What Causes You to Feel Included, and Why is it Important?

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Abstract

This research examines the antecedents and consequences of perceived inclusion. It empirically examines a proposed model based on the individual perception of inclusion. Additionally, this research empirically examines the mediating role of individuals' perceived inclusion. Consistently with the theoretically derived hypotheses, results from ٢٣٢ individuals provides general support for our theoretical models. In this study, authentic leadership has positive relationships with perceived inclusion, but organizational climate for ethics does not predict perceived inclusion. In this research, perceived inclusion has positive relationships with organizational citizenship behavior and organization-based self-esteem. Perceived inclusion only partially mediates the relationship between AL and OCB.

Key words: inclusion, authentic leadership, organizational climate for ethics, organizational citizenship behavior, organization based self-esteem

Introduction

A taken-for-granted question in management is, what effect does inclusion have on the behavior of followers? By now, management scholars know this question has definitive answers, but those answers largely depend upon the followers' behaviors, interactions at workplace and the context in which a person works. Two follower behaviors that have been shown to be influenced by inclusion are organizational citizenship behaviors and self-esteem (Pierce *et al.*, ١٩٨٩; Hayes, ٢٠٠٢; Avolio *et al.*, ٢٠٠٣; Bowling *et al.*, ٢٠١٠).

In previous research, targets of social exclusion, rejection, and ostracism have been shown to exhibit a range of negative responses, including diminished cognitive performance (Baumeister *et al.*, ٢٠٠٢), increased aggression (Leary *et al.*, ٢٠٠٣; Twenge *et al.*, ٢٠٠١; Warburton *et al.*, ٢٠٠۶), and suicide attempts (Williams & Zadro, ٢٠٠١). On the bright side, social inclusion or social capital (these are used synonymously in Pearce and Randle, ٢٠٠٢) has been associated with earlier promotions (Podolny & Baron, ١٩٩٧) and better managerial performance (e.g., Barker, ١٩٩٣; Burt *et al.*, ١٩٩٨, ٢٠٠٠). Even some researchers believe that sense of belongingness to social groups is so vital to our survival that it counts as one of our basic human needs, along with sustenance and shelter (Baumeister & Leary, ١٩٩۵).

Getting mesmerized by the dark sides of ignoring employees, many researchers have focused on

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literatures such as rejection, ostracism and exclusion. However, this article examines whether organizational inclusion (Mor Barak, ۲۰۰۵) may be particularly well-suited to explaining organizational citizenship behavior (OCB) and organization-based self-esteem (OBSE). Furthermore, it tries to highlight the positive impacts of authentic leadership and ethical climate on inclusion and explore the consequences of inclusion on the behavior of followers.

Mor Barak (۲۰۰۵) recently defined inclusion as the "degree to which individuals feel a part of the critical organizational processes, such as access to information, connectedness to co-workers, and ability to participate in and influence the decision-making processes (p.۷)". There are some points we are supposed to consider when we use inclusion. First, inclusion occurs on five levels: within the workgroup, from the supervisor, from the organization, from higher management, and socially or informally. Second, inclusion in these areas is represented by broad-scale information, decision-making, access, and legitimacy in the organization, being part of information channels, joining formal and informal social activities and networks, and having access to the myriad opportunities available within the organization (Fouad & Arredondo, ۲۰۰۷; Mor Barak, ۲۰۰۵). Third, the definition advanced by Mor Barak (۲۰۰۵), and used in this study, is broader than related concepts such as workplace social inclusion, social inclusion, and organizational identification. Workplace social inclusion emphasizes one aspect of Mor Barak's definition: the extent to which employees feel socially included by others based on their informal social ties (Pearce & Randel, ۲۰۰۴). Social inclusion emphasizes sociability and belonging through organizational warmth and organizational identity (Litwin & Stringer, ۱۹۶۸, in Akaah, ۱۹۹۲). Organizational identity reflects the feeling of belonging to an organization (Litwin & Stringer, ۱۹۶۸, in Akaah, ۱۹۹۲). Inclusion represents how organizations remove potential and actual barriers that prevent all employees from participating fully in the organization (Wooten, ۲۰۰۸).

To date, few empirical studies have explicitly examined the relationship between inclusion and its outcomes in business and management. Although different terms have attracted the attention of researchers to address employees' status in organization's society (e.g. social inclusion, diversity, rejection, ostracism), few of them, if not any, have explored both the antecedents and consequences of the positive side-inclusion. Moreover, a review of research done shows the antecedents of these constructs have been less important than consequences. Our research addresses these gaps in the management literature by examining *why* inclusion matters, *what* engages in inclusion, and *whether* inclusion can have positive impacts on individual outcomes.

In the present research, we examine the antecedents of perceived inclusion by testing whether one source of motivation for individuals to exhibit sense of inclusion arises from an image of person from the leader which many researchers (e.g., Walumbwa *et al.*, ۲۰۰۸; Avolio & Gardner, ۲۰۰۵; Gardner *et al.*, ۲۰۰۵) refer to as authentic leadership and the specific organizational climate called organizational climate for ethics (e.g. Arnaud, ۲۰۱۰; Tenbrunsel *et al.*, ۲۰۰۳). Our theoretical model posits that the authenticity of leaders along with the smell of ethics in the organizational climate motivate followers to act in ways that demonstrate some self-concept social integration, an orientation that many psychologists (e.g., Tajfel, ۱۹۸۲; Turner *et al.*, ۱۹۹۴) consider as social identity. We also explore two consequences of inclusion: organizational citizenship behavior and organization-based self-esteem. The specific outcomes we examine include organizational citizenship behavior (i.e., discretionary but promotes effective functioning [Organ, ۱۹۹۷; Podsakoff et al., ۲۰۰۰]) and organization-based self-esteem (i.e., an internal evaluation of one's value, self-worth, and capabilities as an organizational member [Pierce et al., ۱۹۸۹]).

Leader's Authenticity, Organizational Climate for Ethics and Perceived Inclusion

Leader's authenticity

Authentic leadership (AL) is" as a pattern of leader behavior that draws upon and promotes both

positive psychological capacities and a positive ethical climate, to foster greater self-awareness, an internalized moral perspective, balanced processing of information, and relational transparency on the part of leaders working with followers, fostering positive self-development" (Walumbwa *et al.*, ٢٠٠٨: ٩٤). In recent years, the topic has been a target of great interest both among scholars (e.g., Avolio & Gardner, ٢٠٠٥; Walumbwa *et al.*, ٢٠٠٨) and practitioners (e.g., George, ٢٠٠٣). Both argue that AL promotes positive employees' attitudes and behaviors and contributes to organizational performance.

