

ANGLIA RUSKIN UNIVERSITY

**THE IMPACT OF FOSTERING PERSONAL VALUES ON
LEADERSHIP MECHANISMS IN ORGANISATIONS: NARRATIVES
OF CEOS, MANAGERS, AND STAFF IN ARAB COUNTRIES**

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ANGLIA RUSKIN UNIVERSITY

ABSTRACT

LORD ASHCROFT INTERNATIONAL BUSINESS SCHOOL

DOCTOR OF PHILOSOPHY

**THE IMPACT OF FOSTERING PERSONAL VALUES ON LEADERSHIP MECHANISMS IN
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People's personal values, human energy and leadership are critical organisational resources that enhance employees' capacity to do their work and achieve their goals. A number of studies have primarily focused on quantitatively exploring these three constructs separately, or have examined the relationship between values and leadership. This research focuses on qualitatively exploring these three constructs and how they are inter-related in the workplace. It focuses on the role of people's personal values in their thoughts, feelings and actions, and how values in themselves can be energising or whether they can be a source or a cause of energy in the workplace. It also explores the impact of fostering personal values on how leadership is enacted or transmitted in organisations in Arab countries.

This is an exploratory qualitative research and applied narrative inquiry as its methodology. The data were mainly collected through narrative interviews with individuals from three different organisational levels (CEOs, managers and staff) in two private organisations in Jordan. The data generated from the stories they told were analysed using a combination of content analysis, thematic narrative analysis, and cross-thematic analysis.

The research found that fostering personal values in leadership mechanisms has a number of key benefits; first, individuals function better, achieve their potential and goals, and are energised to work effectively. Second, the willingness of leadership to exert influence, and enhance trust, quality of connections and the spirit of teamwork is strengthened. Third, the organisation is able to enhance collaboration and coordination, energise the workplace, and achieve values alignment, common goals, and organisational thrive. It also found the positive impacts of how leadership is transmitted to followers when leaders align their values with their words, actions and practices. Significantly, this research showed that in the Arab world, Islamic values are perceived as personal values by the individuals themselves, and they have vital impacts on and benefits for individuals, leadership and organisations in the Arab countries. The research found that the more personal values are understood, emphasised and followed, the greater they will be demonstrated in the thoughts, feelings and actions of individual workers, also in the leadership and the organisation as a whole.

Finally, this research contributes to knowledge in the area methodologically, empirically and theoretically. It has filled the gap in knowledge concerning what is being practiced and what is truly needed in regard to the way organisations are led, how people are managed, and how personal values impact the mechanisms of leadership in the Arab world. This research showed that fostering or practicing values in the workplace should be the mechanism by which organisations are led and how leadership is transmitted. This mechanism should be an ongoing process that seeks to transform values into actions and behaviours; translate values into perceptions; and in return develop the mental programming of individuals including employees, managers and leaders.

Keywords: Personal values, human energy, leadership mechanisms, Islamic values, Arab countries, Workplace, values-driven leadership, values-driven organisation, narrative inquiry, Arab narratives

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Chapter One

1 Introduction

In the Arab world there is ongoing debate on a number of critical issues such as how organisations operate, how individuals are managed, and how effective leadership is. Hence, various researchers have attempted to explore and investigate the current state of affairs in the Arab world; in terms of what might be the most suitable system for or approach to management and leadership that can be applied in this arena, considering the diversities of local culture, religion, values, beliefs, and backgrounds existing in the Arab countries. Moreover, today the study of values occupies a key position in the discourse on leadership, management, collaboration, spirituality, performance, ethics at work, and other organisational studies. Leadership literature over the past 100 years has been addressed, examined and, more importantly, linked with a range of significant invisible factors and forces that impact on individuals, groups, and organisations, such as traits, spirituality, power, values, influence, performance, and motivation. Nevertheless, when it comes to people's personal values and leadership, there is a lack of understanding of how values are perceived, what their actual roles are in people's thoughts, feelings, and actions in the workplace, and how they can be fostered in organisations.

Indeed, this research is about exploring the perceptions of values, their importance and their role in how individuals think, feel, and act in the workplace. This research investigates how the values and leadership constructs are understood; in particular it explores and examines a relatively new conception of the mechanisms of leadership which is about how leadership is enacted or transmitted. It explores what role values play in the process of leadership enactment; in other words, how values can be fostered in the mechanisms of leadership in organisations.

Importantly, human energy is emerging as an area of significance to organisations; yet there is a lack of understanding of how values and human energy can be related. Thus, this research is also about exploring how values can be energising, or how values can be a source or a cause of energy to help individuals to achieve their potential and goals in the workplace. Indeed, this research is about exploring how the three constructs – values,

human energy, and leadership mechanisms – are related in the workplace or organisations. Thus, this research resides within organisational studies.

This research is conducted in Arab countries where the majority of their populations are Muslims – roughly over 90% of the populations of 22 Arab countries are Muslims CIA (2008). Also, the Arab world attracts the interests of international managers and the Western world not only for its economic benefits, but also due to the large percentage (nearly 20%) of the world's believers of Muslim diaspora (Weir, 2003). Thus, this research is also about understanding religious (Islamic) values, their importance, and to what extent they are practiced or understood in organisations in the Arab countries.

This chapter introduces the study by providing a general background of the current state of the Arab management and leadership practices. It states the rationale of this study is to consider related topics which represent the nature of the problem, and also states the knowledge gaps in the literature. It contains the research questions and the main purpose of this research. It also summarises the methodology, and provides a reflection of the researcher's interests in the topic.

1.1 Background of the study

In the Arab world there is immense variation not only in political environments, but also in stages of economic development and sources of income, with some countries relying on agriculture and still suffering from poverty, and others oil-rich (Branine and Pollard, 2010). In spite of Arab wealth, most of the countries in the Arab world are socially, economically, and technologically underdeveloped (Branine and Pollard, 2010). Many studies have tried to investigate the reasons behind the current state of affairs in the Arab world. Branine and Pollard (2010) assert that, in general, “there are problems of unemployment, poverty, health and education, as well as high levels of social and political unrest” (p, 721). Reflecting this, Barakat (1993) claims that the Arabs lost their direction and have been struggling since the time of the First World War, when the victorious Europeans split them up into separate countries that met their colonial benefits. Branine and Pollard (2010) consider that the main problem in Arab countries is not only about resources, because these are sufficient; it is also about organisational problems that have a range of consequences: “The situation in Arab countries is especially serious. Such problems lie in the complexity of interaction between dominant social values, technology and level of development achieved” (p.721).

Researchers of management in the Arab world have also found that poor communications, great centralisation, absence of management skills, overbearing bureaucracy, and impractical performance problems such as the significance of personal issues over the requirements of the organisation exist (Weir, 2000; Assad, 2002). Moreover, several studies have found the problems of expatriation in the Arab countries, such as homesickness, social isolation, anxiety from and absence of trust by the locals (Al-Salem et al., 1979; Al-Bunyan and Lutfi, 1980; Daher and Al-Salem, 1985). Accordingly, this enhances the importance of discussing the impact of personal values on employees' thoughts, feelings and actions in the workplace which is the focus of this research. This should assist both national and international workers and managers to understand each other and overcome the existing problems.

From a management perspective in the Arab world, and based on the review of literature on management, Branine and Pollard (2010) state that the practice of management is characterised in the following four points:

- Arab managers are categorised as being either very authoritarian managers (Badawy, 1980; Kaynak, 1986) or extremely consultative managers (Muna, 1980; Ali, 1990). Al-Faleh (1987) claims that, in the Arab countries, decision making is determined through three elements; position, status and seniority. Hence there is a lack of delegation of authority in a culture of low trust which is infused with political gamesmanship. In addition, Branine and Pollard argue that: "Studies have generally agreed that most Arab managers are authoritarian in dealing with their subordinates and that their organisations are centrally controlled and politically orientated... [..]..It does not matter how much you know but *who you are*" (p.722).
- Managers are characterised by the common practice of '*Wasta*', an Arabic word meaning that in order to get things done, you need to exploit and misuse a sort of interpersonal relationship (Weir, 2000; Metcalfe, 2007). Selection, reward and recruitment of employees are all often based on *Wasta* (Branine and Pollard, 2010). Branine (2002) explains that "friendship and kinship take precedence over qualifications as managers feel obliged to support their relatives and family and friends" (p. 141).
- Face-to-face communication is the basis for business in Arab culture, as everyday relations such as friends or colleagues in the marketplace and in the House of God (Mosque) are significant (Mellahi, 2006). Thus, this kind of behaviour also exists in the workplace "where managers and their employees prefer direct contact with each

other; because it is believed that the face-to-face interaction produces trust, support and commitment” (Branine and Pollard, 2010, p.722).

- Society in Arab countries is very power-structured, authoritarian, and collectivistic. Old people must be respected by younger ones and seniors must be obeyed by their juniors. Hence, age is an advantageous element in terms of trustworthiness and authority, and in most cases the leader in Arab cultures is the elder individual in the family, in society or even at work.

Furthermore, Sabine (2005) affirms that Arabs prefer to deal with individuals they know, and trust. They must have had knowledge of their business counterparts and have established a connection of trust before making any business deal. Hence, Hutchings and Weir (2006) suggest that international managers who work in the Arab countries “avoid placing all their efforts on the product/service delivery but rather ...invest their time and resources in the requisite business acumen of cultivating strong connections” (p.279).

More importantly, Weir (2012) affirms that the basic principles of management in the Arab and Islamic worlds are grounded on Islam in that it “itself represents a comprehensive worldview that also has claims as a basis for cultural and behavioural universality” (p. 69). Branine and Pollard (2010) claim that management practices in Arab countries do not consider Islamic norms and values which are supposed to be appreciated in all aspects of society: “The type of management that is practiced in Arab countries has very little to do with the cultural values and norms of Islam that are supposed to dominate all aspects of society in these countries” (p. 716).

Furthermore, Branine and Pollard (2010) argue that there are differences between traditional norms and values which have been affected by the management in the Arab world, and Islamic values, “This is because many Western commentators on Islamic management principles management in Arab countries tend to discuss Islam and Arab culture as a single entity” (pp. 713-714). Indeed, some of these traditional norms and values in the Arab countries contradict Islamic teachings and values (Branine and Pollard, 2010). Hence, increasing knowledge of Islamic management principles might be helpful in developing a more suitable type of top management practice in Arab countries, while maintaining the advantages of importing the best practice in Western management methods and technology at the same time (Branine and Pollard, 2010).

It seems from the above discussion that there are clear challenges and problems in how organisations are led, and how individuals are managed in the Arab countries. Also, the discussion reflects that there is a gap between what is practiced and what is expected according to Islamic teachings and values, as is discussed in Chapter 2. In line with this, Branine and Pollard (2010) also consider that there have only been a few examples of organisations where Islamic values have been practiced in the workplace in the Arab world. Indeed, this research considers that exploring the impact of personal values on the Arab people's thoughts, feelings and actions should help in understanding and possibly resolving some of the problematic issues stated in the discussion above. In particular, understanding Islamic values and their importance is the key to taking a step forward for potential improvements in organisations, management and leadership challenges in the Arab world.

1.2 Rationale of this study

The significance of this research emerged from the discussion above in regard to the current management and leadership practices in the Arab countries which reflects clear challenges and problems that need to be addressed. Also, a recent global study by the WEF (2010) found that there is a vast agreement about the following points: small and large businesses should be more values-driven; individuals do not practice the same values in their private and professional lives; the global economic crisis is a crisis of ethics and values as well, and finally 'honesty, integrity and transparency' are the most significant values to both personal life and professional life. Accordingly, this enhances the significance of this study in the Arab countries in order to explore in greater depth how personal values are perceived in the workplace, and how they can be vital again in organisations in the Arab world.

In effect, this research sets out to understand the perception of values, their importance, and their role in or impact on people's thoughts, feelings and actions in the workplace. It also explores how values can be energising or whether values can be a source or a cause of energy to help individuals to achieve their potential and goals in the workplace. More importantly, it examines the impact of fostering personal values on leadership mechanisms in organisations in Arab countries. To do so, it is first necessary to address three main questions in the following sections; can value similarity occur between individuals and organisations in Arab countries? Importing Western management and values around the world: does it work in Arab countries? To what extent are Islamic values practiced, misunderstood, or possibly replaced in the Arab countries?

1.2.1 Can value similarity occur between people and organisations in Arab countries?

Various empirical researchers have emphasised the need for and advantage of considering personal values at work and aligning them with the organisational values in order to keep the spirit of working together high, and ensuring that this spirit is developed within the organisation (Harrington, Preziosi, and Gooden, 2001; Kinjerski and Skrypnek, 2004; Pfeffer, 2003; Hammoudeh, 2012). Thus, values alignment is significant for the organisation to thrive.

A recent global study by the WEF (2010) has found that individuals do not practice the same values in their private and professional lives. Indeed, questioning whether similarities can be present between people and the organisation is critical, but this research considers that it is more important to explore whether this similarity can emerge through leadership or through how leadership is enacted. It aims to expand the question further ask, *Can values alignment occur between individuals, leadership and the organisation?*

Furthermore, Thomas (2013) asserts that people bring into their work their own personal thoughts, actions, goals, beliefs and choices. Individuals also depend on their personal values to judge situations, and individuals, and eventually to make decisions (Kluckhohn, 1951; Rokeach, 1973; Hofstede, 1991; Schwartz, 1994; Rohan, 2000; Abdalla and Al-Homoud, 2001), although, Silverman (1970, p.77) states that there is always a clash between what the person wants and what the organisational objectives are: "There is a basic conflict between the needs of individuals and the goals of organisations". On the other hand, Hammoudeh (2012) tries in her research to look at the possibility of unifying organisational objectives with people's objectives in every organisation by considering Islamic teachings and values in the workplace in the Arab world.

In this regard, there is a need to clarify the position of this research and whether it is going to discuss values from an individual perspective or an organisational perspective. The researcher considers that people bring with them their own values to the workplace; meanwhile there are certain organisational values which already exist in the culture of any organisation. Hence, this research focuses more on the personal values for both individuals and leaders in the workplace. Nevertheless, the question of whether value similarity can occur between individuals and organisations is considered a stimulating question which reflects the importance of this research and helps us to understand the rationality of one part of this study.

1.2.2 Importing Western¹ management and values around the world: does it work in Arab countries?

The researcher claims that the way that organisations are managed in the West might not be the most appropriate approach for the management and leadership practices in the Arab world due to the differences in culture, religion, backgrounds and nature and the philosophy of Western management in leading their organisations with those in the Arab countries. Pollard and Tyab (1997) concur by stating that there is evidence of incompatibility between Western management philosophy and foreign business thinking. Moreover, Rahwar and Al-Buraey (1992) state that Western organisational philosophy does not fit easily with the culture in the Arab world, due to its focus on economic-based measures and individualistic and performance-related rewards. More importantly, they propose that Western management approaches ignore several major individual spiritual needs. Furthermore, Weir and Sultan (2011) affirm that “in much discourse in schools of business and management the values of “management” are presumed to be universal and to be based on those values that underpin the practices of Western capitalism” (p.14). Nevertheless, they argue that if other cultures or societies are able to manage their organisations effectively, “does that mean that they must have learned how to do so only from the West?” (p.14). In fact in an argument based on Hofstede's research, Abbas (1996) claims that exporting Western (mostly American) management and theories to undeveloped counties has only slightly contributed – if at all – to their development.

Weir and Sultan (2011) assert that, “In principle there is in Islam no inevitable conflict between religion and science as exists currently in the Western tradition between creationists and Darwinists” (p.22). Hutchings and Weir (2006) also state that “in most Western nations business and social positions are quite separate” (p.277), whereas in the Arab countries, social relationships and personal interactions are as important in business and work as they are in people's social life. For instance, Hutchings and Weir consider that establishing relationships and building connections are considered a fundamental part of doing business. Demirbag et al. (2003) acknowledge the differences between the West and the Arab world in terms of the importance of relations and values in the workplace. They explain that in the Arab world, building trust in relations between business partners is a vital element in achieving a successful business deal, while in the West the priority is to get the contract signed in a formal agreement. In contrast, they assert that in Arab countries, as

¹ Western management or approach refers mostly to American or British management.

soon as the trustful connection has been built, only a spoken agreement is needed to progress the business transactions.

In this regard, Branine and Pollard (2010, p.713) claim that the management in the Arab world is affected by:

“traditional and non-Islamic norms and values of different cultures of Arab countries. Neither the Western-adopted nor the traditionally-nationally inherited management practices and behaviours seem to have worked because many of the Arab countries are economically and industrially underdeveloped despite their wealth of human and material resources”.

Relatedly, several studies have proved that the practices of Japanese management are based on local cultural (Lorrinan and Kanjo 1996; Tayeb, 1996; Bhappu, 2000; Linowes et al., 2000). Following on from this, Al-Abdouli (2004) proposes that organisations whose management ideology is based on their local culture can “find their roots in the land and thrive.” (p.238). He also affirms that this approach can be applied in the Arab world where Islamic values and teaching can be the fundamental force for the organisations. In line with this, Branine and Pollard, (2010) also assert that “the Japanese developed their economy by adopting Western management practices to their cultural norms and values. The same can be said about the Chinese and the South Koreans, so “why not the Arabs?” (p. 724). This research supports this approach and encourages the management and leadership in the Arab world to find their way to thrive in their organisations in accordance with Islamic teachings and values.

1.2.3 To what extent are Islamic values practiced, misunderstood, or possibly replaced in Arab countries?

The importance of Islamic teaching and values in the management practices and organisations in the Arab world have been acknowledged by various researchers (e.g., Pollard and Tyab, 1997; Al-Abdouli, 2004; Branine and Pollard, 2010; Weir and Sultan, 2011). Indeed, Islam itself can be seen in the Arab world as a set of values that direct many characteristics of behaviour and provide more than just a faith; they also offer a cultural structure, civilisation and system of life (Maznil, 1997).

A number of scholars opine that, in order for organisations to be successfully established and to function well in the Muslim world, the main inspiration must be derived from Islamic teaching and values (see, for example, Al-Omar, 1992 and Bin Baz, 1993). They explain that Islam teaches not merely intellectual piety, but also offers guiding principles for moral social conduct in all aspects of life as well as management and business (Al-Abdouli, 2004).

Nevertheless, this research is concerned to what extent these Islamic teachings and values are really followed or practiced in the workplace in the Arab countries. This has been given different explanations; for example Branine and Pollard (2010) argue that many Muslims in the Arab countries are “that by name only and their knowledge of Islam does not exceed the basic rituals of making ablution and performing the five daily prayers” (p.723). In effect, they claim that the majority of Arab countries suffer from a superficial understanding of Islam which has negative impacts on the management of organisations, so the possibility of developing an Islamic management mechanism has been restricted (Branine and Pollard, 2010). Therefore, even for those who belong to Islam, it can be appear to be misunderstood religion (Branine, 2004).

Another possible answer to the above question is stated by Branine and Pollard (2010) who assert that most of the Arab countries use a mixture of civil and Islamic laws; however, there is only slight attention to Islamic management and practices in any of those countries. They consider that Islamic teachings or law are being used in Arab countries only in specific characteristics of social life such as family, relationships in societies between individuals and groups, or in inheritance systems. However, economics, management and leadership practices still rely on the civil system imported from the West.

In the same regard, Zineldin (2002) considers that globalisation as a threat to Islamic countries, bringing with it external effects that clash with Islamic values and beliefs. Also the lack of economic progress in the Arab world might be due to not applying Islamic management ideologies and relying too heavily on the Western management ideologies (Branine and Pollard, 2010). Relatedly, Hammoudeh (2012) views the lack of practicing Islamic values is due to the double standards which people witness on a day-to-day basis:

“Yet, people observe double standards on a daily basis. They believe in management by values, but at the same time they feel that these values do not matter so much when they see successful organisations behaving unethically- or worse, when powerful and influential people create havoc in the world while preaching the good news” (p.5).

Branine and Pollard (2010) also claim that it appears easier for management and leadership in Arab countries to adopt ‘ready-made’ Western management approaches rather than improve and practice their own management philosophy (Branine and Pollard, 2010). Here, the researcher considers this justification as fairly reasonable. Indeed, this research emphasises that the ignorance of the importance of people’s values, and more specifically Islamic values, might be one of the key reasons why Arab managers and leaders find it easier to import Western management into their organisations.

This research also considers that some of the traditions and norms of ancient Arab culture may be affecting the practice of Islamic values. As stated earlier, authoritarianism and nepotism are already widespread features of Arab management “These non-Islamic practices hark back to the ancient tribal systems of Arab culture where leadership was unquestioned and family and kinship were paramount factors” (Branine and Pollard, 2010, p. 722). Another view claims that moral values have been replaced and this arguably might be the case in the Arab world; Wallis (2010) argues that “The market has become God in our personal lives. We rely on the market to do for itself and for us things it was never intended to do. Our moral values have been replaced by market values” (p.4).

In the organisational context, in his study conducted in the United Arab Emirates (UAE) Al-Abdouli (2004) finds that the significance of Islamic views seemed to “matter more to the low or frontline managers and this importance decreased when we move towards top management” (p. 237). He finds that the personnel system applied by most organisations does not endorse Islamic values such as justice and consultation. He also shows that the application of Islamic values is appreciated by most managers; however they considered them impractical for implementation in business. He explains that this understanding could be because of “the lack of understanding of the Islamic principles itself rather than the issue of its applicability to business in contemporary time” (p. 235). In fact, this indicates that fostering values through leadership is a key concept, and it helps individuals to understand and appreciate their personal values and the organisational ones which are in the Arab countries mostly derived from Islam.

On the other hand, a study also conducted in the UAE by Simadi (2006) in regard to the priority given to various values showed that religious (Islamic) values was ranked first; this domain includes, for example, believing, and praying. The second priority was the cognitive values; these include, for instance, aspects of success, aspiration, and culture. These are followed by political, aesthetic or beauty, social, and economic values respectively.

As such, this research supports the approach of making Islamic values vital again in both our lives and in the workplace, and there is a need to increase the understanding of Islamic values and their importance in management and leadership practices in Arab countries. It also considers that importing Western management and values might not be compatible for application and practice in the Arab world. Meanwhile there is still a need to keep learning from the advanced technology and modern sciences that come from the West.

1.2.4 Knowledge gaps

There are important gaps in the existing study of values and its relation to the human energy, leadership and the workplace. Firstly, despite the popularity of values, there is a lack of agreement on the nature of values themselves and their role in people's lives and, more importantly, in how values are perceived in the workplace. Also, there is a clear lack of a values framework or model which gathers the main variables or elements in regard to the role of values in the workplace. This research provides a theoretical contribution to knowledge by proposing the Role of the People's Personal Values (RPPV) model in the workplace. This helps authors and researchers in the same field to advance from this study and learn from the role of the RPPV model in its three dimensions: thinking, feeling and acting.

Secondly, there are gaps in the current study and the literature of values in the Arab countries as emphasised by different authors (see, for example, Simadi, 2006). This study contributes to the scant body of related literature that examines and explores local values and their application in the Arab World. Meglino and Ravlin (1998) assert that future research should examine the national and cultural values and their relationships with individuals' values. Also, this research plays a significant part in studying and exploring the main principles and values of management in Islam in the English language; as Branine and Pollard (2010) state, Muslim scholars have long described the main Islamic values and principles of management in Arabic more than what has been done in English.

Significantly, in so doing, this research bridges the gap between what is being practiced in the workplace in Arab countries and what is truly needed in terms of the ways in which organisations are led (see, for example, Branine and Pollard, 2010). Relatedly, this research fills the gap that exists among Arab scholars in regard to the literature of organisational and leadership practices (see, for example, Abdalla and Al-Homoud, 2001). This research also addresses the gap relating to the lived experience of management in the Arab world as the literature indicates that there is a lack of appreciation of the relationship between belief and action (see Weir, 1999). There is also a gap in the knowledge of the impact of Islamic and Arab beliefs on inspiration and behaviour in organisations (see, for example, Al-Abdouli, 2004).

Thirdly, a review of the leadership literature revealed a considerable gap in addressing the concept of 'leadership mechanisms'. This is a new leadership theory that has not been well explored. Hence, this study contributes as one of only a few in this field which adds valuable insights to the literature of the mechanisms of leadership through examining the four mechanisms of leadership proposed by Hernandez et al. (2011). Its contribution also lies in its exploration of how these leadership mechanisms are related to personal values, and human energy constructs. This thesis thus bridges the gap in what is known about the impacts of the three notions – values, human energy and leadership – in organisations.

Also, existing leadership theories propose that leadership is fundamentally synonymous with influence; however, the mechanisms that explain the transfer of influence have not been adequately tested or explicated (Atwater and Carmeli, 2009; Owens et al., 2016). This study contributes to knowledge as one of a few studies in the leadership field which provides valuable insights into the literature in how the leader's personal values can be energising and transfer the influence to the followers.

Fourthly, existing human energy constructs imply that values are a source of energy, but there is a lack of understanding whether they contribute to the cause or generation of different types of energy such as intellectual or mental, emotional, and spiritual energy. Although there is a gap in how energy can be transferred (see Owens et al., 2016). This research argues that the mechanisms that account for the transfer of energy by the practising of values have not been adequately tested or articulated. This indicates lack of literature on and explanations for how values can provide individuals with energy; therefore this research theoretically and empirically contributes to the understanding of values and human energy notions.

Finally, although literature based on employees' values and attitudes toward the workplace does exist, to the best of the researcher's knowledge, this is one of the first studies to make a methodological contribution to knowledge by exploring the three key concepts of personal values, human energy, and leadership mechanisms in the workplace in the Arab world by conducting a narrative inquiry.

1.3 Research questions and objectives

The main purposes of this research are: 1) to understand the role of people's personal values in thoughts, feelings and actions, and how practicing their personal values can energise them in the workplace; and 2) to explore the impact of fostering personal values on leadership mechanisms in organisations in Arab countries. For these purposes, the following central research questions are addressed:

- 1) How do people perceive their personal values in the workplace? What is the actual role of their personal values in the way they think, feel and act in organisations?
- 2) Are values a source of certain energy, and how can they drive or energise people in the workplace?
- 3) What is the impact of people's personal values on the mechanisms of leadership, and vice versa?
- 4) How can values be fostered through understanding their role in the workplace? How can we make them vital again?

1.3.1 Research objectives:

The central research objectives are:

1. To explore the perceptions of personal values in the workplace, and to find out what their impacts are on people's thoughts, feelings and actions in organisations.
2. To explore whether values can be energising, or whether they are a source or cause of energy in the workplace.
3. To explore the impact of people's personal values on how leadership is enacted or transmitted in organisations.
4. To investigate how values can be activated and revitalised again in the workplace.

1.4 Summary of methodology

Qualitative research was employed to assist this study to answer the four research questions. The methodology applied by this research is narrative inquiry, which considers that the participants' stories are reflections of their experiences and perceptions. The data collection method was mainly narrative interview. The narrative data were analysed using a combination of different analysis techniques including content analysis, thematic narrative analysis and cross-narrative thematic analysis. This storytelling technique helped the research to achieve an in-depth understanding of the participants' perceptions in how their personal values influence the way they think, feel and act in the workplace. It also enabled the research to elaborate on the informants' experiences that they regard as important to them in the workplace. Also the combination of different analysis techniques enabled the researcher to construct meanings from the informant's stories, undertake text reduction, and to interpret texts that have relevant content to answer the research questions.

The sites chosen for this research were two local private organisations in Jordan, which were mostly carrying out the same kind of business activities including manufacturing and exporting their products locally and regionally. The suitability of the selected organisations for this research was based on the criteria set by the researcher. The criteria emerged from the research aims. Listening to the local employees' experiences enabled the researcher to explore their personal and cultural values, and how they perceived them in their own words and expressions. Fourteen participants were selected from two different organisations in Jordan; seven participants from each organisation, and from three different levels (CEO, middle managers and staff). Selecting from three different levels enabled the research to explore how values were fostered and imparted from leaders and managers to the employees, and vice versa, and what their impacts were on their thoughts, feelings and actions in the workplace.

1.5 The researcher's interest in the topic

The topic of this thesis reflects the researcher's experience and values that he has learnt and fostered prior to and during the PhD journey. Indeed, the interest in this topic has emerged from various factors; Firstly, the love and passion that the researcher has to learn about people's values, and how these can keep them energised in everything they do in life, and particularly at work. Also, the current state of the Arab world has encouraged him as an Arab to seek knowledge of and experiences in how management and leadership practices can be improved, which in turn improves organisational practice. The researcher studied Economics and Business Administration and worked for seven years in the Arab world before moving to the UK to undertake his doctorate. He also taught at ARU University for four years; this greatly enhanced his academic and professional experiences.

Secondly, the researcher has been influenced by those have written about the impact of Islam and its teaching and values on the practices of management and leadership in the Arab world, and how the Western approach can learn something from this field. Indeed, the researcher notably appreciates the work of one of the key writers in this field, Professor David Weir, who has been working on this area for decades. In effect, the researcher sought to shed light on Islamic values and their influence on the practices of management and leadership in organisations. What also helped in this was working with friendly and professional supervisors who came from different backgrounds (mainly British), and who were keen to appreciate the topic of this thesis and enhanced the knowledge and experience of the researcher.

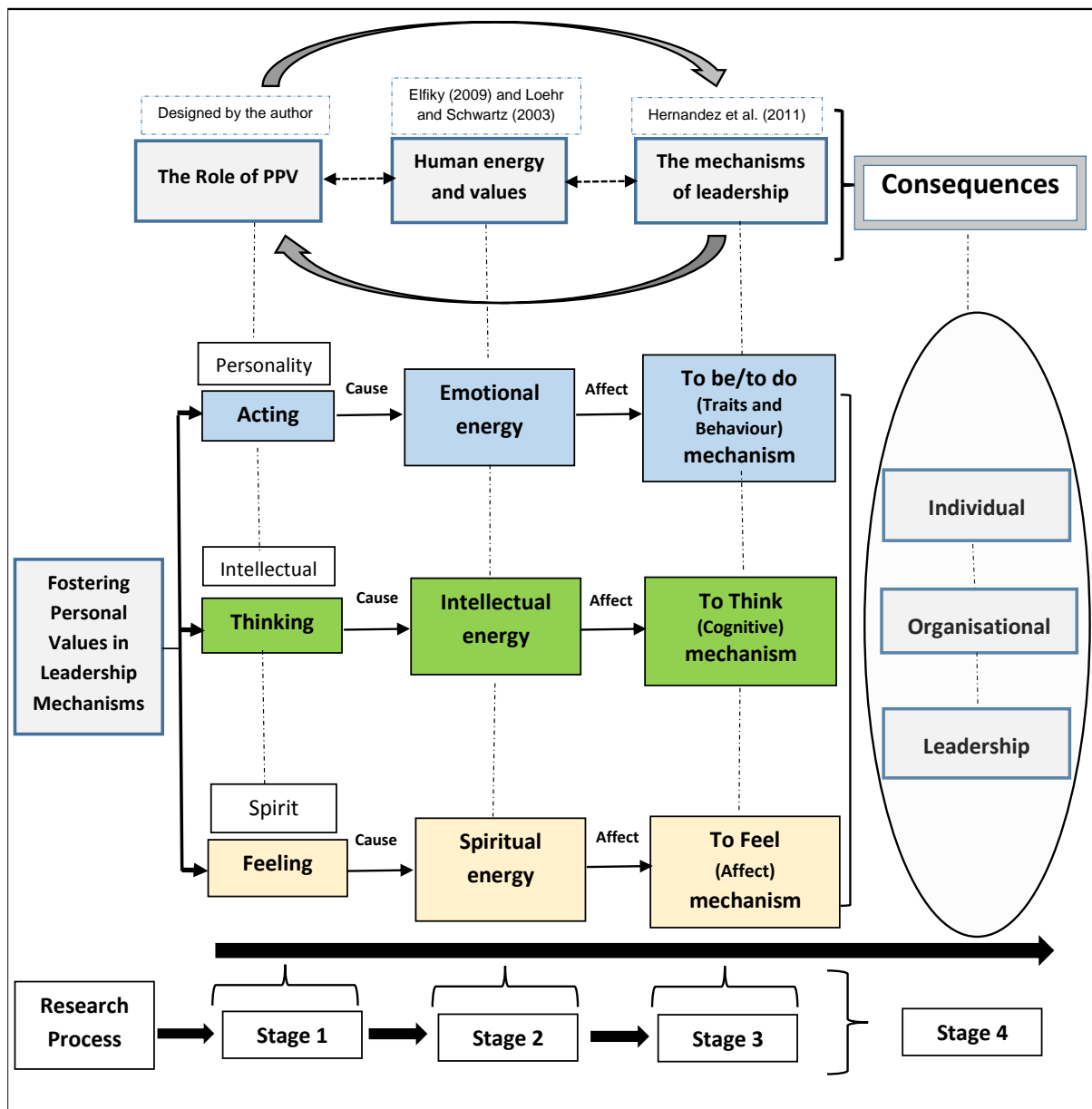
Thirdly, during his PhD journey, by participating in various conferences the researcher has increased his knowledge, and in turn developed his research topic. In fact, the feedback and recommendations given by the reviewers have significantly improved the topic and focus of this research. The researcher has presented his own papers in six different conferences, which has resulted in one publication so far (see Appendix G). Indeed, the researcher considers this thesis as a piece of his heart due to its huge positive impacts on his knowledge and experience. Without doubt, he has learnt so much from this journey.

1.6 Research process

The process of this research is considered in parallel with Miles and Huberman's (1994) perception of a research conceptual framework, which they consider "lays out the key factors, constructs, or variables, and presumes relationships among them" (p.4). The process also tells what is going on with a research and should demonstrate the research questions and objectives and their relationship with the literature review and the key variables of the study (Maxwell, 1994). In effect, the process of this research can be summarised in four main stages (see Figure 1.1). The first stage is when the researcher explores the phenomenon and literature of values, their importance, and their relation to our thoughts, feelings and actions in all aspects of our lives. In effect, in the fieldwork the researcher sought to explore how the participants perceived their personal values, and how these affect the way they think, feel, and act in the workplace. The second stage is about exploring the construct of human energy and its relation to values. Mainly this research explored the sources or types of human energy theories proposed by Loehr and Schwartz (2003) and Elfiky (2009), including intellectual or mental, emotional, and spiritual energies. In the fieldwork, the researcher aimed to find out whether the participant's personal values can be energising, or whether they can be a source or a cause of energy to help them to achieve their potential and goals in the workplace.

The third stage is about understanding the mechanisms of the leadership construct and how it is related to values. This is achieved by exploring the four leadership mechanisms proposed by Hernandez et al. (2011). In effect, in the fieldwork, the researcher sought to investigate how leaders' personal values influence how leadership is enacted or transmitted in the organisation. The fourth stage is about understanding how the three constructs – values, human energy, and leadership mechanisms – are related to one another by exploring how fostering personal values in leadership mechanisms can benefit individuals, leadership, and the organisation as a whole. By doing this, the researcher also sought to explore how values can be revitalised and activated again in the workplace.

Figure 1.1 Research process



Source: Designed by the author

Figure 1.1 above is to map out the steps through which the thesis progresses. The detail about the component parts will reveal themselves as the thesis unfold.

1.7 Outline of the study

In this thesis, seven chapters are presented:

Chapter 1 introduces the study by providing a general background of the current state of the Arab management and leadership. It states the rationale of this study is to consider related topics which represent the nature of the problem, and also states the knowledge gaps found in the literature. It contains the research questions and the main purposes of this research. It also summarises the methodology, and provides a reflection of the researcher's interests in the topic.

Chapter 2 This chapter has three main parts. The first part considers the various definitions of and literature on values, and why it is important. In this part the scope of values is also addressed. The second part of the chapter addresses the concept of values and their relation to behaviour, attitude and perceptions, working towards an understanding of individuals' personal values. It also discusses the impact of individuals' personal values on their thoughts, feelings, actions, relations and connections in order to summarise and represent these concepts in one framework and proposes the RPPV model. It also discusses values and their role in organisations. The third part of this chapter examines whether values are stable or whether they change over time, and briefly highlights the understanding of the hierarchy of values, in particular addressing religious and spiritual values. From there, Islamic values as the dominant religious values in the Arab world are explored for the purpose of this study.

Chapter 3 has two main parts; the first part addresses human energy. It explores the construct of human energy and its relation to organisations and/or the workplace. It also addresses how human energy relates to individuals' values. To do so, the sources of human energy theories proposed by Loehr and Schwartz (2003) and Elfiky (2009) are referred to. The second part discusses the mechanisms of leadership, by first looking at how this construct has been conceptualised, and then introducing the mechanisms of leadership (Hernandez et al., 2011). This is followed by a discussion of how values and leadership mechanisms are related.

Chapter 4 is organised into the following parts: the rationale of applying a qualitative approach, examining the possible strengths and shortcomings, and why a qualitative method suits the aim of this research. The research philosophy is discussed, with an outline of four

interconnected elements of the research process framework (epistemology, theoretical perspective (ontology), methodology, and method). Issues of validity, trustworthiness, authenticity, and ethics with their implications for this research are examined, and issues and processes involved in conducting the fieldwork of this study are described. Finally, the justifications of the data analysis process and methods used in analysing the data are explicated.

Chapter 5 serves to present, interpret, and analyse the findings of the research.

Chapter 6 discusses and interprets the findings presented in Chapter 5. The chapter is mainly organised in light of providing answers to the research questions. The discussion undertaken in this chapter is organised into five sections; the first four sections discuss the results in light of addressing the four research questions. The fifth and last section in this chapter discusses the results in light of addressing the relationship between personal values, human energy, and the mechanisms of leadership.

Chapter 7 closes this thesis and is organised into four sections. While the first section addresses the limitations of this study and identifies areas for further research, the second section outlines the major contributions to knowledge and summarises its findings. The third section examines the potential implications of the study's findings for both research and practice; additional research directions are also embedded in this section. The last section draws conclusions.

Chapter Two

2 Values

2.1 Chapter introduction

This chapter has three main parts. The first part considers the various definitions of and literature on values, and why it is important that this construct is understood, in order to set out the main point of this research. In this part the scope of values is also addressed; the research distinguishes between ‘values’ and other terminologies which might be used by researchers and authors in describing values such as beliefs, principles, morals, attitudes, and traits or characteristics. The second part discusses the concept of values and their relation to behaviour, attitude, and perceptions, working towards an understanding of individuals’ personal values. It also discusses the impact of individuals’ personal values on their thoughts, feelings, actions, relations, and connections in order to summarise and represent these concepts in one framework and propose the *Role of People’s Values and their Sources (RPVS)* Framework (Mashlah, 2015). It also discusses values and their role in organisations. The third part of this chapter discusses whether values are stable or whether they change over time, and briefly highlights the understanding of the hierarchy of values, in particular addressing religious and spiritual values. From there, Islamic values as the dominant religious values in the Arab world are explored for the purpose of this study.

2.2 What are values?

Values have been defined and conceptualised in different ways by several authors and researchers. Definitions and meanings of values have been taken from different points of view and disciplines such as psychology, philosophy, political science, sociology, theology, and business management. The literature shows difficulty among scholars in agreeing about one definition of values. If ten different people were asked to define “values” or what they understand by it, we might have ten different definitions. Over a century ago, Moore (1922)

admitted the difficulties of defining values, or its indefinability, because it is a simple quality like “green”. Frondizi (1971) concurs with Moore (1922) regarding the difficulties of defining values. However he disagrees with him as to why it is difficult to define. In contrast, Frondizi (1971) thinks that the difficulties of defining values are due to their complexity. He considers value as a ‘Gestalt’² quality which means that values do not occur for themselves and there is a need for them to be represented in something in the form of a transporter.

Regardless of the difficulties of defining values, the literature provides a plentiful number of definitions of values. Reading about values leads us to its roots in philosophy which is called “axiology” (Hemingway, 2005). The study of values can be traced back to the lessons from Aristotle, Plato, and Socrates, in the form of virtue morals and ethics (Jackson, 1996; O’Hear, 2000; Hosmer, 2003; Raz, 2003, Hemingway, 2005). According to Himmelfarb (1995), the term ‘values’ as a plural noun appeared in the late nineteenth century. He traces the origin of its usage to the writing of a German philosopher called ‘Nietzsche’ who used it to distinguish his notion of existential ‘values’ from the associated term ‘virtues’.

The confusion in regard to the concept of values might be traced back to this relation with virtues, which are more about ideals that individuals are inspired to live up to, instead of beliefs or principles regarding their ways of living (Bourne, 2002). Fowler (1935) defines values as outcomes of mental development, either from human instinct through usual responses, or from logic in the use of accepted forms. Furthermore, he clarifies that instinct identifies the value of basic things such as food, shelter, drink and other basics of life; however, he emphasises that it does not account for values beyond these basics. Values have been defined as the vision that people have in terms of deciding what is good for themselves and their companions; in other words, what is good for their life (Rescher, 1969).

Rokeach (1973, p.5) describes a value 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”. The social element of values is evident in that people feel guilt when their actions are not consistent with the social expectations that they support (Kluckhohn, 1951). In reflection of this, Ravlin (1995 cited in Meglino and Ravlin, 1998, p. 354) defines value as "a person's internalized belief about how he or she should or ought to behave". It can be noted that many researchers have linked the perception of values with moral thought, such as Wright (1971, p. 201) who conceives

² A Gestalt is not equivalent to the sum of its parts, although it cannot exist without them. It is not a metaphysical notion but a concrete, singular entity... [Values] cannot be separated from the empirical qualities and yet neither can they be reduced to them” (Frondizi, 1971, p. 160).

values as “Beliefs about what is wrong and the values that define the positive goals in life”. Values have been introduced also as “standards of conduct” (Meglino and Ravlin, 1998, p.365), shaped as a consequence of reward and punishment, mostly from people’s parents (Wright, 1971; Williams, 1979, Hemingway, 2005). Hofstede (1984) perceives values as “a broad tendency to prefer certain states of affairs over others” (p.18)

In a wider definition of values, Schwartz and Bilsky (1987, p. 552) review values as a combination of five methods which highlight the most common understanding of values from different researchers: “Values are (a) concepts or beliefs (b) about desirable end states or behaviours (c) that transcend specific situations, (d) guide selection or evaluation of behaviour and events, and (e) are ordered by relative importance”. Schwartz (1992, p.2) defines values as “desirable states, objects, goals, or behaviours, transcending specific situations and applied as normative standards to judge and to choose among alternative modes of behavior.” Schwartz’s definition of values differentiates values from attitude by referring to their generalised nature. Attitudes are individuals’ beliefs in regard to explicit situations or objects (Hollander, 1971). They can be positioned at the lower level in the individual’s hierarchy of beliefs (Rokeach, 1973).

Schwartz’s definition of values also shows that attitudes might be considered positive or negative, while values are considered always positive – i.e. in favour of something (Roe and Ester, 1999). Schwartz and Bilsky (1987) and Schwartz (1992) recognise three ‘worldwide human requirements’ that form the foundation for all values: the necessity for biological survival; the need for social interaction; and institutional and social needs for group wellbeing. Bourne and Jenkins (2013) state that the differences “in the relative importance placed on these requirements mean they hold potential for conflict within and between individuals and groups” (p.497).

Baker (1999) clarifies that the idea of value appears to cover a collection of phenomena, extending from any kind of an individual’s interests, to that which people understand as good or bad. Another interesting understanding or definition of values expressed by Ab. Halim (2005 cited in Othman al-Habshi, 2004, p. 96) claims that values are something you have desire for, something you would pursue relentlessly and strive to defend and safeguard. He explains that values come naturally, either by adopting what others have, or what society sustains, or by obligation of the law. Going a step further, Zhen (2012) looks at values from a management point of view or one based on a “management by values” theory. He explains that values are essential to make the dream of success become true to every organisation,

where values drive all people in the organisation to develop faith in the organisation and perform to the best of their ability. Some (e.g., Schwartz, 1992 and Bourne and Jenkins, 2013) believe that personal values are located at the level of persons who 'have' or possess their particular values. In addition, some have stated that individual values perform as vital factors for top management in terms of choosing the corporate strategy of organisations (Guth and Tagiuri, 1965; Corman, Perles, and Vancini, 1988; Olson and Currie, 1992, Hemingway, 2005).

Despite the popularity of values, there is a lack of agreement on the nature of values themselves and their role in people's lives. Surrounded by other things, values have been seen as goals, personality types, motivations, needs, utilities, attitudes, non-existent mental entities, and interests (Meglino and Ravlin, 1998). This absence of agreement (e.g., Kluckhohn, 1951; Rokeach and Ball-Rokeach, 1989; Williams, 1979) has produced difficulties in interpreting the consequences of many studies, and has encouraged demands for larger agreement on how values are defined, perceived, and measured in organisational study (Connor and Becker, 1975, 1994; Meglino and Ravlin, 1998).

The nature of values has been conceptualised in various ways. One of the often debated issues is answering the question: are values objective or subjective? Frondizi (1971) claims that a value is "objective" if its existence and nature is independent of a subject; conversely, it is 'subjective' if it owes its existence, its sense, or its validity, to the feelings or attitudes of the subject" (p19). He argues that values are expressions that people show about something specific; for instance, when someone gives his/her opinion on a painting such as "this is a beautiful painting", he/she is purely expressing his feelings. On the other hand, Scheler (1954) points out that values and feelings are two separate things, and a value cannot be reduced to the expression of a feeling, since we normally pick up values separately from the feeling we experience; that is why we are able to recognise a moral value even in our enemy.

Davis (1972) states that values are facts and facts are values and he explains that the understanding of facts helps people to solve their problems. Moreover, Davis (1972) further explains that these values help people to survive and improve their existence. He adds that values are natural "Values are entirely natural products of man's psychological evolution, and as such they are modified as our knowledge increase" (Davis, 1972, p. 87). Relatedly, Scheler (1954 cited in Frondizi, 1971) distinguishes between the concept of a value and the value itself due to its independent nature; he argues that "a six months old child experiences his mother's kindness before being able to have a concept in his mind of what is good" (p.

107). Hence, the questions here are why does the child feel or show a smile when he experiences his mother's kindness? How does he know it is a good thing to smile for? Indeed, from this perspective values can be considered as a fact, and they are independent and natural.

Many theoreticians have concentrated on two types of values (e.g., Fallding, 1965; Rokeach, 1973; Williams, 1968). The first type is the value that a person places on outcome or object. The second type is the values possessed by an individual; these values have been subdivided into terminal and instrumental values (Rokeach, 1973). Rokeach (1973) and Williams (1968) maintain that the approach which focuses on the second type of values (possessed by an individual) is more suitable for social investigation because it gives information that is more vital to the person (Meglino and Ravlin, 1998). Furthermore, research points out a connection between these two types of values – that is, the values possessed by an individual will affect the values he/she places on certain outcomes or objects (Feather, 1995; Prentice, 1987). Thus, a better understanding of the values possessed by people may offer a deeper understanding of the value placed on outcomes or objects (Meglino and Ravlin, 1998). In effect, this research considers the study of values, as their definitions and nature are difficult and complicated issues. Hence, in this research it seems more appropriate to reflect the views of Rokeach (1973) and Williams (1968) and explore the second type of values possessed by an individual for the purposes of this study in order to explore how values are perceived in the workplace, and how they are reflected in people's behaviours, attitudes and perceptions. In this light, this research should focus more on personal values, how they are perceived, and their relations with our thoughts, feelings, and actions.

2.2.1 The scope of values

The review of a wide expanse of literature of values has shown that values are usually conflated with beliefs, traits, characteristics, attitudes, ideologies, needs, principles and norms (Rohan and Zanna, 2001; Hitlin and Piliavin, 2004). Further, values are significantly conflated with ethics, morals, and virtues as discussed in the previous section. Hence, in this section light is shed on these terminologies in order to differentiate them from values and, for the purpose of this research, there is a need to briefly address the main differences between values and other related concepts.

Traits or characteristics are tendencies to present patterns of actions, thoughts, and feelings throughout situations and time. The same term – for example, wisdom, or obedience – can indicate both a value and a trait (Schwartz, 2012). Schwartz (2012) explains that traits differ in the regularity and intensity with which individuals show them. They depict what individuals are like instead of what individuals consider significant. Schwartz states that individuals believe their values are “desirable but may consider their traits positive or negative” (Schwartz, 2012, p.16). Further, traits are often related to personality, whereas personal values are learned beliefs regarding ways of acting (Olver and Mooradian, 2003) or “guiding principles in the life of a person or other social entity” (Schwartz, 1994, p. 21; Costa and McCrae, 2001; Rokeach, 1973), whereas personality traits are lasting characteristics of the person that sums up trans-situational consistencies in characteristic manners of responding to the circumstances (Allport, 1937; Costa and McCrae, 1992; Goldberg, 1993; Olver and Mooradian, 2003). Most research and theory has focused on environmental instead of endogenous impacts on values (e.g., Knafo and Schwartz, 2001; Schoenpflug, 2001; Olver and Mooradian, 2003). Yet, many scholars in each tradition have approved the relationship between personality values and traits (Olver and Mooradian, 2003). Rokeach (1973) considers traits as antecedent to values which, in spite of the stability, can be reprioritised based on social expectations and experience. It can be summarised that personality traits are mainly “endogenous characteristics, while personal values are learned adaptations strongly influenced by the environment” (Olver and Mooradian, 2003, p. 109).

Beliefs are concepts about “how true it is that things are related in particular ways” (Schwartz, 2012, p.16); for instance: “Algeria is larger than Tunisia”. General beliefs reflecting how individuals perceive how the world functions are termed ‘social axioms’ (Leung and Bond, 2004). Different from values, beliefs ascribe to the “subjective probability

that a relationship is true, not to the importance of goals as guiding principles in life” (Schwartz, 2012, p.16). Further, many researchers have linked the perception of values with moral ideology and the beliefs of what is good; one such researcher is Wright (1971, p. 201) who states that values are connected with “beliefs about what is wrong and the values that define the positive goals in life”. From Wright’s understanding, it can be argued that beliefs are one of the most important aspects of forming our values. Values also indicate a person’s personal beliefs regarding how he or she “should” or “ought to” behave (Ravlin, 1995; Meglino and Ravlin, 1998).

Morals are “Standards of good and bad character and behaviour” in the Cambridge Dictionary (Woodford and Jackson, 2003). As introduced in the definition of values, the study of values can be traced back to the lessons from Aristotle, Plato and Socrates in the form of virtue morals (Jackson, 1996; O’Hear, 2000; Hosmer, 2003; Raz, 2003, Hemingway, 2005). So, in the past, values had been given a moral shape. The researcher argues that morals are the result of practising our values and beliefs, and the ethical dimension of our behaviour and attitudes will be shown by our morals. In addition, this research agrees with the approach which considers that morals might be seen as one type of value (Scheler, 1954). Then these moral values are produced indirectly as the results of realising higher values in our perception. In the review of Scheler’s hierarchy of values, Frondizi (1971) claims that moral values were not included because they were considered to be the result of people’s realisation of higher values “when confronted with lower ones” (p. 117).

Qualities have been related to values by some scholars; it has been argued that values appear to us as a simple quality, but they do not occur by themselves. Instead there is a need for something to be embodied in them (Frondizi, 1971). Frondizi (1971) distinguishes between two types of qualities; primary qualities, and secondary or sensible qualities. Primary qualities are elementary qualities without which objects could not exist such as shape, extension and weight. However, secondary qualities are different from primary qualities due to the greater or lesser amount of subjectivity such as colour, smell or taste. On the other hand, values should not be compared with essences or ideas. According to Frondizi (1971) the differences can be noticed easily when someone compares beauty which is considered as a value, with the idea of beauty which is considered as a concept. He explains that beauty may be initially comprehended through emotions, while the concept of beauty is realised intellectually. Arguably, Frondizi (1971) states that if values are defined as a subjective natural quality such as desire, pleasure or interest then there is a need to answer the open question: Is pleasure, in the end, good? Is what we desire “desirable”?

Frondizi (1971) sees that these questions are reasonable and would be worthless if values are reduced to the normal qualities. Therefore, he sees that values have an antithetical nature, and cannot be separated from their empirical quality. Ultimately, he sees value as a Gestalt quality which is indivisible. Summarising, Frondizi (1971) makes an interesting comparison to “a symphony orchestra” in the way that values as a Gestalt quality is not equal to the totality of its fragments, although it cannot exist without them. Those fragments or parts are not homogeneous and we can replace some of them but overall the quality is not equal to the sum of those parts:

“A symphony orchestra – a typical instance of organic whole or Gestalt – is made up of different types of individuals who play different instruments. The quality of the orchestra is not equal to the sum of its musicians. Some can be replaced and the unity of the orchestra will still be kept. Each musician plays his part, and the role of the conductor is to give structural unity to the diversity of instruments” (pp.160, 161).

Norms are rules or standards that articulate to the group’s members or society how they ought to behave (Schwartz, 2012). For instance, “we should stand up when the national anthem is played” (Schwartz, 2012, p.16). Schwartz clarifies that norms differ based on an agreement or disagreement about how individuals should act in a particular way; nevertheless values influence whether to reject or accept specific norms. This is because norms propose behaviours with particular consequences, whereas individuals tend to accept them based on whether “these consequences are compatible or in conflict with our valued goals” (Schwartz, 2012, p.16).

2.2.2 The source of personal values

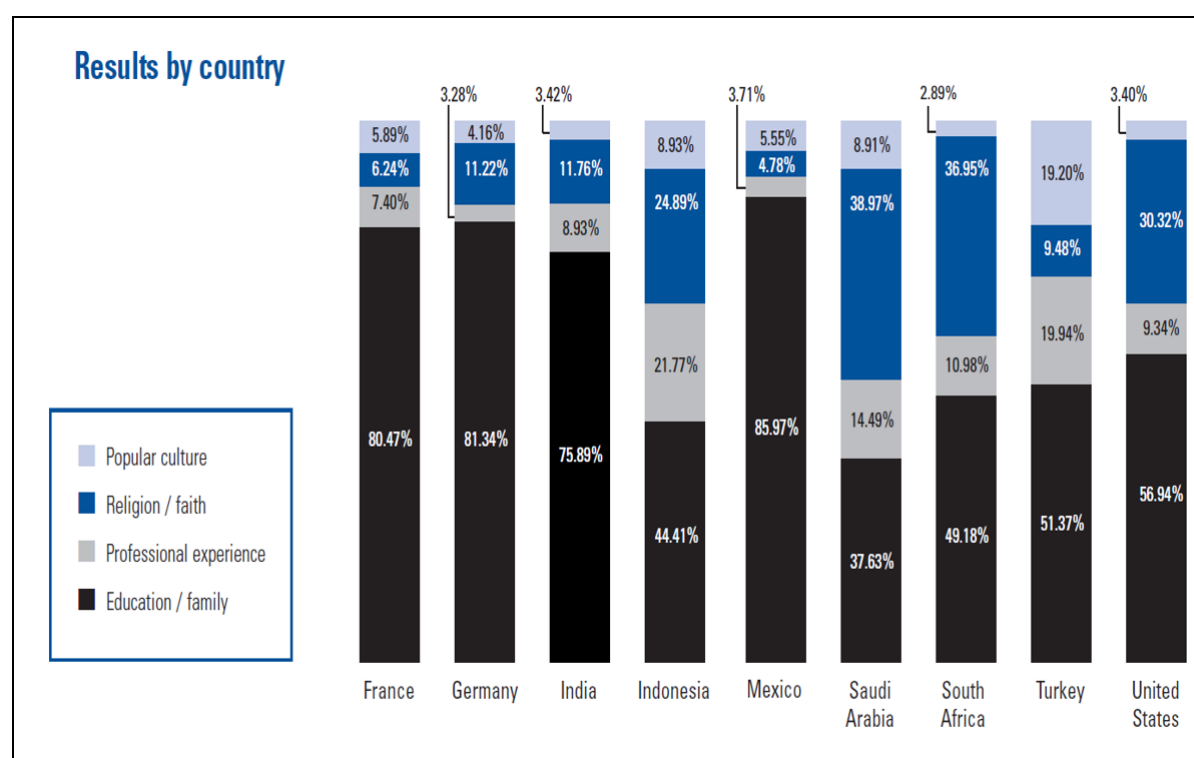
This section discusses where values derive from; in particular, it investigates personal values in a global context and for the purpose of this research in the Arab world. Begley (2001) claims that values seem to be derived both from within the person's psychology as well as from the person's interaction with societies, collective groups, and organisations. Roe and Ester (1999) also view that values are held by both individuals and collectivists, wherein individuals belong to a certain community, a firm or a country. They propose that values' holders are considered from three levels; countries, groups and individuals. Nevertheless, they claim that there are problems in conceptualising the values held by countries or groups. One of these problems is the assumption that values are certainly shared, even though the assumption is simply made (see, for example, Inkeles and Smith, 1974; Hofstede, 1984; Schwartz, 1992). Roe and Ester (1999) argue that to certify that values are indeed shared is not easy "A certain level of homogeneity would seem to be a necessary but not sufficient condition for sharing" (p.4). Furthermore, assuming that values are shared appears to exclude the possibility of disagreement or conflict of values in countries and groups. Roe and Ester (1999) suggest that this problem can be overcome to some extent by supposing that the entities at "the three levels are nested (individuals within groups, groups within countries)" (p.4).

Recent research on the source of personal values (WEF, 2010) has shown that the source of personal values and ethics varies across countries. The research shows the findings of a global survey which was carried out using Facebook Research Polls. Questions were translated into the local language. According to the World Economic Forum (2010) over 130,000 respondents were collected in ten different countries: Germany, Saudi Arabia, India, South Africa, the United States, France, Mexico, Indonesia, and Turkey. The gender and age of the participants are shown in figure below 2.2: nearly 80% are under 30. Ten questions were asked in this survey. For the purpose of this research only the results of five questions are discussed, besides the results of the respondents from Saudi Arabia as one of the Arab countries.

The first question asked in the survey and related to this research is 'from where do you primarily derive most of your personal values?' 'Religion/faith, popular culture, Education/family, and professional experience'. There were 16,515 respondents to this question; figure 2.2 shows that 62% of all respondents considered that education and family were the primary sources of their personal and professional values universally. The highest

ranks were scored in Mexico (86%), Germany (81%) and France (81%), respectively (see figure 2.1). Religion and faith were considered to be the second main sources that people derive their values from, in the United States, Saudi Arabia and South Africa. Popular culture seems to have a minor role as a driver of values, while in Turkey people tend to value culture as source of personal values, with 19%, more than is the case in the other countries. Professional experience is considered a values' driver for only 11% of all respondents, with the larger numbers in Indonesia and Turkey, respectively.

Figure 2.1 The source of personal values: Global results by countries

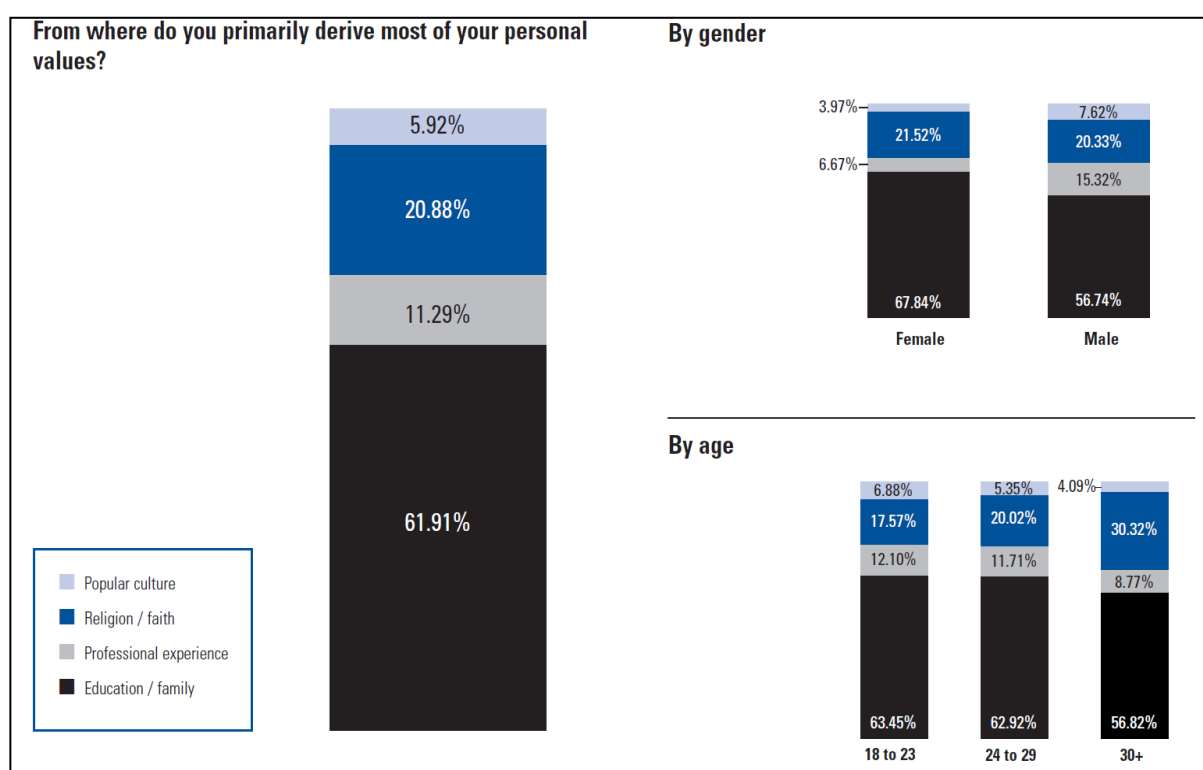


Source: World Economic Forum (2010)

Although only one Arab country – Saudi Arabia – was involved in this study (WEF, 2010), it should be noted that the results according to WEF (2010) show that religion and faith are most likely to drive values in Saudi Arabia (39%) and the second-highest ranked variable was family and education (38%) as main sources of the respondents' personal values. It is evidenced that Islamic religion is still the main source of personal values in Arab countries besides education and family as the second main collective source of personal values. Thus, this highlights the significance of addressing Islamic values for any research which intends to explore the issue of values in the Arab world.

The second question that was asked in the survey and which relates to this research is, 'which of these stakeholders should be more values-driven to foster a better world?' 'Small and medium-sized local businesses; Large, global, multinational corporations; Domestic politics in your country; Institutions of global governance' (WEF, 2010). A total of 12,124 responded to this question (see Appendix F), and the results show that most respondents consider that small and large businesses ought to be more values-driven. In Saudi Arabia the need for greater values in business in general seems to be the second strongest ranking, at over 64%.

Figure 2.2 The source of personal values: Global results by gender and by age



Source: World Economic Forum (2010)

The third question asked in the survey which related to this research is 'what is the value that you consider the most important in your private and professional life?' 'The impact of actions on the well-being of others; Preserving the environment; Respecting others' rights, dignity, views; Honesty, integrity and transparency' (WEF, 2010). A total of 12,391 responded to this question (see Appendix F), and the results show that 51% of all respondents believe that 'honesty, integrity and transparency' are the most significant values

to both home life and professional life. Saudi Arabia scored 44.55% for these values, and 36.89% for the 'respecting others' rights, dignity and views' value.

The fourth question asked in the survey that was related to this research is 'do you think people apply the same values in their private lives as in their professional lives?' (WEF, 2010). A total of 10, 931 responded to this question (see Appendix F), and the results show that the majority of respondents – over 60% – perceive that individuals do not practice the same values in their private and professional lives, while 57.04% of the respondents in Saudi Arabia believe so.

The fifth question asked in the survey that was related to this research is 'is the current global economic crisis also a crisis of ethics and values?' (WEF, 2010). A total of 14,353 responded to this question (see Appendix F), and the results show that the majority of the respondents (67.77% – over two thirds) consider the global economic crisis is a crisis of ethics and values as well (WEF, 2010); 70.49% of the respondents in Saudi Arabia believe so.

From the results of the five questions in the above study (WEF, 2010), it can be summarised that education/ family and religion/faith are the main and primary sources of personal values globally. According to WEF (2010) there is vast agreement about the following points: small and large businesses should be more values-driven; individuals do not practice the same values in their private and professional lives; the global economic crisis is a crisis of ethics and values as well, and finally 'honesty, integrity and transparency' are the most significant values to both life and professional life. In Saudi Arabia the results of the five questions were relatively in line with those of other countries. Nevertheless the only difference was found in the results of main sources of personal values in Saudi Arabia; according to WEF (2010), religion and faith are the primary sources of personal values in Saudi Arabia (39%) followed by family and education (38%). This enhances the argument of this research as outlined in Chapter 1 and it increases the significance of this study in the Arab countries in order to explore in more depth how personal values are perceived in the workplace, and how they can be vital again in organisations in the Arab world.

2.3 How might understanding values make a difference?

After reviewing extensive literature on how values are defined by different researchers, scholars, and perspectives, and where they derive from, in this section, the researcher discusses how values can make a difference in our life, how they vary across people and across cultures, and how these differences affect our experience, actions, feelings, thoughts, and needs. Schwartz (2011) states that the first thing that drew his interest to the study of values was the question: “do values make a difference? Do values affect what people do, what they believe, what and whom they like?” (Schwartz, 2011, p.309). Likewise the researcher aims to explore whether values affect how people think, what they feel, and how they act in the workplace. According to Schwartz (2011) thousands of studies of values have been conducted by hundreds of researchers in order to shed light on how and why values vary across people and across cultures, and “how these differences relate to significant behaviours, attitudes, emotions, policies, and experiences” (Schwartz, 2011, p.310).

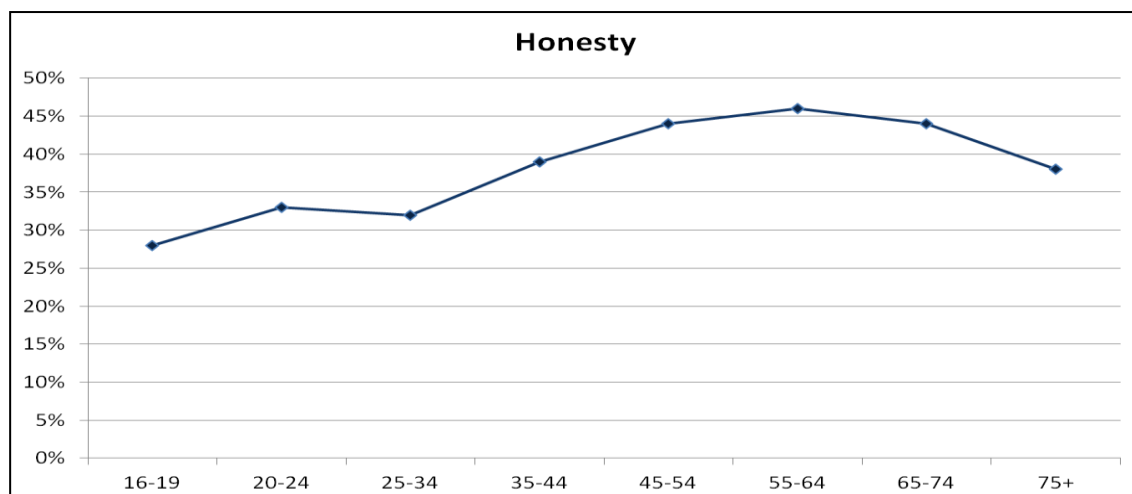
In fact, the differences across individuals and cultural values are still under debate to the present day. The researcher sheds light on these differences in order to serve the purpose of this research in exploring how personal values are perceived in the workplace in the Arab culture. Schwartz and Bardi (1997) propose that individuals increase the significance of values they can attain and downgrade the significance of those they are unable to attain. Schwartz (2009a) calls those values whose attainment takes on increased significance as “growth values” (e.g., benevolence). In contrast, the values whose significance increases if people are unable to attain them are called “defensive” values (e.g., power and security) (Schwartz, 2011).

As individuals accommodate life experiences, the change of their values does not happen randomly (Schwartz, 2011). The changes that happen show the circular structure of values. It has been argued that the increased significance of one value “leads to weak increases in the importance of compatible values and to decreases in the importance of conflicting values” (Schwartz, 2011, p. 311). This was also supported by Bardi et al., 2009; Maio et al., 2009). Nevertheless, the above arguments have been examined merely in Western countries, and there is a need for them to be examined in different cultures where individuals accept conflict more easily (Schwartz, 2011). This supports the purpose of this research to examine the issue of values and their nature and structure in non-Western countries or cultures as Schwartz suggested above; and more importantly, to explore the perceptions of values in the Arab countries and how religious (Islamic) values are considered in these perceptions.

The researcher claims that understanding the relation between values and needs may lead to an exploration of how understanding values can make a difference in our life and work. This is linked with the above discussion of values change and priorities, as a number of Western researchers show expected relations of values with needs and traits (see, for example, Roccas, Sagiv, Schwartz, and Knafo, 2002; Calogero, Bardi, and Sutton, 2009; Schwartz, 2011). Hence, value priorities may originate from an individual's endeavours to define, recognise or rationalise their needs or traits by considering values to be socially approved (Rokeach, 1973; Schwartz, 1992; 2011). Indeed, the social interest of specific traits, needs and values may differ across culture; therefore, according to Schwartz (2011) traits or needs may change to different values in various societies, and there is a need for researchers in non-Western societies to examine this. In effect, this research examines whether personal values are perceived in accordance with the individual's thoughts, feelings, needs, religion or culture. More importantly, it also examines how Islamic values in the Arab culture are prioritised and whether there is an interest or not for this to be prioritised.

In his book the *Values-driven organisation*, Barrett (2014) states that values are not fixed, and they are significant to you “at this particular moment in your life [and] are a reflection of the needs you are experiencing right now under your life conditions” (p.3). That is, he asserts that our values are constantly reflecting what we view to be our needs. Figure 2.3 below shows an example of how ‘honesty’ value priorities change with age.

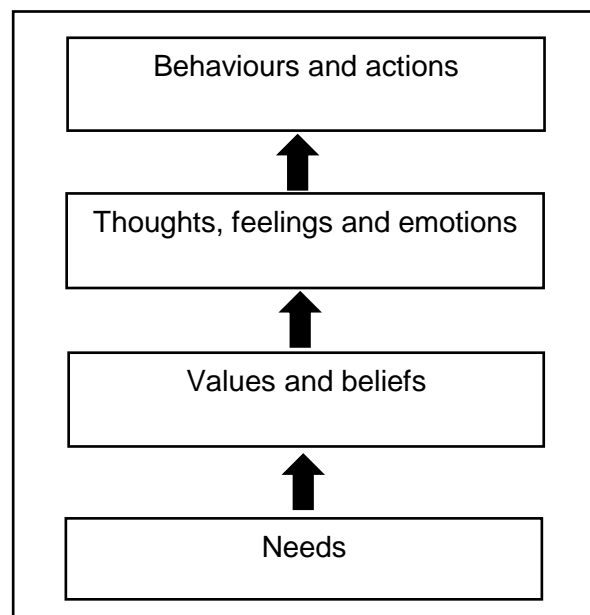
Figure 2.3 Proportion of people in different age groups in the UK selecting honesty as one of their top ten personal values



Source: Adapted from Barrett (2014, p.5)

Barrett (2014) states that the link between values, needs and motivations was first made by Abraham Maslow (1908-1970). He argues that people feel fearful and anxious when they cannot satisfy their basic needs; however, once their needs are met, people no longer pay attention to them. According to Barrett (2014), individuals prioritise their needs based on the present life circumstances and the situation they currently find themselves in, which are the motives of their values. These values – besides people's subconscious fear-based beliefs – drive their thoughts, feelings and emotions. Their thoughts, feelings and emotions then drive their behaviours and actions. Figure 2.4 shows the relationship between needs, values, thoughts and behaviours.

Figure 2.4 The relationship between needs, values, thoughts and behaviours



Source: Adopted from Barrett (2014, p.16)

Over the last 20 years values research has been considerably addressed and examined; nevertheless it does not seem to be adequate. Values are usually cited as affecting mostly everything from leadership (Selznick, 1957), human energy (Loehr and Schwartz, 2003) and organisational ethics (Keeney, 1994) to selection (Cappelli, 1995), control processes (Barker, 1993) and needs (Barrett, 2014). Hence, due to the significance of values “more resources should be turned toward a fuller comprehension of its relevant processes and functions” (Meglino and Ravlin, 1998, p. 385). In effect, this research conceives the study of values as a key notion to make a considerable difference in our thoughts, feelings and actions in life and work. Therefore, in the next section the role of values is explored further.

2.4 The role of values

This section sheds light on the impact of values on our thoughts, feelings and actions. It demonstrates how scholars and researchers have addressed the effects of values in the individual and collectively, and what has been examined in relation to the role of people's values with their behaviours, traits, attitudes, decisions, drives, spirituality and perceptions.

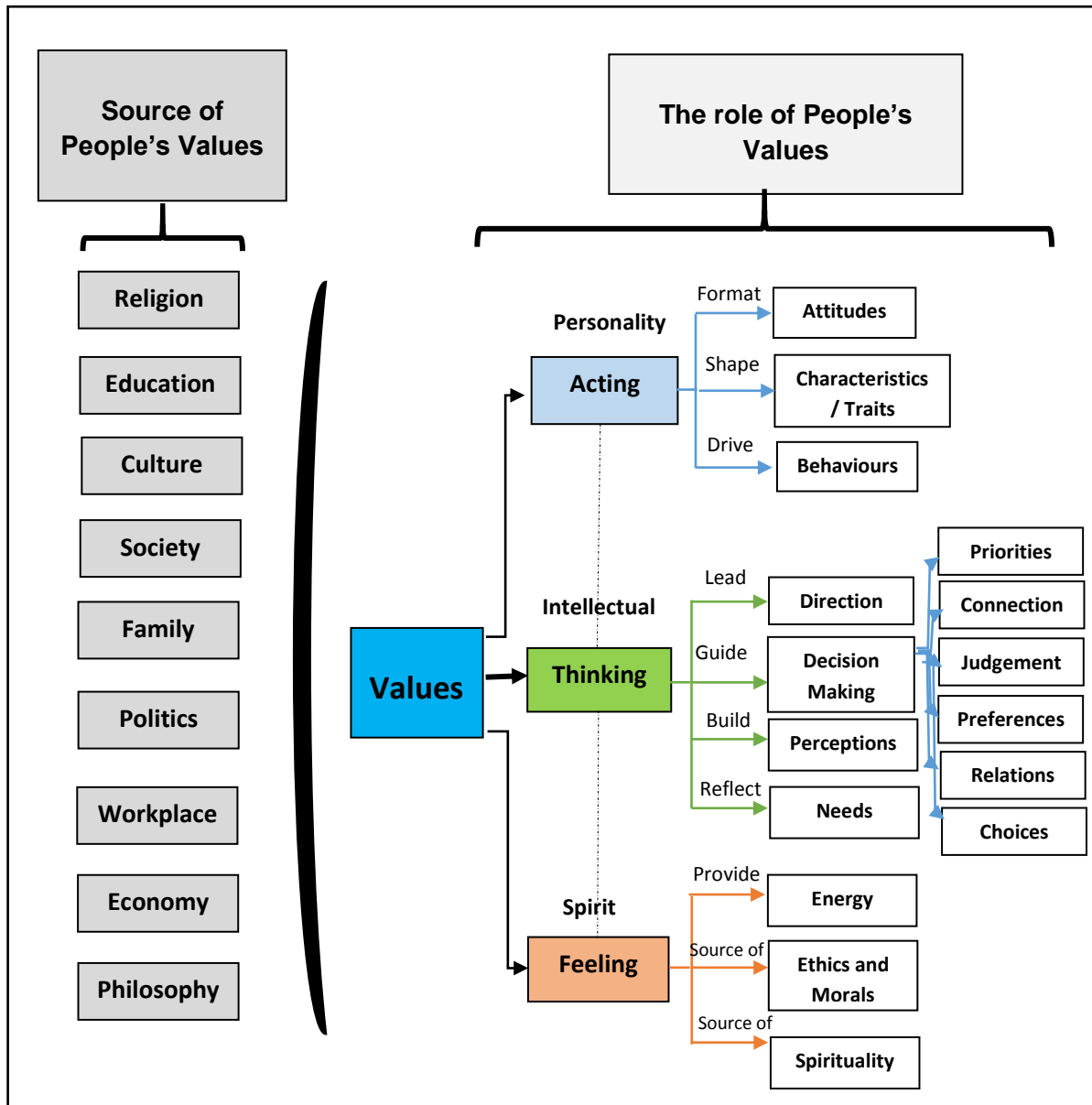
To do so, and for the purpose of this study, the researcher proposes the *Role of People's Values and their Sources (RPVS)* Framework (Mashlah, 2015) (see Figure 2.5). It offers a framework for identifying the roles of values in thoughts, feelings and actions that theorists and empirical researchers have examined. It is hoped to benefit authors and researchers in the same field to advance from this study and learn from the *RPVS* Framework in its three dimensions: thinking, feeling and acting. The researcher's intention is to design the *RPVS* Framework as a basis for organising the values literature, and for the ease of use; it was not intended to be considered as a comprehensive model of values studies. It is noteworthy that this *RPVS* Framework (Mashlah, 2015) was designed prior to the fieldwork stage of this study; therefore the final model is introduced at the end of this research by combining the literature review and the research findings in one framework, which is called 'the Role of the People's Personal Values (RPPV) Model (see Figure 6.1). The RPPV model designed in this research extends previous work on how values impact '*affect, behaviour, and cognition*' (e.g., Seligman et al., 1996; Lord and Brown, 2001).

One of the aims of this research is to explore how values are perceived in life and work. Hence, it is significant to review how the literature of values has addressed this by studying the effect of values or their relationships with the following (based on the *RPVS* Framework; see Figure 2.5):

- Our acting: what is the relationship between values and formatting our attitudes? Driving our behaviour? Shaping our traits or characteristics? Mainly, this research attempts to explore the relation between our values and our personalities, as it is argued by the researcher that attitudes, behaviours and traits or characteristics are the results of practising our values.
- Our thinking: What is the relationship between values and making our decisions and judgements? Selecting our choices? Choosing our preferences? Building our relationships? Establishing our connections with others? Leading our direction? Creating or building our perceptions? Deciding our priorities? Reflecting our needs? Essentially, this research endeavours to understand the perception of values and their relation with the human intellect.

- Our feeling: What is the relationship between values and human energy? Spirituality? Are values the source of our morals, ethics and virtues? Furthermore, this research attempts to explore how values can be energising as the researcher assumes that human values might be seen as the source of energy to drive or inspire us in order to satisfy our spiritual needs, and achieve our potential.

Figure 2.5 The Role of People's Values and their Sources Framework



Source: Designed by the author based on the literature review (Mashlah, 2015)

A comprehensive review of values research conducted by Meglino and Ravlin (1998) concentrated on empirical studies that have been published between 1987, 1997, besides a

few observations which are based on studies located through a search of the psychological abstracts from 1974 through 1986. They represent the results of reviewing 69 studies in one place: the '*Framework for values effects*'. The outcomes from this framework showed a considerable impact of values and their relations with the following: beliefs, perception, attitude, decisions, behaviour, and performance (see Meglino and Ravlin, 1998, p366). In effect, this research attempts to expand the work of Meglino and Ravlin (1998) and their '*values effects framework*' by adding some more relevant literature and organising it in the *RPVS Framework* (Mashlah, 2015) which serves the purpose of this study. In the following sections, the effects of values on behaviours, attitudes, perceptions or thoughts are discussed.

