A Cross-Cultural Investigation of Authentic Leadership

in the

United Arab Emirates

HENLEY BUSINESS SCHOOL

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Declaration

I declare that this thesis is entirely my original work and has not been submitted for a higher degree at any other university.

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وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ (سورة القلم – اية 4)

And you are of a great moral character. (The Quran (1:30), Al Qalam – 4)

إنما بعثتُ لأتمم مكارم الأخلاق (حديث رقم 8952 – مسند الامام احمد)

I was sent to perfect morals. (Hadieth No 8952 – Musnad Imam Malik)

وإنما الامم الأخلاق ما بقيت...   فإن همو ذهبت اخلاقهم ذهبوا...
(من قصيدة احمد شوقي – 1868 – 1932 القاهرة – مصر)

Nations have morals as long as they remain…If their morals are gone, then they are

gone (Ahmad Shawqi, Poet – 1868 – 1932, Cairo – Egypt)

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This research has been a journey of self-discovery and new knowledge. As a senior leader, this new journey has been enriched by my engagement with new research colleagues at Henley and Rotman and has enhanced my own worldviews as a leader and a coach.

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Abstract

This research investigates the perceptions of authentic leadership of senior leaders in the United Arab Emirates. Additionally, it aims to identify if religiosity and personal values influence differences between Emirati and non-Emirati leaders' perceptions of authentic leadership in both the private and public sectors. The central research question of this study is: "*To what extent do senior leaders in the UAE perceive their leadership as authentic, and are differences evidenced between Emirati and non-Emirati leaders influenced by religion, religiosity, personal values, and national culture?*

This research is contextualized in the United Arab Emirates (UAE) within the public and private sectors using a cross-sectional sample of Emirati and non-Emirati leaders. The research design follows a quantitative approach, using data from surveys to address the research questions and hypotheses, using linear and hierarchical regression analysis. Authentic leadership is defined as leader behavior that draws upon and promotes positive psychological capacities and an ethical climate to foster greater self-awareness, an internalized moral perspective, balanced processing of information, and relational transparency on the part of leaders as they engage with their followers. The study found that this four-factor authentic leadership model, first proposed by Luthans and Avolio (2003), which includes the dimensions of self-awareness, internalized moral perspective, relational transparency, and balanced processing, is valid in the context of the UAE for both Emirati and non-Emirati leaders.

No significant differences were evidenced between leaders based on the variables of religion, religiosity, and national culture, supporting the universality of the authentic leadership model in the context of the UAE. Amongst the ten universal values proposed by Schwartz (1992, 1994, 2004), namely, universalism, benevolence, tradition, conformity, security, power, achievement, hedonism, stimulation, and self-direction, only achievement and stimulation were found to influence a leader's perceptions of authentic leadership. Leaders with a substantial value of achievement have higher perceptions of authentic leadership. In contrast, the value of stimulation has a significant, negative influence on perceptions of authenticity. CEO age and education are also significant predictors of authentic leadership. Older CEOs have higher perceptions of authentic leadership, while CEOs who do not have a university degree have lower perceptions of authentic leadership.

This research is among the first to use a cross-cultural, comparative analysis between Emirati and non-Emirati leaders. Given that access to the upper echelons of leadership is rare, this study offers a unique opportunity to capture these insights. The research results are timely, given the increased global interest in exploring the dynamics of the Arab world related to leadership, particularly the UAE, and the developing economic and political importance of the nation and the region. This thesis has partly addressed some of the gaps in the literature related to authentic leadership in a cross-cultural context. It contributes to the nascent research on leadership in the Arab region and demonstrates the relationship between a leader's values and authenticity. It offers practical insights for local and expatriate leadership development in the UAE. Additionally, the research calls for additional work to expand on the perceptions of women leaders, particularly the position of women in senior management, and if differences are evidenced due to intercultural values, practices, or religion.

Keywords: authentic leadership, religion, religiosity, values, national culture, cross-culture, United Arab Emirates, senior leaders, CEO

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List of Abbreviations

AL	Authentic Leadership
ALQ	Authentic Leadership Questionnaire
CRS	Centrality of Religiosity Scale
GLOBE	Global Leadership and Organisational Behaviour Effectiveness
TFL	Transformational Leadership
SPSS	Statistical Package for the Social Sciences Software
SSVS	Short Schwartz's Value Survey
UAE	United Arab Emirates

Chapter One: Introduction

1.1 Focus of Research

In the current global economy, organizations seek leaders with business acumen and leadership styles driven by authenticity, integrity, and ethical behavior. The focus on charisma is replaced by one of authenticity, grounded in values that communicate integrity, transparency, and responsibility (Walumbwa et al., 2010). Corporate and political scandals abound, typically resulting from leaders or managers pursuing their self-defined end but conflicting with legal or ethical standards or organizational objectives (Sendjaya et al., 2016). Global, well-known scandals such as Enron, Facebook, and Uber (IG International,2018) prompt a focus on the characteristics of contemporary business leaders, questioning their moral reasoning coupled with a decline in trust, confidence, and organizational performance that results from questionable corporate practices. Peus et al. (2012) note that contemporary society expects leaders to align with core societal values and lead with authenticity and care. Yukl (2012) suggests that organizational performance is viewed against the imperative of demonstrated leadership that integrates these factors. The leader's core values need to be known, communicated, and aligned with the broader organization to be purposeful and aligned with both organizational performance and the greater good (Avolio & Gardner, 2005; Peus et al., 2012).

Gardner et al. (2011) propose that authenticity characterized by transparency, integrity, and ethical values-driven behaviors is critically important in modern organizations. Walumbwa et al. (2008) characterize authentic leadership (AL) as a pattern of leader behaviour 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" (p.94). Authentic leaders are guided by morality and deeply held values and demonstrate self-awareness of their strengths and weaknesses. This research, along with others (Day, 2014; Peus et al., 2012; Wang et al.,2014), primarily draws on Western contexts, cultures, and philosophies (Sendjaya et al.,2014). Metcalfe and Minmouni (2011) suggest that dominant social sciences research is primarily based on Western constructions of leadership identities, relationships, and behaviors, incorporating culturally specific assumptions. Few studies investigate the dimensions of authentic leadership in the Middle Eastern context, specifically the United Arab Emirates.

Kabasakal and Dastmalchian (2012) posit that managerial systems and leadership prototypes evolve in line with the underlying local cultural contexts and implicit leaders' beliefs held in these contexts. To be effective, leaders should consider the organization's cultural norms, as they may impact their leadership style and effectiveness. Ertenu et al. (2011) suggest that while Walumbwa et al.'s (2008) model of authentic leadership is considered universal, it is likely that every culture has its definition of authenticity based on both values and local practices. Avolio et al. (2004, p.4) note the relevance of context in their definition of authentic leaders as "those who are deeply aware of how they think and behave and are perceived by others as being aware of their own and others' values / moral perspectives, knowledge and, strengths; aware of the context in which they operate; and who are confident, hopeful, optimistic, resilient and of high moral character."

Hence, this study aims to investigate whether leaders identify as authentic leaders in the context of the United Arab Emirates, which is characterized by specific religious traditions, values, and culture. It aims to highlight the extent to which

authentic leadership characteristics are evidenced in this context and whether differences exist between Emirati and non-Emirati leaders.

Additionally, this research identifies levels, or constructs, of religiosity and personal values between Emirati and non-Emirati leaders. These constructs are used to determine if a leader's religion, religiosity, and personal values impact their perceptions of authentic leadership within the context of the United Arab Emirates (UAE) for Emirati leaders and expatriates and to identify further if the leader's home culture influences perceptions of how they lead.

In their mixed methods study on Islamic work values and leadership, Wahab et al. (2016) suggest that limited studies exist in the Islamic context. Hage and Posner (2015) note the timeliness of a study such as this thesis since there is limited empirical research conducted in the Middle Eastern context on how leadership practices may be influenced by religion. Dana (2009) notes the links between values promoted by religion and work-related behavior.

Pursuing the research is essential because it contributes to knowledge and practice. As the UAE strives to increase its presence in global markets and attain higher competitiveness rankings, the values and actions of business and government leaders are paramount. This study develops an understanding of the distinctiveness of leader values displayed in the UAE, where organizational practices are characterized by a hierarchical structure and considerable power distance (Weir & Hutchings, 2005), and senior leaders are predominantly Muslim. Understanding the leadership styles of Chief Executive Officers (CEOs) and senior leaders in the UAE, which contribute to dealing effectively in business environments, can position companies, both local and global, to consider how this knowledge impacts leader's decisions, behaviors, hiring practices, inclusion and diversity initiatives, leadership development

and succession planning. Similarly, this knowledge may be applied to cross-border market development and business performance strategies.

Polanski et al. (2019) suggest the timeliness of this research, particularly from a theoretical and methodological stance, contending the importance of a narrower focus on the integrity of senior leaders, suggesting that future research should seek to fill the gap in the cross-cultural and alternative methodological spaces. They challenge researchers to move beyond the "usual empirical subjects" and explore new questions, models, and theories.

This research seeks to fill those gaps and adopts a cross-cultural, quantitative approach in the context of the UAE. While there is some recent research on Islamic business ethics (Beekun, 2012; Beekun, Bafwi, 2005; & Syed, 2009), empirical research in this field is sparse and often more conceptual. While ample research exists on leadership and values in the Western leadership context, minimal empirical work is evident in the Middle Eastern/Arab context. This research contributes to the field and to the global interest in exploring the dynamics of this region as they relate to leadership, particularly in the UAE, given the developing economic and political importance of the nation and the region.

1.2 The Research Problem

This research fills an identified void in the literature by considering the predicted impact that religiosity and personal values have on the authentic leadership behaviours of leaders operating within the context of the United Arab Emirates (UAE). This research will, therefore, provide insights into the relationship between leadership, religiosity, and values in the Arab context, particularly the UAE. This research aims to identify common executive perceptions of authentic leadership between Emirati and non-Emirati leaders, as well as differences and whether these

perceptions are related to differences in the leaders' religion, religiosity, personal values, and national culture.

1.3 The Research Context

The context for this study is the United Arab Emirates (UAE). The UAE is heavily influenced by globalization and invests in leadership development to advance its thinking and growth and become a leading economy within the region and globally (ElKaleh, 2018). While the UAE has a population of 10 million, only about 1.17 million are Emirati. The expatriate population, which comes from over 200 countries, makes up most of the population (Global Media Insight, 2023).

Figure 1.1 Breakdown of expatriate population in the UAE, by nationality (in million)
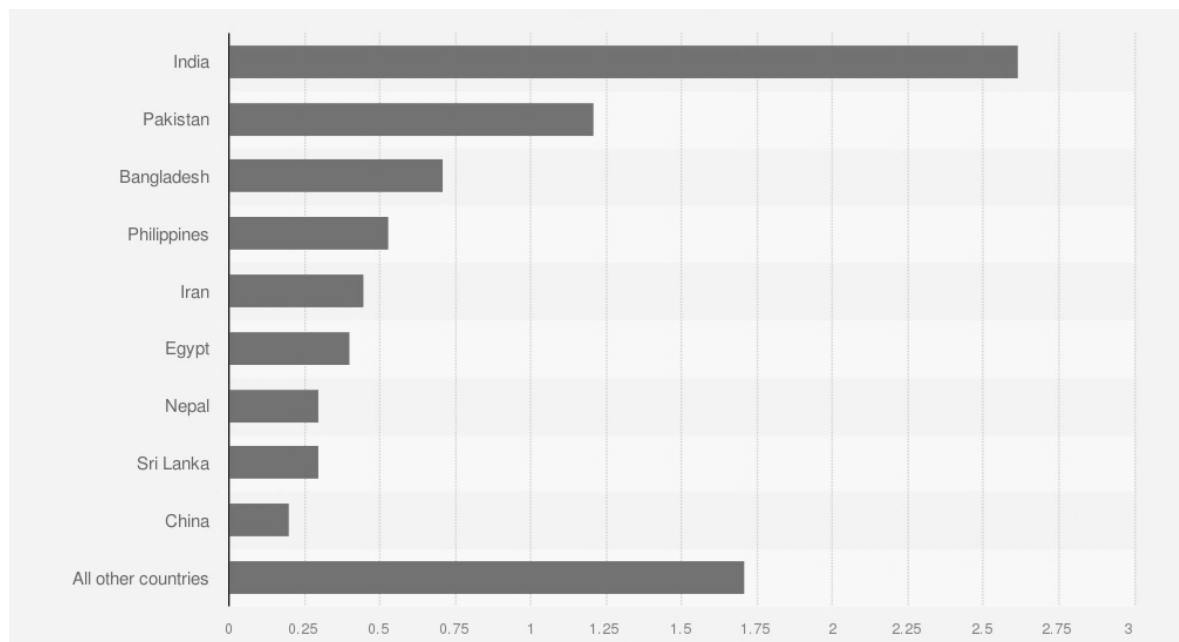
Source: Global Media Insight (2023)

The UAE, standing out among the Gulf Arab nations, is renowned for its openness, cosmopolitanism, and tolerance. It leverages its diversity as a unique selling point, aligning with the global talent race (Thiollet & Assaf, 2018). As it strives for

economic diversification, it is increasingly appealing to highly skilled immigrants who are enticed with "golden visas" and long-term residency. The UAE's expatriate population, comprising nearly 90 percent, outnumbers the Emiratis, with most settling as permanent residents. This unique demographic landscape presents a fascinating research context. As shown in Figure 1.2, the UAE has a high proportion of expatriate population compared to other countries, which results in an evident intracultural variance by ethnicity alone and, therefore, a broader, heterogeneous group of stakeholders who may impact the behaviors of a senior leader compared to more homogeneous, conservative countries.

