogg, 2011; Leonardi, 2011). Detert, Schroeder, & Cudeck (2003) further the discussion regarding culture as a complex social phenomenon by incorporating multi-faced nature of culture in their study of quality cultures in public schools, through including ideational (depicts values & beliefs), behavioral (depicts norms) and material aspects (depicts symbols). Thus, all these studies suggest the need of taking organizational culture as amalgamation of various social aspects prevailing within that social category (organization in this case), highlights the prominence of ‘culture as a dynamic construct’ concept above other two approaches. Taking this approach as a contemporary and balanced view of culture, the researcher decided to adopt this perspective for the current study. With socially aware conceptualization borrowed from metaphoric view and pragmatism borrowed from variable view, the dynamic construct blends both views and make it a more attractive avenue to rely on for conducting organizational culture research. This notion of Values-Based Organizational Culture is consistent with conceptualization of Neal Chalofsky (2010), who conceptualized Values-Based Organizational Culture as a type of organizational culture ‘for something’.

### **2.2.1 Cognitive-Cultural Approach to Organizational Culture**

After taking dynamic construct view of culture as a philosophical framing, now there is need for specifying the definition of organizational culture and elements of interest constituting the concept of organizational culture. Weber & Dacin (2011) in their review of culture research, attributed Edgar Schein’s cognitive-cultural framework as the most influential perspective of organizational culture due to consistent prominence among researchers over the decade (Hartnell et al., 2016; Hock, Clauss, & Schulz, 2016; Hogan & Coote, 2014). Schein’s definition of culture is widely cited (Schein, 1990a), in which he defined culture as “(a) a pattern of

basic assumptions, (b) invented, discovered, or developed by a given group, (c) as it learns to cope with its problems of external adaptation and internal integration, (d) that has worked well enough to be considered valid and, therefore (e) is to be taught to new members as the (f) correct way to perceive, think, and feel in relation to those problems” (1990a, p. 111). This definition helps clarify many queries regarding organizational culture research, such as what culture is, why and how it is developed, and who applies culture. Schein’s cognitive-cultural perspective elaborates different levels embedded within the organizational culture concept. Artifacts are the first level of OC and are the visible part of culture as through organizational structures and processes (Schein, 1988). Norms form another level of organizational culture, which is considered generalized manifestations of deeply rooted assumptions and expressed through espoused goals, justification, moral principles and other premises. However, third and deepest level of organizational culture is values or underlying assumptions. This level starts from values and over time became taken for granted, unconscious beliefs. Internal consistency of a culture is function of stability of group, age of group, mutually shared experience of group members, and strength of assumptions held by founders and leaders of the group (Schein, 1990a). Cognitive-cultural perspective suggest second important component as socialization component, through which new members are taught existing approaches to solving problems and conditioned their underlying assumptions with the group assumptions. Thus deeply held values and socialization are two mechanisms which reinforce culture and make it hard to change.

In summary, the cognitive cultural framework as proposed by Schein is the most applied framework in broader management literature. According to this, organizational culture is inherently a pattern of values, beliefs and norms that are discovered, developed and mutually shared by a group for the purpose of problem solving. Through socialization, group invent solution which deem correct and develops beliefs around those solutions and if they continue to work for solving problem, they are reinforced over time and eventually themselves become underlying assumptions. Given credit to its robustness and authenticity, this conceptualization of organizational culture is opted as a foundational base of the current

study.

### **2.2.2 Dimensionality of Organizational Culture**

Over the year, numerous researchers identified a variety of different dimensions of organizational culture. Schein in his framework identified seven distinct dimensions to describe organizational assumptions regarding organization-environment relationship (Schein, 1988). Similarly Hofstede conceptualized five dimensions of organizational culture based on different organizational practices (Geert Hofstede, Neuijen, Ohayv, & Sanders, 1990). Hence, broader organizational culture treated this concept as multidimensional in nature and highlights its conceptual complexity (Sackmann, 2010). In similar vein, in organizational culture, various frameworks are being employed by researchers, such as O'Reilly et al (1991) used values, Hofstede et al.(1990) used practices, Sackmann (1992) used kind of knowledge or Cameron, Freeman, & Mishra (1991) used cultural types as a multidimensional framework.

There are two common approaches used in literature for deriving dimensions of organizational culture. The first approach is a priori and the second one is inductive. A priori is the approach in which researchers derive dimensions by utilizing past theoretical and empirical studies on that topic. One example of such studies is the study of Detert, Schroeder, & Mauriel (2000), in which they synthesized a framework based on dimension of national culture as proposed by Hofstede (1990). Inductive approach is based on in depth analysis of individual organization by employing various techniques such as ethnography, case study (Sackmann, 1992) and quantitative methods(Chatman, 1991). With this analysis, the expression of culture emerges and based on this expression, researchers derive dimensions of culture.

This study is designed on a priori approach for developing a cultural subtype i.e. Values-Based Organizational Culture. We build up the conceptual framework of this construct on the study of Neal Chalofsky in which various dimensions are inductively emerged through his field work.

### 2.2.3 Organizational Culture and Organizational Climate

This chapter aims to explore key foundational aspects of organizational culture research and develop a case for this study. In this regard, it is important to describe and differentiate the highly related field of organizational climate (Schneider et al., 2017). The concept of organizational climate has historical roots in Gestalt psychology. It is a perception derived from experience with organizational policies and practices, such as leadership and HR practices (Denison, 1996; Ehrhart, Schneider, & Macey, 2013; Benjamin Schneider et al., 2013). This perception is built up on the observation of the employee regarding what is rewarded and punished in the organization. This perception becomes meaningful when widely shared between all members of the organization.

In contrast to organizational climate, as discussed in previous sections, culture has its historical roots in anthropology and sociology. There are various definitions of culture, in summary, culture is defined as the shared values, norms and practices, shared between all members that helps to investigate why organizations do what they do and also explains the focus of organizations. It works on preconscious level and grounded in history and tradition of organization (Ehrhart et al., 2013; Pettigrew, 1979; Schein, 1990b). Organizational climate is characterized as short term oriented and can be modified (Hrtel & Ashkanasy, 2011), while organizational culture is characterized as long term oriented and difficult to modify (Wilderom, 2011). Thus culture and climate are not same but neither are they opposite to each other. In order to conceptualize the way people experience and discuss their work settings, culture and climate research mutually reinforce each other (Benjamin Schneider et al., 2013). Leading scholars of the field are advocating the integration of both concepts and suggested developing 'climcult' approach which can better help understanding of people experience of their workplaces (Schneider et al., 2017; Benjamin Schneider, Ehrhart, & Macey, 2011; Benjamin Schneider et al., 2013). Schneider, Ehrhart, & Macey (2011) suggested the inclusion of additional items in climate questionnaires for capturing culture construct as well.

By adding few dimensions based on organizational climate, this study is designed



on climcult approach for developing Values-Based Organizational Culture construct.

### **2.2.4 Organizational Culture Subtypes**

In broader management literature, the concept of organizational culture has been treated as broad and all inclusive. But there are few scholars (their contributions are discussed in the next section) who identify and explore distinctive types of organizational culture. This broad classification is similar to classification of national culture, such a high or low power distance culture, individualistic or collectivistic culture etc.

Cameron & Freeman (1984) conceptualized four different types of organizational culture based on process and positioning. Chandler, Keller, & Lyon (2000) proposed a cultural subtype ‘innovation-supportive culture’ which is developed to examine HR and managerial practices supportive of innovation within organization. Kotter & Heskett (1992) conceptualized a cultural sub type ‘adaptive culture’ in which values and practices are developed to anticipate and adapt environmental changes proactively and helps generating superior organizational performance. Jones, Felps, & Bigley (2007) theorized a cultural subtype ‘stakeholder culture’ which refers to values and practices those address the stakeholder related problems and suggest solution to them.

These are few examples of studies on cultural subtypes; those are developed as oriented around particular goals or outcomes. These studies suggest various typologies to explore relationship between organizational culture and various organization based outcomes. Broader organizational culture describes general features of clan, these sub types suggest specific features oriented towards certain purpose or outcomes. As noted by Schneider et al.(2013, p. 377) “this notion of a culture for something might help make the culture concept less complex both in research and practice”.

Following this line of thought, Values-Based Organizational Culture is suggested to be taken as a cultural subtype that is culture for something and here by something means values adapted and imparted by organizations as depicted through its values, norms or practices.

## **2.3 Part 2: Values-Based Organizational Culture**

This part is further divided into two parts; first part is about broad discussion of theoretical foundation of newly constructed construct. Previous discussion leads to the focal construct of this dissertation: Values-Based Organizational Culture. Second part aims to develop the construct by discussing the conceptual domain of focal construct and its synthesized dimensions.

### **2.3.1 Conceptual Domain of Values-Based Organizational Culture**

As mentioned by MacKenzie, Podsakoff, & Podsakoff (2011), identifying the conceptual domain is necessary for specifying the nature of the construct. This conceptual domain involves identifying where the focal construct belongs to and which entity it may apply, thus refer to general type of properties of the focal construct.

As Values-Based Organizational Culture is conceptualized as organizational culture sub type, there emerges need for entertaining all entities most commonly used in culture research literature. Values, norms and practices are most significant entities in this regard (Detert et al., 2000; Jones et al., 2007; Benjamin Schneider et al., 2011). Rokeach(1973, p. 5) defined values as “an enduring belief that a specific mode of conduct or end state of existence is personally or socially preferable to an opposite or converse mode of conduct or end state of existence”. Schein (1988, p. 9) defined assumptions as “unconscious, taken for granted beliefs, habits of perception, thought and feeling (i.e., ultimate source of values and action)”.

Sackman (1992, p. 142) described practices as actions and behaviors informed by events and processes within cultural context and their relationship with organizations. These values, assumptions and practices exist as a pattern or set in a culture. These patterns emerged over a period of time and became integral part of internal logic and reasoning within that culture (Schein, 1988).

As an overarching construct, since start, the organizational culture has been applied at multiple levels (Geert Hofstede et al., 1990). However, organization is level of analysis of interest in this study, as the objective of this study is to investigate organizational level comparisons and outcomes. Investigating national level Values-Based Organizational Culture can be a promising future research endeavor. Taking organization as a level of analysis is consistent with research studies of the other cultural subtypes such as stakeholder culture, TQM culture etc. similarly Values-Based Organizational Culture is conceptualized as an organization level cultural sub type. Thus, in this study, the level of analysis is organization, unit of analysis is individual firm but the unit of measurement is members of organization.

### **2.3.2 Definition of Values- Based Organizational Culture**

MacKenzie et al (2011) highlighted the need for specifying a set of fundamental attributes for elaborating conceptual theme of a construct. He argued that identifying attributes and characteristics is both necessary and sufficient to explain a construct and be exemplar of a construct. He further argued that fundamental attributes help in reducing ambiguity and confusion in various similar theoretical constructs. Such as if we define organizational commitment as positive feelings for one's organization, we cannot distinguish it from other similar constructs such as organizational involvement or organizational loyalty, as both are also positive feelings towards one's organization MacKenzie et al (2011, p. 300). Consistent with this line of thinking, the first task at hand was to specify defining features by asking the fundamental question "what is Values-Based Organizational Culture supposed to be about?" The intention of the newly built construct 'Values-Based Organizational Culture' is to represent a kind of culture whose values, assumptions and practices are reflected through organizational values being perceived by

its members. Unfortunately if we adopt this definition, it entails problem of tautology. A values-based organizational culture cannot be defined as a culture which is values-based. By following the advice of Suddaby (2010) that the advancement of theory and knowledge relies on the ability of new researchers to build on the work of prior researchers- as discussed earlier, I adopted a priori approach for this research and took the idea of values-based organizational culture from book “Meaningful Workplaces; Reframing How and Where We Work” written by Chalofsky (2010).

As per Chalofsky (2010, p. 86), he and his team wanted to dig deep how organizations declared as best places to work for achieve these attributes. Maryland Work - Life Alliance is an organization which awards various companies with “seal of excellence” for five years. Their list of awardees includes a variety of organizations such as national, international corporations, local government organizations, non-profits organizations etc. Example of organizations given award that year of study are Marriott International, Booz Allen Hamilton, Discovery Communications as well as banks, technology firms, municipal government and hospitals (2010, p. 86). These companies were also on ‘Fortune magazine’ s 100 Best Companies to Work For list’ and the ‘Washingtonian magazine’ s 50 Best Places to Work For list’. Fifty Seven organizations were selected as award winners that year, out of which seventeen were selected and ten agreed to give interviews to team of Chalofsky. They conducted personal and telephonic interviews with HR representatives and examined their programs and policies on work-life, social responsibilities and community services. Thus inductively he came up with the idea of importance of values-based organizational culture for reframing workplace as meaningful workplaces.

According to Chalofsky (2010, p. 14), “Meaningful workplaces have values - based organizational culture that consider employees just as important as customers, if not more so. In fact, they treat all the stakeholders, stockholders, executives, employees, customers, suppliers, the community, and the larger society with value”. Their inductive inquiry results in certain findings that there existed strong values-based culture within subject organizations and highlights few factors as evident of

prevalence of such culture. Chalofsky argued just as an individual needs to spend life by purpose, so too should an organization. Organizations with values-based organizational culture put people before profits and walk the talk by enacting their espoused values. Their first priority is their employees satisfaction(2010, p. 93).

They found an overwhelming alignment between mission of the organization and its commitment to all stakeholders such as employee, customers, suppliers and broader community. In the similar vein, development and concern for employees is found to be an embedded value not just an add-on. Commitment to diversity is an integral part of culture and reflected through everyday work practices. These attributes or characteristics are helpful in describing an organizational culture of values-based. However, the attributes and characteristics as identified by Chalofsky and his team are necessary but not sufficient for defining values-based culture. A sufficient and necessary characteristic of values-based culture must link it with a fundamental comprehension of organizational values, in other words, a definition of values-based.

Edwards & Cable (2009, p. 655) argued that organizational values need to provide norms about the expectations from organizational members behaviors and expectations regarding how organizational resources be allocated. Enz (1988, p. 287) defined organizational values as “the beliefs held by an individual or group regarding means and ends that an organization ought to identify in the running of the organization, in choosing what business actions or objectives are preferable to alternate actions, or in establishing organizational objectives”. Collins & Porras (1994, p. 73) gave another powerful definition by stating it as “the organization’s essential and enduring tenets—a small set of general guiding principles”. Mele (2003, p. 101) conceptualized organizational values as “whatever is necessary, or makes a positive contribution, for maintaining and improving business, as a human activity”. Finally Sikavica et al. (2008, p. 426) defined organizational values as “beliefs and ideas concerning the type of goals to be achieved by organizational members and ideas concerning the appropriate types of behavior standards that they should adhere to for those goals to be achieved”.

Thus, organizational values highlight what the organization believes, what the organization stands for, and these guiding principles help determine organizational behaviors and actions. They are core of strategic decision making and are considered soul of the organizations. They are deciding element in forming organizational culture and give a personality to a company. They drive all business priorities, lead organizational processes and ultimately help generate better financial performance (Malbai et al., 2015). According to integrated model of organizational values proposed by Malbai et al (2015), there are two broader categories of organizational values (OV), self-oriented OV (business & development values) and social oriented OV (relational and contribution values). Where, business values refer to business and profit-making activity such as efficiency, results orientation etc. and development values refer to promoting activities required for continuously improving and differentiating the company such as creativity, learning, continuous improvement, innovation etc. On the other hand, relational values refer enhancing quality in interpersonal relationships such as team work, communication, respect for people etc. and contribution values refer to doing for stakeholders more than required by the business relationship such as social responsibility, interest in people etc.

As discussed in previous sections, the construct this study aims to develop is a cultural sub type, so it's not all-inclusive type of culture. The focus of my newly developed construct is on social-oriented organizational values. Companies are obligated to do best for those who allow them to exist that are the people. Pfeffer (1981), with the help of numbers and real world examples, argued that the best strategy for any company is to put people first. Adopting a strategy is not the solution; there is a great need to make this belief ingrained into values, assumptions and practices shared between organizational members (Cardona & Rey, 2006). This is the obligation upon the organization to offer its employees an attractive place to work. If organizations meet these obligations, only then they can attract, motivate and retain best professionals. Indeed, humane orientation might be taken as one of the defining aspects of social oriented organizational values (Cardona & Rey, 2006; Chalofsky, 2008; Dimitrov, 2015). House (2002) defined humane orientation as an orientation emphasizing helping others, charity,

and people's wider social obligations.

As the field wrestles with the ontological nature of humane orientation (Chalofsky, 2008; Dimitrov, 2015), a general consensus can be clearly traced about humane orientation as a defining feature of socially oriented organizational values. Thus, from a definitional stand point, the notions of humane orientation and creation of values for employees are fundamental concepts behind Values-based organizational culture. This cultural subtype is not meant to simply describe an organization that is broadly 'values based' rather comprehensively describe an organization that has developed and disseminated a pattern of values, assumptions and practices focused on humane orientation. Thus, it is a culture with a deliberate and sustained commitment to the recognition of social oriented value as well as acting on opportunities to consciously develop value for employees. There is need to express interest not only in shared values about humane orientation but for variety of cultural dimensions that support and facilitate this focal interest in humane orientation. And this concept of multiple cultural dimensions which support humane orientation along with discovering and creating ways to show this concern, which separate values-based culture from strategy. As TQM culture is focused on quality (Detert et al., 2003), entrepreneurial culture is focused on opportunities (Wong, 2014), innovation culture is focused on innovative behavior (Chandler et al., 2000), in the similar vein, values-based organizational culture is focused on interpersonal relationship based on humane factor.

Values-based organizational culture is pattern of underlying thinking and beliefs that forms soul of the organization. As individual with relatively permanent traits is said to have a personality, culture, due to its permanent assumptions and values, form a personality of organization (Schein, 1990b; Wilderom, 2011). As values-based organizational culture is not just a strategy to behave values-based rather this is complete package trying to develop social milieu on the basis of humane orientation. The central focus of the concept lies with employee's perception about organization as a whole, its treatment with stakeholders and reason or grounded assumptions behind the treatment.

Ultimately, the most critical understanding regarding this newly built construct is that the focal interest of values-based organizational culture is humane orientation and developing a culture around that interest. Thus a conceptual definition of values-based organizational culture can be produced.

**Values-based organizational culture is defined as** *a cultural subtype which entails pattern of values, assumptions and practices shared within an organization that is centrally concerned with high humane orientation, where humane orientation emphasize people's wider social obligation of being fair, altruistic and caring to others.*

### 2.3.3 Dimensions of Values- Based Culture

The aim of this study is to define the construct in precisely theoretical manner, not confine it to a largely descriptive understanding. For making it a theoretical construct, important is to strictly and explicitly define standardized elements which together constitutes an elaborated construct. Till the preceding section, the focus remained on capturing heffalump by descriptively defining the construct, an important deficiency remains, and it is the fact that this is still unclear what the dimensions of this construct actually are. Chalofsky described few attributes which constitutes VBC, but it does not seem to capture full conceptual breadth that might reasonably constitute VBC. For example, about 'caring for employees', he commented "... to hold managers accountable for creating and nurturing a caring and supportive environment for employees... means taking care of employees as if they were extended family" (2010, p. 89). This statement seems to be self-explanatory in descriptions but lacks conceptual breadth as it is too vague with respect to their relationship to caring and supportive environment for employees. For giving conceptual breadth, we augment his proposed themes by incorporating ideas about organization pride and identification with employee achievements within and outside boundary of organization, provide interpersonal help, giving them generalized respect for being a human. These are the concepts that relate to social thinking and functioning of VBC. Clearly there are many other concepts



in broad organizational values literature, but not all of them make sense to be included into cultural context due to many limitations such as career development, career advancement, compensations, appraisals, succession planning, procedural justice etc. as all such constructs are more of strategic in nature than cultural variables. Thus, there was a need for inclusion of those concepts that have logical connections to support organizational cultural variables those have greater focus on employee care and humane orientation. Thus, VBC is conceptualized as having distinct and multiple sub dimensions, together they construe second order VBC construct.

MacKenzie et al. (2011) posit three key questions about the relationship between the sub dimensions, known as 'facets'. First question requires elaborating if the facets are viewed as defining characteristic or considered as manifestation of the focal construct. Second question requires elaboration about possibility of considering focal construct as a function of its facets or it exists separately from its facets. Finally he was interested to investigate if the changes in main construct will bring change in all of the facets or this change will only bring change in one of the facets.

Based on answers to these three questions, he suggested many possibilities of relationship between the facets and the focal construct. Such as facets are considered as formative indicators of the construct if they are viewed as defining characteristics and change in one facet may bring change in focal construct. But if the facets are considered as manifestations and focal construct viewed to exist separately from its facets, in that case, a change in focal construct will bring change in all of its facets and facets are then best considered as reflective indicator of the focal construct. Third question gives rise to explanation regarding the property of the relationship, either it is additive or multiplicative. In case of being additive, each facet is sufficient to impact focal construct and is independent of the effects of the other facets. In contrast, in multiplicative relationship, all facets jointly affect the meaning of the construct.

Wong (2014) argued that conceptualizing a cultural sub type is actually specifying particular cultural elements for uncovering targeted outcome, thus they are

thought to be viewed as a formative construct, such as TQM culture, adaptive or entrepreneurial culture. In other words, VBC is conceived as a multidimensional construct, comprising of five facets and it is a function of its facets, where facets are developed on a priori basis. Next section will define and explain each facet thoroughly.

### **2.3.3.1 Ideology-Infused**

This facet of VBC refers to the excitement for pursuing the organizational social responsibility goals by understanding of the organizational mission, developing a sense of mission, a passion to work for great cause and unity of purpose. Importance of profits cannot be undermined but visionary companies do not consider it an end in itself (Collins & Porras, 1994). Need for a substantial shared purpose cannot be ignored. Some scholars suggest an organization without a shared common purpose is not a company at all, it might be termed as a business enterprise (Cardona & Rey, 2006; Katzenbach & Smith, 2015). Hundreds of people are working in a factory, though may have a similar purpose of doing job efficiently, unless they share a common purpose, they are not an organization. Exploring the motivation literature, we can find three types of motives (Argandoa, 2003; Yeager et al., 2014). One of the types is extrinsic motives which highlights what a person receives in exchange for the work he does. Second type is intrinsic motives that show the pleasure he gets out of his work. Third type of motive is what others get out of his work and called as transcendent motives.

Role of organization in establishing a context in which people work with a sense of mission and fulfill their transcendent motive is very important (Yeager et al., 2014). It is the context in which employees naturally seek to realize their full potential and they feel united by common purpose. Such context can be built by giving employees a mission they can be proud of, such as mission about quality of work and their involvement in the community and society at large (J. C. Collins & Porras, 1994). Alternatively, corporate social responsibility helps generate a certain sense of mission and give a tremendous sense of belonging within an organization (Cardona & Rey, 2006).

Chester Barnard (1938) argued that formulating, defining and inculcating a common purpose that gives meaning is the primary function of executives. A core of an organization's culture is made up of three elements: mission, values and commitment of organizational values (Cardona & Rey, 2006). When the values are consistent with the mission, only then the management can expect proper commitment of its employees. For harnessing commitment, there is a need for values to be deeply held, perceived and believed by the organizational members. It will happen only when the values are reflected in company's daily activities and management systems. There must be authenticity in company's social responsibility claims that is only possible when company preaches what it practices. Only this way, the mission can be brought into life of organization and for its employees at all levels. Employees feel obligated and committed to espoused cause and this commitment gives sense of belonging or sense of ownership to the organization.

Collins & Porras (1996) argued that in order to capture the moral imagination of employees and other stakeholders, successful companies deploy cause-driven missions. Broader management literature is full of evidences about the fact that ideology plays a significant role in defining and shaping individual relationship with the organization. Tendency of employees to premise their organizational attachment with ideological objectives also remained a topic of discussion for management scholars. Thompson & Bunderson (2003) explicitly describe role of ideology in fulfillment of employment exchange. Selznick (1957, p. 17) discussed how organizations infused with value beyond technical requirements become receptacles of group idealism. William George, chairman and CEO of Medtronic, Inc., in his address highlighted "everyone wants to be fairly compensated for his or her efforts, the real motivation for many employees comes from believing that their work has a purpose, and that they are part of a larger effort to achieve something truly worthwhile" (George, 2001: 42). Thus, ideology infused culture helps received important benefits for employees.

In an organization, where there is ideology-infused culture, there is facilitation of internal practices and policies that advance the organization's ideal image as described in its mission (Thompson & Bunderson, 2003; Mitroff & Denton, 1999).

There are many social activities organized by the organization which are meant to bring employees together towards stated corporate mission. Employee's contributions towards stated cause are highly valued and they are punished or rewarded for committing or not committing resources towards advancing the stated cause in the organizational mission.

Researchers identified that pursuing a greater cause at work helps employees gain a deep sense of purpose and this sense of purpose in turns help enhancing employee's self-concept (Conger, 1994; George, 2001; Mitroff & Denton, 1999). This heightened self-concept is essential for employee development. Thus, ideology infusion in itself is humane orientation. In either case, company positions itself as employee oriented and is said to generate value for its employee.

Opposite characteristics to this dimension of ideology-infused climate are employee's failure to believe and support the organization mission and ideology, due to self-serving motives of members of organization. Without ideology-infused climate, chances of employee development are rare because of lack of passion for work. Without a sense of mission, organization will be taken by employees as aimlessly going through motion. Secondly, misalignment between espoused and enacted cause in organization generates breach of trust and lack of commitment on employee part (Thompson & Bunderson, 2003).

**One dimension of the newly built construct is found to be 'Ideology-infused' that is a pattern of values, assumptions and practices demonstrating a sense of mission with in organizational members.**

### **2.3.3.2 Caring for Employees**

This facet of VBC is based on experiencing positive social emotions such as care, affection and companionate love as a part and parcel of broader organizational culture. Organizations are places of meaningful connections and repositories of other oriented emotions (Fineman, 2000). Companionate love is one of positive other-oriented emotions, which is different from self-focused positive emotions such as pride, joy etc. (Markus & Kitayama, 1991). Companionate love is a way to

strengthen social bonds by showing care, tenderness and compassion (Reis & Aron, 2008). Companionate love can be displayed through verbal cues, non-verbal cues, cognitive appraisal, subjective experience, and behavioral tendencies (Barsade & O'Neill, 2014). Due to its social nature, it is relevant to consider the companionate love at a collective level. Taylor (1911) in his famous monograph *Scientific Management* highlighted the importance of caring and affection among co-workers and between leader and follower. He mentioned that employees appreciated small acts of kindness and sympathy. Sheldon (1923) coined the concept of sympathetic management, followed by sentiments and effective care. Word 'effective' means act end up in intended results, thus caring for employees means act of companionate love that is intended to gain employee development.

In the organization, where culture of love and care prevails, there is a general consensus on taking care of employee's sentiments, opinion, satisfaction and their personal matters. Major concern of this facet is to keep employees elevated by showing companionate love through various acts of affection such as persuading them to stay within organization and making them feel they are important and integral part of organization. On the similar vein, valuing their opinion and showing concern for their work family balance is another way of showing companionate love for employees within organization.

Understanding companionate love within dyadic relationship is relatively easy then to understand how it can be expanded enough to make a culture of care. When love and care occurs frequently within dyads and groups, they pervade throughout the entire social unit. Kahn (1993) in his qualitative study discussed how compassion spreads in a flow and reverse flow from one employee to another and to supervisor and back. This way companionate love becomes integral part of culture. This love and care can be manifested through organizational values and assumption as reflected through collective importance placed on expression or suppression of caring, affection, tenderness and compassion.

In contrast, opposite characteristics of caring for employees is showing care, affection as a mean to an end. Because literature suggests that the care and affection is displayed only when it is perceived that the immediate benefits of showing care

exceeds costs. If the care is shown for personal benefits, this proves even detrimental for establishing long term relationships within organization that is ultimate aim of values-based organizational culture. Secondly, showing expressions of care and love are considered as sign of weakness and dependence and are considered as waste, rather than considered as necessary and appropriate way to build harmony.

**Thus ‘Caring for Employees’ is a pattern of pattern of values, assumptions, and practices demonstrated through companionate love that acts towards improving employee wellbeing.**

### 2.3.3.3 Helping

This facet is characterized by cultural values of valuing cooperation and providing help to members in order to act in the best interest of their fellows. This facet is influenced by past literature which indicates that cooperation or interpersonal helping is one of the most captivated organizational values (Farmer & Van Dyne, 2017b; Randel et al., 2016). Though interpersonal helping is a discretionary individual behavior, scholars also discussed its applicability as a social phenomenon that may characterize social units like organization (Podsakoff et al., 2014). General notion of collaboration, interpersonal help and social interaction is identified as important characteristics for maintaining harmony and cohesiveness with in organization and identified as sub theme by Chalofsky. Interpersonal helping as a shared struggle is often looked in management literature. The culture seems to require values of collaboration and sharing, but also something more than that. Thus facet of helping is envisioned to include collaboration, support and shared struggle in the organization. The key characteristics of helping culture are that organizational members work together, contribute and coordinate with each other and believe that they can rely on others when they will be in need of counseling. Helping culture is meant to characterize the ability of members to provide every kind of support to one another from social, emotional or task specific support. This climate is filled with sense that prevails with in organization and that whatever the task or issue, members can rely on one another, irrespective of conditions(Li, Kirkman, & Porter, 2014).

In the organization, where helping culture prevails, there is a general consensus on extending help more than a person would do if he or she could have to do for him or herself, facilitating success of others, a strong desire to see other's succeeded , putting plans of others ahead of their own. All of these extending efforts of help are exerted to see potential in others and helping them learn and grow (Kahn, 1993). According to Mayeroff (1971), caring is all about wanting to see other person grow. Believing on someone's capacity to succeed and providing emotional resources for healing and growth of others is all about this facet of 'helping'.

Interpersonal helping is a critical dimension as employees start believing that they can rely on each other and the organization is capable of solving their problems and persevere (Grant & Patil, 2012; Williams & Anderson, 1991). Facilitating interpersonal helping is intended to create culture based on collaboration, coordination and support and where everyone shared the same values. Such culture is build when employees take initiative to offer help or decide to make an offer after being directly asked by beneficiary (Farmer & Van Dyne, 2017b; Neubert, Kacmar, Carlson, Chonko, & Roberts, 2008). Beneficiary can be individual or sometime entire organization (Chiniara & Bentein, 2016). As long as it is part and parcel of organizational culture through values and assumption, it can become norms of helping each other (Ehrhart & Naumann, 2004; Naumann & Ehrhart, 2011), otherwise if it remained one sided effort, it will leads to depletion of personal resources (Gabriel, Koopman, Rosen, & Johnson, 2018).

Interpersonal helping reflects organizational member's commitment and loyalty to one another and the organization (Podsakoff et al., 2014). Interpersonal helping is instrumental for employee development as this creates a sense that everyone is reliable and can count on each other in every adverse or problematic situation and a necessary condition for organization to function as one unit (Ehrhart & Naumann, 2004; Naumann & Ehrhart, 2011).

The opposite of helping culture may be where organizational members are compelled or pressurized to help rather than acting on it as a discretionary behavior, in first case it can only be taxing and generate emotional exhaustion for employees rather than giving rise to employee wellbeing (Bolino & Grant, 2016). Secondly

helping culture is not taken as substitution towards political behavior, characterized by self-serving motives behind helping acts. Rather the motive behind such acts is value creation for everyone in the organization and for organization itself. In case of self-serving motives, organizational members lacks motivation to support one another and perceived helping as their own detriment (Koopman, Lanaj, & Scott, 2016).

**Thus Helping is defined as** *‘a pattern of values, assumptions, and practices demonstrating through expending efforts directed at others in the organization that go beyond one’s immediate role requirements’.*

#### **2.3.3.4 Pro Diversity**

This facet of VBC refers to employees share the perception that firm values fair policies for social integration of all employees regardless of its diversified background. Diversity is all about social integration of members from multiple backgrounds and Incorporation refers to extent of inclusion of diverse persons in terms of full participation and contribution regardless of their cultural heritage. Employee perception of pro diversity is based on the individuals feel of being a part of critical organizational processes such as access to information, connectedness to supervisor and coworkers, access to resources, influence the decision making process (Barak & Michal, 2000).

Pro diversity is not just limited to inclusive treatment to leaders; important is to conjunct firm’s diversity efforts in a way that convey a consistent message of valuing and leveraging diversity within organization (Stewart et al., 2011; Triana et al., 2010). This facet characterizes pro diversity ingrained within the corporate core value system that tends to treat diversity as an asset and proactively leverage its benefits in developing their employees (McKay et al., 2009; Mor Barak, Cherin, & Berkman, 1998). Presence of this dimension ensures fair treatment of all employees that is treatment with respect, dignity and justices and has equal access to career advancement opportunities.



Pro diversity has two elements as a basic assumption; on one hand, it places high value for their unique attributes to incorporate their different perspective to organizational life and at the same time, give a sharp sense of belonging to organization (Barak & Michal, 2000; Chen et al., 2012; Randel et al., 2016; Shore et al., 2011). Focusing on both themes at the same time can help in learning and development of all employees within organization (Chen et al., 2012; Randel et al., 2016; Shore et al., 2011).