2.4.1 The effects of values on behaviour and attitude

The concept of whether values affect behaviour and attitude and the relationship between values and behaviour are still controversial. Researchers and theorists have addressed this in several ways. A number of researchers conceive that values have a considerable influence on the affective and behavioural responses of persons (Rokeach, 1973; Locke, 1976; Meglino and Ravlin, 1998). Baker (1999) also states that the values people hold are directing their instinctive behaviour, and they are commonly embedded in culture affecting their actions. It is believed that human behaviour is formed in several ways; one way is through the values people hold (Veage, Ciarrochi, and Heaven, 2011). On the other hand, values can be seen as an influential factor in forming human attitudes. It is argued that an attitude is a pool of beliefs and values limited together in a certain state, or it is a value which is more important in various circumstances (Rokeach, 1973). Mainly, there is considerable empirical evidence to show the vital role of values in our consequent behaviour and in formatting our attitudes (Allport, Vernon, and Lindzey, 1960; England, 1967; Rokeach, 1968; Wright, 1971; Lusk and Oliver, 1974; Fritzsche, 1995; Meglino and Ravlin, 1998; Agle and Caldwell, 1999; Oliver, 1999; Hemingway, 2005). Furthermore, values also play a validating function in that they can offer justifications to a person's past behaviour (Williams, 1979; Nord et al., 1988;). More significantly, a number of researchers assert that values directly influence behaviour wherein they drive people to act in compliance with their values (see for example, Rokeach, 1973; Williams, 1979; Meglino and Ravlin, 1998).

Argyris and Schon (1978) contend that in evaluating the rapport between values and behaviour we must be careful to differentiate between "espoused" values and "in use" values. The psychological mechanisms that are in charge of the influence of values on

behaviour partly rely on the behaviour itself - whether private or public; because values identify modes of conduct that are socially necessary (Meglino and Ravlin, 1998). Hence, any actions that are incompatible with our values will cause feelings of shame, guilt, or self-deprecation (Kluckhohn, 1951). In this regard, Meglino and Ravlin (1998) affirm that when there are differences between an individual's values and those that are predominant in their social environment, such as the 'organisation', what the individual says may be influenced by the organisational values, but how the individual will actually behave may not be predicted. Indeed, values are one of a number of motives that influence behaviour (Rokeach, 1973). Moreover, Helmstetter (1986) speculates how, after researching the theories, the philosophies, and the practiced methods of effecting human behaviour, he believes that we will become what we think about most. That is, our success or failure, small or large, will rely on our mental programming, what we accept from others and what we say when we talk to ourselves, because "whatever you put in your mind, on one way or another is what you will get back out, in one way or another" (p.29).

Although there have been several studies that have addressed the impacts of personal values on people's behaviour, evidence has not always been persuasive (Williams, 1979). Moreover, Kristiansen and Hotte (1996) argue that the concept of values as directing forces for more particular behaviour and attitudes is naturally interesting; however, it is not easy to validate empirically. They criticise Rokeach's (1973) study by claiming that the relations between values, behaviours and attitudes are usually minor, and Murray, Haddock and Zanna (1996) indicate the mostly associative nature of the work. In addition, research that employs Schwartz's value structure has determined particular conditions under which values influence behaviour (Murray, Haddock, and Zanna 1996; Verplanken and Holland, 2002). Furthermore, in regard to values and behaviour, England (1967) suggests two types of values: *operative* values that have the greatest effect on behaviour, and *intendent and adopted* values, which are those that may be declared, but do not directly affect behaviour. Nonetheless, despite the critique of the effects of values on behaviour, the general trend remains emphasising the relations between values, attitudes and behaviours, and this research should enhance this perception by exploring the role of values in the way we think, feel and act, and more importantly in how values can be energising and how that may affect our behaviour.

2.4.2 Values and their effects or relation with perception

The impact of personal values on perception was first introduced by Postman, Bruner and McGuinness (1948). Hambrick and Mason (1984) consider that values can influence perception; however they can also immediately become a strategic choice, "because theoretically a decision-maker can arrive at a set of perceptions that suggest a certain choice but discard that choice on the basis of values" (p.195). Bourne (2002) argues that theory proposes that personal values influence both what people perceive and set of actions in accordance to perceived situations. Indeed, our values are an integral facet of our perception; because individual values are recognised as components in the progression of human perception (Postman, Bruner, and McGinnies, 1948; England 1967, Hemingway, 2005) due to their association with social standards and feelings (Jacob, Flink, and Shuuchman, 1962).

This research states that values can guide and lead us to what and how we should act and judge based on how we perceive the world around us. Heron (1996) agrees with this approach by arguing that values are the directorial motive of all people's actions. Moreover, this research argues that values as a guiding tool will be the standards to make our judgements and to choose what is important to us, and to meet our needs and preferences. This has been supported by Williams (1979, p.16 cited in Hemingway, 2005): "Values have cognitive, affective, or directional aspects... [which when]... fully conceptualized...become criteria for judgment, preference and choice".

Values have been conceived to act as both arbitrator of alternatives and filters for perception (England, 1967; Hambrick and Mason, 1984; Bourne, 2002). Feather (1975; 1990) also realises these double roles of values; however he claims that the person's expectation of results specifies the degree to which they affect choice. Moreover, Fisher and Lovell (2003) state that our personal values contribute to our choices and preferences through their function as an investigative device or for decision making; hence, individuals "edit out, or rationalize into significance, that information which inhibits the application of their preferred values" (p113).

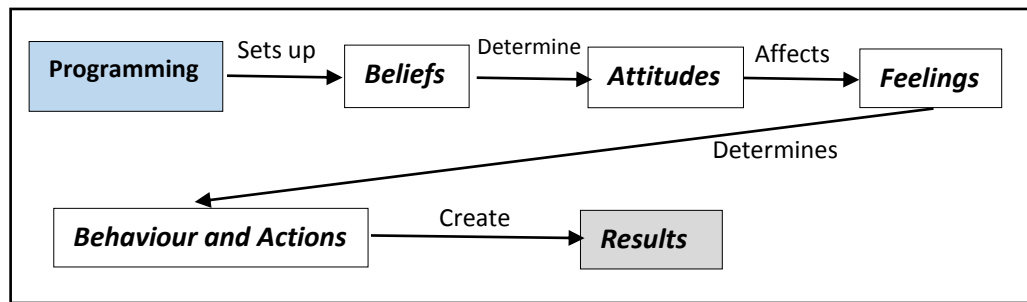
In his best-selling book *What to say when you talk to yourself*, Helmstetter (1986) articulates a vital concept that the researcher claims to be fundamental in understanding the role of values in our perceptions. Helmstetter (1986) explains that through an incredibly complicated physiological mechanism – a combined effort of brain, body, and "mind" – individuals

develop their living outcome as a result of their thoughts. He called this mechanism '*mental programming*' and argues that it has been scientifically discovered that there is a link between individuals' own "mental programming" and the issue of whether they will succeed or fail in any effort they undertake in life and work. Helmstetter claims that the experiences, acceptance of what is heard from others, and what individuals tell themselves convert into the basis for the mental programming which directs people nowadays. The researcher proposes that our values are also an important element in our mental programming, if not the main one, due to their vital role in how we make our decisions, directing ourselves to what is important for us, guiding us to differentiate between what is good and what is bad, and enhancing morals and ethics in our thoughts and actions.

Furthermore, Helmstetter (1986) asserts that, "Repetition is a convincing argument. Eventually we believed what others told us and what we told ourselves most; we began to live out the picture of ourselves we had created in our minds". (p. 22). Helmstetter claims that every step, move, and more importantly word that we take, make or use is affecting our mental programming. He considers that every action we take is affected by prior programming; that is being successful in anything is inevitably embedded in the beliefs and words about ourselves that we retain in our subconscious mind and that what is kept there was determined for us by somebody, because "we learned our programs from people around us, it is natural that we also pass the same kind of programming on to others" (p. 57). Also, Dutton (2003, p.83) claims that "Our words send powerful trusting messages"; that is, they send signs about our expectations that result in mutual trust. Thus, based on the discussion above, the researcher argues that values are contagious and the more they are understood, practiced and repeated in our minds, the more they become convincing, affecting our feelings, thoughts and actions. More importantly, this being the case, the more they will be transferred between individuals and become the common guiding principles which lead to harmony and collaboration in any culture or society.

Helmstetter (1986) concludes that there are five steps that control our success or failure; behaviour, feelings, attitudes, beliefs and programming, as Figure 2.6 shows. He explains that individuals believe they are programmed to believe – that it all starts with their programming. He clarifies that it is our mental programming that creates our beliefs, and then "the chain reaction begins. In logical progression, what we believe determines our attitudes, affects our feelings, directs our behaviour, and determines our success or failure. That's how the brain works" (p.70).

Figure 2.6 The five steps that control our success or failure all start from programming



Source: Designed by the author, adapted from Helmstetter (1986, pp.70-71)

The researcher assumes that people make decisions in accordance with their personal values. This has been empirically noted by Hemingway (2005); “The importance of the role of personal values in an individual’s decision-making and subsequent behavior was noted” (p.18). Furthermore, the moral element of decision making has been associated with personal values (Fritzche, 1995), and it has been stated that decisions which are made by managers in organisation are influenced by individual ethics besides the authorised business goals (Wood, 1991; Harris and Crane, 2002; Hemingway and Maclagan, 2004; Hemingway, 2005). In addition, Fritzche (1995) claims that most business ethics scholars seem to agree that personal values have a role in the ethical dimension of decision making. The researcher suggests here that more attention needs to be given to the role of people’s values in how they perceive, make decisions, and judge what is the most important for them. More importantly, attention needs to be paid to how the ethical dimensions of people’s decision making are influenced by their personal values in the workplace.

A system of values works in several ways (Meglino and Ravlin, 1998). It influences a person’s perceptual processes in that external motives are conceived in ways that are in line with the value structure itself (Postman, Bruner, and McGinnies, 1948; Williams, 1979). Individuals are driven to underpin their sense of identity (Humphreys and Brown, 2002; Milton, 2004, Hemingway, 2005) and values purpose in this process of realising the sense of self and improving self-esteem (Watson, 1994; Milton, 2004). Likewise, this purpose includes our need to certify or approve our values (Hemingway, 2005). Individual values are recognised as components in the progression of human mindfulness (Postman, Bruner, and McGinnies, 1948; England, 1967, Hemingway, 2005) due to their association with social standards and feelings (Jacob, Flink, and Shuuchman, 1962). Barrett (2014) also states that our decisions reflect our values and beliefs and they are constantly directed to a particular

purpose; “The purpose they are directed towards is the satisfaction of our individual and collective (organisational) needs” (p.16).

2.4.3 Values and their role in building connections and establishing relationships

Values have been conceptualised to affect our attitudes, behaviours and perceptions, and they reflect our needs. Indeed, we make our decisions as a reflection of our beliefs and values. Hence, Meglino and Ravlin (1998) claim that values also have implications for interpersonal interactions. They state that when individuals share a similar value system (this means when value congruence occurs), they tend to understand external motives in parallel ways; this resemblance in perceiving and organising environmental events helps to illustrate their interpersonal communications. Meglino and Ravlin (1998) also assert that people with parallel value systems behave similarly. This supports them to better predict the behaviour of others and, hence, to coordinate their actions well. Therefore, value similarity generates a culture or social system that eases the needed interactions for people to attain their common objectives (Kluckhohn, 1951). Indeed, people with similar values are supposed to attain better satisfaction in their interpersonal relationships (Byrne, 1971; Fisher and Gitelson, 1983).

Values have also been considered to foster connections between individuals. Dutton (2003) suggests four values that are likely to foster high-quality connections in the organisation; “valuing teamwork, valuing the development of people, valuing the whole person, valuing respect and the dignity of others” (p. 141). She claims that “an organisation that values teamwork sees collective responsibility and collective action as worthwhile and good” (p.141). This research tends to explore how important values are to establish connections and build relationships between individuals and in particular in the Arab context. Hutchings and Weir (2006) state that the fundamental rule of doing business in the Arab World is to establish a relationship at the beginning, and set up a connection. Interestingly, Hutchings and Weir (2006) distinguish between the West and the Arab world in how important it is to establish the relationships in terms of doing business. The importance in the classical Western approach lies in the direct transaction itself; mainly, finishing the process of the deal first, then a friendship or further networking communication may only improve later as an additional benefit to the business contract. By contrast, and similar to China, the Arab world places high importance on building relationships with others before making progress in the business contract or deals, and that might take a considerable amount of time and effort.

People in the Arab world are keen to establish a good relationship with others, to enable them to be more connected to their work (Hutchings and Weir, 2006).

Further, Dutton (2003) claims that companies that care about the dignity and respect of every single employee foster effective relationships and this results in fostering positive conduct at work. She also highlights that in studies of two very different organisational contexts, it was found that in organisations where common respect was appreciated, employees were better able to achieve the needed coordination and produce high-quality work. In effect, the importance of examining how values affect relations and connections in the Arab societies is derived from the strongly networked structures of the Arab contexts either explicitly or implicitly as claimed by Hutchings and Weir (2006). This research should add to the literature of the role of values in building relationships and establishing high-quality connections in the workplace by exploring the role of people's personal values in their thoughts, feelings and actions and, more importantly, in how leadership is transmitted and transferred in the organisation.

2.4.4 Values and their role in organisations

This section discusses issues related to how values are perceived in the organisations, how organisational values have been conceptualised, and to what extent the value similarity can occur between individuals and organisations. More importantly, what can be understood by the ‘values-driven’ organisation? This section serves to achieve a better understanding of the role of values in organisations and their benefits for individuals, leadership and the organisation itself, and addresses one of the research aims.

There is still lack of agreement among specialists regarding meanings and conceptualisations of organisational values (Dose, 1997; Agle and Caldwell, 1999; Rohan, 2000; Bourne and Jenkins, 2013). Organisational values have been conceptualised in a number of ways. For instance, Bourne and Jenkins (2013) define organisational values as a small number of values that together create a value system, and they guide the members of an organisation in their choices or assessment of behaviour. Organisational values are viewed to embody a form of agreement about the values that the organisation considers significant for its objectives and collective welfare (Williams, 1960; Schwartz and Bilsky, 1987). Organisational values are also considered to affect the interpretation of strategic matters (Bansal, 2003), decision making (Liedtka, 1989), strategic change (Carlisle and Baden-Fuller, 2004), strategic choice (Pant and Lachman, 1998), and employee commitment (Ostroff, Shin, and Kinicki, 2005), and they also form the ethical stance of an organisation (Finegan and Theriault, 1997).

As discussed before, it is believed that personal values are located at the level of persons who ‘have’ or possess their particular values (Schwartz, 1992). By contrast, organisational values “possess particular characteristics that make the level of analysis difficult to isolate” (Bourne and Jenkins, 2013, p.497). Furthermore, organisational values may refer to those that are held in common, and also to those aimed to be achieved in the future (Williams, 1960). Indeed, this researcher considers that personal values and organisational values are both significant, and the literature has shown that they are clearly conceptualised differently, but it is more important to understand to what extent the value similarity can occur between individuals and organisations. Frondizi (1971) argues that whatever the understanding of values, whether it is asserting or expressing, people’s values should align with organisational ones in a single-set-of-values framework or system.

Indeed the alignment between organisational values and people’s values is still a controversial issue. This leads to an exploration of the following questions in greater depth:

Should managers change people's values to align with the organisation's strategy or values, or should managers align the organisation's strategy or values with the values of the employees? How could either be achieved?

It seems that the discussion in regard to the alignment between an individual's values and organisational values still requires further research and explanation. Bourne (2002) concludes that there are four major ways in which the differences between people's values and organisational values might normally be resolved. Firstly, this can be achieved through the process of selecting people whose values seem to be consistent with the organisation's values. Secondly, people may change their value priorities in a way which allows them to match those of the organisation. Thirdly, people may accept a bit of conflict between their personal values and those of the organisation. Fourthly, people may try to interpret organisational values in such a way that they are more in parallel with their personal value priorities as mentioned by Weick (1995).

In fact, there is a need to clarify the position of this research and whether it is going to explore and discuss values from an individual perspective or an organisational perspective. The researcher considers that people bring their personal values to the workplace. Meanwhile there are certain organisational values which already exist and are embedded in the culture of any organisation and both are vital phenomena that demand more in-depth exploration. Hence, in this thesis, the researcher does not aim to examine the above argument, but to explore how personal values are perceived in the ways individuals think, feel, and act in the workplace. Relatedly, the implications of this study may uncover some important findings that help us to explore the alignment or value similarity between organisations and individuals.

Furthermore, many empirical researchers have emphasised the need for and advantage of considering personal values at work and to align them with the organisational values in order to keep the spirit of working together high, and ensuring that the this spirit is developed within the organisation (Harrington, Preziosi, and Gooden, 2001; Kinjerski and Skrypnek, 2004; Pfeffer, 2003; Hammoudeh, 2012). Thus, values alignment is significant for the organisation to thrive. Further, *shared values* is seen as a key factor for successful organisations and vital objective for effective leadership (Senge, 1990; Deering, Dilts, and Russell, 2002). The researcher agrees with this approach and highlights the importance of aligning people and organisational values not only to get the benefit of keeping people working in harmony, but also to use that harmony as a mechanism for leading the

organisation and encouraging people to produce better work together and eventually achieve their potential and the common goals.

2.4.4.1 What can be understood by the values-driven organisation?

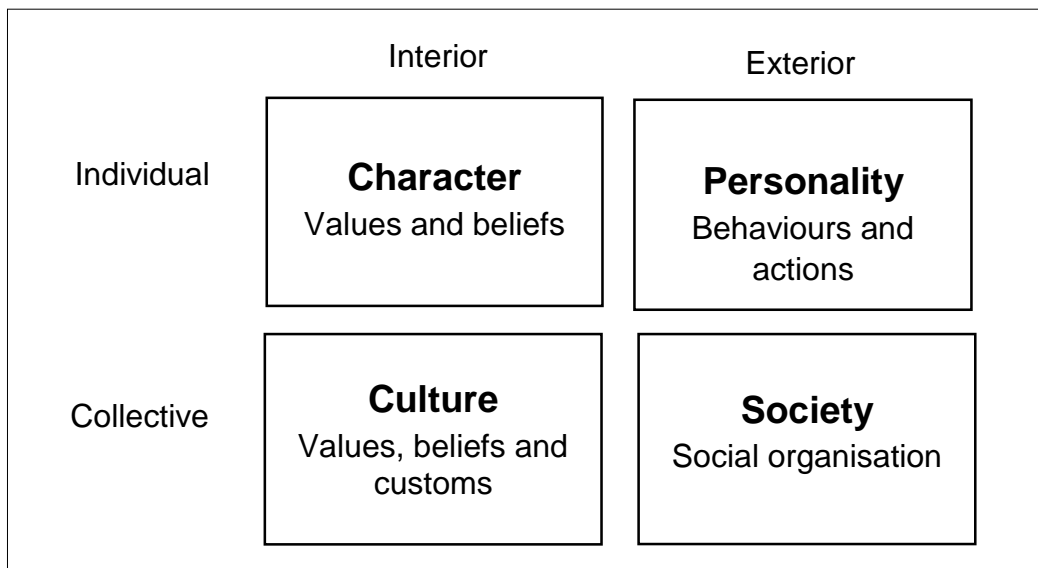
In his book *Values-driven organisation* Barrett (2014) greatly emphasises that organisations which are driven by values are the most successful organisations. He conceptualises values as a reflection of our needs, and that our decisions we make are a reflection of our values. One of the research questions is to explore the impact of people's personal values on the mechanisms of leadership – i.e. how the values affect the entire organisation in how it is led and how its people are managed. Hence, for the purpose of this research, it is useful to understand how Barrett (2014) conceptualises values-driven organisations, and how individuals, leadership, and organisations might benefit from that. This is discussed briefly below.

Barrett (2014) views that to build and sustain a values-driven organisation, it is necessary to know how to initiate and drive change: “not change as a project but change as an ongoing process” (p.43). More importantly, he asserts it is necessary to know how to manage the values of organisations. Therefore, he proposes that there is need to focus on the whole system, because all elements of an organisation are interrelated; performance is affected by culture, and culture is affected by values and behaviours, and behaviours are affected by motivations. It is significant “in any change management or cultural change process to affect the whole system, not just part of it” (p.45).

Based on the work of Wilber (1996), Figure 2.7 below shows the four perspectives proposed by Barrett (2014) “that can be taken of a human system such as an organisation, a community or a nation” (p. 45):

- Character: The perspective as considered from inside an individual (personal values and beliefs)
- Personality: The perspective as considered from outside an individual (personal actions and behaviours)
- Culture: The perspective as considered from inside a collective (cultural values and beliefs)
- Society: The perspective as considered from outside a collective (social structures, systems, processes, actions and behaviours)

Figure 2.7 The four quadrants of human systems



Source: Adapted from Barrett (2014, p.45) which is based on the work of Wilber (1996)

Barrett (2014) states that in an organisational setting based on Figure 2.7, the top right and left quadrants indicate that the values and beliefs besides the behaviours of the leader and the “leadership group (leaders, managers, and supervisors)” (p.46) considerably affect the values, beliefs and behaviours of “units, departments, and teams that form part of the collective” (p.46) and the whole collective – society – as shown in the bottom right and left quadrants. In effect, the organisational culture is a reflection of the leader’s values and beliefs (consciousness).

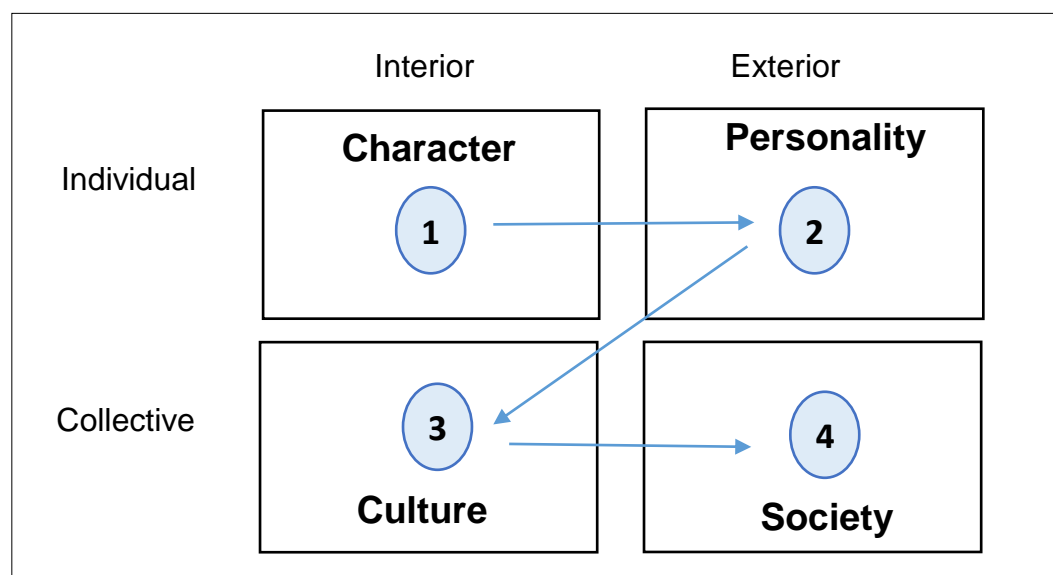
This understanding provides a clearer picture of the values-driven organisation’s conception, and how values can affect the mechanisms of leadership. The researcher considers that individual’s personal values are transformed into actions and behaviours which influence the organisational culture and the society including their values and beliefs. Thus, it is highly recommended that personal values become vital again in the workplace by leaders and senior managers activating, practising and appreciating them, as an embedded “leadership mechanism”.

Barrett (2014) describes the results of leading our organisations by values; this builds high levels of commitment and ensuring more engaged people. Also, sharing values with others builds trust in the organisation. Furthermore, he claims that concentrating on values is of benefit to organisations to attract and retain talented individuals, and positively influences the organisation’s financial performance. Nevertheless, Loehr and Schwartz, (2003) affirm

that values-based behaviour does not always result in better financial rewards. Nevertheless, in their book, *Built to Last*, Collins and Porras (1997) highlight that values-driven companies do indeed work much more effectively in the long run, although the difficulty that people face is to find mechanisms “to use the workplace as a forum in which to express and embody our deepest values” (p. 140). Indeed, this is in parallel with the purpose of this research.

Importantly, Barrett (2014) suggests that the process of culture change in organisations takes place thus: (1) it starts with a change in the values of the leaders and managers; (2) in turn their actions and behaviours change; (3) as a result the organisational culture and values change; (4) which in turn leads the shift in the actions and behaviours of the organisation as shown in Figure 2.8 below.

Figure 2.8 The process of culture change in an organisation



Source: Adopted from Barrett (2014, p.47)

In their all-time bestseller *In Search of Excellence*, Peters and Waterman (1982) state that if they were asked to give a piece of key advice for management based on the excellent companies’ research, they would recommend that they “figure out your values system. Decide what your company stands for” (p. 279). In addition, in their book *A Business and Its Beliefs*, Thomas and Watson (2003) cited that the former President of IBM believed that “the real difference between success and failure in a corporation can vary often be traced to the question of how well the organisation brings out the great energies and talents of its people. What does it do to help these people find common cause with each other?” Dutton (2003)

also affirms that values foster practices when individuals are inspired and supported to achieve their potential and profession goals.

At the organisational level, values are seen as a key component of organisational culture (Schein, 1985; O'Reilly and Chatman, 1996; Meglino and Ravlin, 1998), and are repeatedly defined as principles that are accountable for the successful management of many organisations (e.g., Mitchell and Oneal, 1994; Meglino and Ravlin, 1998). According to Dutton (2003) values are defined as what individuals in an organisation consider to be good, worthwhile, and significant. They are formed and sustained “by the organisation’s leadership, its rewards, and the types of people that it recruits and promotes” (p.141). It is noteworthy that the differences between individuals’ backgrounds are necessary in organisations, and according to Branine and Pollard (2010) this is because people carry with them a cultural heritage such as religious philosophies and work-related values and bring these into the organisation. In effect, Branine and Pollard assert that it is more likely that a clash will occur between individuals’ and organisational values. They state that the question is whether the employees have to change their values to align them with those of the organisation, or whether the organisation has to allow a degree of freedom in how and to what extent individuals assert their values. Moreover, according to Dutton (2003) two features of formal reward and recognition systems reflect how values are fostered by organisations; the first is whether rewards are based on collective as well as individual performances. She asserted that collective rewards affirm values such as ‘*team accomplishment*’. The second feature is whether individuals are rewarded for developing and enabling others.

Barrett (2014) proposes four criteria that are necessary to increase individuals’ engagement: values alignment, mission alignment, personal alignment, and structural alignment. The researcher focuses more on the two criteria, *values* alignment and *personal* alignment, in order to enhance the main aims of this research.

Barrett (2014) asserts that you know when you have succeeded in meeting employees’ needs when emotional and intellectual engagement is clearly evidenced and, therefore, “emotional engagement is principally a function of *values alignment*” (p.39). Further, according to Barrett (2014) values alignment occurs when individuals feel at home in the company so they can bring their whole selves to work. It is essential to have a sense of “autonomy, equality, accountability, fairness, openness, transparency and trust” (p.47). Thus, employees’ personal values must be aligned with the lived values of the organisation. On the other hand, Barrett (2014) asserts that alignment between the beliefs and values of

people and their words, behaviours and actions is a must particularly for the leaders, managers and supervisors in order to achieve what he calls 'personal alignment', and build trust within the organisation. Relatedly, in his book '*Drive; The Surprising Truth about what Motivates us*' Pink (2009) argues that engagement mainly relies on three factors: autonomy, mastery and purpose (see Pink, 2009, pp. 90-91).

After understanding what values-driven organisations look like, there is a need to understand how we can assess the alignment between personal values and organisational values. Barrett (2014) proposes Individual Values Assessment (IVA). According to him, the main aim of IVA is to assist leaders, managers and supervisors assess the degree of values alignment and mission alignment that they practice within their organisation. The IVA survey asks participants to select from a list of values in each of the following concepts:

- Ten values that reflect who they are (personal values)
- Ten values that represent how their organisation operates (existing culture)
- Ten values that reflect what they believe that it is necessary for organisation to do in order to achieve its greatest performance (desired culture)

The results from the chosen values are then analysed in a certain way based on a pre-designed model (see Barrett, 2014, pp. 130-144). In effect, the researcher considers that the three concepts in regard to personal values, existing culture, and desired culture proposed in the IVA are useful techniques and serve the purpose of this research. Hence, the form of the three concepts mentioned above was used at the end of the narrative interviews with the participants of this study (see Appendix D).

2.4.5 Are values stable?

The role of values in our thoughts, feelings and actions has been acknowledged by numerous scholars, theorists, and researchers. Hence, it is vital to understand whether our values change over time, or whether it is the structure of our value priorities that may change. Moreover, there is need to find out whether values are permanent and stable, and how these issues have been addressed among values researchers. This research raises some key questions as stated in Chapter 1 in regard to the possibility that religious (Islamic) values might be changed, replaced, or misunderstood in the Arab countries. Thus, further exploration of these issues serves to answer this question and also serves the purpose of this research. In this section the issue of values change and stability is discussed.

The notion of value stability has been considered in a number of ways. For example, Roe and Ester (1999) claim that values are relatively stable and less flexible than attitudes, and that is why we more often see attempts to change attitudes more than values. Meglino and Ravlin (1998) argue that, dissimilar to the constructs that are more related to a person's opinions or attitudes, values are "relatively permanent, although capable of being changed under certain conditions" (p.355). They claim that in this regard, values are not different to the societies that uphold them. If societies were unsettled, social order would be difficult; however, if they were absolutely stable, evolution and change would also prove extremely difficult (Rokeach, 1985). Furthermore, Rokeach and Ball-Rokeach (1989) find relative evidence in regard to the stability of values in society in the United States. They have also revealed that values can be changed by interference that causes self-dissatisfaction. Indeed, value stability has also been explained in several ways. Rokeach (1973) states that values are stable because we learn them in isolation from each other; so we either learn them all or we learn nothing. Thus, it is this "absolute learning of values that more or less guarantees their endurance and stability" (p. 6). Frondizi (1971) explains that values as independent qualities do not differ with things; for example he argues that the colour red does not change to blue when a red object is painted blue, hence values also endure, "unaffected by the changes undergone by the objects in which they are embodied" (p.100). Similarly, he explains that the value of friendship would not be changed if someone betrayed his or her friend, because "the independence of values implies their immutability; values do not change" (p.100). Jones and Gerard (1967) also explain that values are stable because individuals feel some discomfort in obtaining values. In effect, people develop connections to the things that cause discomfort feelings in their acquisition.

Furthermore, a question can be raised here; *if values do not change, what is really changing regarding values?* Frondizi (1971) provides a possible answer to this, by explaining that values are “absolute, they are not conditioned by any act” (p.100). He clarifies that only individuals’ knowledge of values is relative, not the values themselves. In fact, this shows that only our understanding or knowledge of values might change or at least might be relatively affected by something else. Scheler (1954 cited in Frondizi, 1971) argues that values are not historical products that only existed for a particular time in the past. By contrast their nature as an independent quality makes them available and accessible at all times, and throughout time. In essence, much research into personal values has shown that a person’s personal value systems is relatively stable, and does not simply alter after its initial formation (Smith, 1969; Rokeach, 1973; Feather, 1975; Schwartz, 1992; Bourne, 2002).

Although value stability has been acknowledged by a number of researchers, nevertheless, others have considered the possibility of values change. For example, in his study, Inglehart (1990) shows an overall change in values among sequential generations in Western countries: he describes this as a shift from materialist to post-materialist values. A parallel study on general values changes in several countries in Europe and North America was undertaken by Ester, Halman and De Moor (1993). Another research study on work values has demonstrated partial changes, for instance; a growth in personal development value in the Netherlands and Sweden (Zanders, 1992; 1993). In regard to work values, Sverko (1995) examined the matter of stability and change in work values on Croatian students between 1983 and 1993; he compared 19 work values, gathered in five categories. He notices some modifications that appear to reflect changes. Nevertheless, Roe and Ester (1999) argue that these changes can be referred to the socio-economic growth that happened in Croatia during this period. Sverko (1995) also asserts that the stability in work values, particularly during the times of major social change, should not be disregarded.

Moreover, concerning values change, Roe and Ester (1999) argue that there may be variations in the positions of certain values which may lose significance compared to other values, whereas others gain. Also, empirical evidence has found that some values that used to be consistent in the past, as they came from an institutionally imposed value system, have lost their associates and are currently considered as separate entities (Inglehart, 1977; 1990; Ester, Halman, and De Moor, 1993). Despite the above argument, the studies that have explored culture change often assume that value change would happen, but have provided insufficient evidence to validate this assumption (Fitzgerald, 1988). Also, Roe and Ester (1999) affirm that theories that address how values change over time still need to be

developed. In effect, the researcher considers that the issues of stability and change of values are still controversial, and there is a need for more empirical studies to examine the numerous assumptions that prevail. In effect, this research claims that there are particular types of values that are difficult to change or replace such as Islamic values in the Arab societies, because they derive from strong faith and absolute beliefs, although this assumption is examined further as discussed in Chapter 6.

2.4.6 The hierarchy of values

Thus far, this research has described values, their importance, nature and sources, and their role in individuals' thoughts, feelings and actions from the personal level. It has also discussed how organisational values have been conceptualised, and to what extent they can be aligned with individuals' values, how values-driven organisations have been conceptualised, and how they can be achieved. In this section, researcher discusses the hierarchy of values to understand the structures of personal values systems. This helps to explain how certain values have a greater impact on individuals' perceptions, behaviour and actions. It is to be noted that this research explores the hierarchy of values for the purpose of exploring what the most influential values that affects individuals at work in the Arab countries are, and why they are important. Hence, the intention is not to examine the *classifications* of values, or the rank of the top ten particular values in the Arab world. This research also does not intend to measure the rank of organisational values, neither to assess the relationship between the top organisational values and individuals' values in the Arab countries. In the next paragraphs, a review of how the values hierarchy has been addressed and conceptualised among values researchers and theorists is undertaken.

Several researchers and theorists consider that an individual's values are hierarchically organised based on their relative significance to the individual (Rokeach, 1973; Ravlin and Meglino, 1989; Locke, 1991). However, others acknowledge that a person's values may be held independently of each other (see, for example, Kluckhohn, 1951). This perception raises another point in whether individual's values may be uniformly high or uniformly low (Ravlin and Meglino, 1989). Meglino and Ravlin (1998) claim that people's behaviour in an organisation is affected by social forces as well as organisational forces: "this would argue that broader social values are also relevant" (p. 358). Values can be classified into three general groups: personal, cultural, and social values (Dose, 1997). Nevertheless, a main domain of values research is interested in those at the level of cultures (see, for example, Kluckhohn, 1951; Graves, 1972; Triandis, 1972; Hofstede, 1980; Schwartz, 1994a). In the

literature that explores values at the cultural level, organisational values are viewed to be those that are broadly shared by the organisation's members. That is why these values exist and are reflected both as broadly shared assumptions and in the culture's artefacts (Schein, 1992; Bourne, 2002). Culture value systems are also viewed to be hierarchal since the value priorities of a culture are the averaged total of all its members (Schwartz, 1994b). However, Bourne (2002) argues that this is not the case with organisational values, which reflect the organisation's leadership and are usually introduced without any hierarchy.

The role of values as guiding principles and determinants of behaviours, perceptions and attitudes is shown in both the literature of personal values and of organisational values. This similarity in the roles of personal and organisational values means that a clash may occur between the two systems unless they are very carefully aligned (Bourne, 2002), although the variety of tools used to examine values in organisations shows a lack of consensus among researchers on the values they believe are significant (Meglino and Ravlin, 1998).

As discussed above, in his definition of values Rokeach (1973) indicates that a value system is structured along a continuum of greater and lesser priority. Value structure is conceived also in accordance to types of values that are grouped together based on their point of focus; such as religion, activities, and work (Sagie and Elizur, 1996). As Bourne (2002) argues, this concept indicates that our value system is structured "into discrete areas, and these are activated according to the object of interest" (p. 37), and this reflects Scheler's (1973) notion of a values hierarchy organised according to type. Musek (1993) also considers that personal values are structured into discrete areas, but split up into 'want' and 'ought' types.

Types of values have been described in several ways; such as religious and spiritual values (Scheler, 1954; Frondizi, 1971), or "convinced" values and "non-relevant" or "weak" values (England, 1978). Many attempts have been made to categorise values or classify them, or put them into a hierarchy based on specific criteria (Scheler, 1954; Frondizi, 1971). Moreover, Hemingway (2005) explains that, based on England's (1978) model, entirely individual values are "potential values" (England, 1978, p. 36). Hence, Guth and Tagiuri (1965) state that "some values clearly dominate over others" (p. 125). This then leads to the proposal of a hierarchy of values (Williams, 1979), with "dominant" values (Wright, 1971; Meglino and Ravlin, 1998) occupying an essential or "core" space in the person's mind (Williams, 1979, p. 33; MacLagan, 1998, p.97).

Furthermore, Meglino and Ravlin (1998) argue that there are two main differences in the consideration of how values are structured. The first assumption is that values are hierarchically structured (Rokeach, 1973; 1979; Schwartz and Bilsky, 1987), and the second assumption is that values occur independently and work as "...equal in their intensity" (England, 1967; Lusk and Oliver, 1974; Hemingway, 2005). According to Frondizi (1971) the important characteristic of values is their form in a hierarchical order despite the fact that it is difficult to suggest the criteria to use to construct such a hierarchy. He argues that values should be considered more in an order based on their perceived importance or according to a ranking, while classifications certainly do not involve an order of importance. Therefore values work more from a preference base, or hierarchy base; for instance if a person has to choose between different values, s/he will usually desire the one s/he considers is higher. In addition, some other factors might influence their decision or preference, such as price, distance, or any other benefit (Frondizi, 1971).

After the discussion of how values are structured and how the values hierarchy has been conceptualised by several researchers, it seems that the notion of a values hierarchy organised according to type is parallel with what this research aims to study and explore. As stated in Chapter 1, religious values are believed to be the dominant values in the Arab countries (e.g., Simadi, 2006). Hence, for the purpose of this research, there is a need to understand Scheler's (1954) hierarchy of values theory, as he draws attention to the importance of religious values and places them at the top of the hierarchy of values (see Figure 2.9). This serves the aim of this study to explore whether people consider their religious values in the workplace or whether these are only practiced outside the organisation. A critical view of Scheler's (1954) theory is proposed by the researcher who suggests that religious and spiritual values are placed in the same level at the top of Scheler's hierarchy.

2.4.6.1 Understanding Scheler's (1954) Hierarchy of Values

Scheler (1954) considers that values are organised in a possibly hierarchical relationship. The hierarchy as he understands it is to be established on the core or basis itself of the value. Furthermore, Scheler (1954 cited in Frondizi, 1971) views the advantage of one value over another in terms of "preference". He sees that "choice" and "preferring" should not be confused:

"Choice' is a tendency which already implies knowledge of the superiority of the value. 'Preferring' on the other hand, is realized without exhibiting tendencies, choice or desire. When we say "I prefer the rose to carnation," we are not thinking of a choice. Choice takes place in a field of action, as we have seen" (p. 111).

Scheler (1954 cited in Frondizi, 1971, p. 113) proposes five criteria in which help in the determination of a values hierarchy:

1. *Duration*: Starting from the first criterion, Scheler perceives that long-term value objects have continuously been preferred to those which are short-term and unstable. Interestingly, he affirms that the lower values of nearly everybody are those which are mainly temporary or short-lived values. By contrast, the higher values are those which are lasting or infinite values; for instance, the value of health, and the value of knowledge.
2. *Divisibility*: Mainly, Scheler clarifies here that higher values are those which are less vulnerable to being divided, and have more resistance to any division. Therefore, he considers that lower values need to be divided in order to enjoy them.
3. *Foundation*: Scheler argues that when we see any value as a foundation of another one, that means it is higher than this other. Ultimately, if every value needs to have a foundation value, we will end up with the highest foundation of values or the strongest and the most basic one. Scheler sees religious values as the foundation of all values.
4. *Depth of satisfaction*: This criterion is about the important relationship between the depth of satisfaction which goes with the emotional awareness of values and their hierarchy. Scheler believes that the highest value creates deeper satisfaction.
5. *Relativity*: Scheler suggests that the fifth criterion is "Relativity", highlighting that objectivity is connected to all values. Nevertheless, the "relative" aspect of value

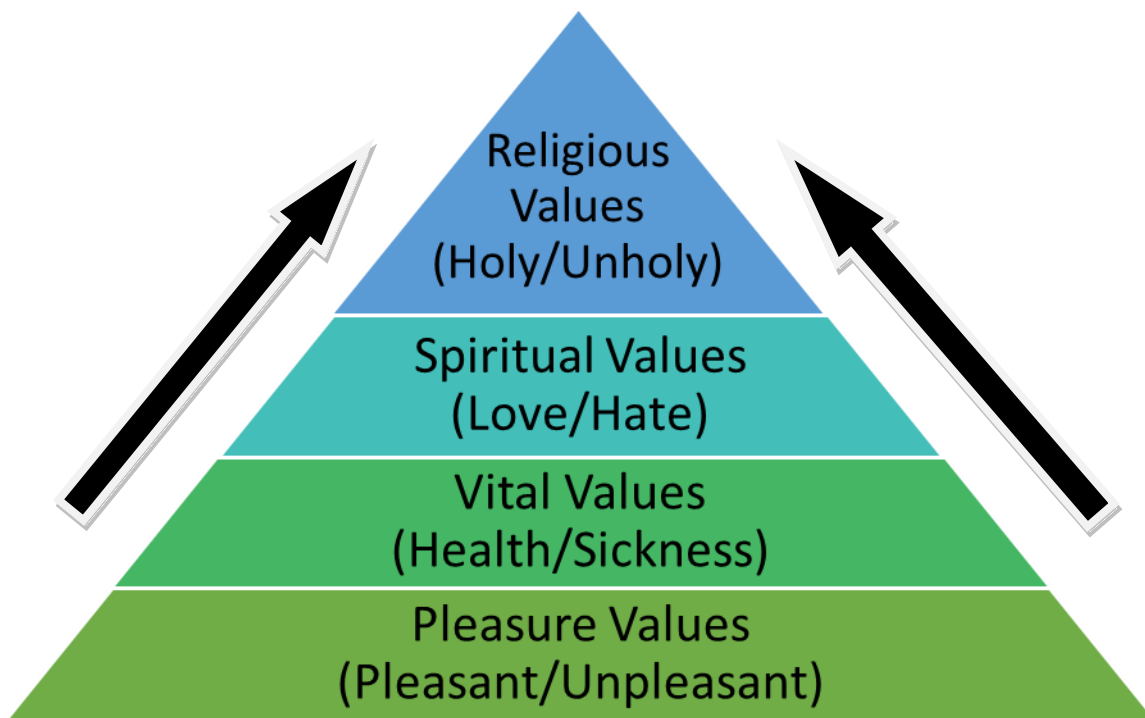
does not make it “subjective”. Mainly, Scheler sees that relativity addresses the essence of values themselves, as a value with less relativity is the higher: the top value among all values is complete value.

The combination of these five criteria is the foundation in forming the hierarchy of values proposed by Scheler (1954). Figure 2.9 shows the lowest level at which Scheler places values of sensible feeling “pleasure values”, pleasant and unpleasant, agreeable and disagreeable. In the second ranking, there are “vital values” which are pertaining to the wellbeing of either the individual or of the society; they are the values of vital feeling and they are independent and irreducible to the pleasant and unpleasant values such as health, sickness, death and exhaustion (Frondizi, 1971). Then, spiritual values come higher than vital values; Frondizi (1971) claims that when it comes to these (spiritual) values, pleasure and vital values should be surrendered. He clarifies that spiritual values are grasped through spiritual acts of loving, hating and preferring; in other words through emotional perceptions such as hate and love. Moreover, Reave (2005, p.656) states that spirituality conveys itself not greatly in preaching or words, but in the embodiment of spiritual values and in the manifestation of spiritual conduct. Further, he claims that several leadership theories highlight the necessity for the leader to indicate an inspiring vision through actions and not through words.

Furthermore, there are values which can be distinguished within “spiritual” values in a hierarchy base; for instance, beautiful and ugly values. At the top of the hierarchy of values, there are religious values which are about holy and unholy. Frondizi (1971) clarifies the importance of religious values in Scheler’s hierarchy:

“Religious values cannot be reduced to the spiritual, and possess the peculiarity of being revealed to us in objects which are presented to us as absolute. Scheler does not include moral values because they are the result of one’s realization of higher values when confronted with lower ones. Religious values are realized in ecstasy and desperation, which measure the proximity to or distance from the holy. The specific corresponding reactions are those of faith, worship and adoration. Love, in turn, is the action whereby we grasp the value of holiness” (p.118).

Figure 2.9 The hierarchy of values by Scheler (1954)



Source: Designed by the author, based on Scheler's Hierarchy of values (1954 cited in Frondizi, 1971, p. 117).

In summary, the higher levels of values in Scheler's (1954) hierarchy of values are differentiated from the lower in four respects: (1) the higher endure more, (2) the higher are less divisible, (3) the higher generates the lower value, and (4) the higher gives deeper contentment or satisfaction. In effect, according to Scheler's hierarchy, values progress from the pleasant (at the bottom) to the holy (at the top).

In the discussion of spiritual values and religion values, a review of 150 studies conducted by Reave (2005) showed a consistency between the values and practices highlighted in various spiritual teachings. He refers to these values as spiritual values such as integrity and honesty, while other researchers consider the mentioned values as religious (Islamic) values (e.g., Branine and Pollard, 2010). Reave (2005) argues that this consistency between the values and practices of leaders enables followers to be motivated, foster positive work relationships and an ethical environment, enhance trust, and achieve company goals, besides also fostering spiritual energy in the workplace.

Moreover, in addressing the question; *what is spirituality, and how does it vary from religion?* a number of researchers have acknowledged that there is an incredible variety of meanings among hundreds of research participants (see for example; Scott, 1997; Zinnbauer, 1997;

Reave, 2005). Fry (2003) also affirms that due to "the confusion and confounding surrounding the distinction between religion and spirituality" (p. 705), spirituality was excluded from leadership, workplace, and management studies, although the key conclusion of one meta-analysis has found that "religion was predominantly associated with formal/organizational religion, while spirituality was more often associated with closeness with God and feelings of interconnectedness with the world and living things" (Zinnbauer, Pargament, and Scott, 1999, p.894). Indeed, Dent, Higgins and Wharff (2005) argue that spirituality is tied to religion" or "not tied to religion". Further, Reave (2005) considers that religion emphasises a particular group and the organisation, whereas spirituality is broader "and may even encompass more than one religious approach" (p. 656).

Reave (2005) clearly asserts that researchers are cautious to differentiate between the two terms, "but many individuals feel that the concepts overlap" (p.656). For instance, a study of 305 people from several religious and professional backgrounds showed that 74% considered themselves as equally religious *and* spiritual (Zinnbauer et al., 1997). Also, Reave (2005) argues that a leader or a person may express several of the practices and values related to spirituality while not considering himself or herself to necessarily be a "spiritual" individual. This indeed infers a contradiction in whether or not a self-declared "spiritual person" actually practices spiritual or religious values. Similarly, this research claims that it is very difficult to distinguish between the meaning or definition of spiritual values and religious values; in effect it is also very hard to recognise whether spiritual values are more important than religious values and vice versa as long as confusion between them still exists and attracts controversy.

Stanghellini and Ballerini (2007) and Schneider (2012) are the only two psychopathologists who have considered that there might be a potential psychopathological relevance of Scheler's (1954) hierarchy of values. In fact, the researcher argues that Scheler's hierarchy still needs to be empirically examined, and there is a possibility that religious values no longer exist in some western or eastern societies, due to the spread of secularism and the increased belief in science and technology in the present days. Religious values or spiritual values might be replaced by other values which are emerging from various sciences or advanced technology, although this possibility needs further examination.

Nevertheless, the researcher sees that in societies such as in the Arab countries where 90% of the population are Muslims (CIA, 2008), religious (Islamic) values are still significant and probably perceived as spiritual values due to their spiritual implications once they are practiced and activated in individuals' lives. In effect, this research examines to what extent religious (Islamic) values are considered to be at the top of the priorities of individuals in the Arab world, due to the great influence of Islam on Arabic culture (Branine and Pollard, 2010; Hammoudeh, 2012). This research might also discover whether religious (Islamic) values are distinguishable from spiritual values. In the next section, religious values – in particular Islamic values – are discussed for the purpose of this research, and to explore the importance of these values in individuals' lives and in the workplace.

2.5 Islamic values

As discussed in the previous section, Scheler's (1954) hierarchy of values indicates that the religious values are ranked on the top due to their greatest importance. The significance of religion in life and for human beings as a basis of stimulus and consolation in uneasy times has been explained by several researchers (e.g., Tayeb 1996; William, Jeffrey and Richard, 2002; Al-Abdouli; 2004). Religion is also considered an effective force in the Arab countries as Arab society is still conventional in regard to "commitments to honour, honesty, respect for parents and older persons, loyalty to one's original group, hospitality and generosity" (Al-Abdouli, 2004, p. 20) which are upheld intensely by most of the people.

Therefore, due to the large Muslim population (over 90%) in the Arab countries (CIA, 2008), and to achieve the purpose of this research in exploring to what extent Islamic values are practiced, misunderstood, or possibly replaced in Arab countries, it is important to discuss and explore Islamic values as the main religious values in Arab countries. In this section, a brief introduction to Islam and its meaning is provided, followed by a discussion of why Islamic values are important in the Arab world. Then, Islamic values are introduced; the researcher introduces a sample of ten Islamic values which he believes are most often cited or highlighted by many Islamic studies related to management, organisation and leadership literature. However, this research does not intend to rank the introduced Islamic values, neither to examine their order of importance; rather this serves as an introduction to some of these Islamic values in general.

2.5.1 What is Islam?

It is essential for this research to introduce Islam as it was revealed to the Prophet Muhammad (peace be upon him) more than 1400 years ago. In this part, the researcher aims to identify the meaning of Islam and attempts to answer a few basic questions such as: What Is Islam? Why it is important in the Arab world? How do Muslims perceive the world and, more specifically, how does Islam see the world of work? Is Islam only a religion? Or does it have a deeper meaning for Muslims?

Islam is an Arabic word, which means the “submission to the will of God in deeds and words” (Abuznaid, 2006). Islam is more than just a belief in God – it is a comprehensive, all-encompassing way of life, because it reaches beyond the acts of worshipping God to involve all social and economic activities (Branine and Pollard, 2010). Moreover, Islam is believed to be a set of values and principles that direct many characteristics of behaviour, a cultural structure, a civilisation, a system of life, so it is more than just a faith (Maznil, 1997). Islam has a substantial influence, not only on political, trade and industry organisations, but also on people’s relationships (Metcalf, 2007). Hence, it is a vital part of the life of believers in the workplace and outside it, creating a code for both national and transcendent life (Stone, 2002). Islam has been presented in the holy book, the Qur’an “Not simply as a religion but as the framework within which Allah (God) created the universe” (Ayoub, 1989. p. 21). Ezzeddin and Denys (1976) assert that practising Muslims believe that the Quran is “God's revelation” and that the Sunnah “is a collective term used for the words, actions and sanctions of the Prophet Muhammad” (p.7). Al-Abdouli (2004) also affirms that the life and preaching of the Prophet Muhammad are perceived to “be a living example of the code of conduct and Quran is the constitution for Muslims” (p. 2).

Faith is considered as the basis of Islam: “Faith, or *‘Imaan*³, is therefore the foundation of all Islamic activity and every aspect of the life of a Muslim. *Imaan* is related to the Arabic root word meaning ‘safety’ or security (Amn)” (Ayoub, 1989, p. 28). It must also be remembered that Islam is the religion of ‘Tawheed’, meaning the oneness of God and “the knowledge of Allah as the one and only divine sovereign Lord. This knowledge however does not result from faith; rather it is the basis of faith” (Ayoub, 1989. p. 25).

³ *‘Imaan*’ is referred to as “Belief, Faith: e.g., Islam considers ethics to be an offshoot of a Muslim belief system” (Al-Abdouli, 2004).

In Islam, there are certain obligations and duties that Muslims must fulfil. The primary obligations and the most important are the five pillars of Islam. As the Prophet Muhammed said: "Islam is built on five pillars"; which are reciting the testimony of faith, establishing the five daily prayers, giving zakat, fasting during the month of Ramadan, and making the pilgrimage to Mecca once it is affordable or possible (it can be once in a lifetime) (Ezzeddin and Davies, 1976; Abbasi, 1983; Al-Omar 1992; Al-Bagha, 1993; Matraji, 1993; Murad, 1994; Al-Abdouli, 2004). Therefore, Islam is:

"The religion of Tawheed, the affirmation of the self-evident reality that the lord (Allah) of all things is one. One does not merely refer to a number. Allah's oneness is beyond number: it signifies above all his uniqueness. The oneness of Allah manifests itself in the world around us- in the harmony, the regularity and the beauty of his creation" (Ayoub, 1989. pp. 27-28).

Abuznaid (2006) argues that *laissez-faire* is not really applicable in Islam, as an individual's activity of any nature is perceived in the context of "Istikhlaḥ" (vice-regency) which is derived from "Khalifah" (vicegerent). That is why the human being in Islam is the vice-regent of God. Thus, the aim of life in Islam is to be a decent trustee on earth by "doing what is good to oneself and to others in worship of God" (Branine and Pollard, 2010, p.717). In essence, the researcher sheds light on the ability of Islam as an ideology to unify humans under one umbrella, and not to distinguish between Muslims and non-Muslims for any reason. It is crucial that this perception is understood and applied in life and work in the Arab countries.

Moreover this research highlights the importance of faith as a foundation of Islam. As Ayoub (1989) states, Islam is a worldwide brotherhood of faith; if anybody agrees to be a member in this brotherhood, then he becomes a Muslim without any difference from any other Muslim, and all are just equal to each other. But if an individual prefers to remain in his religion, and "allows his faith to be deepened by the teaching of Islam" (p. 105), then it is his absolute freedom to choose whatever he desires "*There is no compulsion in religion*" (Quran, 2:256). Nevertheless, he still belongs to the broader brotherhood, "the brotherhood of humanity. In the end, it is faith and righteousness that matter in Allah's sight and not race, colour or even creed; 'Surely the noblest of you in Allah's sight is he who is most righteous' (Quran, 49:13)"(Ayoub, 1989, p. 105).

In Islam, society is seen as one unit whereas each part serves and affects the others (Al-Abdouli, 2004). Prophet Mohammed compared Muslims to the organs of a body. If one organ is influenced, the others also will be affected by this (Abbasi, 1983; Al-Mubarakpuri,

1995). Weir (2012) also describes that the concept of '*Ummah*'⁴, a central Islamic ethic, it is "universal and indivisible, representing in a real sense a 'body' in which the individuals who believe inhere" (p.74). Weir and Sultan (2011) also affirm that all Muslims are perceived as the 'Ummah' or 'brothers. The researcher sees 'Tawheed' or oneness of God as the key to why Muslims are supposed to be unified as one body or arguably why Muslims were unified in the golden times of the Islamic Empire more than 1400 years ago. Many researchers have addressed this notion in the study of business and management by highlighting the importance of achieving unification between individual and organisational objectives (Abuznaid, 2006; Hutchings and Weir, 2006; Branine and Pollard, 2010; Hammoudeh, 2012).

Moreover, besides the Quran the Prophet Muhammed is considered to be the main source of good and ethical acts and sayings, which Islam encourages Muslims to follow. Halstead (2007) asserts that the Prophet Muhammad is regarded as the "perfect moral exemplar" (p.284). In this regard, the Quran also says: "you have indeed in the Apostle of God a beautiful pattern of conduct" (Quran, 33, 21). Prophet Muhammad considered that it was his mission 'to perfect good character' (Ibn Anas, 1989, p. 382) by applying and exemplifying all the Islamic moral values himself.

As found from the literature, Islam has been perceived not as a belief but as a comprehensive system of life that encourages Muslims to be united and work together to build on earth, and develop themselves, their families, and societies. The researcher will not expand further in the understanding of Islam, as he only aims to briefly introduce Islam and its significance in the Arab countries. The next section addresses Islamic *values* in more depth.

2.5.2 Why Islamic values in Arab countries?

A number of scholars are of the opinion that in the Muslim world, in order for organisations to be successfully established and to function well, the main inspiration must be derived from Islamic teaching and values (see, for example, Al-Omar, 1992; Bin Baz, 1993). These scholars explain that Islam teaches not merely intellectual piety, but also offers guiding principles for moral social conduct in all aspects of life as well as management, and business

⁴ '*Ummah*' refers to the "community as identified by its ideology or culture, it is the Islamic community"(Al-Abdouli, 2004, p.2).

(Al-Abdouli, 2004). Several studies have considered that Islam places high importance on moral values in human life – “Islam is basically an ethical and moral code of conduct for human life” (Al-Abdouli, 2004, p. 51). The Prophet Muhammad also said, "I have been sent only for the purpose of perfecting good morals" (Bin Katheer, 1996, p. 47).

The importance of Islamic teachings and values has been emphasised by a number of researchers. For instance, Hutchings and Weir (2006, p. 278) propose three factors which they argue are essential to society and business in the Arab world; “Firstly, the global philosophy of Islam is based on practice rather than dogma. Secondly, there is an expectation that good practice of Islam is what all Muslims do, Thirdly, Muslim societies are wholly networked and all business activities revolve around these networks”. Therefore, Islamic teaching and practices should be highly appreciated by Muslims themselves first, and also by individuals, and organisations in the Arab countries. Moreover, these factors are worth being known and understood by those who intend to operate their business in one of the Arab countries.

Furthermore, certain interpersonal skills are necessary while working in the Arab countries. It is believed that most of these required interpersonal skills are derived from Islamic values and teaching: “This is especially important in the case of Arab values (e.g., centrality of religious beliefs, respect for the elderly, privacy of family affairs) and the possession of networking skills, as personal interaction plays a significant role in Arabic society” (Branine and Pollard, 2010, pp. 722-723). It is noteworthy that, in the Arab world, it is assumed that any aspects from Western culture that are compatible with the Arab culture and traditions are more welcomed and acceptable, while those aspects which are considered inconsistent with the Arab culture will be rejected and deemed unnecessary (Hutchings and Weir, 2006). In addition, It must be evoked that “Arabs are not adverse to change per se as they regard it as being consistent with the will of Allah” (Hutchings and Weir, 2006, p. 283).

In the Arab world, “the nations of the Arab World do reflect great economic, political and social diversity” (Hutchings and Weir, 2006, p. 274). Despite all these differences between Arab countries, there is a cultural homogeneity among Arab nations and, most importantly, they are unified by Islam (Hutchings and Weir, 2006). Thus, this research emphasises the significance of understanding Islamic values as it is still an effective way to encourage people to be more unified and lead organisations to be more successful in Arab countries. Branine and Pollard (2010) claim that management practices in Arab countries do not consider Islamic norms and values which are supposed to be appreciated in all aspects of

society: “The type of management that is practiced in Arab countries has very little to do with the cultural values and norms of Islam that are supposed to dominate all aspects of society in these countries” (p. 716). Hence, this research urges that Islamic values should be appreciated and considered more by Muslims themselves first, and also by those who intend to understand how to operate or work in the Arab world in accordance with the Islamic principles and teaching.

2.5.3 What are Islamic values?

Values in Islam originate from two accepted sources for Muslims: the Holy Quran, and the “Hadith”, the sayings and practices of the Prophet Muhammad (the messenger of Islam). Many verses in the Holy Quran tell different stories and demonstrate the fundamental principles of how and why Muslims should live on the earth; how they should think and behave, how they should communicate and treat each other, how to live within society and accept each other, and how they should worship God, and how they should feel peace inside, and so on.

Islamic values and teachings that have been addressed in business management and work ethics research come also from the same two sources; the Quran and the “Hadith⁵” (Branine and Pollard, 2010). Abbas (2005, p. 50) states that Islamic teachings and principles which derive from the Quran and the Prophet Muhammad fulfil the function of a guide directing Muslims when “conducting both their business and their family affairs”.

Numerous verses of the Quran guide us in matters of fairness and trustworthiness in trade, and kindness and justice in work relations, and similarly inspire individuals in the pursuit of learning new skills and to make the best effort to achieve advantages for both individuals and society (Branine and Pollard, 2010; Hammoudeh, 2012). Moreover, collaboration and consultation in the process of making decisions have been emphasised in Islam (Abuznaid, 2006; Hammoudeh, 2012). Management is essential in Islamic teachings and philosophy and it is a compulsory requirement to have a leader (Branine and Pollard, 2010) as Prophet Muhammad said in his “Hadith”: “When three are on a journey, they should appoint one of them as their leader” (Abuznaid, 2006; Hammoudeh, 2012).

⁵ ‘*Hadith*’ refers to the words, sayings, narrative, speech: Prophetic tradition, Hadith (i. e. constitutes the preaching of the Prophet Mohammed, peace be upon him) (Al-Abdouli, 2004).

Work in Islam is central to the building of faith, and life is meaningless without work. Muslims are greatly encouraged to be engaged in economic activities (Yousef, 2001, p. 153). Islam encourages Muslims to make every possible effort to work in a diligent way in whatever work is obtainable, whenever it is available (Abbas, 2005). For those who have the ability to work it is obligatory to do so, and self-sufficiency is seen as a virtue as well as a basis for self-fulfilment and achievement (Bourma et al., 2003; Ali, 2008; Branine and Pollard, 2010).

Importantly, Prophet Muhammad urges Muslims to work and rely on themselves to achieve self-reliance, He said “No one eats better food than that which he eats out of his work”. He also advised a beggar not to ask people for money, “It is better for you to collect some wood and sell it than to ask people – they may give you, they may not,” (cited in Branine and Pollard, 2010, p.718). He also emphasised that “working is worship” (Abbas, 2005, p. 50). Because human beings are seen in Islam as trustees of the earth, their actions are considered as worship; the value of work is significant not only for getting an income to live on, but also to benefit from and appreciate the rewards of God for the advantage of oneself and society (Zineldin, 2002; Wilson, 2006). Thus, ethics at work from Islamic perspectives are associated with seeking perfection, pursuing rewards in the Muslim's life and the life after death, and working to the best of one's ability without exhausting oneself unnecessarily (Al-Buraey, 1988). Furthermore, Muslims seek to worship God in every task performed, to earn a legitimate “Halal⁶” income, and to live/lead a respectable and decent life. It can be said that work in Islam is a religious, social and economic obligation for all Muslims who are able to work (Branine and Pollard, 2010).

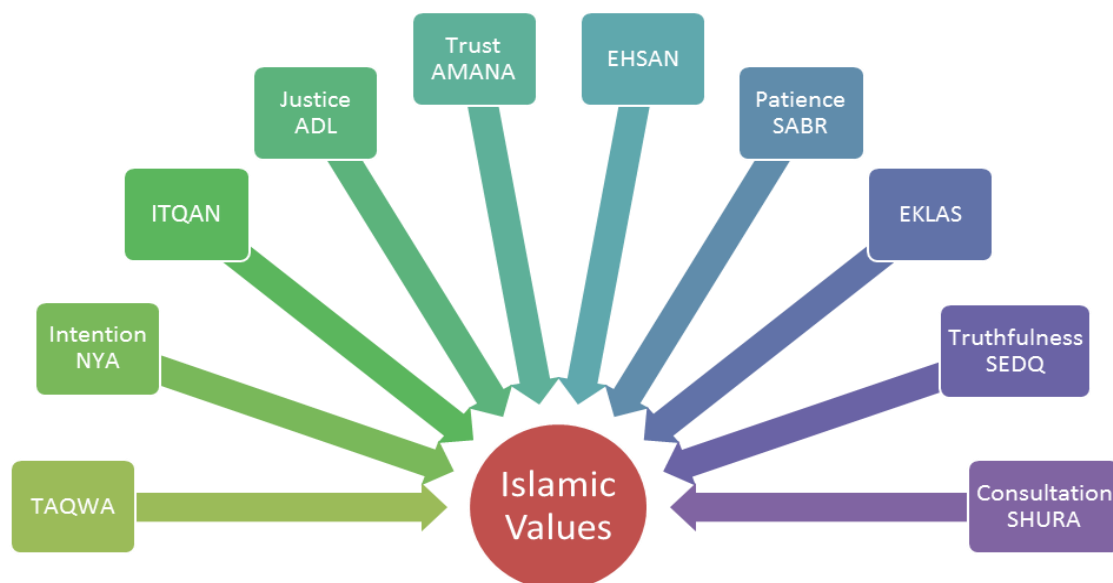
In this research, it is suggested that managers and leaders in the Arab world need to consider values that are appropriate for and compatible with the nature of Arabic and Islamic culture in their practices. For the purposes of this research, the researcher explores the main Islamic values which have been derived from the Holy Quran and the principles and sayings of the Prophet Muhammad; these values are believed to have important implications for the practice of managers and leaderships in Islamic and Arab countries (Abbas, 2005; Abuznaid, 2006; Branine and Pollard, 2010; Hammoudeh, 2012).

⁶ ‘Halal’ refers to permitted, licit, not prohibited, not forbidden, lawful, legitimate, and permissible in accordance to Islamic teaching or law.

According to Branine and Pollard (2010) the following are the main Islamic values in which are introduced and discussed further in this research:

- TAQWA - Constant fear of and respect for God
- NYA - Intention
- ITQAN - Conscientious self-improvement
- ADL - Justice
- AMANA - Trust
- EHSAN - Gentleness and carefulness while feeling the presence of God
- SABR - Patience
- EKLAS - Integrity and fulfilling promises
- SEDQ - Truthfulness
- SHURA - Consultation

Figure 2.10 The main Islamic values introduced in this research



Source: Designed by the author

(TAQWA) Constant fear, conscious and respect for God:

Islam directs us to have a sense of fear of and respect for God at all times, and that this will make Muslims behave and act accordingly, as they are constantly seen and monitored by God. Thus, when Muslims are filled with TAQWA, they will hold back from behaving unjustly and elevating their soul to a self-reproaching level (Branine and Pollard, 2010; Hammoudeh,

2012). By keeping in mind the self-monitoring, an individual will be more conscious of what is bad practice and will struggle between good and bad by pursuing repentance. This elevates the soul to the highest level (the virtuous level), until the mind is effortlessly in harmony with good deeds, faithfulness and fairness. TAQWA guides us in the dedication of looking for righteousness as individuals fear nothing but God (Branine and Pollard, 2010).

Hammoudeh (2012) explains that to have the TAQWA value means that all employees in the organisation “should keep God in their sight while they work and know that while they cannot see him, he can see them” (p.134). The researcher considers the TAQWA value as a core factor that keeps people associated with their God and fully conscious of what they do and how they behave. Moursi (1995) also states the Muslims should exercise good self-management. Thus, in a work organisation, if TAQWA is practiced, the need to monitor what people do will be lower, and the trust between colleagues might increase as well. The TAQWA value will make the person behave and act at his/her best without the requirement for any camera monitoring or human supervision.

(NYA) Intention:

One of the significant values in Islam is “NYA” or intention, as it is believed that every single action should be accompanied by intention(s) (Branine and Pollard, 2010). This has been clarified by the Prophet Muhammad in his saying: “Actions are recorded according to intention and a person will be rewarded or punished accordingly” (Abuznaid, 2006; Hammoudeh, 2012). An individual has been given the brain and the freedom to make the right choice with the right intention; therefore people are responsible for change in society (Abbas, 2005; Abuznaid, 2006; Branine and Pollard, 2010; Hammoudeh, 2012). In this regard the Quran (13:11) says: “God does not change the condition of people unless they change what is in their inner selves”. The researcher agrees with Branine and Pollard when they argue that the consequences of this value in organisations is that people should not, for instance, be penalised for “...making unintentional mistakes and should be rewarded or punished for their intended objectives, ideas, plans and strategies rather than just for the outcomes of their actions which may be affected by external factors beyond their control” (Branine and Pollard, 2010, p. 718).

(ITQAN) Conscientious of self-improvement:

The value of ITQAN in Islam is completely related to work and worshipping; either doing good deeds for the Last Day, or for day-to-day living. The Prophet Muhammad encouraged Muslims to do their job as perfectly as they can, whatever the work is, as he said: "Allah likes that when someone does anything it must be done perfectly well". This value indicates the constant struggle between an individual's tendency for laziness and the desire for self-improvement and to do the best possible job. Therefore, working hard and improving the quality of one's work are needed in order to strive to do better all the time as a Muslim. It will also be achieved through seeking to learn new skills and knowledge (Branine and Pollard, 2010). This value is associated with the desire for excellence (Alfalah) and accomplishment. ITQAN will increase the need for innovation and creativity as a result of striving for perfection for the benefit of the individual and the community. From an organisational perspective, Branine and Pollard, (2010) state that "striving to do better all the time requires managers and employees to work harder and improve the quality of their products and services through the promotion of learning, training, innovation and creativity" (p. 720).

(ADL) Justice:

Justice is one of the central values that Islam seeks and encourages Muslims to constantly achieve in all aspects of life. Justice is an ideal that every individual should strive for, irrespective of whether the person is a leader or a subordinate (Wilson, 2006). Justice has frequently been mentioned in the Holy Quran through instructions to people to be fair and treat each other equally. The Quran says: "you who believe! Be upright for God, bearers of witness with justice and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is nearer to piety, and fear Allah. Verily, Allah is Well-Acquainted with what you do." (Quran, 5:8).

Al-Abdouli (2004) states that Islam provides guidelines to manage the relationships between people and to regulate social and economic activities which all are based on equality. The Quran says: "Help you one another in virtue, righteousness and piety but do not help one another in sin and transgression. And fear Allah. Verily, Allah Severe in punishment" (Quran, 5: 2). Thus, justice (ADL) is a significant key value in Islamic ideology. In this regard, the Quran teaches: "Verily! Allah commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Excellent is that which Allah instructs you" (Quran, 4: 58). The Prophet Muhammed also said "Never

give others tasks which were beyond their capabilities" (Khan, 1992), and said, "Pay the labourer his wages even before his sweat dries up" (Khan, 1992; Pirzadah, 2000).

In Islam, justice is not ever to be affected by individual benefits and other considerations. Indeed, justice (ADL) values also protect individuals' equality and freedom (Branine and Pollard, 2010). Islam makes it clear that humans are free to choose their beliefs. The Quran says: "There is no compulsion in religion" (Quran, 2:256). In Islam all humans are equal regardless of their colour, wealth, race, sex, reputation, job, knowledge and position. What actually matters is their deeds and actions (Abbas, 2005; Abuznaid, 2006; Branine and Pollard, 2010; Hammoudeh, 2012). The equality between people was clearly emphasised by the Prophet Muhammad, as he said "an Arab has no superiority over a non-Arab or a non-Arab any superiority over an Arab; also a white has no superiority over black nor a black has any superiority over a white except by piety and good action". Hence, piety is the only standard, without any exception, and God is the only one who knows the extent of an individual's piety. In regard to justice in the organisation, Branine and Pollard, (2010) claim that, "Justice leads to equality and in order to maintain an organisation of justice and equality there should be a sense of humility among those in managerial positions" (p. 719).

(AMANA) Trust:

AMANA means in Arabic to be obligated to uphold ones' trusts and duties, a type of moral responsibility for fulfilling one's obligations. Branine and Pollard (2010) state that the notion of trust is a basic value governing social interactions, as each individual is believed responsible for his/her actions in society. The Quran says: "you who have believed, do not betray Allah and the Messenger or betray your trusts while you know" (Quran, 8:27). Weir (2012) asserts that trust is a key to all relations in Islam, embracing those of trade and business, as well as those that exist in one's personal life and interactions with others outside the workplace. Weir also states that "The Prophet Muhammad who was by metier a successful businessman, was renowned for his integrity. He held the title Al Amin: 'He who can be trusted'"(p.74). The trust value guides us to believe in another's judgements, to consult them, and ultimately to delegate those who are trusted (Tayeb, 1997). In Islam the leader should be a trustee, and respect the trust conferred on him/her by bosses and subordinates. Thus, any actions which impact negatively on management and exploitation of resources are considered as a desecration of trust. Branine and Pollard (2010) argue that "an organisation is a trust of those who own it and to those who work in it" (p.720). Also,

Hutchings and Weir (2006) affirm that “while trust in China hails from Confucian philosophy, trust in the Arab World is rooted in Islam and faith in God” (p. 279).

(EHSAN) Gentleness and carefulness while feeling the presence of God

The EHSAN value has a number of meanings; it is the sense of perfection and improvement, the concept of charity giving, compassion and mercy, and comprehensiveness of faith. Above all, EHSAN is about doing right and decent deeds (Abbas, 2005; Abuznaid, 2006; Branine and Pollard, 2010; Hammoudeh, 2012). In Islam, the value of EHSAN is related to many other values but it is more closely associated with the TAQWA value (Branine and Pollard, 2010; Hammoudeh, 2012). Branine and Pollard, (2010) also claim that the EHSAN value is associated also with *Imaan* which is a vital characteristic of Islamic ethics. It is a constant struggle to seek God’s approval satisfaction and to work, act, behave and worship God as if Muslims are under God’s constant watch. The EHSAN value will enhance the feeling of working well by self-monitoring; The EHSAN value, like the TAQWA value compels the person to behave and act at his/her best without the requirement for a recording camera or human supervision. In essence, In Islam doing good deeds and remembering the presence of God should be considered in every single activity. The value of EHSAN is considered in organisations to have influential adding value; as the higher the level of EHSAN which leaders and managers hold, the higher the intention to improve employees’ performance and encourage work involvement and contribution in making decisions (Abbas, 2005; Abuznaid, 2006; Branine and Pollard, 2010; Hammoudeh, 2012).

(SABR) Patience:

Muslims are always encouraged to have patience in order to face all the difficulties in life, and they are promised to be rewarded if they have patience and follow the orders of God. The Quran says: “you who believe! Seek assistance through patience and prayer; surely Allah (God) is with the patient” (Quran, 2:153). Indeed, the significance of patience in Islam can be clearly seen, as praying is comparable with being patient and both of them are considered to be part of worshipping God. Branine and Pollard (2010) claim that the value of patience is the highest level of ‘*Imaan*’ (believing in the oneness of God and his prophets, angels, holy books and the Last Day). In regard to the organisation, Branine and Pollard state that “patience and humility go hand in hand. Being patient in making decisions reduces the possibility of making mistakes and increasing the chances of success in negotiations” (p.721).

(EKLAS) Integrity and fulfilling promises:

In Islam, fulfilling promises is an ethical obligation for all Muslims (Abuznaid, 2006). It is also a sign to distinguish between who is honest and who is not. Indeed, it is a huge sin to deliberately not fulfil one's promise (Branine and Pollard, 2010). In Islam, hypocrites are seen as those who do not keep their word, break their promises, do not keep other's secrets, and do not tell the truth. As narrated by Bukhari and Muslim, the Prophet Muhammad said: "The signs of the hypocrite are three: when he speaks he lies, when he promises he breaks his promise and when he is entrusted he betrays the trust" (Abuznaid, 2006; Hammoudeh, 2012). The Quran also says: "you who believe! Fulfil (all) obligations" (Quran, 5:1). Hence, the value of EKLAS (sincerity) inspires trust in the workplace and builds a culture of collaboration and trust between workers and businesses (Branine and Pollard, 2010; Hammoudeh, 2012).

(SEDQ) Truthfulness:

The value of SEDQ (speaking only the truth) means saying and doing what is virtuous to the best of one's knowledge. In Islam it is forbidden not to tell the truth or to lie, or cheat, for any reason and at any time (Branine and Pollard, 2010). Being honest is highlighted in the Holy Quran several times; thus the SEDQ value and its application are very much appreciated in Islamic morality. Both leaders and workers should not be led by their personal emotions that might turn them away from the right route of justice, sincerity and honesty. They are encouraged to have patience in their work, to fulfil their duties, and to be trustworthy and hard workers while seeking mercy and love from their God (Branine and Pollard, 2010). Truthfulness and credibility are essential to effective management practice (Abbas, 2005; Hammoudeh, 2012). The value of SEDQ and trust are seen to protect individuals from the temptation to exploit the resources entrusted to them (Branine and Pollard, 2010).

(SHURA) Consultation:

SHURA has several meanings; for instance, it means: "negotiation and dialogue to reveal what is right" (Hammoudeh, 2012, p.6), and it also means to listen to various views and deduce appropriate solutions (Al-Tamimi, 2003). In effect, practicing SHURA is considered as a response to the call of God, so it is "a form of worship and obedience to Allah, which is a good enough reason for practising SHURA in national and public life" (Hammoudeh, 2012, p.30).

Leaders in Islam are asked to seek assistance and listen to others before a final decision is made. From Islamic perspectives SHURA is a central value in leadership (Branine and Pollard, 2010) and it is significant in encouraging discussion and gathering suggestions based on people's experiences and opinions (Al-Tamimi, 2003; Hammoudeh, 2012). SHURA is seen as 'a practice of worship' (Tamimi, 2003). Indeed, there is a whole Sura or chapter in the Holy Quran called Al-SHURA in which it states that Muslims should make SHURA central in their life, as the Quran says: "their matters are SHURA among them" (Quran, 42:38).

Branine and Pollard (2010) clarify this further: "All socio-economic and political matters that are not decided upon clearly in the Holy Quran and the Sunnah are decided through consultation and consensus" (p. 720). In Arab countries, consultation or 'SHURA' is fundamental in relationships in order to run business (Siddiqui, 1997). The importance of SHURA as a value is considered to be: "an exigency of social life, a guarantee against the violation of rights, a form of worship, a focus for the development of faculties and an opportunity for affinity and amity" (Al-Tamimi, 2003 cited in Hammoudeh, 2012, p. 31). The value of SHURA is that it gives guidance to Muslim leaders and managers in how to deal and communicate with their employees as their equals and how to be down-to-earth and modest in their relationships with others (Abuznaid, 2006). Therefore, arrogance and not listening to others are not recommended behaviours in Islamic teachings; likewise, in Islam, decisions should be made based on a sense of participation and seeking advice and suggestions from other people (Tamimi, 2003; Abbas, 2005; Abuznaid, 2006; Branine and Pollard, 2010; Hammoudeh, 2012). Al-Abdouli (2004) also asserts that SHURA is the first principle of leadership in Islam. He explains that the Prophet Muhammad was encouraged and directed by the Quran to ask for a consultation from his companions: "... and consult them in affairs (of moment). Then, when you have taken a decision, put your trust in Allah. For Allah loves those who put their trust (in Him)" (Quran, 3: 159). In fact, practicing SHURA is "the search for and arrival at what is right, 'Wisdom is the quest for the faithful Muslim wherever he finds it'" (Hammoudeh, 2012, p.30).

After reviewing how Islamic values have been conceptualised, and related to the management and organisational studies it can be concluded that Islamic values have a great influence on different aspect of the lives of Muslims. Hence; to what extent these Islamic values are practiced in Arab countries is still an important question and more empirical research is needed to answer it. This research attempts to provide some explanations for

how these Islamic values can be revitalised again in the workplace. By so doing, it should help to offer a better understanding in how practicing these values may make a difference in the way people and organisations are led in the Arab countries.

In the next chapter, the discussion turns to whether values can be energising by first exploring how human energy has been described in the literature, and its relation with values. It also addresses the mechanisms of leadership proposed by Hernandez et al. (2011) and explores how the three main areas – RPPV, human energy, and leadership mechanisms – are inter-related.

