









code of conduct values were effective competencies of leaders, whereas the other two mainly focused on innovation and high performance.

Since 1997, Thailand has attempted to promote transparency and accountability as tools to gain stability and effectiveness of organizations (Pongsudhirak, 2008). The Office of Thai Civil Service Commission (OCSC), as a central agency on public human resource management of Thailand, aims to enhance integrity and good governance in both public and business sectors. OCSC stresses the necessity of establishing coordination and sharing of related information with individuals and groups involved within organizations (OCSCknowledge, 2014). With pressure from the media and public sector agencies like OCSC, being transparent is a new key competence in Thailand's recent leadership qualities (OCSCknowledge, 2014).

Thai employees are likely to devote themselves to work for a leader whom they like and respect. The keys are the leader's personality and appropriate actions based on kindness and non-aggressiveness (Selvarajah et al., 2013). This is similar to Komin (1990b) who found that straight-forward, ambitious, and aggressive personalities, such as found in the west, are not acceptable and are unlikely to be successful in Thai organizations. Overall, the combination of being transparent, open, and aware of inappropriate expressions is consistent with the relational transparency construct of Walumbwa et al.'s (2008) authentic leadership.

The internalized moral perspective construct of Walumbwa's (2008) authentic leadership focuses on an internal moral standard of leaders influencing their ethical actions. Ethical attitudes are likely to be culturally and organizationally bound (Cottrill, 2011). This construct involves people's cognitive, affective, and behavioral predispositions to respond to issues and activities involving social standards for what are morally proper and virtuous. Franke and Nedler (2008) suggested that national culture,

organizational culture, personal religious, beliefs, and economic pressures normally influence moral perspectives. Komin (1995) suggested that religio-psychical orientation is a major value held by Thai people. In the Thai hierarchical society, social orders depend on merit (Boon) and virtue (Kwam-dee), reflecting Buddhist beliefs (Hanks, 1962). Buddhism is the common religion in the country and has a great influence on Thai values, especially on moral perspectives (Thakur & Walsh, 2013). Buddhism emphasizes that all dissatisfaction stems from the human tendency for desire and the resulting aversion from disappointment and impatience. It advocates a middle path eschewing extremes of conduct and promotes the use of reason instead of the performance of religious rites (Gupta et al., 2002). Moreover, karma (cause and effect where intent and actions of an individual influence the future of the individual) is also a value strongly held among Thais as believed by Hindu and Buddhist worldviews (Kamoche, 2000; Pathmanand, 2001). Religious beliefs and values formulate the ethical theory that Thai people hold to be accountable for their action (Gupta et al., 2002). Thus, Thai leaders are expected to hold high moral standards and behave ethically based on their religious beliefs in order to gain respect and faith from their followers (Hanks, 1962).

Many studies on Thai values and cultures have shown some common shared trait behaviors of Thai people, promoting harmonious relationships (Boonsathorn, 2007; Fieg and Mortlock, 1989; Gupta et al., 2002; Hanks, 1962; Komin, 1990a, 1990b, 1995; Ledegerwood & Un, 2003; Selvarajah et al., 2013; Taylor, 1996; Yokongdi, 2010). This particular behavior highlights having respectful relationships with others; it derives from the concept of face-saving (Komin, 1995). Such a concept enforces behaviors between employers and employees (Deephungton, 1992; Hanks, 1962; Selvarajah et al., 2013). Fieg and Mortlock's (1989) and Boonsathorn's (2007) studies show that Thai people value smooth interpersonal relationships







