# Effective ethical leadership: what is the relationship of authenticity? "case study of Omar ben Omar group (branch of pasta)"

## القيادة الأخلاقية الفعالة: ما علاقة الأصالة؟ "دراسة حالة مجمع عمر بن عمر (فرع العجائن)"

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**Abstract:** This paper aims to answer to the question: what is the direction of causal relationship between ethics and authenticity in leadership in Omar ben Omar's group?. Our study is Based on an applied study of branch of pasta, and on descriptive and anatical method. Data were collected through questionnaires. The results of the research showed a negative and mutually reinforcing relationship and effect between authentic leadership and ethical leadership practices in the branch, which puts question marks, opens up prospects for research on the subject, and around the real concept of effective ethical leadership

**Keywords:** Ethical leadership;  the authenticity; effective ethical leadership; moral awareness

**Résumé :** L'objectif de cette recherche est de répondre à la question suivante: quel est le sens de la relation de causalité entre éthique et authenticité du leadership dans le groupe Omar ben Omar ? Notre contribution est basée sur une étude empirique. Les données ont été recueillies via des questionnaires. Les premiers résultats de cette recherche ont mis en évidence une relation et un effet négatif entre le leadership authentique et les pratiques de leadership éthiques dans le groupe Omar ben Omar. Cela pose des interrogations, ouvre des perspectives pour de nouvelles recherches sur le sujet et autour du concept réel de leadership éthique efficace.

**Mots-clés :** leadership éthique ; l'authenticité ; leadership éthique efficace; la conscience morale

**ملخص:** تهدف هذه الورقة إلى الإجابة على التساؤل: ما اتجاه العلاقة السببية بين القيادة الأصيلة والقيادة الأخلاقية في مجمع عمر بن عمر (فرع العجائن)؟، بناء على دراسة تطبيقية لحالة مجمع عمر بن عمر (فرع العجائن)، حيث تم الاعتماد على المنهج الوصفي والتحليلي، والاعتماد على الاستبيانات في جمع بيانات الدّراسة. ولقد بيّنت النتائج إن هناك علاقة وتأثير سلبي متفاوت، ومتبادل بين كل من القيادة الأصيلة والقيادة الأخلاقية في الفرع محل الدراسة، الأمر الذي يضع علامات استفهام جديدة، ويفتح آفاقا للبحث اكثر في الموضوع، وكذا حول المفهوم الحقيقي للقيادة الأخلاقية الفعالة.

**الكلمات المفتاح :** القيادة الأخلاقية؛ الأصالة؛ القيادة الأخلاقية الفعالة؛ الوعي الأخلاقي

## I- Introduction :

The origin of the authentic leadership goes back to the search for positive, where Avolio  built the authentic theory of leadership and determined its components from the essence of theories  of

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positive psychology. In the research was done by (Fred O. et al, 2008), the authentic leadership defined as: « a pattern of leader behavior that draws upon and promotes both positive psychological capacities and a positive ethical climate, to foster greater self-awareness, an internalized moral perspective, balanced processing of information, and relational transparency on the part of leaders working with followers, fostering positive self-development ». this definition explicitly includes the dimensions of authenticity in leadership, summarized in four (4) main elements : self-awareness; balanced processing; transparency; ethics.

At the time when the theory of authentic leadership was considered morality was one of its important dimension, a recent theory of leadership express the morality in its entirety, within specific style, called ethial leadership.

(Linda K. Trevino et al, 2006), Addresses the issue of ethical leadership indirectly by focusing on ethical decision-making, where, no two differ on that the making decisions one of the most important tasks of the leaders. And to make decisions taken of a moral nature according to them, leaders must be morally conscious (moral awareness is an important element), which necessarilly leads to moral judgment.

Thus, he combined two dimensions which included the theory of the authentic leadership, namely consciousness and morality (awareness + moral/ethics), does this mean that moral leadership includes the concept of authenticity? . Hi is also considered one of the most important things which would transform that perception (cognition) into a reality already is « moral motivation».