Chapter Three

3 Human Energy, Leadership Mechanisms, and Values

3.1 Chapter introduction

In Chapter 2, the research discusses how values and their significance have been conceptualised, and their relations to people's perceptions, feelings and actions. Values-driven organisations, the alignment between individuals and organisational values, the hierarchy of values, Islamic values and their importance have been all addressed. This third chapter has two main parts; the first part addresses human energy. It explores the construct of human energy and its relation to organisations and/or the workplace. It also addresses how human energy relates to individuals' values, and explores whether values can be energising or provide people with energy in order to achieve their potential goals. To do so, the sources of human energy theories proposed by Loehr and Schwartz (2003) and Elfiky (2009) are referred to. The second part discusses the mechanisms of leadership, by first looking at how this construct has been conceptualised, and then introducing the mechanisms of leadership (Hernandez et al., 2011). This is followed by a discussion of how values and leadership mechanisms are related – in particular how the four mechanisms of leadership proposed by Hernandez et al. (2011) are related to the *Role of People's Personal Values* (RPPV) Model proposed by the researcher.

3.2 Human Energy

In this section, this research describes what the term 'energy' means, and how energy influences individuals in the workplace and organisations. It also discusses how the construct of human energy has been conceptualised in general, and how researchers and scholars have examined this construct in relation to the workplace. For the purpose of this research, the sources of human energy theories proposed by Loehr and Schwartz (2003) and Elfiky (2009) are introduced. More importantly, the researcher explores how values and

human energy are related, and what the potential impact or role is of values in driving or energising individuals or infusing them with an energy in the workplace.

3.2.1 What is energy? And how is human energy important in the workplace?

Energy has been defined in several ways: in general according to the Cambridge Dictionary 'energy' is defined as "strength; the power and ability to be physically and mentally active" (Woodford and Jackson, 2003). It is also defined as subjective energy (Marks, 1977); energetic arousal (Thayer, 1989); an effective experience; (Dutton, 2003); or emotional energy (Collins, 1981). In her book *Energise your Workplace*, Dutton (2003) describes energy as the "sense of being eager to act and capable of action" (p. 6), and it is a resource that can be renewed. It also contributes to "making organisations and the people within them extraordinary" (p. 6). She asserts that the energy of people and organisations similarly depends on the quality of connections between individuals inside and outside the organisation. In fact, it can be noted that there is lack of agreement over what the 'energy' is; nevertheless, Dutton's understanding of energy seems to be in parallel with the purpose of this research as both address how people are energised in the workplace or how to energise the workplace itself.

The importance of energy in organisations has been addressed by several researchers; for example; energy is considered as an organisational resource that boots individuals' capability for motivation and action, supporting them to achieve their goals and do their work (Quinn, Spreitzer, and Lam, 2012). Energy is also the "fuel that makes great organisations run." Dutton, (2003, p. 7). Moreover, Loehr and Schwartz (2003) claim that energy "not time, is our most precious resource. It is the fundamental currency of high performance." (p.3). Nevertheless, energy in organisations may not be effectively managed and may drop as a result (Loehr and Schwartz, 2003; Pfeffer, 2003). Furthermore, a lack of energy can actually cause stress (Sonnentag, Kuttler, and Fritz, 2010), and result in burnout (Demerouti et al., 2001) or disengagement (Schaufeli, Bakker, and Van Rhenen, 2009). Several reasons have been given for the lack of energy in the workplace; such as increasing workload and work hours, technology blurring the lines of personal life and work, and the anxiety of losing one's job (Owens et al., 2016).

Moreover, Barrett (2014) asserts that employee engagement is a sign of the degree to which the employees are intellectually and emotionally involved in their organisation. This also affects the amount of commitment and enthusiasm they bring to the workplace; "Engaged

employees devote a high level of discretionary energy⁷ to whatever they are doing” (p.19). The vitality of energy has been acknowledged among researchers, but it is important to also understand where energy comes from in general, and particularly in the workplace or organisations. This research assumes that values can be energising and they can imbue individuals with positive energy – this is examined later, as discussed in Chapter 6. Existing literature shows several sources of energy, for example, sleep and nourishment, in addition to social interactions in groups (Cole, Bruch, and Vogel, 2012).

Owens et al. (2016) clearly state that people can be energised by other individuals. In effect, a number of researchers have suggested that individuals who are energised by others achieve better work performance (Baker, Cross, and Wooten, 2003; Cross and Parker, 2004), and enhance the transmission of knowledge in organisations (Casciaro and Lobo, 2008). Nevertheless, in this regard, Owens et al. (2016) argue that there is a lack of empirical evidence and theoretical developments. Moreover, there is a need for a valid and reliable measure to assess the mechanism by which energy is transferred in “the space between” people (Bradbury and Lichtenstein, 2000, p. 551), or at a personal level. In effect, Owens et al. (2016) claim, “Yet we have little understanding of how energy can be useful at an interpersonal level toward achieving workplace goals” (p.35). Similarly, this research claims there is a clear lack in the values and energy literature on whether values can be energising and, more importantly, in which way or through which mechanism values may provide people with an energy in the workplace. In the next section human energy is discussed further.

3.2.2 Understanding human energy in organisations

Human energy in the workplace is emerging as a crucial and relevant subject in organisational studies (Owens et al., 2016). It refers to the vital resource of organisations (Katz and Kahn, 1966) and human interaction (Newcomb, 1956). The construct of human energy has been related to human activities in various theories; for example, thriving (Spreitzer et al., 2005), employees’ engagement (Kahn, 1990; Rothbard, 2001), and vigour (Shraga and Shirom, 2009). The notion of motivation includes numerous respects of energy in how people direct their efforts, how much energy they need, and for how long they can remain energised (Pinder, 2008).

⁷ ‘*Discretionary energy*’ refers to “the energy that employees choose to devote to their work over and above the normal amount of energy that is required for them to fulfil their duties or work contract” (Barrett, 2014, p.31).

In a summary of the energy literature and how it relates to organisations, Spreitzer, Lam and Quinn (2011) indicate that the energy literature can be characterised in six different aspects; five of the six aspects explore energy at the personal level, wherein energy is regarded as psychological and physical. In fact, the majority of empirical and conceptual research in regard to the management literature has often examined energy at the individual level (Cole et al., 2012; Quinn, Spreitzer, and Lam, 2012; Owens et al., 2016). The sixth aspect which emerges mainly from interaction ritual theory which focuses on face-to-face interactions (Collins, 1993, 2004) changes the direction toward human energy in social interactions. There has been several primary empirical study discovering this social, interpersonal, and relational form of energy (Owens et al., 2016), for example; *Social Contagion Theories*.

Social contagion concentrates on the spread of stimuli to other individuals; for example, the disseminating of emotions through emotional contagion (Hatfield, Cacioppo, and Rapson, 1994). The spread of positive emotions can have positive impacts on work behaviours, such as increased task performance, enhanced cooperativeness, and reduced conflict (Barsade, 2002). Moreover, social contagion extends beyond affective experience, ascribing the social transmission to ideas and perceptions (Hirshleifer and Teoh, 2009), motivation (Radel et al., 2010), behaviours (Crandall, 1988), and attitudes (Paxton et al., 1999). Based on that, Owens et al. (2016) claim that social contagion theory provides a “potential mechanism by which human energy can be transmitted through social interaction” (p.36).

In regard to relational form of energy, *relational energy*⁸ has been examined from two different perspectives; some researchers studied relational energy from the giver-of-energy point of view (for example, McDaniel, 2011). Other recent research (Owens et al., 2016) examines relational energy wherein “energy plays a role in interactions from the perspective of the recipient” (p.36). Owens et al. (2016) describe that relational energy is generated from interpersonal interactions that reinforce the individual’s capacity to work, and affects their performance at work. They also assert that, concerning those employees who experienced relational energy with their leaders, their engagement and productivity was higher at work.

According to Owens and colleagues, everyone is a source of relational energy besides being a recipient, and when people generate relational energy in the workplace, their

⁸ *‘Relational energy’* is defined as “a heightened level of *psychological resourcefulness* generated from interpersonal interactions that enhances one’s capacity to do work” (Owens et al., 2016, p. 37).

performances increase. Kahn (1990) also proposes that interpersonal interactions manifested by appreciation, respect and dignity from others in a workplace result in fostering job engagement. Relatedly, Dutton (2003) asserts that, “Every interaction with others at work - big or small, short or lengthy - has the potential to create or deplete vital energy” (p.7).

Loehr and Schwartz (2003) argue that everything we do – from social interactions, making decisions, spending time with our family – requires energy, although we often fail to appreciate the significance of energy in our personal life and at work; in fact, “every one of our thoughts, emotions and behaviours has an energy consequence, for better or for worse” (p.4). Despite the importance of human energy in organisations and how many researchers and scholars have explored energy and its relation to the workplace, and management constructs. Owens et al. (2016) argue that few researchers have examined the mechanisms of the energising effect of human interactions in the workplace. Thus, in their study, Owens and colleagues propose that relational energy “serves as such a mechanism, as the transference of resources provides employees with the motivation and ability to act, which translates into engaged behaviors” (p. 38). They indicate that this *‘relational mechanism of energy’* is generated from interpersonal interactions, and it reinforces the individual’s capacity to work, and affects their performance at work. Similarly, this research poses the need to explore how values can be related to human energy, and whether values can be energising in the workplace and provide people with an energy to achieve their potential and goals. In the next section, the different types of human energy are introduced.

3.2.3 The sources or types of human energy theories by Loehr and Schwartz (2003) and Elfiky (2009)

Thus far, this chapter has discussed the definitions of energy, its diverse importance in the workplace, and the construct of human energy and its relation to organisations. In this section, to develop how the notion of values can relate to the conceptualisation of energy, the researcher draws from two relevant theories – those of Loehr and Schwartz (2003) and Elfiky (2009). These theories discuss the three main sources of human energy; intellectual or mental energy, emotional energy and spiritual energy. Discussing the sources of human energy should enable the researcher to acquire a better understanding of how values can be related to the construct of human energy, and how the three sources of energy proposed by Loehr and Schwartz (2003) and Elfiky (2009) can be linked to the RPPV proposed by the researcher (see figure 3.3).

In his theory, Elfiky (2009) proposes five types or sources of human energy: kinetic, physical, intellectual, emotional and spiritual. Loehr and Schwartz (2003) also introduce four sources of energy; physical, emotional, mental, and spiritual capacity. For the purpose of this research the focus is more on the three sources or types of human energy; intellectual or mental, emotional, and spiritual energy. This is because of the nature of these three types of human energy and their compatibility with the RPPV model proposed by the researcher (see figure 3.3). In the next paragraphs, the sources or types of human energy are addressed in detail.

Kinetic energy is the first type of human energy introduced by Elfiky (2009). He defines it as the energy which causes motion, and it is an automatic energy which needs a complicated process to be completed. Elfiky emphasises the brain's role in this process; for instance, to move your muscle the brain needs to perceive the muscle's motion first, then gives the order to the muscle to make that motion. That motion will then return to the brain as a signal in order to know what the next step is.

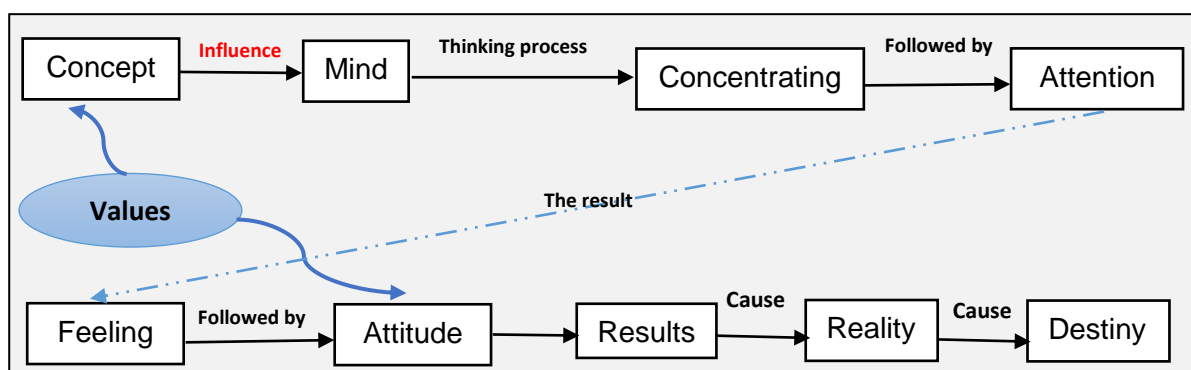
Physical energy is the second type of human energy introduced by Elfiky (2009). He describes it as the feeder for kinetic energy, and it consists of the following: food, drink, sleeping and breathing. The human body needs a sufficient amount of food and drink in order to perform all its tasks, and the human body clearly needs a sufficient amount of rest through sleeping. Moreover, breathing is an important source of keeping the human brain active as 33% of oxygen entering the lungs will be used by the brain through breathing

(Elfiky, 2009). Physical energy is also referred to as the essential source of fuel in our life (Loehr and Schwartz, 2003). Loehr and Schwartz describe that physical energy comes from the interaction between glucose and oxygen. They view that breathing and eating are the main regulators of physical energy. Physical energy capacity is also referred to as *quantity* of energy, and it is measured with respect to volume (low to high) (Loehr and Schwartz, 2003).

Intellectual or mental energy

Elfiky (2009) asserts that intellectual energy consists of four principles: cognitive ability, analysis capability, comparison ability, and decision-making ability. He explains the intellectual process in the human brain (see Figure 3.1); he describes that the process starts from the concept which influences the human's mind; i.e. while we are thinking we put the concept in our minds and the thinking process will start. Concentration will be the result of that, attention will follow the concentration, resulting in feeling and then attitude will follow the feeling. Then the results form/cause the reality, and eventually the reality causes the destiny.

Figure 3.1 The formation of intellectual energy and values



Source: Designed by the author based on Elfiky (2009)

Similarly, Loehr and Schwartz (2003) refer to the intellectual energy as *mental energy*. They conceive that mental energy is derived from positive thinking, and beside that it requires main supportive mental muscles; these are visualization, effective time management and creativity, mental preparation, and positive self-talk. Furthermore, Loehr and Schwartz explain that in order to perform at the highest level, people must be able to maintain concentration and “to move flexibly between broad and narrow, as well as internal and external focus. We also need access to realistic optimism.” (p. 94). Increasing evidence affirms that the brain itself works as a “muscle-atrophying from disuse and increasing in

capacity with active use, even late in life.” Loehr and Schwartz (2003, p. 101). Relatedly, the neurologist Rescher (1969) also confirms that it is never too late to change and improve your brain, regardless of how old you are at this second, because “the brain is different from every other organ in our body. While the liver and the lungs and the kidneys wear out after a certain number of years, the brain gets sharper the more it’s used. Indeed it improves with use.” (p.41). Moreover, according to Loehr and Schwartz (2003), mental energy capacity is referred to the focus of energy, and it is what people use to organise their lives and focus their attention. It is measured with respect to broad to narrow and external to internal. They conclude that “the mental energy that best serves full engagement is realistic optimism-seeing the world as it is but always working positively towards a desired outcome or solution” (p. 108).

This research argues that values play a significant role in our perceptions as stated in Chapter 2; thus individuals’ values are recognised as components in the progression of human perception (Postman, Bruner, and McGinnies, 1948; England, 1967; Hemingway, 2005) due to their association with social standards and feelings (Jacob, Flink, and Shuuchman, 1962). Hemingway (2005) also affirms that values have a significant role in decision making. The researcher supports this argument, and attempts to expand on the role of values to include their role in energising individuals. Indeed, the researcher argues that the role of values might play a part in providing humans with intellectual energy as long as they are the essential components in the process of forming people’s perceptions.

Fowler (1935) supports this argument by explaining that values will be appraised more by testing their effectiveness in gratifying the individual’s needs. Thus, he encourages using those values in order to fulfil the purpose from them:

“The individual judges values by the test of usefulness in gratifying a desire and develops qualities consistently. That is the mental process developed from instinct, and logical in the application. What results are achieved individually and socially should be considered in appraising values. This study has been neglected. Values depend upon the purpose to be accomplished. The form and purpose must harmonize” (p.8).

In short, based on the RPPV model proposed by the researcher, it can be assumed that values play a significant role in both the intellectual process of building perceptions, and in the intellectual energy discussed above. Thus, values influence the perception and the perception influences people’s destiny; this has been supported by Elfiky (2009): “If you want to change your destiny, you need to change your perception” (p.31).

Emotional energy

Elfiky (2009) states that emotional energy consists of emotion, love and the feeling of being loved, and that these components are important to gratify humans' needs. However, in order to get to the stage of love, first there is a need to reach a complete level of *tolerance* and *forgiveness*, and then a *love* stage can be reached in order to produce positive emotional energy. Eventually, a *giving* stage will be reached. Elfiky, (2009) clarifies that the human will not be able to give without love, and he/she will not be able to love without tolerance and forgiveness. So, giving, love, and tolerance are connected to each other and the human being will not be able to reach any of them without the other.

Here the researcher is keen to draw attention to the fact that love, tolerance and forgiveness, which have been addressed above, are considered as 'values' in the context of this research, and these enhance the role of values in the emotional side of humans, and arguably might enhance the role of values in emotional energy as well.

In describing how emotional energy is generated or formed, Elfiky (2009) clarifies that first a person should build the perception that he/she should be tolerant and that the building of this perception is 50% of any change the person might seek to make, because cognition is followed by decision making to effect a change. In effect, Elfiky suggests that the human needs to love all people unconditionally because humans cannot live alone in this life, so the interior nature of the human determines his/her relationships with others. Moreover, he claims if people love each other from deep inside and consistently strive to build better bridges to communication between each other, they will be happy to work together. This is in parallel with the researcher's intention in how values can be transformed into positive behaviour and possibly energy through practicing values such as tolerance, and love. Arkell (2012) also describes this emotional process as "felt energy". Similarly, Loehr and Schwartz (2003) posit that emotional energy is about retaining positive emotions not negative ones.

The concept of how emotional energy is generated has been explained in a range of different ways. Some researchers argue that emotions can be transformed into energy; for instance, leaders who are effectively able to convert their undesirable emotions into helpful energy will not be exhausted and distressed emotionally, compared with those whose only concern is how to impress the management and to show false confident emotions in their visible expressions (Brotheridge and Lee, 1998; Pugliesi, 1999; Brotheridge and Grandey, 2002; Hernandez et al., 2011). Other researchers have explained the mechanism in how our

brain functions to generate our energy; for example Helmstetter (1986) suggests that all of our perceptions in our minds are surely tied to some old perceptions that we already 'know', so "your brain will send you an instance telegram, telling you how to *feel* about this new thought, where it should get filled, and whether you should accept it, disbelieve, and throw it out" (p.49).

The significance of the notion of emotional energy in organisations has been emphasised by several researchers. For example, in regard to emotional energy, a study conducted by Buckingham and Coffman (1999) identified the following main drivers of productivity for workers in organisations: receiving recognition and praise; feeling cared for by other colleagues or managers; and constant development encouragement. Loehr and Schwartz (2003) also affirm that "if positive emotion more efficiently fuels individual high performance, it also has a profound organisational impact" (p.75). They also state that emotional capacity refers to the quality of energy, and it is measured with respect to unpleasant (negative) at one end of the continuum to pleasant (positive) at the other.

Mainly, in order to link the three types of human energy theory, Elfiky summarises that kinetic energy needs to be fed and this food is the physical energy which needs thoughts, which in turn are represented by intellectual energy. Eventually all of that needs emotions which are represented by emotional energy. However, critically, none of this is enough without spiritual energy (Elfiky, 2009).

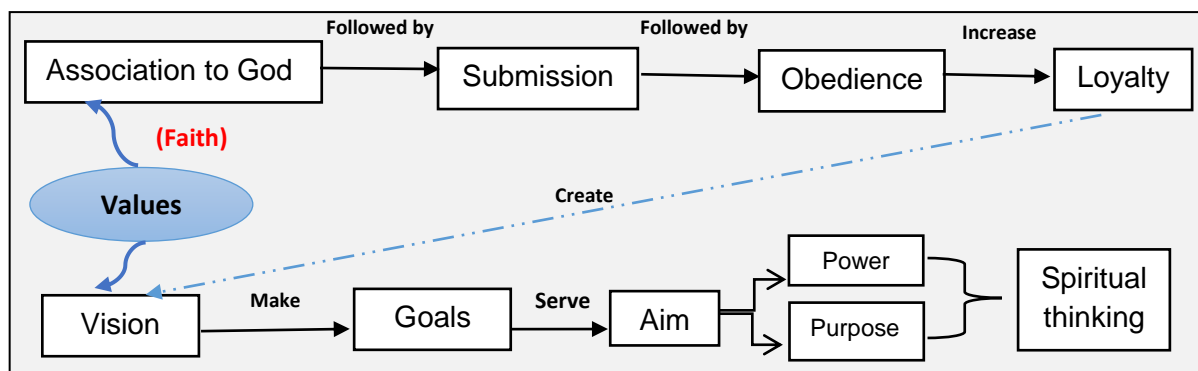
Spiritual energy

Elfiky (2009) states that the four human energies – kinetic, physical, intellectual and emotional energy – are *survival* energies, but spiritual energy is the "pinnacle of energy and without this energy there is no richness in human thoughts and principles" (Elfiky, 2009, p. 49). He affirms that association with God is the fundamental of spiritual energy. Hence, association with God and more generally with a "holy thing" is the starting point of the spiritual energy process; he justifies this due to the high possibility that all humans will at some point in their lives go through a negative experience or period of thinking, which will make them feel depressed, although if the human is associated with a god, the spiritual relationship with that god will protect them from negative thinking. Furthermore, when a person worships their god, a connection will be established at a higher level than merely feeling protected, and then positive thinking will return. Eventually, this will elevate the person's level of thinking to be purely spiritual for their god (Elfiky, 2009). This is in parallel

with proposition by Hernandez et al. (2011) that in a crisis or difficult times, a person or leader should connect to their belief: “It is exactly during these critical times that leaders need to communicate belief in their vision” (Hernandez et al., 2011, p. 1181).

In describing how spiritual energy is generated (see Figure 3.2), Elfiky (2009) explains that having complete faith in God is the basis of an association with God. Then, based on that faith, a person will reach the next stage which is submission to God: “that means a human needs to submit himself or herself to God, and this is exactly what ‘Muslim’ means in the Arabic language ‘submission to God’” (Elfiky, 2009, p. 55). After achieving faith in God, and total submission this is followed by obedience to God which will increase a person’s loyalty. Commitment follows, and then a clear vision will be created which encourages a person to set their goals. Eventually, a person will serve their aim which can be divided into power and purpose. This spiritual power will lead the person to gain a spiritual energy and it will be transformed into spiritual thinking (Elfiky, 2009). In effect, Elfiky (2009) believes that higher values, clear vision and self-belief are present in the most successful business people, which, in other words, means that higher values are the basis from which to guide an individual’s thoughts, behaviours and actions. This understanding enhances the assumption which this research attempts to explore in regard to the impact or the role of values in how individuals think, feel, and act in the workplace.

Figure 3.2 The formation of spiritual energy and values



Source: Designed by the author based on Elfiky (2009)

Elfiky (2009) proposes that having spiritual thinking and being associated with God are crucial for the human’s life in order to keep them optimistic and motivated in whatever they do, and to encourage them to constantly seek improvements in their life, job, and relationships. On the other hand, for those who do not believe in God, Loehr and Schwartz

(2003) claim that they define 'spiritual' "not in the religious sense, but rather in more simple and elemental terms: the connection to a deeply held set of values and to a purpose beyond our self-interests (p. 110). They also assert that every lasting spiritual tradition has highlighted practices such as meditation and prayers, among others. All these serve to help us silently connect with and often revisit what matters most. This indeed indicates religious activity such as prayers, and its relation to spiritual energy. Hence a question can be raised here for those who do not believe in holy things or God: if this is the case, where does your 'deeply held set of values' mentioned by Loehr and Schwartz, really come from? In effect, spiritual energy seems to be a construct that needs to be explored and developed further to address how it can be generated for those who are not associated with holy things or with a god or any religious context.

Similar to Elfiky's understanding of spiritual energy, Loehr and Schwartz (2003) state that spiritual energy is an exceptional power for action in all aspects of our lives: it is the most influential source of our "motivation, perseverance, and direction" (p.110). They claim that practically anything that "ignites the human spirit serves to drive full engagement" (p.110), and helps us to get the best out of our performance in whatever task we are engaged in. Moreover, spiritual capacity refers to a force of energy, and is measured with respect to self to others, negative to positive, and external to internal (Loehr and Schwartz, 2003).

The importance of the 'purpose' and its relation to human energy has been acknowledged by several researchers; for example Loehr and Schwartz (2003) conceive that purpose is a special source of power and energy. They claim that purpose is derived from the spiritual, and it converts into a more influential source of energy in three contexts; when it moves from negative to positive, external to internal, and self to others. They also claim that values provide energy that builds a higher purpose.

In the discussion of values and its relation with energy – as this research assumes and attempts to explore – Loehr and Schwartz (2003) describe that our values have "intrinsic worth" (p. 141), and they offer a source of inspiration and meaning that are firmly tied to us. They also consider that our values "hold us to a different standard for managing energy" (p. 143). In addition, Dutton (2003) affirms that values foster practices when individuals are inspired and supported to achieve their potential and professional goals. Loehr and Schwartz assert that "the more we are committed and guided by our values, the more powerful a source of energy they become" (p.142). Also, according to Lewicki and Bunker (1996) and Dutton (2003), trust is an exceptional resource that grows with use.

Furthermore, in regard to spiritual energy and values, Loehr and Schwartz (2003) conceive that spiritual energy comes from “a connection to deeply held values and a purpose beyond our self-interest” (p. 127). It offers the drive for action in all perspectives of our lives, and it provides a fuel to commitment, perseverance and passion. Indeed, this understanding enhances the argument of this research, as it aims to explore whether values can provide people with an energy, in particular those religious (Islamic values) in the context of Arab countries. Also, Loehr and Schwartz assert that our values serve us best in situations where we need to resist instant satisfaction and to offer sacrifices. In that moment, values serve as a “source of energy and as a code of conduct” (p. 143).

Importantly, despite the importance of values as a source of energy, Loehr and Schwartz (2003) assert that it is not enough to recognise our key values; we must also then “define more precisely how we intend to embody the values in our daily lives - regardless of external pressures” (p. 142). Loehr and Schwartz also raise a significant point when they claim that “A value in action is a virtue” (p.142). They explicate that an individual may embrace generosity as a value; nevertheless the virtue is acting generously. Thus, they see that alignment happens when people transform their values into virtues, although they assert that acknowledging some beliefs and practicing others “is not just hypocritical, but also evidence of disconnection and misalignment” (p.141).

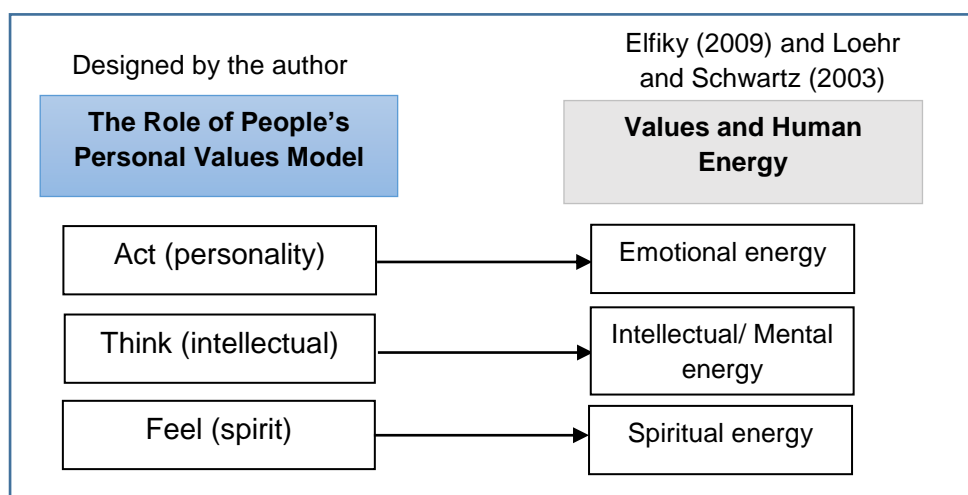
As a summary, according to Elfiky (2009), kinetic energy is fed by physical energy, which is fed by intellectual energy which, in turn, is fed by emotional energy. Ultimately, all of these energies are fed by spiritual energy which is the richest energy. Hence, in order to be fully engaged, Loehr and Schwartz (2003) propose that people “must be physically energized, emotionally connected, mentally focused and spiritually aligned with a purpose beyond our immediate self-interest” (p.5). They affirm that knowing how to manage energy more effectively and logically has a special transformative power, both individually and organisationally.

After the discussion of the different types and sources of human energy and their relation to values, it can be concluded that several aspects emerged from the discussion above that can be linked to the RPPV model proposed by the researcher (see Figure 3.3). Firstly, spiritual and religious values as stated in Chapter 2 can be linked to the source or the form of spiritual energy. Secondly, having faith as explained by Elfiky (2009) strengthens spiritual

energy and thinking, commitment, and the loyalty of the individual and creates vision. This is in line with the discussion of the hierarchy of values in regard to the place of spiritual and religious values at the same level as outlined in Chapter 2. Thirdly, the discussion of values and human energy shows compatibility with the purpose of this research: for instance, emotion can be transformed into emotional energy, positive thinking into intellectual energy, and faith and higher values into spiritual energy. This serves this research to explore how we can activate and revitalise values in the workplace and how they can be transformed into thoughts, behaviours and actions.

Existing human energy constructs imply that values are a source of energy, but there is a lack of understanding in whether they contribute to the cause or generation of different types of energy such as intellectual or mental, emotional, and spiritual energy. This research, however, argues that the mechanisms that account for the transfer of energy by the practising of values have not been adequately tested or articulated. This indicates lack of literature and explanations in how values can provide individuals with energy, and therefore this research theoretically and empirically contributes to the understanding of values and human energy notions. Hence, in general, this research should add to the literature in this regard and to empirically explore the above assumption, although the researcher urges further theoretical and empirical developments in how values and human energy are related. In the next section, the mechanisms of leadership are discussed and, more importantly, how they are related to the RPPV model and the discussion of human energy is explored.

Figure 3.3 The link between the role of people's personal values and human energy



Source: Designed by the author

3.3 The mechanisms of leadership

Thus far, this research has addressed the constructs of values, their importance, and their role in people's thoughts, feelings, and actions, as well as the hierarchy of values, values-driven organisations, and Islamic values and their significance in the Arab world. In this chapter, the discussion so far has centred on the notion of energy, and in particular human energy, its importance in the workplace, and the three sources or types of human energy; intellectual or mental, emotional, and spiritual energies. More importantly, it discusses how values and human energy are related, and whether values can be a source of human energy – i.e. how values can be energising, or whether values can energise people in the workplace. In this part, the researcher first briefly introduces the construct of values and leadership, and then discusses the mechanisms of leadership as one of the major foci of this research. To do so, the research defines what *leadership mechanism* means, and reviews 'the loci and mechanisms of leadership' framework proposed by Hernandez et al. (2011). It is noteworthy that for the purpose of this research, the researcher focuses only on the four mechanisms of leadership in Hernandez et al.'s framework. This serves the research by exploring the possibility of matching some elements of this framework with the RPPV model proposed by the researcher and with the three types of human energy – as discussed in the previous section (see Figure 3.7).

3.3.1 Introduction to values and leadership

In this part, the researcher briefly introduces the construct of values and leadership, and explains how values-based leadership or values-driven leadership has emerged. It is noteworthy that this research does not aim to study the values-driven leadership phenomenon in particular, neither to study the different theories related to styles of leadership, but it does aim to explore the impact of fostering values in the way leadership is enacted in organisations. Thus, for the purpose of this research, the investigation only concentrates on the leadership mechanisms and how these are related to the RPPV model proposed by the researcher and the types or sources of human energy. Accordingly, the researcher considers that expanding broadly in the notion of values and leadership would not serve the aim of this study.

The transformations in how leadership theories have been addressed have involved various changes in how leadership is conceptualised, investigated, measured and assessed. Indeed, some theories have concentrated on the leader and their personality, while other research

has studied leadership based on the relationship between leaders and followers. It has been noted that the leadership issue and its challenges look more difficult in turbulent times (Avolio and Gardner, 2005). Values-based leadership drew more attention at the beginning of the twenty-first century, as “as many powerful, successful and admired leaders were exposed for unethical and sometimes immoral practices” (Copeland, 2014, p. 129). Hence, according to Copeland (2014), the interest in studying the impact of values in leadership has increased as a response to the leadership crisis. Also, several charismatic and apparently transformational leaders appeared who seemed to lack a moral, ethical, and authentic aspect (George, 2003; Avolio and Gardner, 2005; Cooper, Scandura, and Schriesheim, 2005; Ilies, Morgeson, and Nahrgang, 2005; Brown and Treviño, 2006).

3.3.1.1 Values-based or Values-driven leadership (VBL)

Before looking at the mechanisms of leadership, it is important to address the concept of values-based leadership. To this end, the researcher summarises some key literature on VBL, and discusses some challenges of values and leadership including virtue, morality, and ethics in everyday practice. Values-based leadership has been defined in several ways. For instance, leadership theorists and scholars (Bass and Avolio, 1993; Bass and Steidlmeier, 1999; Gardner and Avolio, 2005; Brown and Treviño, 2006) define values-based leaders as “those with an underlying moral, ethical foundation. VBL describes behaviors that are rooted in ethical and moral foundations” (Copeland, 2014, p. 106). Furthermore, the prominent leadership styles that are considered as VBL in the leadership research include servant, ethical, spiritual, authentic, and transformational leadership (Copeland, 2014).

Peregrym and Wolff (2013) first categorised the literature of values-based leadership into two main strands, and then proposed the combination of the two categories. The categories are: firstly, literature that places an emphasis on understanding your essential values and conveying them consistently; and secondly, literature that suggests certain values as being required for active values-based leadership. They claim that the definition of values-based leadership should depend on how much one draws from each of these categories to articulate one’s definition.

Having a closer look at the first category which focuses on understanding and expressing our essential values, Kraemer (2011) suggests the following four principles of VBL in his book *From values to action* to lead organisations effectively; self-reflection, balance, true self-confidence, and genuine humility. The four principles of VBL proposed by Kraemer are

one example of how scholars and researchers focus on understanding the core or essential values in the first category in the literature of VBL. The first category has been criticised for not offering guidance on which values are required (Peregrym and Wolff, 2013). Peregrym and Wolff (2013) claim that VBL goes deeper than self-awareness and use of existing values; it includes a critique of one's existing values with consideration for life purpose, community affiliation, central text (holy books), and contextual factors.

In terms of the second category in prescribing certain values as significant for effective VBL, Peregrym and Wolff, (2013) argue that other researchers support and favour certain values as being superior to others. For instance, Knauss (2007) highlights five important values for values-based leaders: compassion, humility, integrity, curiosity, and optimism. Moreover, Hill (2008) asserts that justice, love, and holiness are central values of God.

Peregrym and Wolff (2013) suggest combining the two categories explained above; they claim that combining the two approaches results in a robust VBL. Thus, they defined values-based leadership as “consistently leading out of personal values that are both desirable and beneficial for ourselves, those in our communities, and/or the organizations we serve” (p. 5). Based on their definition, they address VBL in a critical way by describing “how we discern, critique, live out, and develop personal values that benefit others, our organisations, and ourselves” (p. 6). In their discussion of the combination of two categories, Peregrym and Wolff (2013) highlight three main approaches: discerning, critiquing, and developing our personal values. They claim that discerning our personal values implicates self-reflection, where we can clarify our values, “We can list dozens of relevant value descriptors, but generally the significant, or “core values,” that define us will not exceed six to eight in number” (p. 6). Moreover, they argue that critiquing our personal values as a process might be referred to as values alignment, when the individual might ask: do I need to adjust my values? So it is significant “to compare one's values to those in the communities that are important to us” (p. 7). They suggest that, after critiquing our personal values, we will be in a better position to live out our personal values which is fulfilling and removes tensions and stress. They conclude that, “for leaders, living out their personal values gives them a great advantage in shaping their organization's culture” (p. 7). Furthermore, Rue (2001) argues that leaders who live in harmony with their personal values and in light of them tend to be more confident and find greater gratification in life and work. The last approach is developing our personal values; Peregrym and Wolff, (2013) believe that the development of solid personal values is important to ongoing personal growth.

It can be concluded that the emergence of values-based leadership theories has been considered a response to the moral and ethics deficiencies that were predominant in dynamic, charismatic, and transformational leaders, an issue that has gained importance in both private and public sectors (Copeland, 2014). In response, scholars and researchers in the leadership and management fields started to explore a transformed emphasis on the significance of morality, virtues, and ethics in exemplary leaders, and a plethora of values-based leadership literature emerged from these endeavours (George, 2003; Luthans and Avolio, 2003; May et al., 2003; Avolio and Gardner, 2005; Brown and Treviño, 2006; Copeland, 2014).

Copeland (2014) states that management literature has also highlighted the necessity for morality and ethics in business leaders, with some scholars expanding the dialogue of values-based leadership to cover a leadership style where there is a resemblance to or alignment of a leader's values with an organisation's values (Fernandez and Hogan, 2002) or with the requirements and values of all company stakeholders (Muscat and Whitty, 2009). Leadership and management researchers and scholars are in agreement regarding the significance of the expansion and assessments of values and ethics in twenty-first-century leaders (Copeland, 2014). Despite the interest in addressing VBL shown by leadership's theorists, scholars, and researchers, Copeland (2014) claims that research on VBL is lacking and what does exist remains underdeveloped. Hence, this research hopes to contribute to the current trend of developing values, ethics, and morality in leaders, and in particular to foster values in the way leadership is transmitted.

Having reviewed some of the literature of values-based leadership, the researcher agrees with the need to appreciate our personal values in the ways we lead ourselves, others, and organisations by considering the need for more ethics, morality, and virtue in everyday practice. However, this research adopts a different angle to address this issue, which is fostering values in the mechanisms of leadership. Therefore, in the next section, what is meant by "mechanism" and why it is important in the discussion of leadership is clarified and, more importantly, the four mechanisms of leadership proposed by Hernandez et al. (2011) are explored.

3.3.2 What is a 'mechanism'? And what does 'mechanisms of leadership' mean?

'*Mechanism*' is defined in the Cambridge Dictionary (Woodford and Jackson, 2003) as: "A machine part; part of machine or a set of parts that work together", or "A system; a way of doing something which is planned, or a part of a system". Interestingly, in their recent research *The loci and mechanisms of leadership*, Hernandez et al. (2011) have used the term "mechanism" as a verb referring to "the action"; this particular language of leadership has been proposed for ease of use and for the purpose of their framework: "...leadership theories can be meaningfully categorized according to the loci and mechanisms of leadership they advocate, [.....]....the locus of leadership is the subject of the sentence (that which acts) and the mechanism is the verb (the action)." (Hernandez et al, 2011, p.1168). This understanding of mechanism serves the purpose of this research, as this study attempts to find a way to put people's values into actions and to make them vital again. Therefore, the researcher aims to use the term 'mechanism' in this research as a way of doing things, or the ongoing process that leads to the fostering of values in the way leadership is transmitted in organisations.

Existing leadership theories propose that leadership is fundamentally synonymous with influence, as leaders affect their followers by employing mechanisms such as charisma, exchanging information, making resources available, or conviction (DeRue and Ashford, 2010; Owens et al., 2016). The mechanisms that offer explanation for the transfer of influence, nevertheless, have not been adequately tested or explicated (Atwater and Carmeli, 2009). Indeed, this research explores the influence of fostering personal values in leadership mechanisms by examining the four mechanisms of leadership proposed by Hernandez et al. (2011), and discovers whether values provide energy to people in the workplace. This is in parallel with how Loehr and Schwartz, (2003) conceive the influence of leaders in organisations: "Leaders are the stewards of organisational energy - in companies, organisations and even in families." (p. 5). They consider that leaders drive or demoralise followers first by how successfully they manage their own energy and then "by how well they mobilize, focus, invest, and renew the collective energy of those they lead." (p.5). Indeed, Loehr and Schwartz assert that the competence to assemble positive emotions during times of high stress lies at the heart of effective leadership.

In essence, in this research the meaning of 'mechanism of leadership' is in parallel with the understanding of Hernandez et al. (2011); as they define it as "the means by which

leadership is enacted” (p.1167), and it is the actual process in how leaders exert influence. Hernandez and colleagues assert that the significance of studying different mechanisms to advance our perception of how leaders exert influence has been acknowledged by leadership scholars.

3.3.3 Introduction: “The loci and mechanisms of leadership” framework by Hernandez et al. (2011)

In this part, the researcher introduces *the loci and mechanisms of leadership* framework proposed by Hernandez et al. (2011). Following a general overview of the model, he then concentrates on the four mechanisms of leadership due to their relevance and importance for this research, as stated earlier. Moreover, this research adds more recent studies to the literature of leadership mechanisms in order to enhance the discussion in this area and later on to reflect on the four mechanisms proposed by Hernandez and his colleagues. Indeed, this research acknowledges the importance of their work as, according to them, the increasing number of leadership studies makes it difficult to create a coherent picture of these leadership theories and research, and to indicate what is needed with respect to the next step of theory development. In line with this, Graen and Uhl-Bien (1995) express concern that “as new leadership theories emerge, attempts to classify them into general categories of approaches are becoming more difficult” (p.220).

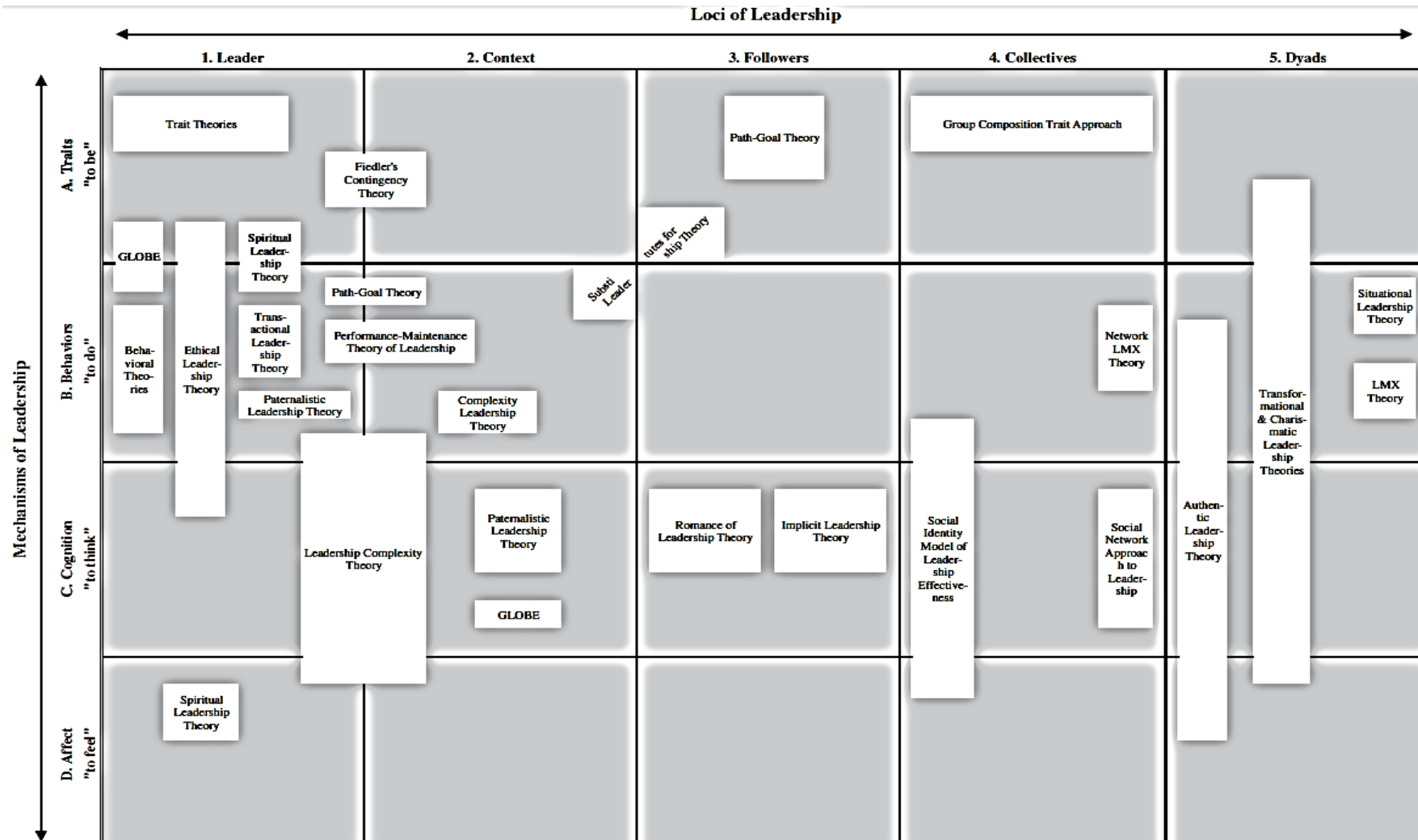
Hernandez et al. (2011) propose some major philosophies that can be used to integrate the various theories of leadership produced over the past 100 years. They postulate that, through a qualitative review and analysis of leadership literature, two central codes have emerged as a result of their analysis: “the locus and mechanisms of leadership”. The authors place leadership theories within a two-dimensional framework, and propose that these two dimensions should be considered at the same time; five loci and four mechanisms (see Figure 3.4). They state the advantage of their framework thus: “Leadership scholars can advance a more comprehensive and integrative understanding of the leadership phenomenon” (p.1165). In addition, its components can be used as major building blocks to conceptualise how leadership is constituted (Hernandez et al., 2011).

Based on the results of their qualitative review, Hernandez and colleagues conclude that each leadership theory endeavours to answer two central questions which they used to design their basic rules for codification: “Where does leadership come from? And how is leadership transmitted?” (p.1166). Accordingly, they suggest two dimensions to categorise

leadership theories in a meaningful and valuable way: the locus and the mechanism of leadership. In effect, the authors link the first central question, “where does leadership come from?” with the loci of leadership and they define it as “the source from which leadership arises.... [...] we categorize existing leadership theories into five loci: leader, follower, leader-follower dyad, collective, and context” (Hernandez et al., 2011, pp.1166, 1167). They also link the other fundamental question, ‘how is leadership transmitted?’ with the ‘mechanisms of leadership’ and they describe it as “the actual process through which the locus of leadership exercises influence; we thus define mechanism as the means by which leadership is enacted.” (p. 1167).

After introducing *the loci and mechanisms of leadership* framework by Hernandez et al. (2011), as mentioned earlier, the authors subsequently proposed a two-dimensional framework the loci and mechanisms of leadership. However, for the purpose of this research, only one dimension – the mechanisms of leadership (ML) – is investigated. To investigate the mechanisms of leadership, first the four mechanisms are introduced, and recent studies and research to the literature related to the values and leadership construct in order to advance our understanding of ML and its relation to this construct are cited and discussed. Hernandez et al. (2011) state that “leadership theories can be categorized by four mechanisms: traits, behaviours, cognition, and affect” (p. 1168). These mechanisms are discussed in more detail below.

Figure 3.4 The loci and mechanisms of leadership framework



Placing leadership theories within the two-dimensional framework. (The order of the loci and mechanisms and the size and distribution of the theories' boxes were chosen to maximize graphical clarity. Please note that some theories are represented by two separate boxes.)

Source: Hernandez et al. (2011, p. 1166)

3.3.3.1 The four mechanisms of leadership (Hernandez et al., 2011)

Mainly, this research discusses the four mechanisms of leadership proposed by Hernandez et al. (2011); these are: traits “to be”, behaviours “to do”, cognition “to think”, and affect “to feel”.

A. Traits; “to be” mechanism:

Contemporary leadership theory originated from the perspective that leaders show particular personality characteristics that distinguish them from other people (e.g., Galton, 1869). The term “*traits*” has been defined as the steady and lasting patterns and qualities of a person’s thoughts, behaviours, and emotions (Mischel and Shoda, 1995). Traits can exist also at group level as illustrated by the Big Five factor model (Hofmann and Jones, 2005; Hernandez et al., 2011). Moreover, traits are considered to create steady behavioural patterns (Hogan, 1991) although Hernandez and colleagues (2011) claim that trait theorists have been questioned over *why traits should influence leadership effectiveness*. To answer this question, Judge et al. (2002) suggest that it is necessary to integrate traits with other mechanisms of leadership such as cognition, behaviours, and affect. Moreover, in his book *Leadership-As-Practice*, Raelin (2016) offers a new conception of leadership. He believes that the concept of leadership is occurring (collectively) as a *practice* instead of residing in the qualities or characteristics of particular people.

A recent study of 195 leaders in 15 countries over 30 global organisations conducted by Giles (2016) addressed the following question: ‘What makes an effective leader?’ Participants were asked to rank the 15 most important leadership competencies from a list of 74. The results showed that 67% of the respondents highlight that an effective leader is the one who has “*high ethical and moral standards*” (ranked 1st – see Figure 3.5). This reflects the importance of values and ethics for organisations in general and for leaders and leadership in particular. Hence, this research considers values as the fundamental basis upon which how leadership should be enacted, in order to guide the mechanism of leadership in organisations.

Figure 3.5 The top 10 leadership competencies around the world

The Top 10 Leadership Competencies, Grouped Into Five Themes

When 195 global leaders were asked to rate 74 qualities, these rose to the top.

PERCENTAGE OF RESPONDENTS		
Strong ethics & safety	67%	Has high ethical and moral standards
Self-organizing	59	Provides goals and objectives with loose guidelines/direction
	56	Clearly communicates expectations
Efficient learning	52	Has the flexibility to change opinions
Nurtures growth	43	Is committed to my ongoing training
Connecting & belonging	42	Communicates often and openly
	39	Is open to new ideas and approaches
	38	Creates a feeling of succeeding and failing together
	38	Helps me grow into a next-generation leader
	37	Provides safety for trial and error

Source: Adapted from Giles (2016)

B. Behaviours; “to do” mechanism:

The mechanism of “*behaviours*” includes the kinds of behaviours that make leadership conceivable (Hernandez et al., 2011). Subsequently, one can assess such behaviours independent of whether they are compatible with any particular traits (Bass and Bass, 2008). After the trait approach, leadership scholars moved to identify certain behaviours that would differentiate an effective leader from an ineffective one (Hernandez et al., 2011). Primary behavioural researchers distinguished between democratic, authoritarian, and laissez-faire leadership behaviours (Lewin, Lippitt and White, 1939). In essence, Hernandez et al. (2011) affirm that the behavioural approach to leadership focused on how behaviours are used as indicators to distinguish between effective and ineffective leaders; “the primary mechanism of leadership in the behavioral theories was indeed behaviors” (p.1170). Moreover, Dutton (2003) asserts that values, rewards and structure are three clues that demonstrate direct reflections of leadership actions.

A recent study by Giles (2016) addresses the following question: ‘What makes an effective leader?’ The results showed that 56% of the respondents emphasise that an effective leader is the one who has “communicating clear expectations” (ranked 3rd – see Figure 3.5). Giles (2016) explains that when leaders clearly communicate their expectations they avoid

behaving unexpectedly, and ensure that people feel safe in their workplace. She explicates that this “competency is all about behaving in a way that is consistent with your values” (p.2). This is in parallel with the aim of this research as stated in Chapter 2 in regard to the significance of values in forming individual's behaviours; and again values seem to have a clear role in the behaviour mechanism of leadership.

C. Cognition; “to think” as a mechanism:

Cognition as a mechanism within leadership concentrates on the perceptions and sense-making processes associated with leadership (Hernandez et al., 2011). Hernandez et al. (2011) explicate that the cognitive mechanism is about how leadership is transferred between team members. Theories based on this approach emerged in the early 1970s and were a result of the “cognitive revolution” in psychology that began in the 1950s (Lord and Brown, 2004). In these theories there is a strong focus on what Hernandez and colleagues refer to as “scripts and schemas” and methods of leadership, not only as they are practiced, but also as they are understood/perceived and interpreted. The authors claim that cognitive scripts and schemas can have a significant impact on styles of leadership; the decision-making processes, choices and behaviours. However, followers’ scripts and schemas can be “activated” by leaders and their thoughts and dispositions influenced. In parallel, patterns of thinking of the follower can also affect who might be perceived or judged to be a leader or not.

Moreover, Helmstetter (1986) states that we learn our thoughts from people around us, so we pass the same kind of thoughts (programming) on to others. In this regard, this research considers that values are contagious and can be transferred to others and influence their behaviours, thoughts and actions. Daiute (2014) also argues that people become followers of their cultures when they adopt values. Leaders who consider acting with *trust* convey to others the belief in their “integrity (consistency between thought and behaviour), dependability (honesty and reliability), and benevolence (desire and willingness to care)” (Holmes and Rempel, 1989; cited in Dutton, 2003, p. 81).

Therefore, values can be also considered in the cognitive mechanism of leadership due to their significant role in people’s thoughts, feelings and actions. In their model, Hernandez et al. (2011) also highlight that the cognitive mechanism involves “individual cognition but also the collective cognition of the team by creating a basis of common beliefs and values among team members” (p.1179).

D. Affect; “to feel “as a mechanism:

Finally, the affect mechanism refers to the emotions and moods tied into leadership. Hernandez et al. (2011) assert that leadership is an emotional process for different reasons. They consider that leaders' emotions can impact their decision making and capability to communicate with followers. The way that followers perceive leadership and how it develops can be impacted by the leader's own feelings being transmitted their followers (Erez et al., 2008) while followers' own emotions can influence their judgements of leadership. Ashkanasy and Tse (2000) claim that this emotional connection between leaders and followers then has the capacity to shape the leader/follower relationship. Although the expression of a certain feeling could be considered more of a “behaviour”, several researchers have distinguished affect as a leadership mechanism by identifying emotions and moods as “feeling states” which consequently have an impact on a range of processes including behaviours and cognitions (Forgas, 1995; Forgas and George, 2001; Brief and Weiss, 2002; Hernandez et al., 2011).

In her book *Energize your workplace*, Dutton, (2003) claims that an enormous difference can be made by managers and leaders in their everyday behaviours by renewing and activating the energy that individuals bring to their work. Dutton also states that beside actions, one of a leader's most influential tools is the use of words. Further, a recent study conducted by Giles (2016) found that one of the top 10 (ranked 8th) leadership competencies according to 195 global leaders is to ‘create a feeling of succeeding and failing together’ (see Figure 3.5). In her study, 38% of the respondents emphasised this competence for a leader to be an effective. Scientists have discovered that emotions are contagious in the workplace; also, from a neuroscience point of view, building connections is a leader's second most significant job (Giles, 2016). In line with this, Hernandez et al. (2011) assert that *affect* researchers have also acknowledged that groups' members have parallel influential reactions, and hence are more likely to cultivate a group influential tone, which can work better than those groups where influential diversity is high (see, for example Bartel and Saavedra, 2000 and Barsade, 2002).

Dutton (2003) posits that a leader conveys commitment and builds high-quality connections when he or she conveys positive images to others of what a company does and where it aims to go. This in turn fosters energy and life for the whole (Cooperrider, 1990). According to Dutton (2003), this can be achieved through three means; a) create positive expectations

of what others contribute to the whole; b) unleash positive emotions that make individuals more attentive to the good in the world, which in return reinforces a sense of solidarity (e.g., Cooperrider, 1990), and c) unleash hope which in turn generates a sense of energy and connection to other individuals. Nevertheless, Hernandez et al. (2011) suggest that the 'affect' mechanism of leadership is still relatively unexplored, and it needs further development.

3.3.4 The compatibility between the mechanisms of leadership and the purpose of this research

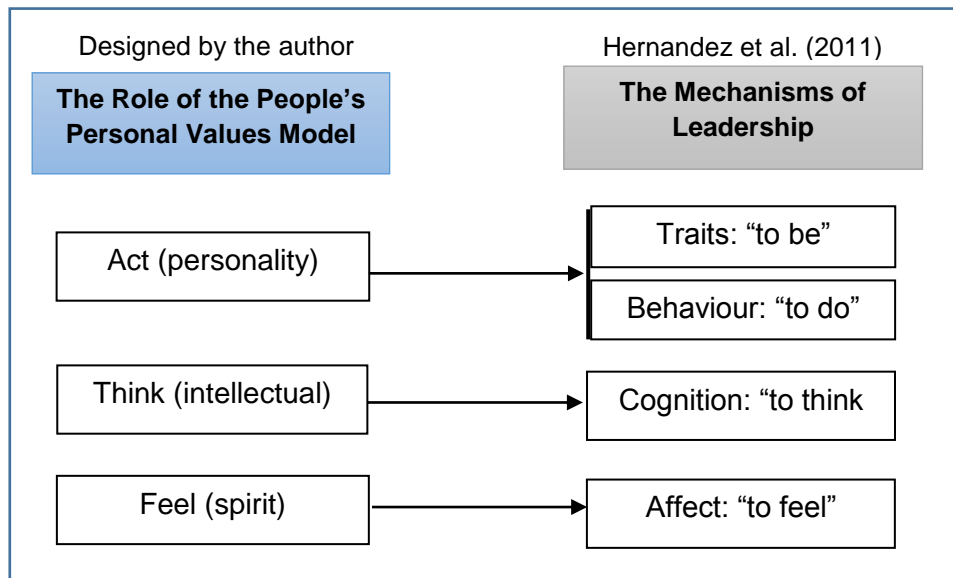
After reviewing the four mechanisms of leadership proposed in Hernandez's et al.'s (2011) framework, this research considers that there is a potential compatibility between its main aim to explore the impact of personal values on leadership mechanisms and the construct of the mechanisms of leadership in the framework. In particular, the three main elements of the Role of People's Personal Values (RPPV) model proposed by the researcher can be related to the four mechanisms of leadership (see Figure 3.6). The researcher claims that the four mechanisms of leadership proposed by Hernandez and colleagues are in parallel with the RPPV as follows:

Firstly, the *traits* (to be) and *behaviour* (to do) mechanisms address the concept in which attitudes, behaviours and traits have an impact on the individual's personality (leaders and followers). Likewise, the RPPV model suggests that values have an impact on an individual's personality, including driving behaviour and attitudes and also shaping characteristics or traits.

Secondly, the *cognition* (to think) mechanism suggests that cognitive patterns and scripts can directly affect individuals or leaders and their choices, decision-making processes, and perceptions. Similarly, the RPPV model proposes that values can influence an individual's decision-making process, perceptions, choices, priorities and preferences.

Thirdly, the *affect* (to feel) mechanism addresses the fact that moods and emotions are involved in leadership. These emotions and moods can be transmitted by the leader to the followers. Likewise, the RPPV model suggests that values can be considered as a source of energy, spirituality, motivation, ethics, and morals.

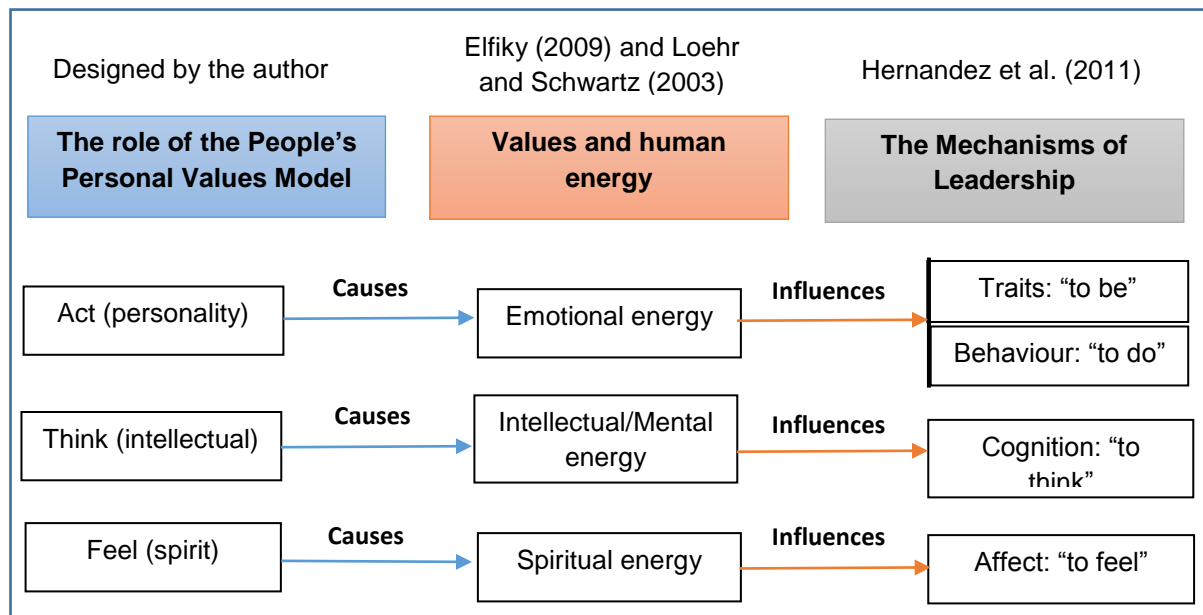
Figure 3.6 The link between the role of people's personal values and the mechanisms of leadership



Source: Designed by the author

In summary, for the purpose of this research, and by looking more closely at Figure 3.7, the researcher sees potential compatibility between the three constructs; the four mechanisms of leadership (traits, behaviours, cognition, and affect), the three types of human energy (intellectual or mental, emotional, and spiritual) and the three main elements of RPPV (thinking, feeling, and acting). Hence, exploring the potential compatibility between these three notions should serve the purpose of this research and enhance the discussion of how they can be linked together and what benefits emerge from this compatibility for individuals, leadership, and organisation. Although the potential compatibility claimed above still needs to be developed and tested in more depth, this research should offer a step forward to advance our understanding of how the three constructs – values, human energy and leadership – are related.

Figure 3.7 The link between the Role of the People's Personal Values model, Human Energy, and the Mechanisms of Leadership



Source: Designed by the author

3.3.5 A reflection on the mechanisms of leadership framework

Existing leadership theories propose that leadership is fundamentally synonymous with influence; however the mechanisms that explain the transfer of influence have not been adequately tested or explicated (Atwater and Carmeli, 2009; Owens et al., 2016). This study contributes to knowledge as one of a few studies in the leadership field which provides valuable insights into the literature on the new construct of 'leadership mechanisms' or 'how leadership is transmitted' and how the leader's personal values can be energizing and transfer the influence to the followers. Also this research contributes to LM through examining the four mechanisms of leadership proposed by Hernandez et al. (2011), and exploring how this construct is related to personal values and human energy concepts. This research indicates that several areas need to be developed and tested in Hernandez et al.'s (2011) framework. First, the *cognition* or "to think" mechanism should examine the leader's perceptions in relation to how leadership is enacted rather than examining the 'role rotation' between members who want to act as leaders, or how leadership is transferred among team members. Second, Hernandez et al. (2011) suggest that the affect mechanism of leadership is still relatively unexplored, and needs a further development. Hence, this study expands the *affect* or "to feel" mechanism by providing clear evidence of how leaders' values and actions energise followers in the workplace by aligning their words and actions with their

values, besides generating positive emotions and energy to followers, as discussed in Chapter 6. Third, in their discussion of the emerging leadership theories, Hernandez and colleagues claim that values-driven leadership is represented in three main theories; ethical leadership theory, spiritual leadership theory, and authentic leadership theory. In effect, by examining their model on these theories Hernandez and colleagues found that:

- The main LM discussed in ethical leadership theory are: traits, behaviours, and cognitions
- The main LM discussed in spiritual leadership theory are: traits, behaviours, and affect
- The main LM discussed in authentic leadership are: behaviours, cognitions, and affect

Although Hernandez et al. did not provide an explanation or adequate justification for why only three mechanisms of leadership were found in each of the three theories; why not consider examining the fourth LM in each theory? Therefore, as this research addresses the values and leadership construct; it examined the *four* LMs on the values and leadership construct and it empirically evinces that values-driven leadership encompasses all four of Hernandez et al.'s (2011) leadership mechanisms. This in turn reveals positive impacts for individuals, leadership, and the organisation as concluded in Chapter 7. The study offers new valuable insight into Hernandez et al.'s (2011) mechanisms of leadership and related implications. Future research should examine the four leadership mechanisms in greater depth by considering the two new insights provided by this study's findings in relation to the *cognition* or "to think" and *affect* or "to feel" mechanisms.

Chapter Four

4 Methodology

4.1 Chapter introduction

In this chapter, the rationale for the chosen research methodology is stated. The chapter is organised into the following parts: the rationale of applying a qualitative approach, examining the possible strengths and shortcomings, and why a qualitative method suits the aim of this research. The research philosophy is discussed, with an outline of four interconnected elements of the research process framework (epistemology, ontology, theoretical perspective, methodology, and method). This helped to build rationality between the researcher's essential convictions and assumptions and how the research should be conducted. Issues of validity, trustworthiness, authenticity, and ethics with their implications for this research are discussed, and issues and processes involved in conducting the fieldwork of this study are described. Finally, the justifications of the data analysis process and methods used in analysing the data are explicated.

4.2 The rationale for employing qualitative research

In this section, the rationale for adopting qualitative research in this study is explained. Exploring the usefulness of searching values studies qualitatively rather than quantitatively helped the researcher to acquire a deeper understanding of the studied phenomena and to achieve the main aim of this research and its objectives as stated in Chapter 1.

It is claimed that qualitative research helps to study phenomena that are poorly understood (Yin, 1994; Marshall and Rossman, 1995). It offers scholars a much more in-depth understanding of the social phenomenon under exploration (Myers, 2009; Bryman and Bell, 2011). Its strengths lie in its ability to discover deeper fundamental meanings and explanations of phenomena (Strauss and Corbin, 1998). Bell (1999) claims that a study that adopts a qualitative approach intends to understand an individual's perception of the world; it

is concerned with insight rather than statistical analysis. Consequently, the research process is usually kept flexible by qualitative researchers in order to be responsive to emergent concerns (Bryman and Bell, 2011). Moreover, it is believed that exploratory research purposes are predominantly suited to qualitative research (Creswell, 1998). Furthermore, qualitative research is best if a particular subject needs to be studied in depth, and it enables researchers to understand the social and cultural perspectives within which individuals live (Myers, 2009). In effect, considering all of these claims, qualitative research seems to be highly suitable for this research.

Hammersley (2008) claims that the qualitative approach also has limitations and weaknesses. He argues that researchers treat qualitative data such as interview answers as precise and steady thoughts of people's interpretations and behaviour. This claim is related to this research as the interview is the main method of data collection. However, in the method, methodology, and data analysis sections later in this chapter, the researcher makes it clear that data collected by interviews are not taken as the only truth of the participants' reflections. Moreover, Myers (2009) argues that a main disadvantage of qualitative research lies in the fact that its findings are difficult to be generalised to a larger population. However, other researchers state that it can be generalised from qualitative research to theory, and even from one single case study or one ethnography (Klein and Myers, 1999; Lee and Baskerville; 2003, Yin, 2003; Myers, 2009).

Qualitative research was chosen for this study, because it assists in understanding the meaning of human action (Schwandt, 2001). Qualitative data can help us understand individuals, their inspirations and actions, and the wider perspective within which they work and live (Myers, 2009). It also proposes that the analysis of the data will be inductive and perceptions and theories are discovered after data have been collected (Gall, Borg, and Gall, 1996). Moreover, the researcher argues that there are purposes for which qualitative research is well suited for this study. For instance, Elliot (2005) argues that researchers cannot only rely on statistical methods, but need to consider other aspects such as humans' perceptions and enthusiasms. Thus, she suggests that "qualitative research can be particularly useful in understanding what lies behind people's choices and behaviour and the meaning they attribute to their experiences" (Elliot, 2005, p.184). The researcher points out here two significant points which support the choice of the qualitative approach of his study.

Firstly, Elliot (2005) mentioned the insufficiency of using only a quantitative method, and the tremendous need to have a qualitative approach while particularly dealing with

understanding people's choices, behaviour, and motivations. This study aims to explore how values are perceived in the workplace; to achieve this the research relies on the qualitative approach of interviews. Secondly, Elliot (2005) highlights that people's choices and perceptions can be discovered through people's experiences; this sits well with this study which adopts narrative interviews as a qualitative research method to learn from people's experiences in the workplace by listening to their stories. Mainly, this has been supported by Webster and Mertova, (2007, p.24) as they highlight that "the proposed narrative inquiry method (as a qualitative method) is better able to deal with issues that quantitative methods are generally incapable of representing, such as complexity and human and cultural centeredness."

Further, Clandinin and Connelly (2000) point out that in quantitative analysis they were taught to identify hypotheses to be tested in research. However, that does not work in narrative inquiry which is followed in this study, due to the changes and puzzles which occur as the research progresses. The researcher seriously considers this argument as a valid point in his decision to follow purely a qualitative approach in his study, as this research addresses personal values in the workplace. Thus, having a specific hypothesis would be a difficult challenge in this research, and the quantitative approach does not add the needed value in terms of accurately answering the research's questions, and meeting the research objectives.

Furthermore, Maxwell (1996) states that qualitative research has five main purposes which reflect the strengths and suitability of following this approach:

1. Understanding the processes by which events and actions take place.
2. Developing causal explanations.
3. Understanding the meaning, for participants in the research, of the events, situation, and actions they are involved with and of the accounts that they give of their lives and experiences.
4. Identifying unanticipated phenomena and influences, and generating new grounded theories about the latter.
5. Understanding the particular context within which the participants act, and the influence that this context has on their actions.

In effect, this study aims to address the five purposes listed above, as its main aim is to explore and understand how people perceive their personal values in the way they perform their work within organisations by learning from their experiences which are extracted from

the participant's stories during the interviews. Moreover, this study investigates how personal values play an important role in the process by which events and actions take place in the organisation, which means understanding the social phenomena in depth, and for this study to understand the influences of the participant's experiences of their personal values in the way they are driven or inspired and work in the workplace. In addition, this study explores the understanding of the specific context within which personal values are present in the workplace and whether they provide people with of the required energy to drive/inspire them to work and remain active in the workplace.

Indeed, it is important for this research to discover unanticipated phenomena as Maxwell (1996) proposed, because this is an exploratory research in how values are perceived and their impact on leadership mechanisms in organisations. This has been highlighted by Miles and Huberman (1994); they assert that qualitative data are useful to provide full and rich descriptions, and illuminate the complexity of such complicated studies. From this, the researcher can develop casual explanations – as proposed by Maxwell (1996) – of a complex phenomenon in understanding the relation between the three main areas of this study: personal values, human energy, leadership mechanisms in the workplace.

The above justifications show the usefulness and suitability of following the qualitative approach in this study. In the next section, the researcher discusses how the quantitative approach in 'values' studies is not likely to help answer the research questions of this study, and how it does not accurately support the aim of this research.

4.2.1 Reviewing quantitative approach in values studies

Above, the researcher clarified his justifications for using qualitative research and how it is well suited to this study and its purposes. In this part, quantitative research in the field of values studies is reviewed in order to assess how the quantitative approach is unlikely to assist this study to achieve its objectives and answer its research questions.

In the discussion of qualitative and quantitative approaches, the researcher claims that different factors affect the decision of which approach to take in values studies; such as the research's aims and purposes, the nature of the discovered phenomena, and the features of qualitative and quantitative research and their compatibility with the research's purpose. The key features of qualitative and quantitative research were proposed by Hussey and Hussey (1997) in table 4.1 below. Most of these (quantitative) features are not in the line with the purpose and aims of this study. This means for instance that this study would not

use large samples of participants, and there is no hypothesis to be tested. Moreover, the data collected for this research are based on people's experiences and stories told in the interviews, thus the data collected are very rich and subjective as it is explained in the data collection and analysis sections later on. In addition, the issue of validity is more prominent in qualitative research than it is in the quantitative approach. Supporting this, Hemingway (2005) states that "a qualitative approach more fully addresses issues of construct validity, by attempting to uncover respondents' meaning and gain contextual insight" (Hemingway, 2005, p. 18).

Polkinghorne (1988) argues that statistical findings in quantitative research are frequently interpreted as significant, without taking into account that they have possibly been chosen from the random selection of sample components from the population. Thus, in this study validity issues are significant, as proposed by Hussey and Hussey (1997) and are clearly addressed in the validity section later on. Mainly, the features of quantitative research proposed by Hussey and Hussey (1997) are not likely to assist the aim and the purpose of this research.

Table 4.1 Key features of qualitative and quantitative research

Qualitative	Quantitative
Uses small samples	Uses large samples
Concerned with generating theories	Concerned with hypothesis testing
Data is rich and subjective	Data is highly specific and precise
The location is natural	The location is artificial
Reliability is low	Reliability is high
Validity is high	Validity is low
Generalises from one setting to another	Generalises from sample to population

Source: Hussey and Hussey (1997)

The researcher sees that quantitative research and the nature and features of values studies are unlikely to be compatible. For instance, he is aware of the sensitivity of values studies, and the high level of attention required to recognise the small differences which might occur unexpectedly or might form an important component of understanding values. This has been

demonstrated by Hemingway while discussing the study of values and the use of quantitative approach:

“due to the highly personal nature of values in terms of their centrality to our sense of identity, it may be argued that the traditional quantitative approach used in the study of personal values, lacks the required sensitivity needed to establish the nuances of respondents’ meaning” (Hemingway, 2005, pp.16-17).

Webster and Mertova (2007) argue that quantitative research is characteristically seeking results and often overlooks the influence of experience, whereas narrative research permits researchers to gain an understanding of that experience. This view serves the purpose of this research as narrative inquiry is the main study methodology, and the data are collected through narrative interviews. Thus, in this qualitative research, people’s experiences related through the storytelling technique assist the researcher to answer the research questions, and to get more in-depth understanding of how values are perceived in the workplace.

Furthermore, Hemingway (2005) asserts that the ambiguity with regards to how people’s values are structured and the fact that the majority of the studies of people’s personal values are quantitative, has led him to conclude that a qualitative research is likely to be more helpful in gaining an understanding of the phenomenon of values. This study supports Hemingway’s claim and considers that a qualitative approach is more helpful in this research to gain a better understanding of how personal values may be driving people in the workplace, and how they may impact the mechanism of leadership in Arab countries.

Researchers have highlighted the disadvantages of using quantitative research in the study of values; for instance, statistical methods, such as Rokeach’s Values Survey, have been criticised for failing to provide a clear explanation of all the values present in a culture and for their bias in the direction of Western values (e.g., Braithwaite and Scott, 1991; Spini, 2003). Moreover, Hemingway (2005) cites a quantitative study conducted by Rokeach (1973) which shows that “values are a fixed entity” (Hemingway, 2005, p.16); however others has contended that “...reality exists independently of the observer, and hence the job of the scientist is merely to identify...this pre-existing reality” (Easterby-Smith et al., 2002 p. 34). Thus, the supremacy of quantitative methodological studies in the field of values shows a positivist epistemology, whereby “it is possible to obtain hard, secure objective knowledge” (Carson et al., 2001, p. 6). Nevertheless, this approach to the study of personal values rejects the probability that values can be constructed on a social basis. Based on that, the researcher might not be able to make implications for the research of people’s personal values and their relation to how organisations are led if the quantitative approach is

employed. This is reflected by Crane's (2000) assertion that the positivist approach in the study of business ethics "...fails to get to grips fully with the issues of moral meaning..." (p.32).

Yet, Hemingway (2005) argues that the quantitative studies of personal values have offered us with the framework for our perception of the role of personal values. However, he claims that it seems timely to complement these quantitative studies with some in depth qualitative researches, to define the differences and similarities between the values of different people.

Applying a quantitative or a mixed methods approach might be useful in a study of values if the research seeks to explore, explain, or even discuss the ranking, classifications, and types of values. However, it is not the intent of this study to rank or classify people's personal values, nor to quantitatively measure people's personal values in the organisation. The researcher considers studying values as sensitive, complex, and very subjective issue; for instance Guth and Tagiuri, (1965) argue that the interpretive dimension while studying values will make values more subjective, as a manager's personal values underpin the ways they interpret business strategy and match business resources and opportunities.

Thus, this emphasis on interpretation and meaning should certainly be guiding the application of the qualitative approach in the study of individual values because it pays more attention to the ways that people perceive the world particularly by sharing their experiences with others through the standard language (Easterby-Smith et al., 2002; Hemingway, 2005). In addition, regardless the predominance of quantitative research into the study of people's values, the researcher sees that a qualitative approach is more likely to assist the research's aim and the purposes of this study of people's personal values and their relation to the way organisations are led.

The above review of the quantitative approach in values studies, and discussion of the rationale for using qualitative research (see section 4.2) shows that this approach sits well with the research aims of this study. Therefore, qualitative research is selected.

4.3 Research philosophy (epistemology, philosophical stances, methodology)

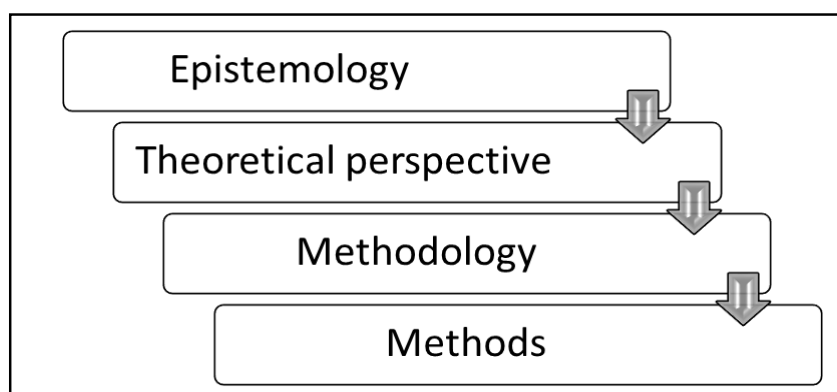
It is significant to reflect upon the nature of reality and the conventions made during the study experience. Similarly, it is important to appreciate how knowledge of the reality can be gained. In sequence this should affect methodology. Thus, in this section, the research epistemology, ontology, and resultant methodological approaches followed are discussed. The researcher aims to explore the epistemology underpinning the study, the ontological stance and the methodological choices made regarding the method (narrative interviewing) of the data collection.

4.3.1 Epistemological and methodological choices

The nature of the problem which a particular research intends to explore, and the nature of reality, both guide the researcher's approach. Devers (1999) asserts that researchers should indicate how their research should be judged, while Patterson, Markey and Somers (2012) state that a particular research method and its applied activities originate from epistemological and methodological choices. Thus, researchers should deliberate their conventions of the nature of the phenomena before deciding on the most suitable methods of data collection (Miles and Huberman, 1994). In effect, the assumptions behind any research need to be examined. However, there is no one single universally correct way to undertake the research process as there are "different ways of thinking about the research process involve different paradigms or world views" Esterberg (2002, p.54). Hence, the researcher considers that, in choosing the appropriate research process for this study, it is vital to reflect upon the studied phenomenon (personal values, human energy, and the mechanism of leadership), his personal beliefs and convictions, and the appropriate basis in which methodology, and methods are selected.

Crotty (1998) proposes systematic ways for researchers to undertake their investigations which appear to suit the purposes of this study. He proposes four elements of the research process (epistemology, theoretical perspective, methodology, and methods) (see Figure 4.1). This framework of the research process is valuable because it assists the researchers to link their assumptions with the research methods. Moreover, Crotty claims that epistemology provides the basis for research, on which is built the theoretical perspective of the research. Then the decisions of choosing methodology are made, and ultimately based on that methods are selected. Each provides the foundation for the next.

