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VIRTUOUS PRACTICES: PROPOSITION OF A TYPOLOGY OF HUMILITY CULTURE MATURITY

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ABSTRACT

Although virtuous practices enhance organizational excellence, the virtue and culture of humility are little studied in the field of management due to their conceptual challenges. In order to cover this gap, this theoretical-exploratory study proposes a typology of humility culture maturity (THCM) that signals a progressive path of this virtue as a value in organizations. The methodological approach adopted is anchored in a theoretical foundation derived from Schein's (2010), Galbraith's (1983), Maldonado et al.'s. (2018) and Owens et al.'s (2013; 2015) models. The combination of these theories makes it possible to suggest a continuum of 5 stages of culture maturity reflecting different behaviours: rhetorical (unconcerned), embryonic (reactive), stimulated (obligatory), full (voluntary) and virtuous (unconscious), where humility practices are conducted in an organic way and internalized into virtuous actions, in a demonstration of culture maturity. By proposing an unpublished progressive and objective typology, the study broadens the understanding of the culture of humility, and makes its analysis more useful, filling an instrumental gap in the management literature and contributing to organizational excellence.

Keywords: Humility, virtue, humble behavior, culture maturity.

INTRODUCTION

In a context where organizational scandals have become frequent (Ghoshal, 2005), organizations are urged to adopt organizational precepts based on virtuous actions (Argandona, 2015), which express noble behavior and excellence (Comte-Sponville, 2001), creating space to reconsider the role of virtuousness in organizational environments (Rego et al., 2010). Research associating corporate culture and values is vast in the field of management (Hartog & Dickson, 2017; Schein, 2010), but most do not consider how this relationship can be affected by the adoption of the virtue of humility (Owens et al., 2011) as a corporate cultural value (Schein et al., 2018). The only recent attention to the subject (Cuenca et al., 2022a) is justified by many authors who claim that humility is a virtue that has been little studied in the organizational environment due to its conceptual and methodological challenges (Anand et al., 2019). Humility can be introduced as a cultural value in a progressive and continuous way, and tends to advance in an increasing regime, integrating all its practices (Maldonado et al., 2018; Vera & Rodriguez-Lopez, 2004), in order to advance to a stage of internalization where humility practices are conducted organically, and assumed as adequate by the members of the organization, in a testament to culture maturity (Schein, 2010). Because it is a virtue with conceptual complexity that advances progressively, the introduction of humility in the corporate world requires alternative options to the traditional factors of cultural diffusion, demanding structured interventions based on objective instrumental support that brings specific simplifications to its virtuous essence (Jespersen et al., 2016; Ruberton et al., 2017), in order to enable its internalization path. This defines the key question of this research: how does the proposition of typology of humility culture maturity (THCM) show a path of internalization of humble behaviors in organizations? Therefore, considering the specificity and complexity of the humility construct, and the lack of studies in the organizational context, especially on the subject of the humility culture maturity, the main objective of this exploratory study is to propose a theoretical typology of humility culture maturity (THCM) that signal a progressive path of this virtue as a value in organizations, in order to help analyze the humility culture maturity and virtuous practices in different organizations. To achieve this objective, a methodological approach anchored in a theoretical foundation and based on the configuration of culture maturity models, such as those of Parker (2006) and Rocha et al. (2023), is adopted for the creation of the THCM, in order to promote the proposition of stages of humility culture maturity, filled with a conceptual framework specific to humility. The importance of this study lies in the fact that humility is essential for management and business because it promotes organizational excellence (Argandona, 2015), making it an opportune virtue for dealing with ethical scandals and corporate fraud,

with space for introduction and evolution in different organizations. In addition, the incorporation of the virtue of humility as a cultural value results in a source of competitive advantage for the organization as it introduces specific norms of conduct (Maldonado et al., 2018), aimed at learning (Vera & Rodriguez-Lopez, 2004), creativity (Hu et al., 2018), and strategic collaboration (Zhou et al., 2022), fronts which facilitate the introduction of new practices, in a virtuous circle. In this sense, the study aims to contribute to organizational studies by: (i) shedding light on the association between the constructs of organizational culture and humility, (ii) filling an academic gap regarding an instrument of culture maturity focused on the virtue of humility based on the theoretical construction of the THCM, and (iii) signalling a roadmap for the evolution of the culture of humility that can act as an analytical compass for organizations interested in virtuous practices. Finally, this article is organized into five parts: in addition to this introduction, the second part presents the theoretical background that supports the configuration of the proposed typology. The third part details the construction of the THCM, while the fourth part presents the implications and opportunities for future research. The last section presents the final considerations of this work.