Figure 1.2 Non-National vs. National Populations[1]
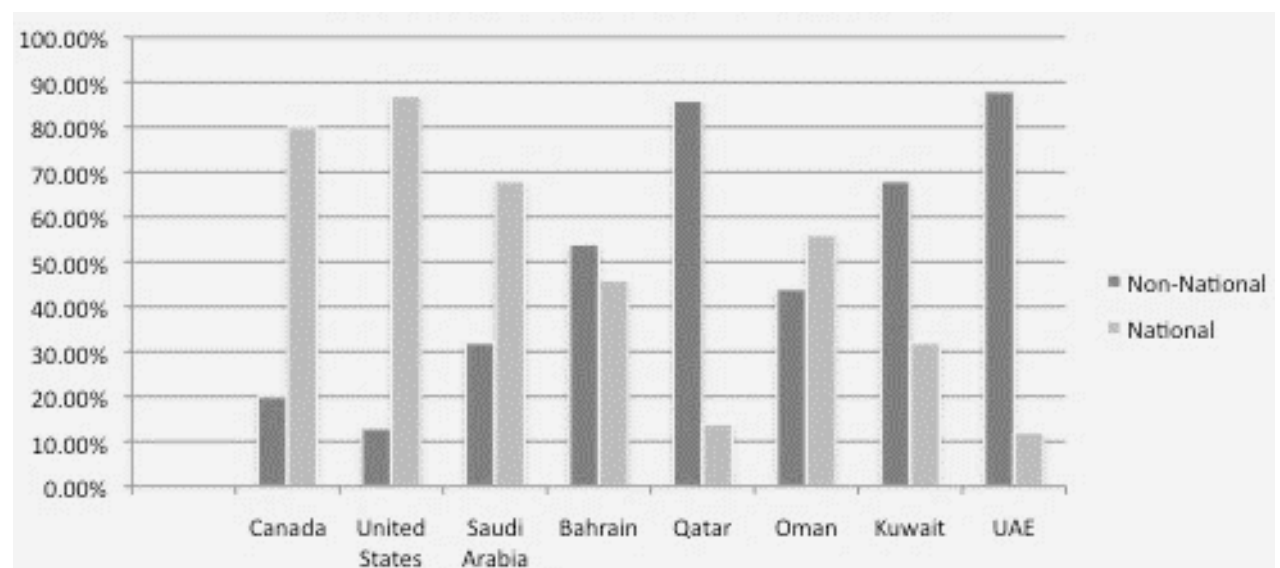
Source: NATO (2015)

According to a recent report on global talent and competitiveness, the UAE is a top destination for global talent. It was ranked 22nd out of 134 countries globally in the Global Talent Competitiveness Index (INSEAD, 2023), an annual benchmarking report on how countries and cities grow, attract, and retain talent. The UAE is a global

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[1] https://natoassociation.ca/wp-content/uploads/2015/05/Non-National-vs.-National-Population.jpg

leader (4th) and a magnet for foreign workers due to its high level of external openness and access to growth opportunities. However, there are areas for improvement, particularly in 'growing talent' relative to formal education and the country's ability to retain talent, focusing on personal rights and safety. The UAE's ranking on women's economic empowerment and gender parity is also a point of concern, although it does well in terms of women's leadership opportunities, ranking 12th compared to the USA (27th) and Canada (47th).

Since it was founded in 1971, the UAE has experienced significant economic growth and development, largely driven by its vast reserves of oil and natural gas and extensive global demand. Similar to other countries in the Gulf Region, Pillai et al. (2018) note the UAE shares common characteristics such as formal institutional contexts (e.g., monarchies), constant socio-economic reforms, minimal corporate tax regimes, and Sharia-based judiciary systems as well as informal institutional contexts (e.g., cultural dimensions, patriarchal culture). Young (2018) finds that the Gulf countries, including the UAE, are examples of state-led capitalism, with real estate markets and financial sectors often linked to state interests. Haneih (2011) notes that the economic development of all GCC countries is founded on the exploitation of natural resources, the power of the state, and the association between ruling families and their network of local/regional businesses, political and cultural ties.

Despite their vast oil wealth, the countries of the GCC are still classified as emerging or frontier markets. These economies face many challenges in creating innovative and successful companies, many of which are the direct outcome of the resource curse (Shaffer and Ziyadov, 2011). Heavy reliance on the exploitation of oil and hydrocarbons has resulted in government policies that have inhibited innovation,

and significant government subsidies to nationals have had negative implications, on average, for productivity.

Current global trends underscore the urgency for the UAE to diversify their economy away from oil and hydrocarbons and to create knowledge-based, innovative economies to enhance their global competitiveness. This strategic move requires effective leadership across all sectors.

There is another major distinction between the context in the UAE and that of the West. The contexts where the extant leadership research has taken place not only have well-developed financial markets but are also well-developed democracies and are very much free markets, with far less government involvement in the economy than the GCC markets. As noted by Hanieh (2018), the GCC countries are:

> "Dominated by ruling families who have held power since the pre-oil period, leadership succession in these states is effectively hereditary …. Elected legislatures exist in only two Gulf states – Bahrain (majlis al-nuwab) and Kuwait (majlis al-umma) – but voting rights are restricted to a small portion of the resident population and the rulers in both states have the power to dissolve the parliament. The kings, princes, emirs, and sheikhs that sit atop each of the Gulf states control the political apparatus and a very large share of economic wealth –they are central actors in the story that follows" (p.18-19).

As discussed, a focus on senior leadership in this region is timely. With the decline in the GCC's global GDP shares and slowing economic growth rates, the urgency for diversification of the region's economies away from oil has increased. There is a drive to develop and nurture other industries, including manufacturing, finance, tourism, and services, more broadly (Kabbani & Mimoune, 2021).

More effective leadership within the CEO ranks is essential to achieve these goals, and it is quite unlikely that the region can succeed in these lofty diversification goals without enhanced CEO competencies. Enhanced leadership skills and CEO competencies will increase the likelihood that the UAE will achieve its long-term

goals and, hence, enhance the long-term prosperity of its citizens. As such, investigating the dimensions of authentic leadership, as well as the relationship between a leader's values, religion, and religiosity on their authenticity, will shed light on the influence, both positive and negative, of a leader's values, religion, and religiosity on their leadership grounded in the alignment between the current, Western-dominant research on authentic leadership and firm performance. While this study does not include follower perceptions or firm performance results, it assumes a positive relationship between a leader's authenticity, follower performance, and organizational outcomes based on the extant research.

Elbanna (2022), aligned with the ranking of "growing talent" in the INSEAD (2023) study, suggests the weakness of human capital development in the UAE may be related to its nationalization efforts, where a focus on quotas versus suitability would likely diminish an organization's performance and damage its competitiveness. In a longitudinal comparative study of developed and developing countries' overall and technological competitiveness, Mittal, Momaya, and Sushil (2013) found that young economies have enormous potential to move up the competitiveness ladder to address their populations' needs if leadership drivers are developed adequately. Momaya (2011) suggests that sustainability demands leadership that helps the shift toward the innovation-driven stage of economic development.

With a focus on human capital, many senior and emerging Emirati leaders use global, Western educational programmes to enhance their learning and capabilities. Samier (2014) notes that leadership curricula in the UAE predominantly reflect USA and UK perspectives, which was also noted by Metcalfe and Mimouni (2011), who claim that current scholarship reflects Western values and cultural norms. This raises

questions regarding the impact of Western models and thinking on the cultural and religious identity of the leaders in the Muslim world, both Muslim and non-Muslim. In the UAE, the majority and official religion is Islam, which accounts for 74.5% of the population, followed by Christianity (12.9%), Hinduism (6.2%), Buddhism (3.2%) and others (including Agnosticism) (Wikipedia, 2024). Metcalfe (2008) states that religion is embedded in Emirati culture at the individual, organizational, and societal levels and influences the economic, political, academic, and domestic lives of all Emiratis. As such, not considering the significant overlap and convergence between religious and cultural norms would not adequately reflect the complexity of the cultural context and determine if religion and religiosity remain dominant influences despite the cosmopolitan nature of the population.

Given the increase in the number of Muslims in the West and the continued integration of the Muslim world with the global economy, there is a necessity to both understand and further develop Islamic-based theories of leadership and management (Wahab et al., 2016). While studies do exist on leadership and cross-cultural influences (Abdalla & Al-Homoud, 2001; Ayranci & Semercioz, 2011; Butler, 2009; Pellegrini & Scandura, 2006; Resick et al., 2006), the investigation of the relationship of faith-based values and authentic leadership is quite limited.

Eisenbeiss and Brodbeck (2013) suggest that developing a more holistic understanding of how leadership is perceived in the Western and Middle Eastern cultural contexts, including the private and public sectors, is vital. They posit that the current Western-based literature points to a compliance-oriented understanding of the moral perspective of leadership versus a value-oriented perspective. This gap is the impetus for my work as it focuses on the influence of religion and values on perceptions of leadership in a Middle Eastern context, where the dominant religion,

Islam, influences culture and governance, given its legal codes of Shar'ia (Greaves, 2012). Dorfman et al. (2012), in their study of the Middle Eastern cluster for the GLOBE Project (Egypt, Morocco, Turkey, Kuwait, and Qatar), also note the influence of historical, religious, and socio-cultural characteristics on leadership. They find that Islam, as the prevalent religion for these countries in the region, acts as a unifying force by creating a common culture, with value placed on leadership attributes such as high integrity, visionary, team-oriented, collaboration, and decisiveness. This study will explore this influence in the context of the UAE.

Likewise, within the context of the UAE, there has been little, if any, exploration of a cross-cultural comparison of Emirati and non-Emirati leaders despite the significant presence of non-Emirati leaders in the region. In such a multicultural nation with many leaders from globally diverse cultural backgrounds, it is wise to have detailed knowledge about cross-cultural and cross-sectoral commonalities and differences in defining leadership. Cross-cultural research shows that societies, nations, and even industries have distinct values and mindsets (Brodbeck et al., 2007; Eisenbeiss & Brodbeck, 2013; Hofstede, 2001; House et al., 2004), which can affect implicit theories about leadership. Brown and Mitchell (2010) also call for a cross-cultural investigation of executive perceptions of leadership between cultures.

This research fills this void and identifies core components of authentic leadership in executive perceptions across the UAE and cultural-specific aspects that influence authentic leadership. From a management perspective, this research provides new knowledge to assist leaders in their work. This research will allow leaders to build on these results for leadership development opportunities. As organizations, particularly in the UAE, aim to be competitive globally, insights are needed to distinguish how leadership perceptions vary across countries and industries.

Likewise, managers must be cognizant of employee and stakeholder perceptions in a highly culturally diverse workforce.