Authentic leadership is based on the concept of authenticity, which is commonly understood as "to thine own self be true" (Avolio & Gardner, ٢٠٠٥, p. ٣١٩). However, being authentic does not preclude understanding the self in relation to others or the environment; it is not a license to act only in accordance to one's own personal values. Rather, authenticity recognizes that the self and interactions with others are mutually reinforcing (Avolio & Gardner, ٢٠٠٥). Self-awareness and self-knowledge are different (Peus et al., ٢٠١٢). Reflection and interactions with others can cause leaders to move from self-knowledge to self-awareness which is a component of AL. Self-knowledge can be elusive and authentic leaders recognize the limits of their self-knowledge and their capacity for self-deception and seek out this knowledge from others (Chang & Diddams, ٢٠٠٩; Sparrowe, ٢٠٠٥). Relational transparency is developed through the open sharing of information and true thoughts, while also minimizing inappropriate emotional displays. Authentic leaders are genuinely interested in others, showing compassion, and developing trust and commitment among their followers (George, ٢٠٠٣). Thus, followers have real access to the leader and such leaders truly desire to connect meaningfully with their followers (George, ٢٠٠٣).

Since followers act in ways that are both guided by and demonstrate their core values, authentic leaders have integrity, which helps build trust among followers. Integrity exists when one's principles are upheld in the face of challenge (Pless & Maak, ٢٠٠٢) and when one tells "the whole truth is as painful as it may be" (George, ٢٠٠٣, p. ٣٢). Given that trust and integrity are integral to building an inclusive workplace (Pless & Maak, ٢٠٠٢; Jamison & Miller, ٢٠٠٨), authentic leaders are uniquely situated to effectively create such an environment.

Authentic leaders demonstrate balanced processing by asking for views that will likely challenge their own and being open to changing their perspective if necessary (Walumbwa *et al.*, ٢٠٠٨). This is critically important in the development of a diverse and inclusive environment. Moreover, an authentic leader who is open to many perspectives expresses his commitment to diversity and to ensure that followers can be their authentic selves. Having an internalized moral perspective means authentic leaders demonstrate self-regulation that is guided by inner ethical standards, as opposed to standards defined by groups, organizations, or societies (Walumbwa *et al.*, ٢٠٠٨). Thus, the authentic leader is an original, not a copy of a revered leader (Shamir & Eilam, ٢٠٠٥). This behavioral quality compels authentic leaders to admit when mistakes are made and not cover one's weaknesses or shortcomings, which can support their relational transparency (Chang & Diddams, ٢٠٠٩; Lagan, ٢٠٠٧). Sharing information and true thoughts openly along with minimizing inappropriate emotional displays are the indispensable parts of relational transparency.

To date no empirical research has directly investigated the effects of authentic leadership on inclusion. As some indirect research, Bass and Riggio (٢٠٠٦) argue that one of the strongest effects of transformational leadership is on follower self-concept. Lagan (٢٠٠٧) suggests that organizational context is a critical factor in developing authentic leadership and that inclusiveness is part of the context. Ilies, Morgeson, and Nahrgang (٢٠٠٥) suggest that authentic leaders influence follower well-being by encouraging followers to identify with the organization, which contributes to follower's belongingness sense. According to the corroborating evidence, we hypothesize that:

Hypothesis ١a: Authentic Leadership is positively related to inclusion.

Organizational Climate for Ethics

An organizational climate for ethics emphasizes employee perceptions of moral events, practices, and procedures (Victor & Cullen, ١٩٨٧). Ethical climates signal to employees which behaviors are appropriate given the moral standards of the organization (Tenbrunsel *et al.,* ٢٠٠٣). They help employees answer the question "What should I do?" when faced with an ethical dilemma (Victor & Cullen, ١٩٨٨, p. ١٠١, emphasis in original). A positive ethical climate recognizes and celebrates the intrinsic worth of all employees, has a long-term orientation, and encourages decision-making that does not just satisfy short-term needs and goals (May *et al.,* ٢٠٠٣). These ethical climates emerge when leaders "walk the walk" and hold themselves to high ethical standards (Jaramillo *et al.,* ٢٠٠٩, p. ٣٥٣).

Given that a positive organizational climate for ethics is characterized by high levels of moral awareness and moral action (Arnaud, ٢٠١٠), employees will be bound to notice when individuals are being excluded, especially due to demographic variation and discrimination. If the climate for ethics is strong, individuals will likely perceive their organization as demonstrating values of honesty, concern for all people, and fairness (Arnaud, ٢٠١٠); these values are important for the development of an inclusive environment in which employees feel valued for their unique contribution to their workgroup (Chavez & Weisinger, ٢٠٠٨) and are part of their workgroup and organizational information channels, decisions, meetings, and events (Mor Barak, ٢٠٠٥).

There is nascent empirical research exploring the relationship between organizational climate for ethics and inclusion. Barnett and Schubert (٢٠٠٢) explored the relationships between ethical work climate as conceptualized by Victor and Cullen (١٩٨٨) and covenantal relationships, which are relationships between employees and their organization-based on mutual commitment and loyalty to shared values. Conceptually, covenantal relationships are similar to inclusion because employees who have these types of relationships "will both feel valued by, and value, their organization" (Barnett & Schubert, ٢٠٠٢, p. ٢٨٠).

Hypothesis ١b. Organizational climate for ethics is positively related to inclusion.

Inclusion and Outcomes

In addition to examining who is likely to perceive inclusion, we also examine the relationship between inclusion and two outcomes "organizational citizenship behavior and organization-based self-esteem" to better understand *why* inclusion matters.

Inclusion and organizational citizenship behavior

Organizational citizenship behavior (OCB) is as a set of discretionary individual actions that are not explicitly or formally rewarded by the organization, but which promote effective functioning through the creation of an enhanced social and psychological environment (Organ, ١٩٩٧; Podsakoff *et al.,* ٢٠٠٠). Organ (١٩٨٨) identified five types of OCB "altruism, conscientiousness, sportsmanship, courtesy, and civic virtue". Employees demonstrate altruism when they help others with work-related problems. Employees show sportsmanship when they are willing and able to tolerate work inconveniences without complaining, thus maintaining a positive attitude when things do not go their way (Organ, ١٩٨٨). Courtesy involves preventing task- or work-related problems (Organ, ١٩٨٨). Finally, civic virtue is akin to being a citizen of a country, in that employees take a high-level interest in their organization's governance, market and industry trends, and external threats (Podsakoff *et al.,* ١٩٩٠). Organ argued that civic virtue was the most admirable OCB.