THEORETICAL BACKGROUND

Virtuous Practices

Understanding the concept of virtue involves studying Cameron and Winn (2012), who present the attributes of virtuousness: (i) the human inclination towards goodness, (ii) disinterest in the pursuit of rewards and (iii) the promotion of sustainable positive energy, with virtuous behaviors being amplified when experienced. The authors emphasize that the individual development of virtues is based on 3 main components: (i) reason, which helps us to understand what is good - either through study, examples or self-reflection; (ii) will, which involves the desire and motivation to act virtuously; and (iii) feelings and emotions, which can facilitate practices and make the habit easier and more pleasurable to carry out. Thus, in favorable cultural contexts that stimulate reason and will, the repetition of humility practices will create a healthy habit, fostering the ease and spontaneity of the development of virtue in individuals. The introduction of virtuous practices into organizational philosophy has been advocated by organizational theories (Cunha & Rego, 2015). Such practices become qualities of the organization and help develop its moral muscle when manifested collectively (K. Cameron & Winn, 2012), so that as organizations develop cultural perspectives that encourage the expression of virtuous behaviors - moral compasses - they become properly virtuous and endowed with a morally rich environment capable of producing a positive impact, both within and outside their borders. Making virtuous values explicit is effective if it translates into virtuous practices on the part of the leadership, which are reflected in the members, avoiding a dissonance between declared virtuous values and vicious practices, opening up space for the maturing of virtues and the consolidation of a virtuous cultural philosophy (Cunha & Rego, 2015).

Humility in Organizations

Humility has three connected and distinct dimensions: self-awareness, openness to others, and transcendence of self for others, involving a sophisticated awareness of one's own strengths and weaknesses, an active engagement with others and a consideration beyond oneself (Nielsen et al., 2010; Davis et al., 2011). More than being modest, humility makes people aware of their imperfections, open to new ideas, holistic and appreciative (Tangney, 2000), revealing itself as a virtuous middle ground between arrogance and a lack of personal self-worth (Cunha & Rego, 2015), conceptions that result in humility being treated as the virtue of temperance (Peterson & Seligman, 2004). Humility is also perceived as a characteristic that is attentive to human limits and is manifested by a virtuous triad of behaviors: (i) the ability to assess oneself accurately, (ii) seeing others in an appreciative way, and (iii) learning from others, being open to new ideas, feedback and advice (Owens et al., 2011). Measurement scales for humility are suitable instruments for a utilitarian understanding of the phenomenon of humility, and although there are numerous scales in the literature for measuring individual humility, there is no consensus on the methodological aspect of which would be the best measure (McElroy-Heltzel et al., 2019). However, the measurement of organizational humility, and its respective culture maturity, is a gap that can be identified in the literature of organizations (Tomei et al., 2022). The importance of humility in management has been substantiated in recent studies (Argandona, 2015; Frostenson, 2016), so that empirical works (Paterson et al., 2023; Hu et al., 2018) have provided support for considering humility as a positive and effective quality for individuals, teams and organizations (Nielsen et al., 2010). In this sense, humility turns out to be not only an individual characteristic, of leaders or members, but also of the organizations themselves, allowing the introduction of the concept of organizational culture of humility, presented by (Maldonado et al., 2018) whose empirical research seems to be the only one on the subject of humility focused on the organizational dimension (Tomei et al., 2022), demonstrating theoretical relevance as it summarizes 6 norms of conduct of an organizational culture of humility: (i) precise self-assessment and awareness, (ii) tolerance of errors, (iii) transparency and honesty, (iv) openness,

