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The Art of Meaningful Universal Values

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The Art of Meaningful Universal Values

Abstract

This article explores the relationship between individual and organisational values in order to create a positive performance outcome. Meaningful organisational cultures based on intrinsic values have been found to increase staff engagement and create a happy workforce, which in turn leads to improved customer service and loyalty. Yet, organisations struggle to develop such cultures. This paper is focused on the relationship between intrinsic values and organisational cultural values, which are seen as a part of the value-based management model. The study of organisational and individual values in the airline industry is particularly under-theorised and under investigated. So, the case studies of Thai Airways and South West Airlines are used to illustrate how organisational culture can be enhanced through recognising and incorporating real and intrinsic values.

The paper contributes to knowledge as it shows how a more meaningful culture can be developed through incorporating individuals' spiritual beliefs into organisational values. It further contributes to knowledge by exploring how such meaningful organisational cultures can make organisations more resilient and adaptable in the new ever changing, unpredictable and demanding environment. Theoretical conclusions, explaining the observed phenomena are also made.

Keywords: organisational culture, strategy, values, universal value-based model, work environment.

Introduction

Organisational values are the principles that an organisation uses to inspire employees with clearly-articulated values. The importance is to reflect to the organisation's aspiration to create a positive culture within an organisation (Rahbek et al, 2018). Although the concept has emerged within organisations for the last decade and organisations have been trying to find new ways and to apply new workable models to create successful organisations suited for the globalised world (Pederson et al, 2018). However, the problem is there are still many gaps that need to be considered and understood to help organisations to create meaningful cultures, employee engagement, happy workforce and as a result have better customer service and loyalty. This paper is aiming to investigate the organisational and individual values because one of the most important assets of many organisations is its people, especially in the Knowledge Economy.

Many organisations are aware of the benefits that can be derived from an organisational culture based on well-defined company's values. Despite of this, most find it a difficult task to create such values in their organization, which not only sound good to the external stakeholders, but actually are meaningful to the people working for and with the organization (Pederson et al, 2018).

Ideally, stated company's values should reflect the core of the organisational culture and be the true reflection of how people within the organisation interact with each other, with the customers and other stakeholders. This, however, often is not the case and on the contrary organisational value statements are often quite distant from the intrinsic values of its people. Such situation could be quite dangerous as when the stated by the organization values are meaningless to the people working for the organization it can "create cynical and dispirited

employees, alienate customers, and undermine managerial credibility” (P. M. Lencioni, 2002).

From an organisational behaviour perspective, an organisation can be changed and improved if the individuals change their behaviour from within. What might an organisation look like if its organisational culture were based on true intrinsic values of the people? This article attempts to illustrate the role of intrinsic values, which also include spiritual values, in the workplace environment and the extent to which peoples’ spirituality interacts with organisational culture, using a values-based management model adapted from Anderson (1997) and Schuler and Jackson’s (1987) strategic human resource management (HRM) framework (Figure 1). The conceptual model is designed by combining the organisational and individual values perspective, behaviour perspective, HR and management practice.

The recognition of the role of spirituality, both developmental (as a set of spiritual values) and structural (as one of the most important internal value systems), and its management in the workplace environment gives a sense of purpose that can set the direction of business goals and values. It can also become a human resources practice within the organisation. In this article, individual and organisational culture are both regarded as part of the value-based management model.

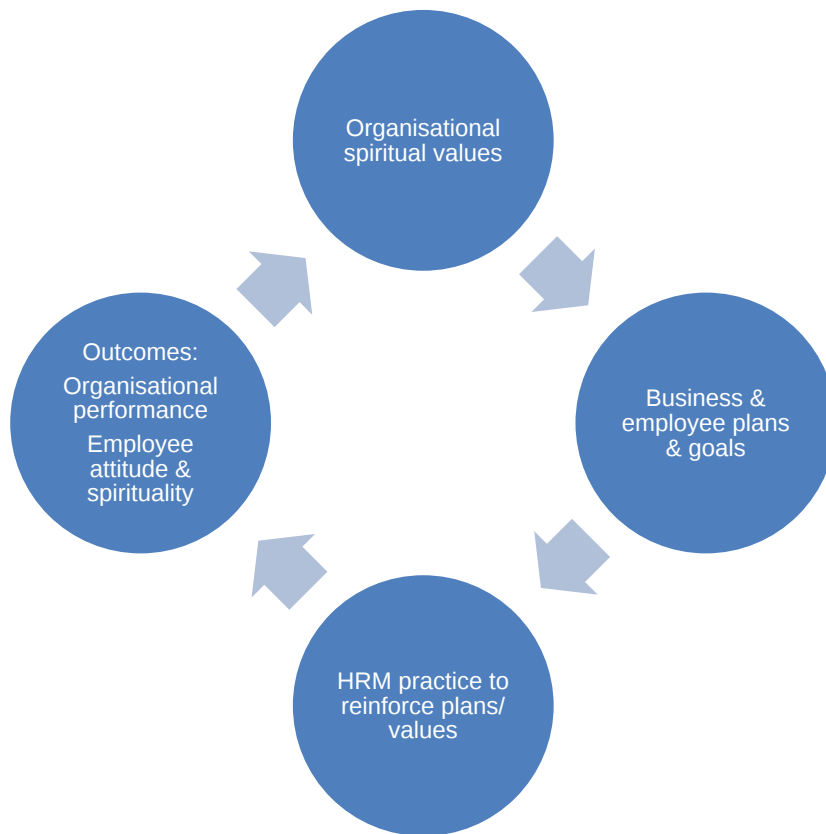


Diagram 1: Value Based Model (Anderson, 1997)

We have found a gap in the research of the Value-Based Model that organisational spiritual values cannot be achieved if individual values are not aligned with organisational values. Moreover, structure and management processes should play a big role in the organisation such as span of control, leadership, organisational change, and decision-making. This will enable the organisational values to be fulfilled. The HRM practice should also implement the plan and embed those values into the organisations such as recruitment and selection. However, there could be some pitfalls and limitations of religious values in multicultural workforces if we segregate values into religious beliefs instead of universal values.

The research attempts to find out whether inner resources can add value within this value-based management model:

- How can organisational culture be enhanced through incorporation of intrinsic values?
- What is the impact of such management on the organisation's performance?