In ٢٠٠٠, Podsakoff and his colleagues found that characteristics such as satisfaction, commitment, and perception of leader supportiveness, correlated with OCB. Additionally, Mayfield (٢٠٠٨) showed that the extent to which individuals identify with their organization impacts the extent to which OCB is

performed. Looking at team cohesiveness as a result of members' belongingness sense, group cohesiveness has been shown to be positively related to all five of Organ's (١٩٨٨) dimensions.

Organ et al. (٢٠٠۶) argue that in order "to feel like a citizen, one must feel that one is treated like a citizen and accorded rights, privileges, and respect" (p. ۵٢). An inclusive environment should mean that employees are treated like citizens from the outset of their organizational relationship. Additionally, inclusion and OCB may constitute a social exchange relationship in which individuals who receive benefits from their organization through inclusion seek to benefit the organization through the performance of OCB (Hayes, ٢٠٠٢). Thus, the more inclusive an organization, the more likely it is that employees engage in OCB, which in turn enhances the perceptions of inclusion by creating a "positive social and working environment" that does not take away from the performance of the workgroup (Lo, Ramayah, & Kueh, ٢٠٠۶, p. ٨).

Hypothesis ٢a: Inclusion is positively related to organizational citizenship behavior.

Inclusion and organization based self esteem

Social identity has been found to enhance self-esteem because identifying with a group can create a sense of camaraderie and common history that sets one apart from others (Ruderman & Ernst, ٢٠٠۴). Marmarosh and Corazzini (١٩٩٧) found that when their social identity was activated, because it was deemed important in the situation, college students had higher self-esteem than when a social identity was not activated. This was particularly true for full group members who had relatively low self-esteem. Those with already high-self-esteem or who were new members to a group did not experience higher self-esteem when their social identity was activated.

Cameron (١٩٩٩) found that group identification was positively correlated with self-esteem among college students. Thus, viewing an identity as personally significant, and having others' views that identity is important, enhanced an individual's sense of self-worth. Additionally, the group may protect an individual's self-esteem through comparison of performance against relevant in-group members, attributing negative feedback to prejudice and bias, emphasizing the dimensions in which the group excels, and selectively devaluing the things the group does poorly (Bat-Chava, ١٩٩۴). However, if the group does not make a positive contribution to a person's self-esteem, he may try to leave the group physically or distance himself psychologically (Bat-Chava, ١٩٩۴).

Being included in all aspects of the organization, such as decision-making, information, opportunities for growth, and social relationships, can contribute to an employee feeling that he is a valued member of an organization (Pierce et al., ١٩٨٩). On the dark side, research suggests that being excluded from a group and experiencing supervisory mistreatment is negatively related to organization-based self-esteem (de Cremer & Tyler; ٢٠٠۵; Penhaglion et al., ٢٠٠٩; Williams & Carter-Sowell, ٢٠٠٩). Given the importance of the group in helping individuals define themselves (Tajfel, ١٩٨٢), being excluded or mistreated by members of that group may indicate to individuals that they do not matter or have nothing of value to contribute. Those employees who reported feeling workgroup respect, organizational support, and managerial respect reported higher organization-based self-esteem (Bowling et al., ٢٠١٠; de Cremer & Tyler, ٢٠٠۵; Pierce et al., ١٩٨٩). Therefore, we hypothesize:

Hypothesis ٢b: Inclusion is positively related to organization-based self-esteem.

Mediating Mechanism

The literature has suggested that authentic leadership creates a work environment that is open and fair, thus conducive to employee performance of OCB (Avolio et al., ٢٠٠۴; Walumbwa et al., ٢٠١٠b). This research suggests that authentic leadership creates an inclusive environment in which employees feel good about their contribution and thus are encouraged to perform OCB. Fawcett, Rhoads, and Burnah (٢٠٠۴) found that cultures of empowerment in organizations were built on affirmation, belonging, and

competence – three facets of inclusion.

Looking through the lens of trust, Avolio et al. (۲۰۰۴) listed hope, positive emotions and trust as three key intervening and mediating variables between authentic leadership and follower's attitudes and behavior. Also, Wang et al. (۲۰۱۰) reported trust in the manager as a mediator between authentic leadership (measured by the ALQ) and nurses' voice behavior and perceived unit care quality. Thus, there is preliminary evidence for the facts that trust in the manager is a mediating mechanism of the positive effects of authentic leadership on follower attitudes and behaviors.

Organizations which have a climate of sharing and an attention to human relations and employee interests are more likely to achieve open communications among employees which increases perceived inclusion. In this climate, trust is learned and reinforced (Powell, ۱۹۹۶). This trust lets organizational self-esteem enter the hearts of employees because they feel they are respected and considered as important building blocks of the organization. According to social identity theory, they categorize themselves as the members of that organization and this has been found to enhance self-esteem because identifying with a group or organization can create a spirit of friendly good fellowship and common history that sets one apart from others (Ruderman & Ernst, ۲۰۰۴).

Hypothesis ۳: Perception of inclusion will mediate the relation between authentic leadership and organizational climate for ethics on one hand and followers' OCB and their organization on the other hand.

Methods

Participants and procedures

۳۰۰ questionnaires were distributed in ۳۲ firms and companies in a variety of industries in the Kerman and Mashhad. Industry types included technology, government, insurance, finance, law, retail, manufacturing, catering and medicine. Business administration students of a large university in the east contacted each organization. Students hand-delivered questionnaires to employees. The questionnaires included five sections as well as clear instructions. The employees were asked to fill out the questionnaires on the spot and return them after ۱۵ minutes (a rough approximation of a normal-speed filling). The respondents were told and reassured that their responses would be confidential.

The surveys began with an introductory letter from us, followed by instructions on how to complete the surveys. Respondents answered a series of questions regarding their department managers' authentic leadership. They also answered questions about their sense of inclusion, organizational climate for ethics, organizational citizenship behavior and organization-based self-esteem. The questionnaires administered to subordinates ended with demographic questions (e.g., age, tenure, position). We received data from a total of ۲۳۴ participants (out of ۳۰۰), for a total response rate of ۷۸ percent.

Regarding demographic characteristics, ۴۲ percent of the employee respondents were female, and the average age of the employee respondents was ۲۷ years (s.d.= ۱۱٫۸). They had an average organizational tenure of ۴٫۳ years (s.d.= ۳٫۸). Sixty-nine percent of the employee respondents were employed full-time (۳۱٪ part-time).

