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EXPLORING THE RELATIONSHIP AMONG TRANSFORMATIONAL LEADERSHIP, EMPLOYEES' COMMITMENT TO AN ORGANIZATION, CLAN CULTURE AND ADHOCRACY CULTURE WITHIN TAIWAN'S NURTURING FUNDATION FOR THE DISABLED WITHIN TAIWAN

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Abstract

This study examined the effects of transformational leadership on the commitment of employees at Taiwanese social welfare foundations for the disabled through the mediation variables of clan culture and adhocracy culture. SPSS 22 was utilized to analyze the data and descriptive statistics, Person correlation coefficient, and sequential multiple regression analysis were used to examine these hypotheses. The result of this study showed that there was a weak and positive correlation between age and organizational commitment and there was a medium and positive correlation between length of employment and organizational commitment. Besides, the findings showed that there a strong and positive correlation between transformational leadership and organizational commitment. But there was no correlation between clan culture/ adhocracy culture and organizational commitment. In addition, transformational leadership had a significant additional predictive power on organizational commitment after controlling for covariates. The finding showed that another mediating variable (adhocracy culture/adhocracy culture) was not able to mediate between transformational leadership and organizational commitment. The researcher suggested that Taiwan's nursing faculty should devote themselves to developing their own unique organiza-

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tional culture as the most pressing matter at the moment. This study provided the current phenomenon which is worthy of deep consideration by social welfare foundations in Taiwan. Thus, organizational culture, as illustrated by clan culture and adhocracy culture, failed to develop their influence power in improving employee commitment within these institutions.

Keywords: Transformational Leadership, Organizational Culture, Organizational Commitment, Social Welfare Foundation, People with Disability

Introduction

In 2021, about 5. 1% of Taiwanese people qualified as having a disability; a disability is classified as having mild, moderate or severe, and in some cases, extremely severe intellectual disabilities or having multiple disabilities (Ministry of Health and Welfare the Interior, Department of Statistics, 2021; Tseng, 2013). The Social and Family Administration at the Ministry of Health and Welfare registered 254 nurturing foundations for the disabled in Taiwan in 2021 (Ministry of Health and Welfare, 2021). Several studies indicate that organizational culture has become a pivot for the development of innovations, productivity, and sustainable practices within organizations. (Mohsan et al. , 2013; Ivongbe, 2018). Organizational culture has an increasingly impact on employee-related variables, such job satisfaction, organizational commitment, and organizational performance and effectiveness (Vlaicu et al. , 2019;

Lapina et al, 2015). Senge (1994) identifies a different role for leaders of learning organizations, and similar studies emphasize the importance leadership plays in the development of learning organizations (Johnson, 1998; Prewitt, 2003; Sadler, 2003). Research into the relationship between leadership and organizational culture has generated much concern among academics of organizational behavior, which claim that both leadership and culture are deeply implicated in organizational outcomes such as organizational commitment, performance and cohesion (Budean & Pitariu, 2008; Belias & Koustelios, 2014).

Despite this, little research has been done to understand the links between these concepts (Ogbonna and Harris, 2000). Transformational leadership underlined that leadership and organizational culture are persuasively to be believed the glue which in a continuous learning organization (Van Knippenberg & Hogg, 2003; Zammuto

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et al, 2002). As a leader of social welfare institutions who inspires continuous learning, flexibility and innovation to adapt rapid change in workplace would lead to better performance and effectiveness (Belias & Koustelios, 2014; Wilson, 2001).

Context of the Study

Transformational leadership demand change culture which is full of energy, commitment, loyalty and shared cored valued to develop organizational commitment and recognition (Belias & Koustelios, 2014; Van Knippenberg & Hogg, 2003). As the superintendents of social welfare foundation for the disabled Taiwan, these leaders are taking increased responsibilities; therefore, they need to develop their own unique organizational culture and to enhance the organizational commitment of professional employees to solve the current issue. (Tang, 2006; Hu, 2001; Hsiang, 2002; Joo & Lim, 2009). Besides, transformational leadership within social welfare institutions stresses the importance of high morality and ethical practices that could make integrated effort to achieved organizational mission and core value (Belias & Koustelios, 2013).