Figure 4.1 Research framework based on epistemology



Source: Crotty (1998, p.5)

According to Crotty (1998), epistemology is the theory of knowledge underlying the research, such as subjectivism, objectivism, and constructionism⁹. The theoretical perspective is the philosophical position that informs the researcher's choice of methodology such as positivism or interpretivism. Methodology refers to the whole strategy for conducting research and guiding the researchers to choose the research methods such as phenomenology, ethnography, and narrative inquiry. Finally, methods are techniques to conduct the fieldwork. Crotty (1998) notes that he omits ontology from the research process but combines it with epistemology, arguing that both are mutually dependent and hard to differentiate conceptually when discussing study issues: "Ontological issues and epistemological issues tend to emerge together...[.]...to talk about the construction of meaning [epistemology] is to talk of the construction of a meaningful reality [ontology]" (Crotty, 1998, p10). His framework shows that the research's methods are ultimately grounded in the researcher's epistemology. Hence, the frame of this empirical research is developed and structured based on the four elements of the research process proposed by Crotty (1998). In the following sections, each of the four elements is discussed and linked to this research.

4.3.2 Epistemological stance (constructivism)

In this section, the epistemological assumption of this study is discussed. However, before that the initial convictions in how the researcher examined his epistemological and ontological assumptions are explained first, by considering whether they lie within the

⁹ Crotty (1998) uses the term 'constructionism' instead of the term 'constructivism' used by Guba (1990). Nevertheless, both terms share the same meaning.

objectivist and subjectivist approaches. This is followed by a discussion on how constructivism was considered as the likely the epistemological stance in this study.

4.3.2.1 The subjectivist and objectivist approaches in this study

Researchers need to give significant consideration to ensuring they understand the philosophical perspective of the study in answering key questions; such as ‘what to research and ‘how to research’ (Remenyi et al., 1998). Hence, it is important for this study to make assumptions based on the researcher’s convictions, belief, and understanding regarding people’s personal values in the workplace. Two dimensions should be considered while making the core assumptions of the study: the nature of society and the nature of science (Burrell and Morgan, 1979). For the purposes of this research and its nature, the researcher makes assumptions of the nature of social science; this includes either a subjective or an objective approach to research, and “these two major philosophical approaches are delineated by several core assumptions concerning ontology (reality), epistemology (knowledge), human nature (pre-determined or not), and methodology” (Holden and Lynch, 2004, p.398).

In the nature of science, subjectivism and objectivism “have been described as a continuum’s polar opposites with varying philosophical positions aligned between them” (Holden, and Lynch, 2004, p. 398). Hussey and Hussey (1997) state that objectivism and subjectivism have been given different names in the literature; for instance Easterby-Smith, Thorpe and Lowe (1991) labelled them as positivism and phenomenology, and Hughes and Sharrock (1997) termed them positivism and interpretive. Other examples are shown in the table below:

Table 4.2 Alternative philosophical paradigm names

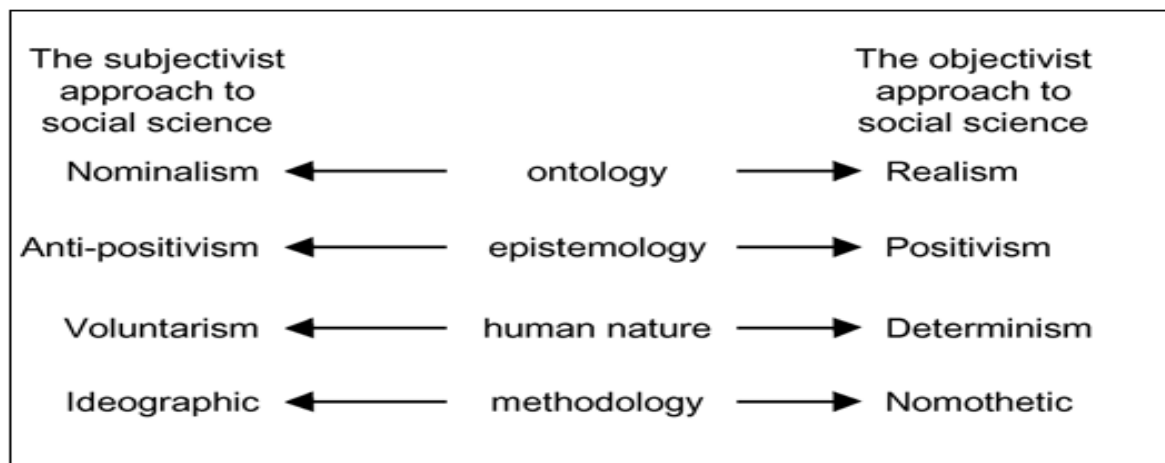
Objectivist	Subjectivist
Quantitative Positivist Scientific Experimentalist Traditionalist Functionalist	Qualitative Phenomenological Humanistic Interpretivist

Source: Adapted from Hussey and Hussey (1997)

Figure 4.2 below shows Holden and Lynch's (2004) explanations for four main assumptions of the nature of the social science:

- The first assumption, *ontology* connects to the nature of reality, so it is “the product of one’s mind” Burrell and Morgan (1979, p.1).
- The second assumption, *epistemology* addresses the study of the nature of knowledge; that is, “How is it possible, if it is, for us to gain knowledge of the world?” (Hughes and Sharrock 1997, p. 5).
- The third assumption, *human nature* contains whether or not the researcher sees man as the controller or as the controlled (Burrell and Morgan, 1979).
- The final assumption, *methodology* “represents all the means available to social scientists to investigate phenomena” (Holden and Lynch, 2004, p. 399).

Figure 4.2 the Subjective-Objective Dimension



Source: Burrell and Morgan (1979)

Holden and Lynch, (2004) demonstrate the key research implications of the subjective and objective as table 4.3 below depicts. The researcher explains some elements stated by Holden and Lynch (2004), and discusses how the subjectivist approach is thought to be more likely to align with this study's approach, even though the objectivist approach could not be rejected completely.

Independence and value-laden

The objective approach sees that “studies can be done independently of what is being observed and that their interests, values, beliefs, etc. will have no influence on what they study or what methods they use” (Holden, and Lynch, 2004, p.402). There is intense debate

that research selection and methodological choices are made objectively, which will enable the researcher to conduct their study apart from their own sets of values, interests, and beliefs, among others. Objectivists consider that they are “independent of and neither affects nor is affected by the subject of the research” (Remenyi et al., 1998: 33). However, subjectivists contend that researchers should interact with “(1) what is being observed, (2) the study’s subject matter, or (3) the methods of study; in other words, the researcher is value-laden with inherent biasness reflected by their background, status, interests, beliefs, skills, values, resources, etc” (Hunt, 1993, Holden and Lynch, 2004, p.404). The researcher believes that the subjectivist approach is closer to his convictions as this study is value-laden in terms of interests, skills, and background. Meanwhile, the ethical considerations and the commitment to avoid bias would mean the researcher completely rejected the objectivist approach. In general the subjectivist approach enhances the argument of the study of people’s personal values in the workplace and serves some purposes of this research. Therefore, the subjectivist approach suits the purpose of this study – the social phenomena of values.

Causality

Objectivists rely on causality, that “there are independent causes that lead to the observed effects” (Remenyi et al., 1998, p. 32). By contrast, subjectivists emphasise the meaning of social phenomena rather than their measurement (Holden and Lynch, 2004). In this social study the researcher aims to understand the meaning and how people perceive their personal values in the workplace and in the way the organisation is led. Thus, this enriches the researcher’s assumption in considering the subjective approach in his study.

No Hypothetico-deductive reasoning

Subjectivists perceive that developing thoughts should be through induction from evidence; that is, mutual simultaneous shaping of factors (Easterby-Smith et al., 1991; Creswell 1994, Hussey and Hussey, 1997; Remenyi et al., 2000). This point is discussed and justified later in this research, as the researcher highlights the appropriateness of employing an inductive approach for his research.

No Reductionism

Objectivists consider that problems as a whole are better perceived if they are reduced into the simplest possible components, in contrast to the objectivists. However, subjectivists see that problems as a whole are better understood if the entirety of the situation is considered (Creswell, 1994; Remenyi et al., 2000; Holden and Lynch, 2004). The researcher agrees

that it is not sufficient to reduce the problems into the simplest possible components while studying such a complicated phenomenon as *values* due to its complex and sensitive nature which requires deep understanding of how people perceive their personal values in the workplace. There is a need to have a closer look at the totality of the situation in the workplace and in the mechanism of leadership. However, the objectivist approach is useful in some studies of values if the research purposes fit with this approach.

Generalisation

Objectivists argue that in order to be able to generalise in human and social studies it is necessary to choose samples of adequate size. However, subjectivists see everything is “contextual”; patterns recognised, and then concepts developed for understanding (Easterby-Smith et al., 1991; Hussey and Hussey, 1997; Holden, and Lynch, 2004). In this study, the contextual stance on how values are perceived and interpreted in the workplace should play an important part of understanding the role of people’s personal values in the ways they think, feel, and act, and in the mechanism of leadership. The patterns and themes that emerged in analysing the data collected in this study were developed for better understanding of the research phenomena. Eventually, this helps to answer the research questions as it is an exploratory research.

Research Language

Objectivists propose formal research language in the preferred research methods such as survey and questionnaire; based on group of definitions and use of recognised quantitative words. However, subjectivists focus on informal research language and evolving decisions, individual voice, and use recognised qualitative words (Easterby-Smith et al., 1991; Hussey and Hussey 1997; Holden and Lynch, 2004). The researcher adopts narrative interviews as a research method for the purpose of this study, which requires informal research language to let the participants use own words and terminology while they are telling their stories and experiences. Thus, the informal research language and the individual’s voice are likely to be in line with the aim of conducting the narrative interviews, and to serve the purposes of this research.

Table 4.3 Key research implications of the subjective and objective perspectives

Positivist Perspective		Subjectivist Perspective	
Independence	The observer is independent of what is being observed.	The observer interacts with subjective being observed.	Interaction
Value-freedom	The choice of what to study, and how to study it, can be determined by objective criteria rather than by human beliefs and interests.	Inherent biasness in the choice of what to study, and how to study it as researchers are driven by their own interests, beliefs, skills, and values.	Value-laden
Causality	The aim of social science should be to identify causal explanations and fundamental laws that explain regularities in human social behaviour.	The aim of social science is to try to understand what is happening.	No cause and Effect
Hypothetico-deductive	Science proceeds through a process of hypothesising fundamental laws and then deducing what kinds of observations will demonstrate the truth or falsity of these hypotheses.	Develop ideas through induction from evidence; mutual simultaneous shaping of factors.	No Hypothetico-deductive reasoning
Operationalisation	Concepts need to be operationalised in a way which enables facts to be measured quantitatively; static design- categories isolated before study.	Qualitative methods- small samples investigated in depth or over time; emerging design- categories identified during research process.	Operationalisation
Reductionism	Problems as a whole are better understood if they are reduced into the simplest possible elements.	Problems as a whole are better understood if the totality of the situation is looked at.	No Reductionism
Generalisation	In order to be able to generalise about regularities in human and social behaviour it is necessary to select samples of sufficient size; aim of generalisations is to lead to prediction, explanation and understanding.	Everything is contextual; patterns identified- theories then developed for understanding	Generalisation

Sources: Compiled from Easterby-Smith et al. (1991), Creswell (1994), Hussey and Hussey (1997), and Remenyi et al. (2000).

The above discussion with regards to the subjectivist and objectivist approaches has guided the researcher's choice of the subjectivist approach in his study due to its suitability with most of the research's aim and purposes. However, the objectivist approach could not be rejected completely. The researcher finds it difficult to deny some valuable elements of the objectivist approach in studying the phenomenon of values. Thus, he encountered difficulties in discussing epistemological and ontological assumptions separately with regards to personal values in the workplace. Guba (1990) and Crotty (1998) suggest a way to resolve this issue. They claim that epistemological and ontological issues are not conceptually separate from each other, particularly when they are taken from a constructionist point of view, in contrast to the objectivist or subjectivist natures.

In the next section epistemological assumptions – i.e. how the researcher knows what he knows, and the ontological assumptions – i.e. how the researcher sees reality are examined.

4.3.2.2 Epistemology – Constructivism

The subjectivist and objectivist approaches were discussed above, which guided the researcher to consider constructivism in addressing the epistemological assumptions of this research. Thus, in this section, how epistemology is grounded in constructivism and how reality is understood in this research, is discussed. Epistemology is described as “how we know what we know” (Crotty, 1998, p.8); or it is about “the nature of the relationship between the knower or would be knower and what can be known” (Guba and Lincoln, 1998, p. 201). Epistemology provides a philosophical grounding for determining what kinds of knowledge are conceivable and how to ensure that they adequate and valid (Maynard, 1994).

Subjectivists view that reality exists merely within the person's consciousness; however, objectivists believe that reality exists only outside of the person's consciousness (Burrell and Morgan, 1979). Nevertheless, Crotty (1998) argues that constructionists see reality as of a constructed nature, instead of seeing it only as objective or subjective. Moreover, constructionists state that real meaning only develops when an individual's consciousness engages with the world's objects (Crotty, 1998). Hence, the process of making meaning is the blending of the objective world with the subjective mind; this indicates that meaning is not constituted by the object or the subject alone: “Because of this essential relationship that human experience bears to its object, no object can be adequately described in isolation from the conscious being experiencing it, nor can any experience be adequately described in isolation from its object” (Crotty, 1998, p.45).

Guba and Lincoln (1994) explain the four main research paradigms from three perspectives; ontology, epistemology, and methodology, as shown in Table 4.4 below; starting from positivism which indicates the “received view that has dominated the formal discourse in the physical and social sciences for some 400 years” (Guba and Lincoln, 1994, p. 109), and ending with constructivism. The researcher discusses the basic beliefs of its philosophical foundations later in the chapter. In fact, constructivists claim that even the positivist inquiry is humanly constructed and hence not free of human error (Guba and Lincoln, 1994).

Proctor (1998) notes a correlation between methodological, ontological and epistemological levels of inquiry. In the discussion of the role of values in the constructivism paradigm, Guba and Lincoln (1994, p. 114) point out that “values have pride of place; they are seen as ineluctable in shaping (in the case of constructivism, crating) inquiry outcomes”. This view enhances the importance of constructivism philosophy in this study which addresses the significance of personal values in the workplace, and their impact on the mechanisms of leadership.

Table 4.4 Basic Beliefs (Metaphysics) of alternative Inquiry Paradigms

<i>Item</i>	<i>Positivism</i>	<i>Post-positivism</i>	<i>Critical Theory et al.</i>	<i>Constructivism</i>
<i>Ontology</i>	Naïve realism - “real” reality but apprehendable	Critical realism- “real” reality but only imperfectly and probabilistically apprehendable	Historical realism – virtual reality shaped by social, political, cultural, economic, ethnic, and gender values; crystallised over time	Relativism- local and specific constructed realities
<i>Epistemology</i>	Dualist/objectivist: findings true	Modified dualist/objectivist; critical tradition /community; findings probably true	Transactional/ subjectivist; values-mediated findings	Transactional/ subjectivist; created findings
<i>Methodology</i>	Experimental/manipulative; verification of hypotheses; chiefly quantitative methods	Modified experimental/manipulative; critical multiplism; falsification of hypotheses; may include qualitative methods	Dialogic/dialectical	Hermeneutical/ dialectical

Source: Guba and Lincoln (1994).

For the purposes of this research, it is vital here to understand the foundations of constructivism and its philosophical stances. Guba (1990) states some basic principles of constructivism. He explains the ontological position of constructivists; as they claim that reality occurs merely in the perspective of a mental framework for thinking about it, and there are various constructions of reality. Thus, constructivists state that “realities are apprehendable in the form of multiple, intangible mental constructions, socially and experientially based local and specific in nature” (Guba and Lincoln, 1994, p. 110); likewise the researcher considers reality in the discussion of values to be the outcome of the mental processes people employ to construct their perceptions. Thus, the researcher assumes that this study seems more to follow a subjective position rather than objective, and indeed it is not purely subjective however it is more based on constructed nature.

Guba (1990) clarifies that constructivists consider that perceptions are certainly driven by values inherent in the people concerned, asserting that they “cannot be value free” (p.25). Similarly, the researcher believes that our thoughts, perceptions, and understanding are driven by our personal values, and there is a need to highly consider them in the discussion of people’s personal values in the workplace due to their significant role in the ways they think, feel, and act.

In terms of epistemological stance of constructivists, Guba (1990) points out that knowledge is gained through a process of a human construction, and is continuously developing rather than being about the seeking of one conclusive truth. He asserts that constructivists argue that knowledge “consists of those constructions about which there is relative consensus... [] ... to interpret the substance of the constructions” (Guba and Lincoln, 1994, p. 113). Similarly, the researcher views that people understand their personal values differently and there are always various interpretations when it comes to the definition of people’s personal values in the workplace.

From a methodology perspective, some have argued that the nature of social constructions proposes that individual constructions can be provoked and developed merely through communication between and among researcher and participants; “these varying constructions are interpreted using conventional hermeneutical techniques, and are compared and contrasted through a dialectical interchange” (Guba and Lincoln, 1994, p. 110). In effect, this understanding is similar to the direction this researcher aims to follow, as narrative inquiry is chosen as methodology, and narrative interview as a research method (discussed in more details later in the chapter). Narrative inquiry enhances the interactions

between the researcher and participants which are analysed by using hermeneutical and dialectical techniques in order to explore the deep understanding of people's personal values in the context of this study.

Hence, the philosophical stances considered by constructivists are: *ontologically*, the constructivists move from realism to relativism (Guba and Lincoln, 1994), *epistemologically*, the constructivists see reality as a constructed nature, their stance more subjectivist and transactional (Guba and Lincoln, 1994) rather than objectivist; and *methodologically*, the constructivists aim to disclose and explore various constructions and investigate how they communicate to each other (Guba, 1990).

The philosophical stances of constructivism seem to be in line with the philosophical assumptions (ontology, epistemology, and methodology) of this study in addressing people's personal values in the workplace and exploring their impact on the way organisations are led. Guba and Lincoln (1994) postulate that the aim of constructivism is "understanding and reconstruction of the constructions that people (including the inquiries) initially hold, aiming toward consensus but still open to new interpretations as information and sophistication improve" (Guba and Lincoln, 1994, p. 113). In effect, this study aims to explore the understanding and perceptions of people's personal values and their role in the workplace, and how that understanding is constructed and interpreted by individuals. Indeed, the above discussion confirms the compatibility between the basic philosophical foundations of constructivism, particularly the constructivism epistemology, and the research topic. Therefore, the researcher's assumption of what reality is and how he comes to understand reality, with regard to this research on people's personal values and the mechanism of leadership is grounded in constructivism.

4.3.3 Philosophical stances (theoretical perspective – Interpretivism)

Crotty (1998) states that after deciding the epistemological stance of the research, the second element in his research process framework is the theoretical perspective which results from the researcher's epistemological assumption (see Figure 4.1). Crotty defines the theoretical framework as "the philosophical stance informing the methodology" (Crotty, 1998, p.3). Moreover, the theoretical perspective relates to the fundamental philosophical assumption with regards to the researcher's opinion of the human world and the social life within the world (Crotty, 1998). Based on Crotty's (1998) framework, the research's theoretical perspective has to be aligned with the researcher's epistemological stances

besides the chosen methodology. Hence, as in this study, as constructivism is employed as the epistemological stance, and for the purpose of this study and the research questions posed, the theoretical perspective underlying this study aligns itself to interpretivism.

Schwandt (1994) claims that constructivism in general was synonymous with an interpretive approach. Moreover, it is believed that individuals “create and associate their own subjective and intersubjective meanings as they interact with the world around them” and hence interpretive research “attempts to understand phenomena through accessing the meanings participants assign to them” (Orlikowski and Baroudi, 1991, p.5). Furthermore, an interpretive approach offers a profound insight into “the complex world of lived experience from the point of view of those who live it” (Schwandt, 1994, p. 118). In essence, interpretivists assume that reality is socially constructed and the researcher turns into the vehicle by which this reality is discovered (Walsham, 1995a, 1995b; Cavana, Delahaye and Sekaran, 2001).

Interpretivists argue that the senses of reality are formed through interpretation (Denzin and Lincoln, 2005). They assume that truth and meaning are constructed and interpreted (Matusitz and Kramer, 2011). Moreover, interpretivists claim that reality is socially constructed by human beings founded on their individual experience (Crotty, 1998). Furthermore, Denscombe (2007) states that interpretivism is to some extent considered as a substitute for positivism which follows the subjective approach more than the objective approach, interpretation rather than measurement, and agency rather than structure. Moreover, interpretivists, or constructivists, consider that the world is constructed by the researcher and the object of research (Ponterotto, 2005). Hence, they are concerned about understanding the subjective interpretations of reality held by their participants as it is meaningful to them. Likewise, interpretivists claim that the meanings of reality are produced through interpretation (Esterberg, 2002).

The researcher assumes that the interpretivism approach seems to parallel the notions of personal values in the workplace as discussed in Chapters 2 and 3. This assumption comes after studying the literature of values from different perspectives; it was found that values have deep meanings and complex natures which are likely be interpreted differently; for example, many researchers state the difficulty of defining values due to their complicated nature (Moore, 1922, Frondizi, 1971). From the interpretivist perspective Denzin and Lincoln (1994) state that in order to understand the meanings of events, circumstances and phenomena that need to be interpreted, they first need to be understood. Furthermore, Moen

(2006) argues that how individuals become what they are now is based on what they have experienced in the social framework in which they have contributed. Further, the narrative approach has been considered to be an interpretive methodology (Van, 1990). Accordingly, this enhances the researcher's assumption with regards to the suitability of interpretivism approach with the purpose of this research and its methodology (narrative inquiry). As such, this leads the researcher in the direction of exploring and analysing different interpretations and experiences behind the participant's lived stories in order to understand the exact meanings of their personal values and what they mean to them in the workplace.

Indeed, the issue of different interpretations is a common subject in the study of values because people may have different interpretations or meaning for values (Peng, Nisbett, and Wong, 1997; Holden and Lynch, 2004). Two reasons could increase the possibility for various interpretations which are; firstly, participants not being aware of their values system, and secondly, the issues of different cultures and languages (Larsen and Fredrickson, 1999). Hence, the researcher sheds light on the importance of answering the following question first: *How do people perceive their values in the workplace?* He places great significance on the different interpretations of values, and therefore the interpretivism approach is likely assist the main aim of this exploratory research.

Furthermore, the researcher considers that the interpretivist approach and meaning-making process of studying people's personal values are associated, as 'meaning' appears through interaction with the world, and specifically from the social interfaces. Meaning is adjusted by a constant interpretive and meaning-making process (Locke, 2001). This process of interaction and meaning creating should enable people to gradually come closer to the reality; nevertheless awareness of reality is at all times limited (Williams and May, 1996). Hence, this should enable the researcher to understand the different meanings and interpretations of people's personal values in the workplace, and more importantly help to answer the research questions.

It is believed that the construction of the social world is consistent with the interpretivist approach characterised by interaction between the participants and the researcher (Mingers, 2001). In such a study as this – personal values in the workplace – the researcher's interpretations play a vital role through bringing "such subjectivity to the fore, backed with quality arguments rather than statistical exactness" (Garcia and Quek, 1997, p. 459). Furthermore, Bloomberg and Volpe (2008) point out that it is the researcher's role to interpret the meanings constructed from the participants in an inductive way which

eventually should answer the research questions and achieve the main aims of the study. In addition, while studying a phenomenon researchers cannot be free from influencing the research (Denzin and Lincoln, 1994). Accordingly, the researcher still has to employ the participant's interpretations in a way by which the research's questions are answered. Thus, the researcher views the participant's interpretations in an inductive way to construct meanings and deeper understandings of how values are perceived in the workplace.

For the purposes of this research, the theoretical perspective that reinforces this study's methodology is explicated. Hence, as narrative inquiry is chosen (discussed in section 4.3.4), it is important to address how the data collected from narrative interviews demonstrate that stories, narratives, and experiences have a significant role in constructing an understanding of reality and are related to the interpretive approach followed by the researcher. Mitchell (1980) argues that narratives are vital in understanding reality. Indeed, many researchers state that when individuals tell stories about their experiences, they are actually making sense of them (Mishler, 1986; Riessman, 1993; Seidman, 2006; Webster and Mertova, 2007; Fludernik, 2009). Moreover, White (1980) proposes that the lack of stories discloses a lack of meaning, and the act of narrating stories is seen to be as a process of making meanings (Seidman, 2006). This is consistent with interpretivists as Meaning is adjusted by constant interpretive and meaning making process (Locke, 2001).

Furthermore, realities and stories are considered as co-constructions (Connelly and Clandinin, 1990); this thought resonates with the constructionist epistemology. More importantly, researchers argue that individuals' personalities, identities (Lieblich et al., 1998), theories, desires, beliefs and values (Bruner, 1991) are rooted in the stories they tell. Thus, stories are viewed as the foundation for interpreting why individuals act in the way they do (Bruner, 1991). Another vital element suggested by Riessman (2008) is that stories encompass moral components; this surely relates to the main argument of values, ethics, virtues, and morals in the workplace (discussed in Chapters 2 and 3). Hence, the moral elements embedded in the participants' stories may offer a useful way and more in-depth way to address and assess the argument of the role of people's personal values in the workplace.

In effect, based on the discussion above, the interpretivist approach and its features seems to be well-suited to the purpose of this study and with the researcher's convictions and assumptions and underpins the research methodology. Hence, interpretivism is chosen to enhance and clarify the philosophical stance of this study.

4.3.4 Methodology (narrative inquiry)

In the research process framework proposed by Crotty (1998), the third element is methodology (see Figure 4.1). Crotty (1998) highlights that methodology is formed by theoretical perspective and it results in the researcher's choice of methods. He defines it as the overall strategy or plan of action for conducting research, and underpinning the choice of certain research methods, such as phenomenological research, ethnography, and narrative inquiry. In this section, an introduction to narrative inquiry as a methodology is provided, before the reasons for choosing narrative inquiry are provided; and finally the challenges and limitations of applying narrative inquiry for this research are discussed.

4.3.4.1 An introduction to narrative inquiry

Authors and researchers assert that narrative research has been undertaken in various fields of studies such as education, medicine, sociology, law, psychology (Lieblich et al., 1998), environmental science, biology, economics (Webster and Mertova, 2007), history (Cronon, 1992), and business and management (Boje, 1991; Czarniawska, 2006; Bryman and Bell, 2011). Moreover, narrative research is seen to have practical application (Hansen and Kahnweiler, 1993; Lieber, 1997). Hence, narrative inquiry is likely to be more convenient for both practice and research. Webster and Mertova (2007) claim that "narrative inquiry" was first used by the Canadian researchers Connelly and Clandinin (1990) who claim that our knowledge in education comes from people telling each other stories of educational experience. Likewise, the researcher argues that what we know in the study of values can come from learning or listening to each other's stories through the experience of practising - or not - those values.

In the discussion of narrative approaches to management and organisational research Reissner (2014) points out that there is a comparative agreement in the following respects:

- Firstly, narrative researchers ascribe importance to the research participants' experiences by telling their stories as part of the study along with the way the participants perceive and represent themselves through the stories they tell (Elliott, 2005).
- Secondly, several interpretations are more likely to happen in the narrative data (Czarniawska 2004), thus "allowing insights into the complex and often contested social processes behind organizational phenomena" (Reissner, 2014, p.3).

- Thirdly, the features of a narrative approach in social science study have been recognised as a social constructionist ontology (Bruner, 1991). An epistemology which adopts that people's experience and social reality is effectively understood through narrative (Polkinghorne, 1988). A methodology that relies on stories as the essential form of data, and an inquiry that focuses on "linguistic and interpersonal processes among and between individuals and groups" (Reissner, 2014, p.3) besides an appreciation that it is not possible to separate both researcher and participants from the phenomenon under investigation and consequent research report (Spector-Mersel 2010, Reissner, 2014).

Webster and Mertova (2007) argue that narrative study does not try to produce any assumptions of certainty; instead it intends its outcomes "to be 'well grounded' and 'supportable'" (Webster and Mertova, 2007, p. 4), maintaining the importance on the linguistic actuality of human experience. Moreover, narrative research "does not claim to represent the exact 'truth' but rather aims for 'verisimilitude' - that the results have the appearance of truth or reality" (Webster and Mertova, 2007, p. 4). Thus, findings of narrative research usually stay open-ended (Polkinghorne, 1988). In addition, Clandinin and Connelly (2000) clarify that narrative inquiries are always addressed around a specific phenomenon, a research puzzle. This is normally named the research questions or research problem. However, this phrasing and language tends to misrepresent what they consider is at work with narrative inquirers. They argue that,

"Problems carry with them qualities of clear definability and the expectation of solutions, but narrative inquiry carries more a sense of a search, a "re-search", a searching again. Narrative inquiry carries more of a sense of continual reformulation of any an inquiry than it does a sense of problem definition and solution" (Clandinin and Connelly, 2000, p.124).

Furthermore, Dyson and Genishi (1994) explain that everyone has an elementary need for a story that orders their experiences into tales of significant happenings. They argue that narrative should not be isolated from real life, but viewed as creating meaningful relations to that life. Likewise, Fludernik (2009) claims that people constantly either narrate or are being narrated to, through other individuals, radio, books, television, and other ways of communication. Moreover, narrative researchers perceive stories are so fundamental in individual's lives that they – the individuals – can be logically described as storytellers (Lieblich et al., 1998; Connelly and Clandinin, 2000). Additionally, Daiute (2014) points out that, in narrative inquiry, storytelling is not only a window into people's perceptions and hearts; it is considered as a "cultural tool for managing (mediating) self-society relationships" (Vygotsky, 1978, p.55). In effect, some researchers pay more attention to narrating as a

development process whereby individuals turn into the stories they tell (Polkinghorne, 1991). As such, “this constructive nature of meaning is appealing because it involves people in creating meaning and a sense of who they are” (Daiute, 2014, p. 12). In essence, this study seeks to gain a deeper understanding of the role of people’s personal values in the workplace. Thus, the researcher agrees that narrative inquiry cannot be separated from real life, and it reflects many vital aspects of how people think, feel, and act in the workplace by telling stories and learning from their experiences revealed from these stories.

The theoretical perspective of narrative inquiry underpins the philosophical stances of constructivism (Bruner, 1991; Riessman's, 1993). Narrative is considered to operate “as an instrument of mind in the construction of reality” (Bruner's, 1991, p.6). Moreover, Jonassen, (1997) states that the idea of narrative can be refined into an interpretation that research is the construction and reconstruction of individual and social stories. The compatibility between the theoretical perspective of constructivism and narrative inquiry enhances the researcher's choice of narrative inquiry as the research's methodology.

It is essential at this point of the discussion of narrative inquiry to address how narrative researchers define the terms ‘story’ and ‘narrative’. For the purpose of this study, the researcher is only interested in first-person accounts of stories or narratives. Some researchers consider narrative as lived experience, as “itself social action”(Denzin and Lincoln, 2013, p.57), and they are interested to study how narrators make sense of their individual experience in relation to cultural discussions (Denzin, and Lincoln, 2013). Clandinin and Connelly (2000) argue that narrative is the greatest method of illuminating and understanding experience. Experience is “what we study and we study it narratively because narrative thinking is a key form of experience and a key way of writing and thinking about it” (Clandinin and Connelly, 2000, p.18). Moreover, narrative has not been considered only as a method; narrative is “both the phenomenon and the method of the social science” (Clandinin and Connelly, 2000, p.18).

On the other hand, Connelly and Clandinin (1990) view the story as the phenomenon and narrative as the technique of inquiry. However, Riessman (2008) and Webster and Mertova (2007) contend that there is no need to differentiate between story and narrative, as both represent individuals’ experiences. Furthermore, Frank (2000) argues that individuals tell stories not narratives. He clarifies that narrative is “a structure underpinning the story” (Frank, 2000, p.354) which is the consequence of the way stories are interpreted. Frank’s

understanding of 'story' is likely to suit how the researcher defines and understands story in this study; this is discussed next.

Stories encompass some form of events, chronology of actions, and characters (Connelly and Clandinin, 1990). The sequence of events could be strung together *causally*, *temporally*, or *thematically* (Riessman, 1993). Temporally-ordered stories may indicate a past, present and future (Connelly and Clandinin, 1990) or a start, middle and end (Riessman 1993; Fludernik, 2009). Likewise, stories could be represented within a location, or be referred to as a scene (Connelly and Clandinin, 1990) or space (Riessman, 2008). In effect, in this research, all the above elements are included in the way that the term 'story' is defined by the researcher.

4.3.4.2 Rationale for choosing narrative inquiry for this study

Before discussing the main reasons behind the choice of narrative inquiry as methodology for this research, a brief clarification follows of how other approaches such as "phenomenology" would not serve the purpose of this study, or assist in answering the research questions.

It is argued that phenomenology aims for "fresh complex, rich descriptions of a phenomenon as it is concretely lived" (Finlay, 2009, p.6). Giorgi (1989) identified four core characteristics in describing phenomenology: the research is strictly descriptive; it utilises the phenomenological reductions; it discovers the intentional association between individuals and situations; and it reveals the essences, or structures, of meaning inherent in people's experiences through the use of imaginative distinction. Giorgi (1997), more directly, argues that the phenomenological method contains three linking stages: (1) phenomenological reduction, (2) description, and (3) explore essences: yet according to Finlay (2009, p.7) "variations in phenomenological methodology flourish." Furthermore, a number of phenomenological methods concentrate on "rich descriptions of lived experience and meanings" (Finlay, 2009, p.7). Phenomenological researchers aim to disclose important "general meaning structures of a phenomenon" (Finlay, 2009, p.10). It can be seen that phenomenology and narrative research hold in common some convictions, as both approaches are rooted in close consideration of the expressions of study participants. Both appreciate the research participant's words as articulating a meaningful temporal explaining of life in situations with other individuals. Both approaches claim that each second of an experience is dependent on the whole.

Nevertheless, the phenomenological approach pays more attention to certain elements such as descriptions, phenomenological reductions, general meaning, and search for essences (Giorgi, 1989; 1997). Finlay (2009) drew a distinction between phenomenology and other approaches by providing an example of how various approaches understand or address the same phenomenon differently:

“In researching the topic of anxiety, one could explore the lifeworld of a person who is anxious; another could aim to explore the general structure (or essence) of the lived experience of “being anxious”; yet another could explore the stories people tell of their experience of feeling anxious” (Finlay, 2009, p.9).

Based on the features discussed above, the researcher assumes that following the phenomenological approach would not help to answer the research questions or serve the purposes of this study, for the following reasons:

- Firstly, the researcher is concerned about to what extent the phenomenology aims to describe the experience in general, is it instead concentrated on explicating people’s experience? Indeed, this research aims to explore and construct the deep meanings and actual role of people’s personal values in the workplace and investigate whether they impact the mechanism of leadership in organisations. Hence, this research does not discern the people’s experience from the more general experience of the phenomenon of values.
- Secondly, using phenomenology for this research might limit the exploratory purpose and scope, as the researcher is not really searching for essence, or keen to utilise the phenomenological reductions while exploring the role of people’s personal values in the ways they think, feel, and act in the workplace.
- Thirdly, whereas “All phenomenology is descriptive in the sense of aiming to describe rather than explain” (Finlay, 2009, p.10), the researcher intends to explore, construct, and search for meanings, interpretations, and perceptions through participants’ narratives more than to describe the phenomenon of personal values in the workplace.

In effect, based on the discussion above, phenomenology seems not to serve the main aim and exploratory purpose of this research, and it is unlikely to help answer the research questions. Similarly, grounded theory methodology as defined by Charmaz (2005) as a ‘template for doing qualitative research stamped with a positivist approval’ (p.509), is also deemed not appropriate for the purpose of this study because the methodology did not admit the subjectivity of the investigator (Charmaz 2003), or the impact that the investigator had on

the collected data (Hall and Callery, 2001; Hunter, 2010). Hence, the researcher took the decision to apply social constructionist methodology in this study, as he wants to be able to acknowledge his subjectivity stance and his impact on the data collection. Ultimately, narrative inquiry was selected as methodology for this research.

The reasons why narrative inquiry was considered best suited as the methodology for this study are the suitability of narrative inquiry as a methodology to explore deep meanings and perceptions of the phenomenon of people's personal values in the workplace. As discussed in Chapters 2 and 3, the concept of personal values in the workplace seem to relate to people's experience and way of being, centre on the person, and address the experience of people holistically. Narrative inquiry as a methodology seems appropriate as a means to appreciate the experience of personal values as lived and told, "expressed in actual activities, like narrating, values guide narrators, their selection of details, such as characters, connections among causes and effects of events, and the point of a story...Values are extremely important aspects of narrating meaning" (Daiute, 2014, p.69). Also, Daiute (2014, p. 73) claims that "meaningful activities, like narrating enact values (principles, norms, beliefs, ideologies, goals) implicitly and explicitly".

In the context of research, storytelling is considered remarkable due to its educational value (Webster and Mertova, 2007). McEwan and Egan (1995) highlighted two contributions of narrative inquiry to research: first, narrative delivers a description of the history of people's consciousness. Second, at the level of personal consciousness, stories record individual consciousness from early stages, through childhood and maturity, to old age. Moreover, the major attraction of narrative inquiry is its capability to "render life experiences, both personal and social, in relevant and meaningful ways" (Connelly and Clandinin, 1990, p.10). The narrative approach is adapted when individuals make sense of their experiences through telling stories (Seidman, 2006; Webster and Mertova, 2007). People's identities and personalities can be reflected through the stories they tell about themselves, their needs, beliefs, and values (Lieblich et al., 1998). Hence, the researcher considers narrative inquiry as a methodological support to understand the participant's (narrator's) beliefs, identities, and values, and it surely helps to answer the research questions.

One of the main reasons in why narrative inquiry was chosen as a methodology is due to the great advantage of retaining "a human element in the research, providing insights into how organizational actors understand and interpret their experiences (individually and/or collectively) in terms of social categories and frames of meaning" (Reissner, 2014, p.4).

Mainly, this advantage helps this research probe deeper into people's perceptions about values by listening to their stories, and learning from their lived experiences inside the organisation. Furthermore, Daiute (2014) argues that narrative research concentrates on "individuals' experiences, opinions, and activities around an issue, but individual expressions always interact - in part via values-with diverse others and activities" (Daiute, 2014, p.72).

Webster and Mertova (2007) argue that the usefulness of narrative inquiry enables researchers to present experience in all its complexities and value. They state that "narrative inquiry is interested in exploring complexity from a human-centred perspective... [...] It is the relation of narrative to the critical events that makes it a powerful research tool" (Webster and Mertova, 2007, p. 22). In effect, as discussed in (Chapters 2 and 3), the complexity of studying values has been highlighted by many researchers. Thus, the researcher sees that narrative inquiry helps to achieve better and more in depth understanding with regards to people's views through listening to their stories and learning from their experiences, and eventually easing the process of investigating the phenomenon of personal values in the workplace.

The researcher emphasises the importance of applying narrative inquiry in the study of people's personal values in the workplace due to "narrative's association with human activity and its sensitivity to those issues not revealed by traditional approaches" (Webster and Mertova, 2007, p. 19). Thus, the sensitivity of studying people's personal values in the workplace needs high attention in how to address this subject. Indeed, the researcher argues that the narrative approach seems to have the appropriate features in terms of dealing with sensitive issues such as people's values.

Schon's (1983) study shows that, in those professions working with individuals, stories and experiences were used to clarify and rationalise thinking and action. In effect, this point serves and supports the purpose of this study, as it is looking at how people think, feel, and act in the workplace. In essence, narrative inquiry is deemed to be a pertinent methodology. It has the potential to reveal theoretical concepts about the nature of meaning-making to convey the concept of personal values in the workplace.

4.3.4.3 Challenges and limitations of narrative inquiry

In this section, two challenges and three limitations of narrative inquiry are discussed. First, the two challenges or concerns of narrative inquiry are highlighted, along with how they have been addressed. Then the three limitations of narrative inquiry are investigated.

As a result of increasing the acceptance of narrative approaches in organisation, business and management studies (e.g., Gabriel 1998; Alvesson and Kärreman 2000) there is a danger that narrative paradigm turns into a suitable label for study that does not meet the characteristics of a narrative approach (Czarniawska, 2004; Elliott 2005; Spector-Mersel 2010, Reissner, 2014). Hence, the researcher is aware of the need to justify the rationale of choosing narrative inquiry as a methodology (section 4.3.4.2) and discusses the two challenges and four limitations of narrative inquiry next.

In general, scholars have argued that narrative inquiry “involves a particular set of issues concerning the research relationship, ethics, interpretation, and validity” (Denzin and Lincoln, 2013, p. 60). The first challenge of narrative inquiry is how to use the data collected from stories in reasonable ways without merely demonstrating the best outcome or perfect picture from these stories. Clandinin and Connelly (1990) highlighted this challenge; they argue that researchers might become exclusive in what they describe as the ‘Hollywood effect’ whereby the narrative is biased to deliver a ‘happy ending’ where ultimately everything works out well. However, Hauerwas and Burrell (1989) address the issues of integrity and subjectivity in using the story, as they assert that practical knowledge cannot claim to be a science, since it must deal with specific progress of action. Thus, subjectivity “treated with appropriate care and respect is acceptable and does not belittle the integrity of the approach” Webster and Mertova, 2007, p. 20). So the question here is how to find the “happy medium” between stimulating narratives of participants and well-phrased developing questions because of thematic limitation and direction (Mishler 1986; Flick 2004; Elliot 2005). This study pays significant attention to the way the interview questions were designed and asked, as discussed in section (4.6.5).

The second challenge or concern is about the role of the interviewer (researcher) and his/her attitude, performance, and behaviour during the interviews, particularly in the narrative approach. Clandinin and Connelly (2000) argue that the way an interviewer performs, ask the questions, and reacts in an interview forms the relationship and thus, the ways interviewees respond and share their experience. In addition, they point out that “the

conditions under which the interview takes place also shape the interview; for example, the place, the time of day, and the degree of formality established” (Clandinin and Connelly, 2000, p.110). The researcher agrees with this valid point, and he takes into account all these details in the way the questions are asked during the interviews. Moreover, the researcher is aware of the sensitivity of the study of values; therefore, great consideration was given to creating a comfortable environment to conduct the interviews.

Furthermore, it has been stated that the interviewer governs the direction of the interview in addition to the specific questions posed. However, the interview often turns into a form of conversation if researchers create close relationships with participants (Clandinin and Connelly, 2000). Indeed, the researcher needs to take this possibility into account to ensure a reasonable distance is maintained in establishing relationships with the participants while interviewing them. On the other hand, Clandinin and Connelly (2000) point out that, sometimes, participants may control the research interviews by asking to be interviewed on a specific subject. However, “whether the topic is chosen by participants or by the researcher, the kinds of questions asked and the ways they are structured provide a frame within which participants shape their accounts of their experience” (Clandinin and Connelly, 2000, p.110).

In effect, this study pays high attention in the way the questions are asked, and to many other details during the interviews such as the relationships with participants, the subject of the interview, and the participant’s opinions and experiences. Another challenge in representing data gathered from narrative interviews is discussed in the data analysis section (see 4.8).

The three limitations of narrative inquiry are as follows:

- The first limitation is that the use of the story and its reliability as a research data resource has encountered some disagreements. Webster and Mertova (2007) argue that one of the criticisms of the story as a data collection tool is its subjectivity; thus questions about which stories should be integrated and which should be ignored demonstrate one sort of ambiguity. Hence, Webster and Mertova (2007) claim that not all stories are worth telling, as people perhaps merely remember and narrate events or experiences that influenced their lives in general, rather than being relevant to the topic of study. In effect, the researcher was not always able to determine whether participants narrated stories relating to their experience of their personal

values in the workplace that were “worth telling” before conducting the interviews. However, if participants did not relate their personal values to the way they think, feel, and act in the workplace, and to the mechanisms of leadership in the organisation, this should contribute to the research findings; that personal values tendency may only have a tiny role in the way participants think, feel, and act in the workplace and in the way the organisation is led.

- The second limitation is the issue of representation in narrative inquiry. Clandinin and Connelly (2000) argue that there is an impulsive relationship between live a story, tell a story, retell a story, and relive a story: they state that “in the construction of narratives of experiences, there is a reflexive relationship between living a life story, telling a life story, retelling a life story, and reliving a life story” Clandinin and Connelly, 2000, p.71). Nevertheless, Riessman (1993) indicates that researchers will unavoidably represent and reinterpret the participants’ stories based on their research purposes and questions. In essence, the issue of representation in narrative inquiry seems to be an unavoidable problem, as all the narrative researchers should deal with the issue of reconstructed stories (Riessman, 1993).

Nevertheless there has been some argument that the issue of representation in narrative inquiry can be sorted out. For instance, Riessman (1993) recommends that narrative researchers utilise methods which provide fluidity, variety, and ambiguity obtained from the participants’ stories. This strategy supports researchers to preserve the quality in “restorying” or retelling the stories (Connelly and Clandinin, 1990). Moreover, Riessman (2008) suggests that researchers maintain the integrity of stories by presenting entire stories in the analysis that comprises the researcher’s voice. It has been proposed that narrative researchers should focus on how stories are jointly constructed by them and the participants (Mishler, 1986; Riessman, 2008).

- The third limitation is that narrative inquiry is seen as “record stories”. Clandinin and Connelly (2000) argue that narrative inquiry is fundamentally a verbal form of inquiry. So, narrative inquiries are merely seen as “record of stories”. However, they justify the process of recording stories or ‘tape records’ to be an important stage in getting the stories right, because they (stories) are the target; “and if linguistic analysis can tell us about story construction, then getting the words right by using the tape record is important” (Clandinin and Connelly, 2000, pp.77-78). Narrative interviews are the data collection method in this study; thus recording stories during the interviews is an

essential part in getting the stories recorded then transcribed and then eventually analysed. Otherwise, the credibility of the data collected from interviews will be lost. In effect, the researcher does not consider narrative inquiry as record of stories only, but he sees that recording of stories is a stage to ensure the collected data are confidentially protected.

4.3.5 Method (narrative interviewing)

In the research process framework proposed by Crotty (1998), the fourth and final element is method (see Figure 4.1). Crotty (1998) defines research methods as the procedures or techniques a researcher uses to collect data and answer the research questions. Additionally, research methods are meant to be the foundations on which to answer the research questions and their selection is determined by the concrete context where questions and the research methods are to be applied (Maxwell, 1996) and whether they are effective, ethical and achievable (Marshall and Rossman, 1999). Thus, the research method is outlined and its selection and effectiveness examined in the following paragraphs. There has been acknowledgement that organisational actors¹⁰ are recognised as natural storytellers from whom the researcher can understand dominant social classifications and settings of meaning (Reissner, 2014).

These are considered as “the very essence of organization” (Gabriel, 2008, p. 195); and hence valid empirical data. Narrative methods have generated new research understandings into organisational realities (Reissner, 2014), mainly in relation to sense-making (Weick, 1995; Gabriel, 2000), learning (Abma, 2003; Reissner, 2008), identity (Brown, 2006, Reissner, 2014), knowledge (Patriotta, 2003), and organisational change (Dunford and Jones 2000; Vaara, 2002).

Many sources of data have been used by narrative researchers (e.g., letters, diaries and autobiographies) However, in-depth interviews remain the most common source of gathering data in narrative studies (Hammersley, 2008; Riessman, 2008; Bell, 2009; Denzin, and Lincoln, 2013) or qualitative interview (Maxwell, 1996; Bryman and Bell, 2011). They transcribe all the details of their interviews to shed light on the “narrator’s linguistic practice” (Denzin and Lincoln, 2013, p.57) and on how storytelling is rooted in the collaboration

¹⁰ Reissner (2014) uses the term “Organisational actors” as those organisational members or employees who work within organisations.

between researcher and narrator (Riessman, 2002a, 2002b, 2008; Bell, 2009; Chase, 2010; Denzin and Lincoln, 2013).

In this research, for the purposes of collecting data and answering the research questions accurately, the in-depth qualitative interview is selected as a research method. This method seems likely to be the most suitable in terms of its features, usefulness, and effectiveness to provide the study with more in-depth understanding, and probing individual's experiences and thoughts to explore the role of their personal values in the workplace. As such, questioning individuals about their experiences seemed the most feasible approach. Additionally, Warren (2001) states that the data collected from in-depth interviews encompass the participant's "self, lived experiences, values and decisions, occupational ideology, cultural knowledge, or perspectives" (p.104); this reflects how effective this method is in serving the purpose of this research, as all the matters mentioned by Warren are in the interest of this current study. Thus, the qualitative interview is considered a relevant method for this research. Hence, to clarify, the qualitative or in-depth interview informed by narrative inquiry will hereafter be referred to as the *narrative interview*.

Concerning the narrative interview, it has been argued that "research participants use narrative to indicate what they intend to say should be included as research data" (Daiute, 2014, p.24). Investigation on human intelligence has suggested that studying the construction and use of stories can deliver vital perceptions into the roots of self and the nature of thinking (Herman, 2003). Further, Chase (2005) considers narratives as reflective meaning-making, which is the shaping or constructing of past experiences. In essence, narrative method has the advantage of concentrating more on people than on organisations (Greenhalgh, Russell, and Swinglehurst, 2005) this surely serves the purpose of this study about people's personal values and their role in the workplace.

Further, there has been recognition that narrative is a means or method to clarify how an event occurred (Elliot, 2005; Smith, Greenhalgh et al., 2005; Sparkes, 2009). The richness of knowledge that stories contain makes the narrative method essential as gaining knowledge underpins any research in order eventually to enable researchers to contribute to knowledge (Webster and Mertova, 2007).

Gudmundsdottir (1995) proposes that narrative is the tool of the practitioners to make sense of experience and systematise it into a frame of practical understanding and perception. He argues that narrative lets us discover new meanings by integrating experiences into a

narrative design. In this vein, Webster and Mertova (2007, p. 22) state that narrative “is a tool for transfer of knowledge. It helps us to understand and to communicate new ideas”. Further, Doan and Parry (1994) claim that the effectiveness of using the narrative method is embedded in the meaningfulness of narratives instead of the truthfulness of their nature. Narrative interview is seen to be one of the methods of reaching the construction of self-identity (Hinchman and Hinchman, 1997); more importantly the use of the narrative method is vital in understanding participants’ experiences and drives (Greenhalgh, Russell, and Swinglehurst, 2005). Indeed, participants’ experiences, drives and self-identity are explored in depth in this study.

In essence, for the purposes of this study, narrative method and its features appear to be useful, vital, and appropriate to answer the research questions. Hence, narrative interview is selected to be the main research method of this study. At this point, the four elements of the research process framework proposed by Crotty (1998) (see Figure 4.1) have been discussed. The consecutive discussions and connecting the four elements (epistemology, theoretical perspective, methodology and method) of this study (see table 4.4.1) helped to build rationality between the researcher’s essential convictions and assumptions with how the research was to be conducted. In the next sections, issues of validity, trustworthiness, authenticity, and ethics with their implications for this research are discussed.

Table 4.4.1 Outlining the theoretical framework of the study based on Crotty’s (1998) framework

Epistemology	Theoretical perspective	Methodology	Methods
Constructivism	Interpretivism	Narrative Inquiry	In-depth (narrative) interviews

4.4 Issues of validity and reliability

Having outlined the research method, the issues of validity and reliability are addressed. In this section, the criteria for evaluating research including validity, and reliability are discussed, followed by an explanation of how validity and reliability are assessed in narrative research.

4.4.1 The criteria for evaluating research (validity and reliability)

Validity and reliability are vital criteria for assessing the quality of a piece of research (Bowling, 2005). In the positivist approach, four criteria for evaluating research are external validity, internal validity, objectivity, and reliability (Guba and Lincoln, 1994). Guba and Lincoln (1994) state that the issues of external validity refer to the extent to which the findings can be generalised to similar situations and people. Conversely, issues of internal validity refer to the degree to which the results of a study represent the examined phenomenon accurately.

The issues of reliability represent the degree to which the results of a study can be replicated by other researchers with similar findings, and lastly the issues of objectivity address how the results of a study are made bias-free (Guba and Lincoln, 1994). Arguably, these criteria may not have come across the “human beings” element when they were set. Eze (2014) argues that in research that examines human beings, a certain behaviour that is perceived by researcher “X” might have altered when researcher “Y” needs to replicate the results of a study. This is because human beings are dynamic in essence and in the world (Eze, 2014). Hence, the criteria for evaluating research should not necessarily follow the positivists’ approach. For instance, the words ‘internal and external validity’ have been replaced by constructivists with ‘trustworthiness’ and ‘authenticity’ (Guba and Lincoln, 1994). Qualitative research works more with trustworthiness and authenticity since occasionally its results are not seen to have been achieved objectively (Eze, 2014). Thus, the question here is what criteria should narrative research meet so as to be considered ‘valid’? The issues of validity are often evaluated differently by qualitative and quantitative researchers as they embrace various assumptions of the nature of the world they are exploring (Freeman et al., 2007).

Different criteria to evaluate narrative research and its validity have been proposed by different authors; for instance, Lieblich et al. (1998) suggest four criteria for the evaluation of

narrative research as described in table 4.5 ; likewise, Riessman (1993) offers four criteria to judge the validity in narrative research (see Table 4.5):

Table 4.5 Criteria to evaluate narrative research and its validity

Lieblich et al. (1998): Four criteria for the evaluation of narrative research	Riessman (1993): Four criteria to judge the validity in narrative research
1. Width: the inclusiveness of evidence. This refers to the sum of all evidence that is presented to support the reader to judge these pieces of evidence and their interpretation.	A. Persuasiveness: similar to Lieblich et al.'s first criterion of "Width"; yet Riessman proposes two additional elements to this - plausibility and style.
2. Coherence: this refers to how different fragments of the interpretation make a clear and meaningful picture.	B. Correspondence: refers to the procedure of sending the analysis back to those studied for further discussions and/or verification.
3. Insightfulness: the originality of how the participant's' story and its analysis are presented. Does the study create better insight into the reader's life?	C. Coherence: three types are identified (local, global, and themal) to be used for gaining different views on the story.
4. Parsimony: to be able to offer an analysis based on a small amount of ideas, and elegance. This presents the literary qualities of written and oral presentation of the story.	D. Pragmatic use: this refers to the extent in which a research can be the foundation for further investigation by other researchers.

Source: Designed by the author based on Lieblich et al. (1998) and Riessman (1993).

4.4.2 Validity and reliability in narrative research

In the discussion of validity and reliability in narrative research, there is an argument that narrative study should be judged by different criteria from those that are applied to more traditional and generally accepted qualitative and quantitative research approaches (Polkinghorne, 1988; Riessman, 1993; Huberman, 1995; Amsterdam and Bruner, 2000; Webster and Mertova, 2007). As such, the evaluation of the research quality in narrative study is seen through transferability (Connelly and Clandinin, 1990) and trustworthiness (Riessman, 2008). This is because narrative inquiry and storytelling research “seeks to elaborate and investigate individual interpretations and worldviews of complex and human-centred events. It is more concerned with individual truths than identifying generalisable and repeatable events” (Webster and Mertova, 2007, p. 89).

Mainly, there is a requirement to rethink and redefine the current definitions of reliability and validity for narrative research (Webster and Mertova, 2007). Reliability in narrative study typically describes the dependability of the data, while validity generally refers to the strength of the examination of data, the credibility of the data, and simplicity of access to the data (Polkinghorne, 1988; Webster and Mertova, 2007).

Hammersley (2008) states that all qualitative study needs to be evaluated in terms of validity, which means assessing “whether researcher’s claims are sufficiently supported by evidence” (Denzin, and Lincoln, 2013, p. 62). However, issues of validity in narrative research have different forms; it has been stated that narrative research studies “issues claims about the meaning life events hold for people. It makes claims about how people understand situations, others, and themselves” (Polkinghorne, 2007, p. 476). Moreover, Polkinghorne, (1988) claims that the validity of narrative is linked more strongly with meaningful analysis than with outcomes. Likewise he argues that reliability is not the steadiness of measurement – rather it is the credibility of the transcripts or records. In effect, the researcher considers that the study of people’s personal values is complex enough to not only rely on the consequences, thus it is more associated with meaningful analysis of the data collected from the narrative interviews. Hence, the trustworthiness of the data collected is a key factor in the validity and reliability issues of the narrative research.

On the other hand, a fundamental difference in understanding reliability in narrative research has been highlighted whereby “Reliability from an empirical point of view is concerned with a result that is applicable across samples, whereas reliability for narrative relates to the

experience of individuals” (Webster and Mertova, 2007, p. 93). In addition, narrative study is associated with some other aspects such as persuasiveness and coherence of the data (Riessman, 1993). Further, in quantitative study ‘reliability’ talks about the steadiness and consistency of the measuring tools, whereas in narrative research the importance is placed on the ‘trustworthiness’ of field records and transcripts of the interviews (Webster and Mertova, 2007). This demonstrates the importance of stories in narrative inquiry in this qualitative research in terms of deriving the reality from people’s experience; “as stories derive their convincing power not from verifiability but from verisimilitude: they will be true enough if they ring true” (Amsterdam and Bruner, 2000, p.30).

According to Riessman (2008), trustworthiness in representing the data is seen to address validity in narrative research. Furthermore, William and Morrow (2009) claim that trustworthiness can be attained through a comprehensive presentation which demonstrates the link between distinctive contributions of the individual participants and the interpretation of their stories. Hence, this practice is seen to serve as an internal validity of its own (Lang and Meaney, 2011) since without the coherence constructed by participants, a story cannot be a story (Eze, 2014). An additional way of attaining trustworthiness is by requesting the participants to provide feedback at several points alongside the study process (William and Morrow, 2009). This process what is termed ‘member checking’ by Guba and Lincoln (1989). Indeed in this study, the member-checking technique was applied by sending the transcripts back to every single participant involved in this research for validation. To be more specific, the transcripts were sent to participants at multiple points as follow: after transcription in Arabic language, and after translation into English Language. In addition, Riessman (2008) proposes that narrative researchers send analyses and findings to their participants for any feedback or comments. Thus, a report which presented the results of this study was sent to the participants, so they could make sure that their stories were well represented.

Yee (2015) argues that trustworthiness assists narrative researchers to develop their interpretations grounded on the accounts in participants’ stories. This enhances what the researcher attempts to achieve by giving voice to and empowering participants in their storytelling. Ultimately, Riessman (2008) suggests that validity in narrative inquiry demands the researchers’ attention in how the narrative data are presented, and it should demonstrate that the “data are genuine, and analytic interpretations of them are plausible, reasonable, and convincing” (Riessman, 2008, p.191). In effect, by considering all the points in the above discussion, the researcher hopes that trustworthiness is evident to the reader in the analysis, interpretations, and discussion chapters.

While at the same time upholding the issues of validity and reliability in this qualitative research, it has been argued that triangulation “is a tool that qualitative researchers use to satisfy the validity of their research” (Webster and Mertova, 2007, p. 91). However, triangulation “in a storytelling sense is almost impossible to achieve” (Webster and Mertova, 2007, p. 91). Webster and Mertova (2007) claim that there is major struggle in trying to combine data collected in different perspectives to make complete sense of a phenomenon. Therefore, it has been argued that triangulation “is not a tool or a strategy of validation, but an alternative of validation” (Flick, 1998, p.230).

The researcher considers that there is no one single truth, particularly in dealing with a complex subject such as the study of people’s values in organisations. Thus, using triangulation in research does not necessarily mean that one eventual truth will be achieved (Webster and Mertova, 2007). Some authors agree with this view; for instance Lather (1993) points out that there is no one ultimate truth, but rather a variety of truths.

Some authors such as Mishler (1990) and Webster and Mertova, (2007) have argued that qualitative study – particularly unstructured narrative interviews – is more likely to score higher on the discussion of validity than quantitative methods; however lower on reliability. Nevertheless, Huberman (1995) claims that if the researcher who conducts a narrative study is able to demonstrate accurate techniques of reading and interpreting that would allow other scholars or investigators to trace back their conclusions, then issues of reliability, trustworthiness, and access can be achieved. The central point here is that the various interpretations are valid and that actual assessment of any research should eventually be undertaken by those who read it. Then they should be the ones to make decision on “whether an account is ‘believable’” (Webster and Mertova, 2007, p. 92).

Importantly, Maxwell (1996) highlights that researchers should be aware of possible threats of valid interpretation. Hence, rather than adopting an unbiased position, qualitative researchers in general try to be “reflexive”¹¹. Further, Creswell and Miller (2000) explain that ‘researcher flexibility’ is about the researchers making their position explicit on the issue under investigation early in the study, and then proceed to bracket them as research developments. Despite this, implementing ‘bracketing’ posed a challenge in this study since

“Reflexive” is defined as “active acknowledgement by the researcher that her/his own actions and decisions will inevitably impact upon the meaning and context of the experience under investigation” (Horsburgh, 2003, p.308).

the researcher's position on the issue under study evolved alongside the study. Thus, as an alternative the researcher endeavoured to make his interpretive judgements as clear as possible for the reader and to make sure that the interpretations are based on the data. This has been proposed by Yee (2015), and is in line with Miles and Huberman (1994) who suggest confirmability criteria of the study which is the extent to which the data validate the results of a study.

As a conclusion, the above discussion highlights different criteria and aspects which should be considered by researchers who follow narrative inquiry. Thus, the researcher is aware of those aspects and more attention is paid to the accuracy, persuasiveness and coherence of the collected data in order to make the justifications of using narrative interviews clear and focused. Furthermore, the researcher takes into account how to keep this study more valid and reliable, through construct validity and reliability in the same line as providing solid and accurate evidence while collecting the data.

4.5 Ethical issues

Ethical considerations are vital in research to ensure that participants' rights are protected, and there is no risk or potential harm to their personal and/or professional life. In the following paragraphs, the ethics procedures this study followed are described, explaining the researcher's awareness of the need to address ethical issues in conducting the fieldwork, besides considering the applied methodology – *narrative inquiry* – and its challenges with regards to the participants' rights and protection.

Denzin and Lincoln (2013) state that particular ethical issues arise in narrative study. Unlike qualitative studies in general, which commonly use short quotes from interviews in their published work, narrative researchers usually present or publish longer stories from individuals' narratives; however, "this increases the risk that narrators will feel vulnerable or exposed by narrative work" (Denzin, and Lincoln, 2013, p.61). Further, in Josselson's (2007b) article *The ethical attitude in narrative research*, another ethical consideration was raised. She highlights a need to articulate narrative research to participants, and appeals to researchers to improve 'ethical attitude' which must be sensibly developed based on each research situation (Denzin and Lincoln, 2013). In this research, the interviewees' contribution in the study was well-grounded. Narrative research was explained to all participants, they were informed about the purpose of the study, how the data should be used, and anonymity. One of the challenges facing the narrative inquiry researchers is the 'rights of representation'

(Gergen and Gergen 2003; Hunter, 2010). To address this, informed consent was sought from the participants for every step of conducting the fieldwork (interviews); this includes recoding the interviews, permission to use the data for academic purposes, and permission to publish the data prior to, during, and after the research is completed. Above all, confidentiality and privacy were guaranteed. The interviews were primary-recorded, then transcribed, translated, and cited as anonymous transcripts.

Moreover, Punch (1994) claims that ethical issues should be aligned with the research's methods. He asserts that suitable training on ethics should be given to researchers, particularly in a qualitative study. Also, Walker (2000) advises that the relationship between the researcher and the participants must be based on ethical principles. (Hence, an ethical training (workshop) on conducting research with human participants, and an online ethics course (as part of the Epigeum online Course System provided by Anglia Ruskin University) were undertaken. As a result, a Certificate of Good Research Practice was obtained.

In addition, ethics approval for this study was obtained from the Faculty (LAIBS) Research Ethics Panel (FREP) under the terms of Anglia Ruskin University's Research Ethics Policy on 8 December 2014 (see Appendix A). In the application, information about the research, including its strategies to conduct the fieldwork in detail, the selection of participants, the possible jeopardies expected including solutions to mitigate them, consent form, besides suggestions and clarifications in how confidentiality, and anonymity will be ensured by the researcher, were provided.

Webster and Mertova (2007) argue that the responsibilities and rights of both the participants and researcher need to be considered. They state that ethical issues within the research are not merely concerned with the "formal application for confirmation of the study by a university or research institution, but, perhaps more importantly, are reflected in the procedures used in the conduct of the study" (Webster and Mertova, 2007, p. 94). Hence, in this study and before starting the interviews, the participants were introduced to the researcher, and the nature, and purposes of the study were explained in the participant information sheet (see Appendix B). This step aimed to ensure that all the participants were well informed and clear about their roles. Also, the participants' signatures were obtained on the consent form (see Appendix C) which was given to the participants prior to the interviews. The consent form was clear about how the data would be processed, used, and protected in this study. It was explicit as well that confidentiality, anonymity, and privacy

were assured and, more importantly, it was highlighted that the participant had the right and freedom to withdraw at any point if he or she did not want to continue with the interviews.

Lieblich (1998, in Clandinin and Murphy, 2007) proposes that because narrative researchers have no clue in advance about precisely how they will present the data collected from the fieldwork, it is wiser to come back to the narrators in order to inform them and ask them again for their permission to use their stories once they do know how they design to use, publish, or present the work (Denzin and Lincoln, 2013). In this research, all participants were asked to provide feedback at several points alongside the study process (William and Morrow, 2009). This process is named 'member checking' by Guba and Lincoln, (1989), and it was applied in this study as explained earlier (see section 4.4.2).

Ethical issues should be considered on a persistent rather than on a one-time basis (Miles and Huberman, 1994). Thus, they should extend to collecting data, analysing the data and even to the discussion, interpretation, and distribution of the results of the study (Denscombe, 2007). In effect, in this study the recorded interviews and their transcriptions, and translations are stored on a protected-password personal laptop used for all the research processes including analysis, and interpretation. In addition, all the data, recorded interviews will be destroyed when the research is completed.

4.6 Research design and approach

This section describes the study's research design and discusses the choice of the research approach. The main differences between inductive and deductive approaches are also reviewed. This is an exploratory qualitative design research used to explore the lived experiences of 14 participants from two organisations in Jordan. The researcher considers that narrative inquiry as a methodology best supports the design of this exploratory qualitative study to achieve its aims, deal with the research questions, and address them with appropriate evidence from the stories narrated by the participants. Also, this research considers that the inductive approach should be more suitable in order to deal with the complexity nature of values. Hence, the inductive approach with qualitative paradigm would enable the researcher to answer the research questions with a more logical structure and meaningful approach.

4.6.1 Research design

This is an exploratory qualitative design research used to explore the lived experiences of 14 participants (CEO, managers, and staff) in two different selected organisations in Jordan. As Yin (2009) states, research design should help to avoid the problem in which the initial research questions are not addressed by the evidence; thus “a research design deals with a logical problem and not a logistical problem” (Yin, 2009, p. 27). Further, there are four key problems the researcher has to be aware of in dealing with a research design: what the research questions are, what data are related, what data to gather, and how to analyse the findings (Philiper, Schwab, and Samsloss, 1980). Moreover, an exploratory design is useful to find out “what is happening; to seek new insights; to ask questions and to assess phenomenon in a new light” (Robson, 2002, p.59). Consequently, the research process is usually kept flexible by qualitative researchers in order to be responsive to emergent concerns (Bryman and Bell, 2011) and this generally leads them to follow the inductive approach rather than the deductive approach (Patton, 2002). Adams and Schvaneveldt (1991) argue that the flexibility inherent in exploratory research does not mean lack of direction in the investigation. Moreover, it is believed that exploratory research purposes are predominantly suited to qualitative research (Creswell, 1998).

In effect, this exploratory qualitative study seeks to find out what is happening in the workplace from the perspective of people’s personal values and their role in the ways they think, feel, and act. It is hoped that new knowledge will emerge in exploring how people perceive their personal values and whether they are practiced in the workplace. Moreover, this research aims to find a logical answer to the research questions and then to assess the impact of people’s personal values in the workplace and on the mechanism of leadership via new insights. In addition, in this exploratory research, narrative approach or interviews as a research method can serve the purpose of this study, because;

“Narrative then is not required to be explanatory in the sense in which a scientific theory must show necessary connections among appearances. What can be demanded of a narrative is to display in what way occurrences represent action. The association with action is vital in the learning environment. It is through a better understanding of actions” (Webster and Mertova, 2007, p. 19).

In fact, Elliot (2005) states that the narrative method and its impact on qualitative study is obvious in studies conducted over the past two decades. The usefulness of the narrative interview as a research method has been highlighted and described differently, for instance: it is seen to lighten the way investigators in sociology, psychology, education and other social sciences might make sense of individuals’ lived stories (Elliot, 2005).

Furthermore, Hemingway, (2005) argues that a qualitative study more completely covers issues of construct validity “by attempting to uncover respondents’ meaning and gain contextual insight” (Hemingway, 2005, p. 18). Polkinghorne (1988), though, argues that statistical findings in quantitative research are frequently interpreted as significant, without taking into account that they have possibly been chosen from the chance drawing of sample components from the population. Thus, some researchers state that in narrative study the result is significant if it is important (Polkinghorne, 1988; Webster and Mertova, 2007). They articulate that narrative research:

“does not produce conclusions of certainty. In narrative-based research, validity is more concerned with the research being well grounded and supportable by the data that has been collected. It does not provide results that produce generalisable truths, ‘prescribing how things are or ought to be.” (Webster and Mertova, 2007, p.90).

Further, narrative inquiry seems to have the ability to cross the boundary between researchers and practitioners by letting practitioners contribute in the construction of new understanding in the form of the jointly constructed narrative (Webster and Mertova, 2007); and “the concrete elements of narrative also contribute to meaning” (Daiute, 2014, p.22). Narrative inquiry discussed earlier in this chapter (see sections 4.3.4.1 and 4.3.4.2) seems to fit well with the research design of this study.

Daiute (2014) demonstrates four principles of dynamic narrating in research (see Table 4.6): “the principles of use, relation, materiality, and diversity guide the work of narrative inquiry design, analysis” (Daiute, 2014, p.19).

Table 4.6 the four principles of dynamic narrating in research

The four principles	Daiute, (2014) principles of dynamic narrating in research	Implications for the study
The use principle	This principle emphasises the fact that discussion is activity. Narrative purposes as a tool to facilitate individual and societal collaborations, so investigator can design activities “where participants have the opportunity to use narrative flexibly to interact with and reflect on the issues	Based on that the researcher is aware of being flexible in addressing the perceptions and expressions of participants in setting up the research design and even while conducting narrative interviews, as explained earlier in this chapter.

	of interest” (Daiute, 2014, p.20). Hence, the research design should let and support narrating from critical positions besides conforming to consent expressions (Daiute, 2014).	
The relation principle	Daiute (2014) articulates that the relation principle is that storytellers interrelate with present and implied others, objects, and concepts in environment; “so we should design research with narrating in terms of different narrator-audience-issue relations” (Daiute, 2014, p.20). Accordingly, research designs should detect, provoke, and analyse the narratives participants share in relation to various situations (Daiute, 2014) as interaction happens “when the listener perceives and understands the meaning (language meaning) of speech, [and] he simultaneously takes an active, responsive attitude toward it. He either agrees or disagrees with it (completely or partially)” (Bakhtin, 1986, p. 68).	In effect, the study of people’s values requires a careful attention in how questions are asked in the interviews, and how relationships are built with participants. Moreover, the role of people’s values in building relationships have been addressed earlier in this study, it is showed the contribution of values in the way people build their relationships with others, choose their preferences, and make decisions in how to interact with others. Indeed, using narrative inquiry should encourage the gathering of various stories from different participants, and therefore different interactions between them and the investigator. Hence, research designs; “must allow the expression of multiple stories relevant to the (narrative) inquiry”. (Daiute, 2014, p.22).
The materiality principle	This principle refers to the fact that narrating is decisively rooted in real life, thus narrative inquiry is likewise embedded in life (Daiute, 2014). Daiute (2014) points out that meaning is material because “narratives are symbolic systems inextricably linked to persons, contexts, cultures, and circumstances of their histories and expressive moments” (Daiute, 2014, p.23), and further argues that senses come from the patterns of symbols instead of merely the literal words. Furthermore, narrating is material because it offers particular elements	In effect, during the narrative interviews the researcher intended to pay more attention to the way participants told their stories as meanings or sense come from the symbols as well as the literal words of these stories. Hence, in designing the research for this qualitative study, narrating is taken as a root of life and embedded in it, because “narratives appear to mirror events in everyday life” (Daiute, 2014, p.23).

	directing to meaning outside the narrative besides within it (Daiute, 2014).	
The diversity principle	The diversity principle accounts for “the differences within and across individuals and groups in narrators’ stances- purposes, feelings, and thoughts- in relation to their audiences at the time of telling” (Daiute, 2014, p.25). Moreover, narrating diversity includes acknowledgment of one’s sensitivity and complexity to other individuals and atmospheres. Hence, “narrating is an activity of oral, written, and visual communication” (Daiute, 2014, p.25). In effect, the communicative nature of the way participants tell their stories and express themselves is vital to what participants are saying in the study (Daiute, 2014).	In fact, considering the complexity and sensitivity of the study of people’s values make narrative inquiry a central and beneficial approach in designing this qualitative research and. more importantly in answering the research questions. All these communicating activities of spoken, written and visual interactions with participants during the narrative interviews should help the researcher gain insight into the deep meaning of people’s values and how they perceive the role of their personal values in the way they think, feel, and act in the workplace.

Source: Adapted from Daiute (2014).

Based on the discussion above and the four principles described in Table 8.3, narrative inquiry as a methodology best supports the design of this exploratory qualitative study to achieve its aims, deal with the research questions, and address them with appropriate evidence from the stories narrated by the participants. In the next section, the research approach of this study is described.

4.6.2 Research approach

Easterby-Smith et al. (2002) propose three reasons for why the choice that researchers make about their research approach is important. First, it gives the researchers the opportunity to take a more informed decision about the research design. Second, it will support the researchers to consider those research strategies and choices that will suit the researchers and, significantly, those that will not. Third, they state that the understanding of the different research traditions enables the researchers to adjust their research design for limitations. Saunders, Lewis and Thornhill (2007) claim that researchers should be clear in whether their research should use the inductive approach or the deductive approach. They

state that in the deductive approach, researchers develop a theory and hypothesis and design a research strategy to assess the hypothesis. In the inductive approach, on the other hand, researchers collect data and develop theory as an outcome of analysing the data.

In effect, it is not the aim of this study to develop an existing theory or test a particular hypothesis. Yet, this study is about exploring the way personal values are perceived in the workplace and how this impacts the mechanism of leadership. Thus, the deductive approach will not serve the purpose of this research. Moreover, the deductive approach has been criticised by the followers of the inductive approach due to “its tendency to construct a rigid methodology that does not permit alternative explanation of what is going on” (Saunders, Lewis, and Thornhill, 2007, p. 117). This does not seem to be logically compatible with the study of values, as many researchers have admitted the difficulties in defining values (Moore, 1922; Frondizi, 1971; Roe and Ester, 1999). Accordingly, the deductive approach does not accept alternative clarifications of this problem; meanwhile the flexibility of the inductive approach – as mentioned above – can be more appropriate in the study of values. In addition, Saunders, Lewis, and Thornhill (2007) demonstrate the main differences between deductive and inductive approaches in research; see Table 8.4.

Table 4.7 The major differences between deductive and inductive approaches

Deductive approach	Inductive approach
Scientific principles	Gaining an understanding of the meaning humans attach to events
Moving from theory to data	A close understanding of the research context
The need to explain the causal relationship among variables	The collection of qualitative data
The collection of quantitative data	A more flexible structure to permit changes of research emphasis as research processes
The application of controls to ensure validity of data	A realisation that the researcher is part of the research process
The operationalisation of concepts to ensure clarity of definition	Less concern with the need to generalise
A highly structure approach	
Researcher's independence of what is being researched	
The necessity to select samples of sufficient size in order to generate a conclusion	

Source: Saunders, Lewis and Thornhill (2007, p.120)

The qualitative paradigm is more likely to suit the inductive rather than a deductive approach in terms of exploration, discovery, and inductive logic (Patton, 2002). In addition, the inductive approach would support this research to build a theory after analysing the collected data from interviews, and then the consequence of this analysis would be the construction of a theory (Saunders, Lewis, and Thornhill, 2007; Bryman and Bell, 2011).

The researcher considers that the inductive approach should be more suitable in order to deal with the complexity, diversity, and deep nature of people's values at the workplace. Moreover, the subjective nature of the study of people's values requires more flexibility and preparation to adjust the research strategy at any stage of the research's process. Hence, the inductive approach with a qualitative paradigm would enable the researcher to answer the research questions with a more logical structure and meaningful approach.

4.7 Conducting fieldwork

In this section, five aspects of fieldwork are examined. The primary aspect is outlining the process of gaining access, followed by the selection of organisations, the sampling strategy, the details of the participants, and the interviews. Moreover, how the process evolved while conducting the fieldwork is described, and the implications of different challenges in collecting the data in this study are stated.

4.7.1 Access

In this section, for the purpose of this study two issues of gaining access are explained; access to country, and access to organisations and participants.

First, gaining access to country to conduct the fieldwork for this study was one of the most challenging issues which the researcher has struggled to overcome. Access here refers to the "country entry" where this research is intended to be undertaken. This research had to be undertaken in one of the Arab countries in order to serve the main purpose of this study. Initial plans were to conduct the fieldwork in two countries (the UAE and Jordan). However, due to the researcher's nationality and visa restrictions in both countries, research plans were changed accordingly; visa applications were rejected several times by the UAE and Jordan. In effect, the fieldwork was postponed for 12 months in order to obtain visas and be able to travel to the targeted countries, organisations and participants. Accordingly, the researcher decided to conduct the fieldwork in one country instead of two, and eventually a

30-day-visa was obtained to enter Jordan where the fieldwork was successfully conducted in May 2015.

Second, access to organisations and participants. In narrative research Connelly and Clandinin (1990) propose a model that influences the access process; this includes negotiation, tools, risks, structures, and conclusions. In the discussion of what most affected the access process in the fieldwork of this study, the researcher in this paragraph discusses 'the negotiation of entry' as stated above by Clandinin (1990), in order to shed light on the importance of gaining the needed permissions.

Negotiation refers to the way of communication between the study, the types and the contexts in which the research is set (Webster and Mertova, 2007). For narrative research in terms of the negotiation of entry into the field, a university researcher is advised to gain certain permission to be able to undertake his/her research: according to Webster and Mertova (2007, p. 94) "the negotiation of entry into the research environment begins with the gaining permissions, such as the acquisition of ethical approval from a university committee on ethics in human research, the organisation in which the research is to be undertaken, and the individual participants."

In effect, ethics approval was obtained in December 2014 by the Faculty Research Ethics Panel (FREP) at Anglia Ruskin University before conducting the fieldwork. At the same time, the selected organisations were contacted in advance to gain their permission in order to avoid any delay in the research process, and to allow the researcher to conduct the interviews in their workplaces. After obtaining permission and access from the selected organisations, participants were selected in the field. In the next sections, more clarification of the selection process and the accessibility of the organisations and participants is provided.

4.7.2 The selection of organisations and participants

Two organisations were selected in Jordan to conduct the fieldwork for this study. The two organisations were mostly carrying out the same kind of business activities including manufacturing and exporting their products locally, and regionally. These organisations from which the interviewees were selected are not mentioned for confidentiality reasons; this was agreed before the participants signed the consent forms. The suitability of the selected organisations for this study was based on the criteria set by the researcher. The criteria

emerged from the aims of this research as outlined in Chapter 1. One of these criteria is selecting two organisations which are local in Jordan, and are not multinational organisations. The reason behind that is addressing one of the research problems outlined in Chapter 1: Importing Western management and values around the world: does it work in Arab countries? Thus, by doing this, the researcher focused more on people's personal values in the workplace which emerged from Arab local/cultural source, and avoided any western influence on the selected organisations.