Measures

Perceptions of inclusion

Employee perceptions of inclusion were measured using Mor Barak's (۲۰۰۵) Perceptions of Exclusion-Inclusion Scale (PEI). This measure has shown high internal consistency, with Cronbach's alpha ranging from ۰٫۸۱ to .۹۰ for the entire scale (e.g., Cottrill, ۲۰۱۰; Findler et al., ۲۰۰۷). This measure has shown high internal consistencies in samples throughout the world, including the U.S., Israel, and Korea (Cho & Mor Barak, ۲۰۰۸; Mor Barak *et al.,* ۲۰۰۱). This measure contained ۱۵ questions, measuring five areas: workgroup, supervisor, organization, higher management, and social/informal. Example items from this survey included, "My co-workers openly share work-related information with me" (workgroup) and "I am often asked to contribute in planning social activities not directly related to my job function" (social/informal). The statements were measured using a ۵-point Likert-type scale ranging from "۱ = Strongly Disagree" to "۵ = Strongly Agree". The Persian translation of the PEI showed adequate internal reliabilities with α> ۰٫۷۹ for each of the five subscales and ۰٫۹۰ for the overall scale.

Authentic leadership

The study measures ALI with the ۱۶ five-point items from the Authentic Leadership Inventory (Neider & Schriesheim, ۲۰۱۱). The reason behind the selection of ALI over ALQ was first statistical results have indicated some content validity concerns (Neider & Schriesheim, ۲۰۱۱); second, this research may help to test the validity and reliability of a newly-designed questionnaire (ALI) and highlight its application in an eastern context. This instrument measures authentic leadership with four factors : (۱) self-awareness (e.g., "My supervisor is clearly aware of the impact he/she has on others."), (۲) relational transparency (e.g., "My supervisor openly shares information with others."), (۳) internalized moral perspective (e.g., "My supervisor is guided in his/her actions by internal moral standards."), and (۴) balanced processing (e.g., "My supervisor encourages others to voice opposing points of view."). The items were rated on a scale from ۱ ("not at all") to ۵ ("frequently, if not always"). The original validation study through three studies, Neider and Schriesheim (۲۰۱۱) provided evidence for the assumption that the ALI is a valid measure of authentic leadership. The Persian translation of the ALI demonstrated adequate internal reliabilities with α> ۰٫۸۰ for each of the four subscales and ۰٫۹۳ for the overall scale.

Given the novel nature of the authentic leadership instrument, a confirmatory factor analysis was conducted to ensure consistent item loadings. Using the AMOS software, each item was fit to the corresponding factor (e.g., transparency item was fit to an overall factor called transparency). Next, each of the four factors were fit to an overall second-order factor that comprised the multidimensional authentic leadership latent variable. Hu and Bentler (۱۹۹۹) argued that good fitting models should have a comparative fit index (CFI) of .۹۵ or greater, a root mean square error of approximation (RMSEA) of equal to or less than ۰٫۰۶, and a standardized root mean square residual (SRMR) equal to or less than .۰۸. In this study, the CFI = ۰٫۹۶, RMSEA =۰٫۰۷, and the SRMR = ۰٫۰۵. Given Hu and Bentler's combinatorial rule that two of the three indices should meet minimum cutoffs, the authentic leadership scale represented adequate factor-analytic fit. Items generally loaded significantly on their respective factor and there were no cross significantly loaded items (e.g., transparency item that significantly loaded on a self- awareness factor). Therefore, we determined overall acceptable psychometric properties of the authentic leadership scale replicating the findings of Neider and Schriesheim (۲۰۱۱).

Organizational climate for ethics

Organizational climate for ethics was measured using the Ethical Climate Index (ECI) (Arnaud, ۲۰۱۰). This measure has ۳۶ questions divided into four sub-scales: Collective Moral Sensitivity (۱۲ questions, divided into two sub-sections of Norms of Empathetic Concern and Norms of Moral Awareness); Collective Moral Judgment (۱۰ questions, divided into two sub-sections of Focus on Self and Focus on Others); Collective Moral Character (six questions); and Collective Moral Motivation (eight questions). The internal reliability of sub-scales was high in validation studies, ranging from

٠,٧۶ (for Norms of Moral Awareness) to ٠,٩۳ (Collective Moral Motivation) (Arnaud, ۲۰۱۰). Sample items from this instrument included "For the most part, when people around here see that someone is treated unfairly, they feel pity for that person" (Collective Moral Sensitivity) and "No matter how much people around here are provoked, they are always responsible for whatever they do" (Collective Moral Character). The statements were measured using a five-point Likert-type scale ranging from "۱ = Does not describe my department at all" to "۵ = Describes my department very well."

Organization-based self-esteem

Organization-based self-esteem (OBSE) was measured using the scale developed by Pierce et al. (۱۹۸۹). The scale contained ۱۰ questions on a single factor, and has shown a high internal consistency, ranging from ۰,۸۲ to ۰,۹۶ (e.g., Pierce et al., ۱۹۸۹; Royle, ۲۰۱۰; Tang & Ibrahim, ۱۹۹۸). Example items in this measure included "I believe that I am taken seriously around here" and "I believe that I am a valuable part of this place." The statements were measured using a five-point Likert-type scale ranging from "۱ = Strongly Disagree" to "۵ = Strongly Agree."

Organizational citizenship behavior

Employee organizational citizenship behavior was measured using the Organizational Citizenship Behavior (OCB) scale developed by Podsakoff et al. (۱۹۹۰). This measure contained ۲۴ questions with five sub-scales, which each had five questions except one (Civic Virtue). All subscales and aggregate scores have shown high internal consistency, ranging from .۷۰ to .۸۵ (Podsakoff et al., ۱۹۹۰; Royle, ۲۰۱۰). Examples from this instrument included "I Keep abreast of changes in the organization" (Civic Virtue) and "I tend to make 'mountains out of molehills'" (reverse-coded) (Sportsmanship). The statements were measured using a five-point Likert-type scale ranging from "۱ = Strongly Disagree" to "۵ = Strongly Agree".

Results and Discussion

Descriptive statistics
Table ۱ presents the means, standard deviations, and correlations among the key variables.