The opposite of this characteristic is exclusion of ‘different from us’ members. Also conception of in group and out group is not what pro diversity is all about that is indicative of placing more value on the benefit of similarity which means focusing only on belongingness theme and ignoring uniqueness theme. Focusing on one theme while ignoring other is not what pro diversity is all about. Pro diversity requires inclusion of belongingness and uniqueness of individual at the same time. Pro diversity is done as a valuable activity not just to counter outside pressure groups and abiding by legislative requirements of industry and government, in that case, apparently diversity is incorporated but there is hesitancy for making them participate in every field of organization and disinterest in hearing their unique point of view. Also pro diversity is not taken as an opportunity for politics rather ingrained finely in part of organizational philosophy.

**Thus ‘Pro diversity’ is defined as a pattern of values, beliefs, norms, and practices a pattern of values, beliefs, norms, and practices that are demonstrated by the fair treatment and inclusion of diverse employees within the organization.**

#### **2.3.3.5 Organizational Identification Employee-Centric**

This facet of VBC characterizes the respect bestowed upon the employee on the account of engagement in some worthy pursuit (Clarke & Mahadi, 2017; Rogers & Ashforth, 2017; R. Spears, Ellemers, Doosje, & Branscombe, 2006). This respect is based on his earned achievements, recognizing it leads employees to positively perceive their own status or place in the organization and provide an important indicator of the quality of their relationship with the organization as a whole. It helps to strengthen the employees’ beliefs that they are valued members of the

organization (Cremer & Mulder, 2007). Mael & Ashforth, (1992, p. 104) drawing from social identity theory and group identification literature, presented the concept of organizational identification and defined it as 'perception of oneness with or belongingness to an organization, where the individual defines him or herself in terms of the organization(s) in which he or she is a member'. Scholars argued a perceived organizational identity is attractive when it satisfies the need for self-distinctiveness, self-continuity and self-enhancement (Dutton, Dukerich, & Harquail, 1994; Shamir, 1991). This attractiveness helps individual to maintain a consistent sense of self with enhanced self-esteem and leads to stronger organizational identification (Clarke & Mahadi, 2017; Grover, 2014).

This is different from traditional concept of organizational identification that is evoked due to some organizational elements such as external prestige or corporate reputation etc. (Fuller et al., 2006). For this reason, researcher decided to name it organizational identification-employee centric as it's the type of organizational identification that is identified because organization (employers, co-workers etc.) identify with employee achievements and whole heartily recognize it by giving due respect to employee. In short, to give sense to employee of membership and perception of oneness with membership group (organization) may provide an individual with a positive view of themselves.

One of the attributes of this dimension is to build a subtext of support for competence that motivates people to strive more for excellence. Underlying assumption in such context is employees taken as valued asset rather than disposable factors of production (Wood & Menezes, 1998). Values of perceived appraisal respect helps foster a sense of belonging to organization (Cremer & Mulder, 2007). Individuals evaluate their status within organization based on cues from multiple sources such as co-workers, supervisor behavior, values, norms, policies and practices etc. Actions taken by organizational members are interpreted by employees as behavior of the organization (Alvesson & Willmott, 2002) and thus help individual to identify with organization.

The opposite of this characteristic is not recognizing individual's achievements in

specific pursuits out of envy or any other negative social emotion. Trying to Sabotage the individual's progress within organization and this will leave impression on employees of exclusion of membership from organization, hence results in disidentification from their organization.

**Thus we may come in position to define organizational identification-employee centric,** *“a pattern of values, assumptions, and practices demonstrating through extending respect to employees through organizational wide recognition of their achievements and fostering their sense of membership within organization”.*

### **2.3.4 Model Summary of Values-based Organizational Culture**

Last section identifies and elaborated five dimensions of VBC. These dimensions are generated through priori based method i.e. interpretation of the academic literature on organizational values and Values-based Organizational Culture. These dimensions are considered and verified to capture necessary and sufficient characteristics and attributes, those together constitute a values-based organizational capital. VBC was defined as a pattern of values, assumptions and practices shared within an organization that is centrally concerned with humane orientation, where humane orientation emphasize people's wider social obligation of being fair, altruistic and caring to others. Each dimension and its definitions are listed in a table 2.1. Our proposed framework is a comprehensive representative of what constitute a VBC, which encompass set of various facets sufficient enough to describe an organization culture. Literature review suggests many other organizational values such as business values (self enhancement, stability etc.) and development values such as creativity, openness to innovation etc.(Cardona & Rey, 2006) but, as we take a concept that was already proposed by a scholar, when reconciled with that literature, the focus of construct is found to be on social oriented values such as relational and contribution values.

MacKenzie et al. (2011) highlighted the need of addressing the manner in which facets of VBC are combined to give the construct meaning. The relationship between facets and construct can be either additive or multiplicative. Additive relationship is appropriate when the effect of one facet is independent of effects of others, while multiplicative is appropriate when effects of each facet on focal construct interact with other facets and these combination effects produce the focal effect. The researcher argues that VBC is a construct where facets such as pro diversity, helping, organizational identification- employee centric, caring for employees, and ideology infused are hypothesized to each contribute independently to focal construct. That suggests, say for example, organization values-based culture can flourish by increasing pro diversity. Thus, the researcher argues that these facets are necessary and independently sufficient for the meaning of the construct. Collectively these facets as prescribed through values, assumptions and practices describe what constitute a values-based organizational culture. Above discussion helps to formulate my first hypothesis,

**Hypothesis 1:** Values-based Organizational Culture, as a construct, consists of distinguishable dimensions that define its domain.

TABLE 2.1: Explanation Values-based Organizational Culture &amp; Its Five Dimensions

Dimension	Definition	What it is? (Key Characteristics)	What it is not? (Opposite Characteristics)
<b>Ideology Infused</b>	"A pattern of values, assumptions, and practices demonstrating a sense of mission with in organizational members" .	<ul style="list-style-type: none"> <li>• Intention of shared struggle for organizational social responsibility.</li> <li>• Sense of unity of purpose.</li> <li>• Facilitating internal practices and policies that advance the organization's ideal image.</li> <li>• Organizing social activities those are meant to bring employees together towards stated corporate mission.</li> <li>• Valuing employee's contributions towards stated cause.</li> <li>• Appraising employees on the basis of committing or not committing resources towards advancing the stated cause in the organizational mission.</li> <li>• Infusing sense of mission for giving employees sense of achievement that ultimately help creating value for employees.</li> </ul>	<ul style="list-style-type: none"> <li>• Failing to believe the organizational mission and ideology.</li> <li>• Failing to support the organizational mission and ideology because of self-serving motives of members and lack of passion.</li> <li>• Failure to align espoused and enacted cause.</li> </ul>

**Table 2.1:** Explanation Values-based Organizational Culture & Its Five Dimensions

<b>Caring for Employees</b>	"A pattern of values, assumptions, and practices that are demonstrated through companionate love that acts towards improving employee wellbeing."	<ul style="list-style-type: none"> <li>• Focus on wellbeing of employees.</li> <li>• Focus on making them feel important.</li> <li>• Persuading them to stay within organization.</li> <li>• Showing concern for their work family balance.</li> <li>• Valuing employee opinion.</li> <li>• Caring for employees for showing concern for creating value for employees.</li> </ul>	<ul style="list-style-type: none"> <li>• Viewing employees as a means to an end.</li> <li>• Viewing employees relationships as necessarily zero-sum.</li> <li>• Viewing relationships as only valuable if benefits outweigh costs in the short term</li> </ul>
<b>Helping</b>	"A pattern of values, assumptions, and practices that are demonstrated by expending efforts directed at others in the organization that go beyond one's immediate role requirements"	<ul style="list-style-type: none"> <li>• Extending help more than a person is responsible for in their prescribed organizational roles.</li> <li>• Ready availability of support in case of problem.</li> <li>• A strong desire to see other's succeeded.</li> <li>• Availability of range of support from task specific to emotional problems.</li> <li>• Helping employees in order to build value for them.</li> </ul>	<ul style="list-style-type: none"> <li>• Organizational members lack ambition, initiative, or an interest in improvement.</li> <li>• Resistance to acquiring new knowledge or skills.</li> <li>• Organizational members are compelled or pressurized to help rather than acting on it as a discretionary behavior.</li> <li>• Helping climate is taken as substitution towards political behavior, characterized by self-serving motives behind helping acts.</li> </ul>

**Table 2.1:** Explanation Values-based Organizational Culture & Its Five Dimensions

<b>Pro Diversity</b>	"A pattern of values, beliefs, norms, and practices that are demonstrated by the fair treatment and inclusion of diverse employees within the organization".	<ul style="list-style-type: none"> <li>• Emphasizing inclusion of diversity in every field.</li> <li>• Actively promoting diversity as considering good for organizational performance.</li> <li>• Commitment to promote respect for group differences.</li> <li>• Giving respect for 'different from us'.</li> <li>• Giving diversified workforce feel of belongingness.</li> <li>• Diversity inclusion for amplifying their unique contributions necessary for value creation for employees</li> </ul>	<ul style="list-style-type: none"> <li>• Reluctance to include diversified workforce.</li> <li>• Hesitancy for making them participate in every field of organization.</li> <li>• Disinterest in hearing their unique point of view.</li> <li>• Promoting in group, out group ideology.</li> <li>• Taking diversity inclusion as a political act.</li> <li>• Incorporating diversity to avoid outside pressure groups, not as a value for organization.</li> </ul>
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**Table 2.1:** Explanation Values-based Organizational Culture & Its Five Dimensions

<b>Organizational Identification- Employee Centric</b>	"A pattern of values, assumptions, and practices that are demonstrated by respecting employees through the organizational wide recognition of their achievements and fostering their sense of membership within the organization".	<ul style="list-style-type: none"> <li>• Bestowing respect to employee on the basis of his earned achievements.</li> <li>• Sending them consistent messages of high value of their membership within organization.</li> <li>• Giving them sense of enhanced self-esteem which serves as a mean to reinforce employee belongingness to organization.</li> <li>• Considering employees success and achievement as organizational achievements.</li> <li>• Building a context for support of competence within organization.</li> <li>• Apprising employees to amplify their sense of belongingness with organization which helps creating value for employees.</li> </ul>	<ul style="list-style-type: none"> <li>• Not recognizing individual's achievements in specific pursuits out of envy or any other negative social emotion.</li> <li>• Members lack confidence in the abilities of one another.</li> <li>• Members are secretive and uncooperative.</li> <li>• Sabotage the individual's progress within organization Impression on employees of exclusion of membership and give rise to organizational dis identification.</li> </ul>
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## 2.4 Part 3: Servant Leadership Theory as an Underpinning Theory

The agenda of this part is to check the viability of values-based organizational culture through servant leadership theory. For this purpose, this part is further divided into two parts, first part deals with discussion regarding selected underpinning theory i.e. servant leadership theory, various theoretical models of SL theory, definition of servant leadership, various sets of characteristics of servant leadership found in literature, reason behind selecting characteristics proposed of Liden, comparison of servant leadership with other related theories.

Next part specifically deals with disentangling of antecedents, consequences of newly developed construct so that to map out nomological network. It includes discussion and justification of taking servant leadership as an antecedent of VBC, meaningfulness at work as consequence of VBC, VBC as a mediating mechanism, five dimensions as mediating mechanism. In addition to that, in order to meet proposed research questions, discussion of possibility of direct impact of servant leadership on meaningfulness at work and also discuss moderating role of ethical sensitivity and spiritual wisdom on this direct relationship. Every section will end up hypothesis regarding proposed relationships.

### 2.4.1 Overview

MacKenzie et al. (2011) suggested that when developing a new construct, there is a need to identify some key antecedents and consequential constructs, though a fully mapped nomological network may be forthcoming. Reflecting on the conceptualization of Values-based organizational culture, as discussed in previous chapter, a number of antecedent constructs seem appropriate. These antecedents relate to VBC by influencing organization's values, assumptions and practices. There can be few variables those impact on early establishment of the culture such as role of founder's values, norms, personality, behavior etc. or later in organizational development through top management team, its composition, their personalities,

behaviors, firm policies, practices etc. Environmental dynamics, strategy choice, national culture, resource availability and more are various concepts that exert influence on the conditions under which culture may emerge and subsequently develops. Scholar argued that culture evolves over time rather than changing dramatically, so such antecedents may require time in effect to take place.

In the similar vein, for testing the consequences of organizational culture, literature identified numerous potential constructs affected by the nature of organizational culture. This may include individual to unit level consequences such as job satisfaction, perceived organizational support, organizational commitment etc. for individual level outcomes and for firm level outcomes, such as firm performance, growth and sustainability etc. Given that values-based organizational culture does not exist yet, these literary connections yet have to be empirically established. However, extensive organizational literature does suggest that these above proposed variables might make sense. Primarily as values-based organizational culture is an organizational culture sub type and hence can leave impact on social experience of employees at their work place. As being proposed as a cultural construct, VBC is a cultural construct, so the influencers or core outcomes will be culture related such as related with values, assumptions or practices in routines of the functioning of the workplace.

For selecting an appropriate nomological network for our newly built construct, we searched literature on organizational culture extensively and we realized that even before selection of appropriate antecedents or consequential variables, there is a need for selecting appropriate underpinning theory. Thus the first decision we required to take was selection of underpinning theory. The type of variables as we discussed earlier suitable for establishing cause and effect of our newly build construct suggested us to select 'Servant Leadership Theory' conceptualized on the writings of Greenleaf (1977) and model of the theory was proposed by Russell & Gregory Stone (2002).

## **2.4.2 Understanding Values-based Organizational Culture through the lens of Servant Leadership Theory**

One of the most widely researched and generally supported concepts based purely on employee orientation is servant leadership. Servant leadership is the term first coined by Greenleaf in 1960. He defined servant leader as a person in position with serving orientation, where serving orientation means leading with intention of providing service to the people who are being lead (employees, say for example). Extensive discussion regarding conceptualization of servant leadership can be found later in this chapter. In this section, the concern is to discuss servant leadership theory. As mentioned above, servant leadership theory and model is proposed by Russell & Stone (2002). Exhaustive explanation about proposed relationships in the theory can be found in chapter 1, section 1.8. Here scope of the discussion is to justify the choice of theory as an underpinning theory and to discuss the theoretical link between servant leadership as an antecedent to values based organizational culture.

The world moral crisis in organizational life put a high demand for more ethical and people centered management practices. In such scenario, servant leadership theory provides a good support that may well be need of time now. Concern about stakeholder is what has captured a dramatic attention by company policy as it is said to be a key to long term profits. Though who comes under the umbrella of stakeholder terms is long, employees are undoubtedly key stakeholders. Innovation and employee wellbeing are buzz words in corporate world now a days, so is reason behind utmost importance of the leadership that is rooted in ethical and caring behavior. As positive organizational behavior caught good momentum, positive leadership is revealed as a key factor for engaged employees and flourishing organizations (Luthans, 2002; Macik-Frey, Quick, & Cooper, 2009; Youssef & Luthans, 2007).

Donaldson & Davis (1991) argued as agency theory is based on the assumption of individualistic, opportunistic and self-serving governance, there is great need of moving management theory from agency theory to more of pro organizational,

trust worthy and self-actualizing governance mechanism. The emphasis of servant leadership theory is similar i.e. personal growth of followers. Though debate of comparison of different positive leadership theories is presented in next section, worth mentioning here is transformational leadership theory that is widely tested theory in this regard but servant leadership theory is more relevant for our study as it adds the component of social responsibility (Graham, 1991) and unlike other leadership theories, whole emphasis of servant leadership theory is on the needs of followers (K. Patterson, 2003), which is the emphasis of our focal construct as well. Influencing follower is the basic premise of all leadership theory, however, the major tent of servant leadership theory is influencing through serving follower, thus made it potentially strong candidate to select as underpinning for our study.

Based on writings and thoughts of Greenleaf and later available literature, many scholars attempted conceptualizing Servant leadership theory into framework or model to be tested (Russell & Gregory Stone, 2002; L. Spears & Lawrence, 2016; van Dierendonck, 2011). These frameworks help us better understand the full process of servant leadership. These models acknowledges the personal characteristics of servant leadership as experienced by followers, influence the cultural aspects with an organization which in turn is expected to influence the followers. The propositions of these models are based on theory like authors come up with the themes as found in conceptual articles on servant leadership. This may be the reason; we could not find big variation among the propositions found in various models. Interesting here to note is presently what so ever empirical studies available in servant leadership focused on measurement development or addressing the direct impact of it on follower relationship (van Dierendonck, 2011). The mediating mechanism of impact via psychological culture or climate is ignored yet. This dissertation is intended to fill this void by selecting servant leadership theory a base for mapping nomological network of our newly built focal construct.

### 2.4.3 Servant Leadership Definition and Various Models for explaining Servant Leadership Key Characteristics

Servant Leadership is the term which was first coined by Robert Greenleaf (1904-1990) in his famous monograph “The Servant as Leader” published in 1970. He stated,

“The Servant-Leader is servant first. . . . It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. . . . The best test, and difficult to administer is this: Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, and more likely themselves to become servants? And, what is the effect on the least privileged in society? Will they benefit, or at least not further be harmed?” (1977: 7)

In this definition, the emphasis of Greenleaf is upon serving orientation and put “going beyond one’s interest” as a core characteristic. Servant leader is supposed to create opportunities for followers to grow within organization. Unlike other leadership styles, those focuses in the wellbeing of organization, a servant leader puts employees’ wellbeing first. Greenleaf (1998) argued that leaders who are oriented as servants are greatly supported by employees and create an atmosphere that encourages followers to become the very best they can. Though Greenleaf elaborated his idea of servant leader sufficiently but could not precisely define the construct, which gave rise to multiple interpretations by multiple authors. Presently there are six models developed by scholars, which are considered as most influential in explaining servant leadership characteristics.

First model is presented by Spears (1995) who was former director of Greenleaf Center for Servant Leader and is the first but most influential person to translate Greenleaf’s ideas into model. He presented ten distinguished characteristics of servant leader. His distilled characteristics are listening (emphasis on communication), empathy (understanding and relating with others), healing (helping others),

awareness, persuasion (influencing but not on positional power), conceptualization (thinking and visualizing possible future), stewardship (trusting and serving other's needs), commitment to personal, professional and spiritual growth of followers and building community. Though his characteristics are still considered most influential but he never attempted to integrate his proposed characteristics into a model, and are not accurately operationalized thereby are not suitable for empirical research.

Second model is proposed by Laub (1999), who based on extensive literature search, developed six cluster of characteristics and also developed the measures for them. Third worth mentioned model is presented by Russell and Stone (2002), who presented 9 functional and 11 accompanying characteristics, regrettably, there is no justification presented for attributing few characteristics into functional and others into accompanying ones. Fourth well known model is presented by Patterson (2003), who distilled seven characteristics and linked them all with virtue theory. Virtue theory, as proposed by Aristotle, describes elements of character that promotes excellence. She gave a strong model of notion of service but neglects the leader part. Fifth model is presented by Van Dierendonck (2011), who after synthesizing literature on servant leadership extensively, came up with six characteristics along with that it has elaborated model for giving us a whole picture of servant leadership phenomenon. The major shortcoming for using these characteristics is its conceptual rather than anecdotal nature. Later in another study van Dierendonck & Nuijten (2011a) developed a 30 item scale , which was not an attractive option due to more items as compared to our selection that is only seven item long scale with coverage of whole seven set of dimensions (Liden.et.al, 2015). The major shortcoming for using these characteristics is its conceptual rather than anecdotal nature. Later in another study van Dierendonck & Nuijten (2011a) developed a 30 item scale , which was not an attractive option due to more items as compared to our selection that is only seven item long scale with coverage of whole seven set of dimensions (Liden.et.al, 2015). The major shortcoming for using these characteristics is its conceptual rather than anecdotal nature.

#### **2.4.4 Liden et. al. (2008) Model for explaining Servant Leadership Key Characteristics and Justification behind selection of the Model for the Dissertation**

Previous section clearly showed, although there is close similarity between characteristics presented in different models, there still remains confusion regarding exhaustive list of attributes. And as the dissertation is empirical in nature, so our point of concern while selecting model of characteristics of servant leadership, was to take the attributes from paper of Liden, Wayne, Zhao, & Henderson (2008), those are not only exhaustive but also operationalized well to make it appropriate for measuring and appropriate for conceptual plurality with our chosen theoretical framework. Their model is based on Greenleaf conception, multidimensional in nature, presented a formal theory and most importantly it presents research design to test the claimed strengths of servant leadership by proposing a multidimensional measure of servant leadership.

According to review presented by van Dierendonck (2011), Liden et al. (2008) study is the only empirical study that used rigorous methodology for developing theory and design of scale, where both exploratory and confirmatory sample is included. Their 28-item and seven dimensional scale is confirmed and tested in many studies afterwards. van Dierendonck (2011) further exclaimed that where all other popular models of servant leadership are giving to much due importance to people side, they lacking basic ingredient of leadership in their model. Ignoring this aspect is a major limitation for implementing within organizations. In such scenario, model proposed by Liden et.al. (2008) is the first that includes dimensions including people and leadership dimensions, thus making it an attractive tool to use for this dissertation.

While selecting any model for empirical study, important there is not only theoretical factor, but also design factor which cannot be ignored. Following this line of thought, another important reason for selecting this model for dissertation is its practicality, convenience and suitability. As Cred, Harms, Niehorster, & Gaye-Valentine, (2012) argued that using long scales containing large pool of

items leave unintended effect on capturing full attention of respondent, so the integrity of responses can be justified and eventually validity suffers. Liden et. al (2008) presented 28-item scale based on seven dimensions, later they developed a short scale version of their original scale. Cred et al., (2012) raised another concern regarding the short scales that such scales may compromise validity due to limitation of sacrificing theoretical dimensions. Liden et al.,(2015) developed a global measure of servant leadership that is substantially shorter version of original SL-28. But the best part of this shorter version is, it captures each of seven dimensions associated with full 28-item version, thus validity of shorter version is not compromised. In summary, above mentioned reasons are sufficient enough to support our choice of considering Liden et.al.'s proposed dimensions and scale for this dissertation.

As discussed above, we choose seven dimensions of servant leaders as proposed by Liden et. al. (2008). Following is the explanation of these dimensions,

First dimension is '*Emotional Healing*' Liden et. al. expressed it as "act of showing sensitivity to others' personal concerns".

Second dimension proposed is '*Creating value for the community*' which is "a conscious, genuine concern for helping the community".

Third dimension '*Conceptual skills*' is "possessing the knowledge of the organization and tasks at hand so as to be in a position to effectively support and assist others, especially immediate followers".

Fourth dimension is '*Empowering*' that is "encouraging and facilitating others, especially immediate followers, in identifying and solving problems, as well as determining when and how to complete work tasks".

Fifth dimension is '*Helping subordinates grow and succeed*' that is "demonstrating genuine concern for others' career growth and development by providing support and mentoring".

Sixth dimension is '*Putting subordinates first*' that is explained as "using actions and words to make it clear to others (especially immediate followers) that satisfying their work needs is a priority (Supervisors who practice this principle will often



break from their own work to assist subordinates with problems they are facing with their assigned duties.)”

Seventh dimension is ‘*Behaving ethically*’ which is mentioned as “interacting openly, fairly, and honestly with others”.

### **2.4.5 Comparison of Servant Leadership Theory with Other Leadership Theories**

Avolio, Walumbwa, & Weber (2009) in their review paper discussed the focus of leadership researchers is more on broader context and theories on leadership are becoming more and more concerned about complexities of leadership process. In this section, our intention is to compare and contrast the theories of leadership focused on followers and on positive organizational scholarship, so that to check the suitability and applicability of servant leadership theory for our newly built construct. There are eight theories those may conceptually overlap with servant leadership theory (van Dierendonck, 2011), namely transformational leadership, ethical leadership, spiritual leadership, authentic leadership, empowering leadership, Level 5 leadership, self-sacrificing leadership and shared leadership.

*Transformational leadership* is a theory presented by Bass (1985) in organizational context and is explicitly attentive to the follower’s development through individualized consideration, intellectual stimulation, idealized influence and supporting behavior. All of these elements matched and complement to the definition of servant leadership except idealized influence. Idealized influence gives a sense of charismatic side of transformational leadership, which creates a doubt about intentions behind followers development perspective like for whom or for what followers grow (Gregory Stone, Russell, & Patterson, 2004). The primary focus of transformational leadership is organization and personal growth of follower is seen with the lens of what is good for the organization, thus risk of manipulation for achieving organizational goals seems obvious. This is somehow real point of departure from basic premise of two streams of leadership (Graham, 1991). Servant leader focused

on follower growth out of humility, interpersonal acceptance and authenticity, follower wellbeing is foremost important than achieving organizational goals at any cost. The first empirical study on the difference between transformational and servant leadership is conducted by Parolini, Patterson, & Winston,(2009) which revealed the same distinction between two theories by conducting discriminant analysis and concluded that servant leadership focuses on individual growth goals but transformational leadership focus more on organizational goals.

Our next comparison is between servant leadership and *authentic leadership* which is the concept presented by Avolio & Gardner, (2005) and is conceptualized as a positive form of leadership. The aim of authentic leader is to encourage authenticity in their followers through relational transparency, balanced processing, increased self-awareness, internalized transparency and internalized moral perspective. Authenticity is being true self and showing behavior which is consistent with inner thoughts, beliefs and feelings (Harter, 2002). In the similar vein, authentic leader is one who is true self, walks the talks and authentic in one's interaction with others especially followers (Walumbwa, Avolio, Gardner, Wernsing, & Peterson, 2008). Now comparing with servant leadership, there is overlap of two characteristics; authenticity and humility. Here, authenticity is the basic premise of authentic leadership but humility is taken as willingness to learn, willingness to stand back and giving room is missing in authentic leadership, thus it can be inferred that authenticity is to increase shareholder value and considered as a moral obligation of a manager (Cooper, Scandura, & Schriesheim, 2005; Qu et al., 2017). Van Dierendonck (2011) argued that this aspect is major limitation to consider authentic leadership as a core theory for positive leadership, also he recommended to incorporate authentic leadership into servant leadership as it not only takes authenticity but also adds spice of empowerment, stewardship, and providing direction, together they create value for follower wellbeing.

Now the third theory of leadership we are going to compare with servant leadership theory is *ethical leadership* (Brown, Trevio, & Harrison, 2005). This theory is based on normative approach and focuses on what constitutes appropriate behavior of a leader. Several dimensions of ethical leadership are similar to servant leadership

dimensions such as trustworthiness, integrity, serving the good of whole, two way communications or open culture and caring for people. Ethical leadership is more focused on directive and normative behavior whereas servant leader focuses more on developmental aspects of followers.

Fourth theory to compare and contrast with servant leadership is *level five leadership theory* (J. Collins, 2001). The basic premise for this theory is personal humility when combined with professionalism allows companies to achieve highest firm performance. Concept of humility is a basic overlap between level five and servant leadership theory. But focus of level five is on organizational success, not follower growth or wellbeing. Organizational success needs to increase shareholder value, sometimes at the cost of stakeholder value, but servant leaders' basic interest lies in enhanced stakeholder value.

Fifth leadership theory to compare and contrast is *empowering leadership*, which has its roots in Bandura (1986) social cognitive theory. Leader's interest and action to involve others in decision making and taking employee perspective is pivotal to this theory. The overlapping characteristic between two theories is empowering (as mentioned in empowering leadership theory) and developing people through empowerment (as mentioned in SL theory). Empowering Leadership emphasize delegation of authority to accentuate accountability for achieving goals by increasing intrinsic motivation. Servant leadership also include all these characteristics but includes five more characteristics those are not part of empowering leadership, hence it is more elaborative and all-encompassing view of leadership.

Sixth theory to compare and contrast with SL theory is *spiritual leadership theory*. Both of these theories are closely related to each other as both are values based leadership theories. Servant leadership sets goals, develops values and capitalizes on the strength of followers. Spiritual leader emphasis is also on values and feeling of transcendence and connectedness to others (Fairholm, 1996; Fry, 2003; Patterson, 2011). Scholars criticized spiritual leadership theory for being deterministic about organizational culture and fail to explain kind of specific behavior associated with spiritual leaders(Houghton et al., 2016; Patterson, 2011; van Dierendonck,

2011). Despite having similar focus on values and similar outcomes, scholars considered servant leadership theory more sophisticated theory than that of spiritual leadership theory. Spirituality at work is said to be a confused and thereby lack clarity because of usage of term spirituality (Houghton et al., 2016; Kinjerski & Skrypnek, 2006; van Dierendonck, 2011) which may convey different meanings to different people due to its religious connotation (Patterson, 2011).

Seventh leadership theory to discuss and differentiate is *self-sacrificing leadership* (Y. Choi & Mai-Dalton, 1999). Self-sacrificing leaders are proposed to lead by charisma, legitimacy and reciprocity. Followers whose leaders show self-sacrificing behaviors experience higher positive emotions and willing to work together (De Cremer, 2006), motivated to be prosaically (De Cremer, Mayer, van Dijke, Schouten, & Bardes, 2009) and positively evaluate their leaders' competence (Wisse & Knippenberg, 2016). Although both focus on altruism (in case of self-sacrificing) or putting others first (as in case of servant leadership), however, as compared to servant leadership, self-sacrificing leadership primarily focused on organization while SL's primary focus is on followers (Matteson & Irving, 2005).

At the end, final leadership theory to discuss and differentiate is *Shared Leadership* style, which is different in scope than servant leadership. In shared leadership contexts, the agents of influence are often peers of the targets of influence. Although vertical leaders continue to play a significant role in developing and maintaining shared leadership, lateral influence among peers, thus, as compared to servant leadership, shared leadership is about lateral influence and servant leadership is about vertical influence.

Epilogue of the above discussion is though servant leadership theory share many similarities as well as differences with other leadership theories, there is not a single theory that may encompass all six attributes of servant leadership, which put it in unique position. Secondly, this is the only theory which emphasized the importance of follower growth through exhibiting need to serve. Growth of follower is priority without necessarily being related to organizational outcomes. This is the unique element of this theory and its approach that made it a perfect candidate for selecting it as a lens for understanding our focal construct i.e. values

based organizational culture. The focus of our construct is exactly what the focus of servant leadership theory is, both are concerned for employee wellbeing and growth. Thus as per basic premise of servant leadership theory, we can state, servant leader behave according to its six prescribed characteristics, that influence the culture of the organization to be values based which is employee oriented and help creating value for employee growth and wellbeing. It is the type of culture that provides an environment that helps employee generate sense of meaningfulness from its context.

## **2.5 Part 4: Mapping of Nomological Network of Values-based Organizational Culture**

### **2.5.1 Servant leadership and Employees sense of meaningfulness at work**

Positive organizational behavior is an emerging field of inquiry in management discipline (Luthans, 2002; Youssef & Luthans, 2007). It highlights the importance of firm focus on the wellbeing of employees. This field highlights the positive aspects of not only individual employees but work environment also. Still there remain gaps regarding exploration of factors affecting capacity of employees to remain indulge in positive behaviors such as meaningfulness at work (Cameron & Spreitzer, 2011; Halbesleben, Harvey, & Bolino, 2009). What can be more frustrating than finding out that despite exerting maximum effort you (being HRD) fail to yield the desired level of motivation in your subordinates? Managers nowadays understand that people in the organizations, despite seemingly involved performing day to day activities, complain about work to their colleagues, friends and family. The bitter reality is that managers routinely destroy a most important motivational factor in their organizations i.e. meaningfulness. Maddi (1967) described lack of meaning as a most significant and substantial human problem of 20th century. The individual, who is victim of meaninglessness, losses his ability to believe in the importance, usefulness or interest of any action and eventually takes work as a

burden or a meaningless chore (Marjolein Lips-Wiersma, Souter, & Wright, 2015). Specifically there are few studies informing human resource development (HRD) professionals about the promotion of meaningfulness at their workplace and what the possible constituents available are for such purpose.

In literature, there are three different levels found, with which the meaning is being related with work. First level is “meaning in work” that is about the individual reason behind working and his objective to pursue work related activities (Isaksen, 2000). Yalom (1980) identified there are three levels of meaning in work, one is abstract meaning in work (e.g., “What is the meaning of working?”), second aspect is evaluation of a specific type of work, regardless of experience of individual (e.g., “What is the meaning of being a physician?”), and third aspect is the evaluation one’s own experience of specific job (e.g. “Do you as a physician find your own job meaningful?”). Second level is “meaning of work” that indicates the role of work in a society, depicting norms, values, and traditions of work in daily life of people. The meaning of work can be linked to values; values emanating from individual, religion, and society at large (Team, 1987). Nelson and Quick (1991) stated, “Meaning of work differs from person to person, and from culture to culture. In an increasing global workplace it is important to understand and appreciate differences among individuals and between cultures with regard to the meaning of work.” Third level is “meaning at work” which relates to the experience or lack thereof within the specific context (Chalofsky, 2010). It implies meaning extracted through relationship between the person and the organization. This last level of meaning at work is the aggregate of total work experience. Meaning at work is derived from or through the attachment of the employees to the organization, its procedures, his engagement in social relations and his evaluation of worthiness of his work. In this paper, we are concerned with this last level of meaning at work.