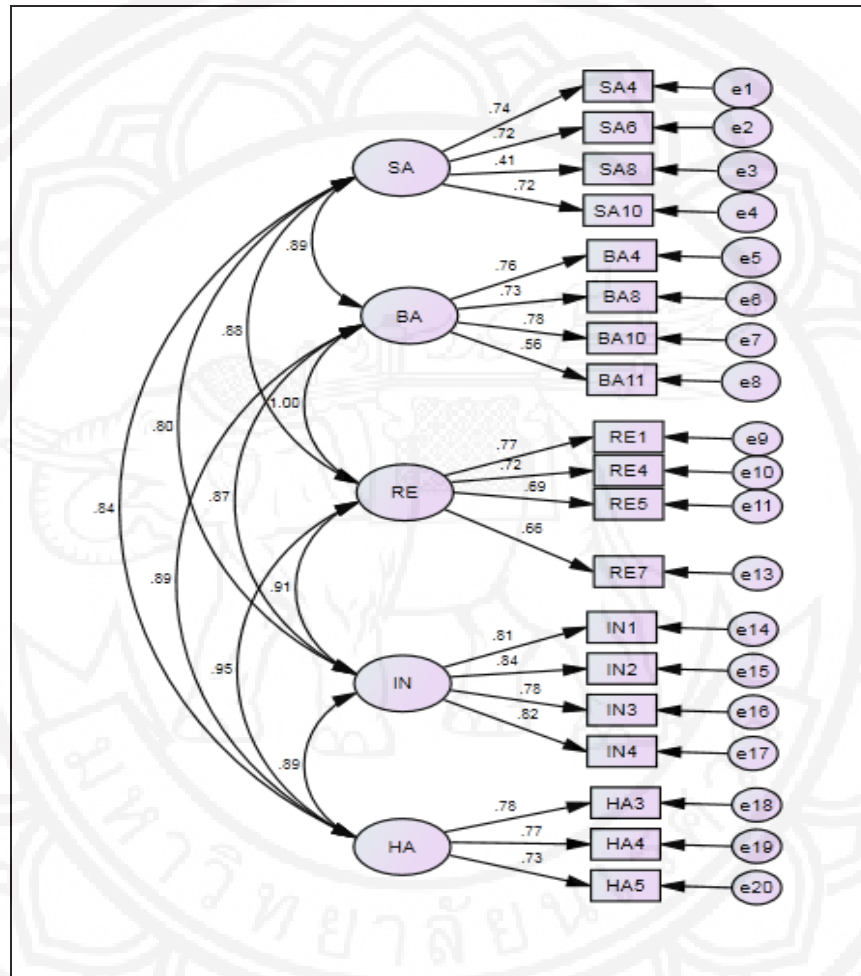




**Table 3** Summary of Results of finalised 19-item Authentic Leadership Scale

Dimension	N of Items	CR	AVE	Factor Loading	Cronbach's Alpha
Self-awareness	4	0.81	0.45	0.41 - 0.74	0.70
Balance processing	4	0.80	0.51	0.57 - 0.78	0.80
Relational transparent	4	0.80	0.51	0.66 - 0.77	0.80
Individualised moral perspective	4	0.89	0.66	0.78 - 0.84	0.89
Relational harmony	3	0.81	0.58	0.74 - 0.77	0.80

**Total items = 19 ( $\alpha = 0.94$ )**

**Figure 1** Results of CFA for 19-item Authentic Leadership Scale

The hypothesis was tested through the scale-development and scale-validation studies. Authentic leadership in the Thai context was proposed to have five dimensions. The items were generated and developed through the pilot study and CFA testing. The finalised version of the Thai authentic-leadership scale developed for this study includes 19 items

that measure the five following dimensions of authentic leadership: self-awareness (four items); balanced processing (four items); relational transparency (four items); and relational harmony (three items). The validation study confirmed that the 19-item Thai authentic-leadership



scale provides adequate validity and reliability as supported by the results of CFA.

