Development of Thai Authentic Leadership Measure:

An Application in a Military Context

Iratrachar Amornpipat[a*] and Bung-on Sorod[b]

[a]Aviation Personnel Development Institute, Kasem Bundit University, Ramklao campus, 10510

[b]School of Human Resource Development, National Institute of Development Administration, Klong-Chan, Bangkapi, Bangkok, 10240

[*]Corresponding author. E-mail address: iratrachar.a@gmail.com

Abstract

The objectives of this present study are to investigate the constructs underlying of authentic leadership in the Thai context and to develop a reliable and valid of a Thai authentic leadership measure. Findings suggest that Thai authentic leadership and Walumbwa et al.'s (2008) authentic leadership models are found to be consistent in four dimensions: self-awareness, relational transparency, balanced processing, and internalised moral perspective. However, the effect of being collectivist in Thailand suggests an additional dimension of authentic leadership, namely, relational harmony. In order to develop a new scale, there were two parts included in this study. Part I included items development and factor determination, data collected from 172 Thai Armed Force Officers. An exploratory factor analysis determined five dimensional structural model with 21 items. In Part II, data collected from 400 Thai Navy Officers. A confirmatory factor analysis was performed. The Results suggested to delete two items, and five dimensional model (19 items) was acceptable fit to the data (RMSEA = 0.05; RMR = 0.02; CFI = 0.96; GFI − 0.93). This paper also discusses an agenda for future research and practical implications to develop the existing theory and authentic leaders in the Thai workplace.

Keywords: Authentic Leadership, Scale Development, Thailand, Military Context

Introduction

In times of a turbulent global economy, authentic leadership becomes of great importance because the continuity of organisations as social systems is being challenged by global changes and increases in unethical practices in various countries around the world (Avolio & Walumbwa, 2006). Such changes and challenges create a need for positive organisational leadership (Cooper, Scandura, & Schriesheim, 2005). The concept of authenticity is becoming a focus of consideration in relation to the responsible behaviour of organisational leaders in the post-Enron era (Novicevic, Harvey, Ronald, & Brown-Radford, 2006) because authentic leaders are considered to represent the new brand of leadership style that has the ability to motivate employees to achieve superior performance that can build an enduring organisation

and shareholder values, as well as encourage strong values and integrity in the workplace (Avolio & Walumbwa, 2006; George, 2003).

In the past decades, leadership studies have focused on being charismatic by developing personalized relationships, for example, transformational leadership (George, 2003). Such leadership style could become unethical (Bass & Steidlmeier, 1999). However, the significant between authentic leadership to those leadership types are that, first authentic leaders display ethical behaviours through being consistent with their internal moral standard. In addition, they analyse and disclose relevant information to other members in order to promote fairness, openness, and transparency in the workplace, as a result it creates positive and ethical working climates (Walumbwa, Avolio, Gardner, Wernsing, & Peterson, 2008). Thus, it particular type of leadership is likely to an intervention for Thai

organisations as corruption in the country has increased continuously (Thai PBS, 2013).

Apparently existing research related to authentic leadership in is limited to qualitative studies because there is lack of a reliable and valid instrument for measuring authentic leadership (Lagan, 2007). Importantly, most studies related to authentic leadership have been conducted in particular contexts (i.e., the United States [US], China and Kenya) (Walumbwa et al., 2008). Therefore, the effect of cultural influence should be considered when considering such studies. An examination of authentic leadership in the Thai context must then begin with defining the concept of Thai authentic leadership.

The objectives of this present study are to investigate the constructs underlying of authentic leadership in the Thai context and to develop a reliable and valid measure of a Thai authentic leadership measure. This paper begins with reviewing the existing authentic leadership theories and research on authentic leadership and Thai cultural behaviours. It is followed by methods of scale development and validation, discussion and conclusion.

Literature Review

This section provides review of literatures on authentic leadership and Thai cultural influences on authentic leadership in Thai context.

Authentic Leadership

The most wildly used theory for authentic leadership is that proposed by Walumbwa, Avolio, Gardner, Wernsing, and Peterson's 2008 (Gardner et al., 2011). This theory has emerged over the last several years from the intersection of leadership, ethics, positive organizational behaviors, and academic literature (Walumbwa et al., 2008). The definition of authentic leadership could be

"a pattern of leader behaviour that draws upon and promotes both positive psychological capacities and a positive ethical climate, to foster greater self-awareness, and internalized moral perspective, balance processing of information, and relational transparency on the part of leaders working with followers, fostering positive self-development" (Walumbwa et al., 2008, p. 94).