The first organisation investigated was identified with the help of a consultant in management and values studies from Jordan. The consultant authored in 2012 the *Islamic values and management practices* book, and has considerable experience in providing consultancy to various organisations in Jordan for more than a decade. A useful match was seen between the consultant's experience with the nature and the purposes of this study. The consultant was contacted well ahead before the plan to conduct the fieldwork. Therefore, the research aims and purposes were clarified to her, and as a result of the discussion with her she proposed a few organisations which she considered were suitable to serve the purpose of this research.

Eventually, the researcher selected the first organisation where a training course about values in the workplace was provided by the consultant mentioned earlier. This was a vital element in selecting the first organisation as the researcher preferred to choose exemplar cases; that is, participants with experience of the phenomenon that they are going to be interviewed about (Maxwell, 1996). Besides the above criteria in selecting the first organisation, the researcher considered the four criteria proposed by Marshall and Rossman (1989) for selecting appropriate sites for qualitative research:

- The possibility of entry access
- There is a great possibility where elements required for the research study
- The investigator can devise a suitable role to sustain continuity
- Data quality is sensibly secured.

In effect, for the first selected organisation, the accessibility was gained through the consultant who was highly trusted by all the interviewees, thus the first criterion is met. The second criterion mentioned above, was considered while selecting the participants and is discussed more in depth in the next section. The third criterion in which the investigator can devise a suitable role to sustain continuity, as the interview was chosen as the research method, the researcher's role was introduced to all participants as an academic researcher

who is conducting the fieldwork for the purpose of collecting data. The fourth criterion in securing the data quality mainly relies on the participants' willingness to tell stories about their personal values and those of their companies. The level of open-mindedness is likely to be affected by the relationship between the interviewer and the interviewees (Douglas, 1985). Indeed, the relationships between the researcher and the participants were strengthened when the consultant kindly joined the researcher in his first introductory meeting with the participants.

On the other hand, in selecting the second organisation, one of the researcher's concerns was gaining access. Silverman (2000) claims that in the selection of organisations, the guide for researchers is grounded on accessibility and convenience. Hence, accessibility was one of the main criteria used to select the second organisation due to time limitations as the researcher only obtained a 30-day-visa to stay in Jordan and conduct the fieldwork. Van and Kolb (1985) state that gaining access "involves some combination of strategic planning, hard work, and dumb luck" (p. 11). In finding the organisations for this research, the three above factors seemed to play their part. Likewise, in findings the appropriate organisations researchers should not hesitate about considering any opportunity (Bryman, 1989). Indeed, in searching for the second organisation, the researcher did not miss any opportunity for approaching friends, colleagues, and family in attempting to be introduced to organisations in Jordan that would not mind him seeking access to their CEO, managers, and staff. After failing in gaining access to some organisations in Jordan, finally this route worked. One of researcher's friends who had been working in Jordan for a couple of years introduced him to the organisation that became the second selected organisation for this study. Based on his experience of dealing with them in trading matters, as well as his understanding of the nature of this study, he considered the organisation suited to this study.

Moreover, the second organisation was selected as being appropriate and fulfilling the criteria of suitability proposed by Neuman (1997). These criteria are essential to the choice of organisations in research: "the richness of the data, the unfamiliarity of the site, and the suitability of the site" (Neuman, 1997, p. 351). For the purpose of this study 'unfamiliarity of the site' was a vital factor to be considered, as researchers are recommended to "choose settings in which the subjects are strangers and in which they have no particular professional knowledge or expertise" (Bodgan and Taylor cited in Neuman 1997, p, 351). By doing this, the data were collected from two different organisations; the first one where the studied phenomenon was familiar to the participants; and the second organisation where this was not the case. This should give a complementary picture in addressing the research

questions from views of the participants who have different experiences, backgrounds, perspectives, and knowledge about personal values in the workplace.

It is significant to mention here that there was no intention to compare between the two selected organisations in this study. Nevertheless, it is predicted that each organisation might provide similar or contrasting results to the other (Yin, 2003). This is seen only to enhance the depth of exploring the issues of personal values in the workplace from different views. Based on the above discussion, two organisations were selected to meet the criteria embraced by the researcher which emerged from the aims of this research as outlined in Chapter 1.

4.7.3 Purposeful sampling strategy

The purposeful sampling strategy was chosen for use in this research; it is also referred to as 'purposive sampling' (Bryman and Bell, 2011). Merriam (2002) states that in qualitative research, the sample should be purposely selected in order to provide the richest data about the phenomenon of interest. Moreover, Maxwell (1996) claims that the purposeful sampling strategy is to intentionally choose exemplar cases, people with experience of the phenomenon that give significant data that cannot be gained from other people or cases. In addition, it is argued that purposive sampling is a technique of 'hand picking' interviewees in which their interest and backgrounds are already known by the researcher, and they have been chosen because of their particular backgrounds and interest, and they are expected to provide more relevant and useful data (Denscombe, 2007). Accordingly, participants were selected in the field and consented to be interviewed after being informed of the interviews' details, and purposes.

The decisions on selecting participants in both organisations were taken with the assistance of their CEOs who were first interviewed. One advantage of this level of entry is as Bryman (1989) asserts that researchers are more likely to be able to decide on access without the requirement for gaining permission from others. Moreover, leaders at this level are seen as 'sponsors' or 'gatekeepers' inside the organisation, and can then facilitate the enrolment of participants (Van and Kolb, 1985). By interviewing these contacts first, the researcher hoped to gain their permission to interview managers and staff at their organisation, and secondly to gain their support in identifying suitable participants. Bryman (1989) proposes that intentions should be clearly expressed by researchers, and they should be able to address

any concerns in how the data will be used. Hence, all participants involved in this study were recommended by the CEO and/or their immediate line managers.

The decision on the sample size for a study is subject to the complexity of the phenomenon and when 'theoretical saturation' is achieved (Miles and Huberman, 1994). Nevertheless, Riessman (1993) points out that the sample sizes in narrative research are small and usually chosen from unrepresentative groups. Moreover, some of the more influential studies "are based on significantly fewer numbers of informants" (Bourne, 2002, p.104). For instance, Mintzberg's (1973) research of managerial work was grounded on the observation of five senior managers, although Mangham's (1986) 'micro situational' study of performance and power in organisations was grounded on just one evening's meeting comprising nine managers only. This proposes that the number of participants is however one part of the data collection.

Nevertheless, the quality and the amount of data collected besides the depth of the analysis for the purpose of the study are similarly significant. Hence, Mintzberg's five senior managers were addressed for some weeks each, and Mangham's evening meeting was examined from different perspectives and analysed in excellent depth. As such, Bourne (2002) argues that the influential factor in qualitative study is sufficiency of the purpose, and the criteria are the amount and quality of data gathered, the number of participants, and the depth of data analysis.

Further, a bigger sample size would have made this study impracticable, bearing in mind the extensive data that were collected in a qualitative study of this nature. Miles and Huberman (1994) suggest that data may be hard to manage with 15 or so very complex cases. Similarly, Lieblich et al. (1998) advise that attention should be paid to data overload as stories-based interviews gather massive amounts data for transcription and analyses.

In effect, in this research 14 participants were selected from two different organisations in Jordan; seven participants from each. The researcher sought participants who met the four following criteria: 1) that potential informants were from three different levels (CEO, middle managers, and staff) from each organisation. The rationale for this is to enable the researcher to explore how personal values were perceived from the top to the bottom of the organisation, and to explore how personal values are fostered in the way the organisation is led; 2) that potential informants who hold managerial or leadership positions involved in this research should be at a level of authority and are likely to contribute to the application of

strategic initiatives; 3) that potential informants should have been working in the same organisation for at least the last five years (see Table 4.8 details of participants); and 4) that potential interviewees were willing to tell stories about their personal values in the workplace considering that narrative interviews have not commonly used in research in Arab countries.

Table 4.8 Details of the participants selected in two different companies in Jordan

Company 1 (C1)			
Participants	Age	Positions	Years of working
Participant 1-C1	47	Acting as CEO (Production Manager)	7 years
Participant 2- C1	37	Senior Purchasing Manager	9 years
Participant 3- C1	48	Storekeeper	10 years
Participant 4- C1	34	Financial Manager	4 years
Participant 5- C1	40	Repair Technician- Maintenance	10 years
Participant 6- C1	45	Decoration- Designer	11 years
Participant 7- C1	49	Store Manager	16 years
Company 2 (C2)			
Participants	Age	Positions	Years of working
Participant 1- C2	70	Acting as CEO (Administrative Manager)	25 years
Participant 2- C2	66	Senior Financial Manager	26 years
Participant 3- C2	39	Sales Manager	12 years
Participant 4- C2	60	Senior Service Manager	13 years
Participant 5- C2	33	IT	8 years
Participant 6- C2	29	Finance Coordinator (Acting F. Director)	13 years
Participant 7- C2	38	IT- Assistant	5 years

Note: To preserve the confidentiality of the research, pseudonyms were used for the participants the table.

4.7.4 Interviews

In this section, the issues about the researcher-participant relationships are discussed first. Next, how the interviews were conducted, and the interview protocol are addressed. This is followed by the researcher's reflections about the narrative interview activity.

According to Easterby-Smith et al. (2004), building trust with participants is a significant but difficult issue, particularly in one-off interviews where interviewees have never met with the researcher. The relationship forms a significant instrument for the investigator and the interviewees (De Haene, Grietens, and Verschueren, 2010). In effect, the starting point of building trust with participants in this research is when the researcher was introduced to the interviewees by a consultant in the first selected organisation, and by a friend in the second selected organisation. Those were the first contact points between the participants and the researcher. The introductions were really useful in building collaborative research relationships, and making the interviewees feel relaxed enough to answer sensitive questions about their personal values in the workplace. Moreover, the collaboration between the investigator and the participants is less structured as they cooperatively construct narratives (Patterson, Markey, and Somers, 2012). Hence, to enhance the collaboration in this research, and as advised by Johnson (2001), the research expectations were explicitly set out to all participants at the beginning of the interviews. Only their voices that were listened to during the interview process. Importantly, Lieblich (1989, in Clandinin and Murphy, 2007, p.642) proposes that narrative interviewing needs sensitivity, emotional maturity, and life experience, all of which require time and maybe years to develop.

Likewise, Polkinghorne (1988, in Clandinin and Murphy, 2007, p.644) proposes that narrative interviewing includes a rigorous communication with the narrator and there is a need to patiently encourage narrators to discover memories and deeper realisation of their experience (Denzin and Lincoln, 2013). In effect, in this study the role of the researcher during the narrative interview was to allow participants to tell their stories in the way they really experienced them, without any intention to impose or put pressure on the storytellers. Thus, a relaxed atmosphere resulted during the narrative interviews where participants need the 'conversational space' to tell their stories to the researcher (Elliot, 2005). This was evidenced when most of the participants confirmed that they trusted him before they started telling their stories.

Furthermore, Aarikka-Stenroos, (2010) argues that sensitive issues might be accessed through narrative data which are hard to grasp through other data-collecting procedures. For instance, narrative data gathered by Keaveney (2008) in studying conflicts between marketers and engineers in high technology corporations showed “also detailed verbatims that vividly illustrate the conflict and highlight specific issues that create conflict between marketers and engineers” (p. 656). Further, stories can also define negative issues as lack of skills of the employees (Harker, 2004) or unpleasant feelings towards work (Miller et al., 2007). Indeed, in this study, when participants were asked about their personal values and organisational values, some of them revealed stories that reflected some sensitive data, and described some negative emotions and clashes with their managers’ or leaders’ values in the workplace. This matter was considered in this research in deciding the appropriate procedures in analysing narrative data. Hence, in the following section 4.8.1, the process of data analysis and its purpose are explained.

Prior to the beginning of the interview, the participant information sheet (see Appendix B) was provided to and discussed with the participants in an introductory session lasting 10-15 minutes in which the aim of the study was explained and all the questions raised by the participants were answered. Moreover, narrative research was explicated to all participants in order to maintain the ‘ethical attitude’ as mentioned by Josselson (2007b) (see section 4.5). Also, the consent form (see Appendix C) was provided to all interviewees who voluntarily agreed to participate in this study and freely signed the consent form. All interviews were conducted face-to-face inside the organisations in Arabic language and were audio-recorded.

The interview protocol evolved in accordance with Maxwell’s (1996) suggestion. He proposes that research questions which are about “what you want to understand” should be differentiated from interview questions which are about “what you ask people in order to gain that understanding” (Maxwell, 1996, p.74). A pilot study was undertaken by the researcher under the guidance of the supervisory team in order to test and develop the initial interview protocol. Five PhD researchers from Anglia Ruskin University were selected to participate during a research workshop facilitated by the faculty; it helped the purpose of the study that three were from Arab countries, as the plan was to collect the data from Arab countries. The pilot study results were reviewed and adjustments made to improve the interview protocol which was used in the fieldwork (see Appendix D).

Open-ended questions and probes were used to begin and support the interviewees' storytelling. The interview questions were designed to elicit responses along five areas which mainly served to explore in depth selected stories, experiences, events or comments from the informants (see Appendix D).

The first area is the participant's perceptions of their personal values and their sources. The second area explores the role/ impact of people's personal values in the ways they think, feel, and act in life (in general), and in the workplace (in particular). The third area explores what drives/inspires people in the workplace (in general), and whether their personal values drive/inspire them in the workplace (in particular). The fourth area explores whether personal values have an impact on the way the leader/manager leads individuals and the organisation, and whether the way people are led has an impact on their personal values in the workplace.

The fifth area explores how values are fostered in the way the organisation is led, and whether organisational values are aligned or clash with people's personal values. In essence, value congruence between people or between people and a collective (e.g., organisation, group) "is a complex issue that has been addressed in a number of ways. Unfortunately, all such methods have at least some problematic elements" (Meglino and Ravlin, 1998, p.363). Hence, according to Posner, Kouzes and Schmidt (1985), one of the least problematic methods is to simply ask participants themselves to evaluate the degree to which their personal values are like those of the others. Besides its simplicity, this method enables the investigator to "assess value congruence at a perceptual level" (Meglino and Ravlin, 1998, p.363). This method was kept in mind in addressing the fifth area in this study.

According to Miles and Huberman (1994), in qualitative studies researchers "learn how to ask a question in the site's terms and to look with new eyes" (p.38). In effect, the interview questions were subject to minor revisions, and improvements in the field. The researcher felt that in a few cases the questions needed some revision in order to promote detailed and rich stories. In essence, the researcher improved the way questions were asked in the field, to then be used during subsequent interviews. Eventually, the purpose of the interview protocol was as a guide, so the interview questions were used flexibly, keeping in mind the responsive nature of narrative interviews as described in this chapter (see sections 4.2 and 4.6.1).

The researcher reflected on the interview process, when he realised that open-ended interview questions were not necessarily going to extract rich stories from participants as in some cases summarised and brief responses were provided. This was justified by a few participants due to shyness, not feeling confident, or personality type. Riessman (2008) claims that the exact wording of a question is less significant than the “interviewer’s emotional attentiveness and engagement and the degree of reciprocity in the conversation” (p.24). Hence, the researcher realised that showing interest in listening to the interviewees’ stories was more significant than the questions he asked if more stories needed to be stimulated and developed by the participants. This helped the researcher to keep focused on listening to the participants’ stories rather than be overly worried about which questions should be asked or how to redirect the interviewees’ storytelling.

People’s narratives give access to their meaning structures that they build to make sense of knowledge and reality (Rosenthal, 1993). In essence, Larusdottir (2008) claims that “Questions about values are not about knowledge in the traditional sense; rather, they are about self-knowledge and awareness of self” (p.93). In effect, this study sought to explore this kind of knowledge and perception that is embedded in the participants’ stories in regards to their personal values in the workplace. Hence, the researcher used a blend of open-ended and close-ended questions which would not necessarily limit storytelling among the interviewees.

The participants were not asked directly about their personal values; rather, an attempt was made to explore their perceptions about their values through their narratives. Nevertheless, in order to stimulate storytelling from the participants, the researcher encouraged them to “describe an event(s) as they saw it, in their own language, using their own terms of reference, and emphasizing actions or participants which they regard as being significant”, as suggested by (Bates, 2004, p. 16). This provided better understanding of the emotions involved in those stories, as such feelings were vital in defining the meanings the interviewees drew from their experiences.

In this section, how the interviews were conducted, and the interview protocol were discussed. This was followed by the researcher’s reflections about the narrative interview activity. In the next section, the process of data analysis and its purpose are explained.

4.8 The procedure of data analysis

This final part of the chapter relates to the procedure of data analysis. In this part, the process of data analysis and its purpose are explained, and how the data are analysed is discussed. Further, clarification is provided of how the research findings were developed from the combination of the methods used in analysing the data.

The narrative interview data provide access to many stories through which individuals describe their worlds (Holstein and Gubrium, 1995, 1997; Kozłowska, 2010). Narrative data vary from answers (Polkinghorne, 1995; Flick, 2004b) because of their discrete features such as the narrative form. Since the stories and verbal answers vary, their analysis should vary too (Heikkinen, 2000). Nevertheless, there is no single analytic procedure that can offer the definition for narrative analysis; instead there are different ways in which narrative researchers can deal and engage with the stories told by participants (Mishler, 1986, Elliot 2005). Moreover, both quantitative and qualitative methods can be used to analyse narrative interviews (Bauer, 1991; 1996). In essence, the quantity of field texts gathered from narrative interviews can be massive; yet what is commonly shared in research texts is just a small portion of the whole data (Mishler, 1986; Clandinin and Murphy, 2007). Thus, Mishler (1986) proposes that narrative researchers should clarify the process by which the selected stories were to be analysed and presented. Meanwhile, Gergen (2003) warns that the analytical technique of “deconstructing stories into coded piles” (p.272) might weaken the aims of the study by redirecting the attention from looking at the participants’ experience narratively. In the following section, the process of data analysis and its purpose are explained.

4.8.1 Analytic process

This study’s aim is to explore the temporal, casual and thematic components situated in the events, chronology, actions, and experiences embedded in the participants’ stories. There are two objectives in this section. The first is to describe the purpose of the analytic process. The second is to explain the process of data analysis.

The purpose of the analytic analysis was grounded in three aspects; first, it provided a systematic way for this study to analyse the data. Second, it kept the analysis process grounded in the participants’ stories and provided the study with a consistent technique with which to move forth and back between the research’s findings and the interviews’ transcriptions. In effect, the research findings were developed from the combination of the

methods used in analysing the data as described in the next paragraphs (see Figure 4.3). Third, it also guided the research by its purpose in the procedures of data analysis through the research questions.

The preparation of the analytic process started in the fieldwork phase. Riessman (2008) suggests that “whenever possible, the investigator also serve as interviewer, because the interpretive process begins during conversation” (p.26). Further, analysis normally begins once the data are reviewed by a researcher (Bazeley, 2013). In effect, during the data collection the researcher listened to the first narrative interview in order to get a sense of the overall stories, and write down the initial tentative ideas. More importantly, this step enabled the researcher to familiarise himself with the interviewees’ discourse and to prepare for the other interviews.

Once the data collection phase was completed, the data were analysed in four main stages (see Figure 4.3):

Stage 1 of the analytic procedure was where all the audio-taped narrative interviews were transcribed verbatim into the Arabic language and saved in a Word document. The main activities were:

- (1) Listening to audio recording of all participants’ interviews,
- (2) Transcribing the interviews verbatim in the Arabic language using a rough transcript as Riessman (2002) advises researchers to get “the words and other striking features of the conversation on paper (e.g., crying, laughing, very long pauses)” (p.249). This enabled the researcher to get a sense of and develop initial impressions of what the interviewees may be saying,
- (3) Writing down notes and tentative thoughts,
- (4) Rereading and revising all the transcribed interviews to meet the standard level of Arabic language, as the spoken language used by the participants in the interviews was Arabic indeed, but in a different accent to the one spoken by the researcher, and
- (5) Translating transcriptions into English by a professional translator.

Locke (2004, p.80) describes transcription as an act of interpretation. Researchers are strongly recommended to do at least some transcriptions themselves, as it is essentially considered as the first step of data analysis (Jovchelovitch and Bauer, 2000). Indeed, the researcher did transcribe every single word from all the audio-taped interviews. This helped

in enhancing the quality of the transcriptions. Once all audio-taped interviews were transcribed in Arabic, they were sent to all the participants for their feedback. By doing this, trustworthiness is attained by requesting the participants to provide feedback at several points alongside the study process (William and Morrow, 2009).

After getting feedback from all participants, transcriptions were first translated into English by a professional translator. Then the researcher reviewed and reread the translated transcripts and revised them (when necessary) in order to retain verbatim what the participants said in the interviews. The researcher here acknowledged the challenges and difficulties of presenting transcripts of translated interviews in his research: as Riessman (2008) argues, “Constructing a transcript from a translated interview involves difficult interpretive decisions...[...]. Many investigators present transcripts of translated interviews but the politics of translation are rarely acknowledged” (p.42). Moreover, researchers normally remove translation problems by presuming questions about similarity of meaning are unrelated, such as translation, or transcription which is usually considered as a technical task (White, 2002; White and Featherstone, 2005; Riessman, 2008). In addition, when meaning is constructed instead of expressed by language (Hall, 1997; Hall, Slembrouck, and Sarangi, 2006) “the relationships between languages and researchers, translators, and the people they seek to represent are as crucial as issues of which word is best in a sentence in a language” (Riessman, 2008, p.42). In effect, the researcher took the translation process very seriously in order to maintain the issues of trustworthiness, validity, and reliability in this research (see section 4.4.2). Once transcripts were translated into English, reviewed and revised by the researcher, they were sent again to all participants for feedback and validation. This process is what is named ‘member checking’ by Guba and Lincoln (1989) (see section 4.4.2).

Stage 2 of the analytic process was where the researcher identified the main story segments and relevant themes from the interview transcripts. The researcher intended in stage 2 of the analytic process to get a more in-depth understanding of what interviewees may be telling in their narratives. This stage was also a step towards managing the massive volumes of data that emerged from the interview transcripts. The main activities were:

- (1) Parsing transcripts into narrative segments,
- (2) Summarising each interviewee’s story in a few pages,
- (3) Remarking on potential themes emerging from the interviewee’s stories,

- (4) Rereading the interview transcripts and re-listening to the audio recording in order to get better understanding of what the participants told and or may be telling, and
- (5) Coding the data into themes and sub-themes using the content analysis technique and using the interviewees' own language to define each theme.

The main purpose of conducting a content analysis was to discover the most frequently used concepts within the participants' responses from the interview transcripts which related to the code "*personal values: religious (Islamic) values*" because of the significance assigned to this particular code; specifically, to move beyond the content towards an understanding of the distinctive nature of personal values that exist in the workplace in the Arab world. Moreover, the decision was made to use content analysis in order to enable the researcher to spot the participant's stories which reflect any of the following main research areas: participant's personal values including religious (Islamic) values, their impact on how participants think, feel, and act in the workplace, whether they drive/inspire/energise participants, and their role in how the participants are led and lead in the workplace. In essence, content analysis was conducted alongside analysis of the content of the participants' stories through thematic narrative analysis, as discussed later (in section 4.8.2).

Moreover, the focus of conducting the content analysis was to analyse the 12 interview questions which ultimately addressed the four main research questions of this study as outlined in Chapter 1. The codes were presented to show how the participants exactly described their shared perceptions and experiences. In effect, the themes that emerged from content analysis were used in conducting further thematic narrative analysis.

Elliot (2005) asserts that narrative researchers can be interested in the content of the stories and concentrate on the experiences and events that emerged from the participants' stories. It is claimed that these kinds of categorical methods are close to traditional content analysis (Elliot, 2005; Aarikka-Stenroos, 2010). Content analysis is "one of the classical procedures for analysing textual materials, no matter where this material comes from, ranging from media products to interview data" (Flick, 2002, p.190). This approach aims to quantify content regarding prearranged categories in a systematic way (Bryman, 2004). Nevertheless, Flick (2002) asserts that the objective of this approach is to reduce the material collected.

The purpose of presenting the number of times cited of the key values in tables is to reduce material (from the collected data) and also to shed light on the key personal values

emphasised by the participants which are mainly in this study religious (Islamic) values. Hence, there was no attempt to purely quantify the content from the interview transcripts. In effect, content analysis was used to explore the events and experiences of the participants' stories which reflect how personal values were perceived in the workplace.

Stage 3 of the analytic process was where the researcher firstly grouped stories according to common core concepts in relation to the three main areas of this study (participant's personal values, values as a drive/energy, and the mechanisms of leadership). Secondly, the selected story segments were analysed using thematic narrative analysis. In this stage, the research questions were imposed onto the interview transcripts. In essence, the main purpose behind conducting thematic narrative analysis was to examine the participants' narratives that provided answers to the research questions. Where the codes from the previous step were qualified and analysed to form patterns or themes addressing the research questions of the study. The most common codes were then aggregated to form concepts, relationships, and themes in relation to the four research questions of the study. The main activities were:

- (1) Merging story segments grounded on themes,
- (2) Conducting thematic narrative analysis on merged story segments, and
- (3) Remarking on primary findings.

In this stage, initially the selected stories from the participants for the analysis were those considered most relevant to the research questions. The purpose was to extract as many relevant themes as possible from the rich data gathered from the participants' narratives. In stage 3 of the analytic process the potential research findings were developed.

Stage 4 of the analytic process was where a cross-narrative thematic analysis of the codes and themes was conducted between the two companies. The rationale of conducting a further cross-narrative thematic analysis is not to compare the experiences of the participants in two companies. Nevertheless, the main purpose is to find the commonalities and themes that existed through their stories and between their perceptions of their personal values or how these values were observed and practiced by both companies, and these serve as the findings. The decision of carrying out a further cross-narrative thematic analysis was made when all the narrative interviews were transcribed and translated. Here the researcher evidenced common themes running through stories that needed to be addressed and analysed, and these serve as the research findings. The main activities were:

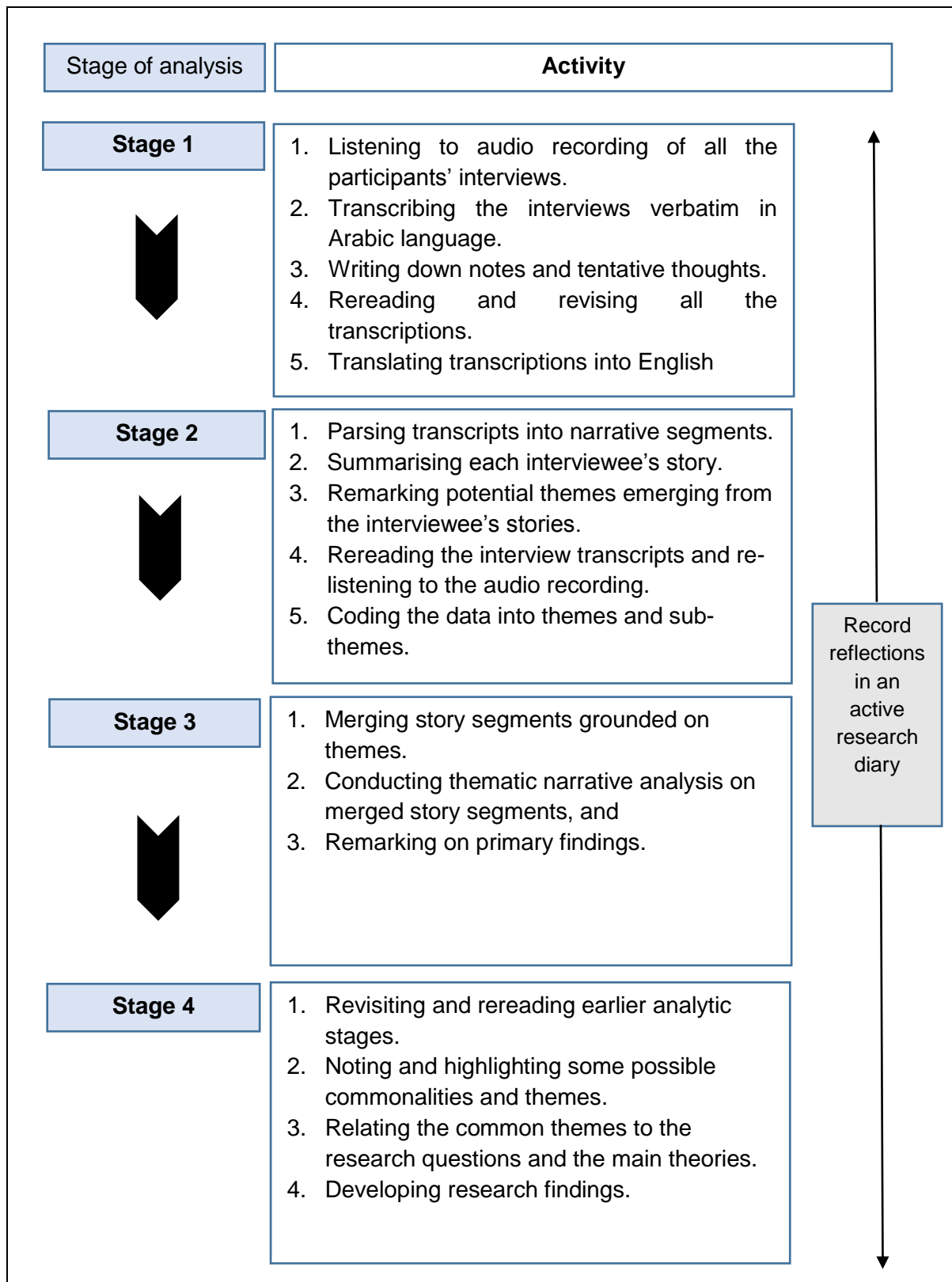
- (1) Revisiting and rereading earlier analytic stages (1, 2, and 3) frequently,
- (2) Noting and highlighting some possible commonalities and themes,
- (3) Relating the common themes to the research' questions and the main theories, and
- (4) Developing research findings.

The analytic process undertaken in this research included going back to the earlier stages frequently, until the researcher was convinced that the data are concrete enough to analyse existing theories or build a new one. Moreover, this enabled the researcher to check the validity of the emerging analyses, themes, and results of the study with the interview transcripts. In addition, the researcher's personal reflections and thoughts in regards to the analysis and findings were recorded separately in an active research diary. The researcher had started recording his reflections since the data collection phase throughout data analysis until the very late stage of the writing-up of this study.

Bazeley (2013) states that narrative researchers certainly bring their stories into the study, in particular into the analysis, hence the researcher' active research diary assisted him to locate his story within the emerging findings. Moreover, Webster and Mertova (2007) assert that "Merely listening, recording, and fostering participant stories, while ignoring the researcher's stories, is both impossible and unsatisfying" (p.88). Thus, Connelly and Clandinin (1990) indicate that researchers should also tell their narratives. Further, in the telling of the researcher's narratives, the narratives of the informants combine with those of the researcher's "to form new stories that are collaborative in nature. These become the collaborative document that is written on the research, which opens new possibilities for further research" (Webster and Mertova, 2007, p.88).

The main analytic processes of data analysis undertaken in this research were described in details. The next section discusses how thematic narrative analysis was used in conducting the analysis.

Figure 4.3 Analytic process



Source: Designed by the author

4.8.2 Thematic narrative analysis

The methods of data analysis used in this study intended to address the issues of representation in narrative data. The narrative data were analysed using a combination of different analysis techniques including content analysis, thematic narrative analysis and cross narrative thematic analysis. The justifications for using content analysis and thematic narrative analysis were clearly stated in the previous part (see stage 2 in section 4.8.1). This section discusses how thematic narrative analysis as described by Riessman (2008) was used in conducting the analysis.

Narrative analysis is described as a group of methods for “interpreting texts that have in common a storied form” (Riessman, 2008, p. 11). The suitability of analysis method will be determined by the focus of narrative in the research “narration as data or narration as the focus of investigation” (Reissner, 2014, p. 5). Thematic analysis “can be applied to stories that develop in interview conversation” (Riessman, 2008, p.54). Jovchelovitch and Bauer (2000) state that thematic analysis is one of the procedures that can assist researchers in analysing narrative interviews. It is a procedure recommended in for qualitative text reduction (Mayring, 1983).

In this study thematic narrative analysis was used to analyse the data as this approach generates substantial findings (Riessman, 2008). Further, Riessman (2008) asserts that “all narrative inquiry is, of course, concerned with content “what” is said, written, or visually shown, but in thematic analysis, content is the exclusive focus” (p.53). Mishler (1995) claims that in thematic narrative analysis researchers focus almost entirely on the ‘told’ participants’ reports of experiences and events instead of aspects of the ‘telling’. Hence, in thematic narrative analysis there is a little focus on *how* a story is told or written (Riessman, 2008).

In differentiating thematic narrative analysis from other qualitative methods such as grounded theory, Riessman (2008) states that narrative thematic analysis is “prior theory guided inquiry... [..]..And analysts preserve sequences, rather than thematically coding segments... [..].. Narrative analysis is case centred”.” (p.74). She asserts that the story needs to be kept intact for interpretive purposes “by theorizing from the case rather than from component themes (categories) across cases” (Riessman, 2008, p.53).

Nevertheless, in keeping participants’ stories ‘intact’, it is difficult to determine the boundaries of stories and this is highly interpretive (Riessman, 2008). Similarly, it is a

challenge to analyse participants' stories sequentially, as stories are often not shared in a chronological or logical sequence (Sarris, 1993). Hence, based on the aims and focus of the study, researchers must make the right decision in how much transcription detail is needed (Jovchelovitch and Bauer, 2000; Riessman, 2008). There is a risk that interview excerpts can become "unreadable with those unfamiliar with social linguistic conversations, compromising, and communication across disciplinary boundaries" (Riessman, 2008, p.103). In effect, for the purposes of this study, the interview excerpts that emerged from the participants' stories were used in accordance to their relevancy in addressing the research questions.

Moreover, not all the research questions in this study necessarily required using all the participants' stories to address them. Instead, the own words of the participants were used in addressing the research questions, but only if the researcher sometimes believed this was sufficient to answer the research questions. This helped him to manage the massive volume of data that emerged from the participants' stories in the two organisations, and as far as possible, keep the interview excerpts readable and understandable for the readers. Thus, the focus of using the thematic narrative analysis was in "exploring questions about why a story was told in the first place, why it was told in a particular way and what may have remained unspoken" (Reissner, 2014, p.3). The main activities were:

- (1) Reading and rereading the interview transcripts to familiarise self with the data (Braun and Clarke, 2006).
- (2) Individually transcribed stories were analysed textually in this research Microsoft word and Excel documents were used to assist in this process, mainly for data management.
- (3) Initial coding generation, with a prompt from the codes emerged from the content analysis conducted in stage 2 of the analytic process (see section 4.8.1).
- (4) Themes' generation, and keeping the research questions in mind at all times.
- (5) Reducing text units in two or three rounds of sequential paraphrasing.
- (6) Paraphrasing into summary sentences, and then later into a few keywords.
- (7) The interview transcripts were arranged in three columns in one table for each participant: transcript in first column, the first reduction (paraphrased transcript) in the second column, and keywords in the third column.
- (8) Describing and providing brief descriptive names for the ultimate themes.
- (9) Writing the thematic narrative analysis findings

There were some general analytic steps were carried out while using the thematic narrative analysis in this research; the participants' voices were kept intact; as Riessman (2008) advised narrative researchers, the story needs to be kept intact for interpretive purposes. Moreover, once each participant's stories were analysed individually, then cross-thematic narrative analysis was conducted (see stage 4 of the analytic process, section 4.8.1). This helped the researcher in analysing stories across cases without dropping the individual context of each participant's stories (Riessman, 2008).

In addition, throughout the analytic process the participant's actual words were retained and presented in order to avoid the researcher imposing personal meaning in the interpretations of the data. The researcher's voice was also examined in the analytic process as researchers cannot be separated from the interpretation of what is researched (Eze, 2014). Thus, the researcher endeavoured to conduct the analysis where both participants' stories and the research interests were reflected in the research findings. Importantly, a report with preliminary findings was sent to all the participants who were involved in this study, so they could ensure that the research findings were a true representation of their experiences. This helped to attain the issues of trustworthiness, validity and reliability in this research (Padgett, 2008; William and Morrow, 2009).

4.9 Conclusion

This chapter presented and justified the research method, methodology, theoretical perspectives, epistemology and ontology stances applied in this research. A qualitative research approach was selected based on the aims of the research. The four elements of the research process framework proposed by Crotty (1998) (see Figure 4.1) were discussed. The consecutive discussions and linking epistemology, theoretical perspective, methodology and method of this study, helped to build rationality between the researcher's essential convictions and assumptions and how the research was to be conducted. Issues of validity, trustworthiness, authenticity, and ethics with their implications for this research were discussed. Finally, the justifications of the data analysis process and methods used in analysing the data were explicated. In the following chapters (5 and 6) data analysis, findings, and discussion are presented.

Chapter Five

5 Data Presentation, Analysis and Findings

5.1 Chapter introduction

Following the discussion in Chapter 4 of the research method, methodology and the rationale of the data analysis process, this chapter addresses the main research questions through analysing narrative data collected from the participants' stories. It presents and analyses the findings from the narrative interviews with CEO, Manager, and Staff Members of Companies A and B. Using in-depth narrative interviews with the participants, the researcher was able to form themes addressing the research questions stated in Chapter 1 of this study.

The chapter begins by introducing the participants from companies A and B. Then a description of how the data were analysed is provided, followed by the presentation of findings which comprises three phases: phase 1 content analysis (company A, and company B), phase 2 thematic narrative analysis (company A, and company B), and phase 3 cross-thematic narrative analysis (companies A and B). Indeed, the evidence found from cross-thematic analysis (phase 3) serve as the findings of this study.

5.1.1 Introducing the participants:

Participants of this research were interviewed in two different local companies in Jordan, and to preserve the confidentiality of the research the companies were given A and B pseudonyms. Also, the participants were given pseudonyms. There were 14 participants of the study comprising seven CEOs, Managers, and Staff Members from each of the two companies. The participants' ages ranged from 29 to 70. There were 13 male participants, and one female participant. All the participants were Arabs, and the majority were Jordanians, with three Palestinians, and two Egyptians. For company A, Participants 1, 2, 4,

and 7 were CEOs and Managers; while Participants 3, 5, and 6 were staff members. For company B, Participants 1, 2, 3, and 4 were CEOs and Managers; while Participants 4, 5, and 6 were staff members. Stakeholders of different positions and levels from both companies were interviewed to have a more in-depth analysis; this was facilitated through extensive narrative of their perceptions and experiences on how their values affect their way of thinking, feeling, performance, and overall actions in their workplace. (Demographics of participants can be seen in Table 4.8).

5.2 Data analysis

Interviews were analysed using a combination of different analysis methods; first content analysis, followed by a thematic narrative analysis, and then a cross-thematic narrative analysis. The main purpose of conducting content analysis first was to discover the most frequently used codes and concepts of the responses of the participants from the interviews. In the content analysis, the codes were presented to show how the participants exactly described their shared perceptions and experiences based on the 12 interview questions.

Following the content analysis of the interview questions, a qualitative thematic narrative analysis was then performed where the codes from the previous step were qualified and analysed to form patterns or themes addressing the research questions of the study. The most common codes were then aggregated to form concepts, relationships, and themes in relation to the four research questions of the study. Following this, a cross-narrative analysis of the codes and themes between the two companies was conducted to find the commonalities between how they perceived these values and how these values were observed and practiced by both companies. The rationale behind conducting a further cross-narrative thematic analysis was discussed in the analytic process in Chapter 4 (see section 4.8.1). It must be noted that only the codes that were cited the highest number of times were presented in the content analysis and the themes that were cited more than twice were discussed in detail (as seen in the presentation of findings). Those that received less or fewer citations can be found in their respective tables as further research or validation may be needed for the said themes.

5.3 Presentation of Findings

In this section, the data analysis and the research findings are presented in five parts; content analysis (company A), content analysis (company B), thematic narrative analysis (company A), thematic narrative analysis (company B), and cross-narrative thematic analysis for both companies (A and B).

5.3.1 Phase 1: Content Analysis (Company A)

Thematic Category 1A: Perception of Personal Values. The first narrative category was based on the first research question exploring the leaders', managers' and staff members' perceptions of their personal values. Three main ideas emerged from the content analysis of the category; the three perceptions were personal values comprising (a) possessing the concept of ethics as individuals; (b) contributing to the productivity in the workplace; and (c) dealing with others. Table 5.1 contains the breakdown of the codes discussing the participants' perceptions of their personal values.

Table 5.1 Breakdown of Codes for Thematic Category 1A (Company A)

Codes	Number of times cited (<i>n</i> =7)	Percentage of citations (<i>n</i> =7)
Possessing the concept of ethics as individuals	4	57%
Contributing to the productivity of the workplace	4	57%
Dealing with others	2	29%

The first perception or idea was stated by four participants (57%), Participants 1, 3, 4, and 5. They indicated that for them, values are the possession of ethics. For Participant 1, possession of ethics entails the presence of the capabilities and concepts to act accordingly. Participant 3 added that "values are work ethics". Meanwhile, Participant 4 said: "Values are a set of qualities and characteristics that a person possesses" by gaining knowledge in his life experiences. Finally, Participant 5 described his personal values as ones that he possesses and cannot be eliminated despite the pressures he is faced with: "Values are principles and bases that a person possesses and does not go beyond as red lines under any pressure in any way."

The second perception or idea was again stated by four participants (57%) - Participants 1, 2, 3, and 7. For them, values can be defined as ones that lead to productivity in the workplace. Participant 2 explained that productivity from values come from the honesty and

truthfulness of the individual or SEDQ. He added that through these values, credibility should also be achieved. Participant 7 simply stated that the values learned from the Islamic religion result in the productivity in the workplace. He stated: "Values are the things that we learned from our Islamic religion which is based on work as it is the most important thing concerning commitment and discipline at work."

The third and final perception – that values is a way of dealing with others – was stated by two participants. This can be referred to in its respective table. Codes that received the highest number of citations are presented in detail while those that followed can be found in their corresponding tables.

Thematic Category 1B: Source of Personal Values in Life and Work. Category 1B received six codes or ideas from the content analysis of the interviews. Participants shared six sources or origins of their values, these were: (a) coming from the Islamic religion; (b) coming from their formal education; (c) coming from home and family; (d) coming from the workplace; (e) coming from cultural norms and traditions; and (f) coming from the surrounding atmosphere and environment. Table 5.2 contains the breakdown of the codes discussing the source of values of the participants.

Table 5.2 Breakdown of Codes for Thematic Category 1B (Company A)

Codes	Number of times cited (<i>n</i> =7)	Percentage of citations (<i>n</i> =7)
Coming from the Islamic religion	6	86%
Coming from formal education	6	86%
Coming from home and family	5	71%
Coming from the workplace	3	43%
Coming from cultural norms and traditions	2	29%
Coming from the surrounding atmosphere and environment	1	14%

The first code that was cited the highest number of times by six participants was the source being the Islamic religion. The code was stated by Participants 1, 2, 3, 5, 6, and 7. They all indicated that their values come from their religious heritage wherein they ascribe great respect and significance to strictly following them at all times. Participant 3 shared how he has been influenced by his learning from the Quran and Islamic scholars (Islamic scholars):

"For me, I have been committed to Islam for about 18 years and of course I still study with many sheiks (Islamic religious scholars) and I acquired my values upon dealing with them and from Islamic books, which are the Holy Quran and the biography/sayings of Prophet Mohammed. Also I have been affected a lot by sheiks (Islamic religious scholars)".

The second code also received six citations as stated by six participants. These participants were Participants 1, 3, 4, 5, 6, and 7. They indicated that they learned their personal values from their previous education such as the schools and universities that they attended. Participant 1 stated that his values were from the knowledge that he acquired from the university that he attended. Participant 4 then added: "My values came first from home in which I grew up and raised in, the second source of my values was school environment where I studied, and knowledge environment which I experienced and gained knowledge in it."

The other four codes that followed occurred fewer times. The source of value being the home or family was cited five times; source of value being the workplace was cited three times; source of value being the cultural norms and traditions was cited twice; and the source of value coming from the surrounding atmosphere and environment was only referred to/cited once.

Thematic Category 1C: Influence of Personal Values in Life and Work. Category 1C had five emerging codes or ideas. Participants believed that personal values indeed have influenced them positively in life and in their workplace. Participants were influenced by their values by: (a) being honest (SEDQ) in all work-related tasks which led to trust or (AMANA); (b) developing EKLAS or work dedication/ commitment; (c) practicing the Islamic religion; (d) being able to collaborate and cooperate with others; and (e) being fair in treating others or upholding justice or ADL. Table 5.3 contains the breakdown of codes discussing the influence of personal values in life and work.

Table 5.3 Breakdown of Codes for Thematic Category 1C (Company A)

Codes	Number of times cited (<i>n</i> =7)	Percentage of citations (<i>n</i> =7)
Being honest (SEDQ) in all work-related tasks leads to trust (AMANA)	5	71%
Developing EKLAS or work dedication/ commitment	3	43%
Practicing the Islamic religion	2	29%
Being able to collaborate and cooperate with others	1	14%
Being fair in treating others or having justice or ADL	1	14%

The code that received the highest number of citations – or was indicated by six participants - was that being honest (SEDQ) leads to trust or AMANA from co-workers and the company. Participants 1, 2, 5, 6, and 7 all shared how they have established their credibility by practicing SEDQ or honesty. Participant 2 shared an incident when one employee committed

a mistake; instead of being punished, though, he was even commended for his honesty. The employee also gained the trust of the company and the credibility of being a trustworthy employee. In addition, SEDQ and AMANA can also lead to the formation of TAQWA value (self-control) for the employees – having trust from both parties and stakeholders.

Participants 3 and 4 asserted how they have developed EKLAS value or work deduction/commitment by practicing their personal values, particularly Islamic teachings (religious values). Moreover, they claimed that TAQWA value (self-control) for the employees has been reflected by practicing EKLAS value, and vice versa. They felt that these values affected the way they feel, and think in the workplace in a positive way.

There were three other codes that followed the main code. These three codes received relatively fewer citations and can be found in Table 5.3.

Thematic Category 2A: Inspiration that Gives Drive in Life. Category 2A had three emerging codes or ideas from the content analysis of the interviews. Participants had different inspirations and motives that drive them and provide them with positive energy to live and work accordingly. The interviewed participants identified the following inspirations in life: (a) following the Islamic religion; (b) striving for success in life; and (c) hearing praise from company leaders. Table 5.4 contains the breakdown of the codes discussing the inspirations of the participants in life.

Table 5.4 Breakdown of Codes for Thematic Category 2A (Company A)

Codes	Number of times cited (<i>n</i> =7)	Percentage of citations (<i>n</i> =7)
Following the words of the Islamic religion <ul style="list-style-type: none"> • “Asking God for Forgiveness” • “Working for the perfection or ITQAN” • “Treating each one with respect” 	4	57%
Attaining success in life <ul style="list-style-type: none"> • “Providing the best for family” 	3	43%
Hearing praise from company leaders <ul style="list-style-type: none"> • “Good words” 	1	14%

The code that was cited the highest number of times was the inspiration derived from following the words of the Islamic religion. The code was stated by four participants or 57% of the interviewed sample. Participant 7 shared that being close to God and having a strong faith lead to both positive energy and outcomes in life and in work: "I believe that when a person is close to God and performs prayers, then these things make a person ready to start

work with great energy in the morning saying 'in the name of Allah (God) and with His will'." Participant 3 also explained that one aspect of faith that inspires him is by asking God for constant forgiveness: "When I feel annoyed by anyone I keep away from people for a little bit and seek forgiveness from God on my own and pray to God, guided by the Quranic verse saying, 'ask forgiveness from your Lord; for He is the most-Forgiving' – Verse' (71:10) in the Quran.

The two other codes that followed discussed how participants were inspired by attaining success in life or providing the best for their families and hearing praise from company leaders or "good words". The second code was only cited three times and the last only had one citation. These codes can be referred to in Table 5.4.

Thematic Category 2B: Experiences on how people are driven and inspired in life and in the workplace. Category 2B had four underlying codes or ideas. The participants had four main experiences that they related to on how the previously mentioned inspirations give them their drive in life and work. Participants experienced that inspiration/drive entails: (a) valuing good words over material things; (b) continuing development; (c) receiving support from leaders and co-workers; and (d) obeying God at work through TAQWA. Table 5.5 contains the breakdown of the codes.

Table 5.5 Breakdown of Codes for Thematic Category 2B (Company A)

Codes	Number of times cited (<i>n</i> =7)	Percentage of citations (<i>n</i> =7)
Valuing good words over material things <ul style="list-style-type: none"> • "Employees' greatest motive to work" • "Practicing AMANA and receiving trust of leaders" 	3	43%
Continuing development	2	29%
Obeying God at work <ul style="list-style-type: none"> • "Working to perfection or TAQWA" • "Working with commitment or EKLAS" • "Working with SEDQ to gain AMANA or trust" 	2	29%
Receiving support from leaders and co-workers <ul style="list-style-type: none"> • "Role model at work" • "Team spirit" 	2	29%

The code that was cited the greatest number of times was that inspiration has led participants to confer value to hearing good words over the material things given to them. Participants 2, 5 and 6 were driven by hearing positive comments and feedback from the leaders of the company. Participants 2 and 5 even regarded this code as the employees' greatest motive to work leading to more positive outcomes. Participant 5 then added that

once individuals hear positive and "good words" they then develop the motivation to work even harder leading to the development of "AMANA" or trust from their leaders.

The other codes that emerged pertained to inspirations resulting in the continuing development of the company, obeying God's words at work (practicing TAQWA, EKLAS, and SEDQ), and receiving support from leaders and co-workers. Again, these codes can be referred to in Table 5.5.

Thematic Category 2C: How personal values drive or inspire people to work in the company. Category 2C had four codes upon the content analysis of the interviews with the participants. Through the personal values, participants have felt inspired and more motivated to work in the company. Participants have since been: (a) practicing the Islamic religion ("ITQAN", "AMANA", and "TAQWA"); (b) practicing the value of cooperation ("brothers", "team"); (c) providing justice or ADL to workers; and (d) showing commitment to support family financially. Table 5.6 contains the breakdown of the codes discussing the personal values as drivers to working productively in the company.

Table 5.6 Breakdown of Codes for Thematic Category 2C (Company A)

Codes	Number of times cited (<i>n</i> =7)	Percentage of citations (<i>n</i> =7)
Practicing the value of cooperation <ul style="list-style-type: none"> • "Having the love for company to achieve success" • "Treated as brothers, partners, team" 	3	43%
Practicing the Islamic religion <ul style="list-style-type: none"> • "Performing in a perfect manner or ITQAN" • "Working to gain AMANA or trust" • "Having TAQWA or fear of God in all actions" • "Working with good intention" 	3	43%
Providing justice or ADL to workers <ul style="list-style-type: none"> • "Respecting one another" • "Supporting one another" 	2	29%
Commitment to support family financially	1	14%

The first code that received the highest number of citations was practicing the Islamic religion from three participants or 43% of the interviewed sample. Participant 3 believed that his personal values inspired him to perform all his duties with EKLAS or integrity and in an ITQAN or perfect manner. He stated: "EKLAS (integrity and fulfilling promises) and loyalty at work stem from the Islamic religion as our Prophet peace be upon him - said: "Allah loves someone who when works, he performs it in perfect manner (ITQAN) and here comes the value of perfectness (ITQAN) at work." Participant 7 then added that AMANA or gaining trust

is what drives individuals to work and stay with the company: "For example, if your duty is to inspect the warehouse before the end of the day and if the day finished without inspecting the warehouse then you have betrayed your Amana."

The second code that followed also received three citations or 43% of the sample interviewed. Participants found that practicing cooperation is another result of personal value being utilised within the company. Participant 1 has since developed love for the company and was willing to give his full "value of cooperation" to "improve and develop the company". Meanwhile, Participant 5 used the words "brothers", "partners" and "team" to describe the current structure experienced in the company based on his personal values. Other codes that emerged but received fewer occurrences can be found in Table 5.6.

Thematic Category 3A: Influences of personal values on the leaders of the company.

Thematic Category 3A had one emerging idea of being a role model to employees by following Islamic values. All four leaders interviewed conveyed this influence of personal values to them. In particular, being a role model for them pertained to: "maintaining credibility to employees"; "treating each one with ADL or justice" or with cooperation; practicing the value of honesty "SEDQ"; "providing SHURA or consultation to employee" by sharing their knowledge; and "practicing the value of EKLAS or dedication". Table 5.7 contains the breakdown of the code/s on Thematic Category 3A.

Table 5.7 Breakdown of Codes for Thematic Category 3A (Company A)

Codes	Number of times cited (<i>n</i> =4)	Percentage of citations (<i>n</i> =4)
Being a role model to employees by following <ul style="list-style-type: none"> • "Islamic values Value of honesty or SEDQ" • "Maintaining credibility to employees" • "Treating each one with ADL or justice" • "Value of commitment or EKLAS" • "Value of AMANA" • "Providing SHURA or consultation to employees" 	4	100%

Participant 4 promised to maintain the value of justice from his religion when dealing with the employees: "Furthermore, the values that I will keep are ADL (justice) in my treatment/ dealing with employees from the lowest ranking worker to the highest one." Furthermore, Participant 1 explained how honesty learned from religion also influences him as a leader: "When the value of honesty becomes clear, the effective leadership process increases more and more." Participant 2 added that "SHURA" should also be given importance where:

"SHURA (consultation) value is mentioned in our religion. I feel that these values are religious values rather than work values which are being fostered by the management." Finally, Participant 1 practiced the value of EKLAS or commitment and dedication as a leader to show the employees how to be good role models: "If the leader or factory manager shows commitment and brings the bills accurately, others will have to commit in the same way as practiced by the factory director." Having EKLAS also brings AMANA or trust and SEDQ or honesty at work.

Thematic Category 3B: Influences of personal values on the staff members of the company. Thematic Category 3B discussed the influences of the personal values of the staff members as part of the company or organisation. Two codes emerged from this category; the staff members believed that through their values they have started (a) working with cooperation; and (b) strictly following Islamic values. Table 5.8 contains the breakdown of codes discussing how the staff members' personal values affected their performance in the company.

Table 5.8 Breakdown of the Codes for Thematic Category 3B (Company A)

Codes	Number of times cited (<i>n</i> =3)	Percentage of citations (<i>n</i> =3)
Working with cooperation <ul style="list-style-type: none"> • "Team style rather than commands" • "Feeling appreciated by the leaders" 	3	100%
Following Islamic values <ul style="list-style-type: none"> • "Working despite criticisms (EKLAS or dedication)" • "Becoming accustomed to AMANA or trust" • "Working with ITQAN or perfection" • "Reaching the stage of TAQWA or self-monitoring" 	2	67%

The code that was cited the highest number of times was the result of being able to work in the spirit of cooperation. All three staff members from company A identified that they "felt appreciated by the leaders" and that they prefer "team style rather than receiving commands". Participant 6 believed that the leaders made them feel that they are indeed important to the company and that they are appreciated as employees, which greatly encourages them: "There is appreciation of people and employees in this company through the way of leading us. A good worker who works well is supported and promoted to remain excellent. Therefore, the leadership' mechanism affects me positively and gives me an emotional comfort at work and encourages me."

Participant 5 also explained that as a member of the company, he makes sure that he works as a part of one team. He gave an example: "Moreover, I speak with the employees and ask

them to start work using the team style rather than commands. Every morning, we sit down together and define our duties and distribute tasks among employees as a team.”

Another code that followed but received only two citations from Participants 3 and 6 was following the Islamic values. These participants identified how they are "working despite criticisms" which shows EKLAS or dedication. Furthermore, through the Islamic values, they have developed and gained AMANA or trust from their leaders. These participants have also learned the value of working with perfection or ITQAN and have reached the stage of TAQWA or the ability to self-monitor.

Thematic Category 4A: Values that reflect the participants in their workplace. In summary, participants identified nine values that reflected and represented them in their workplace. The values were: (a) having AMANA or trust; (b) having SEDQ or truthfulness or honesty; (c) practicing good treatment; (d) being TAQWA or the ability to self-monitor; (e) practicing cooperation; (f) having good manners; (g) being cheerful; (h) having credibility; (i) showing kindness and (j) striving for ITQAN or work perfection. Table 5.9 contains the breakdown of the codes for Thematic Category 4A.

Table 5.9 Breakdown of Codes for Thematic Category 4A (Company A)

Codes	Number of times cited (<i>n</i> =7)	Percentage of citations (<i>n</i> =7)
Having AMANA or trust	4	57%
Having SEDQ or truthfulness or honesty	3	43%
Practicing SHURA (consultation)	3	43%
Practicing good treatment	2	29%
Being TAQWA or self-monitoring	1	14%
Practicing cooperation	1	14%
Having good manners	1	14%
Being cheerful	1	14%
Having credibility	1	14%
Showing kindness	1	14%
Striving for ITQAN or perfection	1	14%

One code received the highest number of citations from the content analysis of the interviews; this was having AMANA or trust. Also ‘having SEDQ or truthfulness or honesty, and practicing SHURA ‘consultation’ received the second highest number of citations. Participants 2, 4, 5, and 7 shared how they have always practiced and embodied SEDQ or truthfulness and honesty in their everyday work lives and work transactions, and as a result, they have gained the AMANA or trust of the leaders and other members of the company.

Thematic Category 4B: Values practiced by the organisation. Thematic Category 4B discussed the values that the participants from company A observe and practice in their workplace. Overall, eight codes emerged from the content analysis where participants were witnesses in observing the following values in their company: (a) practicing the value of cooperation; (b) respecting the rights or justice (ADL); (c) practicing the value of SEDQ or honesty; (d) having credibility as a company; (e) giving importance to development; (f) being responsible to others; (g) practicing the value of AMANA or trust; and (h) having reliability. Table 5.10 contains the breakdown of the codes on the values found and practiced in Company A.

Table 5.10 Breakdown of the Codes for Thematic Category 4B (Company A)

Codes	Number of times cited (<i>n</i> =7)	Percentage of citations (<i>n</i> =7)
Practicing the value of cooperation and SHURA (consultation)	5	71%
Respecting rights or justice (ADL)	5	71%
Practicing the value of SEDQ or honesty	2	29%
Having credibility as a company	2	29%
Giving importance to development	2	29%
Being responsible for others	1	14%
Practicing the value of AMANA or trust	1	14%
Having reliability	1	14%

Overall, the first code that received the highest number of citations from the five participants was practicing the value of cooperation and SHURA (consultation) value within the company. Participants found that their company, company A provides great value and significance to cooperation or working together as a team, and consults the employees before making decisions. Participant 4 identified that in their company, "There is the value of cooperation between the employees and team spirit." Participant 5 added how in their company, they are treated as family: "Working as a family where there is no questioning or charging. Each one takes his right, and the supervisor treats you as a brother without making you feel that he is responsible or he wants to penalise you."

The second code that followed which was also cited five times was respecting the rights of and practicing justice or ADL to the employees. Participant 3 shared how the company owner takes the lead in making sure that each employee is equally treated with "justice" and is provided with his rights: "This company has passed through two stages, the first was during the presence of the founder and CEO when ADL (justice) was the basis of the company in addition to the distribution of tasks correctly and constant communication with

employees, and practicing SHURA (consultation) with everyone.” The rest of the codes that followed but received fewer occurrences may again be referred to in Table 5.10.

Thematic Category 4C: Values hoped to be achieved or practiced to achieve better performance and potential. Thematic Category 4C discussed the values that the participants hope to be practiced in achieving their best performance, drive, and potential. Six codes emerged from the content analysis of the interviews. Participants then wanted to gain and practice the values of the following more frequently: (a) following the values of religion; (b) achieving EKLAS or commitment from employees; (c) achieving TAQWA or self-control for employees; that the (d) existing values are already sufficient; and (e) striving for ITQAN or perfection. Table 5.11 contains the breakdown of the values and the number of times that they were cited.

Table 5.11 Breakdown of the Codes for Thematic Category 4C (Company A)

Codes	Number of times cited (<i>n</i> =7)	Percentage of citations (<i>n</i> =7)
Following the values of religion	2	29%
Achieving SEDQ or honesty for employees	1	14%
Achieving EKLAS or commitment from employees	1	14%
Achieving TAQWA or self-control for employees	1	14%
Striving for ITQAN or perfection	1	14%
Existing values are sufficient	1	14%

Overall, one code received the highest number of citations as stated by two of the seven participants. These participants hoped that the company would follow the values of religion. Participant 3 suggested that the company should follow the lessons and teachings of the Quran and Prophet Mohammed:

“I wish that the company followed the practice and approach of Quran and Sunnah. As we have been given the values practice course previously by (a consultant expert in Values studies) and I hope that we follow what we have learned at that stage by consulting the expert consultant from time to time.”

Participant 7 also wanted to practice religious values more: "Most importantly, we must keep dealing using religion, traditions and customs rather than dealing by laws." The rest of the codes and ideas can again be found in Table 5.11.

Thematic Category 4D: Significance of making values vital again in the workplace. Thematic Category 4D discussed the participants' beliefs on the significance of the values and how they can be vital again within their workplace. Four ideas or codes emerged from the content analysis. Participants believed that values should indeed be strictly implemented

and embodied by: (a) giving constant reminders to practice the values; (b) keeping the appreciation of practicing values; (c) being the foundation of everything or all company dealings; and (d) increasing values to increase profitability. Table 5.12 contains the breakdown of codes on the importance of the values in the participants' workplace.

Table 5.12 Breakdown of Codes for Thematic Category 4D (Company A)

Codes	Number of times cited ($n=7$)	Percentage of citations ($n=7$)
Giving constant reminders to practice values	3	43%
keeping the appreciation of practicing values	2	29%
Being the foundation of everything	1	14%
Increasing values to increase profitability	1	14%

Overall, participants strongly believed in the effectiveness of having values in place within the organisation. To intensify its vitality, participants believed in giving constant reminders to the stakeholders to practice their values at all times. Participants 4, 5, and 7 were the ones who stated the said idea. Participant 4 shared: "We have to continuously remind ourselves with our values and to try on an annual basis to give courses." Participant 5 then suggested: "When there is a new value that needs to be activated, we discuss it and activate it immediately, i.e. we can activate values by discussions immediately." Again, the codes that received fewer citations can be referred to in Table 5.12. Moreover, the second code that followed which was also cited twice was keeping the appreciation of practicing values by those who are in charge, in order to make values vital again in the workplace as stated by Participants 3 and 6.

5.3.2 Phase 1: Content Analysis (Company B)

In this section, the content analysis for company B followed the same steps taken for company A.

Thematic Category 1A: Perception of Personal Values. Thematic Category 1A discussed the perceptions of the participants from company B of their personal values. Overall, six ideas, perceptions, and codes emerged. Participants viewed values as: (a) possessing the concept of ethics as individuals; (b) being part of the experiences and environment of a person; (c) contributing to the productivity of the workplace; (d) following through actions and dealings (being guided by values); (e) having morals; and (f) putting religion above all. Table 5.13 contains the breakdown of the codes for Thematic Category 1A for company B.

Table 5.13 Breakdown of Codes for Thematic Category 1A (Company B)

Codes	Number of times cited (<i>n</i> =7)	Percentage of citations (<i>n</i> =7)
Possessing the concept of ethics as individuals <ul style="list-style-type: none">• Practicing of ethics	2	29%
Being part of the experiences and environment of a person	1	14%
Contributing to the productivity of the workplace <ul style="list-style-type: none">• Practicing EKLAS or dedication at work• Practicing the values of truthfulness and honesty (SEDQ, AMANA)	1	14%
Following through actions and dealings	1	14%
Having morals	1	14%
Putting religion above all	1	14%

Overall, two participants perceived values as possessing the concept of ethics as individuals. For Participants 1 and 2, values are the way to practice ethics. Participant 1 explained that values are also considered ethics from which individuals draw on from the different experiences and incidents in life: "The values that we deal in are considered ethics, that means human ethics and his/her upbringing since the beginning of his/her life where there is sound education, the values are sound, and the ethics are sound as they rely on education."

Participant 2 added: "Values are a set of inherited things which a person takes from his environment, his religion and his origins." Five other codes followed the first idea. These five other codes received just one citation each and thus can be referred to in Table 5.13.

Thematic Category 1B: Source of Personal Values in Life and Work. Thematic Category 1B presented the sources of the personal values of the interviewed CEOs, Managers, and Staff Members. Nine emerging codes or sources were discovered upon the content analysis of the interviews. Participants indicated that their personal values were: (a) coming from the Islamic religion; (b) coming from the social interactions and society as a whole; (c) coming from the surrounding atmosphere and environment; (d) coming from formal education; (e) coming from home and family; coming from the upbringing of the individual; (f) coming from the cultural norms and traditions; (g) coming from the media; and (h) coming from political beliefs. Table 5.14 contains the breakdown of all the codes mentioned and the number and percentage of citations based on the seven participants from company B.

Table 5.14 Breakdown of the Codes from Thematic Category 1B (Company B)

Codes	Number of times cited (<i>n</i> =7)	Percentage of citations (<i>n</i> =7)
Coming from the Islamic religion	6	86%
Coming from the social interactions and society	6	86%
Coming from the surrounding atmosphere and environment	4	57%
Coming from formal education	4	57%
Coming from home and family	3	43%
Coming from the upbringing of the individual	3	43%
Coming from cultural norms and traditions	1	14%
Coming from the media	1	14%
Coming from political beliefs	1	14%

Two codes received the highest number of citations with six citations from the total of seven participants interviewed. The first code was the source of value coming from the Islamic religion. For Participant 1, religion is the primary source of values: "Also, home takes its values from religion which is the primary source of all human concepts whatever the religion is." Participant 5 highlighted how religion is the "fundamental source of values". Lastly, Participant 7 shared that he learned religion from his upbringing: "I learned religion through my upbringing as I was brought up in a religious environment from which I took all the ideas that I own."

The other code that emerged was the source coming from the social interactions and society. Similarly, six participants indicated that their values were from different interactions and the society as a whole. Participant 1 simply stated that values are from "society". Meanwhile, Participant 2 identified that values come from the interactions with others or "people whom a man has interaction with." Lastly, Participant 4 added: "Moreover, one can

acquire values from his friends as it is said that "you are who you accompany" so if the friend has bad manners, then 90% of his friend manners will be bad, too." The seven other codes can be referred to in Table 5.14 which received fewer citations than the first two presented.

Thematic Category 1C: Influence of Personal Values in Life and Work. Thematic Category 1C represents the influences of the personal values in the life and work of the participants from company B. Seven codes or influences were identified by the seven participants. These participants indicated that their life and work have been influenced by their values by: (a) being honest (SEDQ) in all work-related tasks which leads to trust (AMANA); (b) committing to the Islamic religion; (c) being able to collaborate and cooperate; (d) being fair in treating others or having justice (ADL); (d) developing EKLAS or dedication work; (e) having respect for all members of the company; and (f) expecting to be consulted about decisions (SHURA). Table 5.15 contains the breakdown of the said codes as shared by the participants of company B.

Table 5.15 Breakdown of Codes for Thematic Category 1C (Company B)

Codes	Number of times cited (<i>n</i> =7)	Percentage of citations (<i>n</i> =7)
Being honest (SEDQ) in all work-related tasks leads to trust (AMANA) • "Forming credibility through honesty"	2	29%
Committing to the Islamic religion • "Practicing good TAQWA (intentions) in all business dealings" • "Practicing honesty (SEDQ) and trust (AMANA)"	2	29%
Being able to collaborate and cooperate	1	14%
Being fair in treating others or having justice (ADL)	1	14%
Developing EKLAS or dedication to work	1	14%
Having respect for all members of the company	1	14%
Expecting to be consulted about decisions (SHURA)	1	14%

Overall, two codes received the highest number of citations, both being cited twice. The first code was that being honest or SEDQ leads to gaining trust or AMANA. Participant 2 then stated how each act or performance of an employee can reflect on his total well-being or characteristics as a person: "It is sure that values have effects as they stem from a person's performance in his work." Furthermore, Participant 2 emphasised that by acting according to the values, one can form credibility as well.

The second code that emerged which also received two citations was committing to the Islamic religion. Participants emphasised how they have since been practicing "TAQWA" or

having good intentions in all business dealings as well as practicing honesty and trust (SEDQ and AMANA). The second code was shared by Participants 6 and 7. Participant 6 shared: “However, a committed person to religion in Islam is a faithful person to his values, morals and everything. Religion is not appearance and shape, but rather actions, words and behaviours.”

Thematic Category 2A: Inspiration that Gives Drive in Life. Thematic Category 2A discusses the inspiration that participants draw from to have the drive and energy in life. Seven codes or inspirations were identified by the participants. These were: (a) following the words of the Islamic religion; (b) having optimism in life and work; (c) having the determination or EKLAS to succeed; (d) criticising the value others attach to money; (e) gaining experiences in life; (f) possessing an internal motivation to develop as a person and as a professional; and (g) attaining success in life. Table 5.16 contains the breakdown of the codes for Thematic Category 2A.

Table 5.16 Breakdown of Codes for Thematic Category 2A

Codes	Number of times cited (<i>n</i> =7)	Percentage of citations (<i>n</i> =7)
Following the words of the Islamic religion	2	29%
Having optimism in life and work	1	14%
Having the determination or EKLAS to succeed	1	14%
criticising the value others attach to money	1	14%
Gaining experiences in life	1	14%
Possessing an internal motivation to develop as a person and as a professional	1	14%
Attaining success in life <ul style="list-style-type: none"> • Providing the best for family (house, etc.) 	1	14%

The code that was cited the greatest number of times was the inspiration in following the words of the Islamic religion. The code had two citations or was shared by two of the seven participants. Participant 3 explained how he acquires his energy from the tenets of his religion:

“For me I take my life and my energy from my religion as it is my nature when I want to do any new thing in my life to perform Istikhara (consultation and asking blessings from God) special prayer and supplication to God. I consider my relation with my God a private and special relationship which gives me tranquillity, comfort, strength and not to feel afraid of anything as long as I work properly. I may name this as the spiritual energy in life in general which affects my thoughts and my feelings.”

Participant 7 explained how performing religious acts and duties such as praying allow him to gain strength and motivation while working:

"Therefore, I always have prayer beads in my pocket to praise and remember God and to ask Him for forgiveness. These things give me enormous energy and when I praise God many times in a day, I feel so psychologically comfortable besides doing all my prayers during the day."

The rest of the codes that followed and received fewer citations can be found in Table 5.16.

Thematic Category 2B: Experiences on how people are driven and inspired in life and in the workplace. Thematic Category 2B discussed the experiences of the participants on how the previously mentioned inspirations give them drive in their life and work. Overall, seven codes were shared with regard to the influences of their values as motives and inspirations in life. Participants shared that these inspirations led them to: (a) being optimistic by nature; (b) obeying God at work; (c) continuing development; (d) gaining more accomplishments; (e) having an affiliation with and love for work; and (f) feeling valued when consulted for decision-making (SHURA). Table 5.17 contains the breakdown of the codes for the participants' experiences on how inspiration gives them energy in life.

Table 5.17 Breakdown of Codes for Thematic Category 2B

Codes	Number of times cited (<i>n</i> =7)	Percentage of citations (<i>n</i> =7)
Being optimistic by nature	2	29%
Obeying God at work <ul style="list-style-type: none"> • "Working with commitment or EKLAS" • "Working with SEDQ to gain AMANA or trust" • "Striving for BARAKA or blessings" 	2	29%
Continuing development	1	14%
Gaining more accomplishments	1	14%
Having an affiliation with and love for work	1	14%
Feeling valued when consulted for decision-making (SHURA)	1	14%
Being praised for hard work	1	14%

Two codes received the highest number of citations upon the content analysis of the interviews. The code of being optimistic by nature was developed as a result of using the inspirations as energy to be more effective in life and work. As Participant 1 shared, what drives him and keep him inspired is his responsibility to convey a clear message; this leads to him gaining inspiration which allows him to be optimistic amidst negative issues and drawbacks at work:

"What gives me the motive to work is that I believe that I should convey a message to all employees, even if I find some drawbacks; where I should constantly give power and energy to others even if I am disappointed with some actions for I am always optimistic by nature."

Participant 2 simply shared "...but I keep smiling under all circumstances, even if I have work pressure, there are many things that I have to do."

The second code that was cited twice was obeying God at work. Participants 2 and 7 obey God at work by "working with commitment or EKLAS"; "working with SEDQ or honesty to gain AMANA or trust"; and "striving for BARAKA or blessings". The other codes that followed can be found again in Table 5.17.

Thematic Category 2C: How personal values drive or inspire to work in company.

Thematic Category 2C discussed how personal values inspire the participants to work in company B. Overall, four codes emerged; these were: (a) practicing the Islamic religion; (b) applying values at all times; (c) practicing the value of cooperation; and (d) providing justice or ADL to workers. Table 5.18 contains the breakdown of codes for Thematic Category 2C.

Table 5.18 Breakdown of Codes for Thematic Category 2C (Company B)

Codes	Number of times cited (<i>n</i> =7)	Percentage of citations (<i>n</i> =7)
Practicing the Islamic religion <ul style="list-style-type: none"> • "Performing in a perfect manner or ITQAN" • "Having TAQWA or fear of God in all actions" • "Having dedication or EKLAS" • "Working to gain AMANA or trust" 	4	57%
Applying values at all times	1	14%
Practicing the value of cooperation <ul style="list-style-type: none"> • "Treated as brothers, partners, team" 	1	14%
Providing justice or ADL to workers <ul style="list-style-type: none"> • "Supporting one another" 	1	14%

Only one code received the highest number of citations, as stated by four of the seven participants of company B. Participants believed that values inspired them to practice the Islamic religion more while at work. Participants 3, 4, 6, and 7 identified that their values encouraged and drive them to "perform duties and tasks in a perfect manner or with the embodiment of ITQAN". These four participants also have developed TAQWA or fear of God in their actions, dedication or EKLAS, and working to gain the AMANA or trust of the members of the company. Other codes that received fewer citations can be found in Table 5.18.

Thematic Category 3A: Influences of personal values on the leaders of the company.

Thematic Category 3A discusses the influences of the values of the leaders on the company. Overall, only one code emerged which was "being a role model to employees by following Islamic values." All four participants or leaders interviewed indicated this perception. Table 5.19 contains the code and other related concepts connected to the idea or perception from the interviews.

Table 5.19 Breakdown of the Codes from Thematic Category 3A

Codes	Number of times cited (<i>n</i> =4)	Percentage of citations (<i>n</i> =4)
Being a role model to employees by following Islamic values <ul style="list-style-type: none"> • “Having the value of commitment or EKLAS” • “Practicing the value of honesty or SEDQ” • “Gaining the value of AMANA” • “Providing SHURA or consultation to employees” • “Practicing the value of cooperation” 	4	100%

Participants 1, 2, 3, and 4 all indicated that their values guided to be a role model particularly by following the lessons and teachings of the Islamic religion. Participants 2 and 4 stated that from their religion, they have since developed the value of commitment or EKLAS while working. Participant 3 then highlighted the significance of being honest or SEDQ. Similarly, Participant 1 also referred to the value of AMANA or trust. Participant 2 shared the importance of SHURA or consultation under their religion: “A leader must possess leadership and must lead at the beginning and that does not prevent asking for advice/consultancy. Leadership means that there must be a condition which is SHURA (consultation).” Finally, Participant 3 also promoted the need for cooperation within the company.

Thematic Category 3B: Influences of personal values on the staff members of the company. Thematic Category 3B received two main codes from the perceptions of the staff members. The staff members as followers were aided by their values by (a) working with cooperation; and (b) following their Islamic values closely. Table 5.20 contains the breakdown of codes from Thematic Category 3B, according to the staff members of company B.

Table 5.20 Breakdown of Codes for Thematic Category 3B

Codes	Number of times cited (<i>n</i> =3)	Percentage of citations (<i>n</i> =3)
Following Islamic values <ul style="list-style-type: none"> • “Treating each one equally or with justice (ADL)” • “Embodying EKLAS or dedication” • “Becoming accustomed to AMANA or trust” • “Working with ITQAN or perfection” • “Reaching the stage of TAQWA or self-monitoring” 	3	100%
Working with cooperation <ul style="list-style-type: none"> • “Family like relationship” 	1	33%

Overall, one code was cited the greatest number of times, citations reflecting the responses of all three staff members interviewed. Participants 6 and 7 both shared that from their Islamic beliefs they have since learned to "treat each one equally or with justice (ADL). Meanwhile, Participant 5 learned to embody EKLAS or dedication as an employee of the company. Furthermore, Participant 6 also promoted "Becoming accustomed to AMANA or trust" by "working with ITQAN or perfection". Finally, by following his Islamic beliefs, Participant 7 has since reached the stage of "TAQWA or self-monitoring". The code that received fewer citations can be found in Table 5.20.

Thematic Category 4A: Values that reflect the participants in their workplace.

Thematic Category 4A summarised the values that participants from company B practice. There were 11 codes and values discovered upon the content analysis. Participants then stated that their values were: (a) having SEDQ or truthfulness or honesty; (b) having strong EKLAS or dedication to work; (c) practicing ITQAN or work perfection; (d) having AMANA or trust; (e) practicing SHURA or consultation; (f) practicing justice or ADL; (g) being TAQWA or self-monitoring; (h) practicing good treatment; (i) having strong ethics; (j) practicing Islamic religion at all times; and (k) practicing generosity to others. Table 5.21 contains the breakdown of the said codes with the numbers and percentages of citations.

Table 5.21 Breakdown of the Codes for Thematic Category 4A (Company B)

Codes	Number of times cited (<i>n</i> =7)	Percentage of citations (<i>n</i> =7)
Having SEDQ or truthfulness or honesty	4	57%
Having strong EKLAS or dedication to work	4	57%
Practicing ITQAN or work perfection	3	43%
Having AMANA or trust	2	29%
Practicing SHURA or consultation	2	29%
Practicing justice or ADL	2	29%
Being TAQWA or self-monitoring	1	14%
Practicing good treatment	1	14%
Having strong ethics	1	14%
Practicing Islamic religion at all times	1	14%
Practicing generosity to others	1	14%

Overall, two codes received the highest number of citations as stated by four participants respectively. The first code was having SEDQ or truthfulness or honesty at work. Participant 1 simply stated: "My behaviour with people shows honesty." Participants 3, 6, and 7 then used the term "SEDQ" pertaining to truthfulness or being honest in all their work actions. The other code that also received four citations from Participants 3, 4, 6, and 7 was having a strong dedication and commitment to work or "EKLAS". Participants 3 and 6 shared that they

has since developed "EKLAS or dedication to work". Meanwhile, Participant 4 described his value as "EKLAS or love of work and dedication to work". Lastly, Participant 7 echoed "EKLAS" as "love for work" and being a dedicated staff member: "Also, I love the value of EKLAS at work so I like the dedicated person at work and similarly I like to be committed to my work and have the value of EKLAS." The rest of the codes with fewer citations can be referred to in Table 5.21.

Thematic Category 4B: Values practiced by the organisation. Thematic Category 4B discussed the values practiced in company B, as observed by the participants. Overall, there were nine codes shared by the participants. These were the values of company B as: (a) respecting rights or justice (ADL); (b) having a familial bond; (c) lacking cooperation and team spirit; (d) practicing the value of SEDQ or honesty; (e) having credibility as a company; (f) lacking justice or ADL; (g) practicing SHURA or consultation before making decisions; and (h) lacking the value of SHURA or consultation. From these codes, it can be seen that the participants had different experiences and perceptions with regard to their company's implementation and practice of values. Table 5.22 contains the breakdown of these codes with the number and percentages of citations.