(v) employee development, and (vi) employee recognition, reinforcing that only the integrated and systemic presence of all these assumptions is what attests to a culture of humility in organizations. However, this model does not put humility behaviors into a functional perspective, making their practical application dysfunctional, as a utilitarian instrument to organizations, as it inhibits a better understanding of humility from everyday practices, which is more suitable than mere formal declarations of norms of conduct (Vera & Rodriguez-Lopez, 2004). A temporal analysis of studies on humility in organizations (Cuenca et al., 2022a) reveals: (i) first studies focusing on consolidating the positive concept of humility; (ii) consensus on 3 key behaviors: accurate self-awareness, appreciation of others, learning from feedback; (iii) validity consolidation of the individual humility scale called *expressed humility*; (iv) humble leadership as a source of competitive advantage and favoring organizational excellence; (v) recent focus on the role of humility in the individual and team dimensions, but still without delving into organizational humility; (vi) the dark side of humility, as humble leadership can be seen as a sign of weakness and insecurity, reflected in hesitation and slowness in decision-making, particularly in competitive cultures. The introduction of the concept of expressed humility by Owens et al. (2013; 2012) represents a milestone in research on humility in organizations as it creates a scale of 11 behaviors that can be effectively observed by others. The individual (i) seeks feedback, even if critical; (ii) demonstrates awareness of own strengths and weaknesses; (iii) recognizes a greater knowledge of the other; (iv) admits error; (v) admits when he does not know how to do something; (vi) perceives the strengths of the other; (vii) is open to new ideas; (viii) is open to receiving advice; (ix) appreciates the contribution of third parties; (x) learns from the other; (xi) praises the other. The approach considers an integrated and systemic view of all behaviors and captures the three virtuosity constructs of humble behavior (Owens et al., 2011), supporting the understanding of humility in organizations. The *expressed humility* instrument is frequently used in management studies published in top business journals, making it recognized in the field of management, and it seems to be the measure of choice for studying humility in studies focused on organizations (Cuenca et al., 2022b). However, the instrument focuses on the individual dimension to the detriment of an organizational approach, limiting discussions about cultural practices and, in this sense, about the proper of humility culture maturity in organizations.

Culture Maturity

Culture maturity considers the *continuum* of evolution from a more elementary and visible dimension of culture (visible artifacts), moving on to a more central and less visible dimension (values practiced within the organization), and finally reaching a more mature dimension of organizational culture, despite the practical incorporation of cultural assumptions through the adoption of unconscious behaviors assumed to be intrinsic to everyday organizational life (Schein, 2010). In this way, culture maturity is an evolution of the organizational culture to the deepest level of penetration of unconscious assumptions, a level at which the behaviors and organizational practices that translate this culture become incorporated, become organic, no longer strange, and are assumed as appropriate by the members of the organization, in a testament to internalization and culture maturity. In this state of culture maturity, the members' behavior begins to reflect organizational excellence (Argandona, 2015) under attitudinal regimes that express the ethics of responsibility and no longer the ethics of obedience perpetrated by reinforcements under punishment or rewards (Galbraith, 1983), as they unconsciously assume the organization's cultural assumptions, in a responsible and voluntary regime, and no longer out of a compulsory duty, signalling that behavioural regimes also need to progress in order to achieve the highest level of culture maturity. Thus, for this cycle to be continuous and favor increasing levels of humility, it is necessary to accept that the existence of this virtue is not dichotomous - either you are humble or you are not - but a question of the degree of humility in a given path (Kupfer, 2003). There are 5 central elements that favor the development of humility in organizations: (i) structured interventions wrapped in the meaning of humility that tend to stimulate the incorporation of similar behaviors (Ruberton et al., 2017); (ii) organizational values, core elements of organizational culture guiding organizational behavior and practices (Diana et al., 2021); (iii) the role of leadership, which is central to spreading a culture of humility, influencing the actions of members, the adoption and maturing of new habits and humble behaviors (Schein & Schein P. A., 2018), reinforcing the identity of a virtuous organization; (iv) role of organizational communication, striving for a frank and truthful approach (Maldonado et al., 2018), an approach that flows in all directions, reproducing the assumptions of humility and being a lever for propagating the practices desired by the organization, promoting a close alignment between the declared value of humility and the daily behaviors of humility (Vera & Rodriguez-Lopez, 2004); e and (v) cultural process-building factors that can be applied to a culture of humility, such as rituals, conspicuous symbols and training (Tomei et al., 2022). Humility, like all organizational values, can be acquired within the daily life of these organizations, and its practices, when internalized in their culture, serve as a key success factor and source of competitive advantage (Maldonado et al., 2018; Maldonado & Vera, 2019). However, this is a multidisciplinary concept (Frostenson, 2016) and based on the theoretical conceptions presented here, it can be inferred that the cultural value of humility is particular and distinct from other values, to the point of not needing instruments other than the traditional ones that build an organizational culture, since humility: (i) has its own subjectivity and