The relationship between the US and spirituality

From the establishment of the USA as a state in 1776, its culture was closely linked with Christianity and its values. The main emphasis was made on freedom, progress and unity (AHEF website, 2017), which were put in the foundations of the Constitution. The Constitution itself does not directly mention God, whereas the Declaration of Independence (1776) has frequent mentions of God and God-given “unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.”

There are numerous other examples of the Christian presence in American culture, such as through its national holidays, references to God in the President Inauguration and many other public speeches; through the system of education, through art and architecture and, of course, through the direct presence of God in the Constitutions of many American states. According to Steven Payne (2016): “a more subtle yet significant impact by Christianity on American culture is in the model of government the Founding Fathers established upon writing the Constitution” as well as the fact that “Reflected in American law and culture are a number of commandments mentioned in Christianity, therefore, this inheritance is to this day apparent in American culture.

Ever since the creation of the USA, despite its intense ethnic and religious diversity, which is reflected in the numerous sub-cultures present in the country, the ancestors of the first settlers from northern Europe are the “predominant group in American business today” (Payne,

2016) This then leads to the strong influences of mainly Christian inheritance in the business environment of the whole country. And despite the presence of many sub-cultures and the separation of the state and church American culture is still very much dominated by the Christian based sub-culture.

In recent years despite the weakened role of the Church in politics and other public domains, and despite many efforts to further reduce the influence of Christianity in America, a vast number of people still go to Church on a regular basis and “many people seem to find religious thinking still relevant to their lives” (Green, 2016). According to the official government statistics currently over 70% of Americans belong to some Christian denomination (CIA website, 2017). This leads to some unity in spiritual beliefs across the majority of the population as all Christians refer to the same text for guidance. There are many Christian values that can be identified from the Bible, which help to transform society by changing ourselves. The eight main values for social interactions have been summarised in Table 2 below. These values are also consistent with the Fruit of the Spirit, which have been recommended (Erisman & Daniels, 2013) to measure attitude in performance review at workplace for ethical purposes as these are generally seen (Erisman & Daniels, 2013; Dean, 2019) as commonly practiced Christian values.

Table 2: Eight Fundamental Social Biblical Values

Value	Fruit of the Spirit	Social implementation
Grace	Kindness	Giving others more than they deserve.
Hope	Faithfulness	God is always present with people and hence no fear, worry or despair.
Faith	Gentleness and Self-control	Commitment, fidelity and trust in human relationships.
Love	Love	Choosing to love everyone including the unlovable.
Justice	Patience	For all people.
Joy	Joy	As a quality of being.
Service	Generosity	Meaning is in serving others.
Peace	Peace	As a positive state of well-being.

Based on: Edgar Brian's Eight Core Christian Values & The Fruit of the Spirit series by The Basilica

The official role of The Church in business and social life has been diminishing in most developed countries since the start of the Industrial Revolution (Tawney, 2015). As a result, the values listed above, as well as other spiritual values, have become detached from the business values and very often have been either ignored or deliberately avoided in workplace environment-related discussions. This has created the problem of separation of the outside world and the inner world of spirituality (Payne, 2016). Hence, intrinsic values of employees are often being simply left out, despite of its beneficial effect on the workplace outcomes (Dean, 2019).

In the middle of the 20th century, however, a new movement with an emphasis on human motivation in the workplace has begun in the USA, (Melé, 2003) and lately it has emerged again with a new focus on spirituality at the workplace and has now spread to other developed countries across the continent (Schutte, 2016).

The global challenges faced by employers and employees alike in the 21st century require new ways not only to manage the work processes, but also to rethink the relationships between people in the workplace environment. The spirituality at work movement recognises the inner life of people as an important factor that brings meaning and satisfaction to work as well as to other aspects of human life. There is no commonly accepted definition of what spirituality at work is, but there are several widely quoted definitions, that emphasise connectedness to other people, nature and the universe as well as a sense of purpose and meaning in everything that occurs in life and a belief in something existing beyond immediate human existence (Mitroff and Denton, 1999; Dreyer and Hermans, 2014; Schutte, 2016).

Thus spirituality at work means that employees feel supported in acknowledging and developing their connection with the Higher Power and at the same time being empowered to serve other human beings and the planet as a whole, what Dehaghi, Goodarzi and Arazi (2012) call “vertical” and “horizontal” elements of spirituality in the workplace.

This new movement can and should be seen in the historical perspective and then it becomes clear that it is inevitably interconnected with the Christian past and present of the USA and thus includes the spiritual values in Table 2, which often are not referred to as Christian or Biblical or aren't even seen as connected to any religion as such, but nevertheless still exist in today's world. These values, especially to those people exposed to a Christian inheritance such as in the USA, play a vital role in how humans think and what they do; give meaning to our experience of life and influence our attitudes and relationships with other human beings.

We can then view national culture from a different perspective and define it using the words of Mahatma Gandhi, who said that “a nation's culture resides in the hearts and the soul of its people”. Therefore, the intrinsic values of people are not fully reflected in the official representation of national cultures, especially since the spiritual has become detached from the material, as it has happened in the US. Thus, this area has been overlooked, despite of its potential to increase efficiency and inclusivity of organisational culture.

The relationship between Thailand and spirituality

Intrinsic values come from the inside, and affect our attitudes and actions. The key Buddhist values are the notions of no self and impermanence (Freeman et al., 2016). These spiritual concepts are related to cause and effect in the present moment (Hershock, 2015). Karma consists of three parts: cause and effect, positive action, and how we can improve karma by developing a positive cause-and-effect cycle for human beings (Hershock, 2015). This is related to a practice of self-improvement that can be applied to anybody. In Buddhist

concepts, greed, desire, anger and hatred arise from a false sense of ego, because there is no self apart from the impermanent state of life (Freeman et. al., 2016).

It also has a connection with mindfulness, which comes from peacefulness of the body and mind, which in turn can lead to wisdom and awareness (Hershock, 2015). Mindfulness has become very popular, as it can increase people’s awareness in stressful situations. It suits a complex world, because people tend to stay calmer and more focused with the help of such practices. In Buddhist terms, mindfulness is part of the Eight Noble Truths (Table II).

Buddhism in Thailand can take a commercial form. People believe that the more money you donate to the temple, the better your life will be (Taylor, 2012). Thailand is also the only country that has a constitution that states clearly that Buddhism is the major religion in the country (Hardy, 2008). However although Buddhism is the main religion in Thailand, this does not necessarily mean that everyone follows the right path. Some people still hold mistaken beliefs and strong superstitions, especially in the rural areas of Thailand. The Buddhist teaching of the Eight fold Noble Pathway have been summarised in Table 3 below.