Table 5.22 Breakdown of Codes for Thematic Category 4B

Codes	Number of times cited (<i>n</i> =7)	Percentage of citations (<i>n</i> =7)
Respecting rights or justice (ADL)	2	29%
Having a familial bond	2	29%
Lacking cooperation and team spirit	2	29%
Lacking justice or ADL	2	29%
Practicing SHURA or consultation before making decisions	1	14%
Lacking justice or ADL	1	14%
Practicing SHURA or consultation before making decisions	1	14%

Three codes were each cited twice. The first code was the presence of respecting rights or ensuring justice (ADL) in company B. Participant 1 stated: "I hope that the company will continue in the same way because it has ADL (justice)." Participant 7 echoed his leader, saying "and there is ADL (justice)". The second code that followed was having a familial bond within company B, as shared by Participants 3 and 6. Participant 3 described this value coming from the owners of the company: "The Company's values are based on family business, i.e. based on love and bonding and there is a humanitarian nature as the company owners feel with the employees from a humanitarian perspective." Participant 6 supported

this notion: "Instead, there is a fraternal relationship between all, not only business or work relationships."

The third code was the opposite belief or perception that the company is still lacking cooperation and team spirit. This perception was shared by the two staff members interviewed. Participant 5 hoped to find "team spirit" and "cooperation" in their company: "I hope to find the value of team spirit and cooperation as these are basic things for the company's success. In my personal opinion, this is because of some middle-level managers not from top management." In addition, Participant 7 explained that although justice or ADL is present, "team spirit" is still lacking: "I do not think that there is a team spirit or the value of cooperation here in the company." Again, the rest of the codes with fewer citations are found in Table 5.22.

Thematic Category 4C: Values hoped to be achieved or practiced to attain better performance and potential. Thematic Category 4C discusses the values that the participants from company B hope to achieve in order to attain their goals and best performances for the company. Overall, ten codes or values emerged. The participants wanted to achieve the following values: (a) practicing the proper implementation of SHURA or consultation; (b) hoping to practice justice or ADL; (c) achieving SEDQ or honesty for employees; (d) striving for ITQAN or perfection; (e) forming a safe environment for everyone; (f) maintaining the value of justice or ADL; (g) maintaining brotherhood and teamwork; (h) practicing transparency; (i) having a Leader to start a change and develop the values in company; and (j) needing cooperation and teamwork. Table 5.23 contains the breakdown of the codes with the numbers and percentages of citations.

Table 5.23 Breakdown of Codes from Thematic Category 4C (Company B)

Codes	Number of times cited (<i>n</i> =7)	Percentage of citations (<i>n</i> =7)
Practicing the proper implementation of SHURA or consultation	3	43%
Hoping to practice justice or ADL	3	43%
Achieving SEDQ or honesty for employees	1	14%
Striving for ITQAN or perfection	1	14%
Forming a safe environment for everyone	1	14%
Maintaining the value of justice or ADL	1	14%
Maintaining brotherhood and teamwork	1	14%
Practicing transparency	1	14%
Having a leader to start a change and develop the values in company	1	14%
Needing cooperation and teamwork	1	14%

Two codes received the highest number of citations following the content analysis of the interviews. The first code was practicing the proper implementation of SHURA or consultation. Three participants, Participants 2, 5, and 7 all wanted to practice SHURA or consultation within company B. Participant 2 stated that: "I hope that the structure of the company does not change and not to be a 'one man show' so that we return back to the SHURA principle again." Participant 5 also echoed that indeed, SHURA must be given attention: "The SHURA value ... is often not applied here." Finally, Participant 7 added: "We used to suffer from the consequences of buying these devices so we hoped that he would have consulted us and applied the value of SHURA."

The other code that received three citations from Participants 5, 6, and 7 was hoping to practice justice or ADL. These participants were all staff members. Participant 5 wanted to practice justice during evaluations: "Of course I hope to practice the value of ADL justice in evaluation." Meanwhile, Participant 6 hoped for: "the value of ADL justice and to love each other. I hope the company fosters these values." Lastly, Participant 7 wanted to fully and completely experience ADL within the company – "10 out of 10": "I hope that the value of ADL (justice) will be practiced perfectly here in this company; 10 out of 10." Again, the other codes with fewer citations can be referred to in Table 5.23.

Thematic Category 4D: Significance of making values vital again in the workplace.

The last thematic category discussed the participants' beliefs in the significance of the values and how they can be vital again within their workplace. Overall, five codes emerged from this category. Participants believed that values should indeed be strictly implemented and embodied by: (a) giving constant reminders to practice values; (b) achieving credibility as a company; (c) ascribing more value to religion; (d) fostering relationships within the company; and (e) providing energy to members. Table 5.24 contains the breakdown of the codes for the last category.

Table 5.24 Breakdown of the Codes for Thematic Category 4D (Company B)

Codes	Number of times cited (<i>n</i> =7)	Percentage of citations (<i>n</i> =7)
Giving constant reminders to practice values	2	29%
Achieving credibility as a company	2	29%
ascribing more value to religion	1	14%
Fostering relationships within the company	1	14%
Providing energy to members	1	14%

Two codes received the highest numbers of citations from the analysis. The first code was that companies should give constant reminders to practice values. Participants 1 and 7 indicated this idea. Participant 7 then shared: "If you want to activate the values and ethics, then deal with them." The second code was values leading to the achieving of credibility as a company, Participants 3 and 4 shared the same views on this. Participant 3 explained the vitality of values for company B:

"Values needed to live and be vital. When there is success, values must be there. In fact, many people think that there are no values in trade so if I want to sell you materials or goods, I should suck your blood, and I must earn as could as I can and everything else comes in second place. I consider this a big mistake".

The other codes with fewer citations can be referred to in Table 5.24.

5.3.3 Phase 2: Thematic Narrative Analysis (Company A)

Following the content analysis of the interview questions, a qualitative thematic narrative analysis was then performed where the codes from the previous step were qualified and analysed to form patterns or themes addressing the research questions of the study. The most common codes were then aggregated to form concepts, relationships, and themes in relation to the four research questions.

5.3.3.1 Thematic Category 1 (research question one)

The first thematic category was based on the first research question. To present this category more clearly, it was divided into three sections, in terms of the participants' (a) source of values, (b) their overall perception of their personal values, and (c) the actual role of their personal values in the way that they think and act in their workplace.

(A) Participants' source of values:

For company A, participants mainly indicated that they acquired their values from the learning that they received in their education. There were nine other minor themes that followed which received fewer citations than the major theme. Table 5.25 contains the breakdown of themes addressing the source of values of the participants from company A (see Appendix E). The main source of values addressed by the participants were:

Learning from education. The majority of the participants indicated that their values stemmed from their knowledge learned through their education. Participant 1 shared how he has instilled the values he learned and experienced from school while he was younger: "from the school atmosphere, from the acquired information/ knowledge through college/university" Participant 2 followed that education indeed plays a big role in the development of one's personality: "...educated and they play a big role in people and develop their personality." For Participant 3, the first and foremost source of his values is education. Participant 4 gave an example where reading became fundamental as well as his exposure to a school environment: "A man can acquire knowledge through reading which affects his character and his life... [...]... the second source of my values was school environment where I studied, and knowledge environment which I experienced and gained knowledge in it." These statements from the participants prove that the majority of Company A's CEO, Managers, and workers ascribe great worth to their education wherein they consider their ethics and characteristics to have evolved from their educational background.

Coming from the Islamic religion. The first major theme was followed by the minor theme that participants also believed that another source was their Islamic religion. Participant 1 admitted that his personal values also mainly came from the Islamic religion, stating, “My personal values came mainly from the Islamic religion.” Participant 2 added that religion as well as the Holy Quran play a huge part in his well-being today: “My personal values came from the main source which is the Islamic religion, and from the Holy Quran.” Meanwhile, for Participant 3, the Islamic religion is a secondary source of values:

“[A] second source is the Islamic religion. For me, I have been committed to Islam for about 18 years and of course I still study with many Sheiks (Islamic religious scholars) and I acquired my values upon dealing with them and from Islamic books, which are the Holy Quran and the biography/sayings of Prophet Mohammed.”

Participant 5 even emphasised the role of religion in business: “...and the Islamic religion which gets into everything such as transactions, buying and selling, politics and in everything.” Lastly, Participant 7 directly related values with religion: “Values are the things that we learned from our Islamic religion which is based on work as it is the most important thing concerning commitment and discipline at work.”

Coming from parents or family. Another minor theme that emerged was values coming from the participants’ parents or family. Participants interviewed also highlighted the significance of the life lessons taught and instilled to them by their family members, particularly their parents. Participant 4 confidently shared that in their culture, an individual acquires knowledge through “home education”: “In the Arab world, one can gain knowledge greatly from home education starting from the father and mother’s education.” He expanded on this by sharing his family background:

“There are two main sources of values for me. The first source was my home in which I grew up and was raised, and from my father who was working as an engineer and who liked to focus on the religious aspect a great deal to acquire values, besides the social aspect.”

Participant 7 echoed Participant 4 and stated that following his parents’ instruction was another source of values: “parents and their instructions that we take from them.”

Coming from the surrounding environment or home. In connection to the previous minor theme, the surrounding environment, particularly the homes of the participants, also contributed to the foundation and realisation of their values. Participant 1 stated that the environment he grew up in played a role in building his values as a person: “From the surrounding environment in which a person has grown up and nurtured in.” This belief or perception was echoed by Participant 2 by saying that: “These values came from

the environment where people are raised.” Furthermore, Participant 3 described this source as an ‘internal environment’: “From the internal environment such as the surrounding environment of the house.”

Coming from the values implemented in the workplace. Participants from company A also believed that their personal values are influenced by the values implemented in their workplace. Participant 1 explained that another source would be the company’s implemented rules and policies as well as the experiences formed and realised in performing his role in the company:

“Through the work environment and the role of the work environment in developing this personality...In addition, my personal values came from the mechanism of performing duties in this company where we used to work with particular values and work procedures which have been designed for this company that do not exist in other companies. I worked in different companies but in this company there is a certain value system that has contributed to forming my personal values.”

Participant 2 even shared that the values in the company are the bases of his work: “I would like to mention that values and concepts are existing here in the company and they are a basis for the work.”

(B) The overall perception of participants’ personal values

The second section of the category discusses the overall perceptions of the personal values of the participants from company A. There was one major theme established and two other minor themes. Table 5.26 contains the breakdown of the themes discussing the participants’ overall perceptions of their personal values.

Possessing of capabilities, concepts, and ethics. The second major theme for company A was the participants’ perceptions that values are possessing of capabilities, concepts, and ethics. Participant 1 described his perception of values thus: “Values are considered as a kind of ‘any person who possesses capabilities, concepts, and ethics that contribute to the formation of a productive group in a particular place.” Meanwhile, Participant 3 related values as work ethics: “Values are the work ethics.” Participant 4 then explained values as a group of qualities and characteristics acquired from the different life stages of an individual: “Values are a set of qualities and characteristics that a person possessed through acquiring knowledge from the beginning of his life until the current period that he is going through.”

(C) The actual role of personal values in the way that the participants think, feel, and act in their workplace.

In the third and last section of the first thematic category, the actual roles of personal values in the way that the participants think, feel, and act in their workplace are discussed. Overall, one major theme and 11 minor themes were established. Table 5.27 contains the breakdown of the themes on the actual role of the values of the participants at work (see Appendix E). It shows that the roles of personal values were evidenced by the participants in the workplace through three main ways:

- (A) In the way they “think” when some participants stated that by practicing their values, it led to developing credibility from honesty (SEDQ), working with the goal of perfection (ITQAN), developing cooperation from good treatment, and having patience (SABR) in working and dealing with others.
- (B) In the way they “feel” when some participants asserted that by practicing their values it led to instilling self-control (TAQWA), feeling of comfort and security at work, and expecting commitment and dedication (EKLAS) in all work-related actions.
- (C) In the way they “act” when some participants indicated how AMANA value was developed their actions, being honest or having SEDQ in all actions and business dealings, contributing to the productivity in the workplace, treating each employee equally or with ADL (justice), and practicing conscience or DAMIR in every action.

Developing trust or AMANA from their actions. The third major theme discovered from the interviews with the participants of company A was that the role of their values at work is the development of trust or AMANA in their actions. Participant 1 identified that that values play a big role in the workplace. For him, leaders need to remind their employees that AMANA or trust should always be kept in mind in every action or work task that they perform. He added that leaders should be the first in line and create an environment of honesty as honesty creates trusts within the company. He also shared an example where:

“I learned the honesty ‘value’ from my family and my religious education where I have been taught that honesty always saves people and that lying, although it may not be exposed for a long time, has bad consequences. Here in this company, we learned from past experience that lying will definitely be found out and that honesty is always the best policy since honesty creates trust.”

[Example of Honesty] “I will tell you a story of something that happened in our factory. Sometimes you set out a definite procedure such as supervising the production line or something else ... in the beginning, we noted that you don’t need to penalise a worker for not being honest unless if you have previously sat down with him/her and explained the importance of honesty in working here. Indeed, one day a worker put 2 kilos of certain

materials in a production line instead of the required line without indicating that to us, but the next day the same worker came to me and he admitted that he remembered our conversation about honesty when I said to him that the success of the worker is attained by being honest, and because (me) has been always honest with workers. Therefore, we found when workers are honest they do not hesitate to come and admit that they forgot something or put something in the manufacturing process that they should not have.”

Participant 5 also identified the value of AMANA or trust when coming to work. He has gained the trust of the business owner and the whole company in taking his work very seriously and being responsible for doing his job in as perfect as possible way:

“The first thing is AMANA. I have faith that this work is a kind of charity (based on Islamic teaching) when I go out to work and that God will reward me before a person rewards me. I come to the company to work without waiting a reward from the company owner who gives me my monthly salary, because I left my home to work and earn money to spend on my children and to avoid feeding them with illegal money so this will be a charity to my children. Second, I must do things very well when I do something; it is about (perfection, ITQAN) value. Therefore, neither managers nor the company owner could say that I didn’t do my work properly. These things must be taken into account.”

Participant 6 highlighted how he always starts his day with AMANA or trust. He applies AMANA by being honest in all transactions. He has his conscience working all the time, particularly when there are issues and information that need to be reported and known by the company or leaders.

“The first thing that I think about when I come to work is that which is required of me today and how much time it needs to be completed. This means that I have a work plan. When I start work I think firstly of AMANA at work, and fear of displeasing Allah (God) for the work benefit as a whole.”

“Moreover, expired materials are sometimes brought to me and I return them to the administration and to the person in charge of them, even though I could hide them and no one would know about this. Similarly, AMANA is my personal nature that I was raised with or grew up with and I think that if I do not tell the administration, then I would be stealing from them or betraying them. I feel that AMANA (honesty) is existing or available in the environment and the culture of this company in general.”

Finally, Participant 7 shared a past experience in the company where as a staff member at that time, he took the initiative to be honest and admit the mistake he committed even though there was no supervision by the managers. He then gained the trust or AMANA OF the company for being honest with his work:

“An incident happened when I was working in the production department where sometimes it was necessary to cooperate in different duties at work, so I worked on the crane when the driver was absent even though it was not my duty. While I was working on the crane lifting a barrel full of liquid substances, I spilt almost half of the materials on the ground by mistake. There were no control cameras and it was possible to hide it because no one saw me at that time. But I cleaned the spilled liquid on the floor and cleaned the area and then I went to the manager - the company owner - and told him exactly what happened... [...]....He asked, ‘Did you do so deliberately?’ I said, ‘Of course not; you know me very well’. In fact, the manager appreciated my honesty, and thanked God because it was not done deliberately and said, ‘It does not matter even if the materials cost a million dinars’. At that time, I felt that I really am

like a brother of the manager, that I am one of the basic pillars of the company, and that I am an important element in the company. In that situation, I practiced AMANA (honesty) because there was no control in place; I had cleaned up the area where the spillage took place and nobody noticed that. Similarly, if I had not told the manager, I would be a cheater at work because the manager used to treat me in a way that made me feel as if I was a manager at work even though I was only a simple worker and my role was simple.”

Being honest or having SEDQ in all actions and business dealings. The first minor theme that followed the third major theme was the value of being honest or having SEDQ in mind in all actions and business dealings. This minor theme is greatly related to the major theme of AMANA or gaining trust. Participants believed that being honest or having SEDQ results in maintaining the AMANA value and gaining trust from the leaders as well as the company as a whole. Participant 2 gave an example in detail where an employee’s honesty – in admitting to a mistake – was dealt with smoothly as compared to other companies’ ways of solving the problem. For them, honesty should be rewarded with positivity as well as an overall trust and credibility between the parties involved.

“For example, one of the employees here had a problem somewhere in the production process, and he came and told the management about it. I think that in any other management team, the company would deal with him harshly, while here in our company, we dealt with it smoothly.”

“I want to speak about AMANA - All praise is to the Almighty - I have been working for nine years in this company and all owners of the company and my colleagues have witnessed this value (AMANA). When I have any piece of information at hand, or which I am aware of, or have found out about it accidentally, it is impossible to talk about it in front of others or let anybody be aware of it especially because I am in charge of the Management Department. Initially I was the assistant manager and was well-informed on all matters...This will play a role in SEDQ (Truthfulness/Honesty) and in keeping information secret when necessary, and in the process of transferring information from management to employees, and vice versa.”

Using Participant 2’s example, it can be seen that when SEDQ or honesty/ truthfulness is practiced by an individual in a company, then trust can easily be gained and AMANA can be maintained. This is evidenced by the fact that participants shared that their company upholds honesty at all times. If there are mistakes committed and individuals take the initiative to report them, the company would fully understand and should not punish or reprimand the employees for the mistake. As Participant 2 shared, other companies would have punished the employee harshly but instead they “dealt smoothly with the employee and he was given a tribute and was supported for his efforts and his credibility at work.”

Developing credibility from honesty or SEDQ. Another related theme is developing credibility from honesty or SEDQ. Participants shared that, aside from gaining trust and maintaining AMANA, they also gain credibility from being honest or truthful in their actions. Participant 1 discovered the credibility of workers as they do not need to supervise or manage them even when there are problems. They have the trust that employees would

self-report if there are issues or problems in the work process: "Therefore, we found that the workers have credibility in performing and dealing with us in the company, and they do not hesitate to come and admit that they forgot something or put something in the manufacturing process that they should not have." Participant 2 echoed that in their company, as leaders, they believe that credibility leads to the development of the person or individual:

"Values are to be truthful and honest in the place where I work and in everything I deal with, and credibility is the most important thing that leads and contributes to the individual development where the individual is moving forward in his/her steps. In case of the absence of these values, it is impossible for a person to be able to advance because at that time there is no credibility in his/her words or his/her work; nor in anything he/she may do. These concepts must take root in the human consciousness and must be practiced fully, not just in words without applying them."

Lastly, Participant 5, a staff member shared a true incident that happened which involved his honesty and truthfulness leading to the development of his credibility and reputation in the company. Participant 5 was offered a personal payment for the dealings he made for company A; however, he reported this to the management and proved that not everyone is corrupt and can be bought with money.

"Moreover, credibility is important. One day, the deputy general manager asked me to buy two 60-cubic-metre tanks of water to use for some material orders placed by the Civil Defense. I started searching the market to get the best prices and I found one at a particular place and at the cheapest price in Amman - Jordan. Then, I and the seller agreed upon the price - that each tank of water costs 3,000 dinars and the total would be 6000 dinars. Here my role was to get the best price for the company and of course, after negotiations and extensive attempts with the seller to reduce the price, we agreed on that price of 3,000 dinars per tank. The seller gave me a receipt to sign but I declined to sign it (I do not know him so I did not know how much I could trust him) and asked him to wait until the company's accountant comes and gives him a receipt to sign and then pays him. After that, he offered me to convey the tanks using a shipping tanker owned by his brother and at the same time, he offered to give me 50 dinars for me personally while writing a receipt of 70 dinars for the company. I asked him, 'Shall I consider the money for me personally?' He answered, 'Sure but we have to write a receipt of 70 dinars as the shipping cost and you take 50 dinars out of that'."

"The transaction was made and the two tanks were transferred to the company and when the payment time came, I requested to meet with the manager and I told him in detail everything that happened between me and the seller. The manager asked me, 'Do you want me to get your right for you or will you get your right on your own?' I told the manager that I wanted to teach the seller a lesson without suing him in the courts. Later, I went to the accountant and asked him to give me a receipt for 20 dinars only and told him that the 50 dinars belong to the company, not to me because my job was to get the best price for the company and if I took the extra money then I would be a thief. Actually, the 20 dinars were paid to the seller and the 50 dinars were returned to the company and I told the seller that I hope he learned from my lesson that not every person 'sells' his conscience or is bought off with money."

Working with the goal of perfection or ITQAN. Another minor theme was the value of working with the goal of perfection or ITQAN. This theme represents the value of ITQAN where participants have the goal of perfecting and always providing the best quality of work and best effort in everything that they do. Participant 1 has a belief that one's business is not

mastered until one reaches a hundred per cent level of perfection. He believes that business or work is not done properly if one does not perfect it. Moreover, he performs and does his best in all aspects so that managers and employees could not say anything negative about his work.

“I must do things very well when I do something (perfection, ITQAN). Therefore, neither managers nor the company owner could say that I didn’t do my work properly. These things must be taken into account, i.e. when you go to work, you must master your business so that people do not criticise you. If you do not master your business, you must bear the responsibility and the most important thing is that you do not abuse your work deliberately. Moreover, it is not a condition to master your business until you have reached 100% level of perfection.”

Participant 6 added that he also has the value of ITQAN at work as he would report and take note of the process so that the end result would be quality materials and a perfect outcome: “That I work perfectly (perfection). For example, in case of making a mixture of materials in a wrong way resulting in invalid mixture for use, I go directly to the administration and tell them immediately, taking into account my AMANA (honesty) at work.”

Participant 4 also highlighted other key values (such as TAQWA) that he applied in the work, and it resulted in him practicing another values. He asserted that being ambitious and practicing values are complementary, and this should lead to achieving better potential.

“I’d like to acknowledge that TAQWA is one of the very important aspects/values of this topic. I am loyal to the place which gives me my income. Moreover, much of my EKLAS is related firstly to TAQWA besides having an ambition to improve myself and to be exactly as the business owner is. I want to start a business similar to the business owner, to take all the values, to work and create my own experience through my work.”

5.3.3.2 Thematic Category 2 (research question two).

The second thematic category was based on the second research question. In this category, values were examined in whether they provide the motive or an energy to drive or inspire people in the workplace. Table 5.28 contains the breakdown of themes on values being a source of energy and drivers in the workplace (see Appendix E). It shows that personal values were evidenced by the participants to be the source of different types of energies and motives in the workplace through three main energy types:

- (A) *Intellectual energy*, when personal values were expressed as a source of energy once hearing positive words or feedback, source of energy to enhance dedication/commitment or EKLAS, source of energy to succeed, source of energy to keep the continuous development of company, and source of energy to work for achieving perfection or ITQAN.

- (B) *Emotional energy*, when personal values were stated as source of energy to provide support for family, source of energy to develop the cooperation of workers, source of energy to instill trust between workers and to feel that (AMANA) is maintained in the workplace, source of energy to increase the feeling of loyalty at work, source of energy to enhance honesty and truthfulness or SEDQ, and source of energy to feel there is a sense of family at work.
- (C) *Spiritual energy*, when personal values were expressed as source of energy to feel the equality within company (ADL or justice), source of energy to spiritually practice the Islamic religion, source of energy to succeed, source of energy to uphold fear of God or TAQWA, source of energy to seek God's forgiveness, source of energy to have good intentions in the workplace, and source of energy to feel and enhance the team spirit.

Source of energy to provide support for the family. The fourth major theme discovered from company A was that values drive the participants to provide support for their family. Participant 1 shared that his source of energy is to succeed in order to provide support for his family. This includes providing the best for his children such as owning a house:

“I feel that the personal drive in my daily life relates to two words that are linked to each other - hope and success - as a man is always eager to succeed; for example to own a house, or to wish for my children to be the best children, or to be successful in my work as a production manager. To achieve success in everything and that everything I do bears fruit and to be a role model for those in the surrounding environment where I am.”

Participant 3 added that what drives and inspires him to work is his children: “However, the motive that makes me work is firstly my children as I have six daughters and a son and I love to make them comfortably off as much as I can because they are the greatest motive for me to work.” Participant 4 explained that he learned the value of working hard from his parents; he then shared that he would like to help his family in different aspects so he strives to work well driven by his personal values without breaking the laws and policies present:

“Frankly, there are things that are related to the environment in which I was raised such as my mother, my wife and my late father who gave me the greatest motive. To be honest, my mother taught me many things related to practical, professional and scientific aspects - she and my wife. I am married and I am studying my postgraduate studies simultaneously.”

“Surely, my personal values give me a motive. On the personal level, I like to help my family at home and like to be available to help others financially, morally, scientifically and to assist in any query. In fact, I apply these things in my work without breaking work laws, regulations or instructions

Source of energy is the cooperation of workers (team spirit). The fifth major theme was the source of energy being the cooperation of the workers. Participant 1 shared that one of the most important values that he gains inspiration and drive from is the value of cooperation. He believes that experiencing cooperation among workmates and employees

drives him to do better and work to attain the success that they are aiming for:

“One of my personal values that gives me a drive to work is the value of cooperation. When I feel that there is one team collaborating at work that drives me to work better in the company. For example: when we started applying the ERP (Enterprise Resource Planning System), we were informed by the ERP company provider that the success of its application in the area (Jordan) is only 4%; this was a small percentage, and not an encouragement to consider applying ERP in our company, so we were skeptical of the success of its application in our company. But this small number was a challenge for us and made us cooperate and apply this system in a way as a team as if we were one person, and we became the best company in applying this system as a team, or as a single person.”

Participant 4 added that he always tries to help other employees. This also creates trust inside or within the workplace: “I help employees but without neglecting what needs to be done at the workplace where I apply these things, which results in creating trust for the employees as a manager who has reflected moral values for them.” Finally, Participant 7 echoed how the presence of team spirit drives him in the workplace as he is assured that there is support and thus they have continuous development within the company:

“Moreover, one of the things that drive me in the workplace is when I feel the team spirit because I can be assured that there is a team working with each other. So I know that if I was not there for some reason, someone would be able to do my work and work will go on. This means that anyone could do my duty such as a coworker, or my manager, or even a person from the procurement section when they know that I am not at the company today. Here we feel that there is a team spirit in work and that is what we are used to having from our management.”

Source of energy is hearing positive words or feedback. The sixth major theme gathered and established from the participants of company A was that their source of energy is hearing positive words or feedback. Participant 2 shared that she feels appreciated when she hears good and positive words from others. She gave an example where she provides positive feedback and advice to new employees in order to encourage them with work:

“In practical and private life, what reaches people and touches their hearts deep inside are always “good words”. For example, when you are thanked directly face to face using the words ‘God bless you’, these are simple words but they have more meaning to the employee than material things. It is possible to feel that through the spoken word (such as ‘well done’) we can develop ourselves more and when we hear that we feel that there is something inside us that we have not brought out ourselves yet to be used in our work, and it is possible to bring these motives out and use them at work.”

“At the same time, it is possible to have a newly hired employee who has a different perspective and here I try to find a way to sit down with him and tell him and support him explaining the way he should consider the topic; that instead of looking at the topic negatively, he should have a positive outlook for the future. There are a lot of people, thanks to God, who were waiting for someone to help them or to support them with a word, in order to evolve and continue on their way.”

Participant 5 also shared an incident wherein, as a staff member, he felt encouraged when the supervisor gave him the freedom to act on his own will and gave him the trust in dealing on behalf of the company outside the workplace:

"What I mentioned earlier is a conviction that always exists inside us but at work there are things done by supervisors/managers that encourage you. For example, from the previous example that I mentioned about buying two tanks of water, the company manager told me, "You are the money/business owner and you are free to act"."

Participant 6, also another staff member, shared that hearing positive comments and messages from the leaders of the company raises his morale and spirituality and provides him with an energy. Similarly, he feels appreciated when positive messages are conveyed. He gave an example where:

"First, raise the morale and second comes the material things. Raising morale is achieved by good treatment and appreciation. When my manager says to me, 'May God bless you and give you health and happiness', I feel very happy and feel that people appreciate me in my workplace. The good word affects me a great deal, so if you give me the choice between taking 100 dinars and hearing a good word, I would choose the good word for sure. In this company a lot of kind words have been addressed to me and this has made me successful. For example, there was a party to distribute bonuses and to reward employees and all the employees were participating and at the moment of honoring me, the manager - the company owner - thanked me and praised my work in front of everyone saying that I am one of the excellent and good people at work, and that I focus on work quality and on my performance at work. This praise gives me a personal motive greater than any material reward that I could take. Whenever there is a good word from management at work appreciating my work and efforts, I will give more with a greater motivation to work better."

Source of energy is having trust (AMANA) between workers. The seventh major theme formed was the source of energy evidencing and feeling the trust or AMANA (this means in Arabic to be obligated to uphold ones' trusts and duties, a type of moral responsibility for fulfilling one's obligations) between the workers in the company. Participant 1 stated that AMANA or trust helps individuals to develop. He shared that, for people to improve, there needs to be honesty in reaching out and instructing them how to help themselves:

"For example, the value of AMANA is embedded in our company, so to help this person, we should be honest with him and then we achieve the work goal and take him to the right target in the job and teach him how to work. The values of credibility and AMANA at work and the same approach that I have learned should be passed on to others."

Participant 7 shared that AMANA is the most important value that drives a person to work. If one is true to himself and knows that he is duly performing his duties even without management and supervision, then one has AMANA and SEDQ in place. In addition, he added that the value of AMANA was the main reason to tell the truth when he accidentally spilled expensive materials on the floor. Then he remembered that it is his responsibility to be honest and it led him to take self-controlling action:

"AMANA (honesty) is the most important thing which drives a person to work. It really is the solution. I have to be honest with you and with myself. This happens with everything on a daily basis. For example, if your duty is to inspect the warehouse before the end of the day and if the day ends without you inspecting the warehouse then you have betrayed your AMANA."

"I practiced AMANA (honesty) because there was no control and I cleaned the place and nobody noticed that. Similarly, if I had not told the manager, I would be a cheater at work because the manager used to treat me in a way that made me feel as if I was a manager at work even though my work was simple. In addition, he made me feel that it was my responsibility because there was no manager standing over my head all the time asking me, 'Why did you do so and so?' Instead he told me that 'This is your **AMANA** and you are a manager here and this is our method at work that we do not change'."

Source of energy is the equality within company (ADL or justice). The first minor theme that followed was the source of energy was derived from the equality within the company or the presence of ADL value or justice within the company. Participant 1 shared how the presence of justice in his company is another source of energy for him. He also related how practicing justice leads to cooperation or team spirit which are both heavily found in and influenced by the Islamic religion:

"To speak frankly, there is an effective value that we observed in the work which is the value of giving people their rights (justice value) and we found from religious convictions that each person should take his right. For example, the general manager once said to workers and staff that as long as we're making profits in this company, staff and workers will share the profits, and if we did not get profits, then salaries will be paid from the company's capital and this value (giving rights or justice) creates a positive mood for workers... ADL (justice) value is activated significantly and it ensures giving rights and enhancing participation and team spirit. That means that the ADL (justice) value is well practiced in this company. Frankly, ADL (justice), participation, giving rights and cooperation are moral values that only stem from the Islamic religion."

Participant 1 added that justice also creates respect within the company. The company provides and ensures justice whatever position one may have:

"**Respect** is one of the fully applied principles in the company beginning from the lowest ranking worker (a cleaner) who is respected, appreciated and given a bonus before the factory owner/director besides thanking and praising his work morally and materially."

Participant 6 echoed how he treats each and every one in the company with respect. He added that there is equality within the company where each one is given justice ADL and fair treatment:

"In general, I deal with people with respect and I feel more comfortable to be dealt with equally, with respect from people and appreciated by others. I experience many cases where I feel frustrated because one treats me disrespectfully or with no appreciation and at the same time I have a positive feeling when someone appreciates me and treats me with respect, and there are many examples on a daily basis."

Source of energy is dedication/commitment or EKLAS. The second minor theme that followed is the value of EKLAS being the source of energy from the company. Participant 4 shared how he has learned to develop dedication and commitment or EKLAS to work. He believes that this has a positive impact on how work is done for the company:

"The first thing that inspires/drives me a lot at work is that I always seek to obey God at work, "EKLAS". I always consider myself the business owner who wants to achieve the highest peak, so when I am at work I am not only performing tasks and following employees, but I am

always looking at the future and from where to start to achieve the best. Therefore, we have a strategy in the company consisting of vision, mission, and the company's message."

"All of that was stemming from work credibility and reliability and from the first type which is EKLAS to work so I did that thing without waiting for the order from the business owner which I have learnt here is a basis of success."

Source of energy is the ISLAMIC religion. The third minor theme that followed was the source of energy coming from the Islamic religion. Participant 3 explained how his religion inspires and urges him to do the best that he can at his workplace. Furthermore, he also shared how work is a responsibility and duty that needs to be perfectly completed according to the Islamic religion and its values and principles:

"EKLAS (integrity and fulfilling promises) and loyalty at work stem from the Islamic religion as our Prophet - peace be upon Him - said:" Allah loves someone who, when he works, he performs it in a perfect manner" and here comes the value of perfection (ITQAN) at work. Moreover, I worked in many places operated by Muslims and Christians and my performance was the same since this is my nature and I should give of my best to convey a good image. On the other hand, when I work with a person who likes me or does not, who likes Islam or does not, the most important thing is to give him the right idea and a good image about Islam; and here comes the value of TAQWA. Furthermore, the most important thing for me when I do anything is the good intention as the Holy Prophet said, 'The reward of deeds depends upon the intentions and every person will receive the rewards according to what he has intended". This means that my work is a kind of worship so doing my job is a matter of worship."

Participant 7 added that almost 90% of the members of the company work with the goal of fulfilling and following the tenets of their religion:

"I believe that when a person is close to God and performs prayers, then these things make a person ready to start work in the morning saying 'In the name of Allah and with His will'. Moreover, I think that 90% of employees who work here in this company believe in that, too. Because as long as one is committed to religion or even trying to be committed, this drives him to work. For me, I am not highly committed or religious, but I go to work with a desire and an ability to work."

5.3.3.3 Thematic Category 3 (research question three)

The third thematic category was based on the third research question. In this category, themes are discussed in two sections, the first according to the CEO and Managers and the second according to the Staff Members. Table 5.29 contains the breakdown of the themes based on the CEO's and Managers' perceptions (the first section) (see Appendix E). It shows that personal values were evidenced by the participants to impact how their leadership is transmitted, and in how they exert influence through the following mechanisms:

- (A) Traits (to be) mechanism: Having credibility as leaders, being a role model to employees, practicing equality and justice (ADL) in treatment brings harmony.
- (B) Behaviour (to do) mechanism: Practicing honesty or SEDQ results in effective leadership, being treated as family.

(C) Cognition (to think) mechanism: Building trust or AMANA between CEO, managers, and employees, being available for consultation or SHURA with employees, transferring knowledge to employees.

(D) Affect (to feel) mechanism: Fostering collaboration and cooperation within the company, and practicing equality and justice (ADL) in treatment brings harmony.

Practicing equality and justice (ADL) in treatment brings harmony. The CEOs and Managers of company A have experienced positive outcomes from the practice of their personal values in their roles as leaders and how they exert influence over the employees. Participant 1 indicated that as a leader, his values help him observe and practice showing justice to the members of the company. He explained that the value of justice is proclaimed by the Prophet Mohammed. He also clarified how his personal values as CEO were transformed into actions and translated into behaviour:

“Similarly, factory/company owners who come from seven o'clock in the morning to arrange orders, and stay in the factory until eight o'clock in the evening to take the money from the exhibitions; these actions of leaders give the feeling that no one is better than the other and that all are one team.”

“For example, one day a worker called saying that he wanted to go away with his family for one day (say Wednesday) at a certain hour on a trip to the city of Aqaba in Jordan and he had no sick leave left, but he did not want to give a bad impression so he called to tell us that he must be with his family on that trip and asked permission for an hour or two to enjoy his time with the family and of course, he was given permission to join his family on the trip. Consequently, employees' honesty became a behavioural norm at work and, even in the case of illness, workers come to consult with us on whether their health condition means they should stay at work or not without assuming that the outcome in the morning and then calling the factory to apologise for not coming to work themselves. The personal values of a person that are practiced on people are reflected on them and on their actions.”

“Of course we cannot be away from the Islamic religion which is the source of our values and we do this by linking work with religious values to promote the practice of those values; for example, when we say: ‘Why do you disobey Allah in this or that? Why do you tell lies? Why do you oppress people or yourself? Injustice is darkness and if you oppress someone today, you will be oppressed on another day so make our Prophet Mohammed your role model.’ As a result, we find that these words have a significant impact upon workers and employees.”

Participant 4 added that as a leader, he upholds the value of justice (ADL) in treating and dealing with his employees, which promotes harmony between all. He shared that employees are treated fairly, whatever position they may have:

“Furthermore, the values that I will keep are ADL (justice) in my treatment/dealing with employees from the lowest ranking worker to the highest one. You are a person who has rights and demands, you have the right to talk about your affairs and have complete worker's rights without any discrimination between employees. For example, you do not have permission to come half an hour late just because you are a head of department. Nowadays, as a person from the top senior positions of management, I am held as accountable as the lowest ranking worker because there is no lowest person on the level of morals and human values. We are all one, we are all equal and we are all colleagues starting from the company's owners to the employees. Similarly, the company's owners always make us feel

these values without any discrimination according to shape, colour, or post. In fact, we actively participate in this topic and help in it and we apply labour laws strictly.”

The second section reports the perceptions and experiences of the Staff Members in how personal values impact the way they are led in company A. For the Staff Members, their values lead them to practice collaboration and cooperation within the other members and stakeholders of the company. Moreover they expressed how leaders’ values influence the way they do things in the workplace, which eventually leads them to practice similar values as those practiced by leaders. Table 5.30 contains the breakdown of the themes based on the responses of the Staff Members (see Appendix E).

Practicing collaboration or cooperation. The Staff Members of company A found that their values allow them to better practice collaboration and cooperation; this was the tenth major theme derived from company A. Participant 5 gave an example where staff members know how to take the initiative and would volunteer to work even beyond their duties and responsibilities:

“For example, an electrician works only with electricity because his major is electricity and if there is no work related to electricity then he does nothing. This team work culture/environment resulted in this cooperation. Anyone may volunteer and do anything even if he is required to work outside of his major, and employees cover each other’s work to make work go on. Working as a team develops the value of cooperation and all things go well.”

Participant 6 added how in this company, each member and individual knows his responsibility: “Everyone knows completely his responsibility. I feel the presence of team spirit in the company, cooperation as if we were one family so if I were the leader, I would reinforce/foster this topic in the company.”

5.3.3.4 Thematic Category 4 (research question four).

The fourth thematic category was based on the fourth research question. In this category, themes are discussed in two sections; first, how values can be generated in the workplace, and second how values can be made vital again. Table 5.31 contains the breakdown of themes on the perceptions of how values can be generated through their roles in the workplace (see Appendix E). The first section, how values can be generated by understanding their role in the workplace, is addressed below.

Developing a sense of responsibility for others. The eleventh major theme of company A was developing a sense of responsibility for others. This value was developed based on the participants’ roles as CEOs, Managers, and Staff Members. Participant 1 as a

leader has learned to be responsible for others in the company: "Being responsible for people and where each one feels that he is responsible in his post (ITQAN)." Participant 2 added how individuals have each learned how to work not only for themselves but for the company as a whole:

"...in addition to the spirit that the company creates for the individuals themselves and the love that the company wants to exist for the sake of individual advantage rather than just for the company. Therefore, individuals work for themselves and not for the company. This is the spirit of partnership where owners of the company say to us, 'You are partners in the company' and this increases loyalty and feelings of belonging to the work."

Participant 4 explained how the values in each one relate to the overall cooperation within the company in order to reach their full potential: "Reliability takes a high degree, credibility and quality as we have the best quality here, in addition to development and researching. There is the value of cooperation between the employees and team spirit." Lastly, Participant 7 has also developed into an individual concerned with ensuring justice to others; a Staff Member who seeks to improve his co-workers and the company as a whole:

"The values of team spirit are vital values in the company. Moreover, the value of ADL (justice) exists in the company, where there is no injustice and I have never seen anyone who was oppressed or exposed to oppressive situations. Also, the value of development is a very important element that the company is seeking to develop among its staff and here I do not want to talk about – the company owner - in order not to say that I extol or praise him, but really there is development in the company where the employee who was a worker was promoted until he became a manager in the same company."

Developing a sense of responsibility for work perfection or ITQAN. Another value developed from the participants' position was the sense of responsibility for the quality of their work or work perfection (ITQAN). Participant 3 believed in the importance of perfecting the work assigned to him, following the words of God:

"In addition, bad things are not done by me and I try to uphold the value of perfectness (ITQAN) at work. Moreover, I do not wait to be compensated by people but wait for compensation from God the Almighty. In fact, this subject goes back to the value of NYA (intention) which is a very important value and the most important thing."

Participant 7 echoed that as a staff member, work perfection is a must. This is also in line with the Islamic religion: "Discipline and perfection (ITQAN) at work as stated in our religion (the Prophet's saying: Perfect the work you do)."

The second section of the last category discussed the participants' perceptions and suggestions on how values can be made vital again. One major theme and two other minor themes emerged from the thematic analysis. Table 5.32 contains the breakdown of the themes discussing how values can be made significant in the workplace or in company A again (see Appendix E).

By having the companies activate the values through their policies. The twelfth major theme formed from the responses of the participants of company A was the recommendation for the companies to activate the values through their policies. Participant 1 shared that companies should be responsible in spreading the awareness and making these values known to the members. He also believes that values are crucial to the success of the company, and he was reminded of the importance of values during the interview; he reflected that the researcher had actually revived these issues in his mind:

“Values are the basis of everything and they could be activated by studies that are undertaken on companies and on their value systems and how these values contribute to the success of these companies and how the company was before such systems were in place; in addition to clarifying how companies that do not apply these values have been affected and have adopted a bad approach. When comparing them, we get a clearer example about the importance of activating these values in leading companies.”

“Finally, I would like to add that through these questions in this interview, I have been reminded of the values and ethics and you (the researcher Samer) have actually revived these things in my mind since I used to behave previously without taking these values into account. Now you in this interview have revived this matter and I will apply the values and ethics more in the coming period. Thank you indeed. At the end of the day, our reference is our religion, whatever development we gained or whatever we did, Islam is the basis upon which we were brought up and we will always come back to it.”

Participant 4 echoed that where values are concerned employees need to be constantly reminded of these and ensure they are practiced within the company. He even suggested that companies should invest in giving courses to their employees on building and instilling the said values:

“We have to continuously remind ourselves of our values and to try on an annual basis to run courses. For example, we ask the Social Security, the Civil Defense Department and the Ministry of Health to hold courses periodically to teach us the moral aspects of work for all the company's employees regarding health and social security, work methods, and ethical requirements. Moreover, I also supervised some courses with employees regarding commitment, work order, internal control system or TAQWA and we found a positive result with most of the employees.”

Participant 5 added that in company A, they carefully discuss the values that they should practice and activate: “When there is a new value that needs to be activated, we discuss it and activate it immediately, i.e. we can activate values by discussions immediately.” Finally, Participant 7 praised how their company has always practiced their existing values as well as the efforts it makes to improve them over time:

“Values already exist and never died but I continuously work to improve them. In regular meetings here in the company we see each other's work and deal with each other, always reminding each other of the values. Values, God willing, have not died. We can infer from the number of the long years that we have worked here in this company the extent of existing harmony in this company as if we are one spirit especially when we find that our personal values match the company's values to a large extent.”

By strictly following religious orders. The first minor theme that followed was making the rules significant again by following religious orders. Participant 3 suggested that the company should follow the Quran as well as the studies focusing on values: “I wish that the company followed the methodology of Quran and Sunnah. We previously attended the Values Methodology course by a consultant in values studies and I hope more Islamic values will be followed and practiced in this company.” Lastly, Participant 7 asserted: “Most importantly, we must keep dealing using religion, traditions and customs rather than dealing by laws.”

5.3.4 Phase 2: Thematic Narrative Analysis (Company B)

5.3.4.1 Thematic Category 1 (research question one).

The first thematic category again was based on the first research question. This category was divided into three sections, in terms of the participants’ (a) source of values, (b) overall perception of their personal values, and (c) actual role of their personal values in the way that they think and act in their workplace.

(A) Participants’ source of values:

For company B, participants largely indicated that they acquired their values from the Islamic religion. There were eight other minor themes that followed which received fewer citations than the major theme. Table 5.33 contains the breakdown of themes addressing the source of values of the participants from company B (see Appendix E). The main sources of values addressed by the participants were:

Coming from the Islamic religion. The first major theme from the responses of the participants of company B was the belief that their values are mainly from the Islamic religion. Participant 1 indicated that sources come from religion and even described religion as the “primary source” of values: “Also home takes its values from religion which is the primary source of all human concepts whatever the religion is.” Participant 3 echoed that for Muslims, the Islamic religion should be the main source of principles and values:

“In terms of religion a person who is born Muslim and raised on the Islamic religion and Islam principles and values; these will also have an influence on his values and behaviours as a person and on his actions, as well as in other religions with all due respect for all religions.”

Participant 4 also confirmed religion as the source of values: “There is no doubt that religion is another source of values.” Participant 5 emphasised that both religion and society influence the values of the individuals: “Religion and society where we live and religion is

fundamental source of values.” Lastly, Participant 6 explained how Islam influences a person greatly in his overall actions, thoughts, and behaviours: “However, a committed person to religion in Islam is a faithful person to his values, morals and everything. Religion is not appearance and shape, but rather actions, words and behaviours.”

Learning from education. The first minor theme that followed was that source of values was the participants’ learning through their education. Participant 4 simply stated that his personal values come from education: “My personal values stem from education.” Participant 6 added that his values come from the institutions and education he belonged to: “The university where you studied and from school.” Participant 7 also added: “In my opinion, the source of values is education and the Islamic religion.”

Coming from social interactions. The second minor theme that followed was the source being the social interactions of the individuals with other people as well as society in general. Participant 1 shared that: “My personal values came from the environment and society.” Participant 2 added that aside from family, religion, and environment, values come from the influences of the people that an individual interacts with: “The primary sources of values are family, religion and the environment, besides people whom a man has interaction with.” Participant 4 explained that values can also be acquired from friends or the social circle of the person: “Moreover, one can acquire values from his friends as it is said that ‘you are who you accompany’ so if the friend has bad manners, then 90% of his friends’ manners will be bad, too.”

Coming from the surrounding environment or home. The third minor theme that followed was the source coming from the surrounding environment or home of an individual. Participant 4 believed that the community around an individual has a great influence on one’s values. He shared: “Surrounding community which gives a person his values firstly and lastly.”

Coming from parents or family. The fourth minor theme was the source of values being the parents or family of the individuals. Participant 4 explained that he has a great respect for the framework of family and shared that: “... respected family framework leads to having good values, and vice versa, i.e. if there is bad framework, he acquires bad values.”

(B) The overall perception of participants’ personal values

The second section presents the overall perception of the participants from company B on

their personal values. One major theme again emerged and two other minor themes followed. Participants mainly viewed personal values as the unwavering beliefs and values of an individual. Table 5.34 contains the breakdown of the perceptions (see Appendix E).

Unwavering beliefs and values of an individual. The second major theme formed under the first thematic category was the overall belief that personal values can be defined as the unwavering beliefs and values of an individual. Participant 1 indicated that values are considered as the morals or ethics of an individual. He stated that values come from the overall life experience of an individual which then makes and completes the overall well-being of a person:

“The values that we deal with and hold in ourselves are considered as ethics, that means values are a combination of human ethics and someone’s upbringing and education that were gained from the day they were born. Thus, education is significant, and ethics are vital as they rely on education, and all of that forms our values.”

Participant 2 considered values as the “fundamental pillar of human life.” Participant 4 reiterated that values must always be followed; where an individual without values is also one without the proper morals and ethics: “Values are morals. Each person must have values to follow. Because morals are the basis of values and herein lies the important point since a person without values is a person without morals.”

(C) The actual role of personal values in the way that the participants think, feel, and act in their workplace.

The third aspect of this category discusses the actual roles of the values in the lives of the interviewed individuals and in the workplace. One major theme and seven other minor themes followed. Table 5.35 shows the breakdown of themes (see Appendix E). It shows that the role of personal values was evidenced by the participants in the workplace through three main ways:

- (A) In the way they “think” when some participants stated that by practicing their values, it led to developing cooperation from the good treatment, and practicing the openness to consultation or SHURA.
- (B) In the way they “feel” when some participants asserted that by practicing their values it led to expecting commitment and dedication (EKLAS) in all work-related actions, having spiritual presence or BARAKA at all times, Developing fear of God or TAQWA.

- (C) In the way they “act” when some participants indicated how AMANA value was developed their actions, being honest or having SEDQ in all actions and business dealings, and treating each employee equally or with ADL (justice).

Developing trust or AMANA from their actions. The third major theme that emerged was through their values; they have learned to develop trust or AMANA from their actions. Participant 1 shared an example where, as a leader, he tried his best to instil these values in a staff member to help him learn from a mistake he committed. By trying to instil the value of honesty, he made the staff member build trust or AMANA with him as a leader. He also made sure that the staff member learned his lesson and should also apply this in the future:

“I informed him (the worker) that he did not use the AMANA value or trust that I gave him since, if he had submitted the work orders, then we would receive money and be able to pay salaries. The worker said that this happened because we (the company) were late in giving salaries and that affected the workers’ ability to buy food for their families. I told him that ‘I could punish you or terminate your contract in the company without taking any pennies from the company since I had evidence against you because you misbehaved and caused damage to the company. So what you want me to do with you? Shall I make this decision?’ The worker showed an awkward silence and began to think. I told him that I would not punish him in order to have him beside me to be able to go and represent me properly, and to make the owner of the company say that these workers are truly committed to their work.”

Participant 3 also emphasised that AMANA is gained by building credibility and reputation from their honest actions: “This means that the value of AMANA was present in front of me and will never go. A lot of money has been offered to me by people and I rejected it.”

Expecting commitment and dedication or EKLAS in all work-related actions. The first minor theme that followed was the value of expecting commitment and dedication or EKLAS in all work-related actions. Participant 2, as a leader, believes that each member of the company is expected to commit himself or herself fully to the company. Furthermore, as a part of the company, that person should give great significance to the work that they are doing:

“Values make a person dedicated to his job as he/she assigns his/her time to work and he/she has values and principles, so that he/she must give importance to his/her work. These are among the things that make a person have values and principles to enjoy his/her work.”

Participant 4 shared that one of the many values that he practices at work is EKLAS or sheer dedication and commitment at work. He explained that one cannot fulfill his duties at work fully if he or she does not love his work:

“There are many values that I practice at work such as EKLAS to work and affiliation with the company where I work. If you do not have EKLAS and affiliation, then why do you work? It is better to stay at home. Although people nowadays do completely the opposite where you can find an employee coming to work in order to pass the time and take a salary regardless of

how he spends his time at work. This happens too much in my department among most of the employees who must have EKLAS and affiliation with their work or in any business. Moreover, love for your career is important because if you do not love it, you will not succeed.”

Participant 6 simply added: “Values mean for me firstly EKLAS (dedication) at work where a person must be dedicated to his work.”

Being honest or having SEDQ in all actions and business dealings. Another related theme is being honest and having the SEDQ value in all actions. Participants shared the importance of practicing the SEDQ value in the workplace and it has a positive impact on all actions and business dealings. Participant 7 explained how practicing SEDQ prevented him from dealing with a company despite the good offer provided by it, but it would not have served the company’s advantage, and if he accepted, it would have been only for his personal advantage:

“For example, I wanted to buy laptop devices and I was in charge and the final decision was mine, and I received offers from many computer companies. One of these companies called me saying that their price is the lowest price and it is the price that I wanted. They asked me to tell them what was the lowest price I had in order to offer me a lower price and they told me that they will give me some money if I choose their company to buy the devices. But I refused their offer because of my faith and I completely cancelled dealing with this company from the list of options in front of me. This example shows how my religious values which are AMANA and SEDQ prevented me from dealing with this company despite the fact that my personal interest was to buy devices from this company. Islamic religion includes these values.”

Treating each employee equally or with ADL (justice). Another minor theme was the value of ADL (justice) and the importance of treating employees equally in the workplace. Participants asserted that the ADL (justice) values should not only be felt by employees but that it is important to be taught and become part of the employees’ understanding in the workplace. Participant 6 told a story of how he dealt with people equally when he was in charge to serve a large number of them regardless of where they came from and whatever they do in their lives:

“The important thing to me is to deal with people equally but for the brigadier, he thought he was more important than the Egyptian. But in my work no one is more important than the other. Order is order and right is right. After that, the brigadier went and complained that I dealt with the Egyptian who came to me first before dealing with him as an important person in the army, saying that I should have served him first. It was a real problem but thankfully the company supported me saying to the brigadier that people are equal and you are equal to all people and the Egyptian wanted to subscribe just as any other person did, and this is his right regardless of who you are. As a result, even the Egyptian was happy from that position. Here, I applied the value of ADL justice without differentiating between one person and another regardless of who they are.”

5.3.4.2 Thematic Category 2 (research question two).

The second category discusses values as sources of energy and examines whether they can drive people in their workplace. This category had two major themes and 14 minor themes. Table 5.36 contains the complete breakdown of all themes discovered addressing the second research question, from the responses of the participants from company B (see Appendix E). It shows that personal values were considered by the participants to be the source of different types of energies and motives in the workplace through three main types:

- (A) Intellectual energy, when personal values were expressed as source of energy to enhance dedication/commitment or EKLAS, Source of energy to succeed, Source of energy to maintain continuous development, Source of energy to work for achieving perfection or ITQAN, Source of energy is having achievement, and Source of energy to be prepared for the physical workplace.
- (B) Emotional energy, when personal values were stated as source of energy to provide support for family, Source of energy to develop the cooperation of workers, Source of energy to gain trust between workers and to feel that AMANA is maintained in the workplace, Source of energy to enhance honesty and truthfulness or SEDQ, and Source of energy to feel as there is family treatment at work.
- (C) Spiritual energy, when personal values were expressed as Source of energy to spiritually practice the Islamic religion, Source of energy to love work, Source of energy to fear God or TAQWA, Source of energy is BARAKA or blessing in life, and Source of energy to be a role model to others.

Source of energy is continuous development. The fourth major theme that followed was the source of energy being the goal of maintaining continuous development within the company. For the participants from company B, they stated that their energy comes from the desire to constantly improve and develop as individuals, professionals, and for the company as a whole. Participant 3 stated that seeing developments and achievements makes him want to work harder in order to accomplish more for the company:

“At the beginning, a person does not expect anything from his work, but when he accomplishes it he sees that there are results out of it. For example, I put up my sales target to be a hundred thousand dinars, but I found, for example, that my sales reached half a million dinars. Here I achieved an increase so I feel proud of this achievement and this kind of achievement is a motive for a person to love his work place and to give more.”

Participant 5 added that the company is a great source of inspiration as they show their concern by providing him the training and courses needed to improve him as a professional

and as part of the organisation. This provides him great energy as he is not the only one advancing but the company and industry as well:

“And of course the company has a role in providing me with motives at work by giving me training courses sacrificing 200 or 300 dinars to invest in me. This plays a role that strengthens your character, your position, and your culture especially in some sciences such as computer science where there are never-ending updates and you need to follow the latest developments, like the science of medicine and pharmacology, so you need to keep pace with new developments or you will be left behind because science is in a state of constant evolution.”

Participant 6 simply described the inner drives/motives that he has, the drive to continuously develop for himself: “I had an internal drive even when I started working here in the company, and after two years of work I thought to start my own business because I have the motivation to develop myself.” Participant 7 shared the different sources of energy that he has; in this particular case, he gathers it from the constant desire to develop the IT department:

“There are things that drive me to work when I think of them such as applying something that I think about at work or I wanted to apply it in my work in the IT. For example, I want to develop a certain thing in IT and this thing is a personal effort and the company did not ask me to do it. Therefore, I try it alone (initiative) as it is an idea and if I apply and implement it, I will be very happy and it will give me energy for half a month going forward. Also, if I see its impact on the society around me, the "computer society", and all are satisfied with something I have done, I will feel comfortable and rewarded.”

Source of energy is having trust (AMANA) between workers. The fifth major theme to emerge from the analysis of the participants from company B is having the source of energy through the trust built between workers and maintaining AMANA. Participant 1 gave an example where, even as a leader, he tries his best to interact and listen to the needs of his employees. He believes that with cooperation and fair treatment, they are able to build AMANA between one another or trust among themselves as part of one company:

“Values are always a key incentive for everything in life. There are many stories related to this topic. For example, when an employee comes to me to discuss a problem at work or a personal problem, in most cases, I listen to him and give him my answer and advice. After several days, he/she would come back to thank me for the advice that I gave him/her, and this gives me the reassurance that with my style, concepts, and values, I knew the proper answer and that I built him up, and did not damage him. Similarly, the advice that I give to employees stems from my values and it transfers the drive to me and to my employees. Employees usually come back to me admitting that, thanks to my advice, they did not lose their job, and of course there is much talk about this issue.”

Participant 2 stated that as a manager, there should be AMANA within him as well as within the company. As one who handles and is entrusted with money, he has the initiative and knowledge on how to manage it well:

“Therefore, the success of the financial manager lies in his AMANA. It is undoubtedly my job to save money as we are called ‘money manager’ or treasurer who is entrusted with the money and with how to manage it. These are not rules that can be studied, but rules to be applied to manage money so as to keep it.”

Lastly, Participant 5 also feels that AMANA is present when he is consulted first by the management before making decisions. As a staff member, this is of great value to him – that he is treated fairly and as being of significance:

“First, the management (in this company) drives me to work by its interdependence with me and this is related to the first point that the management trusts me and my position so it consults me and takes my opinion in anything related to the IT rather than bringing in new hardware or offers without benefiting from me and my knowledge and experience! These instances give me energy as the management does not agree on anything without consulting me. Therefore, I have to be excellent as I feel that they give me full responsibility and in the future they will say that, ‘You brought in the hardware and you are in charge of that.’ I must be in charge and I have to think carefully and read about the issue before bringing in the hardware.”

Source of energy is dedication or work commitment or EKLAS. The first minor theme that followed was the source of energy being their dedication and work commitment or EKLAS. Participant 4 stated how he has always tried his best to work with full dedication in all his duties. He also gave an example on how this has been noticed and observed by those above his position; he clarified that pleasing or making it known to the manager that he works even beyond the required hours is never his intention:

“At nine o'clock I was surprised by the general manager of the company entering and suddenly noticing that the light was still on in the company when he passed by the company, so he came to find out what was going on. He was surprised and asked me; what are you doing here this late? Actually, I did not realise that it was nine o'clock when he came in. Moreover, I did not go home until I fixed the device and it worked properly, 100%. I left the company between 10 and 11 o'clock at night. This is EKLAS at work, and here chance played a role in making the general manager observe my EKLAS at work. Actually, it was not my goal to make him aware of me or to show off in front of anybody since I was getting along at work doing my duty and that's what happens with me at every stage of my life.”

Source of energy is the ISLAMIC religion. The second minor theme is the source of energy being the Islamic religion. Participant 2 explained how an individual with a great sense of and belief in religion also experiences more positive outcomes and better performance at work:

“A human is linked with his Creator (God) and with his ethics and religious ties, so if a man is a good believer and he believes in God, this actually gives him greater stability and experience in this world because he believes that God is the one who decides everything, as we are somehow predestined rather than completely having the free will to choose. And our Lord is the one who manages us and inspires us to work well and do well until we succeed. If God wanted a man to be good, He directs him towards good if this man of course makes efforts to do well, but if he directs himself towards evil, he will be directed towards evil undoubtedly.”

Participant 7 added that praising God and following his words provide him motivation and comfort while working or while performing his duties:

“Therefore, I always have prayer beads in my pocket to praise and remember God and to ask Him for forgiveness. These things give me enormous energy and when I praise God many

times in a day, I feel so much psychological comfort besides doing all my prayers during the day. These two things give me great motive and comfort.”

5.3.4.3 Thematic Category 3 (research question three).

The third thematic category was based on the third research question and was analysed in terms of the responses of the CEO and Managers as leaders and the Staff Members as followers. In this category, themes are discussed in two sections, first according to the CEO and Managers and the second according to the Staff Members. Table 5.37 contains the breakdown of themes from the responses of the CEO and Managers (the first section) (see Appendix E). It shows that personal values were evidenced by the participants to impact how their leadership is transmitted, and in how they exert influence through the following mechanisms:

- (A) Traits (to be) mechanism: having credibility as leaders; practicing honesty or SEDQ results in positive leadership.
- (B) Behaviour (to do) mechanism: showing one's determination or EKLAS when working; practicing honesty or SEDQ results in effective leadership,
- (C) Cognition (to think) mechanism: being available for consultation or SHURA with employees, having the goal of work perfection or ITQAN, and gaining trust or AMANA from managers.
- (D) Affect (to feel) mechanism: fostering collaboration and cooperation within the company, practicing fair treatment or justice (ADL), having good intentions, and having TAQWA.

Having credibility as leaders. The sixth major theme that emerged under company B was the leaders gaining credibility from their actions and behaviours. Participant 1 shared that although there were issues in the company, he stated that through his values he was able to overcome them to set a good example to the staff members.

“As a manager and a leader in my work, my personal values surely affect the way in which I lead the people and the company because many of the employees or colleagues or neighbours, etc., always praise me and some say to me, ‘We wish we were like you with such values’ and I hear this talk constantly from people who say, ‘We hope to have the same concepts as you because your concepts are ideal’ .So, my personal values have an impact on the way in which I lead people because I deal with them according to those values. In addition, I have colleagues who deal with people in a different way but they consult with me regarding the most difficult things and I solve these things and forget the career barrier that I am a manager and the other person is an ordinary employee. Instead I am a man in front of him and a guide. I deal with employees and people according to my concepts and my values which I find natural because I do not feel that when an employee comes to me, he comes to do something wrong and I stopped him; instead I feel that he came because he wanted to

seek advice and that I advised him and he took my advice. Also, I do not think that this thing is unnatural; rather it is natural.”

Participant 2 added that a leader should be open to the staff members so that respect can be formed and employees will know their leaders better: “A leader must possess leadership and must lead at the beginning and that does not prevent asking for advice/ consultancy.”

Showing one’s determination or EKLAS when working. The seventh major theme established was the result of showing one’s determination or EKLAS while working. Participant 2 admitted that an individual needs determination and commitment when working. This is needed so that one can go on despite the difficulties he is facing: “We need a will/ determination, the inner will of the same person in order to work because when a man works 8 hours it is not necessary to say that he really worked if he could work more.” Participant 4 echoed how a leader should be aware of the occurrences in his surroundings; he should know his employees, well as provide his full commitment to his work and the company:

“I can say that the values that you are practicing as a leader make employees like you or you feel internally that they like you, but maybe they would not express their love because you are a supervisor. In addition, you have an impact on their morals, their commitment, and their performance. Thank God, I have experienced all of this and we overcame many problems here relating to this particular matter. As it is said, pleasing all people cannot be achieved, because you have many employees with different backgrounds and they come from different environments and each one has their own mind and trends, etc. Therefore, a leader must be able to be aware of all these different trends, and to direct the employees towards one point – that is doing work, EKLAS to work, and EKLAS to this company that gives us our livelihood. Thankfully, I experienced this and succeeded in it.”

The second section of the category discusses the perceptions of the staff members as followers in how personal values impact the way they are led in company B. The staff members believed that their values allowed them to embody their commitment or EKLAS to the company; and at the same time, practice fair treatment or justice (ADL). Table 5.38 contains the breakdown of themes according to the staff members (see Appendix E).

Embodying one’s commitment or EKLAS to company. The eighth major theme that emerged was the values allowing the embodiment of commitment or EKLAS to the company. Participant 5 as a Staff Member believes that one should continue to develop and push his dedication and commitment in order to reach excellence. He also described that he does not consider himself as an employee but a “son of the company owner”; meaning his commitment and willingness to help the company goes beyond duty:

“As I mentioned earlier, the relationship with the company is one of the basics that affect my personal values; that the work relationship should not be a relationship between an employee and the company but a company’s son’s relationship with the company owner. This is one of

the things that increases your value and pushes you to attain a positive spirit of innovation, excellence, affiliation with and EKLAS to the company.”

Participant 6 added that as a Staff Member, he has enough EKLAS or dedication to work so that, even without strict supervision, he knows that he has to work until he reaches perfection or ITQAN:

“The general manager (CEO) is a very loyal man to his work as he stays in the company more than he stays in his home because he considers his work as the most important thing for him. And he does not like committing mistakes. This is the way he is at work but I was not affected by his work because there is no direct contact between us at work. To be affected by someone else, you have to be in direct contact with them. Moreover, we may have the same nature and need the same things but we do not meet each other a lot and he is my direct manager who knows that if he asks me to do something, I will do it well. This is what he knows. I see his values in his EKLAS at work and in his mastery (ITQAN) of work and I benefit from these things.”

Practicing fair treatment or justice (ADL). The ninth major theme that emerged was that values influence their followership by practicing equality and justice (ADL) at all times which then brings harmony within the workplace. Participant 6 shared that following the example of the leaders of the company, there is a high respect for justice and equality within the company. When one commits a mistake, no matter the position, he or she should be able to apologise and take the initiative to fix it:

“While in this company, my perception is that the instructions and laws must be applied to everyone even to the company owners. Therefore, a problem occurred between me and the chairman of the board of directors who considers himself the top authority here when he asked me to do something and I knew that thing was wrong so I did not want to do it. A problem occurred at that time and the board of directors met and discussed the topic and they found that I was right. After days, the chairman came and apologised to me. This is a good thing here in this company where any person in the board of directors or in a high position feels that he is mistaken; he undoes his mistake without being stubborn. Also, when I find myself doing something wrong to any person, I must go and apologise to him. Indeed, this is ADL (justice value).”

Participant 7 added that as a staff member, he feels appreciated and important as the management treats everyone equally: “It means that the management treats us with good ethics making us as employees feel comfortable at work here in the company. In other words, they do not practice dictatorship or force you do to anything.”

5.3.4.4 Thematic Category 4 (research question four).

The fourth and last category was based on the fourth research question. In this category, themes are discussed in two sections; first how values can be generated in the workplace, and second how values can be made vital again. Table 5.39 contains the breakdown of themes on the perceptions of how values can be generated through their roles in the

workplace (see Appendix E). The first section, how values can be generated by understanding their role at the workplace, follows.

Developing a sense of responsibility for others. The tenth major theme of the study was the perception that the roles of the participants allowed them to develop a sense of responsibility for others. Participant 1 stated that the company values have allowed each one to realise that they are working for the company for the betterment of all stakeholders. Through his leadership position, he has learned to provide for the employees as well as make the workplace more secure for the rest of the company members:

“The company values here are dealing with everyone in a way that is in the best interests of all. We do not differentiate between employees. The company is for the benefit of all and it is a safe and secure place for all.”

Participant 5 added that what makes company B different from other organisations is the presence of social relationships and responsibilities for one another:

“The social relationships in the company depend on the social occasions such as marriage, death and illness where we have good social relations with the management and there are visits by all members of the management during times of joy and sorrow. This thing does not exist in the rest of companies; I also work as a consultant in other companies and I find that this does not exist.”

Lastly, Participant 7, a Staff Member has since developed different values which, overall, pertain to the good treatment by and responsibility of one to the rest of the members of the company:

“Ethics and respect in dealing with people. I do not think that there is a team spirit or the value of cooperation here in the company, nor the value of SHURA. However, usually there is no oppression here in the company and there is ADL (justice). Moreover, there is limited injustice and the good thing is that you can talk about anything you consider unfair. Somehow there is ADL (justice) here in the company.”

The second section discussed the recommendations of the participants from company B on how values can be made vital again. Again, one major theme emerged and five other minor themes. Table 5.40 contains the breakdown of the said themes (see Appendix E).

By practicing the values at all times. The last major theme from the responses of the participants from company B was the recommendation to practice the values at all times in order to make the said values vital again. Participant 1 explained that values will only live and exist if people are practicing and embodying them:

“Values will live as man is the one who gives them life or causes them to die. Values and ethics; people embody them and develop them and keep them. In fact, I'm happy to find young people like you who are trying to seek such things – values, to be practiced properly in our societies”

Participant 3 echoed how vital values are in work and in society as a whole. He also shared an example on how values should be practiced at all times in the business industry:

“Values need to live and be vital. When there is success, values must be there. In fact, many people think that there are no values in trade so if I want to sell you materials or goods, I should suck your blood, and I must earn as much as I can and everything else comes in second place. I consider this a big mistake. If I want to look at the subject in the long term and to a long-term relationship I have to be honest with the client whom I deal with and I have to be an advisor to him as I do not care to sell him 10 tonnes if he will use or need no more than one tonne. Then I advise him to buy only one tonne from me according to his need only. In case he needs more, goods are available and I can provide him with them at any time.”

Lastly, Participant 4 shared that the individuals are the ones responsible in making the values live and continue. He also highlighted how one should lead the individuals so that the significance of such values can be understood better:

“The person himself is the one who makes values effective/vital because they exist but they need someone to stimulate/activate them according to his understanding of these values. If you are a person who wants to succeed in any business, in any field, with your family life, at home and at any place, you should stimulate these positive values in yourself.”

5.3.5 Phase 3: Cross-narrative thematic analysis and the results of the interviews with the 14 participants in both companies A and B

In this part, a cross-narrative analysis of the participant's stories in companies A and B are discussed in two main categories: content analysis of the *interview questions*, and thematic narrative analysis of the *research questions*. The cross-narrative analysis evidence serves as the findings because it represents the findings from all the participants in both companies A and B, and based on both content and thematic narrative analysis.

5.3.5.1 Content Analysis of the Interview Questions for both companies A and B

In this section, a cross-content analysis of the 12 interview questions with the 14 participants from both companies A and B is discussed.

First, the participants of Company A: in the analysis of the 12 interview questions with the participants of company A, participants' personal values were found to be significant in the following aspects:

(A) The role of participants' personal values in the workplace

Participants found their personal values to “possess the concept of ethics as individuals, contributing to the productivity of the workplace, and dealing with others”. The participants

interviewed indicated that their sources were the “Islamic religion” and their “formal education”. Participants 1, 2, 5, 6, and 7 all shared how they have established their credibility by practicing SEDQ or honesty. Participants 3 and 4 asserted how they have developed EKLAS value or work dedication/commitment by practicing their personal values, particularly Islamic teachings (religious values). All participants believed that personal values indeed have influenced them positively in life and in their workplace. Participants were influenced by their values by: (a) being honest (SEDQ) in all work-related tasks which led to trust (AMANA); (b) developing EKLAS or work dedication/commitment; (c) practicing the Islamic religion; (d) being able to collaborate and cooperate with others; and (e) being fair in treating others or having justice or ADL. The majority of the participants were also able to apply their personal values by “being honest (SEDQ) in all work-related tasks which eventually led to the trust or (AMANA)” of the leaders and the company as a whole.

(B) Participants’ personal values inspire and drive them in the workplace

These values then became the participants' inspiration to improve their work performance and effectiveness. The majority of the participants were inspired to work by “following the words of the Islamic religion”. Furthermore, “valuing good words over material things” was another positive trait of the participants in company A. Finally, for the participants in company A, “practicing the Islamic religion” through TAQWA or fear of God, performing with ITQAN or perfection, working to gain AMANA or trust and working with good intention were the main drivers in working for the company, as well as “providing justice or ADL to workers. Another drive or energy to work for the company was by “practicing the value of cooperation” or by having the love for the company to attain success as well as by treating each one as brothers, partners, and as a team. The majority of participants found that practicing both Islamic religion and cooperation values are the result of personal values being utilised within company A.

(C) Participants’ personal values have an impact on the way they are led, and on the way they liked to be led

For the leaders of company A, their Islamic values have since developed them to be “role models to their staff members”. Being role models pertained to the practice of maintaining credibility with employees, providing SHURA or consultation to employees, treating each one with ADL or justice, and practicing the values of AMANA, EKLAS and SEDQ in all dealings. Meanwhile, the staff members as followers have since learned to work with cooperation in

mind, and following Islamic values strictly. In summary, the top values that reflects the stakeholders of company A were: (a) having AMANA or trust; (b) having SEDQ or truthfulness or honesty; (c) practicing good treatment; (d) being TAQWA or the ability to self-monitor; (e) practicing cooperation or SHURA (consultation); (f) having good manners; (g) having credibility; (i) showing kindness, and (h) striving for ITQAN or work perfection.

These participants also observed that company A practices “cooperation between employees”, “SHURA (consultation)”, “providing justice or ADL” to each member, “practicing the value of SEDQ or honesty”; “having credibility as a company”; “giving importance to development”; “being responsible to others”; “practicing the value of AMANA or trust”; and “having reliability.”

Despite the presence of values within their company, the majority of the participants still hoped to apply and practice the values of the following more frequently: (a) the values of religion; (b) achieving EKLAS or commitment from employees; (c) achieving TAQWA or self-control for employees; that the (d) existing values are already sufficient; and (e) striving for ITQAN or perfection.

Lastly, the participants have seen the implications of values in the workplace. These participants then believed that to strengthen its effectiveness the organisation should activate values, ensuring that they are strictly implemented and embodied by: (a) giving constant reminders to practice the values; (b) keeping the appreciation of practicing values; (c) being the foundation of everything or all company dealings; and (d) increasing values to increase profitability.

Second, the participants of company B also had their own perceptions and experiences in addressing the 12 interview questions of the study. Participants’ personal values were found to be significant in the following aspects:

(A) The role of participants’ personal values in the workplace

Participants from company B defined their personal values as "possessing the concept of ethics as individuals", "contributing to the productivity of the workplace", "following through actions and dealings" (being guided by values), and "having morals". Company B members regarded the "Islamic religion", "social interactions and society", and "the surrounding atmosphere and environment" as their main sources of values. Participants 1, 3 and 4 shared how they gained trust from their leaders, and maintain their value or AMANA by

practicing SEDQ in all work-related tasks. Participants 2 and 5 developed their credibility by practicing honesty in the workplace. Participants 6 And 7 asserted how they developed TAQWA value or having good intentions by practicing their personal values, particularly Islamic teachings (religious values).

For participants from company B, these values have since developed them in (a) being honest (SEDQ) in all work-related tasks which leads to trust (AMANA); (b) committing to the Islamic religion; (c) being able to collaborate and cooperate; (d) being fair in treating others or having justice (ADL); (d) developing EKLAS or dedication to work; (e) having respect for all members of the company; and (f) expecting to be consulted about decisions (SHURA).

(B) Participants' personal values inspire and drive them in the workplace

Company B participants regarded their inspiration or driver in life as "following the words of the Islamic religion". By following the words and teachings of the Islamic religion, the majority of the participants from company B became more "optimistic" and "obeyed God at work". For these participants, obeying God at work meant "striving for BARAKA or blessings"; "working with commitment or EKLAS"; "working with SEDQ or to gain AMANA or trust", and "attaining success in life and work". Similarly, when asked how the values particularly inspire them while working, the majority of the participants again indicated "practicing the Islamic religion" by "having dedication or EKLAS"; "having TAQWA or fear of God in all actions"; performing work in a perfect manner or ITQAN; feeling valued when consulted for decision-making (SHURA), "providing justice or ADL to workers", and "working to gain AMANA or trust". They also mentioned "being optimistic by nature", continuing development, "gaining more accomplishments", "practicing the value of cooperation", and "having an affiliation with and love for work".

(C) Participants' personal values have an impact on the way they are led, and on the way they liked to be led

The leaders of company B also served as "role models to the employees again through following the Islamic values". Under the Islamic values, these leaders "provided SHURA or consultation to the employees"; and "practiced the values of AMANA, EKLAS, cooperation, and SEDQ". Meanwhile, the Staff Members as followers heeded the call of their leaders and followed them with the Islamic values in mind, and worked with cooperation. These values were: "Becoming accustomed AMANA or trust; embodying EKLAS or dedication; reaching

the stage of TAQWA or self-monitoring; treating each one with justice or ADL; having strong ethics; and working with ITQAN or perfection" as the ultimate goal.

In summary, the participants of company B had two main values that they practice within the company; "having SEDQ or truthfulness or honesty" and "having a strong EKLAS or dedication to work". They were also keen on practicing ITQAN or work perfection; having AMANA or trust; practicing SHURA or consultation; practicing justice or ADL; being TAQWA or self-monitoring; practicing good treatment; and having strong ethics.

It should be noted that participants from company B provided different responses concerning the values they observed in the company to those that company B actually practiced; indeed there were contradictions between some participants' perceptions. Some of the participants observed three values that were practiced: "having a familial bond", practicing the value of SEDQ or honesty, and "respecting rights or justice (ADL)".

However, the majority of the participants also admitted that company B is "lacking cooperation" or the value of team spirit, "lacking justice or ADL" and "lacking the value of SHURA or consultation". Keeping this limitation in mind, the participants then hoped to (a) "practice the proper implementation of SHURA or consultation", (b) "practice justice or ADL" perfectly, (c) "achieve SEDQ or honesty for employees"; (d) "strive for ITQAN or perfection"; (e) "form a safe environment for everyone"; (f) "maintain brotherhood and teamwork"; (g) "practice transparency"; and (h) "uphold cooperation and teamwork."

Finally, participants of company B believed that values allow the "achievement of credibility as a company" and therefore can be improved by (a) "giving constant reminders to practice their values", (b) "achieving credibility as a company"; (c) "ascribing more value to religion"; (d) "fostering relationships within the company"; and (e) "providing energy to members in the workplace".

5.3.5.2 Thematic Narrative Analysis of the Research Questions

In this section, a cross-thematic narrative analysis of the research questions with the 14 participants from both companies A and B is discussed.

First, company A; in the analysis of the participants' stories in light of answering the research questions of company A, the participants' stories reflected the following perceptions and experiences in addressing the research questions:

Research question one:

In the analysis of the interviews with the participants of company A, it was discovered that participants mainly acquired their values from their education and Islamic religion, respectively. The other sources of their values were: *coming from parents or family, coming from the surrounding environment or home, and coming from the values implemented in the workplace*. Overall, they believed that values are about possessing capabilities, concepts, and ethics. Participants from company A found that their values have since affected them in their workplace:

- (A) In the way they “think” when some participants stated that by practicing their values, it led to developing credibility from SEDQ (honesty), working with the goal of perfection ITQAN, developing cooperation from the good treatment, and having patience (SABR) in working and dealing with others.
- (B) In the way they “feel” when some participants asserted that by practicing their values it led to the instilling of self-control (TAQWA), feelings of comfort and security at work, and expecting commitment and dedication (EKLAS) in all work-related actions.
- (C) In the way they “act” when some participants indicated how the AMANA value developed their actions, being honest or having SEDQ in all actions and business dealings, contributing to the productivity in the workplace, treating each employee equally or with ADL (justice), and practicing conscience or DAMIR in every action.

Research question two:

In the second research question, participants from company A all believed that their values indeed affect their drive and inspiration at work in a constructive manner. For these participants, values become sources of:

- (A) Intellectual energy, when personal values were expressed as Source of energy once hearing positive words or feedback, Source of energy to enhance dedication/commitment or EKLAS, Source of energy to succeed, Source of energy to keep the continuous development of company, and Source of energy to work to achieve perfection or ITQAN.