If the degree of self-consciousness determines the personality, the moral conciousness builds moral personality. (Linda K. Trevino et al, 2002, P132) Considers that the latter (the moral personality) - based on their interviews with executives tookplace during the monica lewinsky scandal in the clinton presidenc - is closely related to ethical leadership. In order to identify the construction of each of them more accurately, (Linda K. Trevino and her colleagues, 2002, p131), presented a table illustrating three distinct elements of moral personality and moral leadership, both integrity; honesty; trustworthiness are traits of moral personal as for the moral manager we find role modeling through visual work, the person's moral behaviors include: do the right thing; concern for people; being open; personal morality, and rewards and discipline for the moral manager, finally, the moral person makes his decisions, based on: hold to values; objective/ fair; concern for society; follow ethical decision rules ,the moral manager focuses on communicating about ethics and values.

However, the modern theories of ethical leadership did not adress the subject of moral awareness; moral character/ personality; and even moral motivation clearly within its components.

Ethical leadership has been defined by (Michael E. Brown, Linda K. Trevino, David A. Harrison, 2005, P120), as « the demonstration of normatively appropriate conduct through personal actions and interpersonal leadership, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making ».

(Karianne Kalshoven, Deanne N. Den Hartog b, Annebel H B. De Hoogh), has collected the dimensions of ethical leadership in seven practices: «people orientation; fairness; power sharing; concern for sustainability; role clarification; ethical guidance; integrity». It seems that the dimensions of ethical leadership differ in their content from the dimensions of the authentic leadership which mentioned above.

On the other hand, at the conceptual level, As (Shams-ur-rehman toor and George ofori. 2009), said: (the perspectives of researchers, show that being ethical is key attribute of positive leaders. Therfore, positive leaders whether they are authentic, transformational, spiritual, serveant, or ethical are trustworthy, honest, reliable, and credible). As if he wanted to say that the positive on which the concept of authenticity was based, would not be achieved in the absence of morality.

(Julia E. Hoch, William H. Bommer, James H. Dulebohn, Dongyuan Wu, 2016), pointed out that the theories of modern leadership (ethical, authentic, servant), emphazizes the need for moral (ethical) dimension, in order to achieve effectiveness in leadership, what made them think that adding an ethical dimension to transformational leadership would make it more effective. Does this mean that authenticity loses its effectiveness in the absence of morality?, if so, they agrees that : « to be ethical is basis of auhenticity ».

Despite the obvious overlap, especially in terms of individual characteristics of both ethical and authentic leadership, both leaders have ethical principales that take into account the concequences of their decisions. But authenticity and self awareness are not part of ethical leadership, in words of (Linda K. Trevino et al, 2006). So according to him, the authentic leadership is broader than ethical leadership.

(Anna M. Cianci, Sean T. Hannah, Ross P. Roberts, George T. Taskumis, 2014), Have linked authenticity with morality in their research, not in one administrative level, they even took the authenticity of leadership in versus the ethical commitment of subordinates, it investigates the influence of authentic leadership on follower's morality, operationalized as ethical decision-making, in the face of temptation. They concluded that authentic leadership and emptation interacted to affect individuals ethical decision-making, in particular authentic leadership significantly inhibited individuals from making unethical decisions in the face of teptation, and the authentic leadership did not have a significant impact onethical decision-making when temptation was absent. And thus, according to their results, « the authenticity is what leads to commitment to ethics ».

As for (weichun zhu and his colleages, 2004), did not differentiate between ethical and authentic leadership, but they combine both terms within the term « authentic ethical leadership», it has been shown that there is a difference between ethics and the auhenticity of ethics in leadership, which was considered among the most prominent conditions, that the leader must ultimately find and behavie consistently with their moral principles that respect the right of their employees and stakeholders. One of the main objectives of their search is to answer to the question: «how do employee perceptions of the authenticity of leaders' ethical behavior influence the relationship between ethical leadership behavior and employee outcomes? », in this regard, they proposed a model that illustrates the relationship. One of the important theorithical implications of this model is the discussion of the authenticity of ethical leadership behavior as a variable that moderates the implications of this model is the discussion of authenticity of ethical leadership behavior as a variable that moderates the impact of leaders's ethical behaviors on individual outcomes such as

trust and commitment. They believe the proposed model may help to determine whether ethical behavior in organiztions motivates and empowers employees.

Perhaps the reason behind for his combination of authenticity and ethics within single term, stems from his belief that each (ethical & authentic leadership), has its own characteristics that distinguish it from the other, and it is not necessary to distinguish between the, but rather to combine them, (they complement each other).

This variation and divergence in the views of researchers; in the results of their research, it served as our primary motivation to complete this research, in order to obtain an answer a convincing answer to this question: « what is the direction of the causal relationship between ethics and authenticity in leadership in omar ben omar group (branch of pasta)? ».