Table 3: The Eight Noble Truths

Division	Eightfold Path factors
Wisdom	1. Right view
	2. Right intention
Ethical conduct	3. Right speech
	4. Right action
	5. Right livelihood
Concentration	6. Right effort
	7. Right mindfulness
	8. Right liberation

Source: Intuitive Awareness, Sumedho (2014)

According to O’Connor et al. (2015), compassion and mindfulness can increase self-worth, and if they are an internal values, interactions with other people will be genuine. The inner resources are virtues (such as patience, energy, generosity), meta cognition, attitudes

(optimism, compassion, kindness), emotional intelligence, positive emotions (gratitude, love) O'Connor et al. (2015, p.35). They also state that inner belief is important in terms of how to deal with life situations. As mentioned above, desire, greed and hatred can cause a negative cycle, whereas other resources such as peace and happiness can cause a positive cycle within ourselves. If such qualities have been practised and developed since childhood, they will become behaviours. Similarly to right mindfulness and right effort, once they have been practised they can reduce negative thoughts. As Hanson (2012) argues, once positive mind had been developed, the brain will shape itself to be happy from the inside as the mind starts to become stable and peaceful.

One key difference between the US and Thailand spirituality is that Thailand has never stopped being openly a country with spiritual and religious orientated national culture. Therefore it does not need to reinvent its spirituality as the US and many other developed countries are doing at present.

The effect of inner values in relation to cognitive psychology

The concept of the inner values compares to the cognitive psychology published by scholars such as Fronsdal (2010) and Kabat-Zinn (2013). Tenets such as “right view” can be interpreted as referring to how we see the world and how that leads to patterns of thought, intention and action (Fronsdal, 2010). Sutcliffe et al. (2016) also argue that there is a link here with the seventh factor of “right mindfulness”, which can change thoughts and behaviours.

Sonenshen et al. (2014) explain that ethical assets such as right action, right resolve, right speech and right effort should be considered extremely positive attributes for an organisation. Moreover, knowledge assets are also related to an individual's positive self-evaluation, which in turn can lead to integrated thinking (Sonenshen et al., 2014). These concepts are related to

right mindfulness and right concentration: in order to develop the organisation, the employees need to develop themselves first.

Scientific scholars have evaluated employees' motivations and behaviours, and it has been suggested that there has been a paradigm shift in the field of social sciences. There is a relationship between neurological, psychological and sociological factors, which are all based on human interaction. Care for others rather than self-interest can create compassion, which in turn can develop into productive performance within the organisation (Brown et al., 2012; Mansbridge, 1990). This concept is also related to theories of human development that see compassion and kindness as central to human behaviour (e.g., Goetz et al., 2010).

Ellis states that the way to reduce anger towards others is to use the contemplation of love and kindness. If we compare inner values with psychology, this practice appears similar to a cognitive behavioural therapy technique called "emotional training" (Aich, 2013). This can be developed in workplace situations with staff, as well as for problem-solving in various situations – including their personal life, which also benefits their emotional regulation.

Right mindfulness is the acceptance of thoughts that arise and perceptions that occur during meditation. Once a thought has arrived, it will pass away of its own accord. There is also a relationship between Buddhism and psychology such as that posited by Rhys & Caroline (1974), whose *Buddhist Manual of Psychological Ethics* argues that compassion is a principle of ethics for both individuals and organisations. There is also existential psychology, which has a similar conception of life as suffering. Apart from all the benefits of spirituality a focus on cognitive behaviour can help with phobias and fears by teaching positive self-talk as part of right mindfulness and right action.

In terms of wisdom, both airlines have developed a sense of wisdom by creating the right mindset to improve customer service. They have the right intention to make customers happy.

Southwest in particular intends to develop the organisation by sharing customers' views, whereas Thai Airways develops wisdom through a belief in cause and effect.

In terms of right action, it can be seen that both Thai Airways and Southwest Airlines manage to do the right thing by doing their best for service. It can be argued that these actions might not be genuine and this in turn can cause emotional burnout among staff. But the argument is that if the interaction is genuine and the staff have developed spiritual values, the internalisation should be a positive one. Right speech, right action and right livelihood are developed through ethical conduct. Each airline has developed a different kind of first impression on customers. Southwest Airlines have developed this through a philosophy of fun and love, whereas Thai Airways have developed it through cultural norms and values.

Methods

American and Thai organisations have been selected as case studies to demonstrate the role of inner values within an organisational setting. This section will summarise the case study organisations. A qualitative approach using exploratory research methods was chosen for this research to enable a meaningful analysis of various texts and discussions, collected from documents, interviews and observations.

Research Approach

Following the wide literature, that appeared in recent years on limitations in qualitative research methods (Ragin, 2008 ;Popper, 2002; Reiter, 2017) an exploratory research approach was chosen to produce some insightful finding in the area of this study.

We applied the inductive method to understand how different factors relate to each other as the inductive approach links with the qualitative methods. We started by formulating

questions based on the existing theories and we then were open to reformulating these questions as we progressed on our studies and collected data and evidence.

Data Collection

Triangulation (Berg, 2001) was used to collect variety of data, collected by different researches. Data was collected from three different sources as described below.

Empirical data for Thai Airways was collected during semi-structured individual interviews of 16 flight crew members and personal observations as well as through analysis of the Policy documents provided by the airline company.

Semi-structured interviews

The sample from the interview was separated into 3 groups according to age as it explained the career stages. As marital status still plays significant role in Thai workplace (UNFPA, 2015) it was also taken in account during interviews. There were a total of 16 cabin crews and the first group were in their early 20s with single status which implied to the new career experience stage. The second group implied to the marriage group in their 30s where work-life-balance is important to them. The last group was over 40s where they wanted to be settled in life and stay with their families. All of these variables also implied to their need satisfaction and career progression. All those years of experiences helped them learn how to react to passengers.

In-flight observation

In terms of the observations, it gave the researcher the opportunity to observe cabin crew behaviour during their flights. This was to investigate surface acting which include emotions, verbal and non-verbal communication which reflected onto their values.

Secondary documents (company policy)

In terms of document analysis, there were 3 principles that the researcher looked into. They were general principle, rules and regulations and duties and responsibilities. This will also reflect onto the organisational culture and values.