- (B)** Emotional energy, when personal values were stated as source of energy to provide support for family, Source of energy to develop the cooperation of workers, Source of energy to gain trust between workers and to feel that AMANA is maintained in the workplace, Source of energy to increase the feeling of loyalty at work, Source of energy to enhance honesty and truthfulness or SEDQ, and Source of energy to feel as if there is family treatment at work.
- (C)** Spiritual energy, when personal values were expressed as Source of energy to feel equality within the company (ADL or justice), Source of energy to spiritually practice the Islamic religion, Source of energy to succeed, Source of energy to fear God or TAQWA, Source of energy to seek God's forgiveness, Source of energy to have good intentions in the workplace, and Source of energy to feel and enhance the team spirit.

Research question three:

The leaders of company A (CEOs and Managers) also used their values in order to practice equality and justice (ADL) in treatment of employees which then brings harmony to the company. Their personal values had a vital impact on how their leadership was transmitted, and on how they exerted influence through the following mechanisms:

- (A)** Traits (to be) mechanism: Having credibility as leaders, being a role model to employees, and practicing equality and justice (ADL) in treatment brings harmony.
- (B)** Behaviour (to do) mechanism: Practicing honesty or SEDQ results in effective leadership, and being treated as family.
- (C)** Cognition (to think) mechanism: Building trust or AMANA between CEO, Managers, and employees, being available for consultation or SHURA with employees, and transferring knowledge to employees.
- (D)** Affect (to feel) mechanism: Fostering collaboration and cooperation within the company, and practicing equality and justice (ADL) in treatment brings harmony.

As for the staff members, they have since developed a great sense of collaboration and cooperation between one another; moreover they were influenced by the same four mechanisms of leadership enacted by their leaders.

Research question four:

Finally, understanding the roles of each participant's personal values provided them the opportunity to develop the call to be responsibility for others, and to develop a sense of responsibility for work perfection or practicing the ITQAN value. The participants then

recommended that, for values to be reinstated and made vital again, companies can consider activating the values through developing their current work policies in accordance with these values, and by strictly following religious teachings. This can also be achieved by giving constant reminders to practice values, keeping the appreciation of practicing values, and setting values as the foundation of everything.

Second, company B; in the analysis of the participants' stories in light of answering the research questions of company B, the participants' stories reflected the following perceptions and experiences in addressing the research questions:

Research question one:

In the analysis of the interviews with the participants of company B, it was discovered that participants mainly acquired their values through the Islamic religion. The other sources of their values were *education, social interactions, the surrounding environment or home, and parents or family*.

They believed that personal values are the unwavering beliefs and values of an individual. Meanwhile, participants from company B found that their values have since affected them in their workplace:

- (A) In the way they “think” when some participants stated that by practicing their values, it led to developing cooperation from the good treatment, and practicing the openness to consultation or SHURA.
- (B) In the way they “feel” when some participants asserted that by practicing their values it led to expecting commitment and dedication (EKLAS) in all work-related actions, having spiritual presence or BARAKA at all times, and developing fear of God or TAQWA.
- (C) In the way they “act” when some participants indicated how the AMANA value was developed in their actions, being honest or having SEDQ in all actions and business dealings, and treating each employee equally or with ADL (justice).

Research question two:

All participants from company B believed that their values drive them to search for continuous developments in the workplace. Their values were seen as sources of:

- (A)** Intellectual energy, when personal values were expressed as a Source of energy to enhance dedication/commitment or EKLAS, Source of energy to succeed, Source of energy to keep the continuous development, Source of energy to work for achieving perfection or ITQAN, Source of energy is having achievement, and Source of energy to be prepared for the physical workplace.
- (B)** Emotional energy, when personal values were stated as the Source of energy to provide support for family, Source of energy to develop the cooperation of workers, Source of energy to gain trust between workers and to feel that AMANA is maintained in the workplace, Source of energy to enhance honesty and truthfulness or SEDQ, and Source of energy to feel as if there is family treatment at work.
- (C)** Spiritual energy, when personal values were expressed as Source of energy to spiritually practice the Islamic religion, Source of energy to love for work, Source of energy to fear of God or TAQWA, Source of energy as BARAKA or blessing in life, and Source of energy to be a role model to others.

Research question three:

Research question three asked about the impact of personal values on the mechanism of leadership. For the CEOs and Managers, they were able to build more credibility as well as show their work determination and commitment or EKLAS. Their personal values had a vital impact on how their leadership was transmitted, and on how they exerted influence through the following mechanisms:

- (A)** Traits (to be) mechanism: having credibility as leaders, and practicing honesty or SEDQ results in positive leadership.
- (B)** Behaviour (to do) mechanism: showing one's determination or EKLAS when working, and practicing honesty or SEDQ results in effective leadership,
- (C)** Cognition (to think) mechanism: being available for consultation or SHURA with employees, having the goal of work perfection or ITQAN, and gaining trust or AMANA from managers.
- (D)** Affect (to feel) mechanism: fostering collaboration and cooperation within the company, practicing fair treatment or justice (ADL), having good intentions, and having TAQWA.

As for the Staff Members and followers within the company, they have also learned to embody their commitment or EKLAS to the company and see the value of practicing fair treatment and justice or ADL at all times.

Research question four:

Finally, through understanding the roles of their personal values in their workplace, these participants have since developed a sense of responsibility for others and recommended that the values are practiced within the workplace more frequently in order to make them vital again by giving constant reminders about practicing values. If this is applied, and the intent to achieve credibility as a company is fostered, then values will be genuinely activated. Along with giving more importance to Islamic values as a source of the values practiced in the workplace, this should enable fostering relationships within the company and providing energy to members.

5.4 Chapter summary

This chapter presented the data analysis and findings of the narrative interviews with the CEOs, Managers, and Staff Members of the two companies A and B. The two companies were then commissioned for the study to determine the most common themes or most common values through their stories, perceptions, and experiences with the companies. Three phases were conducted in order to fully present a cross-narrative thematic analysis. The next chapter presents the discussion, and the interpretation of findings in light of answering the research questions.

Chapter Six

6 Discussion and Interpretation of Findings

6.1 Chapter introduction

This chapter discusses and interprets the findings presented in Chapter 5. It addresses the research aim which is to uncover the meanings of these findings in order to gain a deeper understanding of the impact that fostering people's personal values has on the way they think, feel, and act in the workplace, and more importantly on leadership mechanisms in organisations in Arab countries. The chapter is mainly organised in light of answering the research questions outlined in the first chapter of this study. The discussion undertaken in this chapter is organised into five sections; the first section discusses the results in relation to gaining a deep understanding of how the participants' experiences reflect the perceptions, the sources, and the influence of their personal values in their life and work. In particular, it discusses the actual role of their personal values in the way they think, feel, and act in the workplace (focusing on research question 1). The discussion in this section also addresses the significance of religious (Islamic) values and their spiritual influence on the participants' perceptions, feelings, and actions in the workplace in Arab countries. In addition, where these values should be placed in Scheler (1954) theory of the hierarchy of values is reflected upon.

The second section discusses the results in relation to understanding how participants' narratives address what inspires them in their lives and at work. More importantly, the discussion looks at whether the participants' personal values drive, inspire and energise them in order to function better and achieve their potential in the workplace (focusing on research question 2).

The third section discusses the results with the aim to acquire a deep understanding of how leaders and staff members were influenced by their personal values in the ways they lead and were led in order to achieve common goals and mutual development in the workplace. It

also discusses how personal values and their implications may be related to the way leadership is transmitted within the organisation (focusing on research question 3).

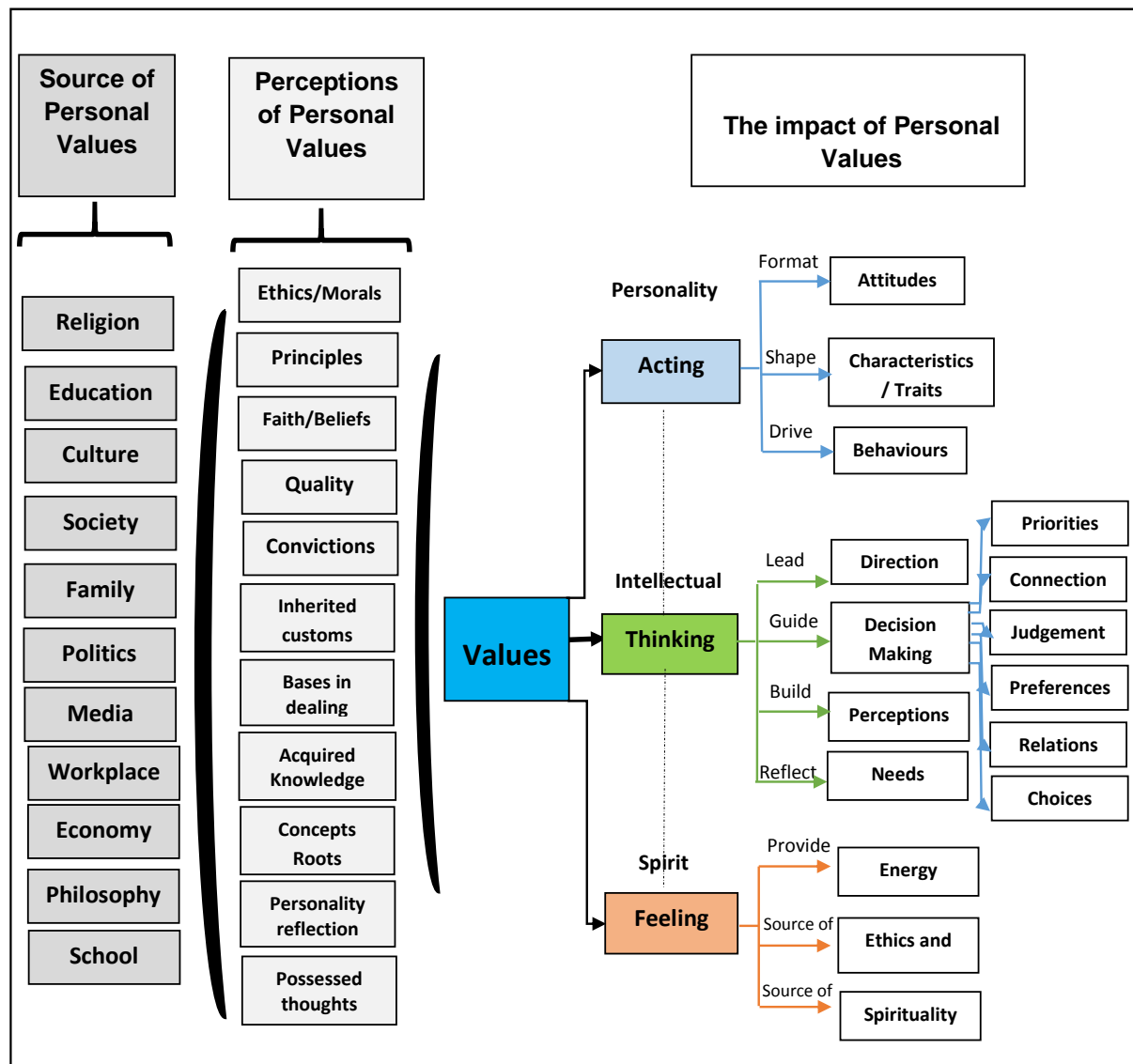
The fourth section discusses the results of the participants' experiences in order to understand what values reflect how the participants' work at the workplace, the values practiced by the organisation, and what values they hope to achieve or practice to attain better potential and function. Moreover, in this section, the results in relation to gaining a deep understanding of the significance of making values vital again in the workplace, and how this can be achieved, are also discussed (focusing on research question 4).

The fifth and last section in this chapter discusses the results in light of addressing the relationship between personal values, human energy, and the mechanisms of leadership, and how these might be useful in understanding the consequences of fostering personal values in the mechanisms of leadership (*fostering personal values in leadership mechanism's Model* – see Figure 6.7).

6.2 The perception of personal values, their source, and their role in the way people think, feel, and act in the workplace.

The participants in this research have narrated in depth their experiences in how their personal values were perceived, where they came from, and how they were influenced by them. In this section, three main parts are presented to discuss the results in order to gain a deep understanding of how the participants' experiences related to: first, the perception of personal values; second, the source of personal values; and third, the role of personal values in the way people think, feel, and act in the workplace. As a result, the Role of the People's Personal Values Model designed by the researcher has been developed as a combination of a review of the literature and the findings of this study (see Figure 6.1). The RPPV model designed in this research extends previous work on how values impact 'affect, behaviour, and cognition' (e.g., Seligman et al., 1996; Lord and Brown, 2001).

Figure 6.1 The Role of People's Personal Values Model



Source: Designed by the author based on the literature review and the research findings

6.2.1 The perception of personal values

As the findings from narrative analysis have shown, there are different perceptions and definitions in regard to values that the participants from both companies A and B have described. As stated in Chapter 2, the definition of “values,” from this perspective, can be followed by a list of interpretations. The study of values can be traced back to the lessons from Aristotle, Plato, and Socrates, in the formula of virtue, morals, and ethics (Jackson, 1996; O’Hear, 2000; Hosmer, 2003; Raz, 2003, Hemingway, 2005). This understanding seems to be the foundation upon which values were perceived and defined by all the

participants from both companies. It was found that individuals who possess and practice values may surely make mistakes sometimes, but that their values are still their '*Moral and Conscientious deterrent*' that deters them from making mistakes. If a mistake is made, then values should bring individuals back on the right track. When asked more specifically about their beliefs concerning the perceptions of personal values in life and work, participants from both companies believed that the nature of values was: (a) possessing the concept of ethics as individuals; (b) contributing to the productivity of the workplace; and (c) dealing with others. These responses exemplify that respondents attributed values to the concept of morals, ethics, virtues, and ultimately positive action, which reflects the definition of "values" stated in Chapter 2.

When questioned about personal values, the respondents from company A attributed their values strongly to education followed by religion (Islam), as they felt their education provided a fundamental basis of learning, which allowed them to solidify and expand their personal ethics and characteristics, as outlined in Chapter 2. This perception confirms the researcher's exploration into values as a set of beliefs, principles and tools that are manifested in feelings, thought and actions, as explicated in Figure 6.1 (RPPV model). The respondents from company B attributed the foundation of their values to the Islamic religion followed by education, communicating their belief that, for Muslims, the Islamic religion should be the main source of values. This group classified personal values as the unwavering beliefs and values of an individual to be considered as the moral ethics of a person.

These responses accurately reflect that which is mentioned in the literature review – section 2.2: The Scope of Values – which states that other terms used to describe values include beliefs, faith, principles, morals, quality and characteristics. Also these participants' responses are in line with the literature which has shown that the term "values" is defined as concepts or beliefs that individuals possess (Wright, 1971; Schwartz and Bilsky, 1987), the principles of conduct (Meglino and Ravlin, 1998), and the outcomes of mental development (Fowler, 1935). Further, one of the human requirements that form the foundation for all values is the "request for social interaction" (Schwartz and Bilsky, 1987; Schwastz, 1992). More importantly, values are considered to always be a reflection of what we consider to be our '*needs*' (Barrett, 2014, p.5). Barrett (2014, p.16) also claims that our decisions reflect of our values and beliefs and they are directed to a particular purpose. In interpreting the responses provided by the employees, each response contains a different entity, with a different set of moral standards and appropriate level of behaviour. For example, the same

social standards that are appropriate for home and the family would not necessarily be appropriate for the workplace. Or, the values gathered from education may not correlate with the same values gathered from cultural norms and traditions. From this, it can be understood that the respondents perceive their personal values as the collective derivative of all of these sources, through identifying values that relate to the Islamic religion at the forefront.

The findings of this study reveal that personal values have a significant impact on the participants' behaviours and attitudes. When they were asked how their personal values affect the way they think, feel, and act in the workplace, the majority of the participants from both companies firmly related practicing their personal values in the workplace with what they considered positive and ethical behaviours and actions. For example, they highlighted that practicing AMANA, TAQWA, and SEDQ values in the workplace resulted in making them more committed to their job, increased their honesty and credibility with themselves first then with their work, enhanced their EKLAS value and being loyal to their job, and strengthened their self-monitoring stage without having to be constantly watched by their supervisors or managers. These perceptions are in line with the literature as stated in Chapter 2 which has shown that there is considerable empirical evidence of the vital role of values in our consequent behaviour and in formatting our attitudes (Allport, Vernon and Lindzey, 1960; England, 1967; Rokeach, 1968; Wright, 1971; Lusk and Oliver, 1974; Fritzsche, 1995; Meglino and Ravlin, 1998; Agle and Caldwell, 1999; Oliver, 1999; Hemingway, 2005).

Further, in the context of this research, the term "values" refers to the same perceptions mentioned above including morals, ethics, beliefs, principles and convictions believed to be positive and which guide what is believed to be 'good' according to behavioural standards among the staff members, managers and CEOs of companies A and B. Moreover, the participants interpreted their values in a number of ways; these include as the guiding principles and convictions to differentiate between what is good and what is bad, the possessed thoughts that lead and contribute to individual development, and as a construct that helps people in making their decisions, selecting their preferences, building their relations, fulfilling their needs, and interacting with others.

It is noteworthy that the definition of values according to the participants in this study was mainly related to the morals and ethics. Nevertheless, it was also related to needs, concepts, and mental development. The researcher noted that, based on the narrations of the participants from both companies A and B, they did not directly or explicitly confirm or

express that they had become more ethical when they practiced their values, in spite of defining their values as ethics and morals. On the other hand, the practice of their values in the workplace reflects ethical behaviour and attitudes particularly when practicing those values that emerged from Islamic teachings. This point reflects a kind of contradiction between how values are defined or perceived, and what values really mean to individuals once they are practiced. This is similar to a claim made by Reave (2005) in regards to practicing spiritual values; as stated in Chapter 2, he claims that even if an individual may express several of the practices and values related to spirituality, he/she may not necessarily consider himself or herself to be a “spiritual” individual.

Most if not all of the above participants’ perceptions about values are related to religion which in this study is ‘Islam’, as religion plays a major role in Arab countries. However, it must again be noted that this research is not exploring the role of religion in personal values, but rather personal values themselves, although due to the cultural emphasis on religion, most of the personal values may embody components of the Islamic religion. This study does not aim to rank values in the Arab world, but rather to explore the nature of the values construct and its role in keeping people more connected to their work and to each other. In understanding the definition of values, it has been found that some values are deemed more dominant than others, playing a greater role in a person’s mind, and in this study religious (Islamic) values are the dominant ones, as discussed in the next section.

As a summary of the above discussion, the researcher suggests that “values” can be defined as:

The guiding principles, and the possessed thoughts and convictions that affect the way individuals think, feel, and act. They energise them to achieve their potential, the common goals, and the mutual development, and also they drive and lead them to function better, interact or deal with others better, make decisions, and fulfil their needs.

6.2.2 The source of personal values

The participants’ responses to the issue of their source of personal values were quite similar across the two companies A and B. When asked more specifically about their beliefs concerning the derivatives of personal values in life and work, participants from both companies cited: a) the Islamic religion; b) the surrounding atmosphere and environment; c) formal education; d) home and family; and e) cultural norms and traditions. Company A

respondents also included the workplace in their responses, and participants from company B cited political beliefs and the media. These responses accurately reflect that which is mentioned in the literature review – section 2.2: The Scope of Values – which states that other terms used to describe values include beliefs, faith, principles, morals, quality and characteristics.

Furthermore, as outlined in Chapter 2, recent global research on the source of personal values (WEF, 2010) has shown that the source of personal values varies across countries. Over 130,000 participants took part over ten different countries, although only one Arab country – Saudi Arabia – was involved in this study. It should be noted that the results according to WEF (2010) show that religion and faith are most likely to drive values in Saudi Arabia (39%) and the second highest ranked variable was family and education (38%) as main sources of the respondents' personal values. Indeed, these results are in line with what was found in this study that was also conducted in an Arab county (Jordan). Besides that, the participants were not only from Jordan; they were from two different Arab countries (Egypt and Palestine). It is evidenced that Islamic religion is still the main source of personal values in Arab countries besides education and family as the second main collective source of personal values. Thus, this highlights the significance of addressing Islamic values for any research which intends to explore the issue of values in the Arab world.

The results of this study showed that most of the main personal values expressed by all the participants across the two companies were religious “Islamic” values, or those that emerged from Islam. These values, which are common themes present in the narrative analysis, are foundational to the religion. Although these values are elements of the Islamic religion, this study focuses on personal values and does not analyse the role of religion in personal values. These Islamic values are perceived as personal values that are collectively grouped within the framework of the Islamic religion.

Significantly, the researcher sheds light on the spiritual dimension of these religious (Islamic) values as expressed by the participants' stories, and he proposes to consider these “Islamic” values equally as religious and spiritual values. As stated in Chapter 2, an assessment of the hierarchy of values was described in detail by Scheler (1954); this shows that religious values are placed atop the hierarchy pyramid, followed by spiritual values, values of vital feeling, and then lastly values of sensible feeling. He believes that there are five criteria which determine the hierarchal placement of values: duration, divisibility, foundation, depth of satisfaction, and relativity.

In adhering to the fundamentals of this model, the religious motive that underpins the employees' responses demonstrates the theory reflected in the hierarchy of values. These values are presumed most important as, according to Scheler (1954), this justifies the reasoning as to why religion is a motivating factor in the personal values of the employees interviewed, in addition to religion as a major influencer of the culture in Arab countries. Furthermore, according to Scheler (1954), religious values are the foundation of all values; however, as stated in the literature review, the researcher argues that religion and spiritual values should be placed at the same level in the Scheler (1954) hierarchy of values, due to the spiritual dimension of religious values. This is because, in this study, none of the participant's stories discussed or referred to the superiority of religious values over spiritual ones. In contrast, most of the participants across the two companies asserted that their religious (Islamic values) provide them with a spiritual energy that drives them in life and work. For instance, Participant 3 in company B asserts that his religion (Islam) provides him with a spiritual energy and he considers that his relation with God is a private and special relationship with gives him tranquillity, comfort and strength, and that he does not feel afraid of anything as long as he works properly.

For further justification, and as stated in Chapter 2 a study of 305 people from several religious and professional backgrounds showed that 74% considered themselves as equally religious and spiritual (Zinnbauer et al., 1997). Also, Reave (2005) argues that a leader may express several of the practices and values related to spirituality while not considering himself for herself to necessarily be a "spiritual" individual. This indeed infers a contradiction in whether or not a "spiritual person" actually practices spiritual or religious values. Hence, the researcher argues here that it is very difficult if not impossible to determine whether there is a difference in practicing religious or spiritual values at least in the context of this study and in the context of the Arab world and Islamic teachings. Thus, regarding the role of religion and spirituality in personal values, the results of this research did not indicate a clear distinction between the two terms. Nevertheless, a clear spiritual dimension and energy of practicing and following the religious (Islamic) values was identified by all the participants across the two companies A and B, both in their daily lives and at work. Moreover, some researchers in spiritual values (see, for example, Reave, 2005) consider that values such as integrity and honesty are spiritual values, while in this study the participants identify the above values as religious (Islamic) values – for example, SEDQ. Thus, the researcher views religious and spiritual values as the same in the context of the Arab countries and in the context of Islamic teaching. Therefore, religious and spiritual values should be placed at the top of Frondizi's (1971) hierarchy of values.

6.2.3 The role of personal values in the way people think, feel, and act in the workplace

It is fundamental for the purposes of this research to uncover the impact of people's personal values on the way they think, feel, and act in life and work. Hence, the narrative analysis explored the participants' perceptions of personal values. This was to address the role of people's personal values (RPPV) in the research, as designed by the researcher (see Figure 6.1). It is imperative that the values are identified when making the connection between personal values and action in the workplace. Participants from both companies believed that the nature of values was contributing to the productivity of the workplace. This response explicates that respondents attributed values to the concept of being productive, achieving potential, and functioning better in the workplace, which reflects the arguments made in Chapter 2 in regard to the literature that addresses values and their relation to behaviour, attitudes, and perceptions.

Participants from both companies were asked to narrate stories of how their personal values influence them in life, and at work. The question that assessed which personal values provided a positive impact for individuals communicated the relationship between personal values and action. It is this question that provided respondents with the ability to identify the values that impact their behaviour most. This question demonstrates the relationship presented in Figure 6.1 – the role of PPV Model: the impact of personal values on thinking (intellectual), acting (personality), and feeling (spirit). The participants' responses from both companies A and B here demonstrate how personal values manifest in the respondents' behaviour through the form of action. The employees from both companies responded similarly with:

a) being honest in all work-related tasks (SEDQ), which leads to trust (AMANA); b) practicing and committing to the Islamic religion; c) being able to collaborate and cooperate with others (SHURA); d) developing dedication and commitment to work; and e) being fair in treating others, or having justice (ADL). Participants from company B also mentioned having respect for all members of the community and expecting consultation regarding all decisions (SHURA). These responses demonstrate that personal values yield positive action in the workplace, therefore reflecting that personal values do, indeed, influence behaviour.

The responses of the participants from both companies A and B reflect Bourne and Jenkins' (2013) assessment of organisational values as representing the common values that guide

the members of an organisation in their choice of behavioural assessment. In the case of the respondents' personal values, the following themes surfaced, for example, as related to the Islamic religion (TAQWA), honesty (SEDQ), truthfulness (AMANA), justice (ADL), and consultation (SHURA). As previously stated, the respondents believed that positive action in the workplace, and, overall, a preferred and functioning workplace environment is the direct result of the practicing of personal values. Many of these personal values reflect the values that are associated with the Islamic religion. As previously stated, this relationship reflects Scheler (1954) hierarchy of values, where he places religion at the top of the hierarchal pyramid. He believes that the most important values are those pertaining to faith and religion and that, without these values, the individual is "lost," which makes these values ever more crucial to master (Frondizi, 1971). According to Hutchings and Weir (2006), in the Arab World there are three elements that are considered essential to society and business: a) "practice"; b) "an expectation that good practice of Islam is what all Muslims do"; and c) that "Muslim societies are wholly networked and all business activities revolve around these networks" (p. 278). Ultimately, according to the personal values in life and business that were shared by the respondents, the basis of positive production in the work environment is acting in accordance with personal values, which, in Arab countries, include the set of values of the Islamic religion, which are to govern positive thoughts, actions and behaviour. This, again, does not determine the extent to which workers in the Arab world emphasise religion but, rather, that the recognition of the Islamic values mentioned sits under the single umbrella term of "Islamic values," although they are regarded as personal values, nonetheless.

Furthermore, when probed further about the role of personal values in the workplace, the company A respondents believed their values possess capabilities, concepts and ethics that were perfected over time (striving for perfection [ITQAN] value). The employees placed significant value on the development of trust (AMANA) and TAQWA, which were strengthened through actions, both in the workplace and elsewhere. The respondents from company B, however, also strongly emphasised the need to develop trust (AMANA), and EKLAS from action. This demonstrates that, despite the differences in the foundation of values as perceived by each company, the value of trust (AMANA) is the single most important means of solidifying personal values, both in the self and otherwise.

As stated in Chapter 2, Meglino and Ravlin (1998) highlight that values affect behaviour and perceptions, and that these similarly have implications for interpersonal communications. Thus, they assert that people with similar value systems also behave in parallel ways. In

effect, in their stories the participants from company A expressed similarity in the values they practice and in how they behave in the workplace based on their personal values. This enabled them to function better and coordinate their actions accordingly. Furthermore, Kluckhohn (1951) states that value similarities generate a culture that assists the interactions crucial for people to achieve their common goals. This was clearly evidenced in the responses from the participants in company A and some participants of company B where 'team spirit' was experienced by all the participants and, as a result of this feeling, the common goals were successfully achieved, and the trust between participants was built: as Barrett (2014, p.17) asserts, "sharing your values with other people builds trust". In other words, the results of this study show that personal values were transformed into feelings and 'team spirit' between participants and were generated through actions and behaviours in the workplace.

Moreover, Barrett (2014) affirms that we make our decisions as a reflection of our beliefs and values, and we direct them to a particular purpose. Indeed, the responses of the participants from both companies to the questions where their personal values are sought have a significant impact on their decision making. In particular, SHURA value (consulting before making decisions) was expected to be applied in both companies, but evidence shows that company A practiced SHURA more than company B did and, therefore, SHURA was one of those values that it is hoped would be achieved in company B, as discussed in section 6.4.

In Chapter 2 Helmstetter (1986) explains that through an incredibly complicated physiological mechanism, a combined effort of brain, body, and "mind", individuals developed their living outcome of their thoughts. He called this mechanism '*mental programming*' and argued that it has been scientifically discovered that it is related to any effort people undertake in life and work. Interestingly, the participants from both companies confirmed how their personal values affected their thoughts and perceptions, and that they even provided them with a kind of intellectual energy. Evidence showed that the way people perceive their values is very similar to the way Helmstetter (1986) described the '*mental programming*'. Some of the participants linked the matter of whether they will succeed or fail in any effort they undertaken in life and work with practicing their personal values and consequently achieving their potential.

In fact, it was found that a majority of both companies' respondents were of the opinion that their personal values influence their behaviour, attitude, and perceptions. The results show

that personal values are transformed into actions and behaviours, and they indeed form people's traits once their personal values are practiced. The results also show that an individual is described or considered as an "honest" person only when or if they practice the value of "honesty" or 'SEDQ' in the context of Islamic values. Thus, practicing values should come first, and then the outcomes can be seen in actions, behaviours, and then traits are shaped. This is demonstrated in the RPPV model in Figure 6.1, in that trust is the value, the value itself provides drive to express itself, and the only way to strengthen the value is to think, feel and act accordingly, so as to yield positive action.

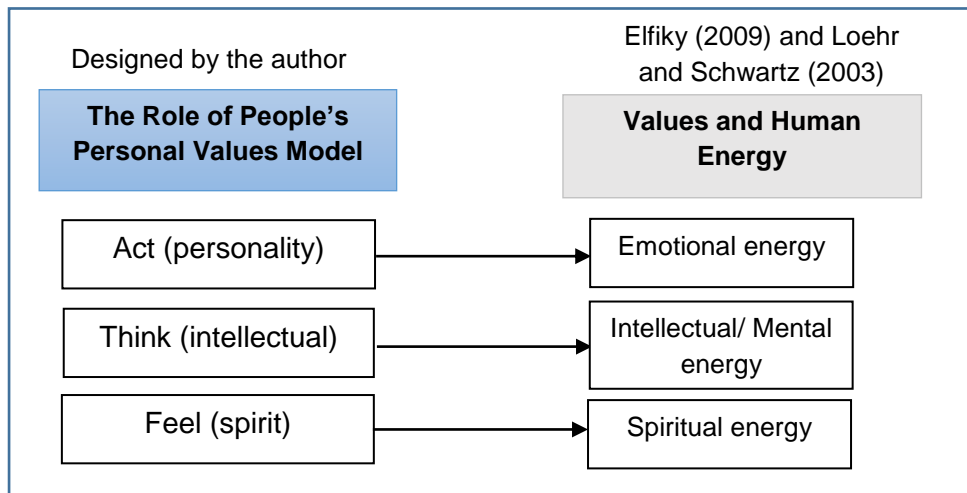
6.3 How personal values energise, drive, or inspire people in achieving their potential and functioning better in the workplace

The responses of the participants from both companies to the issue of what inspires or drives them in life and work reflect a relationship between their personal values and the drive or the energy derived from practicing these values. As stated in Chapter 2, the term 'energy' is referred to by Dutton (2003, p. 6) as the "sense of being eager to act and capable of action". She asserts that the energy of people and organisations similarly depends on the quality of connections between individuals inside and outside the organisation. Thus, in her famous book *How to energize your workplace*, she views energy through 'high-quality connections'. She explains that the first clue out of seven clues associated with a greater number of high-quality connections is *the power of values*. In this study 'energy' refers to the inspiration that fuels how people think, feel, and act through practicing their personal values and how participants are driven by the energies derived from these values.

The personal values that comprise the people's personal values (RPPV) model designed by the researcher (see Figure 6.1) support that personal values influence how individuals act (their personality), how they think (their intellectual) and how they feel (spirituality). According to Elfiky's (2009) human energy theory, these values manifest in the form of energy, otherwise known as inspiration. Elfiky's (2009) describes five human energies; these are kinetic, physical, intellectual, emotional, and spiritual. Similarly, Loehr and Schwartz (2003) define a further four human energies; these are physical, mental, emotional, and spiritual. For the purpose of this research, intellectual or mental, emotional, and spiritual energies are discussed in the following paragraphs.

According to Figure 6.2, the role of values in the ways people act (personality) manifests via *emotional energy*, while how people think (intellectual) manifests as *intellectual energy* and how people feel (spirituality) manifests as *spiritual energy*. This energy acts as the force that drives people to act in accordance with their personal values. This research sets out to examine how that values impact the intellectual, emotional and spiritual types of energy.

Figure 6.2 The link between the role of people’s personal values and human energy



Source: Designed by the author

The participants were asked about what drives them in life and the aspects of their lives that they looked to as sources of energy. This energy, demonstrated in Elfiky’s (2009) human energy theory, manifested personal values into action. The responses shared between companies included the following as sources of energy: a) following the words of the Islamic religion; and b) having the determination to succeed. Participants from company A added another source of energy which is hearing praise from the family or company leaders. Participants from company B additionally cited the following as sources of energy: a) having optimism in life and work; b) criticising the value others attach to money; c) gaining experiences in life; and d) possessing an internal motivation to develop individually and professionally. These sources of energy cover the spectrum of the spiritual, emotional and intellectual energies included in Elfiky’s (2009) human energy theory and also in Loehr and Schwartz (2003).

When questioned about how these energy sources create inspiration, the respondents again cite the relationship between personal values and action in the workplace, in the following shared responses: a) practicing the Islamic religion; b) continuing development; and c)

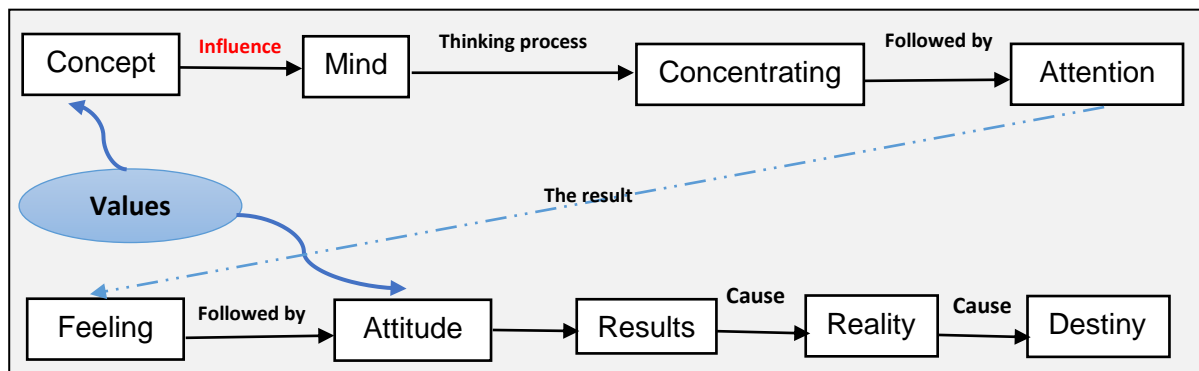
obeying God at work through TAQWA. Participants from company A also added valuing good words over material things, and receiving support from leaders and co-workers, while participants from company B indicated other inspirations in the following responses: being optimistic by nature; gaining more accomplishments; having the affiliation and love for work; and feeling valued when consulted for decision making (SHURA). In the following paragraphs, the reflections of the above participants' responses in regard to the intellectual, emotional, and spiritual energies are discussed in greater depth.

6.3.1 Intellectual energy or mental energy

According to Elfiky (2009), the intellectual process starts from the concept that influences the human mind, which, in this instance, is values. According to Figure 6.3 below, this concept sparks a thinking process, which results in concentrating and additional attention to said concept. This attention instigates a feeling, which yields an *attitude*, which develops results that become *reality* and, ultimately, *destiny*. Similar to the intellectual energy proposed by Elfiky (2009), Loehr and Schwartz, (2003) names this *mental energy*, which originates from positive thinking. According to them, it is about the ability to sustain concentration, internal and external foci, and having access to genuine optimism. They claim that genuine optimism strengthens the mental energy in order to best serve full engagement, while constantly working positively to achieve a targeted outcome. In this study, the intellectual energy used in the discussion is based on the understanding of both Elfiky (2009) and Loehr and Schwartz (2003).

Indeed, positive thinking and being always optimistic were emphasised by the participants across the companies as 'having optimism in life and work'. For example, Participant 7 from company B confirmed that practicing values such as ITQAN alongside his strong faith in God has always provided him with positive thinking and results which, as mentioned above, is a *mental energy*. Participant 2 from company A also experienced positive mental energy and results when practicing AMANA in the workplace as she highlighted how these positive thoughts have been transferred to any new employees who she was responsible for guiding and training, and making them feel welcome in the company.

Figure 6.3 The formation of intellectual energy and values



Source: Designed by the author based on Elfiky (2009)

As stated in Chapter 2, Helmstetter (1986, p.23) claims that every step, move, and more importantly word that we take, make or use is affecting our mental programming. He considers that every action we take is affected by prior programming; mainly being successful in anything is inevitably embedded in the beliefs and words about ourselves that we retain in our subconscious mind and that what is kept there was determined for us by somebody. In their stories, the majority of participants from both companies expressed the significance of hearing positive words (praise) from their leaders and managers, and how effective it was to hear that once they accomplished their tasks, or duties. More importantly, they linked hearing good words from their leaders with strengthening the practice of their values and being energised to function better in the workplace.

6.3.2 Emotional energy

Emotional energy, according to Elfiky (2009), is comprised of emotion, love and the feeling of being loved, which collectively gratify human need. However, he argues that in order to give and receive love, tolerance and forgiveness are required: two components that are not only expressed in the employees' responses, but which the researcher also regards as values in themselves. Arkell (2012) also describes this process emotion as "felt energy". Similarly, Loehr and Schwartz, (2003, p. 71) describe that emotional energy is about retaining positive emotions not negative ones. Further, in regard to emotional energy, a study conducted by Buckingham and Coffman (1999) identified the following main drivers of productivity for workers in organisations: receiving recognition and praise; feeling cared for by other colleagues or managers; and constant development encouragement. In effect, the results of both companies' respondents were in line with the above-mentioned drivers, as the

participants experienced a positive emotional energy once they feel appreciated and recognised, and also when development was felt to be an internal driver, as well as an external driver by their leaders.

According to Elfiky's (2009) theory, trust is a form of emotional energy, allowing humans to connect with one another, essentially for a desired goal. It also requires humans to be able to develop a love for each other, in order to strive for better communication and be more likely to connect with each other within an organisation to effectively collaborate. In effect, as the results on the participants' experiences have revealed, there was evidence of how trust was developed through practicing some of the key Islamic values according to the participants such as AMANA, cooperation, and SHURA. Indeed, participants from both companies asserted that practicing these values in the workplace resulted in enforcing trust, and building high quality connections between the participants.

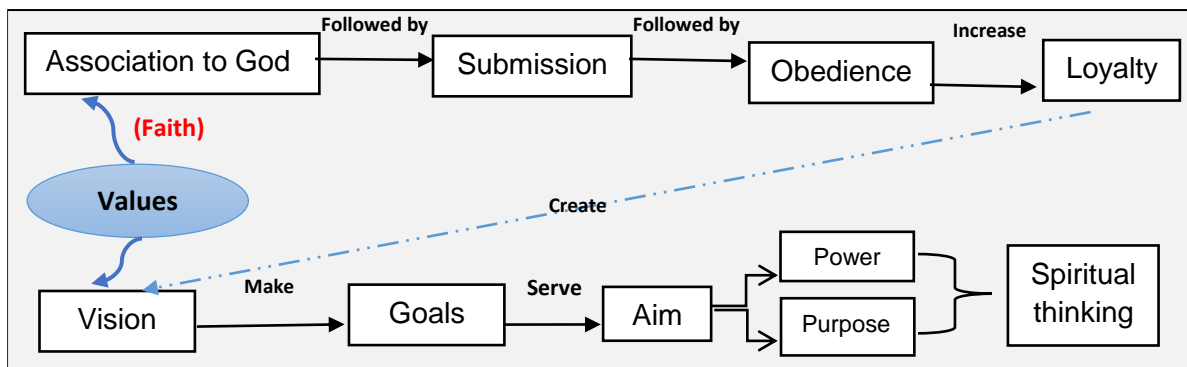
As stated in Chapter 2, acting with *trust* aims to convey to others the belief in their "integrity (consistency between thought and behaviour), dependability (honesty and reliability), and benevolence (desire and willingness to care)" (Holmes and Rempel, 1989; cited in Dutton, 2003, p. 81). Dutton (2003, p.83) also claims that "Our words send powerful trusting messages"; that is, they send signs about our expectations that result in mutual trust. Helmstetter (1986, p.23) also claims that every step, move and, more importantly, word affects our "mental programming". The majority of participants across the companies indicated how hearing praise and positive words from the family or company leaders has provided them with positive energy which, as discussed above, is called 'emotional energy'. This also resembles (as stated in Chapter 3) the '*relational energy*' suggested by Owens et al. (2016) which, they postulate, is generated from interpersonal interactions that reinforce the individual's capacity to work, and affects their performance at work. They also assert that, concerning those employees who experienced *relational energy* with their leaders, their engagement and productivity was higher at work.

From this, it can be concluded that trust is an essential component of the respondents' personal values, and this is the case because it is a component of Islamic values (AMANA), which is highly emphasised in the Arab World, and it is also a form of emotional energy. This not only emphasises the significance of the value of trust in itself, but demonstrates how and why trust (AMANA) is a common thread mentioned by the respondents.

6.3.3 Spiritual energy

According to Elfiky (2009), spiritual energy starts from having complete faith in God which is the basis of an association with God, following which a human reaches the next stage which is submission to God. According to Figure 6.4 below, this is followed by obedience to God which will increase a person's loyalty. Commitment follows on, and then a clear vision will be created, and goals will be set in order to serve a person's aims, which can be divided into power and purpose. This spiritual power will lead the person to gain a spiritual energy which is then transformed into spiritual thinking. Similar to this, Loehr and Schwartz (2003) argue that spiritual energy originates from "a connection to deeply held values and a purpose beyond our self-interest" (p.127). Elfiky (2009) considers spiritual energy to be the 'pinnacle of energy' and posits that without this energy there is no richness in human thought and principles. He asserts that association with God and more generally with a "holy thing" is the most important part of spiritual energy. Therefore, humans always need to be connected to their God. In effect, the above discussion is similar to the findings of this study in relation to the participants' experiences; as the majority of them from both companies narrated stories that linked their values with positive energy which drive them in life and work.

Figure 6.4 The formation of spiritual energy and values



Source: Designed by the author based on Elfiky (2009)

More importantly, a review of 150 studies uncovers a consistency between the values and practices highlighted in various spiritual teachings (Reave, 2005). In effect, the majority of the participants in both companies asserted that there is consistency between their personal values and spiritual energy derived from practicing their religious (Islamic) values which are also considered in Reave's (2005) study as spiritual values (see section 6.1.2).

When questioned about the role of their personal values in driving or inspiring them in the workplace, the participants from both companies responded that spiritual energy was felt when: a) practicing the Islamic religion (ITQAN, AMANA, and TAQWA obeying God at work); (b) practicing the value of cooperation ("brothers", "team"); (c) ensuring justice or ADL to workers, (d) feeling valued when consulted for decisions (SHURA), and (e) having the affiliation and love for work. These responses reflect what is stated in Chapter 2, as Loehr and Schwartz (2003) claim that *practically* anything that “ignites the human spirit serves to drive full engagement” (p.110), and helps us to get the best of our performance in whatever task or work we are engaged in.

When questioned more specifically on whether values are a source of energy that can drive people in the workplace, company A participants attributed the energy of their personal values to: a) providing for their family, which included providing for children and owning a house; b) the cooperation within the workplace, which, in turn, motivates others to perform better; c) hearing positive words or feedback, which yields feelings of appreciation and encouragement; and d) having trust (AMANA) between workers, which helps others to improve and continue being honest in their work. For company B participants, the energy was derived from two places: a) continuous development, which is the constant desire for improving (striving for perfection ITQAN); and having trust (AMANA) between workers. These responses uncover how spiritual energy was derived from practicing values in the workplace, and this is in line with what Loehr and Schwartz (2003) state in Chapter 2 that spiritual energy is an exceptional power for action in all aspects of our lives: it is the most influential source of our “motivation, perseverance, and direction” (p.110). Also these responses reflect Dutton (2003) as stated in Chapter 2 when she affirms that values foster practices when individuals are inspired and supported to achieve their potential and profession goals.

In terms of spiritual energy, Elfilky (2009) believes that higher values, clear vision and self-belief are present in the most successful business people which, in other words means that higher values are the basis to guiding an individual's thoughts, behaviours and actions. Loehr and Schwartz, (2003) also assert that every lasting spiritual tradition has highlighted practices such as meditation and prayers, among others. All these serves to help us silently connect with and often revisit what matters most. As the findings in this study have shown, there are many experiences in which that the participants from both companies have felt spiritually energised through being connected to their God through prayers and doing good in life and work, which results in strengthening their faith once they practice those values that

emerge from Islam such as TAQWA, AMANA, and ITQAN. For example, Participant 7 from company B narrated:

When you do things well (ITQAN) and say that you obey God's orders and as a result positive things come to you because of dealing well with God, then you have to tell others around you about these things and say 'Do you notice what God gave me because I prayed and did good? 'Did you see how positive things came to me because I am a good person, dedicated, honest and cooperate with others well?

As referred to in Chapter 2, Loehr and Schwartz (2003) argue that our values “hold us to a different standard for managing energy” (p. 143). They assert that our values serve us best in situations where we need to resist instant satisfaction and to offer sacrifices. In that moment, values serve as a “source of energy and as a code of conduct.” (p. 143). In this study, it was discovered that the majority of the participants had experiences that reflected how their personal values were the enduring drive to provide them with sources of energy (intellectually, emotionally, and spiritually) and guide them to make decisions in difficult situations and unstable conditions; for example Participants 3 and 5 from company A experienced how practicing TAQWA prevented them from cheating on their managers while accomplishing any task related to their work. From company B, Participants 4 and 7 showed how practicing AMANA guided them to secure the best deal for their company without exploiting their positions for any personal advantage.

The employees from both companies also attributed the personal values to providing the energy for them to continue working in the companies to a) practicing the Islamic religion; b) practicing the value of cooperation; and c) ensuring justice or 'ADL'. Conclusively, the responses reflect the significance of personal values of the workplace, in the sense that these personal values must be present in an individual in order for these preferred actions and behaviours to occur in the workplace. In this instance, respondents are distinguishing the relationship between personal values (thought) and consequential thoughts, feelings and behaviours (action). This demonstrates that there is a link between personal values and the mechanisms of leadership in the workplace. In the next section, the impact of fostering personal values on leadership mechanisms is discussed.

6.4 The impact of people's personal values on how leadership is transmitted (leadership mechanisms) within the organisation

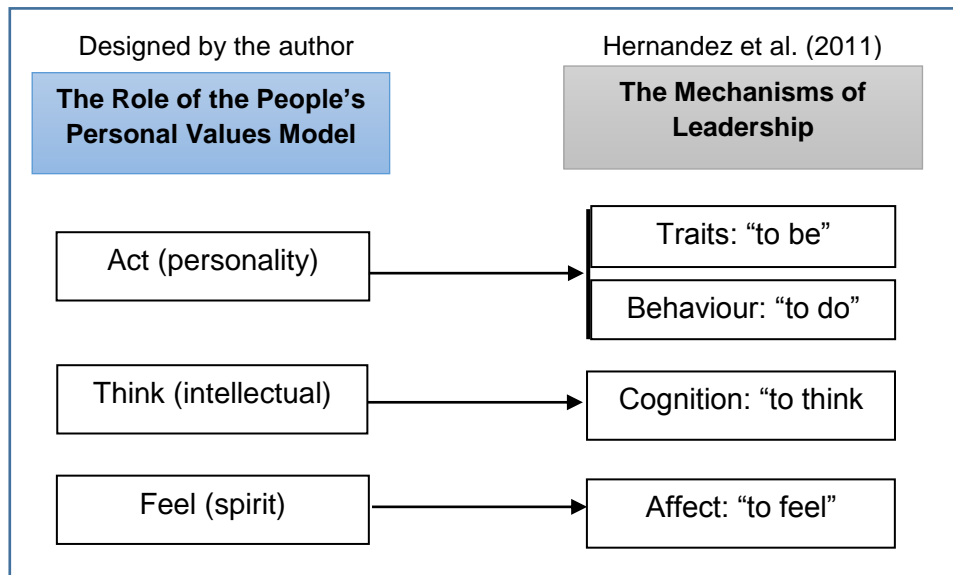
As discussed above, personal values play a vital role in the way participants think, feel, and act in life and work. It was found that their personal values were sources of intellectual, emotional and spiritual energies, and that they also energise them to function better and achieve their potential. In this section, the impact of personal values on leadership mechanisms is discussed.

As stated in Chapter 3, Hernandez et al. (2011) uses the term “mechanism” as a verb referring to “the action”. According to them, this particular language of leadership has been proposed for ease of use and for the purpose of their framework; they also postulate that the mechanisms of leadership address the question: “How is leadership transmitted?” It is the process “through which the locus of leadership exercises influence” and mechanism, in this context, is defined “as the means by which leadership is enacted” (Hernandez et al., 2011, p. 1167. The four components listed underneath the mechanisms of leadership category in Figure 6.5 demonstrate the four mechanisms of leadership proposed by Hernandez et al. (2011): traits, “to be”; behaviours, “to do”; cognition “to think”; and affect “to feel.” According to the model, “*traits*” are the consistent and lasting patterns and qualities of a person’s thoughts, behaviours and emotions (Mischel and Shoda, 1995); “*behaviours*” include the kinds of behaviours that make leadership conceivable; “*cognition*” within leadership represents the perceptions and sense-making processes associated with leadership; and “*affect*” refers to the emotions and moods embraced in leadership (Hernandez et al., 2011).

Relatedly, when questioning whether people's personal values (RPPV model) impact the mechanism of leadership, the majority of responses were an overwhelming affirmation that adhering to personal values impacts leadership in a positive manner. The CEOs and managers from **company A** cited that practicing values led to practicing equality and justice (ADL) in their treatment of others which ultimately creates harmony. The staff members believed that, under the same circumstances, following these values led to collaboration or cooperation. It must be noted, however, that without the practice of personal values, such as equality and justice of others, harmony would not occur. Personal values must be followed in order to reach this end state. The managers and CEOs from **company B**, on the other hand, believed that personal values, specifically trust, resulted in having credibility as leaders and demonstrating one's determination (EKLAS) while working. For staff members, it meant embodying one's commitment (EKLAS) to the company and practicing fair treatment or

justice (ADL). Again, credibility and determination on behalf of the managers and leaders, along with credibility and determination as a staff member, would not be present without the presence of personal values.

Figure 6.5 The link between the role of people's personal values and the mechanisms of leadership



Source: Designed by the author

The findings of this study reveal that the majority of CEOs and managers from both companies asserted that the most effective concept to answer this question was to be a 'role model' to employees by following Islamic values. The term "role model," in this context, was described by the respondents to include the following: a) maintaining credibility to employees; b) trusting each other with justice or cooperation (ADL); c) practicing the value of honesty (SEDQ); d) providing consultation to employees by sharing their knowledge and seeking their opinions (SHURA); and e) practicing the value of dedication (EKLAS). This relationship between the values that comprise a role model and the employees' collective response to be a "good" role model demonstrates that in order to be a good role model, these personal values need to be implemented into action. These responses are to some extent in line with Raelin's (2016) new conception of leadership as stated in Chapter 3. He believes that the concept of leadership is occurring (collectively) as a *practice* instead of residing in the qualities or characteristics of particular people. In effect, the findings of this study uncover that leadership is enacted through putting values into actions, and leaders

and managers have to show their credibility through being a role model who is practicing those values that are desired to be fostered in the workplace.

Similarly, the staff members (employees) from both companies attributed how the way they are led in the organisation affected their personal values in relation to a) working with cooperation, this includes: “team style rather than commands” “feeling appreciated by the leaders”; and b) strictly following Islamic rules – this includes: SHURA, AMANA, TAQWA, ITQAN, ADL, EKLAS, and SEDQ. These responses reflect the shared significance for all of the values, collectively, supported by the Islamic religion. The reflections of the above participants’ responses in regard to the leadership mechanisms are discussed in greater depth below.

6.4.1 Traits; “to be” and behaviours “to do” as mechanisms:

As stated in Chapter 3, according to Mischel and Shoda (1995), “*traits*” are the consistent and lasting patterns and qualities of a person’s thoughts, behaviours and emotions. In parallel to this understanding, in this study experiences narrated by CEOs and managers from both companies showed consistency between the said values and practices of these values in the workplace, which reflected the main traits of leaders’ personality. For example, the ADL value was highlighted by the CEO in company A and was felt by managers and staff in the workplace. From company B, SEDQ or being honest was asserted by the CEO to be a key value in the daily practices, and was evidenced by managers and staff when they narrated from their experiences how significant it is to practice SEDQ in the workplace.

According to Hernandez et al. (2011), the “behaviours” mechanism includes the kinds of behaviours that make leadership conceivable; also, in Chapter 3, a recent study of 195 leaders in 15 countries over 30 global organisations conducted by Giles (2016) addressed the following question: “What makes an effective leader?” Participants were asked to rank the 15 most important leadership competencies from a list of 74. The results showed that 67% of the respondents highlight that an effective leader is the one who has “*high ethical and moral standards*” (ranked 1st). This finding reflects the importance of values and ethics for organisations in general and for leaders and leadership in particular. In this research, there are experiences that resemble those findings mentioned above, as values were mainly defined by most of the participants in this study as the ethics and morals the individuals possessed. CEOs and managers from both companies ascribed high importance to practicing ethics and moral standards in the workplace, and this was evidenced by the majority of the participant’s thoughts, behaviours and actions as discussed in section 6.1.

Further, this perception reflects to some extent the fact discussed in Chapter 3 – that values, rewards and structure are three clues that demonstrate direct reflections of leadership actions (Dutton, 2003).

6.4.2 Cognition; “to think” as a mechanism:

As stated in Chapter 3, according to Hernandez et al. (2011), “*cognition*” as a mechanism within leadership concentrates on the perceptions and sense-making processes associated with leadership. It explicates how leadership is transferred between team members. Moreover, Helmstetter (1986, pp.57) states that we learn our thoughts from people around us, so we pass the same kind of thoughts (programming) on to others. Findings in this study reveal that values are contagious when they are practiced and fostered in the workplace: participants from both companies asserted in their narratives how the way they were led affected the way they do things in the organisations; in particular they practice most of those values that were fostered by their leaders and managers.

As the results on the participants’ experiences have uncovered, there was evidence of ‘team spirit’ felt in company A by the majority of the participants, where the CEO’s personal values were transformed into actions and translated into perceptions. This perception arises perhaps from the fact discussed in Chapter 3 that there are four values that are likely to foster high-quality connections in the organisation, as suggested by Dutton (2003); these are valuing teamwork, valuing the development of people, valuing the whole person, and valuing respect and the dignity of others. He claims that “an organisation that values teamwork sees collective responsibility and collective action as worthwhile and good” (p.141). In fact, feeling a ‘team spirit’ among employees from company A reflects how leadership is transferred among team members.

Moreover, as stated in Chapter 3, according to Dutton (2003), beside actions, one of a leader’s most influential tools is the use of words. In effect, the majority of participants from both companies asserted that they were driven by positive words and praise from their leaders and managers, and those words from leaders were considered as a source of emotional and intellectual energy as discussed in section 6.2.

6.4.3 Affect; “to feel “as a mechanism:

According to Hernandez et al. (2011) “*affect*” gets the emotions and moods embraced in leadership. Also, as stated in Chapter 2, in her book *Energize your workplace*, Dutton, (2003) claims that an enormous difference can be made by managers and leaders in their everyday behaviours by renewing and activating the energy that individuals bring to their work. Further, as referred to in Chapter 3, a recent study conducted by Giles (2016) found that one of the top 10 (ranked 8th) leadership competencies according to 195 global leaders is to ‘create a feeling of succeeding and failing together’. In her study, 38% of the respondents emphasised this competence for a leader to be an effective (Giles, 2016). In effect, these perceptions are in parallel with the results of this study as participants from both companies were influenced by how their managers and leaders have treated them when they were experiencing difficult circumstances. They felt energised as they owned the business and they have to either fail or succeed together. For example participants 3 and 7 from company A developed their EKLAS and being committed to their work when the CEO forgave some of their shortcomings and errors. Similarly, participants 5 and 6 from company B felt that they belong to the company – as they are members of the owner’s family or sons – so they were committed and worked hard as they own the business.

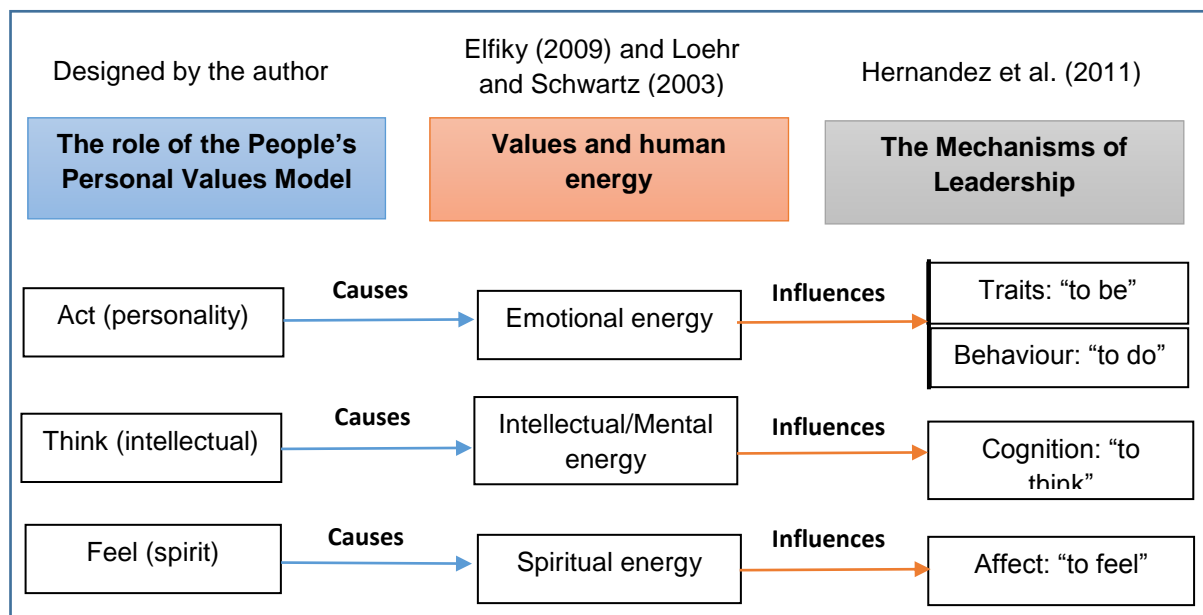
In fact, this study has discovered how important it is for leaders to foster their personal values in a way that shows alignment between their words, actions and behaviours. The majority of leaders and managers from both companies experienced the sense of commitment and trust between employees when their values were fostered in everyday practices in the workplace. Staff members also from both companies were energised by their leaders’ words and actions through emotional, intellectual and spiritual energies as discussed earlier in section 6.2. These findings are also in line with the literature in Chapter 3 which has shown ‘*relational mechanism of energy*’ which is generated from interpersonal interactions that reinforce the individual’s capacity to work, and affects their performance at work (Owens et al., 2016). Thus, according to them, everyone is a source of ‘*relational energy*’ besides being a recipient, and when people generate relational energy in the workplace, their performances increase.

These experiences also resemble what Loehr and Schwartz (2003) stated (as discussed in Chapter 2) that “Leaders are the stewards of organisational energy - in companies, organisations and even in families” (p.5). They also affirm that the ability to assemble affirmative emotions during stressful times relies on the core of effective leadership.

All of the components of Figure 6.6 reflect the RPPV model, the human energy theory and the mechanisms of leadership framework; these components are from the fundamentals of values as mental conceptions, to the energy that is developed from said values, to the ways that said values are ultimately reflected in how leadership is enacted and bridge the connection between how personal values impact the mechanisms of leadership. The ways that leadership is enacted and transmitted, according to this research, is mainly a result of the leaders fostering their personal values. This also supports the fact that Elfiky's (2009) energies derived from the values in the RPPV model will manifest themselves in behaviours that impact leadership in the following ways: the emotional energy influences traits, "to be" and behaviour, "to do" mechanisms; the intellectual energy influences the cognition, "to think" mechanism; and spiritual energy influences the affect, "to feel" mechanism.

More significantly, the above discussion is in parallel to what Barrett (2014) claims as stated in Chapter 2, in that he asserts that alignment between the beliefs and values of people and their words, behaviours and actions is a must particularly for the leaders, managers and supervisors in order to achieve what he calls 'personal alignment', and build trust within the organisation.

Figure 6.6 The link between people's personal values, human energy, and the mechanisms of leadership



Source: Designed by the author

6.5 How personal values can be activated, fostered, and made vital again in the workplace

This section first discusses the results in regard to three main elements pertaining to the values that reflect how the participants work in the workplace, the values that are practiced by the organisations, and the values that are hoped to be achieved in both companies. These three elements are similar to '*Individual Values Assessment (IVA)*' proposed by Barrett (2014); according to him, the main aim of *IVA* is to assist leaders, managers, and supervisors in assessing the degree of values alignment they practice within their organisation. The next part discusses the participants' reflections in how values can be activated and revitalised again in the workplace.

With regard to the values that reflect the participants in the workplace and the values practiced by the organisation, the responses from **company A** uncover *values alignment* between the participants' personal values and organisational values or culture. The main shared values in company A were a) having AMANA or trust; b) having SEDQ or truthfulness or honesty; c) practicing SHURA (consultation); d) having credibility, and e) practicing cooperation and feeling with 'team spirit'. From the 'personal values' level, company A participants believed that additional values included a) having good manners; b) being cheerful; c) having credibility, and d) having kindness. These participants also observed that besides the shared values mentioned above, company A practices the following values: "providing justice or ADL" to each member; "having credibility as a company"; "giving importance to development"; "being responsible to others"; and "having reliability."

When the participants from company A were asked which values they hope their organisation practices, despite the presence of values within their company, the majority of the participants still hoped to apply and practice the values of the following more frequently (it is important to mention here that the reason behind that was not because of the lack of practicing the hoped-for values but for the sake of strengthening them): (a) existing values are already sufficient; (b) the values of religion (Islam); (c) achieving EKLAS or commitment from employees; (d) achieving TAQWA or self-control for employees; and (e) striving for ITQAN or perfection.

It can be noted the common values practiced by the participants and organisation (company A) (AMANA, SEDQ, SHURA, and cooperation – team spirit) resulted in strengthening the sense of feeling with the justice (ADL) value. It was found that practicing values from a personal level leads to the development and practicing of values collectively; in other words, practicing values is contagious and leads to mutual development, and it should be fostered by the organisation through its leaders and managers.

The results of values alignment identified in company A reflect what Barrett (2014) asserts as stated in Chapter 2; that you know when you have succeeded in meeting employees' needs when emotional and intellectual staff engagement is clearly evidenced and, therefore, "emotional engagement is principally a function of *values alignment*" (p.39). Further, according to Barrett (2014) values alignment occurs when individuals feel at home in the company so they can bring their whole selves to work. It is essential to have a sense of "autonomy, equality, accountability, fairness, openness, transparency and trust" (p.47). In effect, these elements were all highlighted by the participants from company A, through practicing and developing influential personal values such as AMANA, TAQWA, SEDQ, and cooperation in the workplace. These shared values ensure that justice (ADL) is practiced which, according to them, is a key value in the workplace. Also, as alluded to in Chapter 3, Daiute (2014) argues that people become followers of their cultures when they adopt values. This was reflected by the responses from the participants from company A when they described the values practiced by their company as the same as the values they personally practiced in life and at work.

The responses of **company B** uncover some indicators that uncover misalignment between the participants' personal values and organisational values or culture. The main shared values in company B were a) "having SEDQ or truthfulness or honesty" and b)"having a strong EKLAS or dedication to work". From the 'personal values' level, company B participants believed that additional values included a) practicing consultation (SHURA); b) seeking to practice justice (ADL); c) having strong ethics; d) practicing the Islamic religion; and e) practicing generosity to others.

It should be noted that participants from company B provided different responses concerning the values they observed in the company to those that company B actually practiced; indeed there were contradictions between some participants' perceptions and responses. Some of the participants observed three values that were practiced: "having a familial bond", practicing the value of SEDQ or honesty, and "respecting rights or justice (ADL)". However,

the *majority* of the participants also admitted that company B is "lacking cooperation" or the value of team spirit, "lacking justice or ADL" and "lacking the value of SHURA or consultation".

When the participants from company B were asked which values they hope their organisation practices, keeping the above limitation in mind, the participants from **company B** then hoped to (a) "practice the proper implementation of SHURA or consultation"; (b) "practice justice or ADL" perfectly; (c) "achieve SEDQ or honesty for employees"; (d) "strive for ITQAN or perfection"; (e) "form a safe environment for everyone"; (f) "maintain brotherhood and teamwork"; (g) "practice transparency"; and (h) "uphold cooperation and teamwork". These responses clearly show misalignment and disconnection between the participants' personal values and organisational values in company B. To discuss this further, as stated in Chapter 2, Loehr and Schwartz (2003) assert that acknowledging some beliefs and practicing others "is not just hypocritical, but also evidence of disconnection and misalignment" (p.141). Thus, values alignment is significant for the organisation to thrive. Further, *shared values* is seen as a key factor for successful organisations and vital objective for effective leadership (Senge, 1990; Deering, Dilts, and Russell, 2002). Also, as stated in Chapter 2, Argyris and Schon (1978) argue that in evaluating the rapport between values and behaviour we must be careful to differentiate between "espoused" values and "in use" values. In response to this, Meglino and Ravlin (1998) affirm that when there are differences between an individual's values and those that are predominant in their social environment such as 'organisation'; what the individual says may be influenced by the organisational values, but how the individual will actually behave may not be predicted. In effect, these perceptions are in parallel with what was found in company B; when some participants asserted that they were practicing different values from those applied by the company. Only a few participants highlighted that the justice (ADL) value was practiced by the company – however, the majority of the participants did not experience the justice (ADL) value practiced by the company B on a daily basis.

Also, according to Hernandez et al.'s (2011) mechanisms of leadership framework, emotions and moods are involved in leadership, and the emotions and mood of leadership can be easily transmitted to their employees (Erez et al., 2008). In turn, the emotions and mood of employees can diffuse into their perceptions of leadership, and the social relationship between the employees and leaders can impact their relationship, as stated in Chapter 3 (Ashkanay and Tse, 2000). However, perhaps the level of success that has been demonstrated by both companies thus far, aside from the inconsistencies voiced by **company B**, is due to the fact that both personal values and organisational values are

aligned. As both the employees and leadership are consistently adhering to these values, the belief is that the workplace will yield success.

The potential disconnect or misalignment that was expressed by employees in company B, according to this research, is the result of a lack of enforcing personal values in the self, which is reflected in the workplace organisation. One leader or more of the leaders may share inconsistencies in practicing consultation (SHURA), for example, which is followed to encourage discussion and gather suggestions based on people's experiences and opinions (Al-Tamimi, 2003; Hammoudeh, 2012). When SHURA is not followed, for example, it leads to a lack of SHURA (consultation) which, in turn, leads to a lack of team spirit, which was the other inconsistency mentioned. Using this research, in addition to the RPPV model, the human energy theory and the mechanisms of leadership framework collectively, the inconsistency voiced by the employees of company B can be attributed to a lack of enforcing consultation (SHURA) as a personal value in the self.

On the other hand, when participants from both companies were asked how values can be vital again in the workplace, participants from **company A** asserted that values should indeed be strictly implemented and embodied by (a) giving constant reminders to practice the values; (b) retaining an appreciation of practicing values; (c) being the foundation of everything or all the company's dealings; and (d) increasing values to increase profitability. Also, participants from **company B** believed that values should indeed be strictly implemented and embodied by (a) giving constant reminders to practice values; (b) achieving credibility as a company; (c) ascribing more value to religion; (d) fostering relationships within the company; and (e) providing energy to members.

These responses are in parallel with Loehr and Schwartz's (2003) claim in regard to the significance of values in the workplace as stated in Chapter 2. They asserted that, "the more we are committed and guided by our values, the more powerful a source of energy they become" (p.142). Also, as discussed in Chapter 2, according to Lewicki and Bunker (1996) and Dutton (2003), trust is an exceptional resource that grows with use. Relatedly, Barrett (2014) affirms that the sharing of values between people builds trust. These perceptions are in line with the participants' responses from both companies, as they believed that sharing the practices of SHURA, AMANA, EKLAS, ITQAN and TAQWA values should build the trust between employees and the organisation through fostering them among all the company's members by leaders, and only then can values be made vital again in the workplace.

The findings of this study show that the reward systems applied by organisations are one of the key indicators which show whether values are activated by the leadership or management, or not. The participants from company A experienced clear and fair criteria used to assess individual and collective performances. A CEO from company A also asserted that, by the end of each year, a fair percentage of profits are shared equally with all employees without exception. Meanwhile, some participants from company B experienced ambiguity and unfairness in regard to the criteria against which the employees' performances are assessed and rewarded. This is in line with the literature in Chapter 3 which has shown that reward systems formally and informally support the values that promote high-quality connections. They "create the awareness and the feedback that *put values into action*" (Dutton, 2003, p. 145). Also, according to Dutton (2003) two features of formal reward and recognition systems reflect how values are fostered by organisations; the first is whether rewards are based on collective as well as individual performances. She asserted that collective rewards affirm values such as '*team accomplishment*'. The second feature is whether individuals are rewarded for developing and enabling others. In fact, the two features mentioned above were evidenced by the majority of the participants from company A which resulted in fostering key values such as of ADL- justice, team-spirit, and cooperation values in the workplace.

More importantly, as also stated in Chapter 2, Loehr and Schwartz (2003) raise a significant point when they claim that "A value in action is a virtue" (p.142). They explicate that an individual may embrace generosity as a value; nevertheless the virtue is acting generously. Thus, they see that alignment happens when people transform their values into virtues. This perception resembles the responses of the participants from both companies particularly in regard to Islamic values that are considered as a source of spiritual and emotional energies once they are practiced.

Moreover, Loehr and Schwartz (2003) assert that it is not enough to recognise our key values; we must also then "define more precisely how we intend to embody the values in our daily lives - regardless of external pressures" (p. 142). This thought reflects to a great extent the majority of participants' responses from both companies, as they suggested that in order to make values vital again in the workplace there is a need to foster and increase the commitment to their religious values which are the main source of their personal values. According to them this should be done by transforming values into actions and behaviours on a daily basis in the workplace.

By analysing the results of exhibiting personal values in the workplace from both companies, it can be concluded that all of the responses, collectively, are positive. All of these personal values have Islamic roots, which is a result of the heavy Islamic influence on the Arab World. However, despite being rooted in Islam, they still exist as personal values in the self. In the eyes of respondents, following personal values led to a positive work environment, which led to positive employee feelings and behaviour. This factor further demonstrates the significance of adhering to personal values in the workplace, and how strongly personal values impact the behaviour of employees. As stated in Chapter 2, according to Frondizi (1971), personal values should be aligned with organisational values, through means of a single-set-of-values framework or system, so as to create unification. Also, Hammoudeh (2012) emphasises the significance of unifying organisational values and objectives with people's values through utilising Islamic teachings and values in the workplace in the Arab world. This is imperative, because the basis of a person's thoughts, feelings and behaviours, according to this research, are personal values.

In the next section, a summary of all the above discussions that address the roles of the PPV Model, human energy, and leadership mechanisms is presented in the '*Fostering Personal Values in Leadership Mechanisms*' Model (see Figure 6.7).

6.6 The consequences of fostering people's personal values in the mechanisms of leadership

In this section, the main consequences of fostering People's Personal Values in the leadership mechanisms are discussed. It summarises and represents the main findings of this study in one place; *'fostering personal values in leadership mechanism'* Model (see Figure 6.7). The consequences are discussed in regard to the benefits for the individual, the leadership and the organisation based on the responses from the participants from both companies. These consequences are also a reflection of how the role of the PPV model, human energy and values, and the mechanisms of leadership are related as discussed earlier in this chapter.

6.6.1 Benefits for individuals

The findings of this study reveal that individuals' personal values are transformed into actions and behaviours in the workplace in a positive way, and are also translated into perceptions that create a positive image. As alluded to in Chapter 3, this runs in parallel with Daiute's (2014) argument, as he acknowledges that "values are enacted rather than discussed, illustrated rather than announced" (p.69). This also supports – as stated in Chapter 2 – the outcomes of a comprehensive review of values research that has been conducted by Meglino and Ravlin (1998) which highlights the vital role that people's personal values play in their beliefs, perceptions, attitudes, decisions, behaviours, and performance.

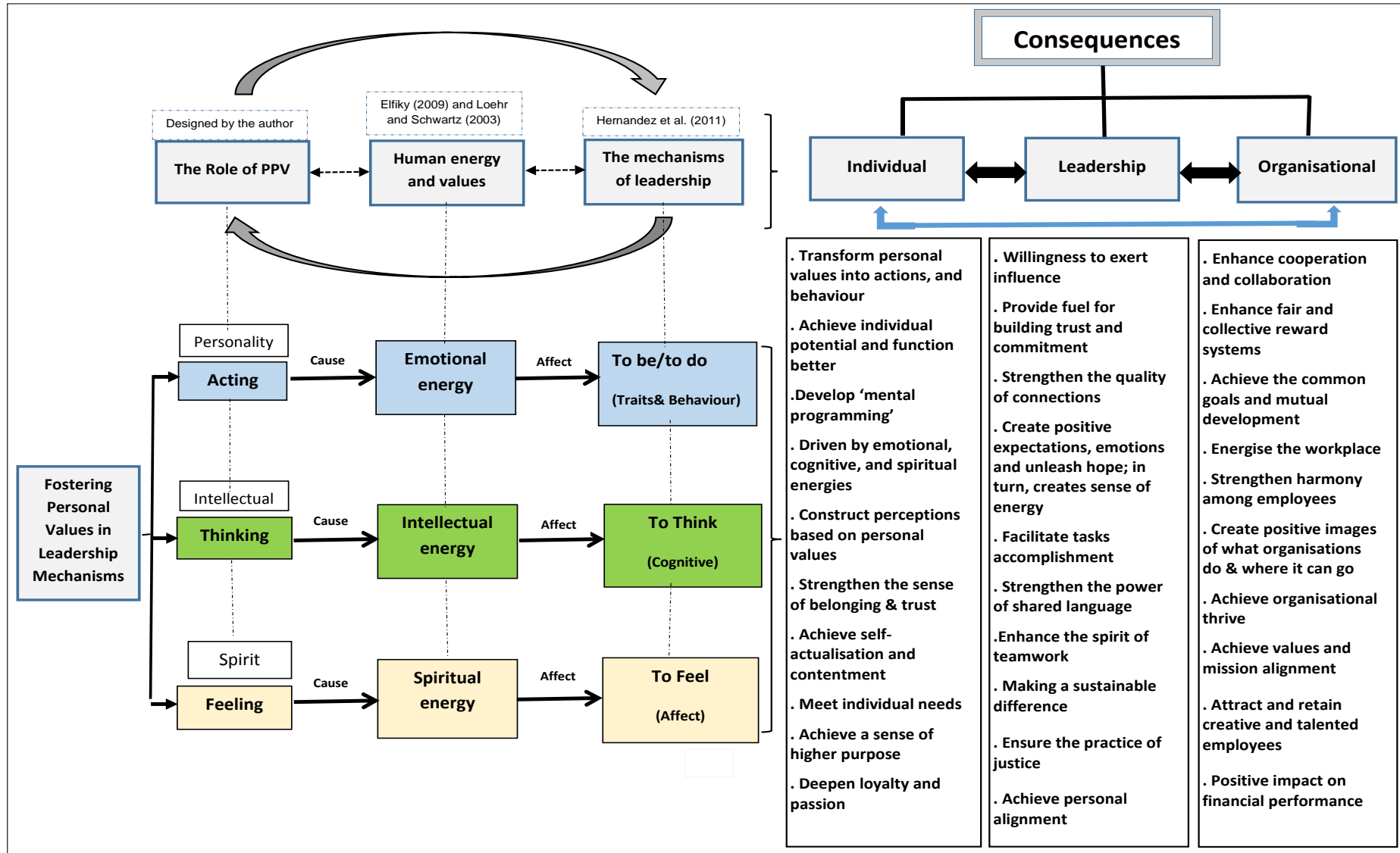
Evidence from the participants' experiences show that the way people perceive their values in the workplace is very similar to what Helmstetter (1986) described as the 'mental programming' (see section 6.1.3). According to Helmstetter, values are stored in the brain as people perceived and practiced them, and they will be evoked every time an individual experiences similar events to those which they have experienced before, and then similar feelings will be experienced again until new programming or values are embedded, to be experienced or practiced in turn. Also the majority of participants from both companies state that practicing their personal values, particularly Islamic values, helps them to satisfy the needs of their souls and achieve their self-actualisation in life and work. This resembles Barrett's (2014) claim, as stated in Chapter 2, that people learn how to align with and satisfy the needs of their souls, and how to live a values-and-purpose-driven life. By so doing, they achieve a stage of psychological development which is called "self-actualisation".

In this study, it was discovered that the majority of the participants had experiences that reflected how their personal values were the enduring drive to provide them with a source of energy (intellectually, emotionally, and spiritually) and guide them to make decisions in difficult situations and unstable conditions. As stated in Chapter 2, this resembles Loehr and Schwartz's (2003) argument that our values "hold us to a different standard for managing energy" (p. 143). Also as alluded to in Chapter 2, Dutton (2003) affirms that values foster practices when individuals are inspired and supported to achieve their potential and professional goals.

The results of this study also uncover that practicing personal values in the workplace helped the majority of the participants from both companies to achieve a sense of higher purpose. According to Loehr and Schwartz (2003), as stated in Chapter 2, such purpose turns into a more influential source of energy in three methods; when it moves from negative to positive, external to internal, and self to others. They also claim that values provide energy that builds a higher purpose. In fact these perceptions were experienced by the majority of the participants from both companies once their personal values are practiced in the workplace.

Participants from both companies stated that practicing their personal values helps them to meet their needs, make their decisions, and develop their sense of belonging and trust. This is in parallel with Barrett's (2014) assertion, referred to in Chapter 2, that our values reflect our needs. He also claims that our decisions are made as a reflection of our values and beliefs and they are directed to a particular purpose (see also the discussion in section 6.1).

Figure 6.7 Fostering Personal Values in Leadership Mechanisms Model



Source: Designed by the author

6.6.2 Benefits for leadership

It was found that fostering personal values in how leadership is enacted and transmitted enables leaders and managers from both companies to develop themselves, the people they manage and lead, and the organisations they work in. The findings of this study reveal that CEOs and managers in both companies place high importance on practicing the desired values from personal and organisational levels. They emphasise the importance of personal values of leaders' and managers' alignment with their words, actions and behaviours. These results are in parallel with what Barrett's (2014) assertion (as referred to in Chapter 2) that alignment between the beliefs and values of people and their words, behaviours and actions is a must particularly for the leaders, managers, and supervisors in order to achieve what he calls '*personal alignment*', and build trust within the organisation. He also asserts that sharing values with others builds trust; this was evidenced in company A as the majority of the participants feel team spirit and practice EKLAS (being loyal) and AMANA or trust as they witness the extent to which their CEO and managers trust them once their personal values are practiced collectively in the workplace.