Measurement model

We used structural equation modeling with AMOS ۱۷٫۰ to test our hypotheses. Prior to testing the hypothesized structural model, we tested to see if the measurement model had a good fit (Anderson & Gerbing, ۱۹۸۸), assessing a model that had five latent factors (i.e., authentic leadership, organizational climate for ethics, inclusion, organizational citizenship behavior, organization-based self-esteem) and ۳۸ indicators (۸ items for authentic leadership, ۷ parcels for inclusion, eighteen parcels for organizational climate for ethics, ۵ items for organizational self-esteem and ۱۲ items for organizational citizenship behavior). We used parcels to maintain a favorable indicator-to-sample-size ratio (e.g., Bagozzi & Edwards, ۱۹۹۸; Bagozzi & Heatherton, ۱۹۹۴). The ۱۵ items that measured inclusion were randomly combined to form ۵ parcels consisting of ۳ items each. The ۱۶ items that measured authentic leadership were randomly combined to form ۸ parcels consisting of ۲ items. All other scales were divided to ۲-item parcels. The measurement model had an acceptable fit ($\chi^2 = $ ۱۶۸۵٫۶۶, df =۹۴۷, $p \leq$ ۰٫۰۱; χ^2/df =۱٫۷۸; RMSEA= .۰۸; CFI=.۹۴ [Arbuckle, ۱۹۹۷; Bollen, ۱۹۸۹; Browne & Cudeck, ۱۹۹۳]), and all the indicators had statistically significant ($p \leq$ ۰٫۰۱) loadings on their intended constructs; the average factor loading was ۰٫۸۸. We also conducted a series of

confirmatory factor analyses (CFAs) to determine the distinctiveness of the study variables, and the measurement model had a better fit than the alternative models (Schumacker & Lomax, ۱۹۹۶).

Table ۱ Means, standard deviations, correlations and reliabilities for variables in study ۱

Variables	Mean	SD	۱	۲	۳	۴	۵	۶	۷	۸	۹
۱. Overall ALI	۲.۹۷	۰.۹۲	۰.۹۲								
۲. ALI self-awareness	۳.۱۲	۱.۰۲	۰.۸۹	۰.۸۸							
۳. ALI balanced processing	۲.۸۴	۰.۸۷	۰.۸۷	۰.۹۰	۰.۹۱						
۴. ALI int. moral perspective	۳.۰۵	۰.۹۴	۰.۸۸	۰.۷۶	۰.۷۰	۰.۸۵					
۵. ALI relational transparency	۲.۸۸	۰.۹۶	۰.۸۸	۰.۷۸	۰.۷۰	۰.۸۰	۰.۸۵				
۶. Perceived inclusion	۳.۲۲	۱.۰۲	۰.۵۴	۰.۵۶	۰.۴۹	۰.۶۱	۰.۵۸	۰.۹۰			
۷. Organizational climate for ethics	۳.۱۲	۱.۰۵	۰.۴۰	۰.۴۶	۰.۴۷	۰.۵۲	۰.۵۰	۰.۵۴	۰.۹۰		
۸. OCB	۳.۱۶	۱.۵۴	۰.۳۸	۰.۳۲	۰.۳۶	۰.۳۷	۰.۳۲	۰.۴۲	۰.۵۹	۰.۸۰	
۹. Organization-based self-esteem	۲.۹۲	۲.۵۵	۰.۵۰	۰.۴۷	۰.۴۰	۰.۴۶	۰.۵۱	۰.۵۳	۰.۵۴	۰.۶۳	۰.۸۴

N=۱۳۲. All correlations are significant at p<۰.۰۰۱. All variables were measured on ۵-step Likert-scales. Reliabilities (Cronbach's alpha) are on the diagonal.

Hypothesized model

Having confirmed that the measurement model had adequate fit, we tested our proposed structural model. Results of the structural analysis of the proposed model provides an acceptable fit to the data ($\chi^2 = ۱۷۳۲.۸۴$, $df =۹۲۸$, $p \leq ۰.۰۱$; $\chi^2/df =۱.۸۲$; RMSEA= ۰.۰۷; CFI=.۹۲ [Arbuckle, ۱۹۹۷; Bollen, ۱۹۸۹; Browne & Cudeck, ۱۹۹۲]). We compared this partially mediated model with a fully mediated model ($\chi^2 = ۲۲۹۴.۳۲$, $df =۹۵۲$, $p \leq ۰.۰۱$; $\chi^2/df =۲.۴۱$; RMSEA= ۰.۰۹; CFI=.۹۲ [James et al., ۲۰۰۶]). The partially mediated model does provide an improvement in fit over the fully mediated model (chi-square difference test: $\Delta\chi^2 =۵۵۹.۴۸$, $df =۴$, $p \leq ۰.۰۱$).). The partially mediated model is therefore the better-fitting model for examining these particular data.

Hypotheses ۱a and ۱b predict that authentic leadership and organizational climate for ethics are positively related to perceived inclusion. Support was found for Hypothesis ۱a but not for Hypothesis ۱b ($b=۰.۴۳$, $p \leq ۰.۰۱$; $b=۰.۰۳$, n.s.). In support of Hypothesis ۲a, the path coefficient between perceived inclusion and organizational citizenship behavior ($b=۰.۳۵$, $p \leq ۰.۰۱$) was positive and significant. The path coefficient between inclusion and organization-based self-esteem ($b=۰.۵۸$, $p \leq ۰.۰۱$; Hypothesis ۲b) was positive and significant. Additionally, the partially mediated model suggested a significant relationship between leader's authenticity and organizational citizenship behavior ($b=۰.۲۵$, $p \leq ۰.۰۱$) but a non-significant relationship with organization-based self-esteem ($b=۰.۰۳$, n.s.), and direct relationships between organizational climate for ethics and the outcomes ($b= ۰.۲۲$, $p \leq ۰.۰۵$; $b=۰.۳۱$, $p \leq ۰.۰۱$).

Hypothesis ۳ predicts that perceived inclusion mediates the relationship between authentic leadership, organizational climate for ethics and two constructs of OCB and organization-based climate for ethics. To test for mediation, we followed James et al.'s (۲۰۰۶) recommendations, according to which (۱) a statistically significant relationship had to exist between the predictor and the mediator and (۲) a statistically significant relationship had to exist between the mediator and the outcome. Finally, we conducted a goodness-of-fit test to determine whether the relationship between the predictor and the outcome occurs through the mediator.