Many senior and emerging Emirati leaders use global, Western educational programs to enhance their learning and capabilities. Samier (2014) notes that leadership curricula in the UAE predominantly reflect USA and UK perspectives, which was also noted by Metcalfe and Mimouni (2011), who claim that current scholarship reflects Western values and cultural norms. This raises questions regarding the impact of Western models and thinking on the cultural and religious identity of the leaders in the Muslim world, both Muslim and non-Muslim. Metcalfe (2008) notes that in the UAE, where the state religion is Islam, and 96 percent of the population of the UAE is Muslim, religion is embedded in Emirati culture at the individual, organizational, and societal levels and influences the economic, political, academic, and domestic lives of all Emiratis. As such, not considering the significant overlap and convergence between religious and cultural norms would not adequately reflect the complexity of the cultural context. Such is the case for the GLOBE Project 2020 research, which includes religiosity as a construct in its newest research, as it seeks to determine the extent to which religion influences people's daily lives and institutions.[2]

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[2] The GLOBE 2020 research is not yet published at the time of writing. The Country co-investigator handbook provides the research questions and background:
https://globeproject.com/about%3Fpage_id=intro.html#globe2020_cci

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1.4 Methods

This study investigates whether leaders in the UAE view their leadership behaviors as authentic and whether their religions, religiosity, and personal values impact their perceptions of authentic leadership in this context. Hence, this study will further develop our understanding of the construct of authentic leadership in this context. This study draws on the research's dominant definition of authentic leadership.

First proposed by Luthans and Avolio (2003), the construct of authentic leadership has received significant attention in the field. Walumbwa et al. (2008) suggest authentic leadership is a pattern of leader behaviours that draws upon and promotes positive psychological capacities and ethical climate. Others (e.g., Giallonardo et al., 2010; Leroy et al., 2015; Wang et al., 2014) investigate the

relationship between authentic leadership and work motivation, job satisfaction, and job performance. Like this current study, Zhang et al. (2021) use the construct of authentic leadership to examine the moderating effects of cultural differences, similar to the work of Gardner et al. (2011), to determine the strength of the influence of national culture on authentic leadership.

To address the proposed research questions and to align with the current research, a quantitative approach using a survey design is utilized to explore the relationship between authentic leadership, values, religiosity, and the influence of national culture. The 16-item Authentic Leadership Questionnaire (ALQ) developed by Walumbwa et al. (2008) was used to measure perceived authentic leadership behaviors. Additionally, to measure the religiosity of the leaders, the 5-item Centrality of Religiosity Survey (Huber &Huber, 2012) was employed. To measure the values of the senior leaders, the Short Schwartz Values Scale (SSVS; Lindeman & Verkasalo, 2005) was used, which measures the ten universal values identified by Schwartz (1994). The survey was conducted in the United Arab Emirates across multiple sectors with current and retired senior leaders. Two hundred questionnaires were distributed via the Qualtrics platform, and 137 questionnaires were deemed suitable for analysis, constituting a 68.5% response rate. Participants were asked to rate their leadership behaviors, religiosity, and values. Hierarchical regression analysis was employed to test the hypotheses developed for this thesis. The results were interpreted, and conclusions were drawn.

1.5 Contributions to the Research

The main contribution of this study is adding to the authentic leadership literature by investigating the theory in a context that has been underexplored, particularly given the within-context, cross-cultural nature of this study and access to

senior leaders. First, the findings inform the academic setting of perceptions of authentic leadership within the UAE, whether there are similarities and/or differences between Emirati and non-Emirati leaders, and whether these variances stem from differences in religion, religiosity, values, and national culture. Like Qu et al.(2017), this study adds empirical support for a leader-centric approach to examining authentic leadership using self-reported perceptions from senior leaders.

Second, this study contributes to the research stream on the influence of religion and religiosity on leadership. Similar to the work of Hage and Posner (2015) and Hofstede (1980), this study investigates the influence of religion on authentic leadership perceptions. In contrast to the findings of Hage and Posner (2015), whose study was conducted in Lebanon using Christian and Muslim leaders, this study found that neither religion nor religiosity significantly influences senior leaders' leadership perceptions. While leaders identified differing levels of religiosity, it did not impact their perceptions of authentic leadership. These findings suggest the universality of the authentic leadership model across religions. Despite differences in religion and religiosity, these differences did not influence perceptions of Authentic Leadership.

Third, this study contributes to the value research by extending Schwartz's (1994) value theory in the context of the UAE. It builds on the work of Peus et al. (2012) and others who investigate the influence of values in authentic leadership. Walumbwa et al. (2008) posit that it is integral for authentic leaders to know and communicate their values as it is critical to meaningful interactions and acting authentically. Qu et al. (2017) solely investigate the values of power and benevolence in their study and suggest that future research extends to all ten universal values and nationalities. Using all ten universal values identified by Schwartz (1994, 2012), this

study finds that only the personal values of stimulation and achievement influence a leader's perception of authentic leadership.

Fourth, this study contributes to the research stream on national culture's influence on authentic leadership. The objective of this study was achieved by using data from the United Arab Emirates using a sample of Emirati and non-Emirati leaders. The results suggest strong positive perceptions of authentic leadership for Emirati and non-Emirati leaders. Again, this result speaks to the universality of authentic leadership theory.

These findings respond to the work of Vogelgesang et al. (2009), who found that cultural norms may dictate the level of authenticity leaders choose to exhibit and suggest that authentic leadership research should be extended in cross-cultural contexts to determine the nuances of cultural norms, using both local and expatriate leaders. This research responds to that call and finds that local and expatriate leaders in the context of the UAE demonstrate similar levels of authenticity.

While the theoretical contributions add value to the calls for research, the "so what" of these findings strive to impact leadership knowledge and practice. The results identify commonalities between Emirati and non-Emirati leaders regarding self-perceptions of leadership. Likewise, despite the Muslim-dominant, traditional, hierarchical culture of the UAE, the research finds no differences in the impact of religion or religiosity on authentic leadership between Muslim and non-Muslim leaders. What is evident is the positive impact of age and the value of achievement on perceptions of authentic leadership, coupled with the negative impact of lower levels of education and the value of stimulation (i.e., openness to change and a desire for freedom) on perceptions of authentic leadership.

Based on this, what are the implications for leadership and leadership development? How might these findings enhance the development of human capital and talent challenges currently faced in pursuing global competitiveness in the UAE?

This research adds value to management practice and potentially impacts leadership development and talent management. Considerable investment is made in leadership development for Emirati and non-Emirati leaders, particularly related to global competitiveness and the leadership required to achieve a global position, such as the Emirates Leadership Initiative Fellowship with Harvard Business School (Harvard Kennedy School, 2023). This research offers a better understanding of the relevance of the authentic leadership model within this cultural setting. It can inform the design of leadership development and targeted coaching opportunities using authentic leadership dimensions.

Developing a solid self-awareness, strategies for engagement and problem-solving, and the influence of personal values and religion on one's leadership is vital to self-development and organizational performance. Authentic leaders should be aware that their authenticity has limitations (see Ibarra 2015) and be cognizant of how they interact with others. This work supports this notion, and the results could inform the inclusion of authenticity in the design of leadership development and coaching initiatives.

As noted in the INSEAD (2023) report, "growing talent" requires attracting and investing in local talent as well as "keeping" the talent of non-Emirati leaders. This suggests the need for gender-equitable leadership development opportunities for Emiratis. Given the validity and universality of the authentic leadership found in this research, this model may be foundational to the design of leadership education programmes to assist leaders in developing authentic leadership, such as activities that

foster self-awareness, relational authenticity, and engagement with followers in problem-solving. This may include experiential learning, coaching, networking, and formal education development for local Emirati leaders. This formal education for CEOs is associated with higher levels of authenticity, cognitive ability, open-mindedness, and socialized charisma, focusing on moral concerns and collective interests (Zhang et al., 2017). As the UAE pursues a global competitive strategy, authentic leadership will be required to achieve a place on the global stage, aligning with collective goals on sustainability, safety, and ethical actions.

To retain talent, particularly non-Emirati leaders, consideration must be given to the influence of institutional and local practices. While the value of achievement significantly impacts authentic leadership perceptions, non-Emirati leaders may require extra effort to achieve social status, relationships, and networks as they attempt to become part of the collectivist, hierarchical culture of the UAE. The development of social capital (Hoi et al., 2018) is often easier when culture is shared. Chen and Sriphon (2022) suggest that authentic leadership positively impacts trust and social exchange relationships. Non-Emirati leaders who display a high level of authentic leadership may be accepted more quickly into the collectivist culture of the UAE. Conversely, leaders who value stimulation, openness to change, and risk-taking may be more challenged. This is an opportunity for growth and discussion in a country that prides itself on innovation and excellence. Leadership development opportunities that align self-awareness with an appetite for risk-taking, encourage diversity of thought with relational transparency, and build capacity for competitiveness through networking and engagement will expand the leadership talent of the region.

The findings of this study demonstrate that values, education, and the age of senior leaders contribute to their perceptions of authentic leadership. This enhanced understanding of these influences can contribute strategic insights for both local and global organizations relative to hiring practices, along with inclusion and diversity initiatives. For example, authentic leaders must ensure diversity in hiring and creating their teams and avoid affinity bias, as having different perspectives is valued in high-performing organizations (Gardiner et al., 2023).

To promote inclusion and diversity, particularly the inclusion of women as senior leaders, organizations could invest in authentic leadership development and strategic career path opportunities, again cognizant of social relationships and organizational and intersectional inequities that may exist in the workplace that may inhibit leaders from being authentic (Gardiner et al., 2023), thus of benefit to both the individuals the organization overall. Current research (INSEAD, 2023) finds that organizations may also consider mentoring relationships with older leaders who bring a more positive, reflective view of leadership based on their experience.

While this study, regrettably, does not have a large sample of women, as reflective of the reality on the number of women in senior leadership positions in the UAE, the small sample included does note positive perceptions of authentic leadership. Again, this is an opportunity for future research. However, Braun et al. (2018) challenge the previous theoretical views assuming a mismatch between the attributes stereotypically ascribed to women and attributes inherent in authentic leadership (Eagly, 2005; Hopkins & O'Neil, 2015) and disagree with the notion "that authentic leadership is not gender-neutral and is especially challenging for women" (Hopkins & O'Neil, 2015, p. 1). Instead, their findings suggest that authentic leadership is not gender-neutral and appears positively associated with women.

Martinez-Martinez et al. (2021) posit the strength of authentic leadership development programs, particularly for women candidates, to further advance gender parity and diversity in leadership positions.

1.6 The Structure of the Thesis

Chapter One introduces the thesis, elaborating on the research problem, background, and motivation for this study on authentic leadership in the United Arab Emirates. Chapter Two reviews key literature on leadership theories, particularly authentic leadership, and literature on religion, values, and national culture. Chapter Three provides the conceptual framework and development of the hypotheses for this study. Chapter Four presents the methodological choices, including the research methods and design adopted, along with a description of the data. Chapter Five presents the data analysis and results. Chapter Six presents a discussion of this study's findings, conclusions, and theoretical and managerial contributions, as well as limitations and opportunities for future research.

Chapter Two: Literature Review

2.1 Introduction

The research for this thesis examines the influence that religion and national culture may have on the perceptions of authentic leadership behaviours of leaders operating within the context of the United Arab Emirates. This research, therefore, focuses primarily on the theory of authentic leadership. The central research question is as follows:

> *To what extent do senior leaders in the UAE perceive their leadership as authentic, and are differences evidenced between Emirati and non-Emirati leaders influenced by religion, religiosity, values, and national culture?*

This research aims to provide greater insight into the relationship between authentic leadership, religion, religiosity, values, and national culture in the context of the UAE. As such, it draws on four literature areas: 1) leadership theory, including authentic leadership; 2) religion and religiosity; 3) values; and 4) national culture.

This literature review aims to identify the academic literature that informs this research, including the calls for contributions to both theory and practice that this thesis seeks to fill and focuses on the theoretical dimensions of leadership, religion and religiosity, values, and national culture. Figure 2.1 outlines the steps taken to review the literature.

Figure 2.1 Literature Review Process

Leadership		
Theories	Authentic Leadership	Learning Theories

Values	
Universal Values	Authentic Leadership and Values

National Culture	
Cultural dimensions	Leadership and National Culture influences

Leadership, Religion and Religiosity			
Religion and leader behavior	Religiousity and leader behavior	Authentic leadership and Religion	Islamic Leadership

Literature Review Conclusions

First, the leadership dimension is discussed, including definitions of leadership and an overview of the central leadership theories, focusing on authentic leadership to expand on the rationale for selecting this as the theoretical leadership construct for this research.

Following the discussion on leadership theories, associated learning theories, namely social learning theory and social exchange theory, along with the concept of moral identity, are presented to explore how leadership values and behaviors are learned, including the influences of culture. Next, relevant research on values and their relationship to leadership, particularly authentic leadership, is presented.

The concept of national culture and its influence on leadership is examined through cultural dimension research. Models that explore cultural variations between countries are presented, focusing on cultural variation in leadership.