The South West Airline data was collected from the publicly available sources, approximately 40 pages of published by the airline documents summarising corporate strategy and mission as well as anonymous customers feedback and interviews with customers and staff available on www.glassdoor.co.uk, media and on the corporate website. There was a total of 50 observations, that were detailed enough to be used in the research. Data was also collected from the literature review of the published papers based on the South West Airline case studies. A total of 12 peer reviewed articles on the airline culture and employee management were examined. Customers' reviews publically available on www.airlinequality.com for both airlines were also summarised and analysed to enable this research.

Strengths and weaknesses in data collection

Source of evidence	Strengths	Weaknesses
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Secondary documents (company policy)	Stable and able to be repeated anytime Content names and references (such as company policy)	Bias on the part of the author May be difficult to access data
Semi-structured interviews (cabin crew)	Targeted directly for the case study	Bias can occur due to unstructured questions Interviewees might provide the answer that the interviewer would like to hear
In-flight observation	It is real and occurs in real time It covers the context of events	It is time-consuming Events can be various because events can occur differently Needs human observation
Interviews and reviews left by staff on publically available sites.	Helps to identify the most common trends, not included in the initial research questions. Publically available to everyone to examine. Independent of the researcher.	Not tailored to the study. Data source May be unavailable in the future.

Interpretive approach was used when analysing data collected for both airline, using both criticism and connoisseurship to understand its meaning and theoretical implications. The content of the collected documents was later analysed and structured using the Universal values-based management model. In terms of limitations, it was difficult to make the appointments with cabin crews and it had to be made one month in advance and it was also unpredictable, as in one month's time the appointments might have been forgotten.

How the data was analysed

A coding mechanism was utilised. Keywords were selected as references to the interview questions and values listed in table 2 and table 3. This method of operation also greatly facilitated the analysis, and so provided further insights into both research questions. Once the keywords had been selected, it became easier to examine findings and proceed to the analysis of each category, starting from the organisation's culture, job and personal characteristics, company policies, and then moving on to the gender and cultural issues. The alignment of organisational values and intrinsic values of its people was performed to answer the first question. The second question was answered by analysing the relationship of the misaligned intrinsic values and customers' reviews.

The 'making sense' of the data consisted of comparing the collected data to each other and to the general historic data available on the subject. This process was used to put the collected data in the context of the researched topic. It was a gradual learning process, that eventually enabled formulation of reasonable explanations for the observed phenomena and building some related theoretical arguments as "a set of constructs linked together [...] to explain a focal phenomenon" (Eisenhardt, 2021). This was achieved by the selection of research questions and the matched case studies as well as by the cross-case analysis.

Findings and Analysis

The article focuses on Thai Airways and South West Airlines case studies and examines how organisational culture can be enhanced through incorporation of intrinsic values and what is the outcome of such management, and what would be its impact on the organisation's performance? Although culturally the two airlines are different, with the South West Airline being an American company and the Thai Airway being a Thai company, the universal values are identified from both case studies and summarise in the findings section of this research.

The case of Thai Airways

Organisational culture incorporated with intrinsic values

In Thai Airways, spiritual belief combines with the organisational culture, enabling staff to achieve positive performance and give good service to passengers (Tungtakanpoung & Wyatt, 2013).

There are two elements that are used by the airline to differentiate their quality of service: internalisation, and positive verbal and non-verbal communication, which is used throughout the hospitality industry. Internalisation is related to beliefs, values and attitudes, and reflects spirituality. In the words of one of the interviewees:

“There is a training course that teaches positive thinking when handling passengers, and this reflects real-life experience, as when passengers become aggressive or assertive, they immediately respond to our positive approach”.

Self-reflection is related to self-analysis. Nowadays organisations in many industries apply positive thinking (Compton & Hoffman, 2013). Although this is considered good practice, there are limitations to positive thinking, which depends on the job characteristics. In order to utilise employees’ behaviour effectively, emphasis is needed on both the individual and the company. The basic notion behind this is social recognition based on belief in spirituality.

This could also be seen in the observational data regarding positive verbal and non-verbal communication as well as gentle mannerisms, where the “extra touch” was one of the elements of self-reflection. Positive attitudes and self-reflection can also reduce conflict and bring harmony, both within and outside the organisation.

In terms of company policy, training procedures facilitate behaviour and conduct-based policy. When passengers react in a negative way, cabin crew should respond in a positive

way. The interview data indicated that if regular positive interaction is governed by the company policy, it can create positive outcomes.

Remember passengers' names during a conversation. This gives the passenger a feeling of importance.

(Thai Airways International, 2010: PSM5).

According to Freitas-Magalhães (2009), smiling represents positive surface acting. The observations revealed a consistency of positive self-presentation as well as positive communication in interactions with passengers from different cultures. Furthermore, an emphasis on the “Thai touch” and other positive non-verbal communications such as smiling and gentleness leads to passenger satisfaction.

Internal balance and experience are related to cultural values. Cabin crew have been told to give genuine smiles. How can they remain positive? Cultural norms and self-regulation lead to their attitudes towards the environment. A job dynamic that creates “let go” can create positive emotions. In this case, cabin crews' intrinsic rewards are directly linked to motivation and work-life balance, which in turn lead to the competency of adaptability.

The art of self-reflection and hospitality

From the findings, it is important to reflect on how you would like to be treated by others as it will create self-awareness which in turn will create a positive outcome (Goleman, 2015).

Based on the interview data, the personality traits is also related to traditional gender roles.

Self-identification is formed through beliefs and values from national cultures and social norms, where socio cultural factors are moderating influences. One of the interviewees explained:

"The self-reflection we practise leads to sympathy for others, for which there is no word in the English dictionary. Foreigners (fa-rang) do not understand the word nam-jai (sympathy). They would think that sympathy alone is enough, and you don't have to offer more than this, but we would feel that it's not enough. We feel we should give more. Anything we can do to help, we should, whilst not expecting anything in return. This is our Thai kindness, which is different from the Japanese way of being considerate of others' feelings. The Japanese are under pressure not to express feelings. They do things in accordance with duty, in the manner of their society, and do not express their emotions. But we have this thing called Thai charm, and a sincere smile. One other asset we have is that we easily forget slights, easily forgive, even if we feel very angry at the time. If the other side finally feels satisfied, we will feel happy again. If they don't feel angry anymore, we will be glad. We are not easily offended. This is one of the points that passengers like, we smile and are cheerful, even if we do not speak good English, as we have this strength, which is Thai charm."