To test the goodness-of-fit of perceived inclusion as the mediator between authentic leadership, organizational climate for ethics and the outcomes, we followed recommendations outlined by MacKinnon, Lockwood, Hoffman, West, and Sheets (۲۰۰۲) and calculated the product of coefficients by using AMOS. Statistically significant indirect effects imply that the relationships between the antecedents and the outcome variables occur through the mediator. The indirect effects were significant for the relationship between authentic leadership and organizational citizenship behavior

($b=٠.٢٢$, $p<٠.٠٥$) and organizational based self-esteem ($b=.٥٠$, $p<٠.٠١$). The indirect effects were not significant for the relationship between organizational climate for ethics and organizational citizenship behavior ($b=٠.٠١$, $n.s.$) and organization based self-esteem ($b=٠.٠٢$, $n.s.$). Thus, in partial support of Hypothesis ٢, the product of coefficient results support mediation of the relationship between authentic leadership and organizational citizenship behavior by perceived inclusion, but not perceived inclusion's mediation of the relationship between organizational climate for ethics and organization based self-esteem or that between organizational climate for ethics and organizational citizenship behavior. The proposed model with path coefficients is shown in Figure ١.

Discussion

Study ١ provided some empirical evidence supporting authentic leadership as the antecedent of perceived inclusion. However, organizational climate for ethics was not supported to be the antecedent of perceived inclusion. Also, organizational citizenship behavior and organization-based self-esteem were found to be the outcomes of perceived inclusion. Last but not least, through a mediation analysis, the results showed that perceived inclusion partially mediates the relationship between authentic leadership and outcomes, however, the relationships between organizational climate for ethics, OCB and OBSE were not mediated by perceived inclusion.

Figure ١
Study ١: Partially Mediated Structural Equation Modeling Results
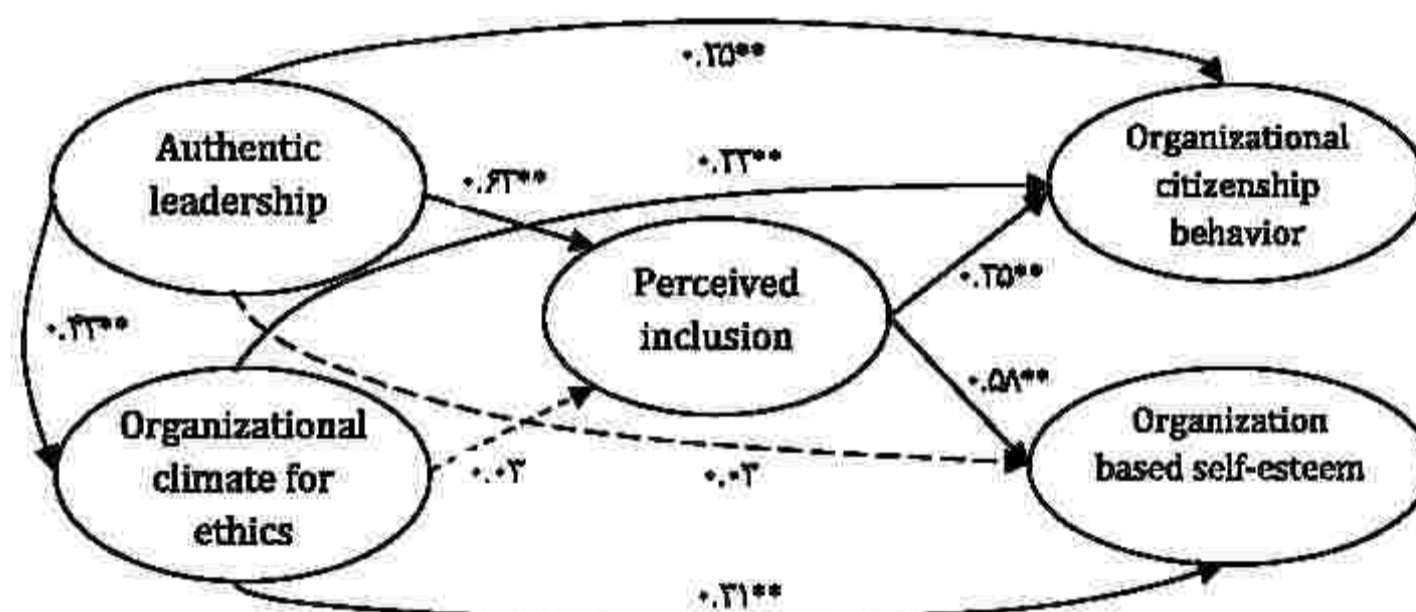
Standardized path coefficients provided. Non-significant lines are dashed.
$**p \leq ٠.٠١$
$*p \leq ٠.٠٥$

Discussion

Theoretical Implications

Our research has several theoretical implications for the study of inclusion, leadership, ethical climate, organizational citizenship behavior and self-esteem. Our findings showed that the perceived inclusion proposed by Mor Barak (٢٠٠٥) was positively related to organizational citizenship behavior and organizational based self-esteem in individual level. Previous research has shown that participation, helping and voice extra-role behaviors (Wagner III & LePine, ١٩٩٨) can have positive effects on employees' satisfaction and productivity. However, the psychological reasons have not been explored in empirical research.

This unprecedented research tried to add to the antecedents of perceived inclusion and highlight the consequences of its satisfaction. These findings fill a gap in the social capital literature by examining two antecedents of authentic leadership and organizational climate for ethics which are born out of positive psychology and organizational climate. As a result, our data supported the hypothesis that authentic leadership can act as a source of motivation for followers to feel they are included (e.g., access to information, connectedness to co-workers, and ability to participate in and influence the decision-making processes). These results provide empirical support to the theory of authentic leadership, which claims that authentic leaders encourage open communication, shared information, and follower's ability to be their true selves (Avolio et al., ٢٠٠٤). Such leaders create inclusive environments that value everyone (Cox, ٢٠٠١; Mor Barak, ٢٠٠٥). This research can call for more research to unearth the psychological mechanisms mediating and moderating the relationship between authentic leadership and perceived inclusion and find the consequences of perceived inclusion on the employees' commitment and energy at work which can fuel creativity and productivity (Cole et al., ٢٠١٢).

One interesting caveat Peus et al. (٢٠١٢) noted is real authenticity of leaders may entail communicating most important values to employees, openly sharing information and expressing their true thoughts and feelings in interaction and at the same time showing an authoritarian style- which is partly defined by keeping a distance from employees (Lewin et al., ١٩٣٩). This research advocates authentic leaders cause followers to feel effective and included in the direction of organizational growth and seemingly underscores self-leadership in employees. The trajectory of authentic leadership may have to begin with the need of authority, but eventually authenticity in leaders gets the shape of authenticity in followers (Leroy et al., ٢٠١٢) which can potentially sustain long without the need of external forces. A part of followers' authenticity may reside in extra role behaviors such as organizational citizenship behavior as well as feeling their own value to the organization through their participation in decision making. Perceived inclusion changes a hierarchical organization to a big team or teams whose knowledge and wisdom can help the whole organization to improve.