Religion and religiosity are examined, particularly in terms of its relationship with leadership and national culture. Given the study context of a predominantly Muslim country, fundamental research related to Islamic leadership principles is presented. This chapter closes with a summary of conclusions from the literature review that helped to inform the research questions, conceptual framework, and hypotheses for this thesis.

2.2 Leadership Theories: An Overview

The concept of leadership is one of the most often studied aspects of human behavior (Higgs, 2003), spanning academia, management, and public interest. In the context of this study, the leaders of interest are the senior leaders of the organization, often the CEO or Managing Director. Ultimately, this person is at the helm, creating the vision, setting the direction, and serving as the driving force for change. Jackson and Parry (2008) suggest that a leader possesses five essential characteristics: confidence, integrity, the ability to authentically connect with followers, resilience, and aspiration (cited in Collins, 2012, p.39). These characteristics and others are often identified as the key predictors of leadership effectiveness.

Research on leadership style, effectiveness, and identity continues to evolve and expand, including a cross-cultural or within-culture focus. As previously noted, many theoretical constructs stem from a Western-based lens. This section-examines key schools of thought listed in Table 2.1 from a historical perspective that have contributed to the evolution of our understanding of the phenomenon of leadership, along with emerging Islamic leadership definitions. Fundamental research associated with authentic and ethical leadership will be explored to identify the moral dimensions of leadership and studies that examine leadership's cultural perspective.

Table 2.1 provides an overview of the theories addressed in this study. The theories are primarily based on Western cultures, values, and beliefs. House et al. (2002, 2014) note the significance of examining these theories in non-Western cultures to determine their validity and applicability in different cultural contexts.

Table 2.1 Summary of Key Leadership Theories

LEADERSHIP THEORY	DEFINITION	KEY RESEARCHERS
Great Man	Leaders are born; a few high-profile individuals emerge as leaders	Carlyle, 1840s
Trait	An individual focuses on the particular traits that differentiate leaders, precisely personality.	Stogdill,1948
Behavioural	Concern for task balanced with concern for people.	Blake and Mouton, 1964
Situational / Contingency	Leaders adopt a particular style based on the maturity of the followers.	Hersey and Blanchard, 1977 Fiedler,1958
Servant Leadership	Leadership focuses on developing followers, fulfilling their need to learn and prosper to their fullest potential.	Greenleaf, 1977 Van Dierendonck, 2011 Russell and Stone, 2002 Patterson, 2003
Transformational	A model of leadership that inspires motivates, and encourages followers to create change	Bass and Avolio, 1993 Bass, (1990). Burns, 1978
Ethical	A focus on honesty, trust, interactional fairness, and decision-making	Brown and Trevino, 2006 Den Hartog, 2015 Yukl et al., 2013
Authentic	A focus on culture and values, self-awareness, transparency, and openness	Walumbwa, Avolio, and Gardner, 2008, 2014 George, 2003 Collins, 2012

Source: Author Conceptualization

2.2.1 Great Man Theory

The Great Man theory holds that during human history, extraordinary people (heroes) have displayed personal traits, character, and superior qualities that influence the masses (Garrick, 2006). Carlyle (1841), in the Victorian Era, suggested that "the history of the world was but the biography of great men." This perspective posits that certain people can lead, possessing innate qualities that make them leaders.

2.2.2 Trait Theory

Trait theory, one of the first systematic leadership theories, suggests that personality traits, physical attributes, or cognitive skills differentiate leaders from other individuals, conceptualizing leadership on the universality of critical attributes. However, Stogdill (1948) found no consensus on the traits defining an effective leader. Zaccaro (2007) notes that this theory focuses too much on a person's "inherited" traits without considering the values, expertise, cognitive and social skills that may also contribute to their work. Stogdill's (1948) comprehensive research moved others towards exploring situational and behavioral theories to understand effective leadership. Bass (1990) notes that Stogdill's work highlighted the need to focus on situation-specific analyses of both the individual and the context, including their interaction. Interest in trait theory is still evidenced, linking personality to perceptions of leaders, as well as the traits of charismatic leadership.

2.2.3 Behavioural Leadership

Moving from the "Nature" to "Nurture" lens, in the mid-20th century, behavioral theories emerged that assume effective leadership can be learned. Studies such as the Blake and Mouton Leadership Grid (1964), Ohio State (the 1940s), and University of Michigan (1950s) divide leadership behaviors into two distinct dimensions, namely, task-centered, which is focused on production, or people-centered (Northouse, 2021). Lewin, Lippit, and White (1939) posited three distinct models of leader behavior that were dependent on the level of employee feedback and decision-making power, as outlined in the following sections.

2.2.4 Situational / Contingency Leadership

Situational and contingency theories followed, focusing on how leaders fit their actions into context (Northouse, 2021). These include Fiedler's contingency

theory (1967), the Path-Goal theory (House, 1971), based on a dyadic relationship

between leaders and followers, and Situational Leadership (Hersey & Blanchard,

1977). The dimensions defining these theories link to the level of direction required

(task) and the level of support (people), with the most mature role requiring the leader

to "delegate" vs. "direct."

2.2.5 Servant Leadership

Greenleaf (1977) introduced the term "servant leadership," defining this type

as focusing on the need to go beyond one's self-interest. He suggests that this type of

leadership focuses on developing followers, fulfilling their need to learn and prosper

to their fullest potential, as related to task effectiveness, stewardship, and leadership

capabilities (Greenleaf, 1977). In his review and synthesis of research on servant

leadership, van Dierendonck (2011) identified these essential characteristics and

others, drawing on models developed from Greenleaf's original ideas. Spears (1995)

was the first to translate Greenleaf's ideas into a conceptual model of a servant leader

that included ten characteristics. These include (1) listening, (2) empathy, (3) healing,

(4) awareness (5) persuasion, seeking to influence others by engagement versus

positional power; (6) conceptualization, thinking beyond the present need to consider

the future; (7) foresight; (8) stewardship; (9) commitment to the holistic growth of

people; and (10) building community. Van Dierendonck (2011) notes that Spears

(1995) did not extend this model to differentiate between intrapersonal and

interpersonal aspects of leadership outcomes. Others (Laub, 1999; Russell & Stone,

2002; Patterson, 2003) have introduced multiple variations of these characteristics via

empirical models, including causal paths (Patterson, 2003). Van Dierendonck (2011)

synthesizes these works to identify the key characteristics of servant leadership

behavior and form an operationalized definition. He posits that leaders who combine

their motivation to lead with a need to serve display servant leadership. They demonstrate this by empowering and developing people, expressing humility, authenticity, and interpersonal acceptance, and providing direction and stewardship (p.1228).

Parolini, Patterson, and Winston (2009) focused on the distinction between transformational and servant leadership. Their empirical findings suggest that servant leaders have their followers'/individual needs as the primary aim. In contrast, transformational leaders focus more on the organization, i.e., the personal growth of followers is seen within the context of organizational success. Van Dierendonck et al. (2014) state that servant leadership is more focused on the psychological needs of followers as a goal itself, while transformational leadership places these needs secondary to organizational goals and outcomes.

The overlap of servant leadership characteristics is also evidenced by authentic leadership theory (Avolio & Gardner, 2005), particularly authenticity and humility. While authentic leaders are willing to learn, a willingness to stand back and allow others to lead is not, as presented by van Dierendonck (2011). Differences between these two leadership theories/models are provided in Table 2.2.

Table 2.2 Authentic and Servant Leadership Model Comparison

Model	Attributes	Constructs	Explanation
Authentic Leadership	Intrapersonal Attributes	Self-Awareness	Understanding one's own personal values, motives, feelings, and cognitions
Authentic Leadership		Unbiased Processing	Including all relevant knowledge and experience in decision-making without denying or distorting evidence
Servant Leadership		Humility	Knowing one's limitations and acceptance of mistakes made.
Servant Leadership		Courage	Daring to take risks, challenging conventional models or wisdom
Both		Authentic Behavior Authenticity	Presenting one's authentic self; acting by personal values
Authentic Leadership	Interpersonal Attributes	Authentic relational orientation	Active process of self-disclosure and development of trust-based relationships
Servant Leadership		Empowerment	Enabling and encouraging others' development, believing in the value of each individual.
Servant Leadership		Accountability	Setting clear expectations, having confidence in others, and holding others accountable for controllable behavior and outcomes.
Servant Leadership		Standing Back	Giving priority to others' interests; giving others support and credit
Servant Leadership		Interpersonal acceptance	Empathy: understanding where people come from
Servant Leadership		Stewardship	Focus on the common good above self-interest, acting as a role model.

Adapted from: Kiersch and Peters, 2017

2.2.6 Transformational Leadership

Transformational leadership (Burns,1978; Bass et al., 1985) has been one of the most widely studied theories in leadership. Transformational leaders change, inspire, motivate, and transform their followers through charisma, intellect, influence, and individualized consideration (Bass,1985). They are more engaged and focused on individuals and motivations for success; they paint a clear vision for success, seek collaborative ways to inspire, influence outcomes, and create a synergy to accomplish great work (Bass & Avolio, 2000). They emphasize individual follower's needs and

values (Northouse, 2021). Avolio and Bass (2004) define transformational leaders as those who unite followers within their organization with a shared vision to pursue a higher purpose. The critical leader behaviours include idealized influence, intellectual stimulation, inspirational motivation, and individualized consideration. In their concept of transformational leadership, Hage and Posner (2015) use a multidimensional leadership framework that includes:

1) Model the way

2) Inspire a shared vision

3) Challenge the process

4) Enable others to act

5) Encourage the heart (Kouzes & Posner, 1997).

Significant research exists, even in the Islamic context, supporting the relationship between transformational leadership and increased productivity, job satisfaction, and organizational impact (Al-Hussami, 2007; Avolio et al., 2004; Bass & Avolio, 1995; Burns, 1978; Bushra et al., 2011; Ismail & Yusuf, 2009). Dogan and Sahin (2009) note positive correlations among spirituality, emotional intelligence, and transformational leadership. Hage and Posner (2015) found positive relationships between leadership practices and religiosity. The concepts, including a discussion on Islamic leadership, will be presented later in this literature review.

2.2.6 Ethical Leadership

Brown, Trevino, and Harrison (2005, p.120) are credited with the foundational construct for ethical leadership, defining it as "the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision making', based on their work with US executives.

Trevino, Brown, and Hartman (2003) associate ethical leadership with leader traits (e.g., integrity, trustworthiness, honesty) and ethical behaviours (e.g., fairness, concern, ethical decision making) as well as linked to value-based management behaviours (setting ethical standards, transactional communications, and rewards). An ethical leader is considered an authentically 'moral person' by their followers and a 'moral manager' who effectively influences employees (Ko et al., 2017; Trevino et al., 2003; Trevino et al., 2000).

Ethical leadership is distinct from these other leadership theories, including transformational and authentic leadership. Several researchers argue that ethical leadership describes a distinct phenomenon, both on the conceptual and empirical level (Brown & Treviño, 2006; Brown et al., 2005; Mayer et al., 2009; Ofori, 2009). They suggest that ethical leadership relies on setting moral standards and moral management, whereas transformational leaders focus more on vision, values, and intellectual stimulation (Brown & Treviño, 2006, p. 598). They argue that ethical leaders, like transformational and authentic leaders, are not self-motivated and demonstrate genuine care for people; they are "individuals of integrity who make ethical decisions and are role models for others." However, they identify the differentiating factor as the leader's proactive concern for the ethical behavior of their followers. They suggest ethical leaders communicate and continually emphasize the formation of ethical standards coupled with accountability.

2.3 Authentic Leadership

Next, the definition and research associated with authentic leadership are presented, including the rationale for selecting this theoretical model and associated constructs for this study.

Authentic leadership has been 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" (Walumbwa et al., 2008, p.94). George et al. (2007) suggest that authentic leaders are true to themselves, building trusting and genuine relationships with others.

The contemporary notion of AL emerged from reflection on transformational leadership and the need for a model incorporating morality and ethics to respond to the decline in ethical leadership (Avolio, 2010). According to Avolio (2010), this reflection emerged from research on a leader's moral capacity. Avolio found that transformational leadership dimensions mean values increase in the upper levels of organizational management, but the same is not true with moral capacity. Avolio concluded that some leaders who were perceived to be transformational had "learned very well how to feign this good form of leadership without really being the type of morally uplifting leader that Burns had described" (p. 727). AL was proposed as a construct to provide a basis for ethical leadership development.