conceptual diversity; (ii) is little explored in the organizational dimension; (iii) is a virtue that is not dichotomous and advances progressively; (iv) is associated with virtuous behaviors that are particularly amplified when experienced; (v) demands structured interventions based on objective instrumental support that brings specific practical simplifications to its virtuous essence. Given the peculiar characteristic of humility as a cultural value, it is possible that the presentation of a theoretical cultural typology in the form of a specific instrument that exposes organizational characteristics and humble behaviors, put into functional perspective and related to the cultural evolution of humility, under a progressive regime and under objective tutelage, would be useful in highlighting a trajectory of cultural maturation towards the internalization of organizational humility. Culture maturity models are valuable tools for monitoring the evolution of a culture, because they: (i) define specific stages that mark the completeness of a given construct (Wendler, 2012), usually 5 stages (Rocha et al., 2023), (ii) design typologies and indicators that strengthen an organizational culture through progression (Jespersen et al., 2016), (iii) trace the evolutionary perimeters of different contingent moments of a given construct (Siuta et al., 2022), (iv) provide precise and objective descriptions of each stage of cultural evolution (Parker et al., 2006), (v) are useful for developing personalized structured interventions to improve culture maturity (Spagnoli, Vlerick, et al., 2023), and (vi) offer a comprehensive conceptual framework that gives credibility and multidimensionality to the cultural progression (Spagnoli, Jacxsens, et al., 2023). The phenomenon, mainly studied from the perspective of culture maturity, is represented by safety culture, largely due to its conceptual precision (Rocha et al., 2023), so that the absence of a typology of humility culture maturity, which can signal a structure of evolutionary parameters of a culture, inhibits a program of development of changes within the organization itself, along the lines recommended by Domańska-Szaruga (2020). The studies that propose the creation of culture maturity models (Hudson, 2001; Jespersen et al., 2016; Parker et al., 2006; Rocha et al., 2023) define specific stages and typologies that assess the completeness of the analyzed construct through various sets of multidimensional criteria (Wendler, 2012), and the adoption of a particular conceptual framework and indicators particular to the humility construct naturally come to represent the configuration of a culture maturity model specific to humility. Considering, based on the theoretical foundations presented, the difficulties of (i) understanding the concept of humility, as it is a complex and multidisciplinary one, (ii) measuring the phenomenon using functional measurement instruments focused on the organizational dimension, and (iii) identifying culture maturity models focused on the humility construct, the article moves on to the methodological design and theoretical propositions of a THCM, which can function as an initial stage in a process of cultural analysis and tends to collaborate with an evolutionary assessment of the culture of humility and, in this sense, with the virtuous practices of a culture of humility in organizations.

PROPOSITION OF A TYPOLOGY OF HUMILITY CULTURE MATURITY - THCM

Considering the main objective of this work, which is to propose a theoretical typology of humility culture maturity (THCM) that signals a progressive path of this virtue as a value in organizations, the methodological approach used for this purpose is based, as a starting point, on 2 fronts: (i) the theoretical foundation of the construct of humility, which points to it as a specific cultural value; and (ii) culture maturity models such as those by Parker (2006) and Rocha et al. (2023), which essentially adopt a procedural path of building stages of maturity loaded with content derived from a conceptual mapping of the theme studied by these models, and the first model has been a reference in the work of cultural maturity and the second one portrays some update of model configuration. Thus, the process of designing the THCM considers 2 stages: (i) proposition of the stages of humility culture maturity, in the light of Schein's (2010) concept of culture maturity and under the tutelage of the behavioral regimes in progression, inspired by Galbraith (1983); (ii) the incorporation of objective descriptions that include a conceptual framework specific to humility based on 2 models: norms of conduct of a culture of humility by Maldonado et al. (2018) and instrumental and observable indicators in the form of expressed behaviors by Owens et al. (2013; 2015). Regarding the first stage, the proposition of the stages of humility culture maturity contemplates spectra referenced in this study: (i) the intrinsic characteristics of culture maturity models; (ii) the concept of culture maturity qualified by unconscious assumptions; (iii) a cultural evolution towards the internalization of behaviors, which become unconscious and organic; (iv) behavioral regimes that also progressively evolve towards maturity, from obedient to responsible; (v) the specificity of humility, in terms of being a virtue, having conceptual complexity, and evolving progressively. In this sense, this study proposes a theoretical typology of humility culture maturity (THCM), in a *continuum* of 5 stages: (i) rhetorical culture - there is no alignment between discourse and practice, and there is no concern with adopting a humble behavior; at this stage, it is necessary to recognize the risks of arrogant cultures and toxic leadership within organizations in order to evolve to the next stage; (ii) embryonic culture - the value of humility, although it may be widespread, does not resonate with behavior, which occurs reactively and on impulse, based on a demand; at this stage, it is necessary to take advantage of this embryo of the value of humility so that it can be recognized and developed as a practice that favors the organization; (iii) stimulated culture - the value of humility is disseminated and assimilated through