(Interview)

According to the content analysis and semi-structured interviews, smiling, friendliness and cheerfulness imply hospitality. This heartfelt manner is related to the concept of soft-side characteristics in the service industry. The data revealed an emphasis on elements such as attentiveness, sincerity and courtesy, bowing, paying respect and greeting.

Cabin crews' behaviour towards their colleagues and passengers is inevitably about their ability to relate to others, known as interdependent self-construal (Markus & Kitayama, 2010). As a result of interdependent self-construal, self-reflection is utilised to create the adaptability to deal with others (Goleman, 2015).

“Display of good cheer and the skilled utterances of those providing social amenities” is required in service work. (Mattila et al., 2003: 25). Previous studies have found that customers feel more content with the service when the staff express positive emotions (Kim et al., 2011) which is also related to face-saving in Thai society (Nuttavuthisit, 2007). Social awareness and social skills are also important (Hochschild, 2012). Moreover, self-awareness and self-reflection have been seen as a part of emotional intelligence. Cultural and spiritual values are related to self-reflection and positive thinking, which in turn are related to psychological variables.

Part of a spiritual values is the ability to “let go” after the flight after working in a busy environment and then enjoy a break in a different country after the flight. From the spiritual point of view, “let go” is about the awareness of uncertainty and the acceptance of things as they are. It is linked to cause and effect, which is connected to the past, present and future (Taylor, 2012). “Let go” is also related to positive reinforcement which is related to adaptation in psychological term.

Hochschild analysed the work of female cabin crew to attract passengers in terms of caring and sexuality, which she called “emotional labour” (Hochschild, 2012: 32). However, the airlines organisation also includes male cabin crew, so excellent service is not just about gender influences. There is a debate about being forced to be nice to customers, especially in the airline industry, where front-line staff are acting as ambassadors for the company. There is a need to develop soft skills which can be generated by employees of both genders which leads to emotional intelligence (Newman et al., 2010). People skills or interaction skills such as communication and good listening are also part of the preconditions for the job.

"Organization culture of Thai cabin crew?, if it's cabin crew, it is totally different because we don't have a certainty companion. We have to learn new people all the times. But the job

task and everything would be finished on the flight, there would be no stress after work which is different from other organization." (Interview)

"Some people would go for business, some would fly to face sadness, or have been lost someone. Go to the funeral or the death ceremony. So in the cabin, it would be different from waiter or waitress in the restaurant. That customers would be still and have the same emotional. This is the different in airline jobs because there would be a different group of ages, different gender, different nationalities, different emotional, all gathering to get meals and other service. It is so different, so we have to have the capability of many things. Not everyone understand the service job, but depends on the passengers themselves to have a satisfaction for the service. Some are getting irritation, get on the plane and these are different than other organization. Definitely, there is no time, time difference from other cities." (Interview)

From the organisational perspective, the time schedule has not been fixed. and it has a major effect on individual performance. The connection with passengers are varied depends on the flight rota and destinations. Moreover, the job task is related to teamwork so the relationship with colleagues is also important.

The case of Southwest Airlines

Organisational culture incorporated with intrinsic values

Another example of inner management is at Southwest Airlines, where such management includes customers as well as employees, thereby leading to a teamwork orientation. The company uses existing practises and behaviour to achieve its goals and business plans (figure 2). The staff at Southwest Airlines always assist each other, and this extends to the

involvement of their families, who can participate in many kinds of activities organised by the airline. Armstrong and Baron(2005) state that the staff at Southwest Airlines feel that they are part of the organisation and that their participation is valued. In addition they are also entitled to frequent flights at low fares and enjoy other employment related benefits. This kind of participative culture encouraged by the airline produces a corresponding belief and value system amongst employees. They believe their work is meaningful and feel that they can contribute something to the organisation (Benefiel et al., 2014).

Academics have acknowledged Southwest Airlines as value-based, as the airline uses a soft-side approach. It emphasises shared goals and values as well as teamwork ability (Gittell, 2003). In terms of the recruitment and selection process, candidates need to demonstrate an awareness of others. The training process is aligned with job design as well as job description, and includes team building in order to empower teamwork. The airline also makes sure that staff are able to spend some time with their family and have fun with work. In terms of job security, the airline avoids redundancy and invites unions to make decisions with the team. This tactic reduces conflict.

People at Southwest care about one another's families. We recognize deaths and births. We assist in times of tragedy...We hire people who have worked for other airlines who say they never received anything at home from their former employers, that they never were acknowledged in a personal way.

(Bamber et al., 2009: 91)

Southwest Airlines pay attention to personality traits and soft skills such as customer orientation (Day & Silverman, 1989). Relational competence at Southwest Airlines relates to the ability to relate to others, which in turn it is related to self-construal (Lorenzoni & Lipparini, 1999). As a result, such relational competence can increase the level of cooperation

within the organisation as well as staff performance and excellent teamwork. Coordination means shared goals, knowledge and mutual respect (Gittel, 2003), which in turn can shape personal identities. If everyone acts in coordination, this can create a collective identity within the organisation.

Spiritual values held by the staff have been deeply intertwined into the corporate culture of the airline and this shows in the positive attitudes of the employees, who are able to relate to the meaningful for them values, on which companies goals and plans are based. John Milliman, Jeffery Ferguson, David Trickett and Bruce Condemini identified five main spiritual values, which shape Southwest Airlines' culture. These are as follows (Based on J. Milliman et al., 1999):

Firstly, there is a strong emphasis on community, which includes employees, their families and customers as was already discussed above.

Secondly, there is a clear mission to serve and to enable to fly as many customers as possible by providing fun, reliable and low-cost service (South West Airline website, 2017).

Employees are included into the realisation of this mission and made feel being a part of the bigger course. This is reflected in how they feel and what they say about the company.

Thirdly, the employees are being empowered by being encouraged to contribute to the improvement in services and processes, and, if necessary, are even allowed to break the policies to provide a better customer services and to help each other at work. This enables growth and reinforces self-worth, which in turn creates a more motivated and able employees.

Next, emotional and humour aspect of work are being taken seriously by the company as well as professionalism and intellectual abilities of the staff. This creates joyful and lively

environment and enables people to be themselves without feeling too restrained by the corporate culture. This also contributes to the unique competitive advantage, which is hard to copy.

Finally, strong work ethics is also being present at Southwest Airline and compliance with this is seen as an essential requirement to work at the company. Employees are required to work hard, be flexible and to reduce the staffing needs of the company as much as possible all together as a team.

As a result of building its culture on listed above spiritual values Southwest Airlines became a good example of a cooperate culture concerned with community (Godsey, 1996; Tyler, 1998), customers, employees and teamwork. All staff help each other, and they feel that they become part of a team. Staff believe their work is meaningful, and they are happy to contribute something to the organisation (Collins & Porras, 1994). Staff believe that they can help to develop the organisation by accepting the spiritual values and culture within the organisation. The self-worth of employees is also at stake in policies such as allowing them to get involved in company decisions (Sunoo, 1995). There are three elements of the spiritual model at work here: enthusiasm and commitment (Rosen, 1992), emotional expression (Bracey et al., 1993) and personal relationships (Miller, 1992). Southwest Airlines' philosophy is to have happy employees, as this can create productive work (Noe et al., 1997). The company is about fun, love and service, which strongly correlates with the eight Biblical values summarised in Table I above.

The effect of National Culture dimensions and employees' behaviour

From the three main differences in cultural dimensions which are power distance (US:40/ Thailand:64), masculinity & femininity (US: 62/ Thailand: 34) and individualism & collectivism (US:91/ Thailand: 20), it has been found that;

Power Distance influences employees' engagement in a different way. South West Airlines staff have been involved in the decision making process as well as being part of the organisation. This creates self-worth for employees whereas Thai Airways is mainly related to top-down management and an authoritarian management style. Staff are obedient to the organisation due to high power distance. Thai Airways union representatives have not been involved in any decision making compared with South West Airlines where union representatives have been involved in the redundancy process and other decision making.

In terms of Masculinity and Femininity, there are some differences between the two airlines such as the characteristics of Thai Airways staff are mainly involved with gender. However, there is some similarity in terms of soft-side approach which creates personality traits for the staff of both airlines.

Although there are some differences between individualism and collectivism, the nature of the job is related to team work. This could also be related to relational competency which is similar to interdependent self-construal from the collectivistic culture and as a result, relational competency can be practiced and trained for. Part of the training can be emotional training to develop a harmonious relationship with others

From this result, it can be seen that a soft side approach and relational competency can be developed without cultural boundary. In the meantime, Power Distance is more difficult to change so this could have an effect on the growth of Thai Airways in terms of change management due to the fact that the power of top-down management still exists within the organisation. However, mutual respect is one of the shared values between both airlines. It has been seen as part of the coordination for South West airline staff whereas mutual respect is a norm for Thai Airways. Both airlines provide a positive outcome with these shared values.

Universal Values between Thai Airways and Southwest Airlines

From the case of Southwest Airlines and Thai Airways, we have found common values between the two companies. These values have been illustrated below;

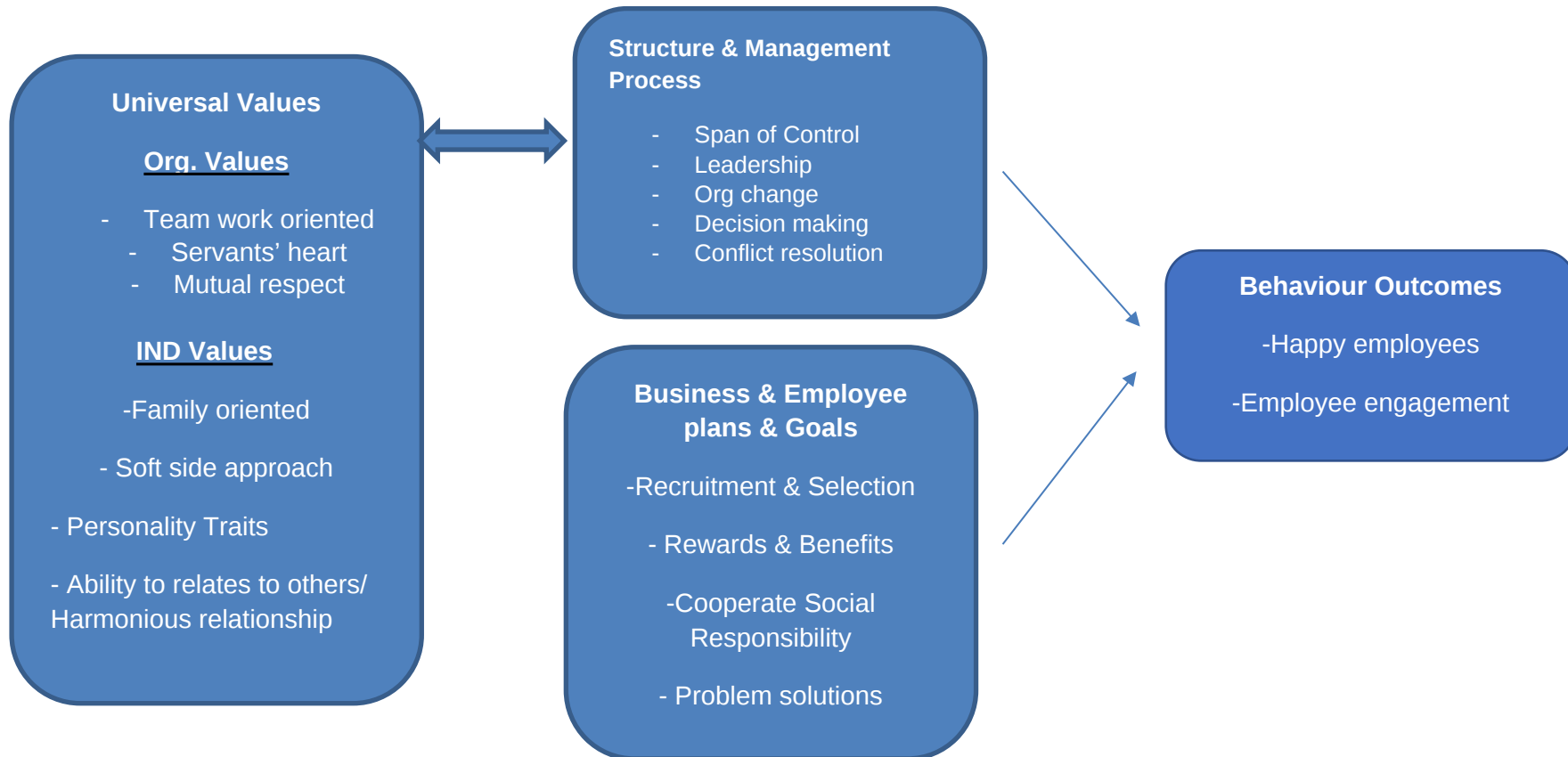
Table 1: The relationship between the Org-IND values between South West Airlines and Thai Airways that applied to the organisations