From the above literature review and discussion on the relationship between ethical and authentic leadership, the following hypotheses are set to be tested in the current article :

- the leaders of omar ben omar (branch of pasta) are comitted to ethics in their leadership processes;

- the leaders of omar ben omar's group (brnch of pasta) are authentic;

- there is a positive relationship between the adoption of ethics and the adoption of authenticity by the leaders of omar ben omar's group (branch of pasta);

- both ethical and authentic leadership affect each other in a reciprocal manner.

It should be noted the content of this article is different from its predencessors (discused above). What distinguishes this study from the pervious studies is: it dealt with both authenticity and ethics under one frame (the leadership); it is also more recent than its predecesors (2019), and therefore adress this subject after years of the emergence of theories of authentic and ethical leadership, thus obtaining more credible answers; in addition, this study focuses on the practice rather than theoretical, in a different environment than its precessors previous studies, the study was conducted in an arab environment, it was dropped to one of the largest productive institutions at the national level (algeria), which is represented by "Omar ben Omar group", specializing in the manufacture of food materials (flour, pastries, refreshments), owns several branches inside and outside the country, what made the researcher working to limit the scope of the study in the branch of pasta only which is based in the city of guelma- algeria.

## II– Methods and Materials:

### 1. The study sample:

Due to multiple branches and spicialities of the Omar ben Omar group, the researcher decided to identify the study community in the branch of pasta, which is located in (fedjoudjel/ Guelma city-Algeria). The branch has about 450 workers, including 83 cadres; 151 control agents and 235

executive, the researcher excluded this last category in order to obtain the largest proportion of university workers.

It ought to be noticed that the example of the examination e the study sample » was determined only in university workers, in order to obtain answers closer to reality, because they are more likely to have a better understanding of questionnaires than others, thanks to their academic attainment.

Where 93 questionnaires were distributed, 76 of them or (81%) were retrived, this number has been filtered by excluding 32 questionnaires that were not valid, and accepting the remaining (46) questionnaires valid for the study.

(to know more detail on the study sample, you can refer to Appendices wich states its demoghraphic characteristiscs).

## 2. Study tool:

Using the five-dimensional Likert scale; The researcher has adopted  international standards in measuring the variables of the study, represented in:

- The dimensions of ethical leadership described in the (Karianne Kalshoven, Deanne N. Den Hartog b, Annebel H B. De Hoogh. 2011)

- The Authentic leadership dimensions shown in the (Antonio Veloso Bento, Maria Isabel Ribeiro. 2013)

### 2.1.    Measuring instrument stability

The following table shows that the level of stability of the instrument of study is very high, where the value of the coefficient of «Alpha crombach» for each variables (ethical and authentic leadership), is not less than 90%, look at the table (3) in Appendices.

### 2.2.    The validity of the study tool

The validity of the study tool is measured by calculating the correlation between the dimensions and axis (variable) to which it belongs, exactly as shown in Appendices (table 4 and 5).

Is tends to be seen in the table (4), that all the correlation averages are strong or very strong, exept for «concern for sustainability» which was very close to 50% (generally acceptable), or «fairness» which was extremely feeble at just about zero, estimated at 0.006, this is on the grounds that the expressions represented by this dimention (fairness) were negative (contradictory to those which are deprived by fairness). As for dimensions of authentic leadership, Table(5) demonstrates that their correlation with Authentic leadership is exceptionally strong, with value of correlation in all dimensions surpassing 85%

## 3. Appropriate statistical tests:

After it has been confirmed and affirmed the validity of the study tool, the researcher can begin the hypothesis test, in the wake of determining the appropriates statistical test for that, in light of the  results of «Kolmogrov Smurnov» test. The latter, which is 0.074 for ethical leadership; and 0.125 for the authentic leadership, both are above 0.05, indicating that the data follow the normal

distribution, and that proper tests are: mean, standard deviations, pearson correlation coefficient R, $R^2$, Regression equations.

## 4. Propsed model for study

In order to answer the problem presented and test the hypotheses of the study, based on the SPSS program, the researcher proposed the model shown in the following figure:



→ : The correlation between..