Avolio et al. (2004; 2005) posit that authenticity is a core trait of an effective leader. Avolio et al. (2009) suggest a pattern of behavior from the leader that fosters openness in sharing information needed to make decisions while accepting input from those who follow (p.424). Gardner et al. (2005) define authenticity as the ability to accept and acknowledge one's thoughts, emotions, needs, wants, or beliefs and act consistently with those beliefs, confidently conveying one's beliefs in speech and action. Avolio, Luthans, and Walumbwa (2004) build on this definition to suggest that authentic leaders are self-aware and cognizant of their values, morals, perspectives,

knowledge, and strengths. They note these leaders are "confident, hopeful, optimistic, resilient, and high on moral character" (p.4). Luthans and Avolio (2003) note the distinctiveness of this leadership theory, arguing that while authentic leadership is a "root construct' that may incorporate transformational, charismatic, and ethical leadership," they may also be distinct from each other (p.4).

Anderson et al. (2016) posit authentic leadership as a concept of genuine functioning with congruence between values and behaviors. Walumbwa et al.'s (2008) definition suggests authentic leadership is a multidimensional construct comprising four factors or dimensions: self-awareness, relational transparency, balanced processing, and an internalized moral perspective.

In their seminal work, Gardner et al. (2005) proposed this theoretical framework for authentic leadership, as shown in Figure 2.2 below.

Figure 2.2: Conceptual Framework of Authentic Leadership
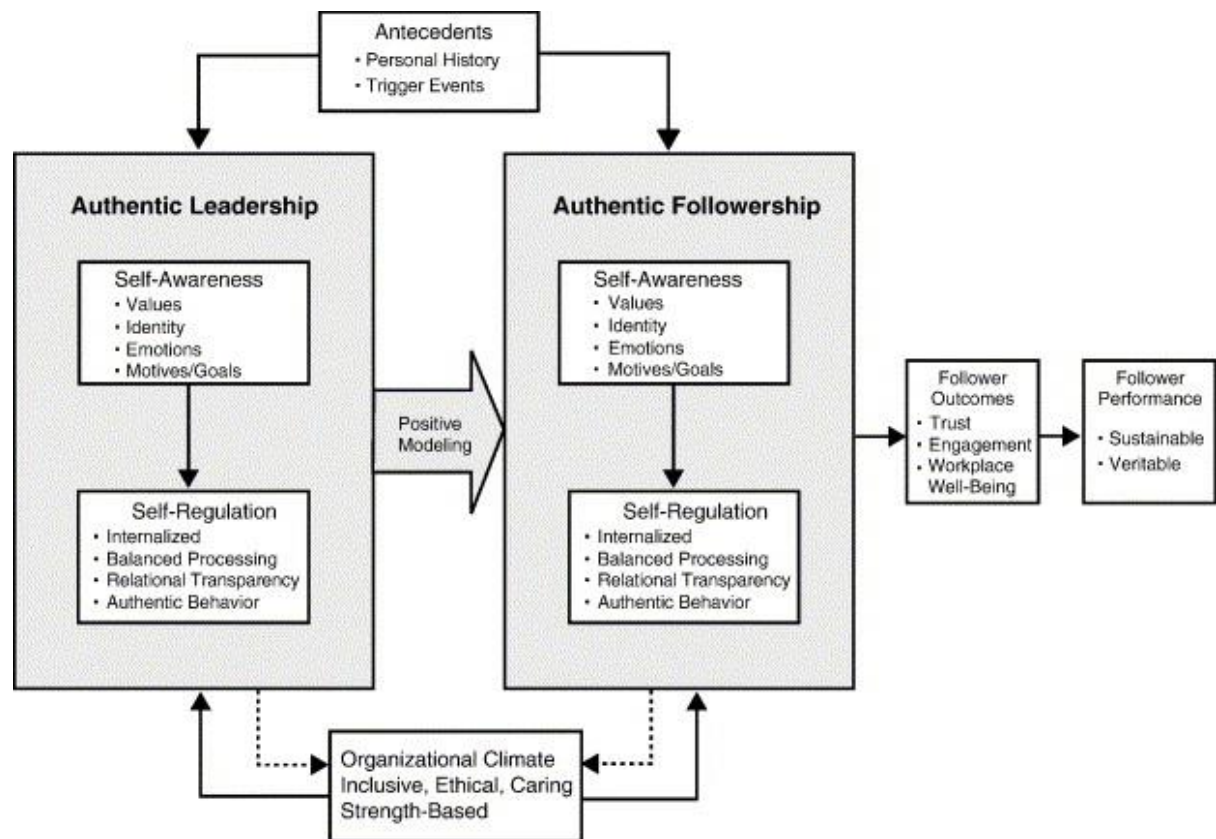
Source: Gardner et al. (2005)

Figure 2.2 identifies both authentic leadership and followership. Gardner et al. (2005) posit that self-awareness and self-regulation enable the leader to be a positive role model for the followers. Also evidenced is the role of leaders' and followers' personal history and events as antecedents. The model also highlights the factors of climate and ethics and three direct outcomes: more significant feelings of trust, engagement, and workplace well-being, which ultimately enhance performance (Gardner et al., 2005).

Avolio and Gardner (2005), along with Walumbwa et al. (2008), note that the dimensions of authentic leadership include:

- *self-awareness* - the leader comprehends their core values, emotions, strengths, and weaknesses. This metacognitive capacity allows leaders to

predict not only their thinking processes and resultant behaviors but also
those of others.

- *internalized moral perspective* - the self-regulatory process of a value
  system that makes the leader act according to their values rather than
  external pressures from employees or social groups.

- *relational transparency* - reflects the leader's ability to express true
  feelings to others.

- *Balanced processing refers to the process* of acknowledging other
  viewpoints and considering them prior to making a decision (Northouse,
  2021).

In summary, authentic leaders know their core beliefs and values and use them
to make informed decisions. They are meta-cognitively aware; they know how they
and others think, and they use this information to take a multi-perspective approach to
problem-solving and ethical and moral decision-making. They use this awareness to
understand themselves better and self-regulate their subsequent behaviours. Authentic
leaders are committed to their personal development and the development of their
followers. They have high levels of emotional intelligence, moral integrity, moral
courage, and moral resilience and maintain their sense of self regardless of the
situation or environment (see Luthans & Avolio, 2003; May et al. 2003; Chan et al.
2005; Cooper et al. 2005; Gardner et al. 2005; Shamir & Eilam, 2005; Ilies et al.,
2005; Avolio, 2007; Walumbwa et al. 2008; and Gardner et al. 2011).

2.4 Distinctions between Transformational, Servant and Authentic Leadership

It is posited that authentic leadership extends beyond transformational
leadership (TFL), as it is related to the dimensions of the leader's self-awareness and
leading with ethical and moral values (Beddoes-Jones, 2013). Walumbwa et al.

(2008) suggest that TFL and authentic leadership share some conceptual overlap. While TFL theory suggests that leaders serve as role models and display moral conduct, authentic leaders are also role models who show their true selves to followers, demonstrating moral behaviors aligned with their values. Both models are grounded in caring for followers, including developing leader-follower relationships. Despite this convergence, there are distinct components. Firstly, Walumbwa et al. (2008, 2010) note a core component as the deeply rooted sense of self. Authentic leaders are highly self-aware, know their stance on important issues, and align their actions with their inner values. This strong self-awareness is visible to followers through their internalized moral perspective and self-regulation, creating solid relationships. Secondly, Avolio and Gardner (2005) posit that while follower consideration is evidenced in both TFL and authentic leadership, the genuine nature of authentic leaders suggests they remain true to themself, lead with purpose, valuing their followers' perspectives and core beliefs. Thirdly, differences emerge, as noted in the research (Gardner et al., 2005; Luthans & Avolio, 2003), while TFL and authentic leadership are concerned with follower development. TFL is concerned with developing followers into leaders. At the same time, authentic leadership promotes authenticity amongst followers through genuine relationships, transparency when facing problems, and role modeling, influencing follower beliefs and values. In contrast, TFL focuses on providing an inspirational vision, intellectual stimulation, and individualized consideration for achievement needs.

Of particular interest for this study is the distinguishing moral component from an interpersonal and intrapersonal lens. Avolio and Gardner (2005) posit this as a critical component of authentic leadership: authentic leaders stay true to their moral values, regardless of their challenges. Walumbwa et al. (2008) noted this distinction

when they explored the predictive validity of authentic leadership related to commitment and satisfaction of followers, compared to TFL. Walumbwa et al. (2010) argued that the ethical behaviors of authentic leaders are likely to guide their followers because of their attractiveness and credibility as role models.

Interestingly, while Walumbwa et al.'s 2008 study investigated three countries (China, Kenya, and the USA), it did not account for the possible cultural influences on leadership. Likewise, Gardner et al. (2011) noted this limitation, suggesting that AL ignores the influential factor of culture and how other people impact leader authenticity. The current study seeks to address this gap by investigating the influence of culture on authentic leadership, including the dimension of religiosity.

Sendjaya et al. (2016) examine authentic leadership's moral antecedents and consequences. They propose that a leader's perception of authentic leadership plays a vital role in reasoning and action. They posit that authentic leadership fosters a sense of self-awareness, an internalized moral perspective, a balanced processing of information, and relationship transparency (p.126). They further suggest that authentic leadership creates a sense of self-harmony based on internally authentic choices rather than externally imposed standards or compliance-driven behavior, noting a solid relationship between authentic leadership and higher values-driven action. They hypothesize an interacting effect of authentic leadership with moral behavior, suggesting that authentic leadership behavior is a mechanism through which a leader's moral reasoning, or values, influences their ethical behavior and actions (Sendjaya et al.,2016, p.128). Their findings suggest the absence of a direct relationship between moral reasoning and action through authentic leadership, calling for further studies that integrate a quantitative measure, such as a survey, to measure

moral actions or values. This research will deploy a survey to measure these moral values of the leader.

In their study of ethical leadership, Brown and Trevino (2006) also align their definition of authentic leadership with their work, noting that the concepts of self-awareness, transparency, openness, and consistency are "at the core of authentic leadership" and that a leader's motivation towards positive end values and concern for others, versus self-interest, is fundamental to authentic leadership (p.599). *This leads to the second research question for this research, which examines the relationship between the values of the senior leader and perceptions of authentic leadership.*

This literature review section has highlighted critical leadership theories that are foundational in leadership study. House et al. (2002, 2014) note the significance of examining these theories in non-Western cultures to determine their validity and applicability in different cultural contexts. The research presented has identified a noted gap in the application of authentic leadership theory in non-Western cultures and the use of quantitative measures to assess the impact of a leader's values on their behavior. This research study aims to address these gaps. *This leads to the third research question, which explores the extent to which the leader's home country, or national culture, impacts their perceptions of their authentic leadership.*

2.5 Learning Theories

This section explores the relationship between leadership and learning theories, considering causal and cognitive connections between the person, the context or environmental influences, and resultant behaviors.

In their study linking authentic leadership to ethical behaviors and moral courage, Hannah et al. (2011) use social cognitive theory (SCT, Bandura 1999, 2001) to explain the reciprocal, causal connections between the person, their behavior, and

the environment. Similarly, in their study of ethical leadership behaviors, Brown et

al. (2004) use the construct of social learning theory (SLT) to provide the conceptual

grounds for understanding styles of executive ethical leadership within organizations

while simultaneously providing a critical lens to dissect and compare perceived

behavioral traits of the leader. These associated learning theories are presented next in

the context of leadership.

Brown et al. (2004) note that perceived values are based on different

intrapersonal experiences that stem from outside forces. Therefore, conditions for

these perceptions are both individualistic and culturally phenomenological (Bandura,

1977). Leaders may communicate care, honesty, justice, and integrity strategically,

but it is essential to acknowledge the cultural component of listening and receiving

information as a follower (Foucault, 1977). How leaders are perceived from a

sociocultural lens can shed light on how leadership styles can be received through

culturally specific social pedagogies.

Due to heightened experiences that encourage moral attentiveness, SLT would

argue that the social-cognitive process that defines morality exercises the specific

framework an individual uses is broadened to encompass more complex moral issues

and digests information more strategically to create moral awareness (Reynolds,

2008). Heightened moral awareness creates more opportunities for leaders to consult

their followers in their principled decision-making process (Reynolds, 2008).

Authentic leaders constantly use accessible frameworks that actively deduce the

everyday lived experiences of their followers, resulting in a reciprocal relationship

(Bandura, 1977) and ways of communicating normative, positive behaviors. These

frameworks are worthy of theoretical and practical exploration and invite researchers

to inquire about individual attentiveness to moral awareness and values, not only from

the follower perspective but from the leader perspective as well, which is explored in this study.