The staff members of both companies emphasise that they feel their dignity and respect are sustained when leaders and managers practice these values on a daily basis in their communications in the workplace. This is similar to the perception of Dutton (2003), as stated in Chapter 2. She claims that companies that care about the dignity and respect of every single employee foster effective relationships and it results in fostering positive conduct at work. She also highlights that in studies of two very different organisational contexts, it was found that in organisations where common respect was appreciated, employees were better able to achieve the needed coordination and produce high-quality work. Kahn (1990) also proposes that interpersonal interactions manifested by appreciation, respect and dignity from others in a workplace result in fostering job engagement. Also Owens et al. (2016) propose that interpersonal interactions generate what they call '*relational energy*'. In effect, the findings of this study show that when leadership activates values this increases the feeling of being respected among employees and protects their dignity in the workplace, which in turns facilitates task accomplishment and fosters coordination and job engagement, effective relationships and conduct of work within organisations.

It was also discovered that when leadership activates values in organisations, this strengthens the quality of connections in the workplace. The participants from both companies experienced good treatment when certain values are practiced by CEOs and managers such as cooperation and justice (ADL). This perception arises perhaps from the fact discussed by Dutton (2003) mentioned in Chapter 3, that there are four values likely to foster high-quality connections in organisation; these are valuing teamwork, valuing the development of people, valuing the whole person, and valuing respect for and the dignity of others. Indeed, these values were evidenced more in company A where the leadership cares about fostering values and aligning them with their words and actions in the workplace. This is in line with the literature in Chapter 2, which has shown that every move that leaders make in the organisation sustains the possibility to build high-quality connections; their actions and their language transmit the significance of the value of relationships to “their own sense of what leadership can accomplish” (p.161).

Moreover, as stated in Chapter 3, according to Dutton (2003), beside actions, one of a leader’s most influential tools is the use of words. She asserts that choosing language and stories that appreciate and foster connection is a way for leaders to build high-quality connections. In effect, the majority of participants from both companies asserted that they were driven by positive words and praise from their leaders and managers, and those words from leaders were considered as a source of emotional and intellectual energies, as discussed in section 6.2.

This study found that the majority of the staff members from both companies were affected by the values and practices of their CEOs and managers. For instance; ADL or justice and teamwork values were practiced and fostered by the CEO of company A and felt by the majority of the employees from company A. Similarly, EKLAS and SEDQ values were practiced and fostered by the CEO of company B and felt by the majority of the employees from company B. These results are in parallel with Reave (2005) findings as stated in Chapter 2; that the consistency between the values and practices of leaders based on a review of 150 studies enables followers to be motivated, foster positive work relationships and an ethical environment, enhance trust and achieve company goals, besides also fostering spiritual energy in the workplace.

This study also found that the way in which leadership is enacted through the alignment between values, practices and actions of the CEOs and managers from both companies has resulted in strengthening the commitment and EKLAS values in the workplace as asserted

by the majority of the participants from both companies. This in return created a positive image of and energy reflected in what companies A and B can achieve through fostering key values such as EKLAS and ITQAN. This is in line with what the literature has shown, as stated in Chapter 2; according to Dutton (2003), a leader conveys commitment and builds high-quality connections, when he or she conveys positive images to others of what a company does and where it aims to go. This in turn fosters energy and life for the whole (Cooperrider, 1990). According to Dutton (2003), this can be achieved through three means; a) create positive expectations of what others contribute to the whole; b) unleash positive emotions that make individuals more attentive to the good in the world, which in return reinforces a sense of solidarity (Cooperrider, 1990), and c) unleash hope which in turn generates a sense of energy and connection to other individuals.

6.6.3 Benefits for the organisation

The benefits of practicing values from an organisational level is as important as practicing them from a personal level. It was found in this study that when an organisation seeks values alignment, this helps to enhance coordination and collaboration, and to enhance the employee's engagement both emotionally and intellectually. This was evidenced more in company A according to the majority of the participants, and in return the key values such as teamwork, cooperation, team spirit and ITQAN values were fostered and practiced collectively.

The results of values alignment found in company A reflect Barrett's (2014) assertion as stated in Chapter 2 that you know when you have succeeded in meeting an employee's needs when emotional and intellectual staff engagement is clearly evidenced and therefore, "emotional engagement is principally a function of *values alignment*" (p.39). Further, according to Barrett (2014), values alignment occurs when individuals feel at home in the company so they can bring their whole selves to work. It is essential to acquire a sense of "autonomy, equality, accountability, fairness, openness, transparency and trust" (p.47). In effect, these elements were all highlighted by the participants from company A, in how they practiced their personal values in the workplace. Also, as stated in Chapter 3, Daiute (2014) argues that people become followers of their cultures when they adopt values. This was reflected by the participants' responses from company A when they described the values practiced by their company as being the same as the values they personally practiced in life and at work.

It was discovered that fostering values within the organisation enhances the harmony between employees and strengthens justice or ADL in the workplace. This was evidenced more in company A, and was hoped to be achieved in company B. The CEOs and managers from company A cited that practicing values such as AMANA, ITQAN and TAQWA has led to the practicing of the equality and justice (ADL) values in how others are treated which, ultimately, creates harmony. The staff members from company A believed that, under the same circumstances, the employment of values led to collaboration or cooperation. This resembles the perception of Dutton (2003) as stated in Chapter 2, where she claims that the culture of any organisation is associated firmly with the worth and dignity of every employee regardless of his or her position.

The findings of this study also reveal the effectiveness of practicing values from the organisational level. The majority of the participants from both companies experienced positive emotions which generate a sense of energy within them, helps them achieve their potential, and helps them to function better when teamwork, mutual development, respect and justice (ADL) values are encouraged and practiced within and by their organisations. This perception arises perhaps from the fact discussed in Chapter 3 that four values suggested by Dutton (2003) are likely to foster high-quality connections in the organisation; these are *valuing teamwork*, *valuing the development of people*, *valuing the whole person*, and *valuing respect and the dignity of others*. Dutton (2003) also asserts that companies with these mentioned values “foster practices whereby people are encouraged and enabled to achieve their potential and reach their career goals” (pp.141-142). In the end, this results in energising the workplace and spreading positive emotions and feeling among all employees. This is also in parallel – as referred to in Chapter 3 – with the fact that human energy has been referred to as the vital resource of organisations (Katz and Kahn, 1966), and human interaction (Newcomb, 1956).

It was discovered that fostering values within organisations also helps to attract hard-working and committed workers which in return improves the financial performance of organisations. This was evidenced more in company A where values were fostered and encouraged by the organisation and the majority of the participants. For example, Participant 3 was offered a higher-paid job in a different company, which was also closer to his house, but he preferred to continue working in company A due to the positive work experience where he can practice his personal values. Similarly, Participant 4 from company B was working in a more international company but when he was made an offer to come back to the company that he used to work in, he did not hesitate to move back to work in company B where his work and

values are more appreciated. This is in line with Barrett's (2014) argument as stated in Chapter 2, as he claims that concentrating on values is of benefit to organisations to attract and retain talented individuals, and positively influences their financial performance. In effect, the CEO of company A asserted that their financial performance and the company's sales has been positively improved because of the way the company is led, and due to their interest of fostering values in the workplace.

The findings of this study show that when leaders and managers from both companies foster practicing values within the organisation, this strengthens commitment and EKLAS or being loyal to the organisation. This commitment and EKLAS values caused the participants to feel a sense of positive energy, team spirit, and trust between all members, the leadership, and the whole organisation. It also creates a positive image of what the organisation does and where it can go, which in return means the organisation is likely to become more successful. This resembles what the review of the literature has shown (as stated in Chapter 2), according to Barrett (2014), that building commitment is crucial because it fosters employee engagement. In return, their performance is raised, so the more engaged individuals are in their workplace, the more successful an organisation becomes.

In summary, as the discussion of the findings from this study has shown, most of the participants' experiences uncover the effective impact of fostering values in the way they think, feel, and act in the workplace, and in the way leadership is enacted or transmitted. Both companies A and B report that employees and management are positively influenced and energised when values are practiced as a work mechanism. It was shown that these had an effective impact on the individual, leadership, and the organisation as a whole. In the next and last chapter, the main contribution to knowledge, the limitations of this study and areas for further research, the implications of this study's findings, and the conclusion are all addressed.

Chapter Seven

7 Conclusion and Contribution to Knowledge

7.1 Chapter introduction

Following the discussion and interpretation of findings in Chapter 6, this chapter closes this thesis by first reminding the reader about the research questions and the research purposes, and it is organised into four sections. While the first section addresses the limitations of this study and identifies areas for further research, the second section outlines the major contributions to knowledge and summarises its findings. The third section examines the potential implications of the study's findings for both research and practice; additional research directions are also embedded in this section. The last section draws conclusions.

The main purposes of this research were: 1) to understand the role of people's personal values in thoughts, feelings, and actions, and how practicing their personal values can energise them in the workplace; and 2) to explore the impact of fostering personal values on leadership mechanisms in organisations in Arab countries. For these purposes, the following central research questions were addressed:

- 1) How do people perceive their personal values in the workplace? What is the actual role of their personal values in the way they think, feel, and act in organisations?
- 2) Are values a source of certain energy, and how can they drive or energise people in the workplace?
- 3) What is the impact of people's personal values on the mechanisms of leadership, and vice versa?
- 4) How can values be fostered through understanding their role in the workplace? How can we make them vital again?

7.2 Limitations of this study and areas for further research

Some aspects need to be considered in regard to the research findings and their interpretations. Firstly, this research was conducted on participants from two companies in a single Arab country – Jordan. Although the initial plan was to conduct the research in the UAE as well, unfortunately due to the country's access issues, the researcher was unable to do so, as explained in detail in Chapter 4. Thus, the contextual considerations and limitations of the findings need to be noted. In fact, the participants' responses and experiences may differ from companies located in other Arab countries such as Morocco, Egypt, and Saudi Arabia. The role of the Islamic religion may – or may not – be stricter in the lives of those participants who took part in this study. Hence, future study with parallel conceptual scopes conducted in other Arab countries should add value and provide further depth for research in the area and should also strengthen the results and findings of this study. Nevertheless, the views of the selected participants from three different levels (CEOs, managers, and staff) in two companies afforded a better understanding of the impact of fostering personal values on individuals and on leadership mechanisms in the workplace in Jordan. However, the responses are specific to these participants, and cannot necessarily provide an exact account of the state of affairs in all companies in Arab countries that are influenced by the Islamic religion. Despite that, future studies that explore the impact of values, traits, leadership and culture on businesses in the Arab world should take into account the significant impact of Islamic values on people's life and work in Arab countries as highlighted in this research's findings.

Secondly, as discussed in Chapter 4, limitations are expected for this qualitative research which employs purposeful sampling, where its findings were based on a single data collection method which is narrative interviewing, besides the issue of a sample of 14 participants. In effect, this study's results cannot be easily generalised to all 21 Arab countries besides Jordan. The workplace environment of these participants may be more positive, as the companies are experiencing success, or they may not be. The success may then contribute to a more positive workplace environment, and the conditions may differ for a company that is not necessarily as successful, or they may not. In a wider context of the Arab World these differences are greater between some Arab countries and even cultural differences are evident. Nevertheless, this did not limit the significant contributions to knowledge provided from this research (explained below). In fact, by considering the above points, this study serves as a gateway to future studies and exploration into this research topic. Future research with parallel conceptual scope should employ bigger samples in a

larger number of Arab countries, and conduct investigation on more than two companies in order to strengthen the validity of this research's findings and provide deeper understanding of how personal values are perceived, their relations with human energy, and their impact on leadership mechanisms in organisations in the Arab world.

Thirdly, the researcher cannot rule out the possibility of potential bias in the participants' responses in their efforts to protect and raise the images of their companies. The respondents included CEOs, managers and staff members, which represented employees across a range of positions; however, these responses may also be partial to the perceptions of these participants. The responses could have been influenced by a number of factors, including mind-state, state of workplace affairs and general contentment with life. Participants as leaders and staff members may have felt restricted in what responses they should have given, or may have overstated their values in order to maintain the company's image, or out of fear of negatively affecting company reputation and their personal characters. As a result, it might prove useful if future research seeks further evidence to validate the values implemented and practiced by the two companies in order to strengthen the study. These issues need to be noted as considerations for future research direction. However, the researcher's intention while gathering data was not to examine values alignment in the two companies, but to explore and understand how the participants perceived their personal values in the workplace; how they related them to the way the companies are led; and whether they were energised when they practice their personal values in the workplace.

Finally, it is also relevant to note that the participants in this research were selected only from two private local (Jordanian) companies. This was clearly justified in section 4.7.2 in Chapter 4. In effect, the contexts of work culture, values or environment in private companies may differ from multinational companies in Jordan. It is similarly important to take into account that this study may have yielded different results if it had been conducted in governmental companies wherein the applied systems may seek to appreciate values, or may not. Hence, we need to take these differences into account when considering the results and conclusions of this research. It is also important to note that the unstable political and economic conditions and circumstances of the so-called '*Arab Spring*' were purposely not considered as this would not have served the main research purposes. It may be useful to take these factors into account in future research, 'only if' its aim is to examine the impact of political issues on personal values in the Arab world. Future research with similar conceptual framework conducted in multinational companies operating in Arab countries, or

governmental organisations, should strengthen the results of this study and enhance the generalisability of its findings. Furthermore, future research could compare the impact of fostering personal values in leadership mechanisms in western countries with the findings of this study. Such a comparison should help to examine what this study revealed in regard to how personal values, human energy, and leadership mechanisms are related, but from a different western context, thus offering a deeper understanding of the positive impact of our personal values in the workplace.

Notwithstanding these limitations, the research findings offer insights into the experiences of participants from both companies that address the research questions. The selected companies and participants were useful sites to explore how personal values, human energy and leadership mechanisms are related in the workplace in one of the Arab countries (Jordan). Narrative interviews were also an effective method which enabled this research to gain a rich and sufficient collection of experiences to investigate the research questions.

7.3 Contribution to knowledge

People's personal values, human energy, and leadership are critical organisational resources. The research findings have contributed to the building of theoretical knowledge on how fostering personal values in the workplace can be energising, and how transforming values into actions, thoughts, and feelings positively impacts on individuals, the leadership and organisations. Hence, despite the limitations mentioned above, the findings of this research are theoretically generalisable. This research explored these three concepts, their relationships, and their possible impact on how organisations are led and how leadership is transmitted in Arab countries.

This section discusses the research's findings by highlighting their contribution to knowledge, and how these filled the existing knowledge gaps identified in the literature. It also summarises the key findings achieved in answering the four research questions. The research's contribution to knowledge can be seen in several aspects; theoretically, empirically, and methodologically, and its findings also offer clear implications for theory and practice.

This study bridges the gap identified in Chapter 1 in regard to the lack of values' literature in the Arab countries as emphasised by different authors (see, for example, Simadi, 2006). It contributes to the scant body of related literature that examines and explores local values

and their application in the Arab World. Meglino and Ravlin (1998) asserted that future research should examine the national and cultural values and their relationships with individuals' values. This research also fills the gap of the lived experience of management in the Arab world as the literature indicates that there is a lack of appreciation of the relationship between belief and action (see Weir, 1999). For instance, findings revealed how personal values create a kind of 'mental programming' which in turn creates belief. The research also explicates how such belief is transformed into actions and results – this is in line with Helmstetter's (1986) concept of mental programming as discussed in Chapters 2 and 6.

Furthermore, a review of the leadership literature revealed a considerable lack of addressing the concept of 'leadership mechanisms'. This is a new leadership theory that has not been well explored. Hence, this study contributes as one of a few studies in this field which adds valuable insights to the literature of the mechanisms of leadership through examining the four mechanisms of leadership proposed by Hernandez et al. (2011), and exploring how these mechanisms are related to personal values, and human energy concepts. Relatedly, this research fills the gap that exists among Arab scholars in regard to the literature of organisational and leadership practices (see, for example, Abdalla and Al-Homoud, 2001).

Existing human energy constructs imply that values are a source of energy, and that they contribute to the cause or generation of different types of energy such as intellectual or mental, emotional, and spiritual energy. Although there is a gap in how energy can be transferred (see Owens et al., 2016). This research argues that the mechanisms that account for the transfer of energy by the practising of values have not been adequately tested or articulated. This indicates lack of literature on and explanations for how values can provide individuals with energy; therefore this research theoretically and empirically contributes to the understanding of values and human energy notions.

Finally, this research plays a significant part in studying and exploring the main principles and values of management in Islam in the English language; as Branine and Pollard (2010) stated, Muslim scholars have long described the main Islamic values and principles of management in Arabic more than what has been done in English. In so doing, this bridges the gap between what is being practiced in the workplace in Arab countries and what is truly needed in terms of the way in which organisations are led (see, for example, Branine and Pollard 2010). Therefore, this research contributes to knowledge as an important study that explores Islamic values in management and leadership fields in English language. Moreover,

it increases the awareness of non-Arabs, local Arab scholars and Muslims to the significance impact of Islamic values on individuals, businesses and leadership in the Arab World.

Although literature based on employee values and attitudes toward the workplace does exist, to the best of the researcher's knowledge, this is one of the first studies to provide a methodological contribution to knowledge by exploring the three key concepts of personal values, human energy, and leadership mechanisms in the workplace in the Arab world by conducting a narrative inquiry. Its findings were based on a single data collection method – narrative interviewing. Noteworthy is that the data collected from narrative interviews demonstrated that stories, narratives, and experiences have a significant role in constructing an understanding of reality and are related to the interpretive approach of this qualitative study.

The following paragraphs summarise the major findings achieved in answering the four research questions for this research.

This research provides a theoretical contribution to knowledge by first proposing the role of the People's Personal Values (RPPV) model in the workplace (see Figure 6.1). It offers a framework for identifying the roles of values in thoughts, feelings and actions that theorists and empirical researchers have examined, and which are also to be combined with the findings and results of this research. It helps authors and researchers in the same field to advance from this study and learn from the role of the RPPV model in its three dimensions: thinking, feeling and acting. The researcher's intention was to design the RPPV model as a basis for organising the values literature; it was not intended to be considered as a comprehensive model of values studies. Nevertheless, adding the main sources of PPV and how they are perceived in the workplace in one framework (RPPV model) is to be considered an additional theoretical contribution to knowledge that differs from other values' frameworks, and it is hoped that it proves useful for those who seek to expand the relevant area.

The perceptions of personal values

The study findings have shown that the majority of the participants from both companies A and B believed that the main perceptions of their personal values in life and work were: (a) possessing the concept of ethics as individuals; (b) contributing to the productivity of the workplace; and (c) dealing with others. Further, it was found that the term "values" refers to

morals, ethics, beliefs, principles and convictions: the participants consider these to be a positive guide to what is believed to be 'good' according to behavioural standards in the workplace. These responses exemplify that respondents attributed values to the concept of morals, ethics, virtues, and ultimately positive action, which reflects the definition of "values" stated in Chapter 2.

Noteworthy is that the research's findings on conflation of values with concepts such as beliefs, traits, principles, and the tendency to emphasise "ethical" value forms instead of greater consideration of the actual role of personal values in feelings, thoughts, and actions. In all their stories, none of the participants directly and explicitly confirmed or expressed that they had become more ethical when they practiced their values, in spite of defining these as 'ethics and morals'. On the other hand, the implications of practicing their values in the workplace reflects an intention to apply ethical behaviour and attitudes, particularly when practicing those values that emerged from Islamic teachings. This point reflects a contradiction to some extent between how values are defined or perceived, and what values really mean to individuals once they are practiced. As a summary, the researcher proposes that "values" can be defined as:

The guiding principles, and the possessed thoughts and convictions that affect the way individuals think, feel, and act. They energise them to achieve their potential, common goals, and mutual development, and they also drive and lead them to function better, interact or deal with others better, make better decisions, and fulfil their needs

The source of personal values

The research findings revealed that, according to the participants from both companies, the main derivatives of personal values in life and work were Islamic religion, education, surrounding environment, family, cultural norms and traditions. It was evidenced that Islamic religion is still the main source of personal values in Arab countries besides education and family. Indeed, all participants expressed how religious "Islamic" values are the main personal values. Thus, this highlights the significance of addressing Islamic values for any research which intends to explore the issue of values in the Arab world.

Significantly, the research sheds light on the spiritual dimension of these religious (Islamic) values as expressed by the participants' stories, and encourages consideration of these

“Islamic” values equally as religious and spiritual values. This was reflected in Scheler’s (1954 cited in Frondizi, 1971) hierarchy of values discussed in Chapter 2, which shows that religious values are placed atop the hierarchy pyramid, followed by spiritual values. In fact, this research has revealed that the religious and spiritual values should be placed together on the same level and at the top of Scheler’s hierarchy of values. The reason for this is that, in this study, none of the participant’s stories emphasised the superiority of religious values over spiritual ones. In contrast, most of the participants asserted that their religious (Islamic) values provided them with a spiritual energy that drives them in life and work. Hence, the researcher contends that it was very difficult if not impossible to determine whether there was a difference in practicing religious or spiritual values, at least in the context of this study, and in the broader context of the Arab world and Islamic teachings.

The role of PPV in our thoughts, feelings, and actions

This research has revealed that personal values have a significant impact on the participants’ behaviours, attitudes, and perceptions. The majority of the participants from both companies firmly related practicing their personal values in the workplace with what they considered positive and ethical behaviours and actions. Moreover, the participants clearly considered that their personal values a) the guiding principles and convictions to differentiate between what is good and what is bad, and b) the possessed thoughts that lead and contribute to the individual’s development, and helps people in making their decisions as a reflection of their values, and they directed them to a particular purpose, selecting their preferences, building their relations, fulfilling their needs, and interacting with others. These findings reflect the relationship presented in Figure 6.1; the role of the RPPV model: the impact of personal values on thinking (intellectual), acting (personality), and feeling (spirit).

According to the personal values in life and work that were shared by the respondents, the basis of positive production in the workplace is acting in accordance with personal values, which, in Arab countries, includes Islamic values, which govern positive thoughts, actions and behaviour. This enabled them to function better and coordinate their actions accordingly. It was also found that when similar personal values were practiced in the workplace, this generated a culture that assists the interactions crucial for the participants to achieve their common goals. In return, all participants felt the ‘team spirit’; as a result of this, common goals were successfully achieved, and trust between participants was built. In other words, the results of this study showed that personal values were transformed into feelings and

'team spirit' between participants which manifested in actions and behaviours in the workplace.

Interestingly, all participants confirmed how their personal values affected their thoughts and perceptions, and even provided them with a kind of intellectual or mental energy, as stated in Chapter 3. Evidence found that the way participants perceived their values is very similar to the way Helmstetter (1986) described the 'mental programming' construct. Indeed, some of the participants linked the matter of whether they will succeed or fail in any effort they undertake in life and work with practicing their personal values and consequently achieving their potential.

The research results revealed that personal values were transformed into actions and behaviours, and that they indeed formed participants' traits once their personal values were practiced. It was also found that an individual is described or considered as an "*honest*" person only when or if he/she practiced the value of "*honesty*" or 'SEDQ' in the context of Islamic values. This is demonstrated in the RPPV model in Figure 6.1, in that trust is the value, the value itself provides drive to express itself, and the only way to strengthen the value is to think, feel and act accordingly, in order to yield positive action.

Values are a source of energy, and they drive people in life and at the workplace

The research findings showed a relation between the participant's personal values and the drive or energy derived from *practicing* these values. This research strove to distinguish that values impact the intellectual, emotional and spiritual types of individuals' energy in the workplace. Hence, the following paragraphs demonstrate how this research contributes to knowledge as one of the few studies that empirically examines personal values and human energy in the workplace, and particularly in the Arab context in light of addressing Islamic values as well.

Intellectual energy or mental energy

The research findings revealed that the participants from both companies experienced intellectual or mental energy as described in Chapter 3 derived from practicing their personal values through a range of feelings; these are positive thinking, being optimistic in life and work, strengthening their faith and beliefs, building positive perceptions of work, and creating a positive picture in their minds. They felt that genuine optimism strengthens their mental

energy, which resulted in their full engagement in the workplace. It was discovered that practicing values such as ITQAN, AMANA and TAQWA in the workplace has driven or inspired the participants from both companies to work positively at all times to achieve the desired outcomes and attain their potential. In return, positive thinking was felt, and transferred between old and new employees.

Emotional energy

The research findings showed that the participants from both companies felt positive emotional energy when they practiced their personal values in the workplace, and through the reciprocal feelings of being appreciated and recognised. They also asserted that they experienced this energy when development was felt to be an internal drive, as well as an external drive by their leaders. In effect, there was evidence of how trust was developed through practicing some of the key Islamic values according to the participants such as AMANA, cooperation, EKLAS, and SHURA. This indicated that practicing these values in the workplace enforced trust, and built high-quality connections between the participants.

It was found that emotional energy was also felt when hearing praise and positive words from the family or company leaders and managers. Relatedly, '*relational energy*' as described by Owens et al. (2016) '*was also generated from interpersonal*' interactions that reinforced the participants' capacity to work, and affected their performance in the workplace. This was enhanced by practicing values such as SHURA or TAQWA, which created a sense of team spirit and trust between employees. Noteworthy is that trust was an essential component of the participants' personal values because it is a component of Islamic values (AMANA), which is highly emphasised in the Arab World, and it is also a form of emotional energy. This not only emphasises the significance of the value of trust in itself, but demonstrates how and why trust (AMANA) is a common thread linking the participants' responses.

Spiritual energy

Findings revealed consistency between participants' personal values and spiritual energy derived from practicing religious (Islamic) values in the workplace which are also considered herein as spiritual values (see section 6.1.2). It was discovered that spiritual energy was felt in the workplace when: a) practicing the Islamic Religion (ITQAN, AMANA, and TAQWA – obeying God at work); (b) practicing the value of cooperation (brothers, team); (c) ensuring justice or ADL to workers, (d) feeling valued when consulted over decisions (SHURA), and

(e) having the affiliation and love for work. In return, the participants from both companies felt more engaged and energised to perform whatever task or work was required of them in the organisation.

As shown, the participants from both companies reported many experiences in which they have felt spiritually energised through being connected to their God through prayers and doing good in life and work. This strengthens their faith once they practice those values that emerge from Islam such as TAQWA, AMANA and ITQAN. In summary, the majority of the participants reported experiences that reflected how their personal values were the underpinning drive and source of energy (intellectually, emotionally, and spiritually) and guided them to make decisions in difficult situations and under unstable conditions.

The impact of PPV on the mechanisms of leadership (ML)

The research findings showed that the impact of PPV on leadership mechanisms is seen in the leader being the 'role model' to employees by following Islamic values. The term "role model," in this context, was described by CEOs and managers from both companies to include the following: a) maintaining credibility to employees; b) trusting each other with justice or cooperation (ADL); c) practicing the value of honesty (SEDQ); d) providing consultation to employees by sharing their knowledge and seeking their opinions (SHURA); and e) practicing the value of dedication (EKLAS). This relationship between the values that comprise a role model and the employees' collective response to be a "good" role model demonstrates that in order to be a good role model, these personal values need to be implemented into action.

Similarly, the staff members (employees) from both companies attributed how the way they are led in the organisation affected their personal values relating to: a) working with cooperation – this includes "team style rather than commands" and "feeling appreciated by the leaders"; and b) following Islamic rules strictly – this includes SHURA, AMANA, TAQWA, ITQAN, ADL, EKLAS, and SEDQ. These responses reflect the shared significance of all of the values, collectively, supported by the Islamic religion.

Traits; "to be" and behaviours; "to do" as mechanisms

The findings showed consistency between the said values and practices of these values in the workplace, which reflected the main traits of a leader's personality. It was discovered that

CEOs and managers from both companies could only be effective and successful once their personal values were transformed into actions, and their qualities or traits were translated into behaviours. In fact, it was noted that the traits of CEOs and managers can yield stable behavioural patterns. For example; the ADL value was highlighted by the CEO in company A and was evidenced in his actions as reported by the workplace managers and staff. The CEO from company B fostered SEDQ or being honest as a key value in the daily practices, and this was evidenced in his words and actions as reported by the organisation's managers and staff.

It was also found that CEOs and managers from both companies ascribed high importance to practicing ethics and moral standards in the workplace, and this was evidenced in their treatment and behaviours according to the majority of the participants. In effect it was transmitted to the participants' thoughts, behaviours and actions as discussed in section 6.1.

Cognition; “to think” as a mechanism:

It was found that values are contagious when practiced and fostered in the workplace; participants from both companies asserted how the way they were led affected the way they do things in the organisations. In particular they practice most of those values that were fostered by their leaders and managers. It was discovered that CEOs' and managers' perceptions of any value were transmitted into their followers and had a positive impact on them and on the whole organisation once they were practiced. There was evidence of 'team spirit' in company A which was felt by the majority of the participants, where the CEO's personal values were transformed into actions and translated into perceptions. Meanwhile, the lack of 'team spirit' was evidenced in company B due to lack of practicing SHURA and ADL (justice) values by the CEO and managers. This reflects the significance of a leader practicing their personal values in the workplace and how this fosters high-quality connections in the organisation.

Affect; “to feel” as a mechanism:

Results showed that all participants were influenced by how their managers and leaders treated them when they were experiencing difficult circumstances. They developed their EKLAS and commitment to their work when the CEO forgave some of their shortcomings and errors and treated them with respect and appreciation of their honesty when confessing their mistakes. Further, they felt that they belonged to the company as if they were members

of the owner's family or sons, so they were committed and worked hard as if they themselves owned the business.

In fact, it was discovered how important it is for leaders to foster their personal values in a way that shows alignment between their words, actions, and behaviours. The majority of leaders and managers from both companies experienced the sense of commitment and trust between employees when their values were fostered in everyday practices in the workplace. It was discovered that the majority of participants asserted that they were driven and energised by positive words and praise from their leaders and managers; such positive words were considered a source of emotional, intellectual, and spiritual energies as discussed in section 6.2.

The ways that leadership is enacted and transmitted, according to this research, is mainly a result of the leaders fostering their personal values. This also supports that human energies derived from practicing values in the RPPV model will manifest themselves in behaviours that impact leadership in the following ways: the emotional energy influences the traits, "to be" and behaviour, "to do" mechanisms; the intellectual energy influences the cognition, "to think" mechanism; and the spiritual energy influences affect, "to feel" mechanism.

Revitalising and fostering values in the workplace

This research has shown that values can be fostered and made vital again in the workplace in a range of different ways. Findings showed that the values alignment between individuals' values and organisational values help foster personal values in the workplace. Findings also revealed values alignment in company A which strengthened the feeling of the justice (ADL) value. Also, practicing values from the personal level leads to the development and practice of values collectively; in other words, practicing values was found to be contagious; it leads to mutual development, and it should be fostered by the organisations through their leaders and managers.

On the other hand, in company B it was found that the majority of the participants admitted that the company is lacking in practice of the following values; "cooperation" or the value of team spirit, justice or ADL, and the value of SHURA or consultation. According to this research, this values misalignment between employees and company B was the result of a lack of enforcing personal values in the self, which was reflected in the workplace.

It was also discovered that values can be made vital again by activating them through an effective leadership enactment of these values within the organisation. The research revealed that when leaders and managers constantly remind their employees of the significance of practicing their values in the workplace, this strengthens the vitality of values and their impact on individuals' thoughts, feelings, and actions. Reminding individuals of values proves effective for activating values in the workplace. The more people are reminded about values and the more they are fostered, the more positively these are reflected in individuals' actions and behaviours. This also develops the mental programming of people and in return provides better perceptions of what the organisation does and where it aims to go. All participants believed that the collective practice of SHURA, AMANA, EKLAS, ITQAN, and TAQWA values builds trust between employees and the organisation through the *leaders* fostering them among all staff members; only then can values be revitalised in the workplace.

Moreover, this study's findings showed that the reward systems applied by organisations are one of the key indicators of whether values are activated by the leadership or management, or not. Findings also revealed that the participants from company A experienced the use of clear and fair criteria to assess individual and collective performance. The CEO from company A also asserted that, by the end of each year, a fair percentage of profits are equally shared with all employees without exception. Meanwhile, some participants from company B experienced ambiguity and unfairness in regard to the criteria against which the employees' performances are assessed and rewarded.

More importantly, it was discovered that the participants from both companies have experienced that when their values are put into action, these become virtues. For example, an individual may embrace honesty as a value, but the virtue is *behaving* honestly; this is in line with the perceptions of Loehr and Schwartz (2003) as stated in Chapter 2, particularly in regard to Islamic values which are considered as the source of spiritual and emotional energies once they are practiced. Further, the participants suggested that in order to revitalise these in the workplace, they need to foster and increase the commitment to their religious values which are the main source of their personal values; this should be done by transforming values into actions and behaviours on a daily basis in the workplace, and through constant reminders from leaders and managers of the importance and positive impacts of these values.

7.4 Implications for research and practice

The findings should prove significant for researchers, authors and practitioners who seek to advance their knowledge in the areas of values, human energy, and leadership mechanisms. Moreover, this study discovered that the fostering of personal values in leadership mechanisms benefits not only individuals, but also leadership, and the whole organisation. The findings of this research highlight several implications for research:

Firstly, this study contributes to the theory of the role of personal values in the workplace by providing a theoretical framework of the role of People's Personal Values (RPPV) in the workplace (see Figure 6.1) instead of merely addressing values alignment between employees and organisations. It produces a clearer understanding of the impact of people's personal values on achieving their potential, developing their perceptions, and functioning better in the workplace. It also explicates how values can be energising, and what their actual role is in individuals' thoughts, feelings, and actions. The RPPV model designed in this research extends previous work on how values impact '*affect, behaviour, and cognition*' (e.g., Seligman et al., 1996; Lord and Brown, 2001). Scholars, authors and practitioners should be able to advance their knowledge in the relevant arena. Although this research is not expected to solve all the issues of the perceptions of personal values outlined in this study, nevertheless, the findings represent a considerable step forward in clarifying the importance of practicing values and in exploring the links between them, and human energy in the workplace, besides specifying a number of issues that should be explored further.

Secondly the research indicates that the use of quantitative methods to explore the impact of values on people's thoughts, feelings and actions in the workplace may be misdirected in some important respects. This study provides clear empirical evidence for the influence of personal experience in exploring deep meanings and perceptions of complex issues such as values; hence supporting the critique against the use of surveys or statistical methods which seek results and often overlook the influence of experience (see, for example, Webster and Mertova, 2007). Statistical methods, such as Rokeach's Values Survey, have been criticised for failing to provide a clear explanation of all the values present in a culture and for their bias in the direction of Western values (e.g., Braithwaite and Scott, 1991; Spini, 2003), whereas the use of narrative inquiry in this research has resolved these criticisms by collecting the participant's experiences based on how they perceived their values, and not imposing any particular definition or understanding of values while interviewing the participants. Hence, the evidence of this study should be considered as a reference for

future research when exploring issues such as values and human energy by using qualitative rather than quantitative methods.

Thirdly, some scholars have explored that values constitute drivers that help to motivate individuals (see, for example, Zhen, 2012) but how these values energise individuals has not been directly examined, as this research explored. This research is one of the few studies to examine personal values, their relations, and their impacts on three different human energies (see, for example, Loehr and Schwartz, 2003 and Elfiky, 2009). It provides empirical evidence that our values are a source of intellectual, emotional, and spiritual energies which energise us in life and in the workplace to function better and achieve our potential. This research also illustrates the mechanisms underlying how values are transformed into actions and behaviours and translated into perceptions. Thus, this research contributes to the theory on the role of personal values in energising individuals in organisations. Indeed, it is important to explore this contribution further in future research.

Finally, existing leadership theories propose that leadership is fundamentally synonymous with influence; however the mechanisms that explain the transfer of influence have not been adequately tested or explicated (Atwater and Carmeli, 2009; Owens et al., 2016). This study contributes to knowledge as one of a few studies in the leadership field which provides valuable insights into the literature in how the leader's personal values can be energising and transfer the influence to the followers. Indeed, It explores the new construct of 'leadership mechanisms' or 'how leadership is transmitted' through examining the four mechanisms of leadership proposed by Hernandez et al. (2011), and exploring how this construct is related to personal values and human energy concepts. This research indicates that several areas need to be developed in Hernandez et al.'s (2011) framework. First, the "cognition" or "to think" mechanism should examine the leader's perceptions in relation to how leadership is enacted rather than examining the 'role rotation' between members who want to act as leaders, or how leadership is transferred among team members. Second, Hernandez et al., (2011) suggest that the '*affect*' mechanism of leadership is still relatively unexplored, and it needs a further development. Hence, this study expands the "affect" or "to feel" mechanism by providing clear evidence of how leaders' values and actions energise followers in the workplace by aligning their words and actions with their values, besides generating positive emotions and energy to followers, as discussed in Chapter 6. Third, this study empirically evinces that values-driven leadership encompasses all the four of Hernandez et al.'s (2011) leadership mechanisms, and reveals positive impacts for individuals, leadership, and the organisation. The study offers new valuable insight into

Hernandez et al.'s (2011) mechanisms of leadership and related implications. Future research should examine the four leadership mechanisms in more depth by considering the two new insights provided by this study's findings into *cognition* or "to think" and *affect* or "to feel" mechanisms.

7.4.1 Implications for practice

The main implications of this research's findings are summarised and represented in the '*Fostering Personal Values in Leadership Mechanism*' model (see Figure 6.7). It demonstrates the main benefits for individuals, leadership, and organisations based on the participants' experiences from both companies. These consequences also uncover empirical reflections of how the role of the PPV model, human energy, and the mechanisms of leadership are inter-related in the workplace. The research findings are likely to have comprehensive implications for CEOs, managers, policy and decision makers, and human resource managers besides the practical implications for employees themselves. Thus, the researcher highlights several implications for practice:

Benefits for individuals. The research findings suggest the need to consider the values of followers at the personal level besides the leaders' values and organisational values. Hence, organisations should enhance the practice of values from the personal level as well as collectively or from the organisational level, due to the vital role of personal values in driving individuals to function better in the workplace. Organisations should make efforts to demonstrate the mechanisms underlying how values can be transformed into actions and behaviours, by encouraging employees to behave and act in accordance with their personal values. In return their values reflect their needs and this should lead them to achieve their potential and their self-actualisation in life and work, make their decisions, and develop their sense of belonging and trust. It is crucial for any organisation to build its culture in a way which shows how individuals' personal values are important; how these values can be energising; and how this leads to more engaged, better-performing individuals in the workplace. Organisations are advised to utilise the energy generated from individuals practicing their personal values and translate this into perceptions or 'mental programming' that creates a positive image of them and what the organisation does. In return, it is more likely that the creation of high-quality connections and a more energised workplace is achieved.

Benefits for leadership. The findings of this research encourage leaders, managers and supervisors to consider how leadership is transmitted and how their collective influence is transferred to their followers or employees in the organisation rather than only focusing on their traits and or achieving personal objectives. There is a need to foster personal values in how leadership is enacted and transmitted in organisations, by being the role model to others who act on what you say and behave according to your personal values. This enables leaders and managers to exert their influence, fuels the building of trust and commitment, and strengthens the quality of connections with employees. The research findings raise significant implications for leadership practice, related to the vitality of leaders' personal values' alignment with their words, actions, and behaviours as an effective leadership mechanism. These issues should also be prioritised in future research on values and leadership. It is important to expand the role of leaders to embrace the provision of energy besides their role in guiding, driving, and motivating people to achieve the common goals. As the research confirmed, it is the leaders' and managers' responsibility to activate values in organisations, which in turn strengthens job engagement and the quality of connections in the workplace, enhances the spirit of teamwork, and – more importantly – ensures the practice of justice (ADL) in the workplace.

Furthermore, the findings suggest that effective leadership can be improved by the embedding of values in the procedures, policies, structures and incentives and that, more importantly, leaders' values must be evidenced in the way they think, behave and act. In this way their values will become more pervasive, and are more likely to be fostered in the mechanisms of leadership and in the organisation's culture. The fact that words and praise offered by leaders and managers can be energising should also be taken into account. One of the leaders' roles is to strengthen the power of shared language by translating their values into perceptions which, in turn, creates a sense of energy which is then transformed into aligned actions and practices with values.

Benefits for the organisation. The findings raise important implications for organisations, related to the significance of fostering personal values in the way organisations are led. In order to achieve this, the policies, incentives, structures and procedures that an organisation embodies are a reflection of how values are activated, fostered and embedded in the organisation. In fact, organisations should make considerable efforts to achieve values alignment with their employees' values, by conducting group meetings with all staff every three or six months, and establishing annual rewards for those who committed to practicing their personal values as well as the organisational ones. This helps to enhance coordination,

collaboration, and employees' engagement emotionally and intellectually, and also helps to enhance the harmony between employees, and strengthen justice in the workplace. Moreover, the fact that fostering values at the organisational level makes employees feel positive emotions which generates a sense of energy and helps them achieve their potential and function better in organisations should be taken into account. In fact, there is a need for organisations to consider the positive effect of fostering values in the workplace as the findings of this research have indicated. This helps to attract hard-working and committed employees, which in return improves the financial performance of organisations. Employees also feel a sense of positive energy, team spirit, and trust between all members, the leadership, and the whole organisation. The fostering of values also creates a positive image of what the organisation does and where it can go, meaning the organisation is more likely to succeed.

The implications of the research findings for Arabs (local) as well as leaders (international), managers, and scholars are vital. When leading their organisations and managing their employees in the workplace, Arab leaders and managers should consider their personal (local) values which, according to this research, are mainly religious (Islamic) in nature. There is a need to reconsider and appreciate these Islamic values in all the mechanisms of how leadership is enacted in the Arab countries. The relationship between belief and action must be appreciated more by Arab leaders and managers, by paying more attention to the effectiveness of fostering these Islamic values in individuals and transforming them into actions and behaviours. It is also important for Arab managers and leaders to ensure that Islamic values are embedded within the procedures, incentives, policies, mission, vision and structures of their organisations. The spiritual, emotional and intellectual energies generated from practicing Islamic values in the workplace should not be ignored. This area needs to be developed rather than continuing a reliance on imported ready-made western management approaches while benefiting from the advanced technology and sciences that exist in the west. On the other hand, for international leaders, managers and employees, there is a need to understand the influential impact of appreciating local or cultural values and in particular Islamic values when working in any of the Arab countries or operating their businesses in that arena. This should increase their awareness of how Arabs think, feel, and act in the workplace, and what should be considered while dealing with them in the business world.

7.5 Conclusion

Understanding personal values and how they can be energising in the workplace, and what their impact is on how leadership is transmitted in organisations are very important issues to examine in our time. As this study has shown there is a need to bridge the gap between psychological, sociological and organisational research in order to enrich our knowledge of how values, human energy, and leadership mechanisms are related, and how they can impact individuals, businesses, the workplace, and organisations.

This research sought to understand the role of people's personal values in thoughts, feelings and actions, and how practicing these can energise them in the workplace. It also explored the impact of fostering personal values on leadership mechanisms in organisations in the Arab countries. In this thesis, values, human energy and leadership are identified as critical organisational resources. These three concepts, their relationships, and their possible impact on individual, leadership and organisations in the Arab world were explored. The methodology of narrative inquiry enabled this qualitative research to gain in-depth understanding, explore empirical experiences and construct meanings of the phenomenon of personal values in the workplace and its impact on leadership and organisation.

As a summary, this research revealed that the more personal values are understood, emphasised and followed, the greater they will be demonstrated in the thoughts, feelings and actions of individual workers, as well as the leadership and the organisation as a whole. This research examined the relations between personal values and human energy, and found that values can be energising in life and work by providing a sense of intellectual, emotional, and spiritual energies once they are fostered and activated. More importantly, this research showed that fostering or practicing values in the workplace should be the mechanism by which organisations are led and how leadership is transmitted. This mechanism should be an ongoing process that seeks to transform values into actions and behaviours, and should translate values into perceptions and in return develop the mental programming of individuals including employees, managers and leaders.

This research also uncovered the positive impacts of how leadership is transmitted on followers when leaders align their values with their words, actions and practices. Significantly, this research showed that in the Arab world, Islamic values are perceived as

personal values by the individuals themselves, and they have vital impacts on and benefits for individuals, leadership and organisations in the Arab countries. Finally, this research contributes to knowledge methodologically, empirically, and theoretically. It has filled the gap in knowledge concerning what is being practiced and what is truly needed in regard to the way organisations are led, how people are managed, and how personal values impact the mechanisms of leadership in the Arab world.

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List of Appendices

Appendix A: Ethics approval



Dear Samer Mashlah

8th December 2014

Project Title: The impact of fostering personal values on leadership mechanisms in organisations: Narratives of CEOs, Managers, and Staff in Arab countries

Principal Investigator: Samer Mashlah

I am pleased to inform you that your ethics application has been approved by the Faculty Research Ethics Panel (FREP) under the terms of Anglia Ruskin University's Research Ethics Policy (Dated 23/6/14, Version 1).

Ethical approval is given for a period of three years from the date above.

It is your responsibility to ensure that you comply with Anglia Ruskin University's Research Ethics Policy and the Code of Practice for Applying for Ethical Approval at Anglia Ruskin University, including the following.

- The procedure for submitting substantial amendments to the committee, should there be any changes to your research. You cannot implement these amendments until you have received approval from FREP for them.
- The procedure for reporting adverse events and incidents.
- The Data Protection Act (1998) and any other legislation relevant to your research. You must also ensure that you are aware of any emerging legislation relating to your research and make any changes to your study (which you will need to obtain ethical approval for) to comply with this.
- Obtaining any further ethical approval required from the organisation or country (if not carrying out research in the UK) where you will be carrying the research out. Please ensure that you send the FREP copies of this documentation if required, prior to starting your research.
- Any laws of the country where you are carrying the research and obtaining any other approvals or permissions that are required.
- Any professional codes of conduct relating to research or requirements from your funding body (please note that for externally funded research, a Project Risk Assessment must have been carried out prior to starting the research).
- Completing a Risk Assessment (Health and Safety) if required and updating this annually or if any aspects of your study change which affect this.
- Notifying the FREP Secretary when your study has ended.
-

Please also note that your research may be subject to random monitoring.

Should you have any queries, please do not hesitate to contact me. May I wish you the best of luck with your research.

Yours sincerely,

Dr Jonathan Wilson
Chair of the Faculty Research Ethics Panel (FREP)
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Appendix B: Participant Information Sheet



Cambridge Chelmsford Peterborough

Section A: The Research Project

Title of project:

The impact of fostering personal values on leadership mechanisms in organisations: Narratives of CEOs, Managers, and Staff in Arab countries

Purpose and value of study

The purpose of this research is to explore the nature and content of people's values and their role, and the consequent implications in the leadership mechanisms in organisations in Arab countries. Different definitions and understandings of values will be widely reviewed from different perspectives in terms of increasing the awareness of the role of people's values in the workplace.

The study will contribute theoretically, methodologically and empirically to the existing literature by exploring the role of people's values in the way they think, feel and act in the workplace. A gap can be seen regarding people's values in the workplace and how these relate to the mechanism of leadership. Evidence indicates that people's values in the workplace play a role in the way organisations are led by guiding, leading and providing people with the needed energy. However, the link between people's values and the mechanism of leading the organisation through values' energy needs empirical development further to the quantitative measurements stated in people's values in the workplace literature. Hence, exploring stories of the line between people's values in the workplace and the mechanism of leadership is a step towards providing a better understanding of the link between them through this study.

Invitation to participate

The researcher invites the individual to participate in the research by becoming part of the sample population from whom interviews will be recorded. The selection of participants is in compliance with the Data Protection Act (1998). All participants will be informed at the outset what personal data will be required from them and what the data will be used for. The participation of the individual will allow the researcher to address the research question and complete the study.

Who is organising the research?

The research is being organised by the researcher Samer Mashlah under the supervision of his supervisors. He is currently a PhD research student at Anglia Ruskin University, UK.

What will happen to the results of the study?

The findings/results of the study will be published in the researcher's PhD thesis and academic articles in national/international research journals, and will be presented at national/international conferences. Also, the participant needs to be aware that in some instances, the results may be shared with or disseminated to a third party.

Contact for further information

For further information please feel free to contact the researcher or the researcher's supervisors at:

Researcher:	Samer Mashlah:	samer.mashlah@student.anglia.ac.uk
Researcher's supervisors:	Dr Greg O'shea:	greg.oshea@anglia.ac.uk
	Dr David Arkell:	David.Arkell@anglia.ac.uk

Section B: Your Participation in the Research Project

Why you have been invited to take part

The participant has been invited to take part in the study and become part of the research sample to be interviewed. It is hoped that the participant will provide useful information that will help the researcher address the research questions for the study. The participant will be given the Participant Information Sheet (PIS) that contains information for the individual to read about the nature of the study.

Whether you can refuse to take part and withdraw at anytime

However, the researcher would like to clarify that the participant has the right to refuse to take part in the research before or during the study. Also, the participant can withdraw from the research at any time without giving a reason, and may inform the organisation or researcher directly or indirectly. If the participant withdraws, she/he will be asked if the researcher can still continue using the data in the study if it is not linked to participation, as in the case of this study. Also, the participant will be reassured that disclosing any information to the researcher will not affect her/his professional/personal relationship with other organisational members, even if they refuse to participate in or withdraw from the study.

What will happen if you agree to take part?

The researcher will assure participants that their participation is voluntary. If the participant agrees to take part, he/she will be informed that the research has ethical approval from Anglia Ruskin University, UK. The participant will be asked to give informed consent freely by signing the Participant Consent Form (PCF), and before commencing the interview, participants will be provided with the Participant Information Sheet (PIS). For narrative interviews participants will be contacted to know their willingness and availability for interview on mutually agreed date, time and place. The participant will be informed that the interview would be audio-recorded and the recorded interviews will be transcribed. The transcribed document will be provided to the interview participants for their review. The participants will be interviewed according to an interview schedule. Further, agreement to

participate in the research should not compromise the participant's legal rights should something go wrong.

Whether there are any risks involved (e.g., side effects from taking part) and if so what will be done to ensure your wellbeing/safety

It is unlikely that the study will involve any risks; however a few potential concerns may arise from the fact that participants might feel uncomfortable about telling stories (in the narrative interviews) about their personal life or their experience inside the organisation. Or; for some reason they might feel it is not easy for them to participate freely in this study. Thus, the researcher will reassure them that their participation is voluntary and they could refuse to answer to any question, and/or are not compelled to provide any information that will make them uncomfortable or fear jeopardising the personal/professional relationship. Moreover, the researcher plans to visit the participants in their workplace in order to save their effort and time and, before taking any action, the participants will be contacted in advance to make sure they are willing to give an hour for the narrative interviews. Thus, permission from participants will be obtained at every single step in the process of the interviews. The researcher will comply with the ethical code of conduct that is mandatory according to UK legislation. Also, the researcher will ensure that the research is complying with any local laws in Jordan and the UAE, concerning the local culture, customs and traditional beliefs in order to safeguard the integrity and well-being of all participants.

Whether there are any special precautions you must take before, during or after taking part in the study

There are no precautions that the participant has to undertake before, during or after the study.

What will happen to any information/data/samples that are collected from the participant?

The audio recorded interviews will be transcribed. Data stored on the computers/laptops will be password protected. Paper documents from interview transcripts will be stored securely in a lockable drawer. If the participants prefer to answer the interview questions in the Arabic language, then the data will be translated from Arabic to English by the researcher, and then sent back again to the participants after the translation is completed in order to obtain their agreements and permissions to use the translation of their answers in this study. The participant will be asked whether the researcher is allowed to share a copy of the information summary with the organisation. However, only the researcher will have access to the data and it will be in an anonymised format, so as not to reveal the identity of the participant. Moreover, only the researcher will have ownership of the data and the right to publish the findings under copyright laws.

Whether there are any benefits from taking part

There are no direct benefits accrued from participating in the research. However, the results of the study may be beneficial for other stakeholders; such as government offices and private organisations that might find that the study of values can contribute to the development of the mechanism that lead their organisations and may possibly evolve their organisations to become more collaborative, so that people will be more connected to their work and to each other. Findings from my study will indirectly benefit the research

participants in that it will provide valuable input to the academic leaders concerning people's values in the workplace, and understanding the role of people's values in the way they think, feel, and act.

How your participation in the project will be kept confidential

Every attempt will be made to keep the names of all participants anonymous, conforming to the Data Protection Act (1998). Also, participants will be asked whether they want to be quoted in the thesis anonymously. However, in some instances, participants must be aware that while every effort will be made to remove all identifying information, in some instances, they may be identified through their quotes or other information revealed. This is due to the fact that Information that can identify people is not limited to their names. The researcher will explicitly state that the data/information will only be used for the purpose of the research, for articles published in research journals, or to be presented at conferences. Moreover, the participant needs to be aware that the research results/outcomes may be disseminated to organisations but will not disclose any sensitive/personal information; this will remain confidential and not be identified in any publications or presentations.

**YOU WILL BE GIVEN A COPY OF THIS TO KEEP,
TOGETHER WITH A COPY OF YOUR CONSENT FORM**

Appendix C: Participant Consent Form



Cambridge Chelmsford Peterborough

NAME OF PARTICIPANT:

Title of the project: The impact of fostering personal values on leadership mechanisms in organisations: Narratives of CEOs, Managers, and Staff in Arab countries

Main investigator and contact details:

Samer Mashlah: samer.mashlah@student.anglia.ac.uk

Members of the research team: Dr Greg O'shea: greg.oshea@anglia.ac.uk

Dr David Arkell: David.Arkell@anglia.ac.uk

1. I agree to take part in the above research. I have read the Participant Information Sheet for the study. I understand what my role will be in this research, and all my questions have been answered to my satisfaction.
2. I understand that I am free to withdraw from the research at any time, for any reason and without prejudice.
3. I have been informed that the confidentiality of the information I provide will be safeguarded.
4. I am free to ask any questions at any time before and during the study.
5. I have been provided with a copy of this form and the Participant Information Sheet.

Data Protection: I agree to the University¹² processing personal data which I have supplied. I agree to the processing of such data for any purposes connected with the Research Project as outlined to me*

Name of participant (print).....Signed.....Date.....
Researcher (print)...Samer Mashlah..... Signed.....Date.....

If you wish to withdraw from the research, please complete the form below and return to the main investigator named above.

I WISH TO WITHDRAW FROM THIS STUDY

Signed: _____ Date: _____

YOU WILL BE GIVEN A COPY OF THIS FORM TO KEEP

¹² "The University" includes Anglia Ruskin University and its partner colleges

Appendix D: Interview protocol for narrative interview used in the fieldwork

Subjects	Interview questions	Addressing research questions
Exploration of people's perceptions and definition of their personal values and their sources.	<p>Q1. At the beginning, please let me ask you, how do you understand or how do you define your personal values? Or what do you think your possessed or owned personal values are?</p> <p>Q2. What do you think the source of your personal values in life and at work is?</p>	<p>Q1, Q2, NQ1, NQ1a are all designed to answer the research question 1.</p>
Exploration of the role/ impact of people's personal values in the way they think, feel, and act in life (in general), and in the workplace (in particular).	<p>NQ1. We have talked about your understanding or definition of values in general, and your personal values in particular. So, while you are at work, would you please tell me a story from your experience or an event that shows how your personal values affect you in the workplace or in performing your duties? Or from your experience, tell me a story in which you think that your personal values have an influence on the way you perform things.</p> <p>NQ1a. Would you please tell me a story or give me an example of those mentioned values in your workplace that had an impact on the way you perform your duties?</p>	<p>Note: Q1+Q2+NQ1+NQ1a were asked to all participants (CEO, Managers, Staff)</p>
Exploration of what drives/inspires people in the workplace (in general), and whether their personal values drive/inspire people in the workplace (in particular).	<p>NQ2. As is generally accepted, it is said that there is always something that drives us/or inspires us/or provides us with something or a type of energy that keeps us vital, or effective in our activities. Would you please tell me a story from your experience or an event that shows what things inspire you or provide you with energy outside work (in life in general)?</p> <p>NQ2a. Would you please tell me a story from your experience or an event that shows the things that drive you or give you the inspiration to work? What are the things that keep you excited and enthusiastic to work in the company? (the same question, but in the workplace or in the company in particular)</p> <p>NQ2b. Would you please tell me a story from your experience or an event that shows how you think or feel your personal values drive you or provide you with a motive or inspire you in the workplace at the company?</p>	<p>(NQ2, energy/drives in life in general) (NQ2a, energy/drives in work) (NQ2b, values and drives/energy)</p> <p>NQ2, NQ2a, NQ2b are all designed to address research question 2.</p> <p>Note: NQ2+NQ2a+NQ2b were asked to all participants (CEO, Managers, Staff)</p>

<p>Exploration of the impact of people's personal values on the mechanisms of leadership.</p> <p>Whether personal values have an impact on the way leader/manager leads individuals and organisation.</p> <p>Whether the way people are led has an impact on their personal values in the workplace.</p>	<p>NQ3. (CEO and Managers) We talked about your personal values and what drives you or inspires you or provides you with energy in the workplace. Would you please tell me a story from your experience or an event that shows how you think your personal values affect the way that you lead individuals or the company/organisation?</p> <p>NQ3. (Staff) Now tell me please the story of your experience or an event concerning how the way the organisation is led that has had an impact on your personal values in the workplace?</p> <p>NQ3 a. (For all except CEO) If you were the leader, how would you see/think that your personal values affect the way in which you lead individuals or company/organisation?</p>	<p>NQ3, NQ3a are designed to address research question 3.</p> <p>Note: NQ3 were asked differently to (CEO & Managers) and to (staff). NQ3a were asked to (Managers and staff)</p>
<p>Exploration of fostering values in the mechanisms of leadership within the organisation.</p> <p>Exploration of how personal value are aligned or clashed with the organisational values/objectives</p>	<p>Q3: Would you please tell me from your experiences what values that reflect who you are in the workplace are? --Not the values that you wish or seek to have/own.</p> <p>Q4 Would you please tell me from your experiences what the values that currently reflect the work of your organisation/company where you work are?</p> <p>Q5: Please tell me from your experiences what the values are that the organisation or company where you work, seek, hope, and wish to achieve through which you can achieve a motive/drive or inspiration to attain the best performance?</p> <p>Q6: In your view, how do you think it is possible to make values effective or vital in the workplace or organisation and in the mechanism of leading companies?</p>	<p>Q3,Q4,Q5,Q6 are all designed to address research question 4.</p> <p>Note: Q3+Q4+Q5+Q6 were asked to all participants (CEO, Managers, Staff)</p>

Appendix E: Table 25 to Table 40 in Thematic Narrative Analysis Companies A and B

(This part is related to sections 5.3.3 and 5.3.4)

(Thematic Narrative Analysis Company A)

Table 5.25 Breakdown themes: In terms of the Source of Values

Themes	Number of Occurrences
Learning from education	9
Coming from the Islamic religion	7
Coming from parents or family	5
Coming from the surrounding environment or home	4
Coming from the values implemented at workplace	4
Learning from the Islamic Sheiks	2
Coming from social interactions	2
Coming from culture and politics	2
Coming from the government laws	1
Coming from childhood experiences	1

Table 5.26 Breakdown of themes: In terms of the overall perception of personal values

Themes	Number of Occurrences
Possessing of capabilities, concepts, and ethics	4
Dealing with others	2
Unwavering beliefs and values of an individual	1

Table 5.27 Breakdown of themes: In terms of the actual role of personal values in the way that they think, feel, and act at the workplace

Themes	Number of Occurrences
Developing trust or AMANA from their actions	8
Being honest or having SEDQ in all actions and business dealings	7
Developing credibility from honesty or SEDQ	6
Working with the goal of perfection or ITQAN	3
Instilling self-control to employees	2
Feeling of comfort and security at work	2
Expecting commitment and dedication or EKLAS in all work related actions	2
Contributing to the productivity in workplace	1
Treating each employee equally or with ADL (justice)	1
Developing cooperation from the good treatment	1
Practicing conscience or DAMIR in every action	1
Having patience in working and dealing with others	1

Table 5.28 Breakdown of themes on values as sources of energy and if they can drive people at workplace

Themes	Number of Occurrences
Source of energy to provide for family	4
Source of energy is the cooperation of workers (team spirit)	4
Source of energy is hearing positive words or feedback	4
Source of energy is having trust (AMANA) between workers	4
Source of energy is the equality within company (ADL or justice)	3
Source of energy is dedication/commitment or EKLAS	3
Source of energy is the ISLAMIC religion	3
Source of energy to succeed	2
Source of energy is the continuous development of company	2
Source of energy is loyalty at work	2
Source of energy is work perfection or ITQAN	2
Source of energy is fear of God or TAQWA	2
Source of energy is God's forgiveness	1
Source of energy is the good intention	1
Source of energy is honesty and truthfulness or SEDQ	1
Source of energy is the family treatment at work	1

Table 5.29 Breakdown of themes on the impact of personal values on leadership according to the CEO and Managers

Themes	Number of Occurrences
Practicing equality and justice (ADL) in treatment brings harmony	3
Practicing honesty or SEDQ results in effective leadership	2
Fostering collaboration and cooperation within the company	2
Building trust or AMANA between CEO, managers, and employees	2
Being available for consultation or SHURA with employees	2
Having credibility as leaders	2
Being a role model to employees	1
Transferring knowledge to employees	1
Being treated as family	1

Table 5.30 Breakdown of themes on the impact of personal values on followership according to the Staff Members

Themes	Number of Occurrences
Practicing collaboration or cooperation	2
Working in the face of hardship and criticism	1
Working as a team	1
Receiving support from leaders	1
Working with honesty or SEDQ	1
Having the goal of work perfection or ITQAN	1
Having good intentions or TAQWA	1

Table 5.31 Breakdown of themes on how values can be generated through their role at the workplace

Themes	Number of Occurrences
Developing a sense of responsibility for others	5
Developing a sense of responsibility for work perfection or ITQAN	3

Table 5.32 Breakdown of themes on how values can be made vital again

Themes	Number of Occurrences
By having the companies activate the values through their policies	6
By strictly following religious orders	3
Increasing the values found in company	2

(Thematic Narrative Analysis Company B)

Table 5.33 Breakdown of themes on the perception of personal values in terms of the source of values

Themes	Number of Occurrences
Coming from the Islamic religion	8
Learning from education	5
Coming from social interactions	4
Coming from the surrounding environment or home	3
Coming from parents or family	3
Coming from childhood experiences	2
Coming from upbringing of an individual	2
Coming from culture and politics	1
Coming from the media	1

Table 5.34 Breakdown of themes on the overall perception of personal values

Themes	Number of Occurrences
Unwavering beliefs and values of an individual	3
Dealing with others	2
Possessing of capabilities, concepts, and ethics	1

Table 5.35 Breakdown of themes on the actual role of personal values in the way that they think, feel, and act at the workplace

Themes	Number of Occurrences
Developing trust or AMANA from their actions	4
Expecting commitment and dedication or EKLAS in all work-related actions	3
Being honest or having SEDQ in all actions and business dealings	2
Treating each employee equally or with ADL (Justice)	2
Developing cooperation from the good treatment	1
Practicing the openness to consultation or SHURA	1
Having spiritual presence or BARAKA at all times	1
Developing fear of God or TAQWA	1

Table 5.36 Breakdown of themes on the values being a source of energy and if they can drive people at workplace

Themes	Number of Occurrences
Source of energy is the continuous development	4
Source of energy is having trust (AMANA) between workers	4
Source of energy is dedication or work commitment or EKLAS	3
Source of energy is the ISLAMIC Religion	3
Source of energy is love for work	2
Source of energy is fear of God or TAQWA	2
Source of energy is the physical workplace	2
Source of energy to succeed	1
Source of energy to provide for family	1
Source of energy is the cooperation of workers	1
Source of energy is work perfection or ITQAN	1
Source of energy is honesty and truthfulness or SEDQ	1
Source of energy is the family treatment at work	1
Source of energy is BARAKA or blessings in life	1
Source of energy is being a role model or leaders to others	1
Source of energy is having achievements	1

Table 5.37 Breakdown of themes on the impact of personal values on the mechanism of leadership for CEO and Managers

Themes	Number of Occurrences
Having credibility as leaders	2
Showing one's determination or EKLAS when working	2
Practicing honesty or SEDQ results to positive leadership	1
Fostering collaboration and cooperation within the company	1
Being available for consultation or SHURA with employees	1

Table 5.38 Breakdown of themes on the impact of personal values on followership according to the Staff Members

Themes	Number of Occurrences
Embodying one's commitment or EKLAS to company	2
Practicing fair treatment or justice (ADL)	2
Having the goal of work perfection or ITQAN	1
Having good intentions or TAQWA	1
Gaining trust or AMANA from managers	1

Table 5.39 Breakdown of themes on how values can be generated through their roles at the workplace

Themes	Number of Occurrences
Developing a sense of responsibility for others	3
Developing dedication or EKLAS to be entrusted with work	2
Developing a sense of responsibility for work perfection or ITQAN	1
Establishing credibility for the company	1

Table 5.40 Breakdown of themes on how values can be made vital again

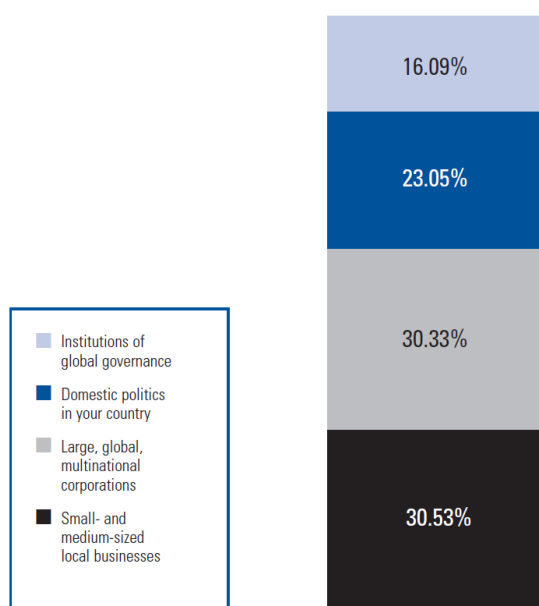
Themes	Number of Occurrences
By practicing the values at all times	3
By going back to the SHURA or consultation structure	2
By developing a better relationship between management and employees	2
Having specialists available to develop the values	1
By strictly following religious orders	1
By being a role model to others	1

Appendix F: Results Based on the World Economic Forum (2010)

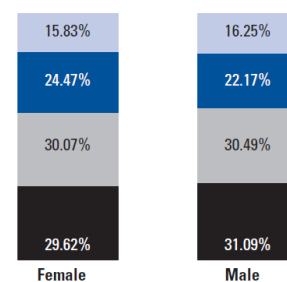
Question 3 Which of these stakeholders should be more values-driven to foster a better world?

2. Global results

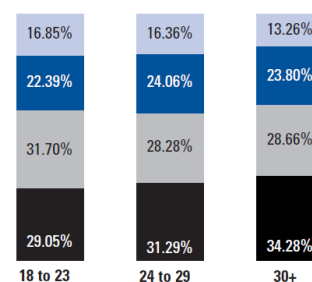
Which of these stakeholders should be more values-driven to foster a better world?



By gender



By age



3. Results by country

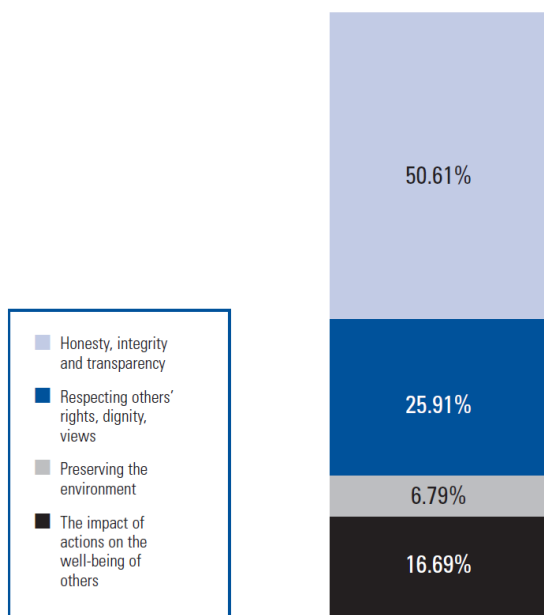


Source: World Economic Forum (2010)

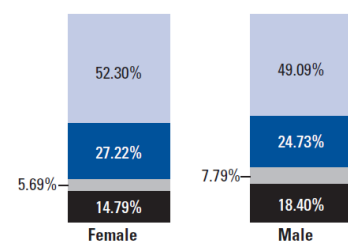
Question 5 What is the value that you consider the most important in your private and professional life?

2. Global results

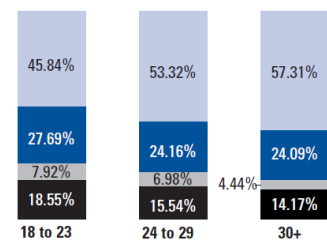
What is the value that you consider the most important in your private and professional life?



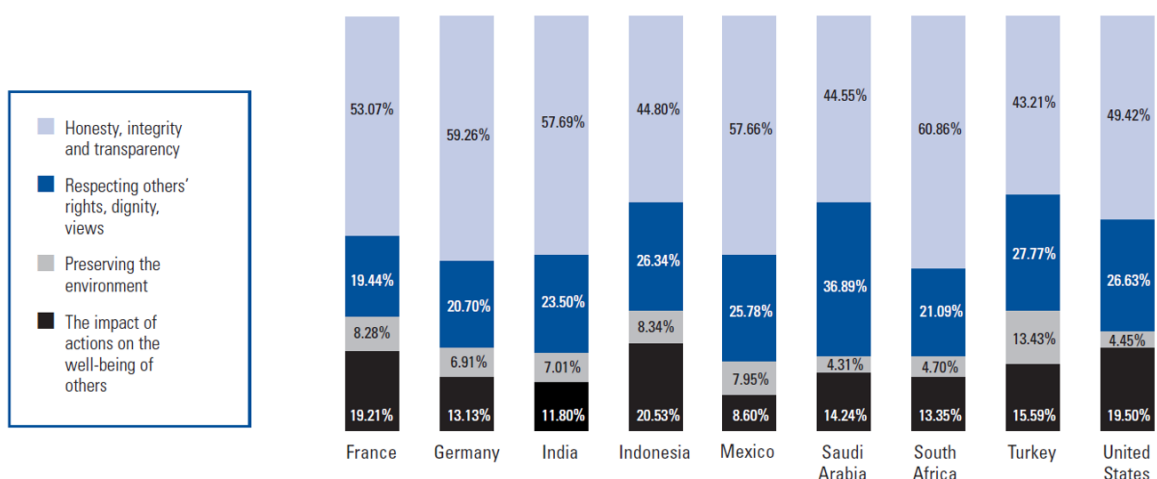
By gender



By age



3. Results by country

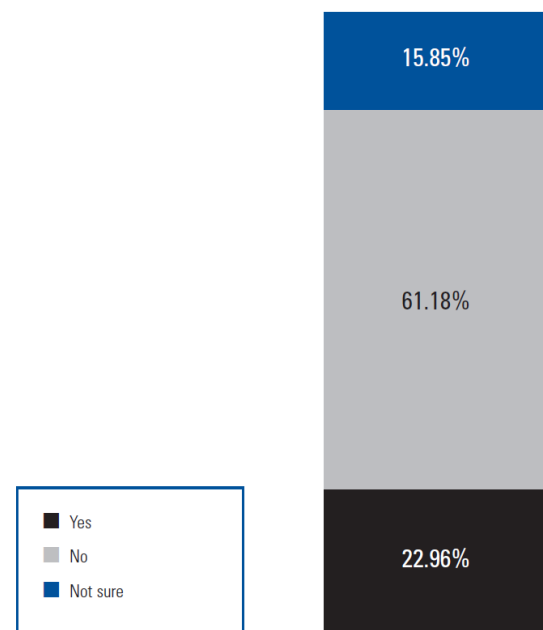


Source: World Economic Forum (2010)

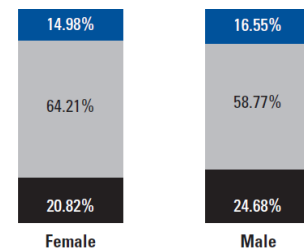
Question 7 Do you think people apply the same values in their private lives as in their professional lives?

2. Global results

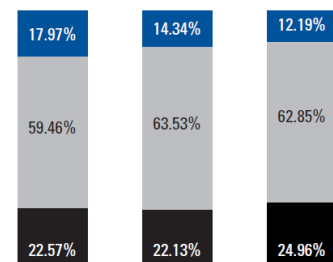
Do you think people apply the same values in their private lives as in their professional lives?



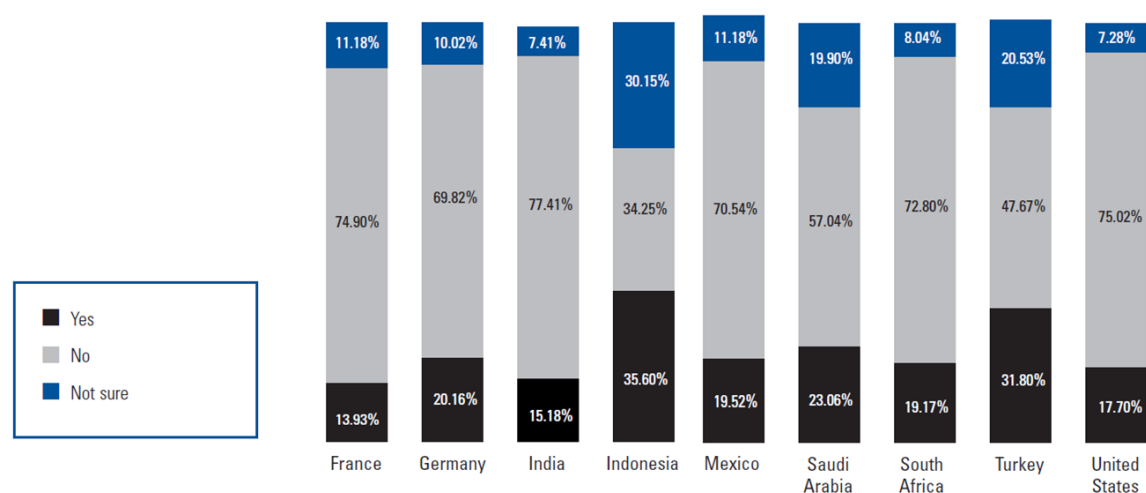
By gender



By age



3. Results by country

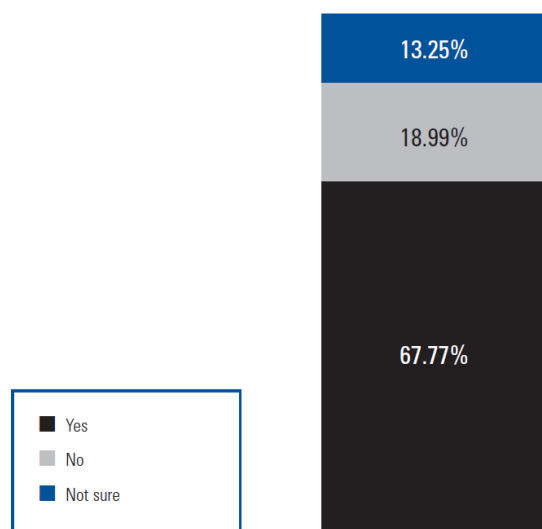


Source: World Economic Forum (2010)

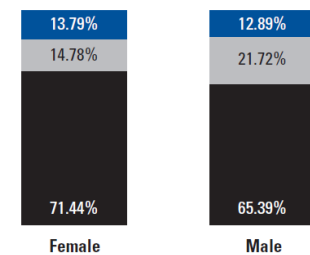
Question 8 In your opinion, is the current global economic crisis also a crisis of ethics and values?

2. Global results

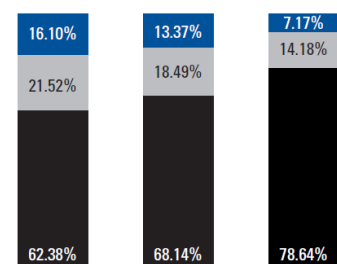
In your opinion, is the current global economic crisis also a crisis of ethics and values?



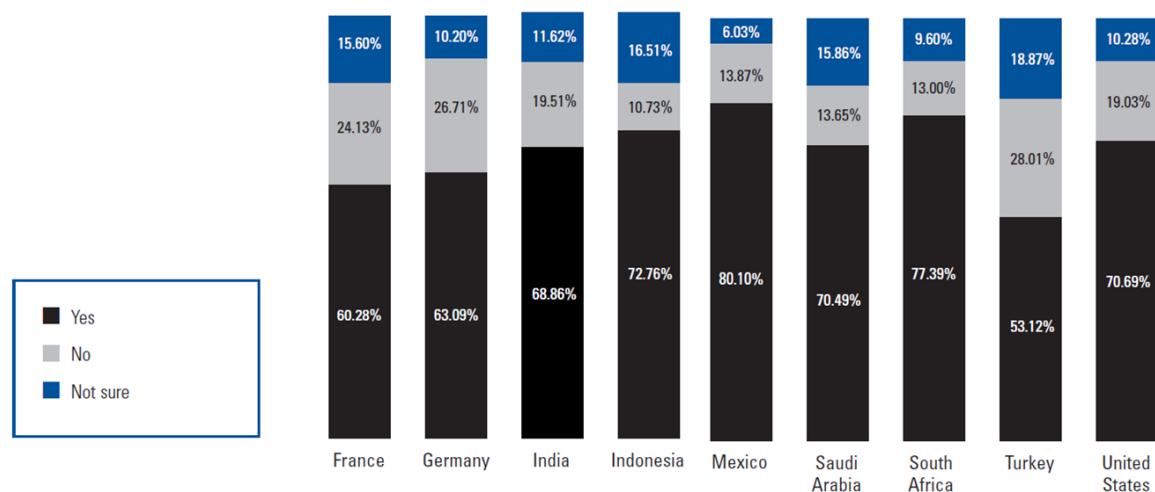
By gender



By age



3. Results by country



Source: World Economic Forum (2010)

Appendix G: The Researcher's Conference Papers and Publications

Conference papers presented:

- Mashlah, S. 2016. Understanding the challenges to operate international business in the Arab world. In: British Academy of Management, Thriving in Turbulent times. 6-8 Sep 2016. Newcastle, United Kingdom.
- Mashlah, S. 2015. The role leaders play in fostering values within Police institutions. In: Policing and Security Conference, *Global Challenges and Local Solution*. 4-5 November-2015. Abu Dhabi, United Arab Emirates.
- Mashlah, S. 2015. The role of people's personal values in the mechanism of leadership. In: Personal values and leadership challenges Symposium. 21st October-2015. Lancaster Leadership Centre, Lancaster University Management School. Lancaster University, United Kingdom.
- Mashlah, S., 2015. The role of people's values in the mechanism of leadership. In: British Academy of Management, The value of Pluralism in advancing Management Research, Education and Practice. 8-10 Sep 2015. Portsmouth, United Kingdom.
- Mashlah, S., 2015. The role of people's personal values in the workplace. In: The IRES, 5th International conference on Economics and Social Sciences (ICESS). 30th Aug-2015. London, United Kingdom.
- Mashlah, S., 2014. Fostering values in the mechanism of leading organisations. In: British Academy of Management, The Role of the Business School in Supporting Economic and Social Development. 9-11 Sep 2014, Belfast Waterfront, Northern Ireland, United Kingdom.

Publications:

- Mashlah, S., 2015. The role of people's personal values in the workplace. *International Journal of Management and Applied Science (IJMAS)*, 1(9), pp.158-64.