- - - → : The impact on..
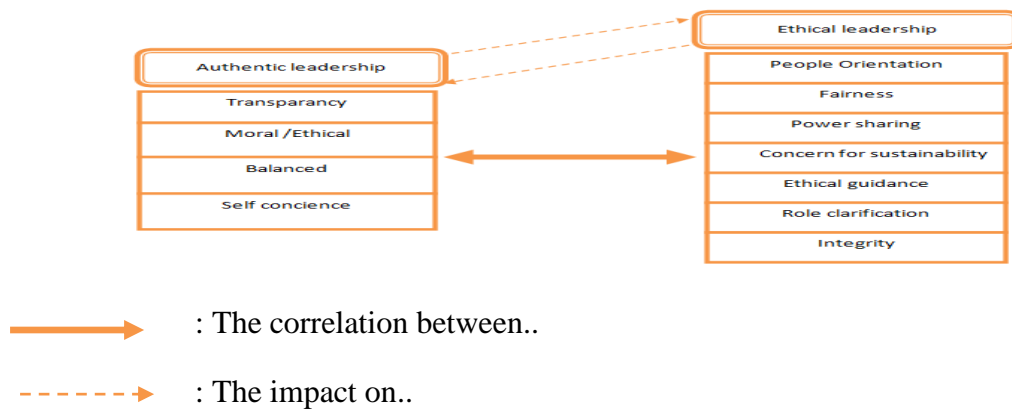
## III- Results and discussion :

### 1. Authentic & Ethical leadership in practice

The researcher studied the reality of ethics and authenticity in the leadership of responsibles in the omar ben omar «pasta branch», by measuring the average responses of the sample members of the study on the questionnaires exprissions for both ethical leadership and authentic leadership. Where he concluded that leaders in this branch (as shown in table 6: Appendices), are committed to all practices of Authenticity much of time, based on  thr values of the arithmetic averages ranging from 3.73 to 3.86.

while the members of the sample of the study agreed that the same leaders are not yet, applied to the «people orientation» and the participation of power «power sharing» with workers only sometimes (mean arithmetic under 3.40). However, they often practice the rest of ethical conduct. This, it can be observed in the diminishing values of « the fairness dimention», a proof that leaders are seldom not fair with subordinates.

From the above, it can be recognized that the pasta branch leaders exercise both Authentic and ethical leadership styles, but to varying degrees. Thus, we can accept the first and second hypotheses.

### 2. The Association between both Ethical and Authentic leadership styles

What we did not expect from the examination results, is to obtain that suggests a very weak correlation between commitment to ethical and authantic leadership styles. Also, significantly more abnormal than that whene that relationship is in the opposite direction, which is plainly appeared in

the joined table 7 (Appendices), pearson correlation between the ethical and authentic leadership in the pasta branch of «omar ben omar» reached (-0.093).

It turns out that to be ethical leader is not necessarily a motivation to direct staff ethically in the branch under study (the correlation between moral and ethical guidance), not only that, but the height (the rise) of the last one (Ethical guidance) leads to the Authenticity in leadership down, and vice versa (this is based on the pearson correlation coefficient value: (-0.070)).

The point is that although there is a negative relationship between authenticity and ethical leadership, the first (authentical leadership) will stimulate some ethical leadership practices, such as people orientation;role clarification; concern for sustainability; through transparency; fairness; balanced processing and self conscience of leaders. And it (authentic leadership) stimulates integrity through self concience and transparency. Despite these positive sub-relationship, it is clear that there is no positive correlation between ethical leadership and authenticity practices, exept with regard to self-concience element.

Thus, the hypothesis which claims that there is a positive relationship between authenticity and morals in the leadership in pasta branch of omar ben omar Group, is a rejected hypothesis.

### 3. The reality and heading of the influence among the variables

In order to clarify the direction of the relationship between the Authentic leadership and ethical leadership, the researcher measured the degree of interpretation ($R^2$), then build the regression equation of each other and comparing them.

It was found that the adoption of the original leadership accounts for 9% of the changes in the degree of moral leadership practice in the pasta branch, which in turn equates to the degree of interpretation of Ethical leadership adoption of changes in the degree of authentic leadership practice, while the rest (90%) is due to other factors.

Assuming that X represents the independent variable, and Y represents the dependent variable, we will confront two circumstances:

- In the case when X is the ethical leadership and Y is the authentic leadership:

$$Y=-0.102 (x) + 4.127$$

At the point when the leaders of the omar ben omar group «pasta branch» follow the ethical leadership practices, is likely to lead to reduction of 10.2% in the degree of authenticity of leadership.