The four constructs of authentic leadership are:

Self-awareness: demonstrating an understanding of how one derives and makes meaning of the world and how that meaning-making process impacts the way one views himself or herself over time. It also refers to showing an understanding of one's strengths and weaknesses and the multifaceted nature of the self, which includes gaining insight into the self through exposure to others, and being cognizant of one's impact on other people (Walumbwa et al., 2008, p. 95).

Balanced processing: showing that they objectively analyze all relevant data before coming to a decision. Such people also solicit views that challenge their deeply held positions (Walumbwa et al., 2008, p. 95-96).

Relational transparency: presenting one's authentic self (as opposed to fake or distorted self) to others. Such behavior promotes trust through disclosures that involve openly sharing information and expressions of one's true thoughts and feelings while trying to minimize displays of inappropriate emotions (Walumbwa et al., 2008, p. 95).

Internalized moral perspective: refers to an internalized and integrated form of self-regulation. The sort of self-regulation is guided by internal moral standards and values versus group, organizational, and societal pressures, and it results in expressed decision making and behavior that is consistent with these internalized values (Walumbwa et al., 2008, p. 95).

Cultural Contingency

Klenke (2005) emphasizes the importance of cultural contexts underlining leadership theories. Most definitions or concepts of authentic leadership have been developed and validated primarily in the United States and other western countries. An explanation of authentic leadership

behaviors may not be relevant in other cultures (Zhang, Everett, Elkin, & Cone, 2012). Recently, there have been several efforts to conduct cross-cultural research related to authentic leadership, using samples with different cultural backgrounds, especially in Asia. Zhang et al.'s (2012) study contributed to developing authentic leadership theory, from sociological and philosophical perspectives. They used a case study methodology in a Chinese context. They found that, in this Chinese context, authentic leaders concentrate on being authentic to the *self*, which is consistent with western literature; however, they place greater emphasis on being authentic to the *context* of daily practice. Chinese leaders achieve self-authenticity through achieving authentic identity in relationship. Likewise, Khilji, Keilson, Shakir, and Shrestha (2015) investigated how authentic leadership is manifested in the South Asian context. The authours collected data by interviewing 14 leaders from India, Nepal, Pakistan, and Sri Lanka. The results show that authentic leadership in South Asia is slightly different from the west. They found that authentic leadership there is culturally relevant and emerges as a multi-dimensional construct with five components: (1) self-concept; (2) follower development; (3) organizational outcomes; (4) culture; and (5) contextual knowledge. Variation exists because culture has come to the forefront in addressing issues of human diversity in psychological processes and performance (Saetang, 2004).

The Influence of Thai Culture on the Concept of Authentic Leadership

Authentic leadership in a Thai context may be fundamentally different from Walumbwa et al.'s (2008) concept. Yukongdi (2010) revealed that Thai employees preferred leaders who are cognizant of others' feelings. Leaders understand their followers by being considerate. Nevertheless, consideration must be given within unique Thai cultural characteristics (Komin, 1990a), such as being benevolent and paternalistic, consistent with the

high power distance and family-oriented culture of Thailand (Gupta, Surie, Javidan, & Chhokar, 2002). Additionally, the GLOBE study found that charismatic, team-oriented, and participative leaders are the top three most effective characteristics for Thailand (Gupta et al., 2002). These leaders who have a high level of integrity are deemed to be effective. They also delegate responsibilities based on employee strengths and weaknesses. Such behaviors of Thai leaders are consistent with self-awareness, one of Walumbwa's (2008) authentic leadership constructs.

Further, as Thailand is a collectivist country (Hofstede, 2001), this society favours in-groups at the expense of out-groups (Davis & Ruhe, 2003). Leaders are expected to be open to negotiations and ideas from many sources and have to be capable diplomats so they do not exclude any group members (Gupta et al., 2002). Such leaders also allow for input from others before coming to a decision, depending on whether in-groups are affected by the decision. These behaviors are seemingly consistent with the balanced processing construct of Walumbwa et al.'s (2008) authentic leadership.