Leadership is built on widely agreed-upon social concepts to mediate relationships, protect the authentication of business processes, and build on work attitudes that directly influence work performance. For example, trust in delegating opportunities fairly and regulating behaviors as a leader can affect the reliability and validity of processes and systems. When trust is established, followers can transcend the regulated prosocial attitudes into other parts of their everyday lives and cognitive processes. A higher sense of altruism, virtue, dedication, and other voluntary prosocial values are promoted when followers are not faced with the uncertainty of unethical decision-making processes (Podsakoff et al., 2000., Dirks & Ferrin, 2002., Kramer, 1996., Konovsky & Pugh, 1994., in Eisenbeiss & Brodbeck, 2014).

2.5.1 Social learning theory (SLT)

Social learning theory (SLT) helps us to understand the relationship between desirable behavioral traits and leadership styles. SLT broadly touches on the influences of human behavior and how behavior changes, giving agency to ways of understanding and normalizing behavior. Under SLT, behaviour, and its construction can be understood as a process of observational learning that entails reciprocally systemic means of creating values and knowledge through environmental, social, and cognitive factors (Bandura, 1977; Hannah et al., 2013; Foucault, 1977). Bandura (1977) notes that behaviour is acquired through external symbolic interactions and internal self-regulating processes that seek to observe desirable behavioural traits from those perceived as role models or positive individuals.

External factors and internal processes work together as a reciprocally enriching process where neither can act separately from another and where personal

learning and behavioural adjustments are ongoing (Steinbauer, et al., 2013; Foucault, 1977). Positive and negative characteristics are conditioned from an early age, as Piaget's early studies found that children reject less complex beliefs (Bandura, 1977). As they grow up, they simultaneously reinforce and build on cognitive skills that reflect on engrained cultural value systems (Foucault, 1977). Overall, SLT helps researchers understand the relationship between behaviour and ethical leadership by grounding that social experience of normalizing behaviour (Bandura, 1977; Foucault, 1977), which is dependent on the symbolic system of the society and culture which results in creating a reciprocal relationship between the influencer and the influenced (Bandura, 1977).

Generally, SLT incorporates ethical behaviour on both an individual and a community level to help researchers understand what shapes normative ethical behaviours within different spaces (Bandura, 1986). More specifically, SLT helps pinpoint individual agency and group assimilation through ways of learning acceptable behaviour and focusing on how ethical behaviour becomes normalized in different environments. The relationship between the individual and the community is treated as one that offers reciprocal learning processes and reflects the leaders' ability to communicate and demonstrate a breadth of desirable traits to the general follower demographic (Brown et al., 2004). The relationship between the individual and the community can change depending on the situation and the cultural context; for example, speaking out about problems (Brown et al., 2004) can be socially contextualized by appropriate communication methods. Overall, SLT emphasizes the human capacity to seek influence from others who exemplify desirable behavioural traits to help guide ethical behaviours.

2.6 Moral Identity

Suppose leaders engage in higher levels of self-regulatory and value-based assessments. In that case, they will more likely be perceived as ethical by their followers because their behaviors, moral identity, and processes of moral judgment fit the societal norm for positive social behavior. Leaders are concerned with communicating ethical leadership by expressing their moral identity, judgment, and behavior; each leader can be socially and culturally different in evaluating and communicating these traits. , leaders aim to act ethically (e.g., Mayer et al.,2012) by making principled decisions and caring about their followers by engaging in positive social behavior while simultaneously teaching/condemning negative social behavior based on moral identity and judgment (Rest, Narvaez, Bebeau, & Thoma, 1999).

Generally, moral identity can be foundationally understood through social cognitive theory as a self-actualized concept that stems from positively associated traits such as care, compassion, fairness, generosity, honesty, etc. (Aquino & Reed, 2002). Moral identity is an internalized component of a socially impacted value system that stems from hierarchically categorized beliefs based on personal experience and defines the individuality of behaviors and values (Aquino & Reed, 2002; Bandura, 1977; & Foucault, 1977).

Values can be understood as an active concept that justifies the beliefs about the importance of a desirable goal (Schwartz et al., 2021). The process of internalizing ethical values is mediated through understanding external environments and processes of condemnation and congratulations (Foucault, 1877) that start from an early age (Bandura, 1977) and continue to be used as a tangible reference for promoting positive behaviour, such as sharing and condemning negative behaviour such as stealing (Shao et al., 2008).

Historically, moral identity has been discussed regarding the self and society and how one achieves consensus on prioritizing care for the personal and the community (Foucault, 1994). Plato and the literature encapsulating Socratic dialogue emphasize the importance of listening to others' experiences to engrave a holistic and picturesque moment of ethical decision-making (Foucault, 1994). The process of delegating positive or negative attributes of behavior was socially dependent on the context of the situation and examining those involved. To care for oneself and to care for others creates a lane for justifiable processes that normalize responses. Therefore, moral identity is created between listening to other experiences, speaking about personal experiences, and observing the consequences of a particular behavior and action in real life or as an illustration/sensory piece.

Moral identity is a self-regulatory process that stems from an experience-based value system. These value systems are internalized through a self-regulatory process of critically observing the punishments and rewards accompanying a particular behavior. These observations can derive from real-life experiences or be learned from symbolic associations of behavior/outcome (Bandura, 1977; Foucault, 1977). The consistent internalization process of regulating and evaluating behaviors with positive or negative responses conditions the individual to act as a series of perceived normalized behaviors that aim to exhibit positive social traits. This constant molding process forms a higher self-identity, promotes individual learning, and solidifies self-consistency practices that align with one's moral identity (Bandura,1977; Foucault, 1977; Aquino & Reed, 2002; Blasi, 1984, 2004).

Since moral identity entails an internalized process that promotes the critical weighing of behaviors and outcomes based on values, it is plausible to look for connections between moral identity, moral judgment, and moral behavior. Studies

have shown a connection that underlines all three factors (Reynolds & Ceranic, 2007), especially when an individual is faced with an ethical dilemma. Moral identity influences ethical decision-making because of the internalized evaluation process that focuses on what is perceived as desired or ethical behavior; those with a highly informed idea of their moral identity are more likely to respond to external elements and make moral judgments. This partially explains why leaders with a high sense of moral identity are likelier to respond ethically in trivial situations. Leaders select, perceive, interpret, and respond to external forces, making them more likely to practice self-regulatory and value-based assessments (Rest et al., 1999).

2.6.1 Moral Attentiveness and Authentic Leadership

The internalized process is where moral identity and moral judgment occur and result in idealized perceptions of moral behavior and leadership (Bandura, 1977; Rest, Narvaez, Bebeau, & Thoma, 1999), which can be defined as moral attentiveness (Treviño et al., 2016). Since ethical behavior is an intrapersonal process of social-cognitive development shaped by outside elements, it is known that those who are engaged in this process more often have a clearer understanding of deducing right from wrong, as well as how to socially contextualize behaviors based on anticipated reactions from previous experiences (Bandura, 1986; Reynolds, 2008). Leaders who commonly engage with different people (from different socio-economic backgrounds) have more of an opportunity to explore their moral attentiveness in a local context and on a global scale.

Brown et al., (2004 & 2013) specifically look at how ethical leadership is constructed, validated, and successfully developed by following the trajectory of Bandura's ideas surrounding external agency and anticipated pros and cons of

observed behaviour, as well as touch on the Foucauldian aspect of knowledge systems availing of socially constructed truths and normative behavior.   Moreover, one thing that defines the success of all leadership styles is the overall perception of a leader's ability to develop both cognitively and morally as an individual (Brown et al., 2004 & 2013) as well as represent the attractive idea of ethical behavior (Brown et al., 2013). SLT notes that power and status are usually associated with executive roles, and leadership is culturally dependent and leaves room for multiple leeways for cosmopolitan and or culturally comparative studies on business ethics, values, and leadership.

Through grounded empirical analysis of 20 senior executives, Eisenbeiss (2014) established that a leader's effectiveness is highly dependent upon likability in the eyes of their followers. If followers do not feel comfortable enough to have a high-quality relationship with the leader, the ability to saturate follower values/behaviors becomes weaker. Suppose a follower does not see the leader as a moral decision-maker. In that case, it becomes harder for the employee to come forward about concerns, leading to potential harmfully-overt behaviors, such as lack of job satisfaction and a decrease in productivity (see Fairhurst, 1993; Liden et al., 1997; Zahn & Wolf, 1981; Liden et al., 1997; Bennett & Robinson, 2000., in Eisenbeiss & Brodbeck, 2014).

2.7 Authentic Leadership and Values

How moral awareness influences have been collected by empirical analysis leads us to look at literature that measures values, ethical perceptions, and intrapersonal reactions. Schwartz (2012) defines values as concepts or beliefs guiding individual behaviors or evaluating events, transcending specific situations. Qu et al.

(2019), in their study of value congruence and authentic leadership, suggest that values are a motivational construct in that value-consistent behaviors are rewarded. Bardi and Schwartz (2003) find that values motivate behaviors, such that values and their corresponding behaviors exhibit similar conceptual structures.

According to Schwartz (2012), "values refer to desirable goals that motivate action" (p.3), adding an emotional component to the determination of values - it is not enough for social conditioning and external stimuli (Bandura, 1977; Foucault, 1977), there must be feelings of happiness, desirability, and satisfaction, for the value to be positively conditioned and socially reinforced (Schwartz, 2012, p.3). The separation of values and norms is intentional here to emphasize the systemic implication of values, such as lateness, individual beliefs, and upheld social norms. Overall, values can be upheld by institutions and affiliated people, while social norms and beliefs can vary depending on the individual and culture (Schwartz, 2012, p. 4). These two concepts work together to influence people and communities based on lived experiences, resulting in varying degrees of tangible beliefs in a value system. Walumbwa et al. (2008) stress that leaders must demonstrate consistency between their values, beliefs, and actions.

Schwartz (1992, 1994, 2004) provides evidence in support of 10 human values that appear cross-culturally: power, achievement, self-indulgence, stimulation, self-direction, universalism, benevolence, tradition, conformity, and security. Table 2.3 defines these higher-order dimensions and associated values. Each of these values will be used as a variable of interest in the research for this thesis.

Table 2.3 Ten Universal Values and Associated Dimensions

Value	Definition	Higher order Dimension
Power	social power, authority, wealth	Self Enhancement
Achievement	success, capability, ambition, influence on people and events	Self Enhancement
Self-Indulgence	gratification of desires, enjoyment in life, self-indulgence	Shares some elements of both openness and self-enhancement
Stimulation	daring, a varied and challenging life, an exciting life	Openness to change
Self-Direction	creativity, freedom, curiosity, independence, choosing one's own goals	Openness to change
Universalism	broad-mindedness, beauty of nature and arts, social justice, a world at peace, equality, wisdom, unity with nature, environmental protection	Self-Transcendence
Benevolence	helpfulness, honesty, forgiveness, loyalty, responsibility	Self-Transcendence
Tradition	respect for tradition, humbleness, accepting one's portion in life, devotion, modesty	Conservation
Conformity	obedience, honoring parents and elders, self-discipline, politeness	Conservation
Security	national security, family security, social order, cleanliness, reciprocation of favors	Conservation

Source: Schwartz and Boehnke, 2004

Leadership runs off a value system to further iterate where personal beliefs are prioritized based on care, fairness, justice, and integrity (and other positively associated traits). In this study, we will consider how these values impact the perceptions of authentic leadership of senior leaders. This thesis will test whether the socio-cultural background of the leader influences these perceptions (Bandura, 1977; Ko et al., 2017). Measuring the hegemony of a social norm can shed light on how

cultural perceptions interpret larger value systems such as business ethics and, more specifically, the values and behavior of an authentic leader.

Authentic leaders are even more motivated to exhibit value-consistent behaviors as they act according to their values, even in very stressful situations (Avolio & Gardner, 2005; Gardner et al., 2005). Qu et al. (2019) note that while authentic leadership dimensions include internalized moral perspectives, they are not specific about what moral perspectives leaders internalize. Like other research (Chan et al., 2005; Hannah et al., 2011; Qu et al., 2019) argue the importance of leader self-assessment of values and leadership, noting "authenticity is about to what degree individuals exhibit their true selves…authentic leaders themselves are most clear about what their true values are and whether they are behaving by their values" (p.1031). Others (Bennis, 2002; Shamir & Eilam, 2005; Peus et al., 2016) note that leaders with a high degree of self-knowledge are clear about their values and convictions. Peus et al. (2016) argue that self-knowledge is a crucial antecedent of self-awareness, an essential dimension of authentic leadership. They suggest that it is necessary to know one's values and characteristics (i.e., self-knowledge) before trusting them and seeking feedback to improve interactions with others, which are vital indicators of self-awareness (Walumbwa et al., 2008).