- In the case when X is the authentic leadership and Y is the Ethical leadership:

$$Y=-0.085 (x)+ 3.654$$

At the point when the leaders of omar ben omar group «pasta bransh» follow the authentic leadership practices, it likely to lead to reduction of 8.5% in the degree of ethics in leadeship.

The results showed a negative effect between both authenticity and ethics, in both directions. This is consistent with what was obtained in the third hypothesis (negative relationship between them).

What can also be observed is that although the value of the coefficient « $R^2$ », is equal to each of the two styles. However, the degree of impact varies where the impact of ethical leadership on the authentic leadership, far exceeds the influence of the authantic leadership on morality with a difference of 1.7% , which proving that there is a mutual effect between the two methods, and thus the latter hypothesis is acceptable.

### 4. Evaluation and interpretation of results

By reviewing pervious studies, we find that the test results of hypotheses which we have reached within this study, are completely inconsistent with previous studies.

It has become clear that adherence to moral practices in leadership would lead to a decrease in commitment to authenticity, and vice versa. While it was better to have a positive effect between them, given the overlap between authenticity and ethics in leadership (as has been demonstrated in previous studies). More surprisingly, the biggest negative impact came from ethical pratices.

The first interpretations that came into the researcher's mind, as soon as he read these results, is the difference in the study environment, pervious studies have been conducted in developed foregn countries, with different traditions and principle and multiple religions, while the environment inwhich it was studied is an arab environment from a developing country. This raises the question to the researcher about the possibility of matching such an outcome with the results of other studies can be conducted in an arab environment, in this regard on the one hand.

On the other hand, the researcher believes that the workers do not realize the nature of the overlap between the concepts of authenticity and morality, the mere commitment of the individual to certain principles, making it accounatble to others in disseminating those behaviors, and introduce them, and ban them from immoral behavior or at least hold it permanently (stay the same as the usual moral picture). And vice versa, when the leader guides others ethically, he must first be committed to that morality, otherwise it will have no positive impact on their reactions, perhaps this is the main reason for that negative relationship between ethical guidance and moral/ ethics (as a dimention of authentic leadership).

As for the negative relationship between the commitment to morality and integrity, it can be traced back to the fact that leaders may be adhering to ethics because of their positions and the regulatory laws governing their work, which may affect their integrity. In other words, they may be committed to morality, not emanating from themselves, but from external factors forcing them to do so. When we refer to table that explains the links between ethical and authentic leadership in detail (see table 7 in Appendices), in order to explain the negative impact of ethical leadership on the authentic leadership, it appears that most of the relations between the dimensions of ethical leadership and the authentic leadership are positive, exept for fairness, power sharing, ethical guidance. Since the expressions of fairness are negative, they will be excluded, and we have the power sharing and ethical guidance.

The question that arises before us is: does it make sense that power sharing loses leaders part of their authenticity? is it resonable?. In fact, yes, he may do so, according to the results of the curent study. Perhaps the main reson for this is the weakness of the personality of leaders, they may be easily influenced by others, which makes them lose part of their authenticity. Maybe the fear of losing this authenticity is what prevents them from the power sharing, a more likely interpretation of the nature of their relationship (power sharing/ authentic leadership).

As for the other element (ethical guidance), and its relation to the authentic leadership, even if it was weak, it has meaning, it must be taken into account, this is due to (according to the researcher) to both «moral/ ethics» (which have been discused above), and to the «balanced processing», the latter which the researcher belives that the leaders and even the rest of workers have no awereness of the concept and its importance in highlighting the integrity, and achieve justice (fairness) and was committed to morality in leadership in general.

Although the dimensions of the original leadership, which have a negative relationship with moral leadership, are less than the dimensions of the latter, which have a negative relationship with the authentic leadership, the greatest influence was in favor of ethical leadership practicies. What is the secret?. In this regard, the researcher belives that the conduct of the individual (the leader) with ethical leadership practices, especially: fairness, concern for sustainability, ethical guidance, and integrity, do not necessarily indicate that he is authentic.

However, the constant commitment to these behaviors will lead over time to the leader's return to those behaviors, and may lead him to review himself and those who have been committed to his will it becomes so authentic vice versa. While transparency; balanced processing; and the ethical commitment do not necessarily lead to ethical leadership, in view the possibility that the leader may be subjected to certain teachings which may require him to do so within the work (as noted above). However, the awareness of leaders is an incentive for them to carry out ethical practices in leadership. Conversely, adherence to ethical leadership practices may indicate a self-conscience among leaders, an objective and logical result.