### Discussion, Recommendations, and Conclusion

Behaviours underlying the constructs of authentic leadership in the Thai context are reflected power distance and collectivist cultural thoughts, as well as religious beliefs and specific Thai values. The five constructs developed for the Thai authentic-leadership scale were self-awareness, balanced processing, relational transparency, individualised moral perspective, and relational harmony. These five constructs were supported by the results of the research, which found that the five-dimensional model of Thai authentic leadership provided a good fit to the data. The items indicated in the first construct (self-awareness) were aligned with existing expectations from Thai followers that their leaders should be benevolent and kind (Gupta et al., 2002; Selvarajah et al., 2013) when treating employees because leaders are believed to have higher merit and virtue (Hanks, 1962). As part of a collectivist society, Thai authentic leaders tend to be open and share information to favour their employees and gain their trust (Davis & Ruhe, 2003; Hofstede, 2001). They also need to be accurate when analysing information and consult all sources before reaching a conclusion (Gupta et al., 2002), while being able to demonstrate a transparent working process to their employees (Pongsudhirak, 2008). Such behaviours are reflected in the authentic-leadership constructs of balanced processing and relational transparency. In relation to the construct of individualised moral perspective, Thai authentic leaders have been found to be afraid to take unethical actions because of their fear of negative future consequences, an attitude consistent with the concept of karma, which is prominent in Buddhism and emphasises cause and effect (Kamoche, 2000; Pathmanand, 2001). Finally, the relational harmony construct reflected the non-aggressive behaviour of Thai people and the value of promoting

harmonious relationships. This type of behaviour has been found to be characteristic of excellent Thai leadership (Boonsathorn, 2007; Ledgerwood & Un, 2003; Selvarajah et al., 2013; Taylor, 1996; Yukongdi, 2010).

The validity and reliability of the finalised 19-item Thai authentic-leadership scale was tested through the scale-validation study. CFA was performed to confirm its convergent validity. The five-dimensional model reported a good fit to the data, with observed and acceptable item-to-factor scale validity (RMSEA = 0.05; RMR = 0.02; CFI = 0.96; GFI = 0.93). Results from assessing the factor loadings ( $0.41 \leq \lambda \leq 0.84$ ); CR ( $0.80 \leq CR \leq 0.89$ ); AVE ( $0.45 \leq AVE \leq 0.58$ , and internal-consistency reliability (19 items;  $\alpha = 0.94$  and each construct;  $0.70 \leq \alpha \leq 0.90$ ) confirmed the validity and reliability of the scale.

There are several limitations of the present research. First, the measure design used a follower perception-based scale to assess authentic leadership. In this research, participants were from the military context, which might mean they tended to answer questions in a positive direction due to respect for the rank and obedience to orders, as the nature of their workplace may not have a leader-evaluation system.

The development of a reliable measure of authentic leadership can be used as a starting point for practitioners when designing an authentic leadership development programme for an organisation. The authentic leadership assessment report can be used in conjunction with performance for promotion, selection, and evaluation current leaders and potential leaders. This concept of Thai authentic leadership may also be applied to develop HRD interventions such as establishing rule-based and value based programmes to build an ethical culture workplace.

Future research is needed to replicate use of the 19-item Thai authentic-leadership scale in other organisational types to continue examining the construct validity and



predictive validity of the component scales in Thailand. The discriminant validity between authentic leadership and other forms of leadership such as ethical leadership and mindful leadership may be examined extensively to explore the ways in which these leadership forms are theoretically different at a conceptual and empirical level.

As part of the theory-building process, the influence of authentic leadership on follower outcomes that are different from the two variables used in this study may be empirically investigated to expand the network relationship of the authentic-leadership theory. Outcomes variables may be employees' attitudes such as occupational self-efficacy and interpersonal trust. This could provide empirical support of potential benefits of authentic leaders through a positive psychological relationship with their followers by stimulating followers' confidence and personal trust. Moreover, examining relationship between authentic leadership and performance of employees and organisation is likelihood to capture interests from practitioners and companies to exercise this type of leadership. It might also be interesting to examine organisational culture to determine how it mediates or moderates the effect of authentic leaders on follower outcomes.

Future research is needed to replicate using the 19-authentic leadership in other organisational types in order to continue examining construct validity and predictive validity of these component scales. The influence of authentic leadership on followers' outcomes may be empirically investigated in order to expand the network relationship of the authentic leadership theory as part of the theory building process. Similar research may be conducted in other Asian countries especially those countries that share common valued and cultural bound like collectivist, hierarchical contextual cultures. This can become a cross-cultural leadership research.

In conclusion we hope that the findings and a newly developed measure broadly contribute to study of authentic leadership in both theoretical and practical perspectives for future researchers and practitioners a robust tool being used to evaluate this particular leadership and promote it as a means to develop authentic leaders that foster authenticity and create positive and ethical cultures in the workplace.

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