The importance of context cannot be undermined in the experience of meaningfulness or meaninglessness. As the experience of meaninglessness actually gives rise to various emotional distresses which includes feelings of anxiety, depression, lack of purpose and guilt that eventually causes counter productive work behaviors such as workplace cynicism, bullying, absenteeism, and turnover frequency. In

such situations, employees feel existential vacuum. To enunciate the spirituality in the organizations, the members of the organization need to sense its presence (Konz & Ryan, 1999). Here comes the responsibility of the leaders to facilitate and challenge the employee's search for meaning in their lives. The leaders can help his employees discover meaning and makes them spiritually strong enough to contribute positively to the society at large.

Greenleaf (1970) introduced the term servant leadership for the first time, he defined it as; "The servant leader is servant first. It begins with a natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead" (p. 27). Dimensions of Servant leadership are as follows creating value for the community emotional healing or being sensitive to the personal setbacks of followers, helping subordinates grow and succeed, , conceptual skills, or the problem-solving abilities and task knowledge that are prerequisites for providing help to followers, empowering, , putting subordinates first, and behaving ethically are the most acknowledged taxonomy for this purpose (Liden, Wayne, Liao, & Meuser, 2014; Liden et al., 2015; Liden, Wayne, Zhao, & Henderson, 2008).

In this study, we explore the role of servant leader in stimulating the meaningfulness at work, as well as how the ethical sensitivity orientation can invigorate this process. The beneficial role of employees' positive attitudes and behaviors, such as meaningfulness, for individual and organizational performance is confirmed through many studies (Marjo Lips-Wiersma & Memorland, 2006; Marjolein Lips-Wiersma et al., 2015; Podolny, Khurana, & Hill-Popper, 2004; Rosso, Dekas, & Wrzesniewski, 2010; van Dierendonck & Sousa, 2016). Within organizations, a critical source of inspiration for others are employees with meaningful pursuits (Bakker & Xanthopoulou, 2009; Whittington, 2017) and their level of enthusiasm about their work is strong (May, Gilson, & Harter, 2004). Thus this topic is of great interest for HRD practitioners and organizational decision makers (Bakker & Xanthopoulou, 2009).

Employee experiences higher levels of meaningfulness at work when their needs and interests are better taken care of by their leaders (Kahn, 1993; May, Gilson, & Harter, 2004). In this study we argue that follower oriented leadership style

needs to exist for bringing psychological safety and meaningfulness (van Dierendonck & Sousa, 2016a). Servant leaders energize their followers by understanding and empathizing with them as they recognize and appreciate their unique qualities (Bakker & Schaufeli, 2008a; Liden et al., 2008; L. Spears & Lawrence, 2016; van Dierendonck & Nuijten, 2011b). When followers expect their leaders to behave in a caring and altruistic manner, their attitude towards daily work becomes positive (Page & Wong, 2000). A servant leader through steward behavior makes a psychological safe environment that makes followers experience meaningfulness at work (Brown et al., 2005; Greenleaf, 1998; Kahn, 1993; Schaubroeck et al., 2012). Servant leaders provide their personal support and coaching, that helps them to meet followers needs amicably (Jaiswal & Dhar, 2017). Fulfillment of needs make followers perceive their work as fulfilling and satisfying (Sousa & van Dierendonck, 2017). Servant leaders allow their followers to take higher levels of responsibilities by providing them strong empowerment (Walumbwa et al., 2008). This way, followers expand their cognitive and emotional energies to highest and find opportunities for personal development and autonomy to achieve their aspirations which in turn help them finding and experiencing meaning in their work (Dimitrov, 2012; van Dierendonck & Sousa, 2016a).

So, the hypothesis we draw is,

***Hypothesis 2:*** Servant Leadership is positively related with follower sense of meaningfulness at work.

### **2.5.2 Servant Leadership as an antecedent of Values-based Organizational Culture**

Personal values of leaders play a significant role in fostering the motivation of leader to create and destroy values of work environment they are part of. Thus for implementing strategies of creating positive workplace culture, the most important driving force is positive set of values of leaders, which in turn generates positive attitude of employees; a prerequisite for higher and sustainable firm performance. Portar (1980) in his classical work identified personal values of leaders



as a key component of competitive strategy, which has been largely ignored by the field (Finkelstein, Hambrick, & Cannella, 1996). This research void prevalent in strategic leaders' values and its link with the strategy is also noted by Finkelstein and Hambrick (1996, p. 48) as follows, "Even though values are undoubtedly important factors in executive choice, they have not been the focus of much systemic study." In short, this field of inquiry preferred to focus on difficult element of strategy and ignored the challenging woolly concept that is the concept of values. Leaders need to understand that to be effective, their prime objective within organization should be their focus on difficult and challenging elements equally. Current study will focus on contributing the scholarly literature by searching for unequivocal evidence for this challenging element and is aimed to uncover the dynamic involved in the relationship between value based leadership (servant leadership) and value based culture.

Servant leaders strive hard to give direction to organization by establishing goals of wellbeing of employees as well as society (McGee-Cooper & Looper, 2001). For realizing this, a safe organizational culture plays a significant role. Servant leader creates an atmosphere where people can learn about organizational values and well informed about organizational strategy. Serving orientation of leaders is essential for creating such atmosphere. Additionally, focus of servant leaders on empowerment will create a culture where everyone learn to encourage and facilitate others in solving problems, as well as help them to complete work tasks (Liden, Wayne, Liao, & Meuser, 2014; Linuesa-Langreo et al., 2018; Newman et al., 2017; Reed, 2016; L. Spears & Lawrence, 2016). Thus by emphasizing strong interpersonal relationships, everyone feel safe to gather and disseminate their knowledge and is focused on continuous improvement (Donia, Raja, Panaccio, & Wang, 2016; Reed, 2016).

Creating value for community is a characteristic of servant leadership in which they made a conscious and genuine concern for helping the community, thus exemplify their focus on pro diversity and hereby, make followers to employ ideology of building society at their workplace (Linuesa-Langreo et al., 2018; Peterlin et

al., 2015). Leader's inclination to emotionally heal their followers by the act of expressing sensitivity to followers' personal concerns, through flow and reverse flow, develops an atmosphere of care and love (Barsade & O'Neill, 2014; Flynn et al., 2016; Panaccio et al., 2015). Where everyone cares and show love for each other, thus emphasize strong interpersonal relationship and bonding.

Servant leader wants subordinate grow and succeed. They remain concerned for followers' career growth and development. They provide support and mentoring. Their concern for followers' success is revealed through appraising them on their achievements and counseling them on their failures. The vicious cycle of appraising and counseling continued between leader and followers thus build a culture where everyone is considered important and hence due to the respect bestowed, everyone identify with organization(Decker & Van Quaquebeke, 2014; Huo & Binning, 2008).

Servant leaders prefer to put subordinates first, in every matter, they give priority to subordinates even at the cost of their own work. Such behaviors make norms of putting others first out of genuine love and care regardless of their cultural inheritance. Thus give rise to culture of help, care and inclusion. Their behavior is based on ethics. They interact openly, honestly and fairly with every one regardless of their background or perceived status within organization(Mayer, Bardes, & Piccolo, 2008). They appreciate everyone in the organization regardless of their ethnic background which helps to inculcate values of incorporating diversity and made everyone identify with their organization. These values set certain norms for others to follow. The ethical orientation of servant leaders helps develop perceptions of organizational justice within organization and the diversified workforce no more feel being treated unfairly.

Thus, servant leadership starts with creating a vision through which serving orientation can be experienced and establish a culture that helps to intrinsically motivate everyone in the organization.

### **2.5.3 Employee Positive Outcomes as consequence of Values-based organizational Culture**

Having a good culture is not just a great way to get the best job seekers, but it can add value to your business. Improving the culture and shifting the psychology of employees is not an overnight thing and it requires a deeper understanding of workplace psychology. Positive organizational culture set the tone for how employees are going to be treated and it's the culture through which leaders set a precedent and lead their offices to have an engaging and positive atmosphere (Bakker & Schaufeli, 2008b). So having a good culture and engaging environment is essential for business and employee wellbeing. A great culture influences the atmosphere and is a drive for productivity and employee engagement (Parent & Lovelace, 2015). Engaged employee work with passion and feel a profound bond with their company, not just that but they help drive innovation forward.

Schein (1996) identified two important assumptions for establishing and maintaining strong corporate culture, external adaptation and internal integration. External adaptation is about effect of values of individuals on his or her behavior but internal integration highlights how values of individuals when congruent with values prevalent in the context around him, yields positive outcomes and affect. Linkage explained through external adaptation is somehow established as its widely researched area (Dubey et al., 2017; Farooq & Rupp, 2017; Hage & Dewar, 1973; Kasemsap, 2013; Ramdhani et al., 2017; Serrat, 2009). But case of internal integration remained relatively ignored (Alvesson et al., 2007; Belias & Koustelios, 2014; D. Denison et al., 2014; Hogan & Coote, 2014) in management research. Effects of value congruence with that of individual positive outcomes is though theoretically established but few studies tested it empirically (Adkins et al., 1996; Hoffman & Woehr, 2015). The findings of these few empirical studies authenticated the claim of internal integration that organizational values and its execution caused a number of individual level outcomes like low turnover intention, personal success etc. (Adkins et al., 1996; Asensio-Martnez et al., 2017; Qu

et al., 2017). In current study, we will make a significant contribution by proposing to test this internal integration assumption and check the effect of value based culture on employee's perception of meaningfulness at work.

#### **2.5.4 Role of Value Based Culture between Servant Leadership and Meaningfulness at Work**

Servant leadership is all about despite being at higher position, accepting and appreciating influence from lower positions. This is the highest level of respect one can give to its subordinates. This dignified interaction between leader-follower foster beliefs that organization values its members (Ramarajan, Barsade, & Burack, 2008; Tyler & Blader, 2002). Rogers & Ashforth (2017) argued that individuals feel respectful when they derive dignity and worth out of organization's climate and culture and this respect made them believe the worth of the work they are doing and make them perceive their workplace highly significant as a whole, thus foster their sense of meaningfulness at work. (Boezeman & Ellemers, 2008). Cues of giving individual due respect and importance must be sent and received between organizational members in their interaction. Verbal communication of respect and value does not leave good impact, how value is put into practice is what is most important. One way of putting value into practice is through developing culture of mutual respect and dignity, where leader orientation of serving employees is clearly visible in norms and behaviors of organizational members. Researches prove when behavior of leader is aligned with organizational culture, it helps to create and send consistent cues to all organizational stakeholders regarding what is expected from them at large (Burns, Kotrba, & Denison, 2013; Herrera, Duncan, & Ree, 2013; Nieminen, Biermeier-Hanson, & Denison, 2013). So they can direct their attention and efforts to pursue common goals and eventually they feel more connected and valued which in turn raise their level of meaningfulness at work (Hartnell, Kinicki, Schurer Lambert, Fugate, & Doyle Corner, 2016).

The intermediating mechanism that can explain the possible relation between Servant Leadership and Meaningfulness at work is also missing in extant literature. A Major contribution in this study is the examination of similarity between macro social components such as leadership and culture within an organizational system and results informed broader management and organizational psychology literature by testifying fit between two different organizational social contextual environments affect individual positive work outcomes (Ostroff & Schulte, 2007).

### **2.5.5 Dimensions of Values-based Organizational Culture as an Underlying Mechanism between Servant Leadership and Employee Positive Outcomes**

#### **2.5.5.1 Relationship of Ideology infused culture between Servant Leadership and Follower's sense of meaningfulness at work**

Corporate Social Responsibility envisioning and its impact on firm financial firm performance caught a lot of scholarly attention (Margolis & Walsh, 2003; Orlitzky et al., 2003). But still there is plethora of unanswered questions regarding micro foundation of building ideology infused like how firms continue to engage into socially responsible activities. Organizational and economic theories are failed to readily explain the causes of culture of espoused cause (Tantalo & Priem, 2016). Scholars have called for new focus on micro foundation or antecedents of ideology infused in which there are shared values, norms and behaviors demonstrating passion for corporate social responsibility (Alcover et al., 2017; Thompson & Bunderson, 2003). Though it is the individual who actually create, execute, implement and sustain such culture, most of the conceptualization of this culture captured the organizational and institutional level of investigation, individual level of investigation is widely missed in the literature (Morgeson et al., 2011, 2013).

Thus present study identifies this gap of underscoring the value of individual or leader in building such culture and intended to examine role of leadership for said purpose. This study contribute the scholarly literature by combining leadership

and CSR literature, those have rarely been combined in empirical studies or even in scholarly conversations (Christensen et al., 2014). Christensen et al (2014) also highlighted the need for investigating new forms of leadership in this context such as ethical, responsible or servant leadership. This study is taking servant leadership concept into account, as concerns of ideology infused are said to be essential ingredients of servant leadership and perfectly baked in to its conceptualization. Such as, creating value for community is a characteristic of servant leadership in which they made a conscious and genuine concern for helping the community, thus exemplify their focus on pro diversity and hereby, make followers to employ ideology of building society at their workplace (Linuesa-Langreo et al., 2018; Peterlin et al., 2015).

On the other hand, there is abundant evidence found in literature regarding espousal of a cause and its impact for eliciting employee positive outcomes (Alcover et al., 2017; Morgeson et al., 2011, 2013; Thompson & Bunderson, 2003). Working for the greater cause becomes one of the major motivations which helps employee define and shape positive individual-organization relationship. Spirit at work movement invokes the role of service to others as pronounced by servant leadership and ideology at work as an essential component of bringing the whole self to work (Houghton et al., 2016; Mitroff & Denton, 1999). Pursuit of a cause at work can provide a deep sense of purpose and enhance an employee's self-concept and affinity for the work and the constituency or the cause to which he or she tends (Conger, 1994; George, 2001; Mitroff & Denton, 1999). In terms of motivation theory, ideology-infused contracts enhance task significance, which augments felt meaningfulness at work (Hackman & Oldham, 1976).

Thus above discussion made us draw following hypotheses,

***Hypothesis 3:*** Servant Leadership is positively related with Ideology infused culture.

***Hypothesis 4:*** Ideology infused culture mediates the positive relationship between servant leadership and individual sense of meaningfulness at work.

### **2.5.5.2 Relationship of Caring for Employees culture with Servant Leadership and Follower's Sense of Meaningfulness at Work**

This facet of VBC is based on experiencing positive social emotions such as care, affection and companionate love as a part and parcel of broader organizational culture. Organizations are places of meaningful connections and repositories of other oriented emotions (Fineman, 2000). Companionate love is one of positive other-oriented emotions, which is different from self-focused positive emotions such as pride, joy etc. (Markus & Kitayama, 1991). Companionate love is a way to strengthen social bonds by showing care, tenderness and compassion (Reis & Aron, 2008). Companionate love can be displayed through verbal cues, non-verbal cues, cognitive appraisal, subjective experience, and behavioral tendencies (Barsade & O'Neill, 2014). Due to its social nature, it is relevant to consider the companionate love at a collective level. Taylor (1911) in his famous monograph *Scientific Management* highlighted the importance of caring and affection among co-workers and between leader and follower. He mentioned that employees appreciated small acts of kindness and sympathy. Sheldon (1923) coined the concept of sympathetic management, followed by sentiments and care. Word 'effective' means act end up in intended results, thus caring for employees means act of companionate love that is intended to gain employee development and showing employee orientation of organization.

Importance of emotions at workplace has gained momentum in management research. Employee care that we took as act of companionate love expression focused on others, despite being social emotions and availability of rich evidence in history of organizational behavior field that love and care is fundamental to employees' emotional experiences at work, is relatively ignored in management research (Barsade & O'Neill, 2014). Kroth & Keeler (2009) highlighted a gap of concept of care in management research and revealed this concept has received significant attention in two disciplines; nursing and education. Barsade & O'Neill (2014) revealed the fact that collective phenomenon of organizational culture has not integrated emotions in a meaningful way.

Thus this study fulfills all these identified gaps in management research literature by conceptualizing care as a social emotion in organization studies and incorporating study of emotion based acts and group dynamics such as organizational culture.

Van Dierendonck & Patterson (2015) argued servant leadership as a most relevant concept to employee care and love. The serving orientation of servant leadership by default throws affection and love for followers. Servant Leader's inclination to emotionally heal their followers by the act of expressing sensitivity to followers' personal concerns, through flow and reverse flow, develops an atmosphere of care and love (Barsade & O'Neill, 2014; Flynn, Smither, & Walker, 2016; Panaccio, Henderson, Liden, Wayne, & Cao, 2015). Where everyone cares and show love for each other, thus emphasize strong interpersonal relationship and bonding.

On the other hand, we draw on recent studies which argues positive emotion based work context can effect employee positive attitudes to the greater extent. This is the first study that has empirically tested the social positive emotion based unit level impact on individual level outcomes. And this is the first study that will identify spillover effect of leader's positive characteristics on emotion based organizational culture.

***Hypothesis 5:*** Servant Leadership is positively related with Caring for Employees culture.

***Hypothesis 6:*** Caring for Employees culture mediates the positive relationship between servant leadership and individual sense of meaningfulness at work.

### **2.5.5.3 Relationship of Helping Culture with Servant Leadership and Follower's Sense of Meaningfulness at Work**

According to research the servant leaders play a significant role in fostering and maximizing collaboration culture among their work group members. Their display of personal integrity while dealing with the work group helps promote values and norms of supportive climate within organization. Servant leaders strive hard to give direction to organization by establishing goals of wellbeing of employees as



well as society (McGee-Cooper & Looper, 2001). For realizing this, a safe organizational culture plays a significant role. Servant leader creates an atmosphere where people can learn about organizational values and well informed about organizational strategy. Serving orientation of leaders is essential for creating such atmosphere. Additionally, focus of servant leaders on empowerment will create a culture where everyone learn to encourage and facilitate others in solving problems, as well as help them to complete work tasks (Liden, Wayne, Liao, & Meuser, 2014; Linuesa-Langreo, Ruiz-Palomino, & Elche-Hortelano, 2018; Newman, Schwarz, Cooper, & Sendjaya, 2017; Reed, 2016; L. Spears & Lawrence, 2016). Thus by emphasizing strong interpersonal relationships, everyone feel safe to gather and disseminate their knowledge and is focused on continuous improvement (Donia, Raja, Panaccio, & Wang, 2016; Reed, 2016). Thus servant leaders directly influence the development of group level cooperative culture (Abu Bakar & McCann, 2016; M. G. Ehrhart, 2004; Farmer & Van Dyne, 2017a; Liden et al., 2008).

But what would be consequential factors of this cooperative culture is missing in literature (Podsakoff et al., 2014). A big chunk of studies focused largely on antecedents and consequences of individual level interpersonal helping behaviors. Even if unit level helping is examined, there is found abundance of prevalence of unit level cooperation and its impact on unit level work outcomes. Podsakoff et al, (2014) in their review paper discussed paucity of multilevel research which predicts impact of unit level cooperation and citizenship behavior upon individual level positive work outcomes and believed it would be an interesting avenue for future research to explore variety of individual level outcomes.

Thus, this study is one of the first study that will address this gap and will explore how servant leaders through their serving orientation helps creating climate of interpersonal helping and how this unit or group level interpersonal helping will impact on individual's sense of meaningfulness at work.

***Hypothesis 7:*** Servant Leadership is positively related with helping culture.

***Hypothesis 8:*** Helping culture mediates the positive relationship between servant leadership and individual sense of meaningfulness at work.

#### **2.5.5.4 Relationship of Organizational Identification-Employee Centric Culture with Servant Leadership and Follower's Sense of Meaningfulness at Work**

Researches indicated that desire for respect at work is valued more than factors such as income, leisure, career opportunities etc. (Van Quaquebeke, Zenker, & Eckloff, 2009). Being treated respectfully is rated high when it comes to decide the best place to work for. People do not intuit respect by themselves; it is based on their judgment about the treatment they receive from others (Cremer & Mulder, 2007). This fact signifies the role of parties involve in the process (Rogers & Ashforth, 2017).

A very simple and precise definition of Respect is presented by Spears et al.(2006, p. 179) in following words, "Respect is worth accorded to one person by one or more others." This definition is although holistic in nature, but essence of research can be extracted by the underlying assumption about from where the worth stems from. Rogers & Ashforth (2017) clarified two different streams of sources of respect. One of them is generalized respect in which the respect is accorded by one or more others as a function of their being humans and this is owed to everyone who is part of that social category (such as organization, occupation, gender etc.). Other type of respect (particularized respect) is bestowed upon the individuals based on certain attributes, status or achievements.

This facet of VBC characterizes the respect bestowed upon the employee on the account of engagement in some worthy pursuit(Clarke & Mahadi, 2017; Rogers & Ashforth, 2017; R. Spears et al., 2006). This respect is based on his earned achievements, recognizing it leads employees to positively perceive their own status or place in the organization and provide an important indicator of the quality of their relationship with the organization as a whole. It helps to strengthen the employees' beliefs that they are valued members of the organization(Cremer & Mulder, 2007). Mael & Ashforth,(1992, p. 104) drawing from social identity theory and group identification literature, presented the concept of organizational identification and defined it as 'perception of oneness with or belongingness to

an organization, where the individual defines him or herself in terms of the organization(s) in which he or she is a member'. Scholars argued a perceived organizational identity is attractive when it satisfies the need for self-distinctiveness, self-continuity and self-enhancement (Dutton et al., 1994; Shamir, 1991). This attractiveness helps individual to maintain a consistent sense of self with enhanced self-esteem and leads to stronger organizational identification (Clarke & Mahadi, 2017; Grover, 2014). In short, to give sense to employee of membership and perception of oneness with membership group (organization) may provide an individual with a positive view of themselves.

One of the attributes of this dimension is to build a subtext of support for competence that motivates people to strive more for excellence. Underlying assumption in such context is employees taken as valued asset rather than disposable factors of production (Wood & Menezes, 1998). Values of perceived appraisal respect helps foster a sense of belonging to organization (Cremer & Mulder, 2007). Individuals evaluate their status within organization based on cues from multiple sources such as co-workers, supervisor behavior, values, norms, policies and practices etc. Actions taken by organizational members are interpreted by employees as behavior of the organization (Alvesson & Willmott, 2002) and thus help individual to identify with organization.

Literature discusses the respect from two perspectives. One of them is sender perspective (Grover, 2014) which highlights the motives of the sender who through behaviors manifest their beliefs of giving values to other persons. Servant leader wants subordinate grow and succeed. They remain concerned for followers' career growth and development. They provide support and mentoring. Their concern for followers' success is revealed through appraising them on their achievements and counseling them on their failures. The vicious cycle of appraising and counseling continued between leader and followers thus build a culture where everyone is considered important and hence due to the respect bestowed, everyone identify with organization (Decker & Van Quaquebeke, 2014; Huo & Binning, 2008).

Other perspective is with receiver of respect's assessment that how others in same social category evaluate them (Huo & Binning, 2008). To sense all are valued,

receivers do not rely on how they are being treated but also look around to see how others are being treated. This informs their perception that how they are likely to be treated (Lind & Tyler, 1988; Ramarajan et al., 2008; Tyler & Blader, 2002). Any discrepancy found between sending of respect and perception of receiving can lead to negative outcomes. Thus need for underlying mechanism for aligning sender receiver perception becomes obvious. Rogers & Ashforth (2017) highlighted the gap that though outcomes of receiving respect remained in lime light in literature, antecedents and consequences of appraisal respect is relatively ignored in the literature and underlying mechanism to transmit and enact respect in organization is also unexplored. Clarke & Mahadi (2017) highlighted the need for researching the relationship between respect and employees work related outcomes.

Thus this study is intended to fill these gaps. This is first study that will empirically test the role of servant leadership as an antecedental force for enacting the climate of appraisal respect research and its impact on employees positive work attitudes such as meaningfulness at work

Leadership has long been treated as a leadership centric in leadership and management literature. Few scholars highlighted this discrepancy in literature and gave another follower centric perspective. Follower centric perspective explains dyadic linkage between leader-follower relationships. One of the viewpoints in this scenario is relational aspect given by Hollander (2013). He argued leader is more likely to influence his follower for attaining mutual goals in a work group such as organization. This relationship of influence is gradually build and involves an exchange between leader and followers. He further argued that this exchange process requires leader to provide resource to follower for attaining their goals and in return receives legitimacy in making influence and having authority accepted by employees (E. Hollander, 1992; E. P. Hollander & Julian, 1969; Edwin P. Hollander, 1984, 1992).

The key to effective leadership is effective followership, thus leaders if want to remain effective need to promote effective followership that is by recognizing the followers contribution generously and create an environment where every follower

is given due importance to the extent that organization take pride in its employees accomplishments and identify with them. On the other end, followers take sense of being valued and competent by spotting implicit signals sent by environment to which they are exposed and through the message sent from significant others such as leaders (Baumeister, 1999; Clarke & Mahadi, 2017; Effelsberg & Solga, 2015; Edwin P Hollander, 2013; Uhl-Bien et al., 2014). As these messages get internalized into person's evaluation of self, they help elevate their self-concept by communicating that they are considered competent and capable (M. Kim & Beehr, 2018). Thus employee centric organizational identification finds its root in messages of value transmitted from leader to followers via culture of the organization. Kark, Shamir, & Chen (2003), which in turn motivates employees to develop positive work attitudes that are consistent with their grandiose self-image as competent, capable and worthwhile. This identification with the organization enhances employee's sense of meaningfulness at work.

Thus, we can conclude this set of hypotheses,

***Hypothesis 9:*** Servant Leadership is positively related with Organizational Identification-Employee Centric culture.

***Hypothesis 10:*** Organizational Identification-Employee Centric culture mediates the positive relationship between servant leadership and individual sense of meaningfulness at work.

#### **2.5.5.5 Relationship of Pro Diversity Culture with Servant Leadership and Follower's Sense of Meaningfulness at Work**

Researches in diversity at work place considered incorporation of diversity as a mean to welcome diversified contributions from diverse group of employees (L. M. Shore et al., 2011; A. Wang et al., 2011), which are considered pre requisite for leveraging benefits for employees and firm itself (Chen et al., 2012; Roberson et al., 2017). This is only possible when commitment to diversity is ingrained in the corporate core value system. Organizational pro diversity values, norms and behaviors are considered as crucial contextual catalyst for yielding diversity

benefits. Employees share the perception that organization is interested to socially integrate all employees (McKay et al., 2009). Triana, Garcia & Colella (2010) suggested the role of proximal factors such as leadership with inclusive behavior in pro diversity and gaining benefits of diversity efforts. Leader's diversity friendly notions of valuing and welcoming the diversified contributions of employees are important to unleash the diversity significance within organizations (Carmeli et al., 2011). Leader is supposed to send signals to employees those needs to be consistent with his or her inclusive behavior (R. Stewart et al., 2011). But as noted by Randel (2016), this is much ignored area in diversity literature and called for a more complete exploration of leader behaviors and underlying mechanisms that facilitate positive impact on employees attitudes.

The behavior of servant leader is based on ethics. They interact openly, honestly and fairly with every one regardless of their background or perceived status within organization (Mayer, Bardes, & Piccolo, 2008). They appreciate everyone in the organization regardless of their ethnic background which helps to inculcate values of incorporating diversity and made everyone identify with their organization. These values set certain norms for others to follow. The ethical orientation of servant leaders helps develop perceptions of organizational justice within organization and the diversified workforce no more feel being treated unfairly. Leader behavior when reciprocate in the form of shared values, it helps followers experience a sense of meaningfulness at work.

Randel (2016) in his research discussed and identified one outcome but called future researchers to examine more positive outcomes. Ashikali & Groeneveld (2015) advised future researchers to adopt multilevel design in which different styles of leadership can be linked to pro diversity in work groups and its outcomes. Based on the gaps highlighted by these recent researches, this is the first study that is going to examine impact of servant leadership (a distinct leadership style) in creating culture of pro diversity and its impact on employee positive work attitude i.e. meaningfulness at work and also addressing the gap of multi-level studies in diversity research.

**Hypothesis 11:** Servant Leadership is positively related with Pro diversity culture.

**Hypothesis 12:** Pro diversity culture mediates the positive relationship between servant leadership and individual sense of meaningfulness at work.

### **2.5.6 Moderating Role of Ethical Sensitivity and Spiritual Wisdom for the Relation between Servant Leadership and Employee Sense of Meaningfulness at Work**

In a recent review, Eva, Robin, Sendjaya, van Dierendonck, & Liden (2019) revealed very few studies explored moderating factors that alter the influence of servant leadership on workplace positive outcomes. The contingency effects on the relationship between servant leadership and employees positive outcomes is relatively ignored area of research (De Clercq et al., 2014). The Russel & Gregory model (2002) also proposed the need for introducing accompanying variables as moderators for enhancing the level and intensity of servant leadership functional attributes. Karakas & Sarigollu (2012) called for more researches on different leadership styles and roles which interrelate and complement each other to create common good for organizations. Based on all these calls this study will explore two contingency factors between servant leadership and meaningfulness at work. Another contribution of this study is introducing two moderators i.e. Ethical Sensitivity and Spiritual Wisdom for the relation between servant leadership and employee sense of meaningfulness at work.

On the call of Francoise Contreras (2016), who invited future researchers to provide new empirical evidence to support if servant and spiritual leadership are completely independent models, the authors of the study are particularly interested in examining spiritual wisdom of the servant leadership and its impact on employees sense of meaningfulness at work, thus contributing in leadership literature by filling research gap of what leadership style is most congruent for employees positive work attitudes.

According to Uhl-Bien & Marion (2009), leadership is a multilevel, processual, contextual and interactive approach. Recent review on servant leadership also called for testing more multi and cross level models for testing servant leadership theory (Eva et al., 2019). Testing the cross level relationship between leadership and employee positive attitudes is called for in management research (Oc, 2018). Based on all these assertions, this study is contributing management research generally and leadership research particularly by proposing two contextual factors those may help to enhance the relationship between group level perception of servant leadership and individual level employees sense of meaningfulness at work; one is ethical sensitivity of leader and other one is spiritual wisdom of leader.

As discussed in previous paragraph, testing the relationship between leadership and employee positive attitudes is called for in management research; the contingency effects on these relationships are also under explored area. This study proposed two contextual factors those may help to enhance the said relationship, one is ethical sensitivity of leader and other one is spiritual wisdom of leader.

Karakas & Sarigollu (2012) highlighted the need for exploring the ethical sensitivity and spiritual wisdom of leader in employees positive work behaviors. Ethical sensitivity is willingness to tolerate unethical behavior (Ameen et al. 1996; Karakas & Sarigollu, 2012). Spiritual wisdom is the leader's understanding or capability of reflection, inspiration, wisdom, self-awareness, transcendence, consciousness, and compassion (Karakas & Sarigollu, 2012).

Leader with service orientation effects follower's positive work attitude such as that of meaningfulness at work, but this effect is enhanced when leader is capable enough to have sound ethical orientation and also experienced enough to be gauged into positive reflections (Erkutlu & Chafra, 2016; Linuesa-Langreo et al., 2018; Peterlin et al., 2015; van Dierendonck & Patterson, 2015). These capabilities help followers to experience more fulfillments. Leader with these capabilities lead with meaning and leading with meaning actually help create the context within which the follower starts experiencing meaningfulness.

Ethical behavior and personal integrity are the important stimulators for provoking meaningfulness at work as this way leader helps his followers to invest their



maximum energies into their work (Liden et al., 2008). Based on the combined strength of seven characteristics of servant leadership, significant behavior leadership can achieve organizational and social transformation through the use of members' inner motivation (Karakas & Sarigollu, 2013). On the basis of their analysis of the features and attributes identified in the literature, they define ES as 'the capacity to decide with intelligence and compassion, given uncertainty in a care situation, drawing as needed on a critical understanding of codes for ethical conduct, experience, academic learning and self-knowledge, with an additional ability to anticipate consequences and the courage to act'..p.61 (Weaver et al., 2008). Based on this definition, the central feature of ES is decision-making capability in the uncertainty of professional practice. Ethical sensitivity of leader as the sum total of attributes like virtuousness, ethics, values, morality, integrity, trust, virtues, and honesty has significant leadership implications for developing meaningfulness at work, as having serving attitude in the presence of ethical sensitivity can improvise the required positivity for enhancing meaningful experience of their employees (Brown & Trevio, 2006) (Eisenbeiss & Knippenberg, 2015) (Fehr et al., 2015) (Karakas & Sarigollu, 2013) (Luthans, Youssef, & Avolio, 2007) (Matten & Crane, 2005).

Servant leader with ethical sensitivity as an important decision making component recognizes the needs of the employees empathetically and attend them compassionately (Trevio, Weaver, & Reynolds, 2006; Weaver et al., 2008). Thus, having all characteristics of servant leadership along with this ethical sensitivity is responsible for accelerating the process of creating and sustaining meaningfulness at work. Ethical sensitivity of leader as the sum total of attributes like virtuousness, ethics, values, morality, integrity, trust, virtues, and honesty has significant leadership implications for developing meaningfulness at work, as having serving attitude in the presence of ethical sensitivity can improvise the required positivity for enhancing meaningful experience of their employees (Brown & Trevio, 2006) (Eisenbeiss & Knippenberg, 2015) (Fehr et al., 2015) (Karakas & Sarigollu, 2013) (Luthans, Youssef, & Avolio, 2007) (Matten & Crane, 2005). Ethical sensitivity of leader as the sum total of attributes like virtuousness, ethics, values, morality, integrity,

trust, virtues, and honesty has significant leadership implications for developing meaningfulness at work, as having serving attitude in the presence of ethical sensitivity can improvise the required positivity for enhancing meaningful experience of their employees. Therefore, the relation between servant leadership and meaningfulness at work might be moderated by the high level of ethical sensitivity of the leader. So, the hypothesis we draw is,

***Hypothesis 13*** Ethical sensitivity moderates the positive relationship between servant leadership and meaningfulness at work.