## IV- Conclusion:

This research sought to find and determine the direction of the causal relationship between the authentic leadership and ethical leadership practices, through the study of the relationship and influence between them in the omar ben omar's group (branch of pasta). where it was found that there is a high degree of authenticity in the leadership of the branch. however, ethical leadership practices are observed only sometimes. There was also a link between the self awareness (self-conscience) and ethical leadership, this is logical.

However, we were surprised that there is a negative correlation between the authentic leadership as a whole and ethical leadersgip practices. Regression equations showed that authenticity leads to decline in ethical leadership practices in the branch under study. And that the latter (ethical leadership practices) hurt to decline more than the previous degree of adoption of authentic leadership in the branch. These results are completely inconsistent with what has been linked to previous studies.

Although the effect was low, but it should not be overlooked absolutely, especially as the commitment to the ethics of leadership came to a medium degree, because such responses are tantamount to acknowledging the importance of pervious studies in supporting ethics through

authenticity, and vice versa. This makes it an urgent necessity to educate the employees morally at all adminstrative levels in the branch, and motivete them to show their good qualies without merely committing itself to what it imposes ethical laws for work only. Then, there should be an awareness of the authentic morality commitment, motivation, and guidance, among workers. Otherwise, ethical leadership will never be effective.

For that, the researcher calls the workers and officials (leaders) especially, to adhere to behaviors that are consistent with common sense which correspond to human nature, which based on self-knowledge, honesty with self, and with others, return to personal depths and acivate concience when issuing personal moral judgments in various transactions, making « right » is the nominal principle upon which relations are based, inside the organization, especially the higher departments.

The researcher also belives that access to this degree of authenticity in ethical leadership, facing many chalenges, such as resisting change, different cultures of employees and personal convictions, and other chalenges. Which requires oficials to be patient enough, and pay attention to not forcing others to follow them morally, because of the potential negative effects. But to motivate and guide them to make those features which will only be achieved with a high degree of sincerity of the officials with themselves in commitment to morality. This is based on the laws that conscience establishes, and when he submits to it, he feels satisfied with himself. Thus, he does not betary himself to the truth and his divine nature, which is reflected positively and automaticaly on all dealers with this leader (authentic ethical leader). Once they feel that their leader is honest with himself, they will try to be like him. So the authentic morality prevails in the organization, and it is not restricted to leaders only.

The results obtained in this article opens up prospects for research in ethical leadership in particular, in order to determine the most accurate components (because there are obvious differences between researchers in determining its compinents).

As well as a distinction between ethical leadership and authentic ethical leadership, the researcher belives that the last one produces only in a great self –awareness of the leader.

On the other hand, the researcher added that there is a need to conduct other studies on the nature of the relationship between the authentic leadership and moral leadership in the arab organizational environment. In order to reach a clearer picture about the diffence between them and the western environment in this regard, and then look for solutions that would enhance the authenticity in ethical leadership ( in more precise term « the effective moral leadership »).

## V- Appendices:

The demoghraphic characteristiscs of the sample study

| Age categories | Repetition | percentage |
|---|---|---|

| | | |
|---|---|---|
| less than 30 years | 25 | 45.35 |
| from 30 to 39 years | 19 | 41.30 |
| from 40 and above | 2 | 4.35 |





| Sex | male | female |
|---|---|---|
| repetition | 36 | 10 |
| percentage | 78% | 22% |
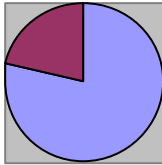
Source: compiled by authors based on spss program