behaviors that take place under the rule of obligation; at this stage we have a great opportunity to advance with the practice of humility as positive behaviors are reinforced and praised and negative ones are pointed out as challenges to be overcome; (iv) full culture - there is broad alignment between discourse and practice, and humble behaviors are adopted voluntarily; at this stage we need to encourage the cycle of knowledge and learning about the culture of humility; (v) virtuous culture - there is absolute alignment between discourse and practice, and humble behaviors take place unconsciously (taken for granted), since behaving in line with the principles of humility is natural to every member of the organization; at this stage, all cultural manifestations (visible artifacts) need to reinforce the advantages of this virtuous culture for organizational identity, organizational excellence and competitive advantage. The first 3 stages do not yet reflect a culture of humility and are associated with the ethics of obedience (Galbraith, 1983), as humble behaviors are only manifested under a regime that moves between unconcerned (rhetorical culture), reactive attitude (embryonic culture), and obligatory (stimulated culture). As progression occurs, the last 2 stages come to reflect a culture of humility and to encompass an ethic of commitment, which is no longer that of obedience, but that of responsibility (Galbraith, 1983) closely linked to humble behaviors, since one deliberately comes to believe in its value and benefits, so that humble behaviors start to happen under a regime of spontaneous volunteering (full culture) that evolves into an organic and unconscious internalization (virtuous culture). In its final stage, this progression reaches a virtuous regime that is conducive to organizational excellence (Argandoña, 2015), in a testament to culture maturity (Schein, 2010). Figure 1 shows an illustration of the theoretical proposition of the stages of humility culture maturity, which is particularly suited to this construct due to its virtuous and non-dichotomous nature, the introduction of which in organizations has a progressive content in favour of a path of internalization.

Figure 1: Proposed stages of THCM



The presented structure of the 5 stages of the THCM is designed to reflect the progressive nature of the culture of humility itself, allowing it to incorporate descriptions of an organization in relation to a series of characteristics representative of a culture of organizational humility. Thus, in line with the second stage of configuring a THCM, this incorporation includes a conceptual framework specific to humility that considers a proposal for convergence of the 2 models referenced, accommodating the translation of the conceptual precepts of the norms of conduct with each description of expressed behavior of humility, under the criterion of similarity of conceptual meaning. The combination becomes useful since we have, on the one hand, a unique conceptual model of organizational culture of humility, with its norms of conduct, and on the other, an instrumental model of humility behaviors, with practical indicators, representative for studies in the field of management, supporting a theoretical structure for the declination in perspective of the stages of humility culture maturity. Figure 2 proposes how each of the instrumental indicators of Owens et al. (2013; 2015) can be conceptually aligned with a theoretical norm of conduct of a culture of organizational humility by Maldonado et al. (2018). The integrated adoption of norms of conduct, translated into cultural precepts, mixed with the indicators manifested by individual attitudes of humility (Figure 2), makes it possible to put behaviors of humility into a functional perspective, and to signal the progressive stages of a culture, with the state of culture maturity, in the virtuous culture (Figure 1), being the moment in time when norms and behaviors are adopted in a responsible, unconscious and organic way (taken for granted), to the benefit of shared excellence and virtuosity. Once the stages of humility culture maturity have been suggested in the first stage of configuration, it becomes convenient to present these descriptions of cultural precepts and behaviors of humility that make it possible to identify a conceptual framework related to humility, giving rise to the manifestation of an objective portrait of an organization in relation to a series of characteristics and behaviors representative of a culture of organizational humility, showing a trajectory of internalization of humble behaviors, as the behavioral regimes follow one another in dynamics representative of the evolutionary progression of the virtue of humility. Table 1 summarizes and puts into functional perspective the organizational and exemplary characteristics of humility behaviors related to the respective stages, in order to present the theoretical proposition of a THCM. The presented configuration focuses on the role of leadership in