***Hypothesis 14*** Spiritual wisdom moderates the positive relationship between servant leadership and meaningfulness at work.

## 2.6 Research Model

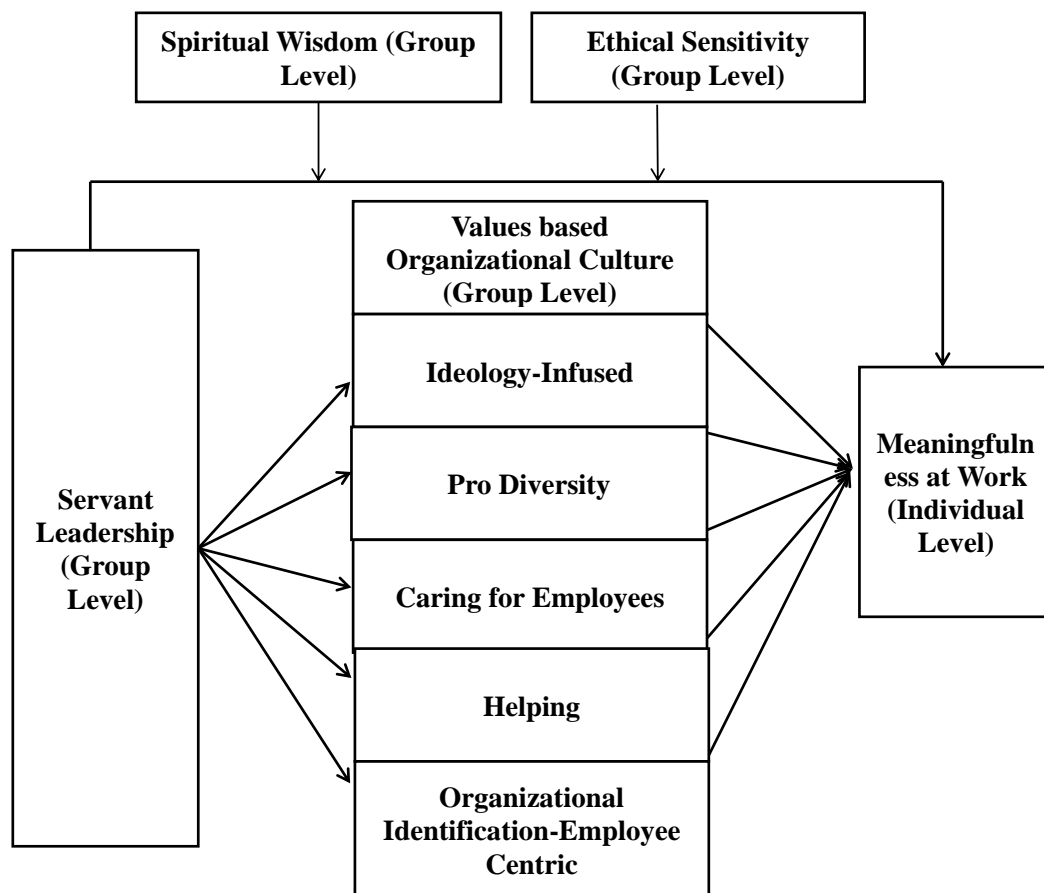


FIGURE 2.1: Research Model

# Chapter 3

## Research Methodology

The objective of previous chapters was conceptually developing a multi-dimensional construct of values-based organizational culture based on a prior theory. Next parts of this chapter are devoted for empirical development and testing of this construct along with discussion and elaboration of full scale development process.

### 3.1 Research Method and Design

#### 3.1.1 Research Philosophy

The current study follows the research philosophy known as ‘realism’. Realism is another epistemological position which relates to scientific inquiry. The essence of realism is that what the senses show us as reality is the truth: that objects have an existence independent of the human mind.

Dealing with ontological issues is the foremost important aspect of conceptual specification of values-based organizational culture. Ontology is a philosophical explanation of underlying assumptions regarding nature of reality of the construct. During the conceptualization and development of construct, ontology suggest a critical link between theoretical and measurement model. With respect to ontological nature of constructs, there are two primary positions (Borsboom, Mellenbergh, & Van Heerden, 2003). The first position is known as realist ontology that

takes the latent variable or construct as a real entity which exists independent of measurement. There is a concept of reflective measures in realist perspective as it is argued that variation in latent variable precedes variation in its indicators. A realist perspective is long rooted in psychology research such as construct of personality and intelligence are considered as reality and there are many reflective indicators for measuring personality while personality is considered real.

Second perspective for explaining ontological stance of focal construct is constructionist perspective which adopts the assumption that latent variables are a construction of the human mind and do not exist independent of their measures. Thus, latent variables are taken as summary of their measuring indicators, means measures form the construct and known as formative measures. As realist or reflective perspective has a strong tradition in psychology, constructionist or formative perspective is rooted into sociology and economics traditions.

Developing a construct requires to take an ontological stance which involves a decision about the nature of the measurement model. Conceptually, this study takes constructionist perspective for explaining values-based organizational culture and considers it amendable to formative measurement. Justification for taking this stance lies in exploring ontological stance of cultural sub types. Culture comprised of shared values, assumptions and practices, where values, assumptions and practices may not be real entities rather perception of the recipients. As defined earlier in this chapter, values are enduring beliefs that a specific mode of conduct is socially preferable, assumptions are taken for granted beliefs or habits of perceptions, while practices are actions and behaviors based on this belief system. So, cultural sub type such as values-based organizational culture is a specific type of multidimensional culture, thus make a compelling case not to view it as it exists in reality but visualizing it as a theoretical construction. Hence, if an organizational culture is evaluated using measures specifically designed to assess VBC facets, the organization which scored high on each of its dimensions would be considered possessing higher level of values-based organizational culture. Thus, for this dissertation, we adopted a constructionist ontological perspective for use with a formative measurement model.

### 3.1.2 Research Type

The current study is based on quantitative research methods, where data analysis technique used is survey method. Quantitative research is preferred as a research design for this study due to its proven effectiveness and reliability since it determines both nature and strength of proposed associations (de Vaus, 2001). According to Chase, Teel, Thornton-Chase, and Manfreda (2016) dependable and valid results can be obtained through quantitative research design.

### 3.1.3 Research Approach

The current study is designed for development and testing of a new scale i.e. value based organizational culture.

The approach used in this process consists of three distinctive stages, namely item generation, scale development and scale evaluation. This section is designated to discuss and elaborate the process followed and tests done in first two stages; item generation and scale development. Next section will elaborate the methodology and results of third stage i.e. scale evaluation.

First stage is item generation which involves discussion regarding the process and techniques used for *content validation*. Content validation requires three steps to follow; step one discusses the approach used for item generation and detail about usage of deductive approach for development of items for our focal construct. Step two is about establishing content validity and contains discussion regarding item wordings, specification and various related decisions. Step three details about the content adequacy assessment and elaborates the student rating exercise for the said purpose.

Second stage of scale development details about scale development process which discusses distinctive steps to establish construct validity. First step elaborates the design of the developmental study. This step primarily discusses scaling choice related issues. Second step elaborates sample choice and pilot study design issues. Third step discusses exploratory factor analysis technique that was used for data

reduction and factor determination of our focal construct. This step thoroughly presents process and outcome of EFA.

Finally third stage that is scale evaluation will be discussed in next section. Scale evaluation is designed to confirm findings of 2nd stage of scale construction. Different sample is used to confirm the scale developed during previous stage. Thus different techniques will be applied to establish criterion related validity.

### **3.1.4 Population**

Researchers undermined the sample homogeneity for quantitative research (Parker, Jimmieson, & Amiot, 2010). Research data that is obtained from the single organization or sector are questioned for the generalizability of findings (Boswell, Olson-Buchanan, & LePine, 2004; Ohly & Fritz, 2010; Richardson, Yang, Vandenberg, DeJoy, & Wilson, 2008; Wallace, Edwards, Arnold, Frazier, & Finch, 2009; Webster, Beehr, & Love, 2011; Zellars, Perrew, Hochwarter, & Anderson, 2006). Researchers nowadays suggest that future studies should consider the samples from varied organizations and multiple occupational settings ( Abbas and Raja 2018; Byron et al. 2018; Dawson et al. 2016; Grant & Langan-Fox, 2007; Haar, 2006; Parker et al., 2010; Zellars et al., 2006).

Based on above assertions, the population of the current study is employees working in various public and private sector organizations of Pakistan that includes industries of information technology, education, airlines, food & beverages, tobacco, banking and textile. This was done to ensure generalizability of findings as is done in previous studies (Raja et al., 2004).

### **3.1.5 Sampling Method; Sampling Techniques, Procedure and Size**

In social sciences, sample is usually used instead of studying the whole population because it results in reduction in time consumption, resources and probability of data accuracy is high. Moreover, for larger population, data handling and

interpretation of results becomes easy through sampling. On the other hand, it is exhaustive, challenging, time consuming and expensive to study complete population. However, in order to generalize the results to whole population, a sample should be good enough to represent it.

The selection of sampling type depends upon the study type, research objectives and data type. Probability sampling technique is considered as impartial and objective. According to Wiersma and Wiersma (1985) probability sampling is appropriate when one has comprehensive information about the population. However, practically speaking, it is usually not possible to have a complete population information of all public and private sector entities.

We used convenience-sampling technique in the extant study for data collection. The reason behind selection of convenience sampling technique are numerous. This is choice of many management science researchers because it deals well with time, cost and approach limitations. In our research, whole project was funded through self-finance. Secondly, research was carried out on two different samples. Collecting data from two different samples is already a time demanding task. We used time lag research design. Collecting data from two different samples required convenience for approaching them. Time lag with three lags also made it difficult to manage any non-convenient sampling technique. Time lag requires commitment from the respondent to be available for every lag data collection which is very difficult to handle without convenience sampling techniques.

As mentioned above, two different samples are used for this study. First sample was used for scale construction and pilot testing while second sample was used for scale validation. With first sample, we conducted exploratory factor analysis, for which we decided to collect data from students. About the selection of sample, Hinkin argued, "the researcher should carefully select the people who demonstrate the behaviors or possess the attitudes under examination" (2005, p.169). He further argued that "the sample should be a representative of the actual population of interest" (1998, p. 110). On his advice, we decided to utilize responses from students who had current or recent work experience.



We approached the students currently enrolled in MBA Professional in various universities from Multan, Lahore and Islamabad, Pakistan. MBA professional is the academic degree in which admission's basic requirement is having 16 years of education and minimum of one year work experience. Total 570 students were approached, out of which 540 participated. 67% of the students sample was currently employed and 33% had recent work experience. Participation was voluntary and the students who were enrolled but absent could not participate, other than that all available students gave their consent to participate in the study. They completed a survey questionnaire consisted of 80 items retained after objective content validation. These 80 items were used to measure four dimensions of values-based organizational culture as conceptualized by Chalofsky (2010).

Scholars recommended large sample size to use for both techniques of factor analysis, as large sample size enhances statistical significance in multivariate techniques. Scholars like Kass & Tinsley (1979) and Tabachnick & Fidell (2001) recommended approaching a total of 300 participants as a reasonable number as beyond this the test parameters remain stable and researcher does not have to take variable to participant ratio as a base to get test stability. Comrey & Lee (1992) declared 300 as a good sample, 100 as poor and 1000 as excellent for the purpose of conducting factor analysis. Thus, we safely exceeded bench mark of 300 and could manage to collect data from 540 professional students' sample which is large enough to enhance confidence that observed factor loadings would accurately reflect true population values.

Hinkin, (1995) in his review of scale development practices in organizational studies argued using same sample for both scale development and evaluation is inappropriate due to potential difficulties caused by common method variance. Few very recent scale development reviews considered it the most frequently used practice in scale development studies (Carpenter 2018; Morgado et al. 2018). Such scale with same sample may result in a scale that is sample specific and would not be generalizable. Thus use of different sample for scale development and evaluation will enhance the generalizability of the new measure (Carpenter 2018; Morgado et al. 2018; Stone, 1978). In the similar vein, another recommendation in this regard

is when the items are added or deleted while developing a measure, the resultant new scale should be administered to another independent sample (Morgado et al. 2018; Schwab, 1980).

Following these recommendations, unlike phase one where we collected data from student sample, in the second and final phase of research, data was collected from organizational employees. The purpose of collecting this data was to confirm the results obtained from pilot study and to assess the predictive validity of newly developed measure of values-based organizational cultural dimensions.

For determining the sample size of organizational sample, we followed Muthn and Muthn (2002) who demonstrated that for the simplest CFA model with normally distributed continuous factor indicators and no missing data, a sample size of 150 is needed. As we have normally distributed continuous factor indicator and no missing data, thus, our organizational sample of 397 individuals is far exceeding the recommended 150 sample size (Muthn and Muthn 2002). Kreft and Leeuw (1998) identified that 50 groups is a frequently occurring number in organizational and school research, and 30 is the smallest acceptable number (Maas and Hox 2005; Stangl et al. 2006). Thus, our usage of group sample is exceeding the minimum threshold of 50, as we have used 106 study groups.

In second sample, majority of data (N-397) were collected from organizations in the industries of information technology (N-119), education (N-30), airlines (N-36), food & beverages (N-80), tobacco (N-34), banking (N-40) and textile (N-58). Respondents worked in groups holding various job functions in areas such as human resource, sales, operations, finance, research & development and management etc. Thus, the resulting sample sizes consisted of 397subordinates and 106 supervisors with an average of 3.7 subordinates per supervisor. In other words, the researcher has data from 397 subordinates nested in 106 groups. 60 % of the respondents were men and mean age of the respondent was 30.45 years. 90% of the respondents had at least a college degree. The length of group membership on average was 5.34 years.

Out of the approached approximately 800 employees and 250 groups, only 450 employees, and 110 supervisors' responses were received (56.25 % employees and

44% group response rate). Within these responses, 42 employee response was incomplete (as data was collected with time lag, a part of questionnaire was received while others were found missing), and 11 employee response could not be gathered into single group due to no information availability regarding common supervisor, department, unit or team etc.

### **3.1.6 Unit of Analysis**

This study is conducted to develop a group level culture of organizations. Treating values-based culture as a group level construct is based on the assertion of Boojihawon, Dimitratos, & Young (2007), who studied a culture of multinational subsidiaries and identified that locus of culture in subsidiaries is varied due to various contextual issues. As the newly developed construct was conceptualized as a higher order construct, so the major consideration while collecting data was to collect it from respondents in the groups. When the subordinates report about the culture of the organization, they actually perceive the culture of their immediate group (Nieminen et al., 2013). For this reason, we decided to study the culture of the group. Responses within that unit/group are expected to be clustered at one place because members of that group are theoretically observing the same culture. Here word ‘group’ can be used for an organization (as in case of SME where there are limited employees), its subsidiary (as in case of MNE), a department of large organization, a team of project-based organizations etc.

Boojihawon, Dimitratos, & Young (2007) in their study of culture in multinational subsidiaries identified that locus of culture in subsidiaries is varied due to various contextual issues. On the other hand, treating data at individual level can be erroneous as it fails to account for group perception of culture. Thus multilevel data makes sense here to model different component variance at each level. Based on the analogy that the supervisor or leader is the one who sets the tone of the work group (Liden, Wayne, Liao, & Meuser, 2014) and following the practices of previous studies (Liden et al., 2014, 2008), we are taking the definition of ‘group’ as ‘the individuals who report to a common supervisor’. Survey responses from individuals within work group differ from one another but would be different

from responses between other firms/units/groups and such difference is likely to prevail in a construct like organizational culture as cultures are unit/group specific. Responses within that unit/group are expected to be clustered at one place because members of that group are theoretically observing the same culture.

### **3.1.7 Questionnaire Administration Process (Organizational Sample): Time Lagged Data Collection and Aggregation Procedures**

Approaching groups and collecting time lag data was made possible with researcher's personal contacts within organizations (the personal contacts are attributed with the name of 'affiliates'). The researcher explained the process of data collection to the affiliates and both of them assigned a single code to the common group. The researcher initially approached 18 firms, out of which she could manage to get positive response from 14 firms.

To reduce the risk of common method bias, time lag data collection method was used. At outset of the study, confidentiality was ensured and guaranteed to all the participants of study. At time one (T1) January 2018, scales measuring servant leadership behaviors, ethical sensitivity and spiritual wisdom were administrated. Right after one month, at time 2 (T2), February 2018, scales measuring various dimensions of values based organizational culture were administrated and eventually at time three (T3) 1<sup>st</sup> March 2018, scales measuring meaningfulness at work, community citizenship behavior and balanced psychological capital were administrated. At T1, respondents were asked to rate their supervisor's behaviors and attitudes, at T2, they were asked to rate their organization and at T3, they were requested to rate their own attitudes and behaviors (self-report).

Each of the affiliates within 14 firms were provided with a sheet which contains multiple columns like a column of name and code of respondent, second column for recording date of part 1 given and received, third column for recording date for part 2 given and received, fourth column for recording date for part 3 given and received. Codes were assigned according to supervisor name, like if there is

common supervisor named as Wajahat Hussain for respondent 1 and 2; they were assigned code name of WH1 and WH2. For the record of researcher, the sheet also contained biographic data of affiliate. Affiliates were given certain incentives later for their help. It was also made sure, the affiliate must not be the immediate supervisor (for whom, they will respond in the survey) of the respondent. This way, it was made possible to collect and nest data efficiently.

### **3.1.8 Data Analysis Techniques**

This research is primarily designed to develop a new scale; this requires application of exploratory as well as confirmatory factor analysis. For applying CFA, there is a need to use multilevel structural equation modeling approaches. Mehta & Neale (2005) argued that there is similarity of concepts in regression and ability of clustered data nested at each level to create models, so SEM technique is applicable to multilevel modeling too. There are many examples found in broader management literature, those have used SEM for multilevel analysis (e.g., Kostopoulos, Spanos, & Prastacos, 2013; Liden et al., 2014; Wallace, Butts, Johnson, Stevens, & Smith, 2013).

Due to comparative newness and complexity, for majority of data, the researcher preferred to use Muthn & Muthn's Mplus (version 7.32) software for multilevel CFA and SEM analysis. For other analysis like for EFA and checking reliabilities, descriptive analysis and correlations, the researcher used SPSS 20. Mplus was preferred because of its ability to conduct complex survey data modeling such as my analysis was 2-2-1 level analysis (high in complexity). For understanding of various techniques involved for data analysis in MPlus, the researcher took guidance from existing published literature (Lachowicz, Sterba, & Preacher, 2015; Mehta & Neale, 2005; Muthn & Muthn, 2010).

Mplus is particularly important for multi and cross level analysis called as two-level analyses which model within and between variance. These types of analyses not only model within (i.e. at individual level), but also model between (i.e. firm

level) levels. Two-level analysis is particularly important for modeling mediation and moderation clustered within and between level's variables. As the study had mediation and moderation with multilevel outcome variables-based model, so choice of MPlus for complex analysis type seemed most appropriate.

Based on the nature of the path model, the researcher used manifest variables in the model estimation with maximum likelihood along with robust standard errors. The multilevel indirect effects were tested by using Monte Carlo method to compute confidence intervals (CIs) as prescribed by Preacher, Zyphur, & Zhang (2010).

## **3.2 Measures used in the study: Aggregation and Reliability Issues**

Table 3.1 presents data aggregation related indices; Table 3.2 presents the reliabilities and Table 3.3 presents factor loadings and average variance extracted (AVE) of study variables other than new scale.

### **3.2.1 Servant Leadership**

We used Liden et al. (2015)'s 7-item Servant Leadership scale, in which respondents were asked to rate their immediate supervisor for evaluating each statement. 7-item servant leadership (SL-7) is based on Liden et al. (2008) 28 items scale which captured leadership characteristics through the dimensions of "behaving ethically", "creating value for the community," "emotional healing," "helping subordinates to grow and succeed," "empowering," "putting subordinates first," and "conceptual skills." Our focus was on overall effect of leadership style that's why we preferred to take these seven dimensions as combined manifestation of servant leadership concept rather than taking each of its dimensions separately. This is consistent with prior work on servant leadership style and other leadership styles as well (e.g., servant leadership, (De Clercq, Bouckenoghe, Raja, & Matsyorsk, 2014); transformational leadership; (Bono & Judge, 2003).

Servant Leadership is aggregated at group level (Table 3.1), all aggregation indicators substantially crossed threshold level for Servant Leadership [rwg (j):0.46 , F ratio: 4.03\*\*, ICC1:0.90 , ICC2: 0.75].

For reliability assessment servant leadership was found to be above cut off point of 0.7 (Table 3.2) and average variance extracted through CFA also crossed threshold of 0.5 (Table 3.3), thus ensured convergent validity of Servant Leadership Scale [Cronbach Alpha: 0.823 (CFA Sample), Inter Rater Reliability (ICC2): 0.75, Composite Reliability: 0.914, AVE: 0.603]

### 3.2.2 Meaningfulness at Work

Meaningfulness was measured using a six-item scale. The scale was drawn from Spreitzer (1995) and May (2003) and validated by May et al. (2004). Meaningfulness at work was assessed at the individual level. Example items are The work I do in this job is very important to me, My job activities are personally meaningful to me, and The work I do on this job is worthwhile.

For reliability assessment servant leadership was found to be above cut off point of 0.7 (Table 3.2) and average variance extracted through CFA also crossed threshold of 0.5 (Table 3.3), thus ensured convergent validity of scale Meaningfulness at Work [Cronbach Alpha: 0.878 (CFA Sample), Composite Reliability: 0.914, AVE: 0.656]

### 3.2.3 Ethical Sensitivity

Karakas, (2012}'s Multi-item scale was used to measure leader's ethical sensitivity, in which respondents were asked to rate their immediate supervisor for evaluating each statement. Sample items are 'My supervisor reflect on ethical consequences of decision', 'My supervisor takes a moral stand', and 'My supervisor takes ethical rules seriously'.

Ethical Sensitivity is aggregated at group level (Table 3.1), all aggregation indicators substantially crossed threshold level [rwg (j): 0.90, F ratio: 6.07\*\*, ICC1: 0.59, ICC2: 0.84].

For reliability assessment Ethical Sensitivity was found to be above cut off point of 0.7 (Table 3.2) and average variance extracted through CFA also crossed threshold of 0.5 (Table 3.3), thus ensured convergent validity of Ethical Sensitivity scale [Cronbach Alpha: 0.883 (CFA Sample), Inter Rater Reliability (ICC2): 0.84, Composite Reliability: 0.938, AVE: 0.604]

### 3.2.4 Spiritual Wisdom

Multi-items scale of Karakas, (2012) was used to measure Leaders Spiritual Wisdom, in which respondents were asked to rate their immediate supervisor for evaluating each statement. The sample scale items are ‘My supervisor Spend time on self-reflection or prayer at work’, ‘My supervisor try to find a deeper sense of meaning at work’ and ‘My supervisor incorporate spirituality into work done’.

Spiritual Wisdom is aggregated at group level (Table 3.1), all aggregation indicators substantially crossed threshold level [rwg (j): 0.90, F ratio: 6.16\*\*, ICC1: 0.59, ICC2: 0.84].

For reliability assessment Spiritual Wisdom was found to be above cut off point of 0.7 (Table 3.2) and average variance extracted through CFA also crossed threshold of 0.5 (Table 3.3), thus ensured convergent validity of Spiritual Wisdom scale [Cronbach Alpha: 0.893 (CFA Sample), Inter Rater Reliability (ICC2): 0.84, Composite Reliability: 0.936, AVE: 0.597]



TABLE 3.1: Date Aggregation: Group Scores of Consensus on Aggregated Study Variables

Measure	rWG(J).uniform			rWG(J).measure-specific					
	Mean	SD	SE	Mean	SD	F ratio	p-value	ICC(1)	ICC(2)
Caring for Employees	0.9	0.24	0.9	0.82	0.33	4.5	0	0.5	0.78
Organizational Identification- Employee Centric	0.91	0.22	0.9	0.83	0.32	5.51	0	0.56	0.82
Ideology-Infused	0.92	0.21	0.9	0.85	0.29	4.94	0	0.53	0.8
Pro Diversity	0.93	0.2	0.9	0.85	0.3	3.94	0	0.45	0.75
Helping	0.94	0.17	0.9	0.86	0.29	7.21	0	0.64	0.86
Servant Leadership	0.93	0.18	0.9	0.81	0.36	4.03	0	0.46	0.75
Spiritual Wisdom	0.95	0.17	0.9	0.86	0.28	6.16	0	0.59	0.84
Ethical Sensitivity	0.97	0.12	0.9	0.85	0.33	6.07	0	0.59	0.84

TABLE 3.2: Reliabilities of Study Variables (Organization Sample)

Variables	# of Items	Reliability Coefficient ( $\alpha$ )	Inter-rater Reliability	Composite Reliability
Servant Leadership	7	0.823	0.75	0.914
Meaningfulness at Work*	6	0.878	-	0.92
Spiritual Wisdom	10	0.893	0.84	0.936
Ethical Sensitivity	10	0.883	0.84	0.938

\*Meaningfulness at Work is individual level lower order variable, thus ICC2 calculation is not applicable.

TABLE 3.3: Factor Loadings (Other Study Variables: Group &amp; Individual Level), Average Variance Extracted &amp; Composite Reliability (AVE &amp; CR)

	Factor Loadings	AVE	Composite Reliability
<b>Servant Leadership</b>			
<b>(Group Level)</b>			
SL1	0.839	0.603	0.914
SL2	0.862		
SL3	0.729		
SL4	0.661		
SL5	0.783		
SL6	0.749		
SL7	0.796		
<b>Meaningfulness at Work (Individual Level)</b>			
MW1	0.805	0.656	0.92
MW2	0.848		
MW3	0.767		
MW4	0.848		
MW5	0.818		
MW6	0.77		
<b>Spiritual Wisdom (Group Level)</b>			
SW1	0.734	0.597	0.936
SW2	0.805		
SW3	0.85		
SW4	0.732		
SW5	0.773		
SW6	0.824		
SW7	0.8		
SW8	0.806		
SW9	0.697		
SW10	0.686		
<b>Ethical Sensitivity (Group Level)</b>			

**Table 3.3:** Factor Loadings (Other Study Variables: Group & Individual Level), Average Variance Extracted & Composite Reliability (AVE & CR)

<b>ES1</b>	0.77	0.604	0.938
<b>ES2</b>	0.784		
<b>ES3</b>	0.775		
<b>ES4</b>	0.802		
<b>ES5</b>	0.842		
<b>ES6</b>	0.81		
<b>ES7</b>	0.772		
<b>ES8</b>	0.806		
<b>ES9</b>	0.697		
<b>ES10</b>	0.699		

### 3.2.5 Values-based Organizational Culture (VBC)

This study was designed to develop scale of the construct ‘values-based organizational culture’, which is a multidimensional, higher order construct. It consists of five dimensions named as ideology infused [EFA Sample 1  $\alpha=0.76$ ; CFA Sample  $\alpha=0.841$ ; Group Sample ICC2=0.80; Composite Reliability=0.846), caring for employees (EFA Sample  $\alpha=0.79$ , CFA Sample 2  $\alpha=0.805$ ; Group Sample ICC2=0.78; Composite Reliability=0.82), organizational identification-employee centric (EFA Sample  $\alpha=0.78$ , CFA Sample 2  $\alpha=0.797$ ; Group Sample ICC2=0.82; Composite Reliability=0.868), helping (EFA Sample  $\alpha=0.72$ , CFA Sample  $\alpha=0.867$ ; Group Sample ICC2=0.86; Composite Reliability=0.885) and pro diversity (EFA Sample  $\alpha=0.80$ , CFA Sample 2  $\alpha=0.843$  Group Sample ICC2=0.753; Composite Reliability=0.814). There were four questions per dimension, so overall it is 20 items scale. Reliability of the overall scale is 0.918 for sample 2, though it was 0.82 for sample 1 and ICC for overall scale is found to be 0.917.

All of the reliabilities, when retested on another sample, are again found to be greater than .70 (cf. Table 3.5) that is minimum recommended by Nunnally, 1978. Thus we conclude that this newly built measure is an appropriate measure for usage as a construct and variable in present study and also for future researches.

The scale started with caption as, ‘The following statements concern your perception about the organizational culture prevailing in your *organization, department, unit, project or team* as depicted through a variety of situations. Please encircle the appropriate box against each statement to indicate the extent to which you agree or disagree with that statement by using the following scale’. Thus scope of the scale was broadened by referent shift method, as study was designed for studying culture in group, and group can vary from organization (such as SME), department, unit, team or project. Sample items for measuring values-based organizational culture are ‘The management cares about employee’s general satisfaction at work’, ‘This organization is pleased to make employees members of the organization’, ‘This organization emphasizes the importance of diversity/differences in every field’, ‘Help is available in this organization when employees have a problem’ and ‘This organization places higher value on employees contribution towards the stated cause in its mission’.

### **3.2.5.1 Internal Consistency Assessment of VBC through Composite Reliability**

As described earlier, scale of each sub dimension proved reliable. Cronbach alpha values for both samples (EFA & CFA) crossed threshold value of 0.7. For further assessment of our scale reliability, composite reliability is also calculated. Although cronbach alpha is the most widely used measure of assessing reliability, composite reliability is considered superior to this (David Garson 2016). Cronbach alpha assumes items of a measure are equally related to the construct and therefore can be used interchangeably. It means it assumes factor loading of all items in multi item scale as same.

Composite reliability, on the other hand, takes the varying factor loadings into consideration while assessing reliability of each item (Bacon, Sauer, & Young, 1995; Etersson & Kim, 2013). This is the reason; scholars consider it as a superior choice for reliability assessment due to its ability to draw on standardized regression weights and measurement correlation errors (Shook, Ketchen, Hult, &

Kacmar, 2004). Thus for ensuring construct validity, this study also used composite reliability. Composite reliability for each dimension is proved to be above threshold. Composite reliability for Caring for Employees is 0.852, Organizational Identification-Employee Centric is 0.842, Ideology-Infused is 0.88, Diversity is 0.924 and Helping is 0.888.

Important here to note is that composite reliability values are found to be greater than that of cronbach alpha, which further helps in strengthening the construct validity of our new multi-dimensional measure.

The distinction between our five constructs is strongly supported and five factor model derived from student data is confirmed, thus first hypothesis of the study is confirmed i.e., Values-based organizational culture as a construct, consists of distinguishable dimensions that define its domain.

TABLE 3.4: Reliability Assessment of New Scale across Different Samples

Variables	No of Items	Reliability Coefficient ( $\alpha$ )		Inter Rater Reliability (ICC2)	Composite Reliability
		EFA Sample	CFA Sample		
		(Pilot Study)	(Organizational Study)		
Ideology Infused	4	0.76	0.841	0.8	0.846
Caring for Employees	4	0.79	0.805	0.78	0.82
Helping	4	0.72	0.867	0.86	0.885
Organizational Identification-Employee Centric	4	0.78	0.797	0.82	0.868
Pro diversity	4	0.8	0.843	0.75	0.814
Values-based Organiza- tional Culture	20	0.82	0.925	-	-

### 3.2.5.2 Data Aggregation Issues and Inter-rater Agreement

To test the potential for aggregated group level scores in explaining the variance in subordinate outcomes, the first and foremost issue to consider is validity and reliability of data aggregation technique. For this purpose, following the advices of Bliese (2000) and James, Demaree, & Wolf (1993), Intra class correlation ICC(1), Inter-rater reliability ICC(2) and the median within-group inter-rater reliability  $rwg(j)$  are calculated (cf. Table 3.1.1).

1. There is found a significant between group variance in the perceptions of organizational Caring for Employees culture F Ratio=4.50,  $p < 0.01$ . Values of median  $rwg(j)$ , ICC1, and ICC2 all were found above threshold (0.90, 0.50, and 0.78 respectively).
2. There is found a significant between group variance in the perceptions of organizational Identification-Employee Centric culture F Ratio=5.51,  $p < 0.01$ . Values of median  $rwg(j)$ , ICC1, and ICC2 all were found above threshold (0.90, 0.56 and 0.82 respectively).
3. There is found a significant between group variance in the perceptions of organizational ideology-infused culture F Ratio=4.94,  $p < 0.01$ . Values of median  $rwg(j)$ , ICC1, and ICC2 all were found above threshold (0.90, 0.53 and 0.80 respectively).
4. There is found a significant between group variance in the perceptions of organizational Diversity culture F Ratio=3.94,  $p < 0.01$ . Values of median  $rwg(j)$ , ICC1, and ICC2 all were found above threshold (0.90, 0.45 and 0.75 respectively).
5. There is found a significant between group variance in the perceptions of organizational Helping culture F Ratio=7.21,  $p < 0.01$ . Values of median  $rwg(j)$ , ICC1, and ICC2 all were found above threshold (0.90, 0.64 and 0.86 respectively).



Summing up, all these results as indicated by rwg (j) suggest strong acceptable levels of inter rater agreement on values-based organizational culture dimensions. These statistics of inter rater agreement provide a solid reasoning to justify aggregating groups on the basis of common supervisor.

### **3.3 Step by Step Elaboration of Scale Development Procedure**

Following section will elaborate step by step procedure we followed for developing and validating the new scale.

Cronbach argued that there is a strong need for validating not a test but its interpretation arising from the procedure employed while developing it (1971, p. 447). Thus important here is to validate the measuring instrument's capability to fulfill purpose for which it is being developed and intended to use rather than validating measuring instrument itself. American Psychological Association (1985) prescribes for new measures to demonstrate content, criterion-related, construct validities and internal consistency. These validities are meant to assess the extent to which a measure actually measures what it was supposed to measure while conceptualization.

Schwab (1980) suggested the scale development process falls into three broader stages (Carpenter 2018). First Stage is about generation of individual items or item development. Second Stage is about the manner in which various generated items of first stage are combined in meaningful way to form a scale. Third and last stage is evaluation of the scale which is the psychometric examination of the new measure.

By following Schwab suggestion and steps identified by Carpenter (2018), this chapter is designated to explain the process undertaken for the purpose of developing new construct values-based organizational culture. Along with that each stage curtails in depth discussion regarding the validity concept related with the stage and also details about our consciousness to take care of that validity during

that stage. Thus, next sessions are dedicated to explain each of these stages in detail.

### **3.3.1 Stage 1: Item Generation**

Item generation is the first phase of scale development and it involves two considerations to consider prior to actually starting the process. One is the basic approach to adopt for item development and Second approach is to ensure content validity. At first, the researcher will discuss the types of approaches, the type the researcher has used and the rationale behind choosing one the researcher used in the process. Second part is about discussion regarding the details of process of ensuring content validity.

#### **3.3.1.1 Step 1: Approach to Item Generation**

In a review of scale development practices in the study of organization, Hinkin (1995) discovered 83 % studies were based on deductive approach as compared to 11% those were based on inductive method and only 6% were based on combination of both techniques. Few recent studies on scale development review are also endorsing Hinkin' review that majorly deductive approach is a widely used approach of item generation during scale development (Carpenter 2018; Morgado et al. 2018).

The reason behind less usage of inductive approach is that it is more susceptible to use the approach at initial stages of item generation (Hinkin, 1995). As an example of best practice in inductive approach based study, Butler (1991) undertook very careful process for developing items through content analysis. But as noted by Hinkin (1995), managerial behavior was mixed with context specific situational conditions in the same scale. (DeVellis 2016; Flake et al. 2017). Thus, scale developed through inductive approach can be grilled by future researchers due to lack of robustness in development process. The context specification limits the applicability of the scale in future (Morgado et al. 2018).

Taking account of these limitations of inductive approach to scale development, we decided to adopt deductive approach for item generation. Hinkin (1995) argued a necessary prerequisite for new measure is to establish a clear link between items and the theoretical domain with which they belong too. A best practice in deductive approach is to begin with a strong theoretical framework and employ a sorting process that is rigorous enough to match items to construct definitions (DeVellis 2016; Flake et al. 2017). By taking the advice of Hinkin and closely following the method reported by the study declared as a best practice by Hinkin (Giles & Mossholder, 1990), we crafted the strategy of item generation through deductive approach. First we went through review of literature and found a theoretical framework. Second, we developed measures on the basis of the theoretical framework and its proposed dimensions. Third we describe the manner in which items were developed and the sample of content used for item generation.

By following the advice of Suddaby (2010) that the advancement of theory and knowledge relies on the ability of new researchers to build on the work of prior researchers- as discussed earlier, the researcher adopted a priori approach for this research and took the idea of values-based organizational culture from book “Meaningful Workplaces; Reframing How and Where We Work” written by Chalofsky (2010).

As per Chalofsky (2010, p. 86), he and his team wanted to dig deep how organizations declared as best places to work for achieve these attributes. Maryland Work - Life Alliance is an organization which awards various companies with “seal of excellence” for five years. Their list of awardees includes variety of organizations such as national, international corporations, local government organizations, nonprofits organizations etc. Example of organizations given award that year of study is Marriott International, Booz Allen Hamilton, Discovery Communications as well as banks, technology firms, municipal government and hospitals (2010, p. 86). These companies were also on ‘Fortune magazine’ s 100 Best Companies to Work For list’ and the ‘Washingtonian magazine’ s 50 Best Places to Work For list’. Fifty-Seven organizations were selected as award winners that year, out of

which seventeen were selected and ten agreed to give interviews to team of Chalofsky. They conducted personal and telephonic interviews with HR representatives and examined their programs and policies on work-life, social responsibilities and community services. Thus, inductively he came up with the idea of importance of values-based organizational culture for reframing workplace as meaningful workplaces.

According to Chalofsky (2010, p. 14), “Meaningful workplaces have values - based organizational culture that consider employees just as important as customers, if not more so. In fact, they treat all the stakeholders, stockholders, executives, employees, customers, suppliers, the community, and the larger society with value”. Their inductive inquiry results in certain findings that there existed strong values-based culture within subject organizations and highlights few factors as evident of prevalence of such culture. Chalofsky argued just as an individual needs to spend life by purpose, so too should an organization. Organizations with values-based organizational culture put people before profits and walk the talk by enacting their espoused values. Their first priority is their employees satisfaction and wellbeing (2010, p. 93).

Thus, for the sake of item development, the first decision we took was to consider Chalofsky theoretical construct and its categories as central point of consideration. The rationale behind considering his framework as a base was the robustness of methodology he and his team undertook for developing the construct of values-based organizational culture. Also this construct conceptualized an idea that was a gap in existing literature, there is no cultural subtype focused on employee wellbeing and development yet. Despite its unique conceptualization, no one yet take initiative to make it measurable and making it feasible for future testing in organizational setting. This is further confirmed by researcher’s direct email correspondence with the author Neal Chalofsky, in which he confirmed that despite being used as a reference in multiple studies after his book published in 2010, there is no one who took initiative for scale development of the construct. So these reasons gave enough justification for developing the scale on the basis of his study and proposed theoretical model.

As mentioned above, we took deductive approach. After finalizing theoretical framework being proposed by Chalofsky, next step was to identify and sort the underlying dimensions proposed by the model. As discussed above, there were three dimensions proposed in the book, at page 89, each dimension is elaborated thoroughly with reference to the content found within conducted interviews.

Chalofsky on the basis of his research found out three broader categories of values prevalent within organizations said to have values-based organizational culture. First category was an overwhelming alignment between mission of the organization and its commitment to all stakeholders such as employee, customers, suppliers and broader community. Second category was found to be the development and concern for employee not just an add-on but as an embedded value. Third category he and his team found was the firm's commitment to diversity as an integral part of culture. Now Chalofsky also added a side category within his third category that was fun at workplace concept.

But upon closer analysis of how he elaborated each of the dimensions, we could not find any conceptual match between community involvement and fun activities supported by organizations. Thus we decided to take it as a separate dimension. Now three initial dimensions on which we start developing items were as follows;

1. Caring About Employees (P. 88)

- (a) Treat their employees as assets — as true “associates.” (p.88)
- (b) Work - life policies and programs (p.105)
- (c) Periodic internal employee satisfaction audits (p.89)
- (d) Managers are expected to be out with the employees working side - by side (p.89)
- (e) Hands - on management means taking care of employees as if they were extended family (p.89)
- (f) Helping co - workers and supervisors (p.102)
- (g) Health wellness (p.110)

- (h) Volunteering for work, and showing initiative (p.102)
  - (i) Supportive and caring culture. . . take care of personal and family needs that would otherwise hamper their ability to “ be all they could be ” at work. (p.104)
  - (j) Flexible work arrangements (p.110)
  - (k) Transparency and shared responsibility for career planning (p.116)
  - (l) Valuing the needs of the employees (p.110)
  - (m) Employee empowerment (p.125)
  - (n) Caring for employee growth (p.124)
2. Caring About the Organizational Mission (p.89)
- (a) tremendous pride in the mission (p.89)
  - (b) involvement in the community and society at large (p.89)
  - (c) Giving empowerment and integrity to employees went hand - in - hand with pride (p.89)
  - (d) Intrinsic motivation and trusting people to do a good job (p.89)
  - (e) hire talented people, give them a mission they can be proud of, and then get out of their way (p.89)
  - (f) social responsibility as a core of all activities (p.121)
3. Work, Play, and Community Involvement (p.89)
- (a) commitment to diversity (p.89)
  - (b) Everyone works hard and plays hard. (p.89)
  - (c) employee groups organized the social activities, with management support and participation (p.89)
  - (d) diversity - based groups also organized social and educational activities (p.89)
  - (e) organizations used holidays and other occasions to celebrate the organizational community (p.90)

- (f) sense of community (p.90)
- (g) spend time and money thinking about and implementing ways to serve their communities (p.90)

Above mentioned are the broader underlying themes which represents those dimensions. Upon closer scrutiny, we could find third dimension as encompassing two different concepts together. On one hand, it discusses about diversity related concepts and also discusses the concept of fun and informal socialization at work. So we decided to divide these two concepts into two different dimensions and treat them all as four dimensions as a whole. Now next task was to go through literature for finding out related themes and constructs with available measuring instruments.

For first dimension, the researcher searched for concepts related to identified themes within Chalofsky monograph and came up with multiple constructs like that of career development, Family-Supportive Work Environments, employee wellbeing, perceived organizational support, employee empowerment, Job Satisfaction, High performance HR practices etc. The conceptual domain of these constructs was somewhat related to mention by Chalofsky while discussing caring for employees. By choosing appropriate items from these scales and modifying them (modification will be discussed in next section), I could gather many items for this dimension. Apart from that, the researcher wrote many items based on examples and elaboration of caring for employees in Chalofsky writing. Total 64 items the researcher was able to derive through this activity for 'caring for employees' dimension.

For second dimension, as proposed by Chalofsky, caring for organizational mission, again the researcher went through exhaustive literature search and tried to come up with concepts already present within literature. This time my search ended with handful of related concepts with proposed theme. Few of the related concepts and measures the researcher found were ideological social contract, corporate social responsibility, adaptive culture, stakeholder orientation etc. By choosing appropriate items from these scales and modifying them (modification

will be discussed in next section), the researcher could gather many items for this dimension. Apart from that, the researcher wrote many items based on examples and elaboration of caring for organizational mission in Chalofsky writing. Total 26 items the researcher was able to derive through this activity for 'caring for organizational mission' dimension.

For third dimension, as proposed by Chalofsky, Community Involvement (the researcher divide his broader dimension of work, play and community involvement into two dimensions), once again the researcher searched for concepts in line with stated themes in his monograph. The search took her to some concepts quite similar in thought but different in scope such as inclusive culture, psychological sense of community, diversity management, organizational diversity climate, psychological diversity climate etc. By choosing appropriate items from these scales and modifying them (modification will be discussed in next section), the researcher could gather many items for this dimension. Apart from that, the researcher wrote many items based on examples and elaboration of community involvement in Chalofsky writing. Total 33 items the researcher was able to derive through this activity for 'community involvement' dimension.

For fourth dimension, as proposed by Chalofsky, Play involvement (the researcher divide his broader dimension of work, play and community involvement into two dimensions), the researcher searched for concepts broadly related with this concept, the researcher could discover various related constructs and their measures such as Attitudes toward Workplace Fun, workplace fun, socialization tactics, social and recreational activities, Workplace fun, Workplace Recreation etc. By choosing appropriate items from these scales and modifying them (modification will be discussed in next section), the researcher could gather many items for this dimension. Apart from that, the researcher wrote many items based on examples and elaboration of Play involvement in Chalofsky writing. Total 16 items the researcher was able to derive through this activity for 'Play involvement' dimension.



### **3.3.1.2 Step 2: Establishing Content Validity during Item Generation Process**

From various types of validities, the most important type of validity is content validity that needs to be ensured for while developing items for construct measurement (Morgado et al. 2018). Cronbach & Meehl (1955) described content validity as "acceptance of the universe of content as defining the variable to be measured is essential" (1955:282). Nunnally elaborated the concept of content validity as "inevitably content validity rests mainly on appeals to reason regarding the adequacy with which important content has been sampled and on the adequacy with which the content has been cast in the form of test items" (1978, p. 93). Bohrnstedt (1969) argued that researchers enthusiastically endorse the procedures of adopting content validity but rejects the concept as they think there is no objective way to assess it.

Hinkin (1995) endorsed the scholars for giving due importance to content validation of items, prior to scale development and evaluation. While developing any measure, researcher must ensure that the items generated adequately capture the specific domain of interest (Carmines, Zeller, & Anonymous, 1979; Hinkin, 1995; Morgado et al. 2018). Adequate content sampling is the root of content validity. For example, content validity of an arithmetical operation is not possible if it only contains test problems based on addition and ignored subtraction, division and multiplication sums.

Carmines et al., (1979) described four interrelated steps to follow for obtaining a content-valid measure. We followed all those steps for establishing content validity during item generation process.

First step involves understanding of full domain of content relevant to a particular measurement situation. In first step, we explored the writings of Chalofsky for deeper understanding of the concept, dimensions and underlying themes of values-based organizational culture. It was necessary to explore all proposed themes related literature for adequate content sampling. Thus, we also explored other part

of our construct that is organizational culture ('values-based' & 'organizational culture').

Trice and Beyer (1993) emphasized the importance of distinguishing the substance such as values and norms from concrete manifestation such as practices. Schein (1992) put forth the idea of three different layers of organizational culture and highlights the need to make distinction behind all three of them. Previous research on organizational culture subtypes largely ignored this distinction in their conceptualization of the construct. Cultural dimension behind the observable behaviors have not been taken into account. Distinction among different layers of values-based organizational culture is relevant as it allows better understanding of the forces behind these behaviors and practices. Thus while developing the measuring instrument of VBC; we were careful to make explicit distinction among different layers of organizational cultures. Not only our model was initially based on these distinctive layers but also develop items based on multilayer conceptualization of organizational culture. We conceptualized values-based organizational culture as a construct including three components; organization wide shared basic values supporting each dimension of VBC, organization wide norms supporting each dimension of VBC, and organization wide common behaviors demonstrating each dimension of VBC.

Second step for confirming content validity is to sample specific words to be used for developing survey items. Indeed it is impractical to include all expected words within single survey, so we selected sample of words by simple random procedures like wording used for previous scales developed on group referent basis and depicting norms, values and practices.

We were conscious for selection of words according to these components. First consideration was the concept of 'shared' values, norms and practices. Scholars are with the opinion that wording of the survey influence the extent of homogeneity observed in group member's rating of work environment (Klein, 2000). Survey items containing words such as 'I' or 'my', direct respondent to evaluate the individual personal experience rather than other's experience on that particular phenomenon. Conversely, survey item wording such as 'we' or 'employee here',

those direct respondents attention towards common experience of the group, help them to evaluate shared perspective of the group. Taking all these expectations in mind, we remained conscious to develop survey items with group referent wording rather than individual referent wording. All of the items contain the wording such as, 'In this organization', 'within our organization', 'at our workplace', 'we', 'everyone', 'us', and 'employees'.

An important consideration was usage of words those explicitly express the judgment of respondent regarding prevalence of values and norms. Wording of the items evaluating underlying values of organization contain such words or phrases as 'we value', 'place great value', 'is valued', 'put very much value', 'aspire to', and 'valued very highly'.

For evaluation of norms, we used items worded as 'is expected', 'expect', 'regularly', and 'it is appreciated'. For evaluation of practices or behaviors, various situation based verbs were used.

Following advice of Carmines et al., (1979), we prefer to oversample particular types of words, such as 'in the organization', 'at our workplace' etc.

Finally, as depicted in table 3.6,

1. Out of 16 items of dimension 'Play Involvement', 3 items developed were behavioral worded items, 7 were norms worded items and 6 were values worded items.
2. Out of 64 items of dimension 'Caring for employees', 37 items developed were behavioral worded items, 9 were norms worded items and 10 were values worded items
3. Out of 26 items of dimension 'Caring for organizational mission', 3 items developed were behavioral worded items, 16 were norms worded items and 7 were values worded items
4. Out of 33 items of dimension 'Community Involvement', 12 items developed were behavioral worded items, 8 were norms worded items and 9 were values worded items

36 out of 129 were reverse questions in order to eliminate response bias. And all other important precautions like double barrel, leading, loaded questions etc. were carefully monitored.

Next sections will detail about procedure we followed afterwards. In previous section, we have discussed the process of establishing content validity of our measure.

TABLE 3.5: Item Analysis through Content Adequacy Assessment & Validation process

Dimensions of Values-based organizational Culture (As proposed by Chalofsky)	Phase 1 (Item Generation by researcher) 129 Items				Phase 2 (Student Exercise) 80 items				Phase 3* (Student Survey) 31 items				Phase 4 (Exploratory Factor Analysis) 20 items			
	Total	Values	Norms	Behaviors	Total	Values	Norms	Behaviors	Total	Values	Norms	Behaviors	Total	Values	Norms	Behaviors
<b>Play Involvement</b>	16	6	7	3	11	6	3	2	2	1	0	1	0	0	0	0
<b>Community Involvement</b>	26	7	16	3	15	6	3	6	9	3	2	4	4	1	2	1
<b>Caring for employees</b>	64	10	9	37	38	7	3	28	13	5	5	3	12	5	5	2
<b>Caring for organizational mission</b>	33	9	8	12	16	4	9	1	7	3	2	2	4	1	1	2

*\*'Caring for employee' dimension, during phase 3, fell into three components, but here for item analysis, items of all three dimensions are collectively presented into initial category of 'caring for employee'.*

### **3.3.1.3 Step 3: Content Adequacy Assessment (Student Rating Exercise)**

Schriesheim, Powers, Scandura, Gardiner, & Lankall (1993) suggested that immediately after items development, researcher should go for content adequacy assessment. This strategy helps researcher to refine and or replace items before making large investments on questionnaire preparation, administration and evaluation. The purpose of this assessment is to identify which items have distinctive relationship to their respective dimension compared to other equivocally related dimensions. This assessment ends up in a set of questionnaire items which tapped the core concepts of values-based organizational culture.

For said purpose, Schriesheim & Hinkin (1990) advised to use students at this stage, because sorting requires cognitive and intellectual abilities rather than work experience. Following advice of Schriesheim & Hinkin (1990) and other scholars (Hinkin & Tracey, 1999), we decided to use doctoral students and faculty members who taught various related subjects for content adequacy assessment (Morgado et al. 2018). For this exercise, 30 PhD students (at various stages in doctoral program) and 5 faculty members (teaching research courses to doctoral students) of Institute of Management Sciences, Bahauddin Zakariya University, Multan were contacted through various portals such as whatsapp group, facebook group or paid personal visit to their offices.

20 people were present on assessment day. They were seated in a comfortable conference room. They were briefed about the assessment purpose and procedure. They were told about the estimated time expected to be spent on activity completion. Following research ethics, they were given the option of leaving this activity if they are not comfortable.

Though definition of each dimension was written on introductory page still participants were verbally briefed about each of the dimensions. They were provided with print outs containing 129 items. In front of each item row, there were five columns placed. Each column was titled with separate dimension, thus four dimensions and one column with title of 'other' was also placed on sheet. Participants

were requested to go through each item, evaluate its content and classify each randomly ordered item to one of five categories, the four dimensions plus an "other" category.

Finally, below each item some space was provided for suggesting any modification in the structure of the sentence. At the end of the document, they were provided space for suggestions and feedback about the activity. This way, the researcher could come up with a comprehensive assessment of initially generated item list, which helped me to further refine my scale. Participants were offered tea with refreshments by researchers during this hectic time taking task.

Following the procedure as described by MacKenzie, Podsakoff and Fetter(1991), we retained the items those were assigned to a priori category more than 80 % of the time. As advised by MacKenzie, Podsakoff, & Podsakoff (2011) the items being assigned to different categories by different respondents were discarded as this overlapping between different categories would later become source of confusion and dealing with it can help evaluate discriminant validity. In this way, we were left with 80 refined items, objectively validated by a group of experts.

### **3.3.2 Stage 2: Scale Development**

Just as stage one, this stage also involves various steps and each step involves various decisions to take. Next section will elaborate each step and the decision we took for our scale.

#### **3.3.2.1 Design of the Developmental Study**

In last stage of content validation, the researcher have come across 80 items for the construct under consideration. The next important issue regarding measurement was to select appropriate measuring scale. In the review, Hinkin (1995) discovered 98% of sample studies used likert scale for scale development. Scott, Mannion, Davies, & Marshall,(2003) in their article about measuring issue of organizational culture discovered majority of published developed scales preferred to choose 5 point-Likert scale as measuring scale (cf. Cooke & Lafferty, 1987; Ingersoll, Kirsch,

Merk, & Lightfoot, 2000; Seago, 1997; Walker, Symon, & Davies, 1996). Thus based on the evidences, we decided to use Likert Scale as the most suitable option for our measuring scale. Now the subsequent decision to take was related with choosing response options ranging from 3 points to 10 points. According to Clark & Watson (1995), it does not ensure enhancing reliability or validity by taking too many response options such as taking 9-point, 7-point rather than a 5-point likert scale, conversely it can reduce validity if respondent fails to make subtle distinction between options given. After deciding on number of response options, the next decision is about taking even or odd option. Clark & Watson (1995), in odd number of responses, extra care should be taken while interpreting middle response, it confounds possible uncertainty about item meaning with a midrange rating of the attribute. But taking even number of response options such as four or six forces respondents to take extreme position and fall on one side of the fence, which respondent may find objectionable. Thus we decided to go with 1. likert scale, 2. odd options of responses, and 3. moderate number of responses. In other words, our measuring scale consists of 5-point likert scale.

### **3.3.2.2 Scale Construction**

In their review of scales development in 105 published organizational studies, Morgado et al. (2018) found that 88.6% used EFA and 72.3% used CFA for assessing content validity. Hinkin (1995) also identified factor analysis as the most commonly used analytical technique for deriving scales in the reviewed studies. Around seventy one percent of his reviewed studies, used factor analysis for data reduction and refining of the constructs (Ford, MacCullum, & Tait, 1986). Thus for constructing scale, we also used factor analysis as a main analytical technique. We used both exploratory and confirmatory factor analysis.



# Chapter 4

## Results

### 4.1 Overview

Where the prime objective of previous phases in the scale development process was to create a reliable and valid measure of values-based organizational culture, the final phase of data collection is all about assembling and conducting a survey developed in the previous phases. In this phase, new conceptual ideas were put to test across variety of organizations. This chapter starts with overview, followed by descriptive and correlation analysis of two samples, which is then followed by results and discussion of EFA, which is followed by description of sample selection and data collection procedure, which is further followed by measures used in the study. The collected data is multilevel in nature, thus next section will discuss various issues related with handling of multilevel data. Afterwards, confirmatory factor analysis and results are described in detail. To establish and report construct validity, next section will elaborate results of convergent and discriminant validities. Finally, the nomological net of focal construct including criterion-related validity and testing of hypotheses will be explained in detail.

## 4.2 Exploratory Factor Analysis: Results and Discussion

As discussed in chapter 3, data was collected from students and exploratory factor analysis was run on it.

The first step for conducting an effective factor analysis is to assess factorability of data collected. First parameter in this regard is to check Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy and proposed lower threshold for this purpose is 0.5 (Kaiser, 1970). KMO for our data achieved a value of 0.799 which is considerably high, thus exceeding threshold.

First, we assessed the factorability of our data. Also, the Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy achieves a value of 0.799 and thus exceeds the lower threshold of 0.5 (Kaiser, 1970). A second set criterion is to check Bartlett's test of sphericity. Bartlett test was also found significant with chi square value 4297.519 and  $df=231$ ,  $p<0.00$ . Neill, Cummings, Ganderton, Harrison, & McGuckin,(1994) recommended to check diagonals of the anti-image matrix correlation matrix and proposed threshold of at about 0.5. Our data output confirmed that values on diagonals of anti-image matrix are found to be above 0.5. Finally communalities of items are at or above 0.5 which confirms that each item shares some common variance with others. In reproduced correlation, there are 124 (38.0%) non redundant residuals with absolute values greater than 0.05 thus meeting the threshold, as recommended by Andy Field (2013), if more than 50 % residuals have absolute values greater than 0.05, it is the point of serious concern for scale developer. All these analyses indicated strong factorability and recommend the data is suitable for factor analysis.

Now the next step was to decide which rotation and extraction method to use for analysis. It is debatable which method of extraction is best among principle component analysis (PCA) or factor analytical techniques like principal axis (Costello & Osborne, 2005; Ford et al., 1986). Several scholars argue that PCA is preferable (Field, 2013; Guadagnoli & Velicer, 1988; Velicer, 1990). On these recommendations, we used PCA as an extraction method. Next related decision

was to choose rotation method. Scholars suggest orthogonal rotation methods are suitable in situation when the factors are theoretically assumed to be uncorrelated, while oblique rotation methods are best used for correlated factors (Field, 2013; Gorsuch, 1990). In our case, values-based organizational culture was conceptualized as consist of four dimensions, formatively correlated with each other, so we followed oblique rotation (Tabachnick, B.G. and Fidell, 2001) such as direct oblimin rotation (J. Kim & Mueller, 1978).

With application of these two methods, seven components were found with Eigenvalues of 5.334, 2.180, 1.751, 1.611, 1.412, 1.114 and 1.038; variance explained respectively is 24.247, 9.908, 7.960, 7.323, 6.420, 5.065 and 4.720. Total variance explained is 65% which is above recommended threshold of 60% (Hinkin, 2005). Pattern matrix and structure matrix are offered by direct oblimin rotation for interpretation. Both are useful but scholars recommend to use pattern matrix as more insightful matrix (Robert Ho, 2006). We suppressed the values to be visible at above 0.4 as recommended by scholars as a minimum threshold (Costello & Osborne, 2005; Hinkin, 2005). This suppressing of values below 0.4 results in loading of 31 items in pattern matrix, each of them with primary loading of minimum 0.4 on at least one component. Focusing on the facets identified in literature, we see only two out of four facets clearly load on same component as proposed initially. Caring for mission and community involvement are those two facets, which could grab items as conceived and attributed in initial conceptualization. To a greater surprise only two items developed for play involvement could get loading on two different components. Caring for employees related items got split into three components and was showing a clear match in their conceptualization. Table 4.1 show 31 items, with their codes, text statements, primary and cross loadings. None of the items had primary loading below threshold 0.4 and cross loading above cut off value of 0.2 (Henson & Roberts, 2006).

As clear in Table 4.1, two of the seven factors were judged problematic. Factor 4 is non-interpretable as only one item loaded on that factor above suggested value of 0.4. Factor 5 was deemed interpretable because there were two items loaded on to it; both failed to represent any common theme to form a common factor.

Following advice of Costello & Osborne (2005), we decided to discard these two factors.

We performed test of EFA again, after removing these three problematic items. Analysis of remaining 28 items confirmed factorability of data with KMO value 0.703, Bartlett test of sphericity again found significant with chi square 5610.521, degree of freedom 325 and  $p < 0.001$ . EFA extracted five strong components having Eigen Values of 5.885, 2.286, 1.905, 1.767 and 1.676 which adds up to 51.99 % total variance that is used in previous studies of scale development too. In his review Field (2013). Hinkin (1995) found out the total variance explained in studies under review ranged 37% to 85.4%.

The remaining five factors consisted of 28 items. Closer examination of items loaded on each factor identify following dimensions or facets; ideology-infused (7 items), caring for employees (6 items), employee-centric org identification (4 items), pro diversity (8 items) and helping (4 items). As depicted in table 4.2, minimum primary loading found for each item of this new analysis is 0.444 and no cross loading above 0.3. For creating an efficient and reliable scale for use in current or future researches, by following advice of Costello & Osborne (2005) and practice of Liden, Wayne, Zhao, & Henderson, (2008) and others, we decided to select four highest loading items to create 20 item scale of values-based org culture.

Thus our exploratory factor analysis gave us five distinguishable factors with scale reliabilities as ideology-infused (0.76), caring for employees (0.79), employee-centric org identification (0.78), pro diversity (0.80) and helping (0.72). Reliability of overall scale (20-items) was found to be 0.82. All of the reliabilities are found to be greater than .70 that is minimum recommended by Nunnally, 1978. Thus we conclude that this newly built measure is appropriate for any further analyses.

TABLE 4.1: Rotated Pattern Matrix of Initial 31-Items Scale

Item	Item Text	Component							
		1	2	3	4	5	6	7	
1	BM1	The social activities in the organizational settings have really gathered employees to pursue the stated corporate mission.	0.806	0.064	0.074	0.08	0.051	0.160	0.008
2	Nm1	In this organization, employees are obligated to facilitate internal practices and policies that advance the organizations ideal image as described in its mission.	0.775	-0.041	-0.178	0.143	0.123	0.167	0.203
3	VM1	This organization strongly emphasizes upon the contribution of employees in relation to the stated cause in its mission.	0.75	-0.052	0.014	0.164	0.021	-0.142	0.067
4	BM2	In this organization, employees are rewarded to commit resources towards advancing the stated cause in the organizational mission.	0.583	-0.052	0.093	-0.044	-0.195	0.094	-0.096
5	Nm2	In this organization, employees are expected to act as a public advocate of the espoused cause stated in the organizational mission	0.566	0.045	0.203	-0.203	-0.033	-0.076	-0.014
6	VM2	In this organization, employees are appreciated to support opportunities for involvement in the cause stated in the organizational mission	0.555	0.134	0.074	-0.02	-0.003	-0.041	0.168

**Table 4.1:** Rotated Pattern Matrix of Initial 31-Items Scale

7	Vm3	In this organization, employees are appreciated to be dedicated to the organizations mission.	0.541	0.106	-0.203	-0.1	0.106	-0.04	-0.008
8	BE24	If any employee decides to quit, the management in the organization would try its best to persuade him/her to stay.	-0.043	0.809	-0.01	0.022	0.106	0.079	-0.054
9	VE60	The management is considerate towards the employees general satisfaction at work.	-0.033	0.604	-0.03	0.201	-0.2	-0.048	0.205
10	VE33	The management prominently values employees opinions.	0.029	0.586	0.201	-0.2	-0.117	0.074	0.066
11	NE27	In this organization, employees are expected to segregate personal and professional life (R)	-0.061	0.563	0.117	-0.207	-0.205	0.137	0.201
12	BE64	In this organization, supervisors jointly sets performance objectives with you	0.128	0.509	0.031	-0.002	0.204	-0.186	-0.149
13	NI1	This organization takes pride in its employees accomplishments.	0.029	0.052	0.691	-0.097	0.136	0.095	0.182
14	VI1	This organization is pleased to make employees members of the organization	0.189	-0.099	-0.674	-0.181	0.173	-0.062	0.02
15	VI2	The management identify with every employee.	0.137	-0.099	0.564	0.106	-0.004	-0.107	0.137
16	NI2	The employee successes is considered as organizational successes	0.082	-0.001	0.444	-0.05	0.064	0.119	0.085

**Table 4.1:** Rotated Pattern Matrix of Initial 31-Items Scale

17	VF11	In my organization, we expect when work is fun, employees work harder and longer	0.156	0.103	0.023	0.742	0.039	-0.062	-0.113
18	BF21	Female employees are treated fairly at this organization	0.104	0.208	-0.162	-0.427	0.05	-0.055	0.206
19	BF16	We laugh a lot at this workplace	0.01	-0.036	0.019	0.044	0.866	0.131	-0.065
20	NC27	This organization emphasizes upon the importance of diversity/differences in every field	0.206	0.204	0.011	-0.163	0.149	0.738	-0.031
21	VC1	Since this organization is actively promoted, Diversity/Differences are deemed as good.	-0.051	0.13	0.088	-0.032	0.208	0.724	-0.067
22	Nc1	The top management is committed to promoting respect for an understanding of group differences.	0.048	0.052	0.055	0.09	0.351	-0.624	-0.069
23	BC28	There is a respect for 'different from us' in this organization.	0.043	0.086	0.075	-0.027	-0.018	-0.501	-0.008
24	BC1	In the organization, the diversity - based groups organized social and educational activities	0.098	0.094	0.119	0.127	0.037	0.482	-0.049
25	VC1	This organization is receptive to integrating racial/gender issues in policies	0.151	0.16	0.189	0.04	-0.04	0.467	0.014
26	VC2	This organization emphasizes the importance of diversity in our field	0.029	0.052	0.091	-0.097	0.095	0.436	0.182

**Table 4.1:** Rotated Pattern Matrix of Initial 31-Items Scale

27	BC29	The emphasis on non-dominant cultures is balanced in the organizational policies and strategies	-0.033	0.004	-0.205	-0.048	-0.206	0.401	0.015
28	VH1	This organization has created a helping environment	0.085	0.041	0.019	0.046	-0.086	-0.067	0.741
29	BH1	Every time an employee is faced with a problem in this organization, help is readily available.	0.161	-0.072	0.2	-0.219	0.202	-0.016	0.604
30	NH2	If in case any special assistance is needed, this organization is always willing to help the employees.	0.098	0.047	0.081	0.083	0.07	-0.035	0.548
31	NH3	This organization urges the employees to seek suitable counseling in order to resolve his/her emotional problems.	0.182	0.069	0.008	0.098	0.038	-0.131	-0.457
<b>Eigen Value</b>			5.334	2.18	1.751	1.611	1.412	1.114	1.038
<b>Factor Variance Explained</b>			24.247	9.908	7.96	7.323	6.42	5.065	4.72

*Extraction Method: Principal Component Analysis. N=540. Principal component analysis with Oblimin rotation and Kaiser normalization. Note: Loadings with > 0.4 in magnitude in bold*

*a. Rotation converged in 22 iterations.*



TABLE 4.2: Rotated Pattern Matrix of Final 20-Items Scale

Construct	Facets	Items	Item Text	Component					
				1	2	3	4	5	
Values-based Organizational Capital	Ideology-Infused	1	BM1	The social activities in the organizational settings have really gathered employees to pursue the stated corporate mission.	0.789	-0.122	-0.119	0.227	0.03
		2	Nm1	In this organization, employees are obligated to facilitate internal practices and policies that advance the organizations ideal image as described in its mission.	0.763	0.087	-0.272	-0.069	0.038
		3	VM1	This organization strongly emphasizes upon the contribution of employees in relation to the stated cause in its mission.	0.725	0.106	-0.067	0.147	0.227

**Table 4.2:** Rotated Pattern Matrix of Final 20-Items Scale

	4	BM2	In this organization, employees are rewarded to commit resources towards advancing the stated cause in the organizational mission.	0.62	-0.093	0.09	0.133	0.052
Caring for Employees	5	BE24	If any employee decides to quit, the management in the organization would try its best to persuade him/her to stay.	-0.042	0.6	0.223	0.134	-0.15
	6	VE60	The management is considerate towards the employees general satisfaction at work.	0.077	0.598	0.25	-0.059	0.095
	7	VE33	The management prominently values employees opinions.	-0.052	0.591	-0.203	0.128	0.249
	8	NE27	In this organization, employees are expected to segregate personal and professional life (R)	-0.007	-0.573	0.298	0.071	0.252
Org Identification Employee	9	NI1	This organization takes pride in its employees accomplishments.	0.053	0.11	0.765	-0.101	-0.072

**Table 4.2:** Rotated Pattern Matrix of Final 20-Items Scale

Pro Diversity	10	VI1	This organization is pleased to make employees members of the organization	-0.125	-0.292	0.622	0.29	0.044
	11	VI2	The management identify with every employee.	0.078	0.295	0.613	-0.007	0.111
	12	NI2	The employee successes is considered as organizational successes	-0.034	0.323	0.537	0.196	0.153
	13	NC27	This organization emphasizes upon the importance of diversity/differences in every field	0.233	-0.065	-0.014	0.7	-0.206
	14	VC1	Since this organization is actively promoted, Diversity/Differences is deemed as good.	0.165	0.057	-0.151	0.66	-0.04
	15	Nc1	The top management is committed to promoting respect for an understanding of group differences.	-0.235	0.182	0.031	0.57	0.232
	16	BC28	There is a respect for 'different from us' in this organization.	-0.037	0.146	0	0.534	-0.095

**Table 4.2:** Rotated Pattern Matrix of Final 20-Items Scale

Helping Climate	17	VH1	This organization has created a helping environment	-0.069	-0.179	-0.165	-0.33	0.681
	18	BH1	Every time an employee is faced with a problem in this organization, help is readily available.	0.304	0.08	0.004	-0.157	0.505
	19	NH2	If in case any special assistance is needed, this organization is always willing to help the employees.	0.284	0.205	0.092	0.058	0.492
	20	NH3	This organization urges the employees to seek suitable counseling in order to resolve his/her emotional problems.	0.052	0.002	-0.053	0.119	0.489
<b>Eigen Values</b>				5.885	2.286	1.905	1.767	1.676
<b>Factor Variance Explained</b>				18.215	12.324	10.12	7.333	3.998

*Extraction Method: Principal Component Analysis. N=540. Principal component analysis with Oblimin rotation and Kaiser normalization. Note: Loadings with > 0.4 in magnitude in bold*

*a. Rotation converged in 22 iterations.*

TABLE 4.3: 20 Finalized Items for New Scale

Ideology Infused*	
II1	The social activities in the organizational settings have really gathered employees to pursue the stated corporate mission.
II2	In this organization, employees are obligated to facilitate internal practices and policies that advance the organization's ideal image as described in its mission.
II3	This organization strongly emphasizes upon the contribution of employees in relation to the stated cause in its mission.
II4	In this organization, employees are rewarded to commit resources towards advancing the stated cause in the organizational mission.
Caring for Employees	
CE1	If any employee decides to quit, the management in the organization would try it's best to persuade him/her to stay.
CE2	The management is considerate towards the employee's general satisfaction at work.
CE3	The management prominently values employees' opinions.
CE4	In this organization, employees are expected to segregate personal and professional life (R)
Helping	
H1	This organization has created a helping environment
H2	Every time an employee is faced with a problem in this organization, help is readily available.
H3	If in case any special assistance is needed, this organization is always willing to help the employees.
H4	This organization urges the employees to seek suitable counseling in order to resolve his/her emotional problems.
Organizational Identification- <i>Employee Centric</i>	
OIE1	This organization takes pride in its employee's accomplishments.
OIE2	This organization is pleased to make employees members of the organization.

**Table 4.3:** 20 Finalized Items for New Scale

OIE3	The management identify with every employee.
OIE4	The employee successes is considered as organizational successes.
Pro Diversity	
D1	This organization emphasizes upon the importance of diversity/differences in every field.
D2	Since this organization is actively promoted, Diversity/Differences are deemed as good.
D3	The top management is committed to promoting respect for an understanding of group differences.
D4	There is a respect for 'different from us' in this organization.

### 4.3 Descriptive and Correlation Analysis

Table 4.4 shows that servant leadership is significantly correlated with all dimensions (II=  $r, 0.41, p < .01$ ; Caring=  $r, 0.47, p < .01$ , OIE=  $r, 0.69, p < .01$ , PD=  $r, 0.46, p < .01$ , Helping=  $r, 0.49, p < .01$ ) of the values-based culture. Servant leadership is also significantly correlated with moderators (ES=  $r, 0.68, p < .01$ ; SW=  $r, 0.59, p < .01$ ). All of these are the group level variables and found to be correlated significantly with each other. But the interesting finding is the correlation between individual and group level variables. Meaningfulness at work, an individual level variable, is found to be positively and significantly correlated with all other group level study variables (SL=.427\*\*, CC= .261\*\*, OIE=.386\*\*, II=.441\*\*, PD= .343\*\*, H=.555\*\*, SW= .472\*\*, ES= .376\*\*). Table 4.2, 4.3, 4.4 are all showing the descriptive characteristics of all samples of the study. As shown in Table 4.5, EFA sample was the sample drawn from professional degree students. Descriptive statistics clearly show 100% respondents were enrolled in MBA Professional degree. Few meaningful statistics from this sample were the work experience and managerial level. Majority of the respondents were having work experience ranged from 1-10 years, and 55% of the respondents were from middle managerial level which is a positive attribution, as they were not away from

their learning span in educational system and they were having some professional work experience as well. So, they were potentially good candidate for feedback about their organizational culture.

Descriptive statistics for sample 2 are mentioned in table 4.6. Sample 2 is the organizational sample. 75% of the respondents had experience in the range of 1-10 years. Remaining 25% had 10-20 years experience. 55% of the respondents were from middle management, 37% from entry and 8% were representative of top management level. So, representation from all managerial levels made the results more worthwhile. Industry wise contribution was highest from IT industry (119/397), remaining industries were food & beverages, textile, airlines etc.

This study was designed on multilevel model, thus, groups was the basic unit of analysis. Table 4.7 describes group wise characteristics of organizational sample. Defining group was based on the notion of set of people who report to common supervisor. 106 supervisors were studied, in other words, 106 groups were studied to check the tenability of the framework. The base of grouping helped to test the framework for multiple group types such as team, department, SBU and/or branch. Team structure was the major representative from all other groups (30%), the reason behind it is due to the highest representation from IT industry. IT industry usually works in team-based structure. Then the next major representative group type is department, almost all educational institutes in Pakistan works on department-based structure, in which one department works under common leadership. Table statistics also represents industry wise group distribution of the sample. IT industry represents highest group composition. Least is from banking as the group type from banking was branch. Overall average member to group ratio exceeds the threshold i.e. 5 members per group. In the table we can also find average number of members in groups in all particular industries.

All descriptive clearly indicates the representation from varied organizations, multiple group types and variety of structure-based industries. All these indicators are contributing towards the generalizability of findings and robustness of new measure.

TABLE 4.4: Means, Standard Deviations, and Correlations (Study 2: Organizational Sample)

	Mean	SD	1	2	3	4	5	6	7	8	9
<u>Group Level</u>											
1 Servant Leadership	3.9013	0.53901	1								
2 Caring for Employees	3.7772	0.55281	.472**	1							
3 Organizational Identification- <i>Employee Centric</i>	3.9517	0.54657	.686**	.582**	1						
4 Identity Infused	3.6857	0.54945	.406**	.541**	.510**	1					
5 Pro Diversity	3.8777	0.51223	.464**	.299**	.463**	.524**	1				
6 Helping	3.8304	0.59104	.496**	.438**	.415**	.657**	.587**	1			
7 Spiritual Wisdom	3.7552	0.53084	.589**	.409**	.561**	.417**	.409**	.510**	1		
8 Ethical Sensitivity	3.9143	0.51192	.687**	.456**	.615**	.498**	.480**	.447**	.583**	1	
<u>Individual Level</u>											
9 Meaningfulness at Work	4.0629	0.65976	.427**	.261**	.386**	.441**	.343**	.555**	.472**	.376**	1

*n*=367. A Aggregated scores. For the correlations, aggregated scores were assigned to individuals reporting to the same supervisor (effective *n*=106). \**p*<.05. \*\**p*<.01.



TABLE 4.5: Descriptive Statistics of Study 1 (EFA Sample)

	<b>N= 540</b>	<b>Percentages</b>
<b>Gender</b>		
Males	400	74%
Females	140	26%
<b>Age</b>		
Above 50	10	2
40-50	250	47
30-40	180	34
20-30	100	17
<b>Degree Enrolled</b>		
MBA (Professional)	540	100
Other	0	
<b>Work Experience</b>		
1-10 years	400	74
11-20 years	139	25
20 above	1	1
<b>Managerial Level</b>		
Entry Level	200	37
Middle Management Level	300	55
Top Management	40	8
<b>Previous Degree</b>		
Management degree	100	19
Non-Management degree	440	81

TABLE 4.6: Descriptive Statistics of Study 2 (Organizational Sample)

	<b>N-397</b>	<b>Percentages</b>
<b>Gender</b>		
Males	200	74%
Females	197	26%
<b>Age</b>		
Above 50	50	2
40-50	137	47
30-40	200	34
20-30	10	17
<b>Work Experience</b>		
1-10 years	200	74
11-20 years	150	25
20 above	45	1
<b>Managerial Level</b>		
Entry Level	200	37
Middle Management Level	150	55
Top Management	45	8
<b>Industries</b>		
Information Technology	(N-119)	
Education	(N-30)	
Airlines	(N- 36)	
Food & beverages	(N-80)	
Tobacco	(N-34)	
Banking	(N-40)	
Textile	(N-58)	

TABLE 4.7: Descriptive Statistics of Study 2 (Group Sample)

	<b>N-106</b>
Average no of group members	3.8
Group Types (Based on Common Supervisor)	
Teams	30
Department	50
SBU	20
Branch	6
<b>Industry wise Groups</b>	
Information Technology	(N-119) 60 groups ( <i>1.9 members on Avg/Group</i> )
Education	(N-30) 12 groups ( <i>2.5 members on Avg/Group</i> )
Airlines	(N- 36) 7 groups ( <i>5 members Avg/Group</i> )
Food & beverages	(N-80) 10 groups ( <i>8 members Avg/Group</i> )
Tobacco	(N-34) 5 groups ( <i>6.8 members Avg/Group</i> )
Banking	(N-40)) 5 groups ( <i>6.8 members Avg/Group</i> )
Textile	(N-58) 7 groups ( <i>8.2 members Avg/Group</i> )

#### 4.4 Confirmatory Factor Analysis (Group Level) and Test of Hypothesis 1 (Multidimensionality of VBC)

The first step of testing requires determining the factor structure of latent variables and for this purpose the researcher assessed 20-item scale with confirmatory factor analysis as it helps comparing models with different factor structures (cf. Table 4.8). Purpose of conducting confirmatory factor analysis is to assess the

model fitness through various model fitness indexes. For assessing model fit, the model fit indexes used in this study are as follows comparative fit index (CFI), root mean square error of approximation (RMSEA), Tucker-Lewis Index (TLI), standardized root mean square residual (SRMR), and Akaike information criterion (AIC). Regarding values of CFI, TLI, values equal to or greater than 0.9 are regarded as acceptable model fit while values higher than 0.95 or higher represent a good fit (Hu & Bentler, 1999). On the other hand, for value of SRMR, standard is value lower than 0.09 and considered acceptable (Hu & Bentler, 1999). For RMSEA, value below than 0.06 indicates a good fit (Browne & Cudeck, 1993). Finally Akaike information criterion (AIC) is also used to estimate the quality of one model relative to each of other model and is considered a means for model selection rather than model fit index (Aho, Derryberry, & Peterson, 2014; Burnham & Anderson, 2004). Model with minimum values is considered superior than other models (Aho et al., 2014).

In confirmatory factor analysis (CFA), assessing the absolute fit of the five-factor structure as conceptualized in the study was first thing to do, then compared this model fit to alternative models with same indicators (Jeffrey R. Edwards, 2001). This five-factor model found significant and all model fit indexes found exceeding threshold values (Chi-square=296.696\*, degrees of freedom=142,  $p < 0.001$ , CFI= 0.969, TLI= 0.942, SRMR=0.080, and RMSEA=0.054). These model fit indices clearly depict the structure fits the data quite well. In the similar vein, the factor loadings of the items of the five multi-item constructs range between 0.618-0.921, which is clearly above the 0.4 threshold (Hinkin, 2005).

An alternative model to test was a three-factor model, in which two dimensions i.e. caring for employees and helping were merged due to conceptual similarity (helping can be taken as part of caring for employees). On the other hand, ideology-infused dimension was merged with diversity dimension (so that to test the doubt, if any, consideration regarding diversified community to be part of ideology). The three-factor model shows a poor fit (Chi-square=559.171\*, degrees of freedom=167,  $p < 0.001$ , CFI= 0.685, TLI= 0.642, SRMR=0.112, and RMSEA=0.079). Factor loadings range from 0.3 to 0.8, which is lower than the five-factor model.

At the end, as an alternative model, one factor model structure was used where all 20 items load on one factor only (Jreskog & Srбом, 1993). The one factor model shows a poorest fit (Chi-square=726.088\*, degrees of freedom=171,  $p < 0.001$ , CFI= 0.555, TLI= 0.505, SRMR=0.163, and RMSEA=0.093). Factor loadings range from 0.3 to 0.8, which is low than the five-factor model. Factor loadings range from 0.3 to 0.8, which is low than five factor model.

Thus, comparing AIC value of three models also revealed the distinction on five factor model, as five factor model has lowest AIC value 3210.188 as compared to 3574.219 of three factor and 3731.742 of one factor model. Thus, by any mean, the results support the multidimensionality of our construct and proved superiority of five factor model discovered during EFA as opposed to three factor model initially proposed by Chalofsky (2010). Results also supported our first hypothesis i.e. Values-based Organizational Culture, as a construct, consists of distinguishable dimensions that define its domain.

TABLE 4.8: Group Level CFA results for Testing Hypothesis 1: Multidimensionality of Values-based Organizational Culture Scale (Organizational Sample)

Model	$\chi^2(df)$	TLI	CFI	RMSEA	SRMR	AIC
<b>5 Factor Model</b>	296.696*(142)	0.942	0.969	0.054	0.080	3210.188
<b>3 Factor Model</b>	559.171*(167)	0.642	0.685	0.079	0.112	3574.219
<b>1 Factor Model</b>	726.088*(171)	0.505	0.555	0.093	0.163	3731.742

$\chi^2$  = chi square goodness of fit statistic;  $df$  = degrees of freedom; RMSEA = Root-Mean-Square Error of Approximation; AIC = Akaike Information Criterion; CFI = Comparative Fit Index; TLI = Tucker Lewis Index; SRMR = Standardized Square Root Mean Residual. \*Indicates  $\chi^2$  are statistically significant ( $p < .001$ ).

*a* All alternative models are compared to the 5-factor model.

$n=106$ . \*\* $p < .01$ .

#### **4.4.1 Establishing Construct Validity of VBC through Composite Reliability, Convergent and Discriminant Validity**

Hinkin (2005) in his review of scale development mentioned that a stable factor structure provides evidence of construct validity though, convergent and discriminant validity are better indicators of construct validity. He further argued that using same sample for both scale development and assessing construct validity is an inappropriate measure. Addressing his concerns, this study not only used two different samples for scale development and construct validity but also assess the construct validity through assessing convergent and/or discriminant validity where convergent validity is the extent to which the scale correlates with other measure designed to assess similar constructs and discriminant validity is the extent to which the scale does not correlates with dissimilar measures (Hinkin, 1995).

##### **4.4.1.1 Convergent Validity**

For assessing the convergent validity, CFA analysis is used (Bagozzi, Yi, & Phillips, 1991a). The items which were initially theorized to load together actually loaded on the same factor, though CFA was performed on different data set, hence evidence of convergent validity of newly developed measure is established (cf. also Chandler, DeTienne, McKelvie, & Mumford, 2011; Sieger, Gruber, Fauchart, & Zellweger, 2016). The CFA result strongly confirmed that all factor loadings are significant at  $p < 0.05$ . In addition to that, average variance extracted (AVE) values are also used to check convergent validity (cf. Table 12). Based on CFA output in MPlus, AVEs of each dimensions were calculated and found to range between 0.57 to 0.78 which is high above the suggested threshold of 0.5 (Bagozzi, Yi, & Phillips, 1991b; Fornell & Larcker, 1981).

##### **4.4.1.2 Discriminant Validity**

According to Messick (1989) criteria, discriminant validity is examined through item-construct correlations where items requires to correlate more strongly with

their own construct than with other constructs. This is fulfilled for all items of the study. Also, the average variance extracted (AVE) is compared with squared correlations between respective construct and all other constructs. AVE is found to be greater in every case, which signals strong discriminant validity of the scale dimensions (Fornell & Larcker, 1981). Furthermore, CFA analysis and results is another tool to assess the discriminant validity (Bagozzi et al., 1991a). The revelation of superiority of five-factor model to that of a one and three factors model lends further support to discriminant validity (cf. Table 4.8). The five-factor model is found to be significantly better in fit than other two models.

TABLE 4.9: Factor Loadings of New Construct VBC (Group Level Five Facets)  
Average Variance Extracted & Composite Reliability (AVE & CR)

	Factor loadings	AVE	Composite Reliability
<b><u>Caring for Employees</u></b>			
CE1	0.719	0.548	0.82
CE2	0.91		
CE3	0.82		
CE4	0.42		
<b><u>Organizational Identification-<i>Employee Centric</i></u></b>			
OIE1	0.729	0.621	0.868
OIE2	0.82		
OIE3	0.811		
OIE4	0.79		
<b><u>Ideology-Infused</u></b>			
II1	0.795	0.579	0.846
II2	0.779		
II3	0.741		
II4	0.727		
<b><u>Pro Diversity</u></b>			
D1	0.946	0.537	0.814
D2	0.804		
D3	0.515		

**Table 4.9:** Factor Loadings of New Construct VBC (Group Level Five Facets)  
Average Variance Extracted & Composite Reliability (AVE & CR)

D4	0.585		
<b><u>Helping</u></b>			
H1	0.811	0.66	0.885
H2	0.852		
H3	0.885		
H4	0.689		

## 4.5 Establishing Criterion-Related Validity of VBC: Testing of Nomological Network

According to Nunnally (1978), Criterion related validity is required to establish when the purpose to develop an instrument is to estimate some important behavioral aspect that is external to the measuring instrument itself. He and other researchers advised to take operational indicator of the degree of correspondence between the instrument and the criterion by the size of correlation, significant correlation with the criterion makes measure useful. Schwab (1980) advised to use a theoretical basis on which to select the criterion variable. Prominent and appropriate type of criterion validity to be used in the present study is predictive validity, which could be established by checking the correlation of test scores with future criterion. For establishing and verifying predictive validity, a nomological network is built in the present study. Following the advice of the scholars, servant leadership theory proposed by Greenleaf (1970) is used to develop this network. Antecedent and consequences of newly developed construct are proposed. Correlation table clearly reflected the positive and significant correlation between all five facets of new construct (VBC) and criterion variables. Thus criterion related validity is established in general. Predictive validity is also verified as four out of five facets of new construct significantly predicted the criterion variable i.e. meaningfulness at work.



Next section will start with the discussion of different alternative models. After which, the results of remaining study hypotheses will be elaborated.

#### 4.5.1 Model Estimation

For model estimation, paths were specified from servant leadership at group level to meaningfulness at work as outcome at individual level to allow slopes vary randomly across groups. At group level, direct effect was specified from servant leadership to all five facets/dimensions of values-based organizational culture which would in turn positively relate cross level employees' sense of meaningfulness at work. The cross level direct effect from servant leadership to individual outcome (Meaningfulness at Work) are also specified. At group level, moderating effect of leader's spiritual wisdom and ethical sensitivity was also specified. On the other hand, two other alternative models were tested; one of the models was specified as with single direct path (No indirect paths) and second model was specified with one direct and one indirect path.

As mentioned above, Akaike information criterion (AIC) is used to estimate the quality of one model relative to each of other model and is considered a means for model selection rather than model fit index (Aho et al., 2014; Burnham & Anderson, 2004). Model with minimum values is considered superior than other models (Aho et al., 2014).

Akaike information criterion (AIC) value of all three alternative models was examined and compared. Our proposed model has AIC value of 9603.474, model 2 with single direct path only has AIC value of 10356.792, and model 3 with one direct and one indirect path has AIC value of 10367.081. The proposed model of this was with smallest AIC value, thus this indicate the superiority of the hypothesized model.

## 4.5.2 Hypotheses Testing

### 4.5.2.1 Results of Hypothesis 2 (Direct effects of Servant Leadership on Meaningfulness at Work)

Results of direct effects of servant leadership on meaningfulness at work appear in Figure 2 and Table 4.10. The relationship between both variables did not prove significant [0.19 (95% CI: -0.12, 0.18)] but total indirect effect between servant leadership and meaningfulness found positive and significant 0.317\* (0.174). Therefore, hypothesis 2 was rejected.

### 4.5.2.2 Results of Hypothesis 3-4 (Direct effect of SL and Mediation of Ideology Infused Culture)

As shown in figure 2 & table 4.10, direct effect of servant leadership on Ideology Infused culture was positive and significant (0.603\*\*\*), hence Hypothesis 3 was accepted.

For testing cross level mediation (2-2-1 mediation) hypothesis, a parametric bootstrap procedure with 20,000 Monte Carlo replications was used (Preacher et al., 2010). Specific indirect cross level effects of servant leadership on meaningfulness via Ideology Infused culture proved positive significant [0.205 (95% CI: .03, .18)]. Hence Hypothesis 4 was also accepted.

### 4.5.2.3 Results of Hypothesis 5-6 (Direct effect of SL and Mediation of Caring Culture)

As shown in figure 2 & table 4.10, direct effect of servant leadership on Caring for Employees culture was positive and significant (0.578\*\*\*), hence Hypothesis 5 was accepted.

For testing cross level mediation (2-2-1 mediation) hypothesis, a parametric bootstrap procedure with 20,000 Monte Carlo replications was used (Preacher et al., 2010). Specific indirect cross level effects of servant leadership on meaningfulness via Caring for Employees culture proved significant but negative [-0.142 (95% CI:

-0.25, -0.13)]. Hence Hypothesis 6 was partially accepted, in other words, mediation is proved but it was a negative or suppressing mediation as opposed to positive or confounding mediation (Castro & Matute, 2010; MacKinnon, Krull, & Lockwood, 2000). Thus, Caring for Employees culture rather than lowering the predictive power of independent variable is increasing the predictive power.

#### **4.5.2.4 Results of Hypothesis 7-8 (Direct effect of SL and Mediation of Organizational Identification-Employee Centric Culture)**

As shown in figure 2 & table 4.10, direct effect of Servant Leadership on Organizational Identification-*Employee Centric* culture was positive and significant (0.782\*\*\*), hence Hypothesis 7 was accepted.

For testing cross level mediation (2-2-1 mediation) hypothesis, a parametric bootstrap procedure with 20,000 Monte Carlo replications was used (Preacher et al., 2010). A specific indirect cross level effect of servant leadership on meaningfulness via organizational identification-Employee Centric culture was proved non-significant but positive [0.107 (95% CI: -0.118, 0.099)]. Hence Hypothesis 8 was rejected.

#### **4.5.2.5 Results of Hypothesis 9-10 (Direct effect of SL and Mediation of Helping Culture)**

As shown in figure 2 & table 4.10, direct effect of servant leadership on Helping Culture was positive and significant (0.661\*\*\*), hence Hypothesis 9 was accepted.

For testing cross level mediation (2-2-1 mediation) hypothesis, a parametric bootstrap procedure with 20,000 Monte Carlo replications was used (Preacher et al., 2010). Specific indirect cross level effects of servant leadership on meaningfulness via Helping Culture proved positive significant [0.278 (95% CI: .09, 0.25)]. Hence Hypothesis 10 was also accepted.

#### **4.5.2.6 Results of Hypothesis 11-12 (Direct effect of SL and Mediation of Pro Diversity Culture)**

As shown in figure 2 & table 4.10, direct effect of servant leadership on Pro Diversity culture was positive and significant (0.564\*\*\*), hence Hypothesis 11 was accepted.

For testing cross level mediation (2-2-1 mediation) hypothesis, a parametric bootstrap procedure with 20,000 Monte Carlo replications was used (Preacher et al., 2010). Specific indirect cross level effects of servant leadership on meaningfulness via Pro Diversity culture proved significant but negative [-0.103 (95% CI: -.21, -.09)]. Hence Hypothesis 12 was partially accepted, in other words, mediation is proved as it was significant relationship but it was a negative or suppressing mediation as opposed to positive or confounding mediation (Castro & Matute, 2010; MacKinnon et al., 2000). Thus, Pro Diversity culture rather than lowering the predictive power of independent variable is increasing the predictive power.

#### **4.5.2.7 Results of Hypothesis 13-14 (Moderation of Ethical Sensitivity and Spiritual Wisdom)**

Hypotheses 13-14 were developed to test cross level moderation (2-2-1 Moderation). Two-way random analysis technique was used to test cross level moderation.

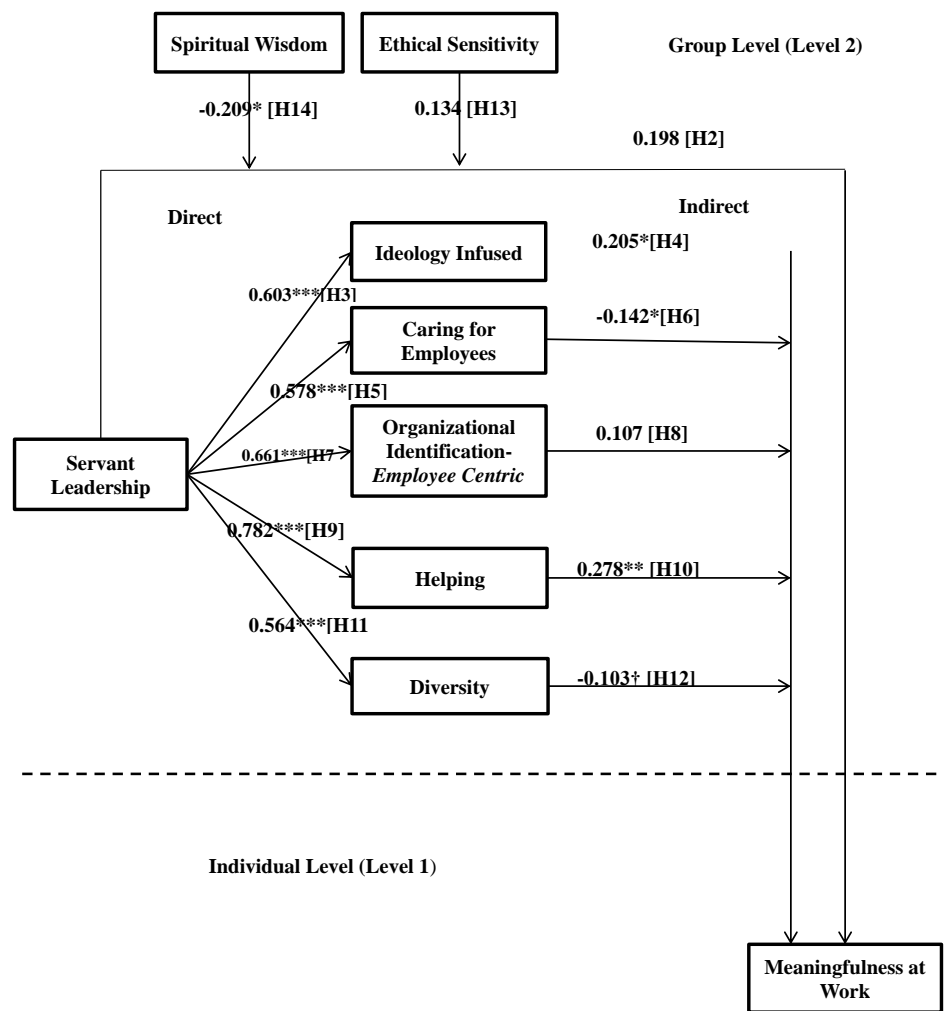
Hypothesis 13 proposed the moderating effect of ethical sensitivity on the relationship between servant leadership and meaningfulness at work (cf. Table 4.10). The interaction term between ethical sensitivity and servant leadership (IV) could not prove significant [0.134 (95% CI: -.02, .10)]. Hence Hypothesis 13 was rejected. Interaction plot is showed in Figure 3. The plots depict that increases in leader's service orientation are associated with increases in perceptions of meaningfulness at work, but that this effect is stronger for employees who reported lower levels of ethical sensitivity than employees who reported higher levels of ethical sensitivity. The results of simple slopes tests provided by the interaction plotter demonstrated that the higher ethical sensitivity slope was found nonsignificant in organizational sample.

Hypothesis 14 proposed the moderating effect of spiritual wisdom on the relationship between servant leadership and meaningfulness at work (cf. Table 4.10). The interaction term between spiritual wisdom and servant leadership (IV) proved significant but coefficient was negative [-0.209 (95% CI: -.27, -.15)]. Hence Hypothesis 14 was partially accepted, as there is significant but antagonistic moderation as opposed to proposed enhancing moderation. Interaction plot is showed in Figure 4, which is clearly depicting antagonistic moderation relationship.

The plots depict that increases in leader's service orientation are associated with increases in perceptions of meaningfulness at work, but that this effect is stronger for employees who reported higher levels of spiritual wisdom than employees who reported lower levels of spiritual wisdom. The results of simple slopes tests provided by the interaction plotter demonstrated that the higher spiritual wisdom slope was significant in organizational sample.

TABLE 4.10: Summary of Results: Hypotheses Testing [H<sub>2</sub>-H<sub>14</sub>]

Direct & Indirect Paths		Direct or Indirect Effects	(95% Confidence Interval)		Hypotheses Status
			Upper	Lower	
H <sub>2</sub>	Servant Leadership → Meaningfulness at Work	0.198 (0.200)	-0.12	0.182	Rejected
H <sub>3</sub>	Servant Leadership → Identity Infused Culture	0.603***	0.454	0.669	Accepted
H <sub>4</sub>	Servant Leadership → Identity Infused Culture → Meaningfulness at work	0.205* (0.091)	0.034	0.189	Accepted
H <sub>5</sub>	Servant Leadership → Caring for Employees Culture	0.578***	0.331	0.51	Accepted
H <sub>6</sub>	Servant Leadership → Caring for Employees → Culture Meaningfulness at work	-0.009798	-0.252	-0.131	Partially Accepted
H <sub>7</sub>	Servant Leadership → Helping Culture	0.661***	0.465	0.642	Accepted
H <sub>8</sub>	Servant Leadership → Helping Culture → Meaningfulness at Work	0.278** (0.083)	0.098	0.255	Accepted
H <sub>9</sub>	Servant Leadership → Organizational Identification Employee-Centric Culture	0.782***	0.467	0.652	Accepted
H <sub>10</sub>	Servant Leadership → Organizational Identification Employee-Centric Culture → Meaningfulness at work	0.107 (0.137)	-0.118	0.099	Rejected
H <sub>11</sub>	Servant Leadership → Pro diversity Culture	0.564***	0.414	0.654	Accepted
H <sub>12</sub>	Servant Leadership → Pro diversity Culture → Meaningfulness at Work	-0.103† (0.074)	-0.216	-0.095	Partially Accepted
H <sub>13</sub>	Servant Leadership*Ethical Sensitivity → Meaningfulness at Work	0.103(0.099)	-0.021	0.103	Rejected
H <sub>14</sub>	Servant Leadership*Spiritual Wisdom → Meaningfulness at Work	0.015168	-0.277	-0.158	Accepted



Unstandardized Path Coefficients for Hypothesized Model.  
 \* p < .05  
 \*\* p < .01  
 \*\*\* p < .001  
 † p < .1

FIGURE 4.1: Cross-Level Hypothesized Model Results

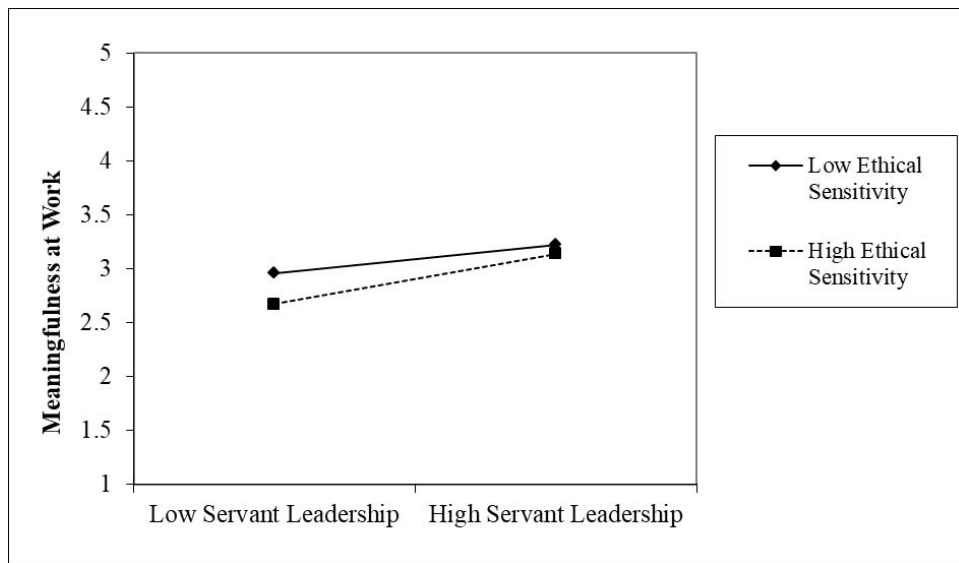
**(Hypothesis 13)**

FIGURE 4.2: Interactive Effect between Servant Leadership and Ethical Sensitivity on Meaningfulness at Work

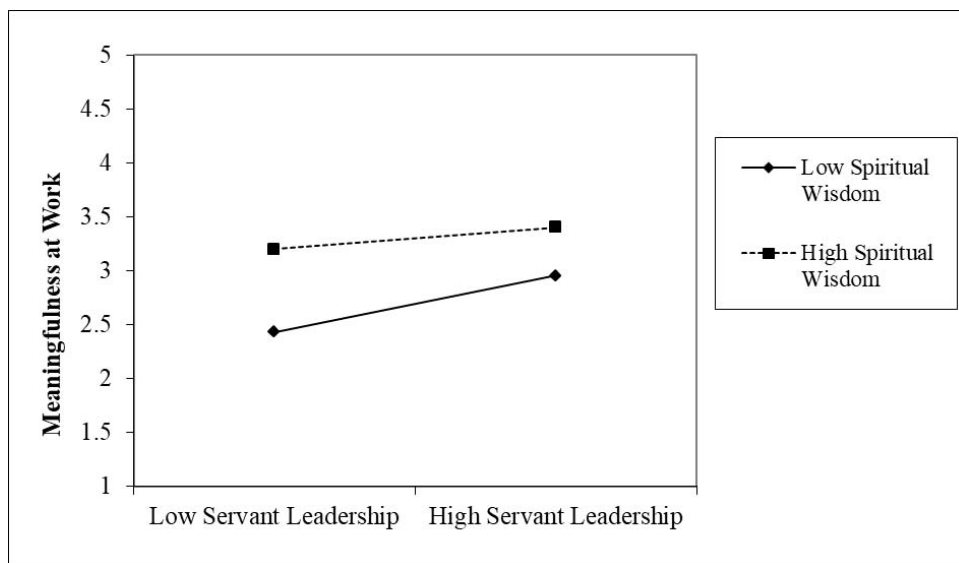
**(Hypothesis 14)**

FIGURE 4.3: Interactive Effect between Servant Leadership and Spiritual Wisdom on Meaningfulness at Work



# Chapter 5

## Discussion, Conclusion and Recommendation

The primary objective of the study is to build the case for a higher order and multi-dimensional measure of values-based organizational culture and to provide evidence for its construct validity and reliability. For said purpose, a number of research questions are formulated so that to comprehensively address and investigate the phenomenon.

### 5.1 Development and Validation of Theoretical Construct Values-based Culture

*What is values-based organizational culture?*

Based on this research question, additional inquiries are further required and addressed in the study, such as,

*RQ1 (a): How values-based organizational culture is defined?*

*RQ1 (b): What is the nature of the construct?*

*RQ1 (c): How it may be measured?*

### **5.1.1 Summary of Results**

Hypothesis 1, values-based organizational culture, as a construct, consists of distinguishable dimensions that define its domain, was framed to answer first research question and its constituents. Statistical results confirmed the first hypothesis.

### **5.1.2 Discussion**

This study attempts to resolve above highlighted conceptual issues by presenting a conceptually and empirically sound specification of the values-based organizational culture construct. Being a relatively new construct, the findings of the study make a number of scholarly contributions to the research of values-based organizational culture.

Values-based organizational culture is defined as a culture centrally concerned with humane orientation, a definition largely supported by the data. The manifestation of “central concern” is through values, beliefs, norms and practices that demonstrate a focus on supporting, promoting and executing relational and contribution values by promoting quality of interpersonal relationships and doing more for stakeholders than generally required by business. In other words, building relationships is the basic motivation and goal in such cultures. Two different types of data collected provide a clear opportunity to delve into nature of values-based organizational culture. With little priming, respondents consistently respond and highlight the driving importance of relationships with all stakeholders especially relationship with employees-the most important stakeholder.

By connecting values-based organizational culture more with humane orientation, the construct becomes more concise and clearly articulated. As this is a broader concept so a lengthy list of characteristics can be subsumed. Furthermore, this definition matches with long standing concept of organizational culture and tapes established cultural elements of values, norms, beliefs and practices. This definition highlights the focus of construct on psychological level, which is different from institutional level. As former is about internalized norms, values and behaviors of a specific culture and later looks at group culture embodied in institutions.

Thus the construct is about shared psychology of organizational individuals and supposed to measure the psychic distance between members of groups.

### **5.1.3 The Multi-Dimensional Nature of values based organizational Culture**

Theory on which the new construct is developed outlined a sensible but unfocused set of characteristics of values-based organizational culture, this study identifies a central theme of the construct (i.e. humane orientation) and distinct underlying dimensions explaining the construct. Data largely supported the assertions regarding contributions of underlying dimensions, removing any of dimensions restricts the conceptual domain of the construct, thus it shows we remained successful in identification of core dimensions of the construct (MacKenzie et al., 2011).

Theory driven set of five sub dimensions were created by categorizing various features as identified by Chalofsky (2010). Chalofsky (2010) described few attributes in his book which he attributed to what goes into value-based organizational culture, those are as follows; caring for organizational mission, caring for employees, community involvement and play involvement. Researcher conceptualized and tested those features. Multidimensionality of the construct was proven by exploratory as well as confirmatory factor analysis. As proposed during conceptualization, three of the dimensions, caring for organizational mission, caring for employees, and community involvement, were all subjugated into three distinctive components. Play involvement, the dimension proposed by Chalofsky, failed to appear into final scale items. Only two items could survive till end, but neither of them could fall into distinctive component, thus had to drop. While collecting data, the foremost consideration was to collect data from multiple sectors, so that to generalize the findings to whole population of work groups. Thus, a perspective reason behind nonappearance of play/fun at work dimension may be attributed to general perception regarding role of fun in performance outcomes. Literature suggest a number of potential benefits of fun at workplace or company sponsored fun activities (Bilginoglu & Yozgat, 2017; Buchanan, 2007; Michel, Tews, & Allen,

2018). But our findings are consistent with Michel et al, (2018) findings who argued despite potential benefits as suggested by popular press, concept of company sponsored fun or recreation does not appear to be universally accepted by members of the organization. Many managers believed that work should not be about play, it should be about work only. A survey conducted by Society of HRM in 2002 revealed 83 % respondents did not endorse the effectiveness of fun at work. Potential reason behind skepticism about company sponsored fun activities include long term pay off, costs and potential detriment to employee productivity and thus considered inauthentic and fake (Fleming, 2005). Thus, crux of our study regarding fun orientation is that work should be work only. Though a more detailed insight is required and thus the researcher call for more research in this area in societies like Pakistan to have in depth understanding of factors behind presence or absence of company supportive fun orientation at work.

We deductively arrived at five cultural dimensions, which is consistent with past organizational culture studies (Sackmann, 1992). Quantitative data analysis, both the exploratory and confirmatory factor analyses, largely confirmed expectation about presence of distinct facets of the culture at play in the organization. Thus, the conceptualization of values-based organizational culture developed here moves theory forward by going beyond functional but less comprehensive past model. While the past work is important for its inductive approach for empirical examination, but it was far more limited in its conceptualizations of values-based organizational culture. Apart from having ideology infused, caring for employees and pro diversity, this study has added more facets through empirical testing of data, which includes few broader themes such as cultural aim of enhancing employee self-esteem by recognizing their achievements and giving them more sense of self-worth and ease by providing them some social support. This study challenges the earlier conceptualization of values-based organizational culture by adding more dimensions, on the similar vein, some future research can challenge this conceptualization too. However, by establishing a necessary basic conceptual core of values-based organizational culture, this study provided a starting point by giving a solid construct from which to build in future.

### **5.1.3.1 Psychometric Properties of values-based organizational culture (VBC) Scale**

The most significant outcome of the study was the development of a preliminary measurement scale of the construct. Although organizational culture research is said to be best suited to in-depth ethnographic work (Weber & Dacin, 2011), the importance of survey method cannot be discounted by any mean. Survey method is critical for establishing the generalizability of the values-based organizational culture construct. A validated survey tool proves a standardized instrument for future studies to deploy, hence enhance learning the phenomenon. An instrument is said to be validated only when it has sound psychometric properties (MacKenzie et al., 2011). All statistical values mentioned in previous chapter provides sufficient proof of sound psychometric properties of the scale. Multi sector organizational data was selected to ensure and broaden the scope of scale. Reliabilities were improved when administrated to second sample data set i.e. organizational data as compared to first data i.e. student data, though in either case, reliabilities were above the recommended cut offs.

All types of validities of items were found to be adequate as well. Criterion related (i.e., values-based organizational culture and employee positive outcomes) and discriminant as well as convergent validities (i.e., various dimensions of values-based organizational culture) were also found adequate.

Discriminant validity is established with moderate to low correlation between the dimensions of focal construct. Correlation with somewhat little values shows each dimension covers a distinct concept regarding values-based organizational culture. This finding is also augmented with the predictive power of dimension. Four out of five dimensions were able to predict individual's sense of meaningfulness at work. Caring for employees, helping and pro diversity, Ideology-infused culture could predict the individual sense of meaningfulness, whereas OIE could not mediate between servant leadership and meaningfulness at work. All of the five facets behaved differently for predicting the outcome. Two facets (Caring for employees and Pro diversity) served as suppressor mediator, two served as enhancer mediator (ideology infused and helping) while one (organizational identification-employee

centric) could not mediate the proposed relationship between independent and dependent variables. This distinctive predictive power not only establishes the predictive validity but also discriminative validity.

Multilevel analysis, especially confirmatory factor analysis reinforced the multi-dimensional nature of construct, as five factor model proved better in fit indexes than three factor model (as proposed by Chalofsky) or one factor model.

Overall, VBC scale demonstrated satisfactory psychometric properties during first foray into validating the scale. Most of the checks exhibited same relationships as expected initially. Though there is a great need to conduct additional research for further evaluation of these relationships. As this is the first attempt for establishing this construct, so there is virtually no empirically established norm for the relationships between these constructs, thus more research testing these relationships is critical and essentially required.

#### **5.1.4 Agreement on Culture**

Culture is inherently a group level construct, due to its ontological stance which deliberates the culture as a concept based on shared perception and interpretation of the people living that culture. In other words, agreement on cultural characteristics is essential to understand that culture. Thus, this study dealt the construct as a group level variable. As the agreement is said to be a subjective interpretation, this research used a number of indices for assessing the level of agreement between participants. Results were in line with this conception of shared perception and indicated values-based organizational culture as an agreed upon phenomenon. Majority of the groups demonstrated fair to moderate agreement on all five dimensions. This confirms the basic assertion of the study that leader set the tone for its unit level culture where unit can be taken as organization, branch, team, project etc. Initial investigation regarding servant leadership required respondent to assess immediate supervisor, so culture of unit (Department, organization or branch) was actually reflecting a true picture of the unit. Agreement indices confirmed the homogeneity of the culture is warranted.

However, due to time constraints, the data analysis was carried out with certain limitations. Comparative analysis of different units regarding agreement level upon leader behavior or cultural aspects might be an interesting avenue of future research. Even if the issue of magnitude of agreement is set aside, this study confirms the notion that relying on single cultural informant is not adequate. Multiple informants are better in position to provide feedback on the culture. Social desirability aspect is also covered with multiple respondents, as single informant's tendency to inflate responses to their personal agendas can be greater.

However due to nascent and emerging nature of this construct, drawing strong conclusions is premature and it requires more work to generalize patterns. At least this research provides a platform to start with and investigates further.

## 5.2 Relationship of VBC with Servant Leadership and Mediation of VBC

***RQ2: How Values-based organizational culture is related with Servant Leadership and does it mediate the relation between Servant Leadership and Meaningfulness at work?***

Second conclusion we extract from the results is values must be deeply held by the organizational members and can be traced from their perceptions and/or beliefs. In other words, defining a set of values is of no use, if it engages only few not all organizational members. Thirdly, values must be reflected in company's daily routines, operations and management systems. Management must ensure consistency between what the company preaches and what it practices on daily basis. In other words, values are for action, espousal of values should be demanded with sense of responsibility and good example.

Based on this research question, additional inquiries are further required and addressed in the study. Following section will elaborate the results thoroughly and will end with practical implications and future research guidelines.

## 5.2.1 Summary of Result

*For investigating research question 2, a series of hypotheses 3-12 were formulated and results suggests nine out of ten hypotheses are accepted and only one hypothesis out of ten is rejected.*

## 5.2.2 Discussion

### 5.2.2.1 Relationship with Servant Leadership and Mediation of Ideology-Infused Culture

For investigating research question 2 a, Hypotheses 3 and 4 were formulated and results suggests both hypotheses were accepted.

Results support the assertion made in hypothesis 3, positive and significant relationship between servant leadership and ideology infused culture is evident through data analysis. Servant Leader with serving orientation creates an environment where there is strong sense of mission, a big purpose and ideology of serving community. This study confirms the basic tenet of service leadership theory that servant leader is inclined towards creating value for the community (Liden et al., 2008; Russell & Gregory Stone, 2002; van Dierendonck & Nuijten, 2011a). Creating value for community involves genuine concern for helping the community, which reflects prioritization of stakeholders interests over self-interests. This is only possible if the leaders act not just like pious preacher of value based organizational philosophy but to serve as a practitioner of the art. Showing sensitivity to the needs and interest of organizational stakeholder take leader in a better position to respond to the call to serve or at least not further deprive the 'have not' who are also organizational stakeholders to be served. At a minimum level, setting stakeholders at priority requires collective organizational action to benefit or at least not harm stakeholders. Building on such collective organizational action implies setting the stage for good moral dialogue in the organization. Organizational mission of social responsibility is one of the ways to extend this dialogue. Communicating and deploying this mission becomes easier for servant leader to do



because of their ability to create value for community. This finding is in line with discussion of Graham (1991), who argued that servant leadership is superior than transformational leadership because of its tilt towards recognizing and working on social responsibility as a call to serve.

The results of the study also confirm the basic premise of servant leadership theory (Russell & Gregory Stone, 2002; van Dierendonck, 2011), that servant leader through its serving orientation develops and strengthen the culture of the organization. This study confirms servant leader's ability to develop set of values requires for infusing ideology within organizational members. Ideology infusion requires special values those are consistent and in service of organizational mission. Such values cannot be specified unless mission is clearly defined. Hence challenge for leader is to define, articulate and deploy mission in a way it becomes operational at all levels of the organization. Thus, ultimate responsibility of leader is to deploy mission in the form of shared mission at all levels of the organization so that it does not remain a dead letter only. This study confirms that servant leader possesses the set of characteristics required for this purpose. They work to create value for community, helping subordinate grow and succeed and conceptual skills helps them implement shared sense of mission. This argument is consistent with the argument raised by Cardona & Rey (2006) who says implementing shared sense of mission requires developing interpersonal skills of leadership. Servant Leader proves the most suitable for this purpose due to its focus on interpersonal dimensions. Consistent with social learning theory, our results confirms the impact of servant leadership on followers through role modeling. Servant leader operates not only at individual level but also at group level through building up appropriate culture. These findings are consistent with findings of Liden, Wayne, Liao, & Meuser (2014), the results of their study also suggest servant leader's positive impact on interactions among all members of unit and developing a culture through role modeling process.

Results also support the assertion made in hypothesis 4, full mediation of ideology infused culture is evident through data analysis. When a company has deeply held, clearly defined mission, only than that mission can be skillfully deployed

through well designed strategy throughout organization in the form of values, assumptions, norms and practices. Consequently, it offers the people who make up the organization an opportunity to contribute to something worthwhile. This effectively unleashes people's strongest and richest motivation that is the motivation to contribute. Everyone has a deep-seated need to contribute, to devote time and energy to worthwhile endeavors. Thus, individuals want to contribute organization's purpose but leader must unleash this potential through building up a strong culture of shared sense of mission. This shared sense of mission increases motivation of employees to contribute. The study proposed and found that such culture when build, can help servant leader to impact the wellbeing of employees more effectively. This way a level of trust on positivity and pro social motives of servant leaders are reinforced and employees feels good and fulfilled.

These findings are consistent with Cardona & Rey (2006), who says shared sense of mission increases motivation and improves the working atmosphere. In short, managing by missions is a more humane and that's why more demanding way of managing organizations. Leaders working in line with this direction are better able to guide and give meaning to the work people do. Previous researches identified one of the potential reason for employees' noncooperation is lack of good reason to cooperate (Grant, 2008).

The findings of this study point that shared mission takes cooperation to new direction that is beyond economic reasons. When employees shared similar values regarding their mission, they cooperate more and derive meaning from their work and workplace. This line of thought is in line with findings of De Roeck (2012) who says perceived corporate social responsibility as an integral part of organizational broader landscape positively relates to employees.

Summing up above discussion, we can safely claim that if servant leader gets successful in developing a culture of shared sense of mission, he can positively impact on followers' sense of meaningfulness.

### **5.2.2.2 Relationship with Servant Leadership and Mediation of Caring Culture**

For investigating research question 2 b, Hypotheses 4 and 5 were formulated and results suggest H4 was accepted but H5 could find partial support.

One of the most interesting findings of the study is associated with this research question. Hypothesis 4 could yield strong support; hence servant leaders' ability to serve as a role model in showing concern and love for others is proved and authenticated. In the similar vein, although mediation of caring for employee culture is proved, but unlike traditional positive mediation, results discover negative mediation of the sub dimension between independent variable (Servant Leadership) and dependent variable (meaningfulness at work). Caring culture is suppressing the relationship rather than confounding. Traditional confounding mediation indicates the presence of mediator reduces predictive power of independent variable, contrary to suppressing mediation increase the predictive power of independent power (MacKinnon et al., 2000). There is excitory association between independent and mediator variable (Castro & Matute, 2010). Caring culture has excitory association with servant leadership, thus presence of it has enhanced the relationship between servant leadership and meaningfulness at work.

Caring for employees' culture is the culture of love—companionate love. The basic tent of servant leadership theory on which whole concept of servant leadership lies is other oriented love emotions. Servant leader inherently has disposition of care for their followers, putting them first and giving them unending support in the form of emotional healing. All characteristics of servant leadership have a clear focus on loving and nurturing their followers. Servant leader does emotional healing of his followers as he is sensitive to followers' personal concerns. His intension is to create value and show a conscious and genuine concern for not only immediate followers but also others in the community. He uses his conceptual skills to be in position to effectively support and assist others, especially immediate followers. He loves to empower his immediate followers for encouraging and facilitating them in identifying and solving problems, as well as determining when and how to complete work tasks. His basic aim is to help subordinates grow and succeed, for

which he demonstrates genuine concern for others' career growth and development by providing support and mentoring. In all cases, he loves to put subordinates first by using actions and words to make it clear to others (especially immediate followers) that satisfying their work needs are a priority. Finally, he adopts high morals and tends to interact openly, fairly, and honestly with others.

Our results strongly endorsed all of his above-mentioned behavioral tendencies to act on positive other oriented emotions such as companionate love. Greenleaf (1977) positioned compassionate love at the core of servant leadership. These findings are also consistent with findings of van Dierendonck & Patterson (2015), which confirms compassionate love as a practical translation for the need to serve and give rise to servant leadership behaviors.

On the other hand, *caring for employee* culture is defined as a culture of love, as it has deeply rooted values, beliefs and practices directed towards employees' ultimate wellbeing, empowering them, facilitating their work family balance and concerning for their satisfaction. Such culture is a reciprocal reaction of servant leader's love based behavioral tendencies. Social exchange theory (Blau, 1977) confirms our notion of love begets love. Followers emulate the behaviors of their leaders, and it gets perpetuated as a norm in the organization to act out of love and genuine concern for others. Our study shows that to build a strong culture of companionate love such as caring for employee culture requires leader follower collaborate side by side, express caring and affection towards one another, show tenderness and compassion, safeguard each other feeling and provide all types of supports in work or non-work matters. These efforts are then expanded to an entire network of dyadic and group interactions and make these caring, tenderness, compassion and affection occur frequently within organization. This way a clear picture of culture of employee care evolves which involves high consensus among employees in enacting this culture. These findings are consistent with discussion of Kahn (1993), who says compassion spreads through the network of employees in a flow and reverse flow of emotions to one another, from leader to follower and back. Barsade & O'Neill,(2014) also confirms this line of thought as they described the pervasiveness of love in a way that can cross organizational levels.

The respondents of their study gave hall marks of high crystallization of culture of love by attributing words like all , we and everyone more often in conjunction with care and compassion.

Our results show although this culture is built out of continuous and conscious effort of servant leader, but when it is built, together with servant leaders' behavior it magnifies employee's sense of meaningfulness at work. Thus, servant leader encourages more optimal and meaningful human functioning with a strong sense of community within followers. As a caretaker, servant leader receives positive feelings from their followers by providing them individualized support. Employees feel to be themselves and thus extract meaningfulness at work. This finding is in line with findings of Mitroff & Denton (1999), who says positive emotions and behaviors helps followers to bring spirit at work and heightened their sense of meaningfulness.

Summing up above discussion, servant leader when gets successful creating a culture of care, such culture enhances ability of servant leader to impact employee's positive outcomes such as sense of meaningfulness at work.

### **5.2.2.3 Relationship with Servant Leadership and Mediation of Helping Culture**

For investigating research question 2 c, Hypotheses 7 and 8 were formulated and results suggests both hypotheses were accepted.

Answer to this question was formulated with the help of hypotheses 7 and 8, which stated helping organizational culture mediates the relationship between servant leadership and meaningfulness at work.

Interpersonal helping is the core component of supportive leadership such as servant leadership. Although all leaders inherently are supposed to provide support to their followers, but reason behind servant leader support to followers are their pro social motives. They intend to show untiring support because of their tendency for helping subordinates grow and succeed. They are genuinely concern for followers' career growth and development and put their subordinates first. They

use actions and words to make it clear to everyone that satisfying the work needs of their followers is a priority. These findings are consistent with Liden et al. (2008), and Liden et al.,(2014) who suggests supervisors often break from their own work to assist subordinates with work related problems they are facing with their assigned duties.

Servant Leaders are not only concerned for creating value for their followers but also for other stakeholders. They show a conscious and genuine concern for helping the community. They possess strong conceptual skills and possess necessary knowledge of the organization and tasks at hand so that to be in a position to effectively support and assist others. This ruling is in line with argument of Neubert, Hunter, & Tolentino (2016) and Jaramillo, Bande, & Varela (2015). They discovered servant leader's propensity to affect clients or patients, indirectly by providing selfless service to followers and directly by serving them with compassion.

In addition to that servant leader play a central role in facilitating helping behavior because of their unique position to foster values, beliefs and practices of being considerate. Followers tend to emulate their servant leader's helping behavior due to continuous encouragement and practice of what is being preached. This finding is consistent with findings of Liden et al. (2014), which suggests servant leaders encourage their followers to model their behavior by emphasizing and practicing put other's need ahead of their own, thus creating a serving culture within organization.

Our findings endorse that organizational culture with moral, ethical and pro social helping values need to engage leaders at multiple levels. Thus the study contributes to literature by covering the gap highlighted by Mossholder (2011) that there is very little work on multi-level leadership systems that fosters helping behavior of everyone in the organization. Our study deliberates the notion that organizational culture with beliefs, values and practices of interpersonal helping are the places where group members understand the importance of helping others for the sake of attaining individual and group goals. Servant leaders foster such values and also act in accordance with fundamental and deeply rooted values and beliefs of altruism rather than narrow and transitory self-interests. Our results confirms the

conceptualization of servant leadership as having altruistic and service orientation given by Barbuto & Wheeler (2006) and Ehrhart & Naumann (2004).

This study also reveals servant leader as a role model of considerate treatment of others. In accordance with social learning theory, findings of this study confirm that servant leader's example of benefitting others through helping and assistance becomes accepted model for all others in the workplace, hence forth mirrored in how employees treat others. This avowal is in line with that of Neubert et al., (2016) and Naumann & Ehrhart (2011) who argue that the distinctive focus of servant leader on interests of employees and willingness to help others provide a model others in the organization learn from (Tse, Lam, Lawrence, & Huang, 2013).

The results also confirm the mediating role of helping organizational culture. As organizational members interact under the influence of helping culture, sense making processes result in collective beliefs and norms that shape their expectations for strong interpersonal relationships within the systems thus helping is facilitated within particular helping organizational culture. The study of Ehrhart & Naumann (2004) seems to be in agreement with this notion, as they suggest servant leaders in any organization tends to have members who emulate the helping behavior of their leaders and display more of citizenship behavior.

Consequently, the results revealed that organizational culture of interpersonal helping leads to intrinsic outcomes such as meaningfulness at work. Servant leader, through building a culture of interpersonal helping and promoting willingness to go the extra mile for helping others, make followers understand their life goals. A deeper understanding of one's own life goals and the pursuit of them through their work lead them to experience higher levels of meaningfulness at work. This finding is in line with previous researches, those confirmed more engaging interpersonal helping atmosphere yields more of intrinsic outcomes (Choi & Sy, 2010). The findings also can be explained with the help of social interdependence theory presented by Johnson and Johnson (1974) which highlights that cooperative experiences and positive interactions obtain from positive interdependence helps improves psychological health of the worker. As unsatisfactory social relationships

at work lead to experience loneliness at workplace (Lam & Lau, 2012), opposite to that our results show satisfactory social interpersonal relationships helps workers experience meaningfulness at work.

Summing up above discussion, servant leader model the interpersonal helping behavior and build a culture of helping, which in turn enhances the tendency of followers to extract meaning out of their surroundings.

#### **5.2.2.4 Relationship with Servant Leadership and Mediation of Organizational Identification-Employee Centric Culture**

For investigating research question 2 d, Hypotheses 9 & 10 were formulated and results suggests H9 was accepted but H10 was rejected.

Statistical results were in agreement with one of the two hypotheses developed to answer this research question. Hypothesis 9 was accepted that reflected servant leadership ability to build a culture of organizational wide appreciation and recognition of follower's achievements in a way that makes them to identify with the organization. Our findings endorsed the notion that people do not intuit respect by themselves rather it is based on their perceptual judgment about the treatment they received from others; this signifies the role of servant leader in the process. As servant leaders has an inherent tendency to help their subordinates grow, they are always willing to motivate people by according them with their earned respect based on their achievements and accomplishments. Servant leader put their subordinates first by bestowing respect on account of their engagements in some worthy pursuits. These findings of the study are total in agreement of leadership literature. Many scholars, through their researches, established the fact that leader prime focus remains on giving due respect to the follower. In accordance with the findings of the study, van Dierendonck & Nuijten (2011a), Brown, Trevio, & Harrison (2005) and Gerstner & Day (1997), in their studies, together revealed leaders serves as important source of respect, rather effective leadership involves explicit expression of respect for their followers.



The results of our study confirm that the respect based on earned achievements and recognizing it leads employees to positively perceive their own status or place in the organization and provide an important indicator of the quality of their relationship with the organization as a whole. It helps to strengthen the employees' beliefs that they are valued members of the organization and gives employees sense of identification with organization. This organizational identification is employee centric in nature as opposed to traditional idea of identifying with organization or group due to external prestige, this employee centric identification is based on recognition respect. Our study findings confirm servant leader helps build perception of oneness with or belongingness to an organization, where the individual defines him or herself in terms of the organization(s) in which he or she is a member. Perceived organizational identity is built with organizationally enhanced self-esteem and servant leader plays a significant role in this process. Individuals evaluate their status within organization based on cues from multiple sources such as co-workers, supervisor behavior, values, norms, policies and practices etc. Actions taken by organizational members are interpreted by employees as behavior of the organization (Alvesson & Willmott, 2002) and thus help individual to identify with organization.

Our study confirms that servant leaders remain concerned for followers' career growth and development. They provide support and mentoring. Their concern for followers' success is revealed through appraising them on their achievements and counseling them on their failures. The vicious cycle of appraising and counseling continued between leader and followers thus build a culture where everyone is considered important and hence due to the respect bestowed, everyone identify with organization (Decker & Van Quaquebeke, 2014; Huo & Binning, 2008).

Other perspective is with receiver of respect's assessment that how others in same social category evaluate them (Huo & Binning, 2008). To sense all are valued, receivers do not rely on how they are being treated but also look around to see how others are being treated. This informs their perception that how they are likely to be treated (Lind & Tyler, 1988; Ramarajan et al., 2008; Tyler & Blader, 2002). Thus, our study enforced the applicability of this vicious cycle, where bestowing

respect to everyone's achievement are valued and turns into norms of organizational culture, thus servant leaders successfully build a culture of appreciation and organizational identification for every member of the organization.

Second hypothesis to address this research question was about mediating role of organizational identification-employee centric between relationship of servant leadership and meaningfulness. Contrary to the expectation, the hypothesis was rejected. In other words, a culture of appreciation and identification with group or organization failed to connect servant leader with employee's outcome. Upon deeper investigation, when the path coefficient between this culture and employee outcome was checked, it was also found non-significant. So, we can safely say, although servant leader plays a pivotal role in building up such culture through role modeling, but this culture does not prove beneficial for psychological well-being of employees there. One of the explanations for this contrasting results can be extracted from the essay written by Darwall (1977). He argued in recognition respect, although apparently a person is an object of respect, but in reality, this is attached with the fact that what a person is required to be, thus a person is not respected being a person but due to certain attribution. Hence to respect someone in this way is to respect something to be reckoned with and act accordingly. This creates enormous burden on individual's part of the culture where everyone is getting recognition respect and identifying with the group or organization is enacted through a list of ascribed achievements of its members. Such culture places more weight on salient and proximal members. This reasoning is solaced with observation of Cranor (1975) who stated that particularized respect is appropriate when members share an understanding of respect criteria which requires sufficient information about prototypical standards. These prototypes tend to vary from organization to organization as they are context dependents. Individuals not only have conformance pressure but also are expected to be prototypical. Rogers & Ashforth (2017) suggests for being prototypical, receiver of respect requires to enact valued aspects of organizational identity and culture. Thus, this kind of culture has high potential to foster psychological distress such as burn out, which

is opposite to psychological benefits such as meaningfulness. Grover (2014) argument also can be related with this reasoning as he says the organizations with more emphasis on enacting generalized respect has an ongoing emphasis on performance and accountability that eventually lead to burnout and high turnover.

Summing up above discussion, servant leader plays a successful prototypical role for developing organizational identity with the help of enacting culture of respect for high achievers but such culture when developed fails to transmit the positive intension of servant leader for making the organization a psychologically safe work place where employees may experience strong sense of meaningfulness.

#### **5.2.2.5 Relationship with Servant Leadership and Mediation of Pro Diversity Culture**

For investigating research question 2 e, Hypotheses 11 and 12 were formulated and results suggest both hypotheses were accepted.

Another interesting finding of the study is associated with this research question. Although mediation of pro diversity culture is proved, but unlike traditional positive mediation, results discover negative mediation of the sub dimension between independent variable (Servant Leadership) and dependent variable (meaningfulness at work). Pro diversity culture is suppressing the relationship rather than confounding. Traditional confounding mediation indicates the presence of mediator reduces predictive power of independent variable, contrary to suppressing mediation increase the predictive power of independent power (MacKinnon, Krull, & Lockwood, 2000). There is excitory association between independent and mediator variable (Castro & Matute, 2010). Pro diversity culture has excitory association with servant leadership, thus presence of it has enhanced the relationship between servant leadership and meaningfulness at work.

Findings of the study endorsed the assertion about servant leader's ability to effect employee's sense of meaningfulness at work through pro diversity culture. The plausible explanation about this finding lies in the fact that servant leaders nurture feelings of belongingness among diverse followers primarily through creating

value for the community and empowering dimension of servant leadership. Creating value for community as a type of servant leadership dimension ensures that servant leader show genuine concern for helping the community, thus encouraging employees to be themselves by valuing otherness. Behaving ethically strengthen the beneficial effects of servant leadership on the subordinate's psychological needs of belongingness and uniqueness through interacting openly, fairly, and honestly with others. Empowering and helping subordinate grow make diverse followers preserve their unique identity and find purpose in shared objectives. These lines of thought are consistent with findings of Gotsis & Grimani (2016), who suggests servant leader, irrespective of social identity segregation, manifest unconditional concern for other's need. Servant leader embrace and celebrate diversity by developing values for diversity issues and practicing inclusiveness of diverse groups. The results of the study confirm that servant leader with diversity values, beliefs and practices foster shared values with organizational members. Pro-diversity beliefs of leader inculcate within organization and leaves impact on leader-follower relationship. This finding confirms the avowal of Adesokan, Ullrich, van Dick, & Tropp, (2011) who suggests diversity beliefs moderate the contact-prejudices relationship (Hentschel, Shemla, Wegge, & Kearney, 2013). Accordingly Gotsis & Grimani,(2016) study also confirms our findings that pro diversity beliefs and values significantly affect the practices which together creates a culture of diversity. As argued by Liden, Wayne, Liao, & Meuser,(2014) leaders set the tone of the organization. Their sense of responsibility towards multiple stakeholders as depicted through their inclination for creating value for community reciprocates by members of the organization. Also their moral imperative to serve organization and society inclusively as depicted through their ethical behavior gets broadly shared within the organization. Equally important is servant leader's tendency of emotional healing to exhibit compassionate responses to suffering experienced by vulnerable group members. The results of this study ratify all these tendencies of servant leader benefit organization by harnessing diversity dynamics and developing an organizational culture more sensitive to societal expectations.

These findings are in accordance with Shore et al.(2011) framework in which they

argued that servant leader trigger feelings of belongingness and uniqueness together that shape a diversity culture. In the similar vein, our findings also are consistent with Winston & Fields,(2015) study, which suggests servant leader's competences such as appreciation for different voices, respect and recognition for others, cultivating participative decision-making and problem solving processes, advanced moral reasoning, encouraging open and frank communication and demonstrating integrity serve subordinate irrespective of their nationality, race or gender. Their services substantially contribute to foster inclusiveness in the organizations, hence secure an organizational culture that incorporates basic human principles and advances human dignity (Pless & Maak, 2004). Summing up above discussion, servant leaders works more on humane ideals such as respectful treatment of diverse employees and give them priority in corporate agendas.

In addition to that this study lent further support to the mediating role of diversity culture by invigorating positive beneficial outcomes for vulnerable groups. The findings of the study are strengthened with the findings of Chrobot-Mason & Aramovich (2013) those suggest that employees' perception of fair and equitable treatment yield important psychological outcomes. Downey, van der Werff, Thomas, & Plaut (2015)'s study also found empirical support for employees' perception of firm's diversity practices has positive influence on their positive psychological outcomes. The results of our study confirm the avowal of servant leadership impact on followers' perception of inclusion which in turn yield beneficial outcome for them (Hentschel et al., 2013; van Dick, van Knippenberg, Hgele, Guillaume, & Brodbeck, 2008; van Dierendonck & Sousa, 2016b). Humility and stewardship of servant leadership is critical to nurture an atmosphere of tolerance and value for 'others', so making followers feel appreciated and understood. Our results support the argument that when employees feel they work in environment of access to equal opportunities and fairness in dealings, they experience the feel that they can be themselves and can freely express their uniqueness, hence experience more meaningfulness at work. In sum, this research shows that leaders play an essential role in shaping meaningful working conditions by promotion of strong diversity culture; hence developing it is more than worth the effort.

## 5.3 Direct Relationship between Servant Leadership and Meaningfulness at Work

*RQ3: Is there any direct relationship between Servant Leadership and Meaningfulness at work?*

### 5.3.1 Summary of Result

For investigating research question 2 e, Hypotheses 2 was formulated and results suggest Hypothesis 2 was rejected.

#### 5.3.1.1 Discussion

Contrary to the expectations, direct relationship between servant leadership and meaningfulness failed to prove in this study, although indirect relationship between two was found significant. Even though the finding is contradictory to the findings of many previous researches, in which the impact of servant leadership proved significant for follower related positive outcomes, this finding is consistent with the basic assertion of servant leadership theory as proposed by Greenleaf (1977) and theorized by van Dierendonck & Nuijten (2011a) and/or Russell (2001). According to this assertion, intervening variable such as organizational culture influences the effectiveness of servant leadership and creates a governing effect upon positive effects of servant leadership. Thus, findings of this study also confirm the notion that the positivity attached with servant leader is reflected in their ability to build a community of service. The interpersonal skills of servant leadership require upward spiral that works in the interplay between leader and follower, in which both engage in a mutual process of raising each other through moral motivation. Russell & Stone (2002) in their review of servant leader's attributes, argued that organization's established communication systems and preexisting value system can strongly influence the servant process. It possesses the ability to inhibit or facilitate the process. Thus, the statistical analysis strongly endorsed their avowal.

On the other hand, deeper analysis of characteristics of servant leader reveals that servant leader is basically interpersonal oriented leadership style, which is different from transformational leadership that has strong charisma in it (Gregory Stone et al., 2004; Yasin Ghadi, Fernando, & Caputi, 2013). The charisma inherent in transformational leadership work for evoking followers related positive outcomes. Servant leaders miss the charisma required to influence the positive outcomes of the employee such as meaningfulness at work. They require influencing the organizational environment over all to influence followers.

Summing up above discussion, the study found for servant leaders to influence follower's sense of meaningfulness at work requires broader spectrum where there is general consensus of values and assumptions about all of the personal positive characteristics of servant leader, without this consensus, it is not possible for servant leader to influence effectively. Future work needs to cross check this finding in order to generalize this assertion in other contexts.

## **5.4 Moderating Relationship of Ethical Sensitivity between Servant Leadership and Meaningfulness at Work**

*RQ4: Does Ethical Sensitivity moderate the relation between Servant leadership and Meaningfulness at work?*

### **5.4.1 Summary of Result**

For investigating research question 4, Hypothesis 13 was formulated and results found no significance between interaction term of ethical sensitivity and servant leadership with that of meaningfulness at work. Hence, Hypothesis 13 is rejected in the study.

## 5.4.2 Discussion

Closer examination of analysis reveals there is positive relationship between interaction term and dependent variable but a negative relationship between ethical sensitivity of leader and dependent variable i.e. meaningfulness at work. Also, there is positive correlation between servant leadership and ethical sensitivity. This is an interesting finding. Interpretation of this result also requires relating the mechanism with the results of hypothesis 2 i.e. the non-significant relationship of servant leader with meaningfulness. Justification of the result of hypothesis can be applied herewith. Ethical sensitivity is the willingness to tolerate unethical behavior of followers (Ameen et al. 1996). The interaction term represents the leader's level of sensitivity for ethical behavior of followers who possesses the characteristics of serving their subordinates and putting them first. This finding is a counter-intuitive argument that opposes common assumptions and findings in the field.

The ethical leaders help increase moral awareness of the followers through social learning, but an increase in moral awareness does not guarantee improved follower moral conduct (Tenbrunsel and Smith-Crowe, 2008). More the emphasis of the leader on ethics, more the followers may feel reproached as they may feel as if they are not considered sufficiently ethical (Stouten et al., 2013).

The justification lies in multiple behaviors of leaders such as leaders' rigid and inflexible behaviors. These behaviors cause reduction in followers' perception of meaning. Cognitive flexibility is one of the several facets of flexibility and inflexibility or rigidity (Good and Sharma, 2010). Vacchiano et al., (1969) defined cognitive inflexibility as the inability of responding in novel or changed way. Ethically sensitive leader has tendency to adopt purpose. Cognitive and behavioral inflexibility, as high in ethical sensitivity means highly intolerant for unethical behavior. Ethical sensitivity of leader can turn him into a cognitively inflexible individual, which make him rigid towards tolerance of unethical behavior of the follower. They tend not to mold themselves according to situational demands and adhere to look the world from their own worldview and act upon them. Their intolerant behavior may weaken the followers' sense of significance, purpose and



coherence in many ways (Kipfelsberger and Kark 2018). Regarding coherence, if the leaders are high in ethical sensitivity, they may not be able to change the meaning of work for followers which will distort the ways with which followers realize their selves at work. They are rigid in justifying the worth of their work and does not facilitates others. This rigidity left the followers with a chaotic picture of their work which eventually diminish their sense of extracting meaningfulness at work.

On the other hand, regarding followers' work significance, the leaders high in ethical sensitivity might be so rigid in their evaluation of other's ethics that they provide too little space for followers to express themselves. Kipfelsberger and Kark (2018) in their writings described this situation through a powerful metaphor 'his/her personal song is so loud,' pervasive, and insistent that followers' 'song' is not heard or that followers stop singing. Thus, for all these reasons, in this study, leaders' ethical sensitivity could not make any significant difference in the relationship between servant leadership and meaningfulness at work. Above mentioned justification also help readers understand the negative direct relation between leaders' ethical sensitivity and followers' sense of meaningfulness at work.

## 5.5 Moderating Relationship of Spiritual Wisdom between Servant Leadership and Meaningfulness at Work

*RQ5: Does Spiritual Wisdom moderate the relation between Servant leadership and Meaningfulness at work?*

### 5.5.1 Summary of Result

For investigating research question 5, Hypothesis 14 was formulated and results suggest hypothesis is partially accepted.

### **5.5.2 Discussion**

There is found a significant relationship between interaction term of spiritual wisdom and servant leadership with that of meaningfulness at work. But contrary to initial expectations, there is found antagonistic moderating relationship between two as opposed to proposed enhancer moderating relationship. Thus according to results, spiritual wisdom tends to negatively affect the relationship between servant leadership and meaningfulness at work. Our findings are contrary to the findings of Sendjaya & Pekerti (2010) spirituality is a major foundation of servant leadership. These findings are also contrary to whole stream of spiritual leadership literature, which advocates the positive impact of leader's spirituality upon followers' sense of meaningfulness (cf. Fairholm, 1996; Fry, 2003; Guilln, Ferrero, & Hoffman, 2015). If we dig deep down into general spiritual orientation of leaders related studies such as that of Fry (2003) conceptualization of spiritual leadership; it also informs readers that this is spiritual facilitation at workplace through establishing a culture which can give rise to follower's sense of meaningfulness at work.

The findings of the study contrasts with present popular belief of academic literature which advocates the enhancing effect of spirituality, spiritual practices or spiritual wisdom on follower's positive psychological outcomes. But this finding can be justified by considering argument raised by Lips-Wiersma, Lund Dean, & Fornaciari (2009) when they theorize the dark side of spirituality movement at workplace. They took an alternative theoretical lens to reconsider 'everyone wins' conclusion of spirituality movement at workplace. They did not claim workplace spirituality inappropriate per se but argued that spirituality at workplace can be misused or misappropriated to gain managerial controls or some other instrumental gains. In accordance with this line of reasoning, the results of the study confirm that perception of misusing and misappropriation of spiritual wisdom can negatively affect employee's sense of meaningfulness at work. The employees, if suspect, hegemonic impact of spiritual wisdom of their leaders, they tend to retaliate, which brings cascading effects on their wellbeing. Mismanagement of spirituality occurs when there is mismatch between leaders' spiritual orientation

and demands of organizational culture. Leaders cede responsibility of spiritual hegemony to immutable organizational culture and structure, which creates impression of leadership failure inevitable in the eyes of employees, thus fails to create any meaningful impact on employee's sense of meaningfulness at work.

The results highlight the possible misperception of employees that the people in power with spiritual wisdom are trying to impose their ideology for their personal interests. Thus, they perceive leaders are trying to pressure employees into accepting stressful conditions and allowing themselves to abdicate responsibility for improving the conditions. This explanation is in line with the concern raised by Driver (2007) about programmatic meaning making in the organizations. He requested to research about other-made meaning and individual uncovering of meaning. Our study findings responded to his call in a way, leader with spiritual wisdom is perceived as other made meaning making and thus antagonistically moderating the relationship between servant leadership and meaningfulness at work.

Summing up above discussion, servant leader with spiritual wisdom negatively impacts the relationship between servant leader and follower's sense of meaningfulness. Researcher suspected in future studies, if spiritual wisdom is tested for moderated mediation with values-based organizational culture; this will positively impact on followers' meaningfulness at work.

## **5.6 Theoretical Implications**

This study is contributing to strategic human resource management and organizational behavior literature in many ways. Theoretically developing the concept and construct of a new sub type of culture which is the culture with the values based on positive organizational psychology is a big contribution. The development of a multidimensional and higher order construct along with a psychometrically sound instrument for its measurement is another related great contribution in literature. Using multiple robust techniques such as exploratory, confirmatory and multilevel modeling is also a great contribution of the study.

Empirical testing of servant leadership theory is another contribution because empirical assessment of servant leadership theory is quite rare in literature. Another contribution of the study is to extend theory development on the processes underlying relationships between servant leadership and outcomes at the work unit and individual levels, as well to contribute to the sparse research on the cross-level effects that unit-level variable has on individual responses. Thus, it is contributing in theory by confirming the predictive powers of servant leadership towards forming of meaning at work through intermediating variables.

Another contribution of the study is the introduction of Values-based Organizational Culture as a key intermediating mechanism through which servant leadership behavior affects individual outcomes. Culture and leadership variables are aggregated at group level, while their outcome is at individual level, using and testing a cross level mediation model (2-2-1 Mediation and 2-2-1 Moderation as well) is another value addition to literature.

In this regard, some noteworthy unique findings are discovering the presence of positive mediation i.e. introduction of mediator is enhancing the relationship between IV and DV (simple mediator plays suppressor role between IV and DV). The concept of positive mediation is rare in management literature. Thus, finding this new concept is another theoretical contribution as it will suggest introducing some novel relationships for future researches in SHRM, OB or general management literature.

Introduction of two moderators i.e. Ethical Sensitivity and Spiritual Wisdom for the relationship between servant leadership and meaningfulness at work is another theoretical contribution. Contrary to the expectations, the shocking result was the antagonistic effect of spiritual wisdom in forming meaningfulness at work. Literature is full of enhancing moderation effects. Thus, this opposite result is contributing towards dark side of the spirituality literature. On the other hand, contrary to the popular belief of leader's inclination towards ethics helps in meaning making of follower, our findings of non-significant moderating effect of ethical sensitivity is revelation of one of the factors under which leaders' meaning making might harm followers' work meaningfulness. Thus, this study has contributed to

the critical perspective on the management of meaning (Lips-Wiersma and Morris, 2009; Bailey et al., 2017).

Another theoretical contribution of this study is combining leadership, culture and CSR literature; those have rarely been combined in empirical studies or even in scholarly conversations. Another contribution in this aspect is, on scholars' recommendations, the testing of new form of leadership i.e. servant leadership for testing that trio. In the similar vein, it is first of its kind to empirically test the link between work unit level imprinting of espousal cause and its impact on employee's positive work attitudes, thus checking cross level effect.

Another contribution of the study is that it is addressing a gap find in management literature i.e. rare research on emotional acts based organizational culture. Testing of other oriented or social positive emotions such as care and companionate love is missing in broader management research literature and organizational culture research. This is the first study that has empirically tested the positive social emotion-based unit level impact on individual level outcomes. And this is the first study that has identified a spillover effect of leader's positive characteristics on emotion based organizational culture.

Testing the unit level cooperation and interpersonal helping behavior upon individual level positive work outcomes is another strong contribution of the study in literature. This is the first study that is going to examine impact of servant leadership (a distinct leadership style) in creating culture of diversity and its impact on employee positive work attitude i.e. meaningfulness at work and also addressing the gap of multi-level studies in diversity research.

Finally, this is the first study to date that has given the idea of shared consensus-based employee centric organizational identification, before this organizational identification was not linked with organizational culture. Also, there is paucity of research where organizational identification has been taken from internal respect view; majority of research in this domain has been carried out with organizational external prestige or reputation-based identification. Thus, this is also contributing management and cultural studies in a way to take organizational identification as

an organizational culture variable that is developed due to respect bestowed to members for their achievement and recognitions.

## **5.7 Practical Implications**

There are a number of important practitioner implications associated with this doctoral dissertation. The insights gained through study provide explanation of critical context and real-world related phenomenon to complement these implications.

First practical implication of the study is to provide a clear focal point of designing targeted interventions in the organizations. Theoretical and empirical discussion leaves no doubt that culture is one of the most important topics for business leaders.

For entrepreneurs and business leaders or managers having a values-based organizational culture is important for a number of reasons, including the connection with their vision for how they want to see their organizations and correcting their perception of a right way to manage a company.

This study builds a better understanding of the concept of values-based organizational culture and to identify that it is a matter of concern even for servant leaders to develop best practices for sustaining such culture. This work helps develop a consensus view of set of best practices appropriate to build values-based organizational culture. The multi-dimensional view proposed in the study under the central focus of humane orientation help leaders specify areas of organizational culture that can be targeted for improvement. These dimensions are specific and more manageable thus can prove the potential strength areas for organizational development.

Second practical implication of the study is spotting the key function of communication and role modeling for effective cultural development and change. The findings of the study highlight the often disconnected cultural environments that leaders like servant leaders have to navigate. For example, servant leader may

value providing help to subordinates to grow but provide limited opportunity to do anything that actually results in shared values regarding helping each other. Servant leader might portray a positive behavior and want employees to show care and love for coworkers but not tell them the big picture of why they are doing it (for employee development, say for example). Servant leaders might show concern for employee's growth and development but are not prepared to change anything in organizational policies and practices for this purpose. The findings of the study made communication and role modeling of behaviors essential for enhancing effectiveness of positivity in the serving process led by servant leader. Consistent with cognitive cultural theory presented by Schein (1990), this research helps leaders of organizations to articulate connection between valuing a certain way of thinking and expressing those values through communication and modeled behavior in order to shape future actions within organizations.

Third implication of the study negates the notion that culture is always homogeneous within organization, thus highlighting the concern about possibility that management is misreading the cultural landscape of their organization. Although this research does not present any comparison between responses of groups within single organization, but somehow strong aggregation indices derived from aggregating data of organizational culture on the basis of common supervisor suggest this is perhaps something management should realize. This study provides evidences about how much employees may disagree on what the culture look like within same organization. Thus managerial implication out of this is to remain extra vigilant about varying perception of employees within the organization.

Values-based organizational culture has several facets which makes it complex to manage. It undoubtedly increases pressure on employees to struggle with various values, norms and practices within the organization. However, leaders of organizations can unify these apparently disparate views together under the central idea of developing humane orientation within the organization. In this way, it will be easier for manager to persuade employees and build cohesiveness where every employee will feel valued, supported and respected for their contributions.

Summing up whole discussion, this study helps practitioners by providing an overall strategic map of organizational culture and suggesting areas for improvements to achieve a values-based culture so that to make their workplaces best workplaces to work for and attributing their organizations as meaningful workplaces, thus make them a dream workplace for every capable employee around the globe.

## **5.8 Conclusion**

This dissertation is developed on the basis of two major parallel studies; in fact two parallel parts of one study. First part of the study was aimed about developing, testing and validating new scale of intervening variable of proposed model i.e. values-based organizational culture. Second part of the study was to test the nomological network of new scale. This nomological network was based on servant leadership theory. Thus second part of the study was aimed about testing and validating servant leadership theory.

The scale developed in the study received full theoretical and empirical support. Results approved all four types of validities advised by Schwab (1980) to test for developing a new scale in organizational studies. Content, convergent, divergent and criterion related validities are established through advanced statistical procedures. Psychometric properties of scale were also proved substantial and crossing the minimum threshold level. Results also validated the multidimensional nature of the scale. Exploratory factor analysis helped testing basic model and proposed five factors as opposed to three factors as proposed in basic model taken from the study of Chalofsky (2010). Confirmatory factor analysis confirmed the five factors model as opposed to three or one factor model. Reliabilities of each sub scale were found crossing minimum threshold. Thus, study results help us conclude; this new instrument is by any mean a robust scale and can be recommended to use in future studies.

In second part, a nomological network of newly developed construct was proposed on the basis of servant leadership theory. The statistical result supported over all model of the study as out of fourteen only three hypotheses are rejected. Model fit



indexes also proved the paths theoretically identified and proposed were substantial. Thus theoretical framework proposed is accepted with the help of statistical evidence. In other words, this study validated servant leadership theory.

As proposed in servant leadership theory, the framework of the study recommended an indirect relationship of servant leadership with that of follower's related outcomes. The proposed assertion of the study was servant leadership impacts employees' sense of meaningfulness at work via values-based organizational culture, where values-based organizational culture consists of five dimensions (Ideology-Infused, Caring for Employees, Organizational Identification-*Employee Centric*, Helping and Pro Diversity). This study proposed indirect relationship of servant leadership with meaningfulness via each of five dimensions of values-based organizational culture.

Out of five indirect path hypotheses on the basis of statistical results, four were accepted. Ideology-Infused culture was proved to positively mediate the relationship between servant leadership and meaningfulness at work. Caring for Employees culture was proved to negatively mediate the relationship between servant leadership and meaningfulness. Organizational Identification-*Employee Centric* culture failed to positively mediate the relationship between servant leadership and meaningfulness. Helping culture was proved to positively mediate the relationship between servant leadership and meaningfulness at work. Pro diversity culture was proved to negatively mediate the relationship between servant leadership and meaningfulness.

In order to challenge the basic assertion of servant leadership (i.e. servant leader effect employee positive outcomes via intervening cultural variable) a direct relationship between servant leadership and meaningfulness was also proposed and tested. The results of this hypothesis rejected the direct relationship; hence further reinforced basic assertion of indirect relationship between servant leadership and employee's related outcome i.e. meaningfulness at work.

As the model was developed to test servant leadership theory, two moderators were also introduced in accordance with model of servant leadership theory as proposed by Russell & Stones (2002). It was proposed that ethical sensitivity and

spiritual wisdom of servant leader will moderate the relationship between servant leadership and meaningfulness. The hypothesis related with ethical sensitivity moderation was rejected by statistical analysis. Spiritual wisdom moderation hypothesis was although accepted. Contrary to expectations, it did not turn out as having enhancing moderation effect but having antagonistic moderating effect was revealed.

Thus, the results of the study provided with substantial evidence in the favor of basic tenants of servant leadership theory. Now next section will discuss practical implications and future directions.

## **5.9 Future Research Directions**

Values-based organizational culture is an exciting phenomenon with practical implications on strategy and workplace environment, so it presents an intriguing and fertile ground for research in organizational studies. Available literature on this phenomenon (humane oriented culture) largely remained ambiguous upon appropriate treatment of the concept and its applicability in organizational sciences in terms of theoretical and empirical development. As a result, a diverse but equivocal conceptualization hampered apt knowledge accumulation and advancement of the scientific inquiry. This study has purposefully sought to come up with necessary clarity to the topic.

This dissertation has made important contributions towards identifying and laying conceptual foundations of this concept of organizational culture. This dissertation is contributing to correct incomplete and missing aspects of the construct. The efforts taken for completion of this dissertation give rise to an enormous opportunity for interesting future scholarship. A number of potential research streams arise from more comprehensive understanding of values-based organizational culture. These potential avenues of research will enrich the field of values-based organizational culture as a theoretical construct and to the field of positive organizational scholarship at large.

The first stream of researching and exploring VB Culture more in terms of identifying and testing variety of situational, attitudinal, behavioral antecedents and consequences. Applying diverse methodologies in this regard can give rise to some important findings, such as qualitative methods/ethnographic work may play an important role in this line of research and undoubtedly can provide critical insight into the culture by documenting actual processes of modeling and observing congruence or incongruence between stated or expressed values.

Future research may explore the relationship between values-based organizational culture and organizational performance. This traditional relationship is a core concept at the intersection of positive organizational scholarship and strategic management. Taking values-based organizational culture as a distinct and measurable construct, its relationship with performance can be thoroughly tested and explored.

As this is new construct, different avenues can be explored such as potential moderators and or moderators of this relationship between VBC and organizational performance can be identified. What factors may lead to improvement or reduction in VBC effect on performance.

Quasi experiments in which different groups with different interventions are examined can be designed. This can substantiate the relevance of field to the strategic management literature. New understanding of the construct can help researchers investigate about what happened to values-based culture when there is a shift in leadership or when a different leadership style is used. Alternatively, an interesting research avenue can be testing the impact of this culture on causing changes in leadership styles. Another line of inquiry in this regard can be to investigate is the values based culture driven from the top-down or bottom up?

Impact of contingency factors such as changes in organizational ownership or radical change events such as mergers, acquisition on development or sustenance can be an interesting field of inquiry. Impact of national culture or global culture on values based culture also can be tested in future studies. Follower's role in establishing values based culture can also be explored. Cross industry differences

analysis of values based culture can be identified. Values based culture's impact on stakeholder positive or negative outcomes can be checked.

Although referential home for values based organizational culture is in the OB and I/O domains due to its connection with workplace behaviors and employee well being, but values based culture straddles organizational development and strategic human resource management fields too. This suggests very interesting research avenues by mixing up the variety of concepts from diversified organizational fields and testing potential relationships in these fields.

Collectively, these related but multiple research ideas provide different paths from which values based culture research can traverse and results of these researches will help to represent full theoretical picture of this concept, from its origin and core mechanisms to its nomological network. We can claim this study is an important scholarly contribution due to its potential to initiate a multitude of values based organizational culture research streams.

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# Appendix

## Study Questionnaire

### Organizational Survey (1st Part)

Dear Participant,

A group of researchers from Bahauddin Zakariya University Multan, and Capital University of Science & Technology Islamabad are studying the values espoused with in organizational culture. You can help us in pursuing this research by completing the attached questionnaire, which I think you will find quite interesting. Let me assure you that, strictly following the research ethics, your replies will be kept strictly confidential and the data acquired will only be used for academic research purposes. Moreover, your identity will not be disclosed to anyone and the data will be summarized on a general basis only. Please note that your participation in this study is completely voluntary. Please feel free to decline if you do not want to participate for any reason.

Please read the instructions carefully and answer all the questions. There are no trick questions, so please answer each item as frankly and as honesty as possible. It is important that all the questions be answered. I once again thank you for your assistance and cooperation in this noble cause.

Sincerely,

Seerat Fatima, PhD Scholar

Email: seeratfatima@bzu.edu.pk

**SECTION A: Demographic Data**

**Gender:** Male =  Female =  **Age:** \_\_\_\_\_ years

**Unit/Department Name:** \_\_\_\_\_

**Work Experience:** \_\_\_\_\_

**Area of Expertise:** \_\_\_\_\_

**Last Degree Obtained:** \_\_\_\_\_

**EMail:** \_\_\_\_\_ (not mandatory)

**Name:** \_\_\_\_\_ (If do not want to disclose, please mention some symbolic name/code so that the researcher may tally the same code for both parts of questionnaires).

**Grand Father Name:** \_\_\_\_\_

**Work Experience:** \_\_\_\_\_

**Managerial Level:**

1.Entry Level =  2.Middle Management =  3.Top Management =

## SECTION B: Leadership Survey

The following statements concern your perception about your immediate supervisor in your organization as depicted through a variety of situations. Please encircle the appropriate box against each statement to indicate the extent to which you agree or disagree with that statement by using the following scale.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	
	1	2	3	4	5	
<b>Sr.</b>	<b>Statement</b>					
1.	My supervisor can tell if something work-related is going wrong.	1	2	3	4	5
2.	My supervisor makes subordinates career development a priority.	1	2	3	4	5
3.	Subordinates would seek help from his/her supervisor if they had a personal problem.	1	2	3	4	5
4.	My supervisor emphasizes the importance of giving back to the community.	1	2	3	4	5
5.	My supervisor puts subordinates best interests ahead of his/her own.	1	2	3	4	5
6.	My supervisor gives subordinates the freedom to handle difficult situations in the way that they feel is best.	1	2	3	4	5
7.	My supervisor would NOT compromise ethical principles in order to achieve success.	1	2	3	4	5
8.	My supervisor Spend time on self-reflection or prayer at work	1	2	3	4	5
9.	My supervisor try to find a deeper sense of meaning at work	1	2	3	4	5
10.	My supervisor incorporate spirituality into work done	1	2	3	4	5
11.	My supervisor believe that we are all interconnected and part of a meaningful whole	1	2	3	4	5



12.	My supervisor Feel vitally alive when he/she brings soul into work	1	2	3	4	5
13.	Spirituality makes my supervisor helpful and compassionate	1	2	3	4	5
14.	Spirituality makes my supervisor a gentler person	1	2	3	4	5
15.	My supervisor tries to nurture spiritual growth of colleagues	1	2	3	4	5
16.	When faced with an important decision, spirituality plays important role for my supervisor	1	2	3	4	5
17.	My supervisor search for something that makes my life feel significant and satisfying	1	2	3	4	5
18.	My supervisor reflect on ethical consequences of decision	1	2	3	4	5
19.	My supervisor takes a moral stand	1	2	3	4	5
20.	My supervisor takes ethical rules seriously	1	2	3	4	5
21.	My supervisors behaviors congruent w/ethical values and beliefs	1	2	3	4	5
22.	My supervisor keeps promises and commitments	1	2	3	4	5
23.	My supervisor is a role model of integrity and honesty	1	2	3	4	5
24.	My supervisor work guided by high ethical standards	1	2	3	4	5
25.	My supervisor stand up for what is right	1	2	3	4	5
26.	My supervisor takes responsibility for mistake	1	2	3	4	5
27.	My supervisor challenges colleagues when they depart from ethical values	1	2	3	4	5

## Organizational Survey (2nd Part)

### SECTION B: Value Based Culture Survey

What do you believe is the primary cause of your company as stated or espoused in its mission statement?(Please encircle a maximum of 03 options)

- Comply with all laws and regulations
- Enhance environmental conditions
- Invest in the growth and well-being of employees
- Create value for the local community in which it operates
- Ensure confidentiality and control the use and transfer of information
- Maximize value of shareholders
- Satisfy customer needs
- Produce useful & high quality good/services
- Offer equal-opportunity for employment

The following statements concern your perception about the organizational culture prevailing in your organization, department, or team as depicted through a variety of situations. Please encircle the appropriate box against each statement to indicate the extent to which you agree or disagree with that statement by using the following scale.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree				
	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>				
<b>Sr.</b>	<b>Statement</b>								
1.	The social activities in the organizational settings have really gathered employees to pursue the stated corporate mission.				1	2	3	4	5

2.	In this organization, employees are obligated to facilitate internal practices and policies that advance the organizations ideal image as described in its mission.	1	2	3	4	5
3.	This organization strongly emphasizes upon the contribution of employees in relation to the stated cause in its mission.	1	2	3	4	5
4.	In this organization, employees are rewarded to commit resources towards advancing the stated cause in the organizational mission.	1	2	3	4	5
5.	If any employee decides to quit, the management in the organization would try its best to persuade him/her to stay.	1	2	3	4	5
6.	The management is considerate towards the employees general satisfaction at work.	1	2	3	4	5
7.	The management prominently values employees opinions.	1	2	3	4	5
8.	In this organization, employees are expected to segregate personal and professional life (R)	1	2	3	4	5
9.	This organization has created a helping environment	1	2	3	4	5
10.	Every time an employee is faced with a problem in this organization, help is readily available.	1	2	3	4	5
11.	If in case any special assistance is needed, this organization is always willing to help the employees.	1	2	3	4	5
12.	This organization urges the employees to seek suitable counseling in order to resolve his/her emotional problems.	1	2	3	4	5
13.	This organization takes pride in its employees accomplishments.	1	2	3	4	5
14.	This organization is pleased to make employees members of the organization	1	2	3	4	5

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15.	The management identify with every employee.	1	2	3	4	5
16.	The employee successes is considered as organizational successes	1	2	3	4	5
17.	This organization emphasizes upon the importance of diversity/differences in every field	1	2	3	4	5
18.	Since this organization is actively promoted, Diversity/Differences are deemed as good.	1	2	3	4	5
19.	The top management is committed to promoting respect for an understanding of group differences.	1	2	3	4	5
20.	There is a respect for 'different from us' in this organization.	1	2	3	4	5

### Organizational Survey (3rd Part)

#### SECTION C: Meaningfulness Survey

The following statements concern your perception, behaviors and attitudes while working in this organization as depicted through a variety of situations. Please encircle the appropriate box against each statement to indicate the extent to which you agree or disagree with that statement by using the following scale.

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>

Sr.	Statement					
1.	The work I do in this job is very important to me	1	2	3	4	5
2.	My job activities are personally meaningful to me	1	2	3	4	5
3.	The work I do on this job is worthwhile	1	2	3	4	5
4.	My job activities are significant to me	1	2	3	4	5
5.	The work I do in this job is meaningful to me	1	2	3	4	5
6.	I feel that work I do on my job is valuable	1	2	3	4	5