Table (1) : Authentic leadership questionnaire

| Authentic leadership | A | B | C | D | E |
|---|---|---|---|---|---|
| Transparency | | | | | |
| 1. My leader says exactly what he/ she means | | | | | |
| 2. My leader admits mistakes when they are made | | | | | |
| 3. My leader encourages everyone to speak their mind | | | | | |
| 4. My leader tels the hard truth | | | | | |
| 5. My leader displays emotions exactly in line with feelings | | | | | |
| Moral/ ethics | | | | | |
| 6. My leader demonstrates beliefs that are consistent with actions | | | | | |
| 7. My leader makes decisions based in hisL her core values | | | | | |
| 8. My leader asks you to take positions that support your core values | | | | | |
| 9. My lader makes difficult decisions based on high standards of ethical conduct | | | | | |
| Balanced processing | | | | | |
| 10. My leader solicits views that challenge his/her deeply held possitions | | | | | |
| 11. My leader analyzes relevant data before coming to a decission | | | | | |
| 12. My leader listens carefully to different points of view before coming to conclusions | | | | | |
| Self conscience | | | | | |
| 13. My leader seeks feedbak to improve interactions with others | | | | | |
| 14. My leader accurately describes how others view his/her capacities | | | | | |
| 15. My leader knows when it is time to reevaluate his/her positions on important issues | | | | | |
| 16. My leader shows he/she understands how specific actions impact others | | | | | |

Source : Antonio Veloso Bento, Maria Isabel Ribeiro. (2013). Authentic leadership in school organizations. European scientific journal. 9(31).

Table (2) : Ethical leadership questionnaire

| Ethical leadership | A | B | C | D | E |
|---|---|---|---|---|---|
| **People orientation** | | | | | |
| 1. Is interested in how i feel and how i am doing | | | | | |
| 2. Takes time for personal contact | | | | | |
| 3. Pays attention to my personal needs | | | | | |
| 4. Takes time to talk about work related emotions | | | | | |
| 5. Is genuinely concerned about my personal development | | | | | |
| 6. Sympathizes with me when i have problems | | | | | |
| 7. Cares about his/ her followers | | | | | |
| **Fairness** | | | | | |
| 8. Holds me accountable for problems over which i have no control | | | | | |
| 9. Holds me accountable for work that i gave no control over | | | | | |
| 10. Hold me responssible for things that are not my fault | | | | | |
| 11. Pursuses his/ her own success at the expense of others | | | | | |
| 12. Is focused mainly on raching his/her own goals | | | | | |
| 13. Manipulates suboedinates | | | | | |
| **Power sharing** | | | | | |
| 14. Allow subordinates to influence critical decisions | | | | | |
| 15. Does not allow others to participate in decision making | | | | | |
| 16. Seek advice from subordinates concerning organizational strategy | | | | | |
| 17. Will reconssider descusion on the basis of recommendations by those who report to him/her | | | | | |
| 18. Delegates challenging resposabilities to subordinates | | | | | |
| 19. Permits me to play a key role in setting my own performance goals | | | | | |
| **Conern for sustainability** | | | | | |
| 20. Would like to work in an environmentally freindly manner | | | | | |
| 21. Shows concern for sustainability issues | | | | | |
| 22. Stimulates recycling of items and materials in our department | | | | | |
| **Ethical guidance** | | | | | |
| 23. Clearly explains integrity related codes of conact | | | | | |
| 24. Explain what is expected from emoloyees in terms of behavioring with integrity | | | | | |

| | | | | | |
|---|---|---|---|---|---|
| 25. Clarifies integrity guideliness | | | | | |
| 26. Ensures that employeer follow codes of integrity | | | | | |
| 27. Clarifies the likely comcequences of possible unethical behavior by myself and colleagues | | | | | |
| 28. Stimulates the discussion of integrity issues among employees | | | | | |
| 29. Compliments employees who behave according to the integrity guidelines | | | | | |
| **Role clarification** | | | | | |
| 30. Indicates what the performance expectations of each group member are | | | | | |
| 31. Explain what is expected of each group member | | | | | |
| 32. Explain what is expected of me and my colleagues | | | | | |
| 33. Clarifies priorities | | | | | |
| 34. Clarifies who is responsible for what | | | | | |
| **Integrity** | | | | | |
| 35. Keep his/her promises | | | | | |
| 36. Can be trunted to the things he/her says | | | | | |
| 37. Can be relied on to honour his/her commitments | | | | | |
| 38. Always keeps his/her words | | | | | |

Source : Karianne Kalshoven, Deanne N. Den Hartog, Annebel H.B. De Hoogh. (2011). Ethical leadership at work questionnaire (ELW): Development and validation of a multidimensional measure. The Leadership Quarterly. 22. 51-69. doi:10.1016/j.leaqua.2010.12.007
A : always; B : often; C :sometimes; D :rarely; E :never

Table (3): Alpha Crombach test

| | Alpha Crombach | N: Elements |
|---|---|---|
| Ethical leadership | 0.933 | 37 |
| Authentic leadership | 0.911 | 16 |