the embryonic stage of the culture of humility, highlighting its challenge in reminding followers of the importance of humility, due to reactive behaviors. In the advanced stages of the culture of humility, the focus shifts to the members of the organization, considering that there is a more frequent adoption of humility practices, either erratically, under an ethic of obligation in the stimulated stage, or more voluntarily and unconsciously, in the full and virtuous stages, under the ethic of responsibility. Each cultural typology proposed here reflects a characteristic way of dealing with the cultural value of humility, representing increasing levels of advancement, which combine the adoption of observable humble behaviors with a specific regime of acting - unconcerned, reactive, obligatory, voluntary and unconscious, in a *continuum* of culture maturity towards the internalization of humble behaviors.

Figure 2: Proposed combination of the norms of conduct of the Organizational Humility Culture and its precepts, according to Maldonado et al. (2018) with the instrumental model of Owens et al. (2013; 2015)

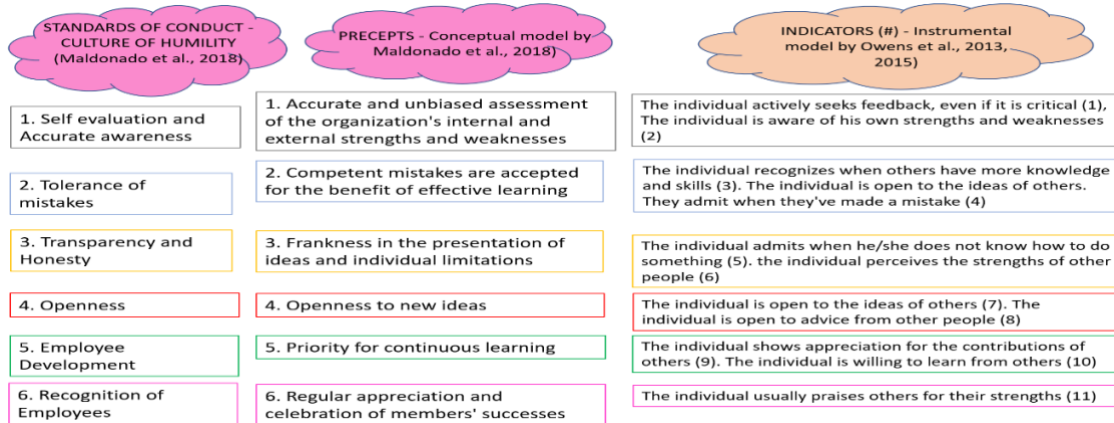


Table 1: Proposition of a Typology of Humility Culture Maturity (THCM): stages of maturity, organizational characteristics and humble behaviors

Stages of Maturity - Organizational characteristics	Humble behaviors
1.rhetorical culture of humility - The declared value is not reflected in organizational practices. Humility is a desire professed by top management. Unconcerned behavior with practices of humility, such as: (i) constructive feedback; (ii) accepting one's own limitations; (iii) recognizing the strengths of others; (v) praise; (vi) willingness to live with counterpoint; (vii) willingness to learn from others; (viii) listening carefully to advice; (ix) openness to different ideas.	There is no concern about what happens in everyday life with regard to humble behaviors: (i) members act in isolation, there is no teamwork and no feedback; (ii) mistakes are usually punished without opening spaces for individual and organizational learning, and gossip adds to the climate of insecurity; (iii) recognition policies are rare, and the practice of praise is seen as a deviation; (iv) communication is veiled and abrasiveness is present in interpersonal interactions; (v) the assumption of responsibility is concealed; (vi) there is a fear of saying "I don't know how to do this" or "I know less than you".
2.embryonic culture of humility - Humility does not advance uniformly in organizational practices. The meaning of humility is timidly widespread among the members of the organization. Humble behaviors are adopted only reactively, as responses to positive and negative reinforcement. There is always a recurring memory or impulse with which the leadership reminds the need to impose practices of humility in the organizational routine.	Leadership: (i) strives to sponsor feedback; (ii) corrects signs of arrogance; (iii) often invites members to explore collective learning by creating teamwork mechanisms; (iv) always remember that it can be natural to make mistakes when seeking to create, renew and innovate; (v) reinforces that there are no demigods in the organization, but actors with limitations that can be overcome with greater openness to the other; (vi) often reiterates the importance of paying attention to the contribution of the other; (vii) works for clarity, transparency of exchanges and mutual advice; (viii); recurrently encourages integrations between the different groups; and (ix) sometimes reinforces the rituals of recognition of achievements.
3.stimulated culture of humility - Humility is reflected in everyday practices, whether by the examples of leadership that emulate reason and sense with the members of the organization, or	The members of the organization: (i) perceive the benefits and commit to the practice of constructive feedback; appreciate listening to advice as the organization encourages the principles of mentoring; (ii) have less