Peus et al. (2016), in their quantitative study of supervisors in two large publicly funded organizations in Germany, find that precise knowledge of one's values, strengths, and weaknesses is a precondition for leaders to act authentically. Likewise, they note that a high degree of consistency between a leader's values and actions is a crucial antecedent, or predictor, of authentic leadership. Their study found that leader self-knowledge and self-consistency were antecedents of perceived

authentic leadership, noting the importance of being clear about one's values and demonstrating consistency between values and actions.

Qu et al. (2019) used the Schwartz World Values (1994) scale specifically focused on power and benevolence values. In their investigation of values and leadership, they assume that authentic leadership is value-free. Authentic leaders may or may not be benevolent or power-driven. They suggest that the components of authentic leadership do not necessarily imply values such as universalism or benevolence. They argue that authentic leaders consistently act according to their actual values, whatever they may be, and exhibit value-consistent behaviors such as authority, power, social status, tradition, or influence over others.

Qu et al.(2019) specifically investigate the theory of Michie and Gooty (2005), who theoretically illustrated that while authentic leaders have power, achievement, and benevolence values, they suggest more emphasis on benevolence values, as they focus more on daily impact in the workplace. They note that power and influence can have both positive and negative connotations, depending on how they are utilized (Reiley & Jacobs, 2016).

They found that authentic leaders with high power values would lose their positive influence in promoting followers' performance, while, in contrast, authentic leaders with benevolent values enhanced follower performance. They suggest further studies using both measures of authentic leadership and values, noting that the impact of leadership largely depends on context (Qi et al., 2019). As their study was conducted in China, they encourage future authentic leadership studies to consider how cultural values and contexts might shape leader behavior, like the recommendations of Wang et al. (2014), along with leadership styles and specific values held by leaders, which is the impetus for the current research study. Likewise,

Peus et al.(2016) call for future studies exploring different cultural and organizational contexts. The current research study extends these works and will explore the relationship of all ten values relative to leaders' perceptions of authentic leadership in the context of the UAE. It will also seek to identify if the home country or country of birth influences differences in values and leadership. Building on this research question, the next section will shed light on the cultural dimensions that may impact leadership, including multidimensional models used in the literature that influence this study.

2.8 Culture

This section aims to review and understand current research into leadership and culture, with specific reference to national culture, i.e., the culture of one's place of birth or home country. Three areas will be covered: how leadership theories are perceived in a cultural context, classifying cultural studies in leadership, and reviewing existing research into leadership and culture.

Steers et al. (2012) acknowledge how cultural dynamics can influence effective leadership and note three approaches to leadership. They suggest that many Western theories consider leadership traits and behaviors generalizable or universal regardless of location. This assumption of universality is foundational to the development of leadership training and executive coaching without possible consideration of cultural variations (Steers et al., 2012).

2.8.1 Definitions of Culture

The British anthropologist Edward Taylor offered an early definition of culture in 1871 as "that complex whole which includes knowledge, belief, arts, morals, law, custom, and any other capabilities and habits acquired by man as a member of society" (Tharp, 2009, p.3). A later definition by Herskovits (1955)

viewed culture as a set of norms, e.g., thought patterns and values, which are tacitly

agreed upon by members of a particular society and which can be learned by new

members (Dickson et al., 2012). Hofstede (1980, p.260) defined culture as "the

collective programming of the human mind that distinguishes the members of one

human group from those of another." Schein (2010, p.14) focused more on the

organizational level, suggesting that culture is "a pattern of shared basic assumptions

that the group learned as it solved its problems that have worked well enough to be

considered valid and is passed on to new members as the correct way to perceive,

think, and feel about those problems."

Common factors are evidenced across all definitions that identify culture as a

shared construct between individuals built and learned over time, including

distinguishing beliefs and values. Culture can also be considered at the individual,

organizational, group, national, and global levels (Erez & Gati, 2004). At the

individual level, it may be defined as the tendency of people with standard functions

to share professional and ethical orientations. At the group or organizational level, it

refers to their shared common values and attitudes. At the national level, culture refers

to the shared values, attitudes, beliefs, and attributes between people in a country or

regional society (Trompenaars & Hamden-Turner, 1997). Erez and Gati (2004) add

that the concept of global culture is related to the cultural characteristics of

globalization, including the free market and individual freedoms. Erez and Gati

(2004) argue that culture is a multi-level construct, with each level influencing others.

The research in this thesis will explore this level of influence between the individual

and national levels, using the leader's home country. Therefore, this research will

adopt the GLOBE project's culture definition, which also looks at national culture and

leadership. Their definition states that culture is "shared motives, values, beliefs,

identities, and interpretations of meanings of significant events that result from common experiences of members of collections and are transmitted across age generations" (House et al., 1999. P.13).

2.9 Culture Dimensions

Since the 1960s, significant research has been conducted on identifying and measuring cultural dimensions based on a grouping of societal values and beliefs. While some models focus on a single dimension of culture as the primary distinguishing factor, others identify multiple cultural dimensions. We will review these next.

2.9.1 Values orientation model

Foundational in this work is the research of Kluckhorn and Strodbeck (1961), who studied variations within cultures to garner a better understanding of cultural change and complexities. Based on ten years of qualitative field studies in different regions of the United States, the authors identified six cultural dimensions, with their respective cultural orientations, as noted in Table 2.4.

Table 2.4 Values orientation model

Cultural Dimension	Cultural Orientation
Nature of humans	Good/evil; changeable/unchangeable
Relationships among people	Individual; collective; hierarchical
Relation to the broad environment	Mastery; subjugation; harmony
Activity	Doing; thinking; being
Space	Public; private
Time	Past; present; future

Source: Information adapted from Kluckhohn and Strodbeck (1961)

This early model is not without limitations. Bhagat and Steers (2009) note that value orientations and variations are not precisely defined. Hofstede (2011) suggests it does not address geographic limitations and lacks quantitative support.

2.9.2 Hofstede's Cultural Dimensions Model

Hofstede's (1980, 2001) model of cultural dimensions is founded on data from IBM managers located in more than 40 countries, thus holding the corporate culture constant. His research provides a framework that classifies countries and regions based on work-related values. Table 2.5 provides an overview of these five dimensions, as well as the UAE scores and brief descriptions. This original research has been expanded to include countries, including some in the Middle East, including the UAE. The dimensions have also been validated and used in a wide array of research by others.

Table 2.5 Hofstede's cultural dimensions

Dimension	Description	UAE Score	Interpretation
Individualism–collectivism	Societal differences are based on independence versus interdependence. In individualist societies, people are expected to care for themselves and look after their interests. In collectivist societies, people are expected to place the interest of the collective before their interest.	36	The UAE score reflects a collectivist society. Loyalties and long-term commitments within groups, such as extended families and social relationships, are expected and often impact management decisions. Employer/employee relationships are perceived in moral terms.
Uncertainty avoidance	The extent to which a society avoids ambiguity and uncertain situations. Individuals in societies that score high in uncertainty avoidance resist risk and unexpected events by emphasizing rules and norms.	66	This score indicates a high preference for avoiding uncertainty. Rigid codes of belief and behavior are maintained, and there is an emotional need for rules.
Power distance	The extent to which members accept unequal power distribution in institutions and organizations.	74	This score indicates that people accept hierarchical order. Centralization is dominant, and subordinates expect to be told what to do.
Masculinity-femininity	The extent to which a society values masculine pursuits such as strength, competitiveness, and material achievement or values feminine pursuits such as concern for others, quality of relationships, and quality of life.	52	This score is average, with neither dominant.
Long/short-term orientation	The extent to which people respect tradition, fulfill social obligations, and protect one's face.	22	This score indicates a preference for normative thinking, great respect for traditions, and a focus on quick results.

Adapted from Hofstede, 2001, 2011

Hofstede (2013) suggests that Arab countries, including the UAE, are reported

as being high in power distance and uncertainty avoidance and are identified as

collectivist cultures where masculinity is higher than the global average. Hofstede's

(1980) model is the most influential cultural framework in cross-culture studies (Hsu

et al., 2013; Tung & Verbeke, 2010). However, the Hofstede model has been criticized by many scholars, such as Schwartz (1992), who argued that Hofstede's samples of countries did not correctly reflect the full scale of national cultures.

2.9.3 Trompenaars and Hampden Turner's cultural dimensions

Similar to Hofstede's work, Trompenaars and Hampden-Turner (1997) focused on how groups of people solve problems. Based on the solutions to three types of problems (i.e., relationships with others, time, and environment), they identify seven dimensions of culture, as shown and defined in Table 2.6.

The researchers suggest that this framework provides stronger relationship orientations between people and adds the dimensions of "attitude toward the environment" and "attitude toward time" for seven cultural dimensions. Magnusson et al. (2008) find that while these cultural distance constructs have strong convergent validity, similar to the Hofstede constructs, the assessment and data are not as accessible in the Hofstede research.

Table 2.6 Trompenaars' culture dimensions

Dimension	Description
Universalism vs. Particularism	The extent to which a person is willing to interpret socially formed rules in favor of one's friends or relations
Individualism vs. Collectivism	The conflict between group and individual interests
Neutral vs. Affective	The range of feelings expressed
Diffuse vs. Specific	How individuals are engaged in specific areas of communication when a high level of shared knowledge is required
Achievement vs. Ascription	Contrasts the status that people are ascribed in society
Attitude To Time	Perceptions of time, ranging from sequential/linear to synchronic/inter-related
Attitude To Environment	The extent to which people believe they can control their environment

Source: Author's summary

2.9.4 GLOBE Project

One of the more recent studies of cultural dimensions to date has been conducted by the Global Leadership and Organisation Behavioural Effectiveness Project (GLOBE) (House et al., 2002). Their study, conducted across 62 societies, is based on nine dimensions: performance orientation, future orientation, assertiveness, power distance, humane orientation, institutional collectivism, uncertainty avoidance, and gender egalitarianism. This work extended the previous studies referenced. Several cultural dimensions are derived from Hofstede's work (Javidan et al., 2001; 2006). It has also been incorporated into the work of Trompenaars and Hampden-Turner (1997), who found that different leadership styles may be received differently in other cultures. Similarly, the work of Kluckhohn and Strodbeck (1961) is acknowledged as they recognize the importance of values in culture. Their initial empirical work further classified the dimension of collectivism, noting differences between institutional and in-group collectivism. Table 2.7 provides an overview of the dimensions and their definitions.

Table 2.7 GLOBE culture constructs and definitions.

Construct	Definition
Performance orientation	The degree to which a collective encourages and rewards group members for performance improvement and excellence
Assertiveness orientation	The degree to which individuals are assertive, confrontational, and aggressive in their relationships with others
Future Orientation	The extent to which individuals engage in future-oriented behaviors such as delaying gratification, planning, and investing in the future

Construct	Definition
Humane orientation	The degree to which a collective encourages and rewards individuals for being fair, altruistic, generous, caring, and kind to others
Collectivism I (Institutional collectivism):	The degree to which organizational and societal institutional practices encourage and reward collective distribution of resources and collective action
Collectivism II (In-group collectivism):	The degree to which individuals express pride, loyalty, and cohesiveness in their organizations or families
Gender Egalitarianism	The degree to which a collective minimizes gender inequality
Power Distance	The degree to which members of a collective expect power to be distributed equally
Uncertainty avoidance	The extent to which a society, organization, or group relies on social norms, rules, and procedures to alleviate the unpredictability of future events

Adapted from Javidan and Dastmalchian, 2009

The initial GLOBE study contributes to the current understanding of national cultural differences. It also investigates how cultural dimensions affect leadership effectiveness and if there are universal leadership behaviors (Den Hartog et al., 1999; Dickson et al., 2003; 2012). House et al. (2004) sought to identify constant leadership behaviors across cultures, perhaps with slight variations. The following section will identify some of this research, specifically the GLOBE study.