Shared Values	Thai Airways	South West Airlines
Family oriented	Reflect passengers/ colleagues as their own relatives	Extends to the involvement of their families
Team work oriented	Team building training	Team building training/ empower teamwork/ Relational competence
Recruitment & Selection	Self-reflection	Candidates demonstrate awareness of others.
Cooperate Social Responsibility	They need to be kind and mindful and this is different from other airlines. Cabin crew need to be involved in some charity work. They need to learn how to help disable passengers such as going to blind schools. By doing so, they will learn how to serve passengers from their hearts because they feel sympathy for other people.	Cooperate culture concerned with community. The emphasis is on the customers and putting others first. The company is also addressing the environmental challenges by recognising its responsibilities to reduce its environmental impact. The employees are actively encouraged to get involved by becoming the Green Ambassadors of the company.
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Soft-side approach	There are many types of people when you work, you have to learn how to be happy and let go of negative thoughts. So you will be happy at work	Soft skills such as customers' orientation and focus on services by creating a warm and helpful attitude to others.
Personality Traits	Gender based	Pay attention to personality traits
Ability to relates to others/ Harmonious relationship	Interdependent self-construal	Relational competence. Team building. Support and value others,
Mutual respect	Sense of respect has been developed through upbringing.	Part of coordination is mutual respect which can shape personal identities
Happy employees	Fulfil their intrinsic and extrinsic motivation	Fun and love. Sincere and positive atmosphere. Be yourself attitude.
Problem solutions	Use common sense	Common sense and initiative is encouraged, even if this means breaking the rules. In fact, such behaviour is actively promoted if this enables better customer service and innovative approach to problem solving.

Different values	Thai Airways	South West Airlines
Employee engagement	It is under the authority who made decisions	Extended family to join the company's activities
	It is involved with top-down management	Willingness to help develop the organisation
	Company policy is created by the management.	Involved in company policy
	Top-down management	Union is involved with the redundancy
	Long-term recruitment	Enthusiastic and Commitment

The proposed conceptual framework was constructed based on the findings and integrated from the value-based management model.

Table 1: Universal Values-based management model



Universal Values

In terms of organisational and individual values, both airlines are customer-focused and pay attention to their customers and employees alike. The sense of teamwork is an important part of the airlines' job roles.

Comparison between the two airlines reveals that adaptability, common sense and the dismissal of negative thoughts are embedded in both airlines' staff. The observational data demonstrated that face-to-face interactions could not be prepared in advance, so "let go" was adopted in order to cope with negative behaviour. Ideally, both airlines bring together organisational and personal characteristics. For both airlines, harmonious relationships are related to well-being within the group context (Schwartz, 2006).

As result of positive organisational and individual values, the behaviour outcomes are productive as employees are happier and engage more. It can be seen from the Southwest Airlines examples that staff have fun and loving attitude. In the meantime, they are friendly to customers and this fits well with both organisational and individual values. In terms of structure and management process, this can reduce conflict within the organisation. As result of this, it brings some changes in the organisation and leadership which could then elaborate further to cooperate social responsibility.

Business & Employee plan and goals

Recruitment and Selection

The company's hiring practices have been designed to select potential employees with similar values and this is the main priority of the hiring process. In the words of Julie Weber, who is vice-president of people at Southwest Airline: "when we're faced with a qualified candidate who doesn't have the right values, we won't make an offer – no matter how long the job has

gone unfilled” (J. Weber, 2015). This approach ensures the perfect match between the corporate and personal values of the employees from the start of the working relationship and contributes to the creation of the unique corporate culture.

Reward and benefits

In terms of reward and benefits, all airlines provide discount tickets which enable staff to have freedom of travel and enjoy their lives. This is also applied to a developing country such as Thailand where the airline sector has been seen as a privileged job. This creates happy employees for both airlines because the intrinsic and extrinsic rewards are fulfilled. In terms of problem solving, common sense and adaptability to situations have been applied by both airlines.

One of the most important service characteristics of the airline industry is inevitably related to travel. Once the service has been delivered, it cannot be returned, so first impressions are the most important factor for airline service delivery (Albrecht & Zemke, 1990). As a result of this, the value of the service relies on personal experience – whether positive or negative – and hence quality assurance must proceed before production, because it requires human interaction and cannot be recalled.

Airlines’ organisational cultures should be considered part of the analytical framework, as airline culture is related to adaptability and common sense. For both Thai and Southwest Airlines, common sense is part of the solution to problems. Personal characteristics such as friendliness, cheerfulness and good humour are regarded as no less important than common sense and a good personality.

Structure and Management Process

Once the individual and organisational values are embedded within the organisation, the management process such as span of control, spirituality leadership or transformational leadership needs to be considered. This will enable organisational change and conflict resolution within the organisation. Employees need to participate in decision making and create positive performance once they feel valued.

Conclusion

Amid all the turmoil in the world today, changes and solutions can start with individuals transforming and modifying themselves from within. It is important to reflect on how we think and on the attitudes that lead to our behaviour. In the words of Gandhi, 2016, p.32):

Your beliefs become your thoughts,
Your thoughts become your words,
Your words become your actions,
Your actions become your habits,
Your habits become your values,
Your values become your destiny.

Inner values are now being considered. The connection between gender, values and cross-cultural management can then be used as the basis for cross-cultural development, by looking into female characteristics and strengths, and into internalisation – because internalisation can be adopted by both genders anywhere in the world. Therefore this recognition can be a fundamental cross-cultural development, and necessitates a new standpoint-based epistemology.

The outcomes of spirituality based on inner values can have an effect on cross-cultural management where people care for and think of others and create genuinely positive reactions towards each other. Soft-side characteristics such as compassion, kindness and

sympathy reflect aspects of the Noble Eightfold Path such as right action, right view, right resolve, right speech, right livelihood and right effort. All these factors can be implemented in company policy in order to create best practice and a positive response to passengers from around the world. Characteristics such as courtesy and respect also reflect right action.

The internalisation implies attitudes and beliefs, which in turn reflect spirituality. Positive verbal and non-verbal communication also reflects the right speech of the Noble Eightfold Path. Self-analysis is the way to improve the individual, and this in turn leads to the improvement of the organisation. By combining these aspects of the company and individual through internalisation, there can be benefits for employees, customers and the organisation.