<p>by protagonism, propagation and encouragement of self-reflection. Manifestations of humility are based on an assumed awareness of obligation and a behavioral duty. Humble practices are aligned with shared beliefs within the organization, as a proactive response from a clear sense of duty. Only some of the norms of a culture of organizational humility are present in the organizational routine because the regime of duty signals the discontinuity of these practices.</p>	<p>difficulty in assuming their own limitations because they perceive that leadership ensures an environment of psychological safety; (iii) think humility is important and hold themselves accountable for transcending and recognizing the strengths of others, for learning from others and working as a team; (iv) tend to maintain temperate interpersonal relationships, being open to different ideas and inhibiting groupthink; (v) are formally encouraged to praise their colleagues, to live with counterpoint and to adopt conciliatory approaches.</p>
<p>4.full culture of humility - Basic assumptions of humility are disseminated, understood and put into practice, in an integrated and systemic way, through manifest and expressed humble behaviors. Humble behaviors are practiced by a voluntary desire of the members of the organization, as they volunteer to act in this way, and they see value in this practice and in this acting, combining reason, genuine interest, and satisfaction. Humble behaviors occur deliberately, leaving behind the ethic of obedience and assuming the ethic of responsibility. The norms of conduct of humility are present in the organizational routine.</p>	<p>The members of the organization: (i) actively and attentively listen to each other, with respect and genuine interest in counseling; (ii) foster collaborative relationships that help the search for feedback, even if it is critical; (iii) have a clear assessment of their contributions and limitations and authentically recognize the contributions and strengths of others, encouraging constructive conflict; (iv) stimulate new ideas by forging spaces for face-to-face or virtual socialization; (v) communicate transparently, without fear of their perspectives, mistakes and limitations; (vi) foster teamwork with a focus on the belief in collective learning; (vii) publicly praise and recognize the achievements of others.</p>
<p>5.virtuous culture of humility - Humility is a shared value. The repetition of practices of humility creates habit, and develops virtue. Humility is a value practiced in the dominant culture of the organization and referenced in organizational practices – disseminated in an authentic way by leadership. Humble behaviors occur naturally in everyday life, organically and unconsciously. The norms of conduct of organizational humility are present in everyday life.</p>	<p>The following humble behaviors stand out: (i) evaluations of achievements, derived from the exercise of constructive feedback, are conducted naturally, accurately, objectively and in moderation, without overestimating or underestimating achievements; (ii) feedback is seen as an exercise in development, actively sought and willingly received; (iii) there is no value judgment with regard to individual limitations and imperfections; (iv) mistakes are assumed without fear, and clever mistakes are consciously tolerated for the benefit of learning; (v) interactions are characterized by transparent communication, respect and consideration for others; (vi) recognition, praise and individual appreciation are ritualized, and are recurrent practices; (vii) the strengths of others are usually made explicit, to the detriment of personal exhibitionism; (viii) word of individuals is trusted; (ix) teamwork flows naturally, and there is a real interest in each other's ideas and contributions; (x) collaboration, participation and gratitude for the exchange are valued.</p>