In addition, being clean and transparent may be a new concept to influence Thai leadership excellence as this dimension has been neglected in Thai leadership literature. For example, in Yukongdi's (2010) study, her findings of preferred leadership styles for Thai employees involved only supportive characteristics, such as being consultative, participative, and paternalistic, while being ethical was not included. Also, in Selvarajah, Meyer, and Donovan (2013) research, they discovered that excellent leadership in Thai organisations is mostly mediated by culture-based construct of environmental harmony, respect, and authority, yet the dimension of ethics was not found. Moreover, Virakul and McLean (2012) examined leadership development and leadership development programs in three Thai organisations. In their findings, there was only one company that stated that business ethics and employees'

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-psysical 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 Buddist 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 (Deephuengton, 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

that influence their views to see conflict as a negative phenomenon. Perhaps this is because Thailand has a collectivistic culture, resulting in a lack of assertiveness and avoiding confrontation (Boonsathorn, 2007; Gupta et al., 2002; Quek, Knudson-Martin, Rue, & Alabiso, 2010). These authors have suggested that leaders with a strong value of relationship lead to a harmonious, positive, and ethical atmosphere for broad range of stakeholders, leading to enhanced excellence. The intention of promoting positive psychological capacities and an ethical atmosphere among in-group members by Thai leaders are congruent with the authentic leaders' behaviors characterized by Walumbwa et al. (2008). Therefore, promoting harmonious relationship behavior could be added as another aspect of authentic leadership in the Thai culture.

In summary, there are effects of culture on authentic leadership under Thai context. Thai leaders represent behaviours that consistent with the four constructs of Walumbwa et al.'s (2008) authentic leadership concept. Moreover, is also found to consistent with the authentic leadership definition, yet it does not include in Walumbwa et al.'s (2008) authentic leadership construct. Behaviour could be added as another aspect of authentic leadership in the Thai culture.

In summary, there are effects of culture on authentic leadership under Thai context. Thai leaders represent behaviours that consistent with the four constructs of Walumbwa et al.'s (2008) authentic leadership concept. Moreover, is also found to consistent with the authentic leadership definition, yet it does not include in Walumbwa et al.'s (2008) authentic leadership construct. Thus, the present research formulates that:

Hypothesis – Authentic leadership in the Thai context consists of five distinct constructs: self-awareness, balanced processing, relational transparency, internalised moral perspective, and relational harmony.

Methods and Results

This section explains the processes and analysis of Thai authentic leadership scale development. There were two parts of the process.

Population

The population of this present research was Thai military officers. The primary reason was because it provides greater opportunities for researchers to explore the relationship between leaders and followers as military leaders easily encourage positivity and decrease negativity in followers and when comparing to a traditional work context (Hannah, Uhl-Bien, Avolio & Cavarretta, 2009; Yammarino, Mumford, Connelly & Dionne, 2010). Followers thus tend to look for guidance from their leaders in how to behave and feel as jobs in the military context involves high stress and requires high discipline.

Data Collection

As this study did not limit the number of participants so convenience was chosen in order to reach the maximum amount of participants. The data collection process started with sending an official letter to the four military-based organizations – Royal Thai Army, Royal Thai Navy, Royal Thai Air force, and Royal Thai Armed Force. Consequently, there were Royal Thai Armed Force and Royal Thai Navy that responded the letter and permitted the researchers for such request. For Part I, the data was collected from Royal Thai Armed Force, and collected data for Part II from Royal Thai Navy.

Part I– Item Development and Structural Determination

Item generation, item analysis, and exploratory factor analysis were performed in order to make a selection of a set of authentic leadership items based on examinations of content validation, item discrimination, item-total correlations, factor analysis, and scale reliability before a confirmatory factor analysis in Part II.

Samples and Data Collection

The samples were officers working in Office of the Comptroller General, Royal Thai Armed Forced Head Quarters with at least 6 months working experiences and were ranked at Sub Lieutenant or above. The data were collected by 300 questionnaires given to the researcher's coordinator. The participants received a developed 50-item authentic-leadership questionnaire, along with a statement that completion of the questionnaire would constitute agreement of informed consent, and an accompanying letter containing an introduction to the survey, and instructions for survey completion. The prospective participants were requested to return a completed questionnaire within two weeks in a sealed envelope to the researcher's coordinator. Subsequently, all questionnaires were delivered to the researcher by post and keep them confidentially. Overall, there were 172 questionnaires returned (57.33%).

The sample included 172 officers comprising of 86 females and males (50% each). There were 96 commissioned officers (55.81%) and 76 non-commissioned officers (44.19%). Seventy-one of the participants (41.3%) were at the age between 31-40 years old, 100 participants (58.1%) held bachelor degree. Years of working experience were distributed almost equally among the three lower categories (73.3% had 16 or lower years).

Item Generation

The definitions of Thai authentic leadership and each dimension were prepared in Thai. The items using in pilot study were generated using input from three sources. First, using input from HRD PhD students who had undertaken leadership class at a postgraduate university. Second, translated authentic leadership items from published Neider and Schriesheim (2011)'s authentic leadership. Last, items generated by the authors. Having produced a preliminary set of 65 authentic leadership items, and the rating employed was a Likert scale ranging from: 5 = Strongly Agree; 4 =

Agree; 3 = Neutral; 2 = Disagree; 1 = Strongly Agree. The 65 items were sent to the five experts to review and score on each item. The experts agreed to reduce 15 items. Thus, there were 50 items remaining.

Item Analysis

Items discrimination by using independent t-test was tested. To retain for further analysis item discrimination result must indicate p-value ≤ 0.05 and t-ratio > 2.00. (Bhanthumnavin, 2008). Further, correlated item-total correlation was performed to check if any item in the developed scale is inconsistent with the averaged set of items. Any item providing empirical evidence of an item-total correlation value greater than 0.8 and lesser than 0.3, were reduced. As a result, 5 items were deleted. Therefore, 45 items were forwarded for further analysis.

Exploratory Factor Analysis (EFA)

The aim of the first factor analysis was to examine the loading patterns of authentic leadership items. A principal component and Equamax rotation were chosen because the number of variables loaded highly on one factor and the number of factors needed to explain a variable are minimised (Thomson, 2004). It showed there were five structural factor patterns. In addition, any items demonstrated a factor loading value lesser than 0.50 on its hypothesised dimension were excluded. This study used 0.50 as a cutting criteria because the sample size is not very big (less than 300 subjects) (Field, 2005; Thomson, 2004). In this stage, cross loadings were not taken into account as a result in this effort, therefore there were 33 items retaining. Further, the second iteration of the factor analysis was performed to examine both the factor loadings and cross loading for the remaining items. For this matter, any items had factor loading values that is greater than 0.5 and high factor cross loading above 0.5 were excluded, as a result there were 21 items for the Part II study. [See Table 1]

Table 1 21-item Authentic Leadership Scale (Part I Study)

Dimension	Item	t-value	Item-Total Correlation	EFA Factor loadings				
self-awareness	SA4	7.79**	0.57	0.654	0.01	0.157	0.379	0.22
	SA6	5.55**	0.48	0.63	0.13	0.28	0.11	0.13
	SA8	5.08**	0.38	0.76	0.04	0.12	−0.07	0.26
	SA10	4.19**	0.34	0.74	0.24	−0.04	0.18	−0.16
Balance processing	BA4	7.51**	0.63	0.24	0.66	0.25	0.23	0.12
	BA8	7.51**	0.59	0.24	0.59	0.21	0.03	0.40
	BA10	6.72**	0.53	0.10	0.75	0.02	0.22	0.19
	BA11	5.84**	0.53	0.06	0.79	0.17	0.20	−0.01
Relational transparency	RE1	8.22**	0.69	0.11	0.36	0.54	0.39	0.13
	RE4	8.46**	0.63	0.05	0.41	0.67	0.22	0.08
	RE5	9.39**	0.78	0.17	0.44	0.52	0.40	0.25
	RE6	4.62**	0.42	0.27	−0.19	0.74	−0.02	0.29
	RE7	10.62**	0.75	0.19	0.25	0.71	0.25	0.32
Individulised moral perspective	IN1	9.62**	0.78	0.15	0.21	0.49	0.65	0.21
	IN2	8.01**	0.64	0.21	0.32	0.14	0.74	0.04
	IN3	10.55**	0.78	0.19	0.26	0.24	0.75	0.27
	IN4	9.16**	0.75	0.28	0.29	0.14	0.67	0.34
Relational harmony	HA3	7.76**	0.66	0.13	0.01	0.22	0.39	0.73
	HA4	8.37**	0.70	0.04	0.07	0.34	0.09	0.53
	HA5	7.96**	0.70	0.17	0.13	0.21	0.33	0.76
	HA6	5.54**	0.48	0.11	0.21	0.14	−0.06	0.79

Part II Confirmatory Factor Analysis (CFA)

It was conducted to test how well the actual data conform to the five-dimensional model and confirm the five hypothesised factor structure that were derived from theoretical foundation and previous EFA analysis (DeVellis, 2003). Criteria to determine a good fit of a testing model in this study include chi-square (Bollen, 1989); minimum discrepancy (CMN/df. < 5.0, Bollen, 1989); root-mean-square residual (RMR < .08, Hu & Bentler, 1999); root-mean-square error of approximation (RMSEA < .08, Browne & Cudeck, 1993); the comparative fit index (CFI > .90, Bentler, 1990); the Tucker-Lewis Index (TLI > .90; Bentler & Bonett, 1980); goodness of fit index (GFI $\geq$ 0.90, Hair et al., 2006); adjusted goodness of fit index (AGFI $\geq$ 0.90, Tanaka & Huba, 1985); normed fit index (NFI $\geq$ 0.90, Bollen, 1989); incremental

fit index (IFI $\geq$ 0.90, Henry & Stone, 1994); and the parsimony normed fit index (PNFI > .60, Schumacker & Lomax, 2004). Moreover, factor loading values are also taken into consideration. A factor loading value of any item that is less than 0.4 was regarded as unacceptable (Deng, 2010).

Sample and Data Collection

The sample was Royal Thai Navy officers who are currently working at Royal Thai Navy Head Quarter with at least 6 months working experiences and were ranked at Sub Lieutenant or above. In total, there were 1,500 questionnaires sent. The participants were sent questionnaires along with a consent and instruction letters. The process of collection data was similar to the Part I. The authours received 400 questionnaires in return (26.67%).The participants. consisted of 400 navy officerswho worked for the Head Quarter operational branch. The sample

consisted of 230 males (57.5%) and 170 females (42.5%). Most participants were at the age between 41-50 years old (31.8%).

The pilot 21-authentic leadership scale. The internal consistency was fist tested. A total score of Cronbach's alpha of 21-authentic leadership scale = 0.93. Conbach's alpha for each subscale was ranged between 0.70-0.86.

The five-factor model yield a significant chi-square value (x^2(179) = 615.99, p< 0.05). Arguably, chi-square may not be a good fit index because it is sensitive by sample size especially large samples (n > 200) that are likely to produce a significant chi-square value (Bentler & Bonett, 1980; McIntosh, 2007). Further, evaluation of goodness fit was conducted as follows: (CMIN/df. = 3.44; RMR = 0.06; RMSEA = 0.08; CFI = 0.91; TLI = 0.89; GFI = 0.87; AGFI = 0.83; NFI = 0.87; IFI = 0.90; and PNFI = 0.75. It can be seen that TLI, GFI, AGFI, and NFI values were below the criteria stated in the good fit index (< 0.90). Moreover, items RE 6 and HA6 indicated factor loading values less than 0.40 (0.27 and 0.32 respectively) as shown in Table 2 Consequently, the two items were excluded.

Table 2 Factor Loadings of the CFA 21-Item Authentic Leadership Scale

| Self-awareness		Balanced processing		Relational transparency		Individualised moral perspective		Relational Harmony	
SA4	0.74	BA4	0.76	RE1	0.77	IN1	0.81	HA3	0.77
SA6	0.72	BA8	0.73	RE4	0.72	IN2	0.84	HA4	0.77
SA8	0.42	BA10	0.78	RE5	0.70	IN3	0.78	HA5	0.74
SA10	0.72	BA11	0.57	*RE6*	*0.27*	IN4	0.82	*HA6*	*0.32*
				RE7	0.66				

A CFA testing of the hypothesised five-dimensional model with 19 items was re-run. The results revealed: a chi-square value (x^2(142) = 304.67, p< 0.05; CMIN/df. = 2.15; RMR = 0.02; RMSEA = 0.05; CFI = 0.96; TLI = 0.96; GFI = 0.93; AGFI = 0.90; NFI = 0.93; IFI = 0.96; and PNFI = 0.77. Item-factor loadings of 19-item, five dimensional model were between 0.41and 0.84 at the significant level of p < 0.01. Overall, the empirical results indicated the model was a good fit to the observed data.

In addition, the composite reliabilities (CR) of the constructs, average variance extracted (AVE), and Cronbach's Alpha were further analyzed to check validity and reliability. Results showed in Table 3, all constructs indicated CR values that were greater than 0.80, which exceeded the suggested criteria of 0.60 (Fornell & Larcker, 1981). For AVE analysis, the result showed that only four dimensions: Balanced Processing; Relational Transparency; Individualised Moral Perspective; and Relational Harmony, were greater than 0.50, except for Self-awareness (AVE = 0.45). Although AVE should be higher than 0.50, it is acceptable at 0.40 if CR is higher than 0.60 as the convergent validity of the construct is still adequate (Fornell & Larcker, 1981). Therefore, it is reasonable to accept the Self-awareness construct. Also, all Cronbach's Alpha values exceeded 0.70.

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 (α = 0.94)					
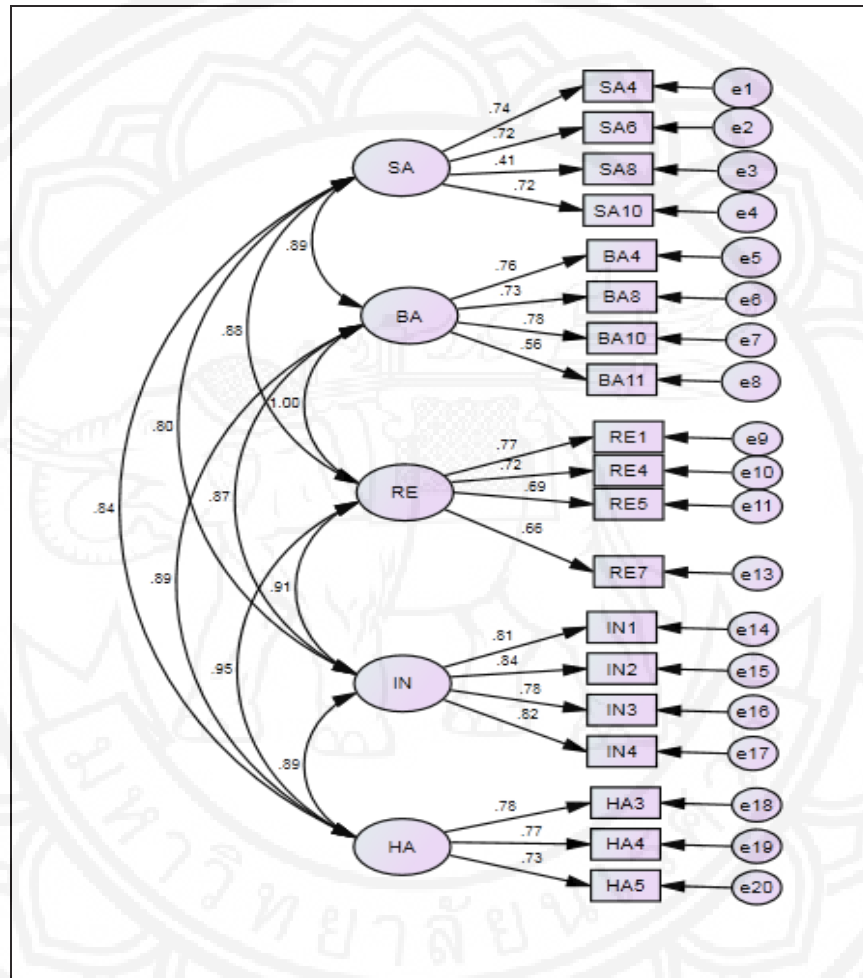
Figure 1 Results of CFA for 19-item Authentic Leadership Scale

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.

References

Avolio, B. J., & Walumbwa, F. O. (2006). Authentic leadership: Moving HR leaders to a higher level. In *Research in personnel and human resources management* (pp. 273-304). N.P.: Emerald Group Publishing Limited.

Bass, B. M., & Steidlmeier, P. (1999). Ethics, character, and authentic transformational leadership behavior. Leadership Quarterly, 10, 181-218. doi: 0.1016/S1048-9843(99)00016-8

Bentler, P. M. (1990). Comparative fit indexes in structural models. *Psy- chological Bulletin, 107(2),* 238-246.

Bentler, P. M., & Bonett, D. G. (1980). Significance tests and goodness of fit in the analysis of covariance structures. *Psychological Bulletin, 88*(3), 588-606.

Bhanthumnavin, D. (2008). Empirical construction of multilevel psychological sufficiency scales. *Journal of Psycho-Behavioural Science: Thai Behavioural System, 5*(1), 122-154.

Bollen, K. A. (1989). *Structural equations with latent variables.* Oxford, England: Wiley.

Boonsathorn, W. (2007). Understanding conflict management styles of Thais and Americans in multinational corporations in Thailand. *International Journal of Conflict Management, 18*(3), 196-221.

Browne, M. W., & Cudeck, R. (1993). Alternative ways of assessing model fit. In K. A. Bollen, & J. S. Long (Eds.), *Testing structural equation models* (pp. 136-162). Newbury Park, CA: Sage.

Cooper, C. D., Scandura, T. A., & Schriesheim, C. A. (2005). Looking forward but learning from our past: Potential challenges to developing authentic leadership theory and authentic leaders. *The Leadership Quarterly, 16*(3), 475-493. doi:10.1016/j.leaqua.2005.03.008

Cottrill, K. R. (2011). *Antecedents and outcomes of inclusion: exploring authentic leadership, organizational climate for ethics, organization-based self-esteem, and organizational citizenship behaviors.* (Unpublished doctoral dissertation). Alliant International University, Los Angeles, California, USA.

Davis, J. H., & Ruhe, J. A. (2003). Perceptions of country corruption: Antecedents and outcomes. *Journal of Business Ethics, 43*(4), 275-288.

Deephuengton, P. (1992). *Politeness in Thai: strategies of refusing and disagreeing.* (Unpublished doctoral dissertation). University of Kansas, Lawrence, Kansas, USA.

Deng, L. (2010). The City worker Mental Health Scale: A Validation Study. In L.T. Lam (Ed.), *Psychological and Health-Related Assessment Tools Developed in China* (pp. 34-44). Sharjah, UAE: Bentham Science Publishers

DeVellis, R. F. (2003). *Scale development: Theory and application (2nd ed.).* Thousand Oaks, CA: Sage.

Fieg, J., & Mortlock, E. (1989). *A common core: Thais and Americans.* Yarmouth, ME: Intercultural Press.

Field, A., (2005). *Discovering Statistics Using SPSS* (2nd ed). London, UK: Sage.

Fornell, C., & Larcker, D. F. (1981). Evaluating structural equation models with unobservable variables and measurement error. *Journal of Marketing Research, 18*(1), 39-50.

Franke, G. R., & Nadler, S. S. (2008). Culture, economic development, and national ethical attitudes. *Journal of business research, 61*(3), 254-264.

Gardner, W. L., Cogliser, C. C., Davis, K. M., & Dickens, M. P. (2011). Authentic leadership: A review of the literature and research agenda. *The Leadership Quarterly, 22*(6), 1120-1145.

George, W. (2003). Authentic leadership: Rediscovering the secrets to creating lasting value. San Francisco: Jossey-Bass.

Gupta, V., Surie, G., Javidan, M., & Chhokar, J. (2002). Southern Asia cluster: where the old meets the new? *Journal of world business, 37*(1), 16-27.

Hair, J. F., Black, W. C., Babin, B. J., Anderson, R. E., & Tatham, R. L. (2006). *Multivariate data analysis* (6th ed.). Upper Saddle River, NJ: Prentice Hall.

Hanks, L. M. (1962). Merit and power in the Thai social order. *American Anthropologist, 64*(6), 1247-1261.

Hannah, S. T., Uhl-Bien, M., Avolio, B. J., & Cavarretta, F. L. (2009). A framework for examining leadership in extreme contexts. *The Leadership Quarterly, 20*(6), 897-919. doi: 10.1016/j.leaqua.2009.09.006

Henry, J. W., & Stone, R. W. (1994). A structural equation model of end-user satisfaction with a computer-based medical information system. *Information Resources Management Journal, 7*(3), 21-33.

Hofstede, G. (2001). *Culture's consequences: Comparing values, behaviours, institutions, and organisations across nations (2nd ed.).* Thousand Oaks, CA: Sage.

Hu, L., & Bentler, P. M. (1999). Cutoff criteria for fit indexes in covariance structure analysis: Conventional criteria versus new alternatives. *Struc- tural Equation Modeling: A Multidisciplinary Journal, 6,* 1-55.

Kamoche, K. (2000). From boom to bust: the challenges of managing people in Thailand. *International Journal of Human Resource Management, 11*(2), 452-468.

Khilji, S. E., Keilson, B., Shakir, F. Y., & Shrestha, B. K. (2015). Self, follower, organization and the context- a cross cultural view of authentic leadership. *South Asian Journal of Global Business Research, 4*(1), 2-26.

Klenke, K. (2005). The internal theatre of the authentic leader: Integrating cognitive, affective, conative and spiritual facets of authentic leadership. In W. Gardner, B. Avolio, & F. Walumba (Eds.), *Authentic leadership theory and practice: Origins, effects and development: Vol. 3. Monographs in Leadership and Management* (pp. 155-182). New York: Elsevier.

Komin, S. (1990a). *Psychology of the Thai people: values and behavioral patterns.* Bangkok: National Institute of Development and Administration.

Komin, S. (1990b). Culture and work-related values in Thai organizations. *International journal of psychology, 25*(5-6), 681-704.