Another positive outcome from inner values is that they can create engagement among both customers and employees. If employees are supported by their employers, they feel motivated to work and commit to the organisation as well as to customers. A focus on inner values will also draw talented people to work with the organisation, because such candidates will not be interested in working for a company that is only concerned with making money – rather, that they will go for a company that shows love and care to its employees. Once inner values is established in the organisation, it can cultivate change and adaptability.

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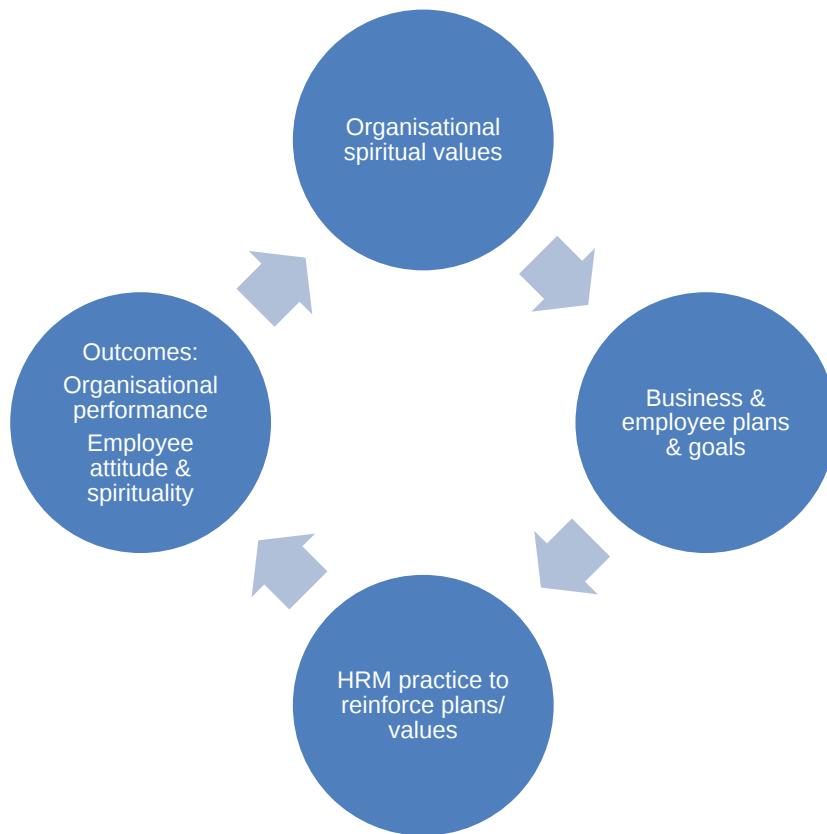
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Appendix

Figure 1: Values-based management model



Source: Spiritual values-based management model (Anderson, 1997).

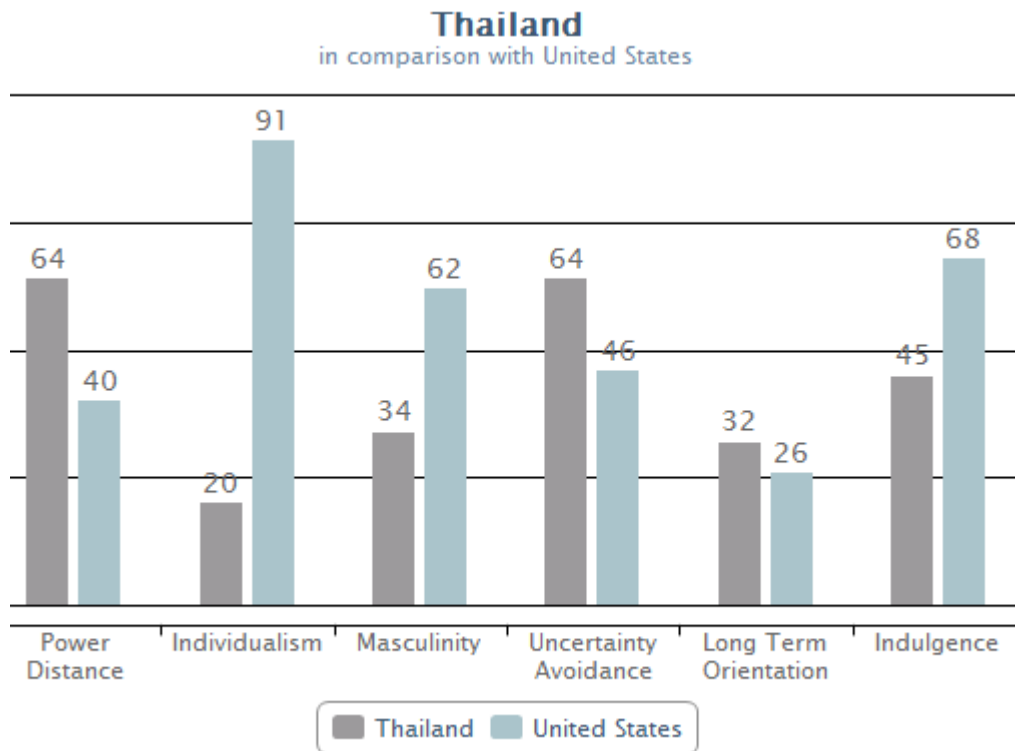


Figure 2: Cultural index between American and Thai culture (Hofstede , 2015)

Table I: Eight Fundamental Social Biblical Values

Value	Social implementation
Grace	Giving others more than they deserve.
Hope	God is always present with people and hence no fear, worry or despair.
Faith	Commitment, fidelity and trust in human relationships.
Love	Choosing to love everyone including the unlovable.
Justice	For all people.
Joy	As a quality of being.
Service	Meaning is in serving others.
Peace	As a positive state of well-being.

Based on: Edgar Brian’s Eight Core Christian Values

Table II: The Eight Noble Truths

Division	Eightfold Path factors
Wisdom	1. Right view
	2. Right intention
Ethical conduct	3. Right speech
	4. Right action
	5. Right livelihood
Concentration	6. Right effort
	7. Right mindfulness
	8. Right liberation

Source: Intuitive Awareness, Sumedho (2014)

Table III: The similarity of values between South West Airlines and Thai Airways that applied to the organisations

Shared Values	Thai Airways	South West Airlines
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Table III: The differences of values between South West Airlines and Thai Airways

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	Long-term recruitment	Enthusiastic and Commitment