IMPLICATIONS AND FUTURE RESEARCH

Following the assumptions of the culture maturity models, the THCM proposition, based on Schein's (2010) concept of culture maturity and inspired by Galbraith's (1983) conceptions, extends the foundations of the Maldonado et al. (2018) and Owens et al. (2013; 2015) models, presenting 4 fundamental implications for the management of organizational humility: (i) reinforces and dynamizes, in a temporal sphere, the 6 norms of conduct of an organizational culture of humility evidenced in the empirical research of Maldonado et al. (2018); (ii) favors the transposition of the 11 expressed behaviors described in the individual humility model of Owens et al. (2013; 2015), for the understanding of humility in organizations; (iii) it helps to analyze the maturity of the culture of organizational humility and virtuous practices in organizations, since it indicates specific descriptions and behaviors of humility related to each stage of cultural progression towards maturity, providing input for diagnosing underdeveloped and mature fronts (iv) presents a proposal for a unique and unprecedented THCM in organizational literature that fills a gap in management studies dedicated to organizational humility and the

humility cultural maturity, opening up a new space for discussion around specific virtuous practices that expand organizational capacities in the face of environments subject to recurring corporate scandals. The proposition of the THCM has the following limitations: (i) the conceptual framework is restricted to the models of Maldonado et al. (2018) and Owens et al. (2013; 2015), although this is a multidisciplinary theme; (ii) the proposed design is applicable to any organizational and cultural context, however, the effectiveness of its application depends on the quality of the diagnosis of the external and internal organizational environment. The study also identifies some avenues of opportunity for future research: (i) validate the THCM with the leaders of organizations that express humility as an essential corporate value; (ii) validate the propositions of behaviours of humility (e.g. theoretical validation, face validation, mixed methods), with the prerogative of creating a culture maturity model that can be used for personalized structured interventions to improve the culture of organizational humility; (iii) design a model of organizational humility culture, with norms of conduct and observable indicators that broaden the universe of constructs - humility is a complex and not very tangible phenomenon - in order to improve the parameters of the THCM; (iv) analyze the influence of national culture on the application of the THCM, based on the management of humility in global organizations.

FINAL CONSIDERATIONS

The proposition of the THCM is suitable for highlighting a growing path of virtuous practices in favor of a culture of humility as it proposes stages of temporal displacement from an unconcerned to an unconscious, virtuous behavioral regime of the humility construct. This is justified: (i) because humility is a non-dichotomous virtue with conceptual diversity, whose introduction into the corporate world requires practical experimentation in a progressive behavioral regime through structured instruments, seeking an alternative proposal to the traditional factors for building an organizational culture; and (ii) because culture maturity models provide evolutionary parameters that outline simplified and objective descriptions of tangible practices for specific stages that lead to the internalization of behaviors representative of a mature culture. The THCM proposition shows more tangible signs of this construct as it merges the descriptions of cultural precepts and humble behaviors with the stages of culture maturity, providing cultural types with distinct and progressive attitudinal regimes, signaling the content of each perimeter of culture maturity and showing a growing roadmap towards the internalization of humble behaviors. In this sense, it is the very way in which the THCM was configured and the utilitarian essence of the instrument of cultural progression proper to humility that answer the main question of this investigation. Considering that virtuous practices lead to organizational excellence and are powerful instruments for preventing ethical scandals and corporate fraud, and in the light of the theoretical propositions of the THCM, it is possible to summarize the main attributes of the instrument: (i) evolutionary progression - the THCM outlines the stages of cultural evolution of humility, and its configuration is particular to the desire for the introduction and evolution of the virtue; (ii) support from theoretical approaches - by drawing on Schein's (2010) concept of culture maturity, on Galbraith's (1983) concepts of the ethics of obedience and responsibility that inspire the behavioral regimes of the typology, on Maldonado et al.'s (2018) unique conceptual model, and on Owens et al. (2013; 2015) methodologically strong instrumental model, the understanding of the culture of organizational humility is broadened by addressing a tangible instrument for empirical validation; (iii) theoretical advance - the configuration of the THCM, based on the articulation of 2 theories and 2 specific models, expands the knowledge around the culture of humility in favor of the construction of theoretical propositions aimed at virtuous practices of humility and its culture maturity; (iv) fostering excellence - the theoretical proposition of the virtuous culture of humility stage tends to highlight the internalization of behaviours of humility as natural and unconscious habits, addressing discussions around organizational capabilities; and (v) organizational development - the instrument helps with analyses of the humility culture maturity, offering objective signs of virtuous practices. Finally, the study hopes to stimulate further reflection on the importance of humility as a corporate cultural value, so that further research can criticize the propositions put forward here and bring them back to higher levels of contribution in the interest of spreading virtuous practices related to humility for the benefit of a culture based on organizational excellence, which is so dear to contemporary contexts.

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