Komin, S. (1995). Cross-cultural management communication in Thailand, In *Paper presented at the SEAMEO's RELC Regional Seminar on Exploring Language, Culture, and Literature in Language Learning, SEAMEO Regional Language Center, Singapore, 17-19 April 1995.* SEAMEO Regional Language Center, Singapore.

Lagan, T. E. (2007).*Authentic leadership: Development of a four-dimensional scale and identification of a nomological network.* (Unpublished doctoral dissertation). The University at Albany, State University of New York, New York, USA.

Ledgerwood, J., & Un, K. (2003). Global concepts and local meaning: human rights and Buddhism in Cambodia. *Journal of human rights, 2*(4), 531-549.

McIntosh, C. N. (2007). Rethinking fit assessment in structural equation modeling: A commentary and elaboration on Barrett (2007). *Personality and Individual Differences, 42,* 859-867.

Neider, L. L., & Schriesheim, C. A. (2011). The authentic leadership inventory (ALI): Development and empirical tests. *The Leadership Quarterly, 22*(6), 1146-1164.

Novicevic, M. M., Harvey, M. G., Ronald, M., & Brown-Radford, J. A. (2006). Authentic leadership: A historical perspective. *Journal of Leadership & Organizational Studies, 13*(1), 64-76. doi: 10.1177/10717919070130010901

OCSCknowlege (2014). Ethics Promotion and Good Governance in Thai Civil Service. In *14th Asean Conference On Civil Service Matters (ACCSM), Bukittinggi, Indonesia, 28-29 October 2008. Bukittinggi, Indonesia.*

Pathmanand, U. (2001). Globalization and democratic development in Thailand: the new path of the military, private sector, and civil society. *Contemporary Southeast Asia*, 24-42.

Pongsudhirak, T. (2008). Thailand since the coup. *Journal of Democracy, 19*(4), 140-153.

Quek, K. M. T., Knudson-Martin, C., Rue, D., & Alabiso, C. (2010). Relational harmony: A new model of collectivism and gender equality among Chinese American couples. *Journal of Family Issues, 31*(3), 358-380.

Saetang, D. (2004). *Development of a measure of transformational and transactional leadership among public school principals in Thailand.* (Unpublished doctoral dissertation). University of Minnesota, MN, USA.

Schumacker, R. E., & Lomax, R. G. (2004). *A beginner's guide to struc- tural equation modeling* (2nd ed.). Mahwah, NJ: Erlbaum.

Selvarajah, C., Meyer, D., & Donovan, J. (2013). Cultural context and its influence on managerial leadership in Thailand. *Asia Pacific Business Review, 19*(3), 356-380.

Tanaka, J. S. & Huba, G. J. (1985). A fit index for covariance structure models under arbitrary GLS estimation. British Journal of Mathematical and Statistical Psychology, 38(2), 197-201. doi: 10.1111/j.2044-8317.1985.tb00834.x

Taylor, C. (1996). A world consensus on human rights? *Dissent, 43*, 16024.

Thai PBS. (2013). *Thailand slips in global corruption survey*. Retrieved from http://englishnews.thaipbs.or.th /thailand-slips-global-corruption-survey/

Thakur, R., & Walsh, J. (2013). Characteristics of Thai Women Entrepreneurs: A Case Study of SMEs Operating in Lampang Municipality Area. *Journal of Social and Development Sciences, 4*(4), 174-181.

Thomson, B. (2004). *Exploratory and confirmatory factor analysis: understanding concepts and application.* Washington, DC: American Psychological Association.

Virakul, B., & McLean, G. N. (2012). Leadership development in selected leading Thai companies. *Journal of Leadership Studies, 6*(1), 6-22.

Walumbwa, F. O., Avolio, B. J., Gardner, W. L., Wernsing, T. S., & Peterson, S. J. (2008). Authentic Leadership: Development and Validation of a Theory-Based Measure†. *Journal of management, 34*(1), 89-126.

Yammarino, F. J., Mumford, M. D., Connelly, M. S., & Dionne, S. D. (2010). Leadership and team dynamics for dangerous military contexts. *Military Psychology, 22*(S1), 5-41. doi: 10.1080/08995601003644221

Yukongdi, V. (2010). A study of Thai employees' preferred leadership style. *Asia pacific business review, 16*(1-2), 161-181.

Zhang, H., Everett, A. M., Elkin, G., & Cone, M. H. (2012). Authentic leadership theory development: theorizing on Chinese philosophy. *Asia Pacific Business Review, 18*(4), 587-605.