Our findings extend previous research on inclusion (e.g., Cottrill, ٢٠١٠; Cottrill, ٢٠١١; Pearce and Randel, ٢٠٠٤) into the organizational domain and demonstrate the variable's value as a robust mediating factor. We expected both authentic leadership and organizational climate for ethics to be positively related to perceived inclusion. Despite the fact that we found support for our hypotheses, the effects of authentic leadership on outcomes were partially mediated by the perceived inclusion, and this mediator did not mediate the effects between organizational climate for ethics and outcomes. First, it may be that organizational climate for ethics predicts other types of behaviors that are not captured by our perceived inclusion measure but that could potentially influence outcomes. For example, in his research de Cremer (٢٠٠٢) showed that peripheral group members used the degree of respect received by the other in-group members as a reference point for their decision to cooperate or not in a public good dilemma. Organizational climate for ethics may not give individuals the feeling of respect since individuals clearly do not perceive themselves as "persons qua organizational functionaries". Rather, the organization may be a medium through which they can achieve their personal and societal objectives and goals (Agarwal & Malloy, ١٩٩٩). Second, one interpretation can be organizational climate for ethics is dominantly created and maintained by leaders (Grojean et al., ٢٠٠٤), but perceived inclusion is a feeling that individuals can have the authority and power to change through their information access and participation in decision making. Putting it differently, organizational climate for ethics is constructed by leaders for followers, thus it actually belongs to the leaders; however, perceived inclusion is what followers think they really own- the value of being counted on. Perceived inclusion might justify followers' meaningful work and empowerment to perform as the generators of self-esteem (Korman, ٢٠٠١).

Third, perceived inclusion gets most of its meaning from the interaction between a leader and a follower. Therefore, according to the findings, organizational climate for ethics which emphasizes

collective morality among employees without considering the leader as a focal point may not be linked to organizational based self-esteem which is a construct with most of its weight on the organization through perceived inclusion. In retrospect, future research may consider some constructs related to the interaction between leaders and follower (such as self-efficacy, leader-member trust) to explore the mediation mechanism between organizational climate for ethics and organizational based self-esteem. Quite interestingly, organizational climate for ethics and organizational based self-esteem are directly related to each other. It shows that ethical climate inside organizations can inject respect in the employees and this feeling can call for their self-respect and self-esteem because of respectful interactions inside and outside the organization. It can open a new door to research and motivate scholars to do more research about the recently introduced construct of ethical climate index. It might be fruitful to explore some potential outcomes of self-esteem such as commitment and engagement. Also, self-esteem may contribute to the innovation, creativity of employees and cause employees' vitality and well-being.

OCB has quickly become one of the most extensively studied topics in applied psychology and organizational behavior (Bowler, Halbesleben, & Paul, ٢٠١٠). Despite their support and enhancement of performance (Organ, ١٩٩٧)., these behaviors are discretionary and are not directly recognized by the formal reward system. A stream of research has delved into the antecedents of transformational leadership (Podsakoff et al., ١٩٩٠), LMX (Wang. Law, Hackett et al., ٢٠٠٥), servant leadership (Walumbwa, Hartnell, & Oke, ٢٠١٠b), however, OCB as both an overall theory and as constructs has not been empirically examined in relationship to authentic leadership in the eastern culture. Walumbwa, Wang, Wang, Schaubroeck, and Avolio (٢٠١٠a) found that authentic leadership was significantly positively related to overall OCB in a sample of ٣٨٧ Chinese telecom workers. "It is possible that the overall level of effects of authentic leadership might be stronger in cultures where individuals follow allocation norms that are based more on equity than on egalitarianism such as the US and Western Europe" (p. ٩١١). But "what about eastern countries?".

Our findings showed two antecedents of perceived inclusion- organizational citizenship behavior and organization based self-esteem. According to existing literature, authentic leadership puts a lot more emphasis on the internal aspects of leaders as individuals and external evidence is felt through rational transparency and balanced processing (a "repetitive journey" from inside out). This shows that authentic leaders do not accept their exposure to unethical, controlling, "injustice infested" structure lying outside them. As a highly important point, in the research context, relational transparency and sincerity can be interpreted as "naivety and lack of policy in action" and may not attract much acceptance and some emerging conflicts due to this transparency may cause conflicts and this in return decreases organization based self-esteem of some employees because of their different interpretation of what the leader is trying to do and show. However, the effects of cultures on the constructs of authentic leadership should be in the center of attention in future research since authentic leadership is born in the west and using it in a different context should be done after considering cultural differences. Also, a high organization based self-esteemed employee might attract a more supportive leadership style, while the one feeling low self-esteem might attract a more structured one (Pierce & Gardner, ٢٠٠٤). This implies that according to the different perception of respondents about authentic leadership (through the lens of culture), some might feel AL to be structured (self-awareness and internalized moral perspective) or more supportive (relational transparency and balanced processing). This reason is reinforced since there is a rather large number of standard deviation of OBSE in this study (s.d.= ٢,٥٥).

What seems important about measurement scales is using the newly designed ALI questionnaire (Neider & Schriesheim, ٢٠١١) for this research for the first time after its introduction, according to the best knowledge of the author. The questionnaire showed acceptable reliability (α≥٠,٨٠) for subscales and ٠,٩٢ and ٠,٨٧ for the whole . This study could show the acceptable construct validity of the questionnaire because all the hypotheses regarding authentic were supported according to the literature of authentic literature. Nevertheless, the author heartedly believes it is the beginning of the research in

the context and more research is needed to confirm the applicability and generalizability of leaders' authenticity (e.g. ALI and ALQ) questionnaire in the selected Asian context. Moreover, because of the concerns about the possible misinterpretation or perception of the questionnaire (especially relational transparency) some modifications of the questionnaire may seem to be a must.

Practical managerial implications

This research has a number of practical implications. First, when interactions with employees and their cooperation with each other give them a sense of inclusion on the part of subordinates, employees are more likely to feel respected and this respect can get ingrained and change into organization based self-esteem as well as getting engaged in more discretionary activities such as OCBs.