Source:  compiled by authors based on spss program

Table (4): the correlation between ethical leadership and its dimensions

| Eth.L dimensions | P-O | F | P-SH | C-S | E-G | R-C | I |
|---|---|---|---|---|---|---|---|
| Colleration | 0.844 | 0.006 | 0.618 | 0.487 | 0.823 | 0.824 | 0.700 |
| The correlation is signified at level 0.01 (bilateral) | | | | | | | |

Source: compiled by authors based on spss program

Eth.L : ethical leadership; P-O : People orientation; F : Fairness; P-SH : Power sharing; C-S : Conern for sustainability; E-G : Ethical guidance; R-C : Role clarification; I : integrity

Table(5): The correlation between authentic leadership and its dimensions

| Au. L dimensions | Tr | Mo/ Eth | B-P | S-c |
|---|---|---|---|---|
| Correlation | 0.910 | 0.897 | 0.852 | 0.851 |

The correlation is signified at level 0.01 (bilateral)

Au. L : authentic leadership; Tr : transparency; Mo/ Eth : moral/ ethics; B-P : balanced processing; S-c : self conscience

Table (6) : Ethical and authentic leadership in Omar ben Omar group

| Dimensions | Average | Standard deviation | Degree |
|---|---|---|---|
| People orientation | 3.2050 | 0.98545 | Sometimes |
| Fairness | 2.5616 | 1.09508 | Rarely |
| Power sharing | 3.2645 | 0.64365 | sometimes |
| Concern for sustainability | 3.5507 | 0.85841 | Often |
| Ethical guidance | 3.7236 | 0.88032 | Often |
| Role clarification | 3.6848 | 0.82905 | Often |
| Integrity | 3.5109 | 1.03274 | Often |
| **Ethical leadership** | 3.3214 | 0.54584 | Often |
| Trancparancy | 3.8000 | 0.67652 | Often |
| Moral :ethics | 3.7727 | 0.72701 | Often |
| Balanced processing | 3.8636 | 0.78854 | Often |
| Self-concience | 3.7330 | 0.58667 | Often |
| **Authentic leadership** | 3.7884 | 0.60629 | Often |

Table (7 ) : the correlation between authenticity and ethics in leadership

| | Trancparancy | Moral/ethics | Balanced processing | Self concience | Authentic leadership |
|---|---|---|---|---|---|
| **People orientation** | 0.036' Sig:0.815 | -0.019 Sig:0.302 | 0.003 Sig:0.966 | 0.183 Sig:0.235 | 0.053 Sig:0.734 |
| **fairness** | -0.298' Sig:0.049 | -0.298 Sig:0.049 | -0.075 Sig:0.628 | -0.027 Sig:0.860 | -0.160 Sig:0.300 |
| **Power sharing** | -0.364 Sig:0.015 | -0.281 Sig:0.065 | -0.407'' Sig:0.006 | -0.269 Sig:0.077 | -0.375' Sig:0.012 |
| **Concerne for sustainability** | 0.188 Sig:0.221 | 0.135 Sig:0.383 | 0.044 Sig:0.775 | 0.98 Sig:0.528 | 0.140 Sig:0.363 |

| | | | | | |
|---|---|---|---|---|---|
| **Ethical guidance** | -0.027<br>Sig:0.860 | -0.197<br>Sig:0.201 | -0.019<br>Sig:0.904 | 0.013<br>Sig:0.932 | -0.070<br>Sig:0.652 |
| **Role clarification** | 0.038<br>Sig:0.590 | -0.047<br>Sig:0.760 | 0.033<br>Sig:0.829 | 0.112<br>Sig:0.468 | 0.050<br>Sig:0.746 |
| **integrity** | 0.108<br>Sig:0.486 | -0.028<br>Sig:0.856 | -0.037<br>Sig:0.812 | 0.016<br>Sig:0.917 | 0.024<br>Sig:0.877 |
| **Ethical leadership** | -0.099<br>Sig:0.523 | -0.139<br>Sig:0.367 | -0.111<br>Sig:0.474 | 0.042<br>Sig:0.787 | **-0.093**<br>**Sig:0.548** |

Source : compiled by authors based on spss program

**'** **:** The correlation is signified at level 0.05 (bilateral);**''** **:** The correlation is signified at level 0.01 (bilateral)

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