Research Framework

It would have been useful to explore how transformational leadership and organizational culture within Taiwan's social welfare foundations for the disabled have affected their organizational commitment, turnover rate since this aspect of relevant research was still limited in Taiwan (Tsai, 2011; Jacobs & Roodt, 2008). Due to the above reasons, the purpose of this study was to examine how transformational leadership and organizational culture influence commitment, turnover, and performance within social welfare foundation for the disabled in Taiwan. In addition, a path analysis model was conducted to examine whether transformational leadership can have direct or indirect effects on organizational commitment via the mediation effect of clan culture /adhocracy culture after controlling for the covariates. Descriptive statistics were used to characterize the sample, and Pearson correlation coefficients were used to examine the relationships among these variables. Additionally, sequential multiple regression was used to predict whether transformational leadership can have direct or indirect effects on organizational commitment via the mediation effect of extrinsic motivation after controlling for the covariates.

Literature Review

The specific areas of this literature review contain the following five main topics: (a). organizational characteristics of social welfare foundation for the disabled in Taiwan, (b). transformational leadership in social welfare institutions, (c). organizational culture, and (d). organizational commitment.

(a). Organizational Characteristics Of Social Welfare Foundation For The Disabled.

In Taiwan, there are three types of registered social welfare foundations for the disabled: (1) private foundations for the disabled that are registered legally as nonprofit corporations, (2) public social welfare institutions, or (3) public social welfare foundations that are approved by the Ministry of Health and Welfare and operated by private organizations (Lin, 2008; Tseng, 2013). People aged 0-18 who are disabled are the target population of the service. Among the main services offered to improve their quality of life are physical rehabilitation, marketing campaign, communication, community integration, fund raising, and respite care (Lin, 2008; Tseng, 2013).

(b). Transformational Leadership In Social Welfare Foundation.

Transformational leaders increase followers' trust levels by showing concern for their personal needs, demonstrating capability and persistence to achieve the vision. Studies have demonstrated that the availability of transformational leadership within social welfare organizations especially refers to the care of the disabled in terms of being associated with employees' positive attitudes and well-being (Dana & Olson, 2007). Research claimed that leadership and organizational culture are deeply involved in organizational outcomes like commitment, performance, and cohesion (Belias & Koustelios, 2014; Michela & Burke, 2000). There has been limited research done in Taiwan to understand the link between these aspects of social welfare (Ogbonna and Harris, 2000 ;Candra & Putrama, 2018). Transformational leadership demand change culture which is full of energy, commitment, loyalty and shared cored valued to develop organizational commitment and recognition (Dwyer & Chadwick, 2003; Belias & Koustelios, 2014; Zafer Acar, 2012). Transformational leadership underlined that leadership and organizational culture are persuasively to be believed the glue which in a continuous learning organization (Tsai1, 2011; Casida & Zipp, 2008). Research found that transformational leadership and organizational culture are persuasively

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to be believed the glue that binds learning organizations together (Tsai1, 2011; Casida & Zipp, 2008). As a leader of social welfare institutions who inspires continuous learning, flexibility and innovation to adapt rapid change in workplace would lead to more better performance and effectiveness (Tsai1, 2011; Urrabazo, C. K. , 2006). Besides, transformational leadership within social welfare institutions stresses the importance of high morality and ethical practices that could make integrated effort to achieved organizational mission and core value (Yang, 2007; Tsai, 2011; Jacobs & Roodt, 2008). Relevant studies indicated that the linkage between leaders and continuous change of organizational culture may have gone through these processes, including the emphasis high trust, openness, democratic discussion to set up a better communication mechanisms, creating new challenges aggressively in order to better commitment to innovation and achieve excellent performance (Jacobs & Roodt, 2008; DeConinck & Stilwell, 2004).

(c). Organizational Culture.

Organizational culture is not only to represent the above shared values, beliefs, or perceptions held by employees, but also to affect employees' attitudes and behaviors in-

visibly within various organizations (Tsai, 20111; Deniosn, et. l. , 2004 ; Lund, 2003). Edgar Schein defined the culture of a group as a pattern of common underlying assumptions which in the past have solve the groups problems in terms of external adaptation and internal integration, assumptions which have functioned and are considered valid, thus being passed on to new members as the right way to perceived and address such problems (Jesus & Genevieve, 2008; Lund, 2003). The Organizational Culture Assessment Instrument (OCAI) is the quantitative measures has two dimension that one emphasizes flexibility, discretion, and dynamism, and that emphasize stability, order, and control. The second dimension that emphasize an internal orientation, integration and unity from criteria that emphasize an external orientation, differentiation, and rivalry (Cameron & Quinn, 2006). The four quadrants of the OCAI is composed of four organizational culture types: Clan, Adhocracy, Market, and Hierarchy.

(A). Clan Culture: Clan culture is characterized as a friendly place to work where people share a lot of themselves, like an extended family, where leaders are thought of as men-

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tors and parent figures, and where the organization is held together by loyalty and tradition (Cameron & Quinn, 2006).

(B). Adhocracy Culture: Adhocracy culture is characterized by a dynamic, entrepreneurial, and creative workplace, where people stick their necks out and take risks, where effective leadership is visionary, innovative, and risk-oriented, and where the glue that holds the organization together is commitment to experimentation and innovation (Cameron & Quinn, 2006).

(C). Marketing Culture: Marketing Culture is a results-oriented workplace that emphasizes targets, deadlines, and performance. There was an emphasis on the importance of competitiveness between organizations and other market competitors, as well as within the organization (Cameron & Quinn, 2006).

(D). Hierarchic culture: Hierarchic culture is a formalized and structured workplace. Procedures direct what people do. Leaders are proud of efficiency-based coordination and organization. Keeping the organization functioning smoothly is most crucial.

Formal rules and policies keep the organization together.

(d). Organizational Commitment.

Many research findings have proven that there is a relationship between organizational commitment and job-related behaviors and attitudes in the fields of organizational behavior or management (Angle & Perry, 1981; Koch & Steers, 1978; Mohammed & Eleswed, 2013). Meyer and Allen (1991) identified three types of organizational commitment: affective commitment, continuance commitment, and normative commitment. Affective commitment is addressed as the emotional linkage, self-identity, and involvement in jobs associated with organizational goals (Meyer, Allen, & Smith, 1993). Continuance commitment is the willingness to stay in an organization because the employee has nontransferable assets. Also, normative commitment can be summarized as a generalized value placed on loyalty and obligation (1991).

Method

Methodology and Data Analyses

A total of 310 valid questionnaires were returned from employees at Taiwan's 70 social welfare foundations for the disabled, resulting in an

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88. 57 % valid return rate. All statistics were computed by the SPSS. The instruments used for data collection in this study were the Chinese versions of Multifactor Leadership Questionnaire, the Organizational Culture Assessment Instrument Inventory, and the Organizational Commitment Questionnaire. The subjects were limited to full-time employees and excluded superintendents within social welfare foundations for the disabled in Taiwan. As to checking reliability, using Cronbach's alpha coefficient is to assess whether such questionnaires are reliable and trustful (Gliem & Gliem, 2003). In this study, the reliability was assessed by the Cronbach alpha coefficient of transformational leadership was. 98; the Cronbach alpha coefficients of clan culture and adhocracy culture were. 99 and. 99, respectively and of continuance, affective, and normative commitments were. 93,. 86, and. 89, respectively. The study examined these hypotheses by using Pearson correlation coefficients and sequential multiple regression analyses. Four of the demographic characteristics were categorical variables— gender, marital status, education level, and job classification—while the other two were continuous ones—age and length of employment. To examine the relation-

ship between transformational leadership of superintendents and employee commitment through the mediating effect of clan culture and adhocracy culture, which are mediator variables, the researcher were required to examine the following four hypotheses. Specifically, the researcher needed to examine the relationship between transformational leadership and employee commitment by looking at the mediating effect of clan culture and adhocracy culture, two mediator variables.

The four null hypotheses of this study were described below:

1. Transformational leadership, clan culture, adhocracy and demographic covariates are not associated with organizational commitment.

2. Does transformational leadership does not predict organizational commitment after controlling for covariates.

3. Clan culture does not mediate the association of transformational leadership and organizational commitment after controlling for covariates.

4. Adhocracy culture does not mediate the association of trans-

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formational leadership and organizational commitment after controlling for covariates.

Results

H1: Transformational leadership, clan culture, adhocracy culture and demographic covariates are not correlated with organizational commitment. The result of this study showed that there was a weak and positive correlation between age and organizational commitment due to correlation coefficient r was .14. In addition, the results showed there was a medium and positive correlation between length of employment and organizational commitment owing to the correlation coefficient is r = . 314. This study found that there was a weak correlation between employees' ages and organizational commitment. Also, there was a medium correlation between length of service and organizational commitments. On the other hand, the findings showed that there a strong and positive correlation between transformational leadership and organizational commitment, r = . 76, shared. 76 *. 76 = 59. 76% of their variance in transformational leadership on their organizational commitment. Besides, the finding indicated that there was no correlation between transformational leadership and clan culture because the Pearson coefficient r =. 09 (<1), also

indicating there was no correlation There was also no correlation between adhocracy culture and organizational commitment, since the Pearson coefficient r =. 09 (<1), neither. Besides, checking labeled Sig. (2-tailed) that the significance value (Sig. value) is. 115 (>. 05) which is regretfully violated the rule that correlation significance value must reached a significance level (Sig. <.05). Neither adhocracy culture nor organizational commitment were correlated.

H2. Transformational leadership does not predict organizational commitment after controlling for covariates. In this study, sequential multiple regression was conducted to predict the outcome variable (organizational commitment) through the predictor variable (transformational leadership) after controlling the covariates. The R^2 value in Model Summary accounted for the fixed predictor variables contributing to the variability of the dependent variable. Model 1 showed that the covariates accounted for 24. 0 % of variability in the dependent variable of organizational commitment. Model 2 also found that transformational leadership explained 62. 4% of the variance in the dependent variable (organizational commitment). After removing the covariates, the R^2 Change column in

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the model summary had to be examined, and the value shown in Model 2 was 38. 3%. This means that transformational leadership accounted for an additional 38. 3% of variance in organizational commitment after controlling for covariates.

In short, the null hypothesis was rejected because transformational leadership had a significant additional predictive power on organizational commitment after controlling for covariates.

H3: Clan culture cannot mediate the association of transformational leadership and organizational commitment after controlling for covariates. In this study, a path analysis model was conducted to examine whether transformational leadership (independent variable) had direct or indirect effects on organizational commitment (dependent variable) via the mediation effect of clan culture (mediator variable) after controlling for covariates (see Figure 1). Before the actual test of mediation could take place, it was necessary to confirm that all simple linear regressions were significant. If any of these paths had not been significant, then the test of mediation would terminate here, and the conclusion would be that there was no mediation effect between

transformational leadership and organizational commitment.

Examining path a.

First, it was necessary to ensure that the IV (transformational leadership) was a significant predictor of the MV (clan culture) after controlling for covariates. As such, to determine whether path *a* exists, sequential multiple regression had to be conducted to assess the contribution of the IV (transformational leadership) to the DV (clan culture) after controlling for covariates. The results of this study showed that the variance in dependent variable (clan culture) was accounted for by the R^2 value by all the predictor variables. The covariates were entered into Block 1, transformational leadership (the predictor variable of interest) was entered into Block 2, and clan culture (mediator variable) was entered into the dependent box. The model summary showed that the variability in the dependent variable (clan culture) was accounted for by the R2 value by all the predictor variables. Model 1 represents the covariates that accounted for 4. 9 % of variability in the dependent variable of clan culture. On the other hand, the R^2 value from Model 2 also shows 4. 9 % of variability in the dependent variable. Note that the R^2 value includes all the

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predictor variables from both blocks, not just transformational leadership in Model 2. It was necessary to observe the R^2 Change column in the model summary that showed was 0 %, indicating that transformational leadership accounted for an additional 0 % of variance in clan culture after controlling for covariates. Therefore, the R^2 change value was 0 %. This means that there was not any additional predictive power of transformational leadership in Model 2 (the predictor variable of interest) and did not reached significant contribution on the dependent variable of clan culture.

Examining path b.

Next, it was necessary to examine whether the MV (clan culture) was a significant predictor of the DV (organizational commitment) after controlling for covariates. In short, it needed to be determined whether path *b* existed. The model summary showed that the variability in the dependent variable (organizational commitment) was explained by the R^2 value by all the predictor variables. Model 1 represented the covariates that showed 24 % of variability in the dependent variable of organizational commitment. Likewise, the R^2 value from Model 2 indicated that 62. 9 % of variability in the dependent vari-

able. Note that the R^2 value included all the predictor variables from both blocks, not just transformational leadership or clan culture in Model 2. In order to account for how much additional predictive power of the two predictor variables of interest after the effects of the covariates were removed, it is required to observed the R^2 Change column in the model summary. The value shown for Model 2 was 38. 9 %, indicating that transformational leadership and clan culture accounted for an additional 38. 9 % of variance in organizational commitment after controlling for covariates. As mentioned above, the path b proved that it exited.

Examining paths c and c'.

As to examining whether the IV (transformational leadership) was a significant predictor of the DV (organizational commitment) after controlling for covariates, or path *c*, this relationship was proven to exist previously when Research Question 2 was answered. But further observation was needed to determine if any change occurred in path *c* when adding the MV (clan culture) to the original multiple regression analysis. It was still necessary to further calculate the indirect effect of partial mediation by using the online calculator of the Sobel test (Dudley, Benuzillo,

& Carrico, 2004). By looking at the *p* values of the Sobel test, one could determine whether partial mediation was significantly different from zero (Dudley et al. , 2004). However, as the previously mentioned, before conducting the test of mediating effect, it was required to confirm that all path analyses (path *a*, path *b* and path *c*) whose simple linear regressions were significant after controlling the covariates. In other words, if any of the three path analyses was not significant, then the test of mediating effect would have ended here. Since the path *a* proved that there was no mediating effect (clan culture) between transformational leadership and organizational commitment, there was no mediating effect (clan culture). Similarly, Research 4 also found that another mediating variable (adhocracy culture) was not able to mediate between transformational leadership and organizational commitment.

Conclusions and Recommendations

It was found in this study that transformational leadership positively correlated with organizational comment and ultimately played an important role in improving organizational commitment. It could be suggested from the above results that relevant social welfare foundations for the dis-

abled in Taiwan should offer more transformational leadership programs to these administrators, in order to reinforce employees' loyalty and intention to remain with their organizations. Moreover, it is regrettable that the findings of this study revealed that clan culture and adhocracy culture did not have a correlation with organizational commitment. According to the findings of this study, there was no mediating effect (clan culture) between transformational leadership and organizational commitment. Neither another mediating variable (adhocracy culture) has no mediation effect between transformational leadership and organizational commitment.

From the above conclusion, this study provided the current phenomenon which is worthy of deep consideration by social welfare foundations in Taiwan. Thus, organizational culture, as illustrated by clan culture and adhocracy culture, failed to develop their influence power in improving employee commitment within these institutions. Researcher concluded that social welfare foundation superintendents in Taiwan should be aware of the importance of organizational culture to inspire continuous learning, flexibility, and innovation to adapt rapid change at workplace, which would ultimately

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lead to better performance and effectiveness. Moreover, the researcher emphasized that, as a leader of these institutions, he was responsible for developing their own unique culture, including clan culture-oriented, adhocracy culture-oriented, marketing culture- oriented, and hierarchy culture-oriented, in order to reinforce their employees' recognition and cohesion in their organizations.

In addition, the researcher believed that, in order to adequately address the four types of organizational culture within social welfare foundations in Taiwan, superintendents should demonstrate these characteristics of transformational leadership, such as increasing individual consideration, strengthening knowledge and service innovations, and using their own personalities to influence employee loyalty and cohesiveness. As a result of the above findings and suggestions of this study, researchers hoped that they could help shake off the current dilemma of high turnover rates for employees within these organizations and increase their cohesiveness.

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