

Research Article

The Role of Ethics and Organizational Culture on the Cognitive Empowerment of Managers

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Abstract

Psychological empowerment of managers, as a key factor in improving organizational performance, is influenced by organizational culture and ethics. This article examines the role of organizational culture and ethics in psychological empowerment of managers. Organizational culture, as a set of shared values, beliefs, and behaviors, can create a supportive and positive environment for managers. This environment increases managers' self-efficacy and self-confidence and encourages them to make more effective and creative decisions. On the other hand, organizational ethics, as a behavioral basis in organizations, plays an important role in the formation of interpersonal and team relationships. Ethics in the organization acts as a guiding framework for managers' behaviors and decisions and can help create trust and mutual respect in the workplace. When managers act ethically, they not only enhance their own credibility, but also strengthen employee motivation and commitment. The existence of an ethical culture can lead to reduced stress, increased job satisfaction, and strengthened solidarity in teams. These factors, in turn, increase managers' motivation and performance. Research shows that the combination of a positive culture and strong ethics can help managers innovate and take more risks. Finally, this article emphasizes the importance of paying attention to organizational culture and ethics as tools for psychological empowerment of managers and offers suggestions for strengthening these factors in organizations. When managers operate in an ethical environment and a culture rich in values, they will be able to make better decisions and, as a result, improve the overall performance of the organization.

Keywords

Theoretical Concepts of Ethics, Levels and Models of Organizational Culture, Dimensions of Psychological Empowerment

1. Introduction

Culture refers to the set of values, beliefs, behaviors, customs, language, art, and knowledge of a society or social group. Culture encompasses all aspects of human life and can be transmitted from one generation to another. Culture plays an important role in the formation of individual and social identity and has a profound impact on human relationships, social and economic systems, and even policies.

A positive and ethical organizational culture can reduce stress and increase job satisfaction for managers.

Ethical sensitivity of management helps to promote employee compliance with ethical standards. Organizational ethics are a set of principles that foster similar behaviors among employees and ensure the usefulness of specific social responsibilities in providing services to society. Organizational ethics

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creates a framework that encompasses the use of these principles and helps the organization and employees in solving problems arising from intra-system processes such as personal conflicts, paperwork issues, etc. Organizations are units of society that have multi-purpose and complex structures. Each organization has a specific task, and this task affects the environment and is also affected by it. From the perspective of Islam, ethics and moral philosophy are one of the most important and noble sciences, and this truth is crystallized in various verses and hadiths, such that God praises the Prophet Muhammad (PBUH) for his good ethics, and in another verse, He introduces the beautiful nature of the Prophet as the basis for the formation of the Islamic society. In addition, moral actions are considered one of the most basic ways to approach God.

Psychological empowerment of managers, as a key factor in the success of organizations, requires attention to various dimensions, including organizational culture and ethics. Organizational culture acts as a framework for shared behaviors, values, and beliefs in an organization and affects the way managers interact and make decisions. In this regard, organizational culture can help create a supportive and positive environment in which managers feel more self-efficacy and self-confidence.

Organizational ethics, as a set of ethical principles and values that guide individual and group behaviors, also plays an important role in the psychological empowerment of managers. When managers operate in an ethical environment, they are more likely to innovate and take risks and make more effective decisions. Also, the existence of a strong ethical culture can increase solidarity and cooperation among team members, and as a result, help managers achieve organizational goals.

These factors not only affect the individual performance of managers, but also have an impact on the entire organization. Therefore, identifying and strengthening organizational culture and ethics as tools for psychological empowerment of managers is of great importance. In this article, we will examine these two factors in more detail and their effects on psychological empowerment of managers.

2. Theoretical Concepts of Ethics and Work Ethics in Organizations

The definitions of ethics presented and the fact that ethics includes a set of principles and rules that shape individual behavior are common. It should be noted that what is considered science falls within the scope of "beings" and it is ethics that deals with values and defines the boundaries of what should be acted upon and avoided. Considering the factors mentioned, work ethics is considered a field of culture of an organization or society. It includes beliefs, values, and norms related to work, and in fact, work conscience is the internalized form of these beliefs, values, and norms. From this perspective, work ethics and work conscience are facts and phenomena that can be identified and studied, changeable, controllable, and manipu-

lated that follow the general rules governing culture and society, and these rules can also be examined in the more general context of culture and society [1].

Organizational ethics refers to a set of ethical principles and standards that guide the behavior and decision-making of individuals and groups within an organization. This concept specifically addresses how organizations interact with their stakeholders, including employees, customers, suppliers, and society [2].

The theoretical concepts of ethics and work ethics in organizations examine ethical principles and standards in work environments. These concepts include various ethical theories, such as virtue ethics, duty-based ethics, and consequences-based ethics. Here are some of these concepts and related sources:

3. Ethical Theories

3.1. Virtue Ethics

This theory emphasizes the development of individual virtues and ethical behavior. One of the authoritative sources in this field is the book "After Virtue" by Alasdair MacIntyre, published in 1981 [3].

3.2. Deontological Ethics

This theory emphasizes moral principles and rules and focuses on individual duties and obligations. The book "Groundwork for the Metaphysics of Morals" written by Immanuel Kant in 1785 is one of the key sources in this field [4].

3.3. Consequentialism

This theory emphasizes the results and consequences of actions. The book "Utilitarianism" by John Stuart Mill, published in 1863, is one of the main sources in this field [5].

4. Organizational Culture

Organizational culture, also known as corporate or institutional culture, creates a sense of identity for employees and helps create a commitment for employees to do things bigger than themselves, increases the stability of the organization as a social system, and acts as a frame of reference for employees to give meaning to organizational activities and use it as a guide to implement appropriate behavior.

Organizational culture shapes the behavior of individuals in an organization, therefore affecting the performance of that organization. Culture can have a strong impact on a company's ability to change its strategic direction, promote survival, and create a foundation for a competitive advantage by enhancing motivational methods and processes. Therefore, organizational culture is a determining factor for success.

Over the past 20 to 30 years, organizational culture has been linked to organizational efficiency and effectiveness. In particular, empirical research by Denison (1990) and Denison and Mishra (1995) has shown that organizational culture affects organizational efficiency and effectiveness.

5. History of Organizational Culture

The concept of culture originated in the anthropological discipline of Smerich (1983) in the early twentieth century. For example, in Boas's (1930) definition of culture, the importance of both the individual and the community is recognized and it is stated that culture encompasses all the manifestations and manifestations of the social habits of a society, the reactions of individuals under the influence of the habits of the group in which they live and the product of human activities that are determined by these habits. In addition, sociologists, social anthropologists and social psychologists have often discussed culture and ideology as the main functional features of a society. (Weber, 1930, Brown-Radscliffe, 1952, Mead, 1934).

The relationship between organizational culture and climate is an important topic in human resource management and organizational behavior. Organizational culture refers to the set of shared values, beliefs, and behaviors in an organization, while organizational climate refers to the feelings and experiences that employees have about their work environment.

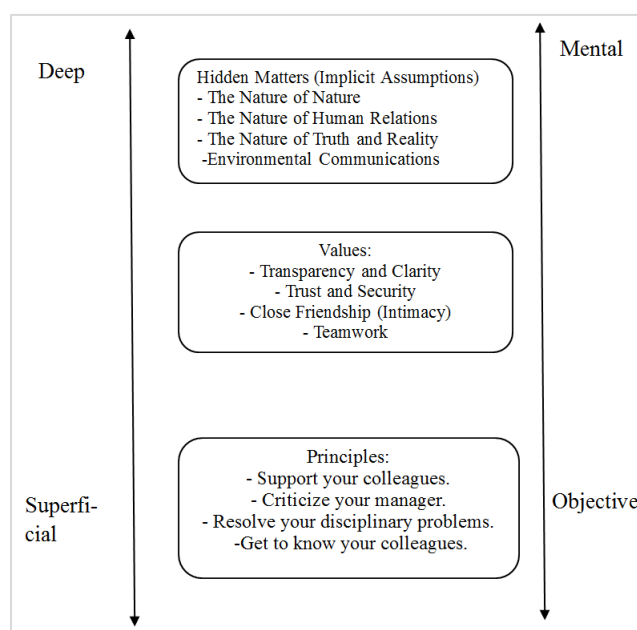
Research shows that organizational culture can have a significant impact on organizational climate. For example, if the organizational culture is based on trust and cooperation, the organizational climate will usually be positive and supportive. On the other hand, if the organizational culture is competitive and opaque, the organizational climate may become negative and tense [6].

In addition, organizational climate researchers use quantitative measurements of individuals and focus on individual experiences, organizational policies, procedures, and practices. In contrast, organizational culture researchers delve deeper into situations and attempt to conceptualize organizational culture by examining the entire organization with primarily qualitative methods. In general, the study of organizational culture continued to gain prominence with research conducted in the late 1970s and early 1980s, especially with popular management books such as Peters and Waterman's (1982) book "In Search of Excellence" and Dale and Kennedy's (1982) book "Corporate Cultures: Linking Organizational Culture to Business Success". While some researchers believe that there is a relationship between culture and organizational performance, other theorists do not agree with the relationship between culture and organizational performance. For example, Freeston and Wilson (1985) believe that it is difficult to integrate the study of culture with existing organizational research. A number of cultural theorists (e.g., Meek 1988, Sachman 1991, Sahel and Martin 1990, Terry and Beyer 1984) have argued against integrating cultural research with other constructs of organizational theory, including efficiency and effectiveness. Despite these objections, the con-

cept of organizational culture continued to grow, particularly among researchers who claimed to have found a link between culture and performance (e.g., Barley, Meyer, and Gash 1988, Barney 1986, Ott 1989, Saffold 1988, Ochie and Wilkins 1983).

- Cultural levels of the organization: To better understand organizational culture, we also need to understand cultural levels. Hoy and Miskel (1991; translated by Seyyed Abbaszadeh, 2003) believe that cultural levels are determined by hidden things, values, and principles. In fact, hidden things or "implicit assumptions" are more subjective than values and principles, but they include deep cultural elements, and in this regard, principles, although superficial, seem more real than hidden things and values. Hoy and Miskel's cultural levels are shown in the figure below. Hidden things, despite being subjective, are deep in the behaviors of employees in the organization and even strongly affect the organizational behavior of employees.

Values are an important determining factor in understanding organizational personality and sense of organizational identity, and at the same time, they are considered as a criterion for evaluating and judging the work and performance of employees, which causes the growth of the organization and determines the value position of humans, objects and phenomena within the organization. Also, the concept of value is more explicit and subjective than principles. In this sense, unless the principle is derived from values, it cannot be legitimate. In other words, cultural values are what give meaning and significance to principles [7].



Source: [7]

Figure 1. Organizational cultural levels.

5.1. Culture as Implicit Assumptions

At its deepest level, culture is the collective manifestation of implicit assumptions. As an organization learns to cope with problems of external conformity and internal unity, a pattern of basic assumptions emerges. This pattern, which is binding and considered valid in practice, is taught to new members as the correct way to perceive, think, and feel about these problems. Implicit assumptions are not visible and are at the core of organizational culture. These assumptions become deeper over time and so self-evident that they are not violated if the organization exhibits contradictory behaviors in relation to them.

5.2. Culture as Shared Values

Hoy and Miskel (1991) consider values to be shared perceptions of desirable things that are reflections of the core assumptions of culture and are at a lower level of analysis than implicit assumptions. Values often determine what members must do to be successful in the organization. Shared values determine the basic characteristics of the organization and give it a sense of identity. Uchi (7) sees the success of effective American and Japanese companies as the result of a unified culture, a culture that is internally consistent and characterized by shared values of intimacy, trust, cooperation, teamwork, and egalitarianism. These core values of culture influence all aspects of organizational life.

5.3. Culture as Shared Principles or Norms

In contrast to the subjective concept of culture as a set of implicit assumptions, a more objective view of culture emerges using behavioral norms as the basic elements of culture. Norms are usually informal, unwritten expectations that directly influence behavior. A principal who remains an ally to teachers despite intense pressure from parents, students, and superiors becomes a symbol of loyalty and cohesion in the school culture. Support your principal; resolve your own disciplinary problems; do not criticize your fellow teachers in front of students; are examples of norms [7].

6. Organizational Culture Models

With the emergence of Schein's definition of organizational culture and its widespread acceptance, a large body of work has been devoted to the study and measurement of an organizational culture. Over the years, several theories based on Schein's definition of organizational culture have emerged. The result of these theories - Edgar Schein's organizational culture model, the competing values framework, and Denison's organizational culture model - has been an attempt to measure organizational culture in a wide variety of organizational settings. In this section, these three main models of organizational culture are examined.

6.1. Edgar Schein's Organizational Culture Model

Edgar Schein is one of the founders of the field of organizational psychology, who provided most of the groundwork for the study of organizational culture. A few of his classic and seminal works in the field of organizational studies include: *Organizational Psychology* (1965), *Organizational Culture and Leadership* (1992), and *The Survival Guide to Organizational Culture* (1999). Schein's research on organizational culture often involved collecting phenomenological data through clinical observations of employees with the goal of applying the findings to the benefit of the organization.

Schein defined his "clinical research" as "observing, obtaining information, and reporting data that are available while actively helping an organization."

Schein's research and the process of organizational intervention were influenced by the work of Kurt Lewin (1974). Lewin believed that a human system could not be understood without entering and introducing change. It is in the process of changing a system that, according to Lewin, some of the most important characteristics of the system itself are revealed. Schein (1973) examined Lewin's notion that action and implementation precede recognition. Because Schein's research was often conducted in response to organizational requests and involved implementing changes within that organization to observe the findings.

Schein's work not only helped define organizational culture, but also suggested that organizational culture has three distinct levels. According to Schein (1990), in analyzing the culture of a particular group or organization, it is best to distinguish three basic levels at which culture manifests itself: (a) observable artifacts, (b) values, and (c) underlying assumptions. Schein believed that to fully understand an organizational culture, all three levels of culture must be examined.

Edgar Schein's ideas were rooted in these three dimensions (levels) of organizational culture. He identified the superficial level (or in other words, the visible artifacts and creations), the middle level (i.e., testable values), and the ultimate level (or the invisible, preconscious underlying assumptions). Different actions, values, beliefs, and assumptions occur at each level and contribute to the creation of organizational culture. These three dimensions are the dependent (visible) actions (e.g., the employee level) guided by the other two deeper layers, although, according to the following statement, Schein believed that the layer of basic underlying assumptions (the third layer) is the heart of organizational culture: "Through closer observation, through focused questioning, and through the involvement and involvement of motivated group members in focused self-analysis, an individual can begin to search for and uncover the secret of the obvious, underlying, and usually unconscious assumptions that determine perceptions, thinking, processes, feelings, and behavior. Once some of

these assumptions are understood, it becomes much easier to decipher the implicit concepts and meanings that are observed in a variety of behavioral and artifactual phenomena".

The bottom level of Edgar Schein's organizational culture model, the essence of organizational culture, is defined as "the very deep-seated beliefs that guide behavior and tell members of an organization how to perceive situations and people." These deep-seated assumptions tend to guide the actions and decisions of members of the organization and can often be traced back to the organization's history. Schein explains the potential power of history, especially the history of bitter and unforgettable experiences, in shaping an organizational culture hypothesis as follows:

These assumptions are no longer questioned and are rarely discussed. Such (avoidant) behavior is especially likely to occur if learning is based on bitter experiences in the history of an organization, which ultimately leads to the group's reciprocity toward what is repulsive and repulsive to individuals. If one understands culture in this way, it becomes clear why culture change is so difficult.

They are often determined by values and assumptions that have stood the test of time and have gradually become self-evident and resistant to change. Finally, Schein believed that the third layer holds the key to successful organizational change and helps to understand why an organization behaves the way it does.

Schein also emphasizes in his model the work of Lawrence and Lorsch (1967), who suggested that an organization, in its pursuit of efficiency, faces a conflict between internal coherence and external conformity. Internal coherence refers to the internal processes and environment of an organization, and external conformity refers to demands from outside the organization for changes and innovations in products, dealing with customer demands, etc. The concept of group culture, which is shaped by the conflict between internal organizational cohesion and external conformity, has its roots in small group theory as a dimension that emerged in group studies as a set of major external and internal tasks that all groups face and must learn to cope with. Group culture emerges as a learned response to each of these tasks.

In addition, Hatch (1993) developed a model of cultural dynamics using Schein's and symbolic interpretive perspectives, proposing that "culture is created through processes of manifestation, realization, symbolization, and interpretation" and is the result of artifacts, values, and assumptions with symbols introduced as a separate and new element of culture. Finally, Denison (1997) combined Schein's three levels of culture and the dimensions of internal coherence versus external conformity and the dimension of flexibility versus control of Quinn and Rohbach (1988), and thus, organizational culture was recognized as a set of basic assumptions that members jointly use in the process of resolving the tensions of internal coherence versus external conformity and control versus flexibility [8].

6.2. Competing Values Framework

The competing values framework, based on the research of Quinn and Rohbaugh (1981), focuses on the values that an organization maintains to ensure its effectiveness. This research work is centered on the premise that companies often face conflicting or competing values (e.g., the conflict between stability versus change and the conflict between the internal organization versus the external environment) and therefore the relationship between strategic, political, interpersonal, organizational, and organizational life aspects is known as organizational culture.

Integrating the internal coherence versus external conformity dimension of Schein's organizational culture model with the competing values framework (1981), Quinn and Rohbaugh added the flexibility versus control dimension to further understand the effectiveness of an organization, based on the ideas and differences of researchers and organizational theories regarding the similarity or dissimilarity between the outputs of performance measures. Competing values theory is a dynamic approach to managing stability and change that considers the inherent tensions and differences of human systems. In this theory, individuals are seen as complex agents in tension-producing social systems, constantly interacting with two sets of rapidly changing forces.

In an attempt to create a compact model of organizational performance, Quinn and Vrohbach (1981) integrated the logical and natural systems (or human relations) models of the prevailing theories of Goldner (1959) and the internal process model and open systems model of Scott (1979). Quinn and Voorhout (1981) categorized these four models in organizational theory (human relations model, open system model, rational goal model, and hierarchy model) into two performance dimensions: internal versus external focus and flexible versus controlled environment focus.

The human relations model uses flexibility and internal control. In this type of culture, employee participation is encouraged, goals are clear, and employee relationships are personal and respectful. Leaders tend to be cooperative, considerate, and supportive, which facilitates interaction through teamwork. In the human relations model, performance measures include the development of human energy and member commitment. In the open system model, flexibility and change are emphasized, but the primary focus is maintained on the external environment. This orientation emphasizes growth, resource acquisition, creativity, and adaptation and adaptation to the external environment.

Leaders tend toward entrepreneurship and idealism, risk-taking, and are able to develop a vision for the future. In the open systems culture, performance measures include the growth and development of new markets and the acquisition of resources. In the rational goal model, productivity, performance, goal realization, and progress and success are emphasized. The goal of the organization in this culture is to pursue and achieve clearly defined goals, with an emphasis on

competition and successful progress at a predetermined destination. The orientation of leaders is prescriptive and directional, goal-oriented, instrumental, and functional, and they always provide structure and encourage productivity. In the rational goal model, performance measures include planning, productivity, and efficiency. In the hierarchy/internal process model, efficiency, uniformity, coordination, and internal evaluation are emphasized. The organizational goal in this culture is to enforce regulations by following security, order, rules, and principles. Leaders tend to be conservative and cautious, with a close focus on technical matters. In a hierarchy/internal process culture, performance criteria include control, stability, and efficiency.

Quinn and Rohback (1981) recognized that the type of organizational model that exists in an organization depends on the needs of the organization. For example, a software development company may use an open systems model to maximize efficiency, while a service-oriented organization may use a human relations model to maximize organizational success. Quinn and Rohback (1984) extend the competing values framework to examine organizational culture. The value orientation embedded in the competing values framework is seen as a method “for examining the deep structures of culture, the underlying assumptions that serve as tools for conformity, motivation, leadership, decision-making, performance, values, and organizational forms.” Most importantly, Quinn and Kimberly (1984) linked strategic, political, and other dimensions of organizational life “through the organization of different patterns of shared values, assumptions, and interpretations that define an organizational culture” [9].

Quinn and Rohback's (1981) research on the competing values model represents a move away from the qualitative approach that has characterized most organizational research. This approach to understanding and exploring culture contrasts with researchers such as Schein, who believed that observing and obtaining information about organizational artifacts and supported values was the best way to determine the underlying assumptions of an organization. In particular, Quinn and Rohback's (1981) research work led to a greater emphasis on the quantitative approach as a way to measure and understand organizational culture [10].

7. Denison Model (1997-2000)

Based on the basic frameworks of organizational culture as well as existing tools for measuring organizational culture, Denison advanced the measurement of organizational culture. Using Schein's three-level theory of culture—external versus internal and flexible versus controlled environments—as discussed by Quinn and Rohbach (1981), Denison developed a model and corresponding survey to investigate the relationship between culture and firm performance. Denison developed the Denison Organizational Culture Model, which is the theory behind Denison's Organizational Culture Survey

to show how organizational culture affects firm performance.

Denison developed his organizational culture model based on the previous research work of Schein (1985, 1980, 1970, 1965) and Quinn and Rohback (1981). Schein's three-level organizational culture model was integrated into the center of Denison's organizational culture model, which includes the values, beliefs, and concepts that underlie a social system as the primary source of motivated and coordinated activities. In addition, the tension of internal cohesion and integration versus external conformity was also integrated into Denison's organizational culture model as one of the two-dimensional models. Quinn and Rohback's (1988) flexibility and control dimensions are also included in Denison's model.

The four squares of the competing values circle—the open systems model, the rational goal model, the internal process model, and the human resource model—were renamed and merged into the Denison model.

The open systems model of competing values is similar to Denison's mission attribute, while the rational goal model of competing values is similar to Denison's stability attribute.

The internal process model of competing values is similar to Denison's involvement and participation attribute, while the human resource model of competing values is similar to Denison's adaptability participation attribute. Denison's organizational culture model is a product of the research work of organizational culture scholars.

Participation is organizational effectiveness. These four dimensions (attributes) are adaptability, involvement (participation), stability and strength, and mission.

Adaptability refers to the ability of an organization to translate the demands of the business environment into actions. The cultural characteristic scale of adaptability includes the indicators of change-making, member-centeredness, and organizational learning. The characteristic of participation (involvement) is a characteristic of a “high participation” culture in which employee participation is highly encouraged and there is a sense of ownership and responsibility. A culture of flexibility or adaptability is actually a set of beliefs and behavioral norms that can support organizations in discovering, translating, and interpreting environmental symbols and competing new behaviors. The cultural characteristic scale of participation includes the indicators of empowerment, team-centeredness, and learning to develop competence and capability. The first emphasis of this culture is to involve employees in tasks according to the changing and accelerating expectations of the external environment of the organization. The goal of the organization in this case is to respond quickly to the environment and increase efficiency. From the perspective of this culture, employee involvement and participation in the organization's activities creates a sense of responsibility and belonging within the organization.

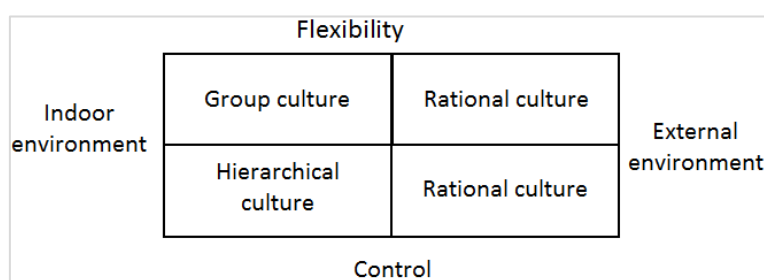
Stability and robustness are defined as values that are the foundation of a strong culture. The stability and robustness cultural trait scale includes indicators of core values, agreement, coordination, and coherence. Finally, the mission trait

reflects the organization's ability to identify a meaningful long-term direction that provides employees with a sense of focus and a shared vision for the future. In an organization with such a culture, emphasis is placed on internal affairs and an attempt is made to assume a stable environment, in addition, the method and manner of doing things are given more attention. In such organizations, individuals do not participate very actively. However, great importance is given to cooperation and sharing of efforts.

The scale of the cultural characteristic of mission includes indicators of strategic direction and purpose, goals and ideals, and vision (deep insight). In an organization with such a culture, efforts are made to meet the needs of the external environment. But it does not think about changes. In this culture,

much attention is paid to the common point of view. The main emphasis of this culture in the strategic direction of the organization is foresight and achieving distant ideal goals.

In this model, the work structure is represented by two dimensions that are specified by both levers according to Figure 2. The first dimension is the control-flexibility axis and shows two reciprocal orientations that tend to be flexible and the other tends to be control and stability. The second dimension is the internal-external symmetry axis, which also shows two orientations. One is inclined towards maintaining and improving the existing organization and the other is focused on adaptation and interaction with the outside world. A combination of the two dimensions results in four types of culture, namely developmental, group, rational, and hierarchical.



Source [11].

Figure 2. Four types of organizational culture according to the Denison and Spreitzer model.

7.1. Developmental Culture

The characteristic of this culture in the university is the lack of concentration of power, which is flexible and strategically focused on the external environment and focuses on growth and competitiveness. Cultivating the spirit of entrepreneurship and risk-taking, responsibility is the desire to do things better and correctly, each person wants to do their work in the best and most appropriate way. The organization uses insight and insight to attract external support.

7.2. Group Culture

The characteristics of this culture in the university are to protect the interests of university members, who have the greatest degree of professional independence and participation in university management. The position of group culture emphasizes flexibility and internal organization. The emphasis of universities on this culture emphasizes and increases the improvement of human resources, commitment and commitment to membership. Organization in this model is based on the person and is carried out from the bottom up and its focus is on the university and is organized according to academic disciplines. In this model, members lead and manage the university.

7.3. Rational Culture

The characteristic of this university culture is that it is both oriented towards the outside world and has a controlling role, and emphasizes the application of egalitarian policies and guidelines in the university, which brings about a fair distribution of resources and benefits. Another characteristic of this culture is that it emphasizes production, implementation, achieving the goal, and one of its primary driving factors, namely competition. In a university dominated by such a culture, it tries to meet the needs of the external environment, and in this culture, much attention is paid to common points of view (in terms of the university's goal).

7.4. Hierarchical Culture

The characteristics of this university culture are that it is both internally oriented and controlling, and emphasizes rules, regulations, and standards to achieve stability and control. The type of organization is based on roles and emphasizes administrative regulations and guidelines. Also, in the hierarchical model, the relative independence of individuals is emphasized and the university is viewed as an institution. Much effort is spent on creating administrative regulations and guidelines.

-History of Psychological Empowerment: Although the

concept of psychological empowerment has been introduced in the literature of management and organizational psychology since the late 1980s and early 1990s, historical studies show that empowerment has its roots in the past. Wotten and Cameron (1998) state that this concept is not new at all, but rather has roots in the fields of psychology, sociology, and religious sciences that go back decades, even centuries. In the field of psychology, Adler (1927) has proposed the concept of "motivation, mastery," White (1959) the concept of "motivation, influence," Brigham (1927) the concept of "psychological response," and Hatter (1978) "competence motivation." In each of the aforementioned studies, empowerment means the tendency of individuals to experience self-control, self-importance, and self-liberation [12].

Given the emphasis and importance given to the issue of commitment and courage at work in the 1990s, which led to the establishment of specific laws related to individual career issues in the United States and Western European countries, a new approach to management was strengthened and definitive. Given the appropriateness and coherence of the proposed empowerment solution with a culture of commitment and responsibility, this solution was seen as a solution that would take control of the fate of management tasks and move them forward without the existence of cumbersome rules and a bureaucratic system. Such ideas were advocated by popular writers such as Peters (1989) and Schoenberger (1990), who wrote about management strategies and presented approaches to total quality management and human resources. Peters proposed the theory of involving employees in everything by giving them the necessary authority and power, and Schoenberger proposed the theory of giving more responsibility to employees, both of which encouraged and encouraged organizations to give employees more authority and power in a predictable environment than was necessary. The main root of psychological empowerment is actually back to the industrial revolution and its social, economic, political consequences and consequently the revolution in management [13]. Psychological empowerment: Thomas and Velthouse (1990) in their article titled "Cognitive Elements of Empowerment: An Analytical Model of Intrinsic Job Motivation" consider psychological empowerment as a multidimensional concept and defined it as increasing intrinsic motivation to perform a task. By completing the motivational model of Kanger and Kanengo (1988), they do not consider the concept of psychological empowerment only as increasing motivation, but rather as increasing intrinsic job motivation and provide a more complete definition of psychological empowerment as a set of cognitive domains of motivation that, in addition to self-efficacy, also includes three other cognitive domains, namely; the right to choose (autonomy), meaningfulness and effectiveness. Finally, they pay attention to cognitive processes in their model [14].

This model is similar to the social learning chain of stimulus, organism, behavior, and response (S-O-B-C) and focuses on individual cognitive processes. The model consists of six ele-

ments (loops). A continuous cycle of three elements: environmental conditions, task evaluations, and behavior (elements 1, 2, 3) forms the core of the model. Environmental conditions such as leadership style, delegation, job design, and reward systems provide individuals with data about the consequences of task evaluations, conditions, and events related to future behavior. These data form personal task evaluations (effectiveness, competence, meaningfulness, and autonomy), meaning that task evaluations reinforce and maintain individual behavior, which then influences environmental events.

Task evaluations are interpreted as interpretations or perceptions of reality and somewhat simplify objective facts. Externally observable events and conditions are real, but individuals' judgments and behaviors about tasks are shaped by perceptions that transcend reality. Such interpretive perceptions go beyond perceptions of facts. Thus, intrinsic motivation for tasks and future behaviors are not only influenced by external events, but are also influenced by interpretive events. Therefore, two elements of general appraisal (element 4) and interpretive styles (element 5) have been added to the model to help describe the variation in the task appraisal construct [15].

8. Dimensions of Psychological Empowerment

Quinn and Spreitzer (1997), Thomas and Velthouse (1990), and Ford and Fottler (1995) claim that empowerment is a complex and multidimensional concept that has different meanings for different people. Spreitzer (1996) and Abdollahi (2006) have measured and validated four dimensions in their research studies. Whetton and Cameron (1998) added the trust dimension to the above dimensions based on Mishra's (1992) research. Therefore, based on past research, psychological empowerment of employees can be summarized in five dimensions: sense of competence, sense of effectiveness, sense of meaningfulness, sense of autonomy, and sense of trust. Each of these dimensions is discussed in detail below.

8.1. Sense of Competence

Self-efficacy, competence or self-efficacy means that individuals believe in their capabilities and the necessary mastery in themselves to successfully perform a task. In other words, self-efficacy is the individual's belief that they have the necessary abilities to perform assigned tasks. According to Bandura (2000), self-efficacy or competence is a personal belief that an individual feels they can successfully perform assigned tasks. Bandura believes that three conditions are necessary for people to feel self-efficacy; 1- Confidence in having the ability to do the job. 2- Confidence in the necessary capacity to apply effort. 3- Confidence that no external obstacles will prevent them from doing the desired task. In other words, when people develop a sense of self-efficacy by hav-

ing minimal mastery and ability, a desire to try to do the job, and no major obstacles to success, they feel empowered [16]. Some authors consider self-efficacy to be the most important element of empowerment, as self-efficacy expectations determine the amount of effort and perseverance individuals will put into facing obstacles and unfavorable experiences [12].

8.2. Sense of Autonomy

Sense of autonomy refers to the employee's freedom of action in determining the activities necessary to perform job duties [14, 17], [and is attributed to having a sense of choice [16]. In fact, autonomy is directly related to having the right to choose and freedom of action. Autonomous individuals feel that they have independence in performing tasks, can decide on job activities, and have the necessary authority to determine how and when to perform tasks [12]. They participate in tasks voluntarily and intentionally, see themselves as initiators and dynamic individuals who are able to initiate actions of their own volition, make independent decisions, and test their ideas [12].

8.2.1. Feeling of Being Effective or Influential

Being effective or influential means that an individual believes that they have an important role in achieving the goals of the organization. They have influence in strategies, management strategies, job outcomes and results and influence what happens and control obstacles and limitations [18]. By believing in their capabilities at a certain point in time, they can be a factor in creating change in the desired direction in the organization by influencing the work environment or the results obtained [16].

8.2.2. Feeling of Meaningfulness of Job

Job meaningfulness refers to the fact that individuals pursue important and valuable job goals. In the sense that they believe that they are moving in a valuable path [19]. In this regard, 14) believe that job meaningfulness will depend on the value of long-term or short-term job goals and the relationship of these goals with the individual's personal ideals and standards [17]. On this basis, work is considered valuable and meaningful when there is a fit between the goals of the task and the expectations of the role and the individual's personal beliefs and convictions.

8.2.3. Feeling of Trust in Others

It is related to the relationships between superiors and subordinates and in fact to the degree of their trust in each other. Empowered individuals are confident that they will be treated fairly. These individuals are confident that those in power or those with power will not harm them and that they will be treated impartially. While emphasizing the multifaceted nature of the term empowerment and confirming the above four dimensions, based on the studies of Mishra (1992), they added the dimension of trust in others [20].

9. Conclusion

Organizational culture and ethics are among the key factors in the cognitive empowerment of managers. Organizational culture, as a set of beliefs, values, and behaviors, provides an environment in which managers can operate effectively. This culture can help enhance creativity, innovation, and strategic decision-making.

Organizational ethics also enables managers to make correct and fair decisions when faced with various challenges and pressures by establishing specific behavioral standards. When managers operate in an ethical environment, they have more confidence in themselves and their teams, and this confidence can lead to improved overall organizational performance.

In addition, organizational culture and ethics help managers to develop positive and constructive relationships with team members by developing communication and collaboration skills. These relationships not only increase employee motivation and job satisfaction, but also help exchange ideas and experiences, which will ultimately lead to improved decision-making processes.

Finally, a strong and ethical culture can help managers demonstrate greater resilience in times of uncertainty and rapid market changes. Cognitive empowerment of managers in such environments is not only beneficial to them, but will also have a more positive impact on the overall performance of the organization. In short, organizational culture and ethics are key components of cognitive empowerment of managers, which can lead to improved decision-making, increased innovation, and stronger team morale.

Abbreviations

S-O-B-C Stimulus, Organism, Behavior, Response

Author Contributions

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Conflicts of Interest

The authors declare no conflicts of interest.

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