Second, corporate scandals like the collapse of Eron or World-com and most recently of Lehman Brothers and the financial crisis that followed have led to a loss of confidence in corporate leaders and cynicism with regard to their role. More directly, the most recent embezzlement in the banking system of the research context has caused a lot of concerns about the perception of such trends. Given the important role of leaders, it is worthwhile for organizations to utilize human resource practices to increase the level of authenticity and reduce their sense of "being judged" and increase psychological safety for those who are the messengers of authenticity, integrity and honesty. It seems plausible to urge leaders to define and defense the ethical standards considering common good. This defining should be done through asking all organizational members to actively engage in decision making and information access. Looking at the dark side, when some members are excluded or ostracized, as time passes, they may think they are not right people for their jobs and they get anxious and ashamed of their presence in the organization. At TED conference, Brene Brown the professor at the University of Houston Graduate College of Social Work contends "if we put shame in a Petri dish, three things grow exponentially: secrecy, silence and judgment" which are all harmful for the growth of organizations. The respect and reputation that people feel when they are included, engenders the feeling of responsibility among employees. This feeling can cause their civic virtue. They may not cheat others at the price of reaching a better position.

Third, organizations can back their supervisors to become more authentic by training them to be more self-aware to encourage using multiple perspectives in decision-making, particularly from people whose views will challenge their own, and making their thought- processes transparent. Although teaching ethics seems to occur primarily in college or graduate school, and with differences in defining what ethics is according to students, professors, and managers (Hall & Berardino, ۲۰۰۶), organizations may benefit from bring an ethical framework into the leadership development of their managers in order to sharpen their authentic leadership skills.

Fourth, organizations are supposed to have multi-level plans to have organizational climate for ethics. At the top level, organizations must have values to which they ascribe and which are embedded in the actions of leaders, policies, and the enforcement of those policies. Kaptein (۲۰۱۰) suggests that organizations' ethics can be measured by their intent, conduct and effects. Specifically, one might examine clarity of values, congruency of management and supervisors throughout the organization, feasibility of accomplishing responsibilities ethically given the available resources, supportability of ethical expectations, transparency of behavior, the extent to which ethics are discussed, and the extent to which employees believe unethical behaviors will be sanctioned (Kaptein, ۲۰۱۰). Moreover, critical thinking as a tool must be utilized in order to examine and influence ethical climate and ask for feedback on thought processes related to Arnaud's (۲۰۱۰) conceptualization. In order to increase self-awareness, self-knowledge and open interactions with followers should occur together (Peus et al., ۲۰۱۲).

In order to increase sense of inclusion, several routes can be selected. First, explicitly asking employees for their views about departmental or organizational issues, recognizing employees for

their contributions, sharing information to the extent possible, and providing a rationale when information cannot be shared (e.g. legally prohibitions, incomplete information), and encouraging social interactions both during and beyond work hours. Organizational leaders must know that inclusion means something different to each person, so understanding individual employees' needs for inclusion is important and necessary. It does not suffice to say that everyone is included; more concerted efforts must be made to invite, name, and ensure participation of those who might understand "everyone" as "everyone, but me" (Aviv, shneer, &Drinkwater, ٢٠٠۶).

According to Cottrill (٢٠١١), it is clear from this research that inclusion has a powerful impact on organization based self-esteem and organizational citizenship behaviors. Combined with the previous research linking inclusion to affective commitment (Cottrill, ٢٠١٠; Findler et al., ٢٠٠۷), job satisfaction (Findler, et al., ٢٠٠۷; Mor Barak et al., ٢٠٠٣), and employee well-being (Mor Barak et al., ٢٠٠٣), this research demonstrates that inclusion can create positive outcomes for employees, which can turn into positive outcomes for organizations as well.

Moreover, during the economic recovery, and as organizations expand into new markets and new ways of operating, inspiring employee initiatives to go above and beyond stated job descriptions remains an important consideration for managers. The research indicates that it is possible to encourage this behavior, rather than assuming that employees engage in these behaviors solely as a result of internal characteristics. Recognizing that leadership and qualities of the organizational environment can inspire employees to engage in citizenship behaviors is an important step in promoting good citizenship as a part of the organizational culture. This does give rise to concern that if citizenship behaviors become expected or compulsory, then employees lose their value as true citizenship behaviors; managers must be aware of their expectations regarding what employees "should" be doing to contribute to organizational success (Vigoda-Gadot, ٢٠٠۶). Additionally, employees who engage in citizenship behaviors may garner praise for doing so and , as a result, perform these behaviors to the point of burnout and stress, so managers have a responsibility to encourage moderation and work-life balance (Bolino & Turnely, ٢٠٠۵). Since it is important to consider the impact of organizational structures on those groups that are historical inequities, mangers should pay close attention to how OCB, and people's expectations for who should perform which behaviors, may be engendered (Farrell & Finkelstein, ٢٠٠۷; Kark & Waismel-Manor, ٢٠٠۵).

Research strength, limitations and future research

The present study has a number of strength. First, we examined he effects of perceived inclusion on important organizational (i.e. organizational citizenship behavior), and individual (i.e. organization based self-esteem) outcomes. Second, we addressed a gap in social work inclusion by examining authentic leadership and organizational climate for ethics as antecedents of perceived inclusion. Third, we examined a process through which leadership and environment influence organizational citizenship behaviors and organization-based self-esteem. Fourth, we tested our theoretical models using data collected in different organizational contexts using parsimonious structural equation models with data collected from multiple sources from different organizations in a variety of industries.

Naturally, the study reported here is not free of limitations. Common source bias poses a potential problem since all variables are based on followers' assessment. Furthermore, we attempted to minimize the potential of common source influencing our results by collecting data at two points in time separated by approximately ٣ weeks (c.f. Podsakoff et al., ٢٠٠٣) and acquiring data from different sources. However, in future studies it may be fruitful to complement data on the perceptions of followers with additional data from different contexts, e.g., by surveying hospital staff or private research centers or adding objective measures of performance. Furthermore, experimental approaches may be useful in order to determine exactly what components of authentic leadership are crucial for followers' attitudes and how they are influenced by situational variables. Also, multi-method approaches seem useful for gaining a deeper understanding of how perceived inclusion impacts

followers and their teams and organizations, and how the sense of inclusion can be developed. Finally, we did not control for variables such as "homophiy" and time together in a unit or organization and suggest that research future do so.

Conclusion

For the great changes in the environment, the essence of creativity and innovation and on the whole an atmosphere in which employees feel valued, organizations have to use their human capital best. The present research suggests that perceived inclusion can play a pivotal role in linking leaders to positive followers' behaviors such as organizational citizenship behavior and organization based self-esteem. Aligned with the result, authentic leadership and ethical climate of organizations are two factors boosting the sense of inclusion. This research tried to illuminate the mechanism which can cause authentic leaders impact followers and the role organizational climate plays in organizational citizenship behavior and organization based self-esteem.

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