2.10 Leadership and National Culture

The GLOBE study, a multi-nation, multi-method cross-cultural leadership study that analyzes the organizational norms, values, and beliefs of leaders, found both universal and culturally specific dimensions of leadership, thus noting the influence of society and industry on culture (Hofstede, 1980, 2001, House et al. 2004). In addition to the cultural values, the GLOBE study identified six primary

global leadership behaviors of culturally endorsed leadership theories (CLT). These

leadership theories draw on the cultural work of Hofstede (1980), theories of

motivation (McClelland et al., 1953), and implicit leadership (Lord & Maher, 1991),

who suggest that people have implicit beliefs and assumptions concerning leader

attitudes and behaviors (House et al., 2004). These leadership dimensions are

identified and defined in Table 2.8, along with their subcategories.

Table 2.8 GLOBE leadership dimensions

Dimension	Definition	Subcategories
Charismatic/Value-Based leadership	reflects the ability to inspire, motivate, and expect high-performance outcomes from others based on firmly held core values	Visionary Inspirational Self-sacrificing Possessing integrity Decisive Performance Oriented
Team Oriented Leadership	emphasizes effective team building and implementation of a common purpose or goal among team members	Collaborative team Orientation Team integration Diplomacy Malevolence Administrative competence
Participative leadership	reflects the degree to which managers involve others in making and implementing decisions	Non-participative and Autocratic
Humane-Oriented leadership	reflects supportive and considerate leadership that includes compassion and generosity	Modesty Humane orientation
Autonomous leadership	refers to independent and individualistic leadership attributes	Autonomous leadership
Self-Protective leadership	focuses on ensuring the safety and security of the individual and the group through status enhancement and face-saving	Self-centered, Status conscious Conflict inducer Face saver Procedural

It is adapted from House et al., 2004.

House et al. (2004) propose an integrated theory for their work, positing that

"the attributes and entities that differentiate a given culture are predictive of the

organizational practices, and leader attributes and behaviors that are [more] frequently

enacted, accepted and most effective in that culture" (p.17). They propose key

propositions for their work, as reflected in their conceptual framework, noted in

Figure 2.3., followed by the fifteen key propositions in Table 2.9.

Figure 2.3 **Project Globe-Conceptual Framework**
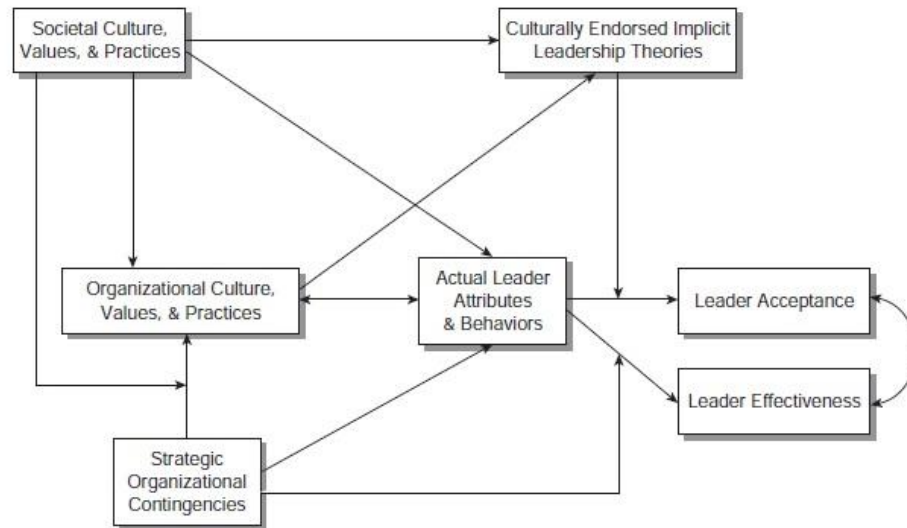
Source: House et al., 2004

Table 2.9 Key Propositions of the GLOBE Model

1. Societal cultural norms of shared values and practices affect leaders' behavior.
2 Leadership affects organizational form, culture, and practice.
3 Societal cultural values and practices also affect organizational culture and practices.
4 Organizational culture and practices affect leaders' behavior.
5 Societal and organizational cultures influence the process by which people come to share implicit leadership theories.
6 Societal and organizational practices influence the process by which people come to share implicit leadership theories.
7 Strategic organizational contingencies (such as the organizational environment, size, and technology) affect organizational form, culture, and practices.
8 Strategic organizational contingencies affect leader attributes and behaviors.
9. Relationships between strategic organizational contingencies and organizational form, culture, and practices will be moderated by cultural forces.
10. Leader acceptance is a function of the interaction between CLTs and leaders' attributes and behavior. Leaders whose behaviors follow acceptable cultural

patterns will be more likely to be accepted by the followers than those whose behavioral patterns deviate from the group's norms.

11. Leader effectiveness is a function of the interaction between strategic organizational contingencies and leader attributes and behaviors.
12. Acceptance of the leader by followers facilitates leader effectiveness.
13. Leader effectiveness, over time, will increase leader acceptance.
14. Societal and cultural practices are related to nations' economic competitiveness.
15. Societal and cultural practices are related to their members' physical and psychological well-being.

(House et al., 2004 p. 19-21)

To summarize, this integrated theory of organizational leadership and culture by GLOBE argues that "the differentiating values and practices of each culture and the organizational contingencies faced by each organization will be predictive of the leader attributes and behaviors and organizational practices that are most frequently enacted" (House et al., 2004, p. 19).

This research suggests the power of collectively held values on peoples' understanding and perception of leadership (Brodbeck et al., 2007; Hofstede, 2001; House et al., 2004). Along with these differences, other research identifies universally shared principles of moral conduct (Dorfmann et al., 2004; Eisenbeiss, 2012). Den Hartog (2019) noted that similar cross-cultural studies in ethics-specific leadership literature are scarce. Using GLOBE data, Resick et al. (2009) indicated that moral leadership is universally linked to solid leadership, but specific societal and cultural dimensions can influence people's endorsement of ethical leadership.

In their cross-national qualitative study, Eisenbeiss and Brodbeck (2013) also found collectively held perceptions of leaders from Western and Eastern cultures. Brown et al. (2005) acknowledge that a leader's moral conduct varies with society and sectoral culture. Their results suggest a trend toward values-based perspectives. Differences were evidenced between cultures and sectors as well. For example, in

one of the Eastern cultures studied (India), leadership was associated with leader modesty and a participative management style. In contrast, leadership in the Western culture was often associated with a more transactional management style (setting clear objectives and priorities, monitoring behavior, and giving feedback).

Outside of culturally common executive perceptions, Eisenbeiss et al. (2014) emphasized the distinct executive characteristics from the East by paying attention to how Eastern diasporas assess ethical action and behavior from an executive point of view. According to their cross-cultural analysis, Eastern leadership promotes servitude to the community, willingness to become open to new ideas and to deny hierarchical honorariums for humankind. For example, a participant from India expressed their admiration for the executive who bases decisions on altruism, group risk/benefit, and spirituality; this indicates a deep connection between qualities of ethical leadership and perceptions of spirituality and humanity. Additionally, leaders in the East were expected to have a weak and non-existent personal attachment to material items or things that symbolize individualistic intentions. Eisenbeiss et al.(2014) emphasize the importance of "cultural and sectoral particularities" when deciphering meanings in such a cross-cultural, multi-method study (p. 343).

In the context of negative leadership, paternal leadership can drastically affect the perceptions of individualistic intentions as ethical conduct is questioned more often, and the grounds for abuse are more opportunistic because of the "family-like" style of leadership. Both nationally and individually, paternal leadership is considered traditional (Yuval, 2013) and patriarchal (Cheng et al.,2000., 2004; Hiller et al.,2019) means of leadership and control.

Li et al. (2014) and Vogelgesang et al. (2009) focused on positioning traditionality and authentic leadership traits among employees in a Chinese culture.

Their first study conducted a quantitative survey analysis of 369 employees in 83 work units from various Chinese organizations, while their second study focused on the linkage of two theoretical models. Both studies highlight the effects of authentic leadership on employees in the Chinese culture, as well as how authentic leadership and cultural intelligence are used as a moderating factor that grounds ethical decisions and cultural adaptation (p. 50).

Hiller's (2019) work highlights the importance of a leader's ability to inspire followers' motivation regarding moral behaviors using studies outside the Western context. Findings from the study indicate that leader authenticity moderates ethical influence and follower ethical behaviors, and that "leader ethical inspiration (mean=2.57) and authenticity (3.21) are perceived as low to moderate," and "…Follower [perceptions of] prosocial motivation (4.07) and ethical behaviors (3.39) are reported as high to moderate." (p. 1). Conclusively, the study highlights that the prosocial motivation of followers strongly relates to the portrayal of prosocial ethical leadership in Asian countries.

It is evident from the cited studies that national culture influences the actions and behaviors of leaders and, therefore, their followers. The leader's traits, behaviors, and actions, as noted in the research shared thus far, stem from their accumulated knowledge and experiences based on context, experiences, and culture. Religion is often a dominant force in many cultures, as evidenced in the definition of Islamic Leadership. Religion has been identified in the research as significantly influencing leadership behavior (Hage & Posner, 2015; Hodgetts et al.,2006; Hofstede, 1980). The next section of this chapter explores the concept of religiosity and its relationship, if any, to a leader's values and internalized moral perspective.

2.11 Leadership and Religion

The research in this thesis investigates whether different religions, religiosity, values, and national cultures yield different perceptions of authentic leadership.

Religion can be fundamentally understood as the systemic "beliefs, values, and practices" (Worden, 2004) that ideologically translate to a lived reality that accepts divine figures/forces. Religion can also be a driving force that seeks to ensure positive relationships. Using the theory of justice (see Rawls 1971, in Worden, 2004), one can use religion to determine the cost/benefit of circumstances when faced with a dilemma.

Worden (2004) provides a logical mapping that accentuates the effectiveness of religion in leadership business ethics by using four theoretical approaches that focus on neuro-psychological and social processes. How individuals respond to stress, ethical dilemmas, and other conflicts depends on how often the individual practices processing, understanding, and acting on certain contextual situations, ideas, and environments. Worden (2004) notes a significant difference in the brain activity of leaders who often reflected on ethical decision-making, pointing out that the cognitive process molds the brain into responding differently.

In her research with ten senior international leaders across the globe, Eisenbeiss (2012) identified four central principles common to world religions. These are:

1) Humane orientation,

2) Justice orientation,

3) Moderation orientation, and

4) Responsibility/Sustainability orientation.

Eisenbeiss (2012) found that a moderation orientation is more evident in certain religions (Islam, Hinduism, Confucianism), specifically temperance, humility, and balanced leadership behavior. Her work calls for further research to consider the relevance of the moderation orientation and the cross-cultural study of these four orientations. Specifically, she suggests addressing the following questions: "How are the central ethical orientations enacted in different societies? Are there culturally contingent consequences of the central orientations?" (Eisenbeiss, 2012, p.806).

Hage and Posner (2015) define religiosity as a "measure of the religious knowledge, faith, fundamentalism, belief, piousness, orthodoxy, religiousness, holiness and devotion of individuals and the extent to which they live and use religions for their ends" (p.396). In their study on the impact of religion on leadership behaviors, conducted in Lebanon, they found that both religion and religiosity have an influence on the behaviors and practices of leaders, from the perspective of the leader in a non-western context, with religion being more significant. They align with the work of others (Fernando & Jackson, 2006; Hodgetts et al., 2006; Modaff et al., 2012) and Hofstede (1980), who find religion to influence leadership behavior significantly.

Schloesser et al. (2012), in their validation of the cultural dimension of the humane orientation of the GLOBE study, use religiosity as a cultural level measure. Specifically, they hypothesized that religiosity is positively related to humane orientation. For their study, they define religiosity as the degree to which the centrality of religion plays a role in the lives of members of society. The definition is not restrictive to specific religions but similar to other research on the importance of religion in people's lives. They suggest that in highly religious societies, humane-oriented behaviors, such as compassion and justice, are promoted through religious teachings. Using a questionnaire that combined items from multiple scales and

country GDP as a correlate, they found a strong negative relationship with religiosity (*r=-.68, n=24, P<.01),* suggesting that countries with a high GDP per capita tend to be low on religiosity. They posit that while religiosity may be a factor of humane orientation, promoting positive values such as compassion and altruism, they may also be linked to rigid expectations and conformity.

Aligned with authentic leadership, Brown et al.'s (2005) definition of ethical leadership was purposefully vague, acknowledging that a leader's moral conduct varies with society and sectoral culture. The GLOBE study noted the influence of society and industry culture (Hofstede, 1980, 2001; House et al., 2004) and now includes the religiosity dimension in their expanded 2020 study, which is yet to be published. Along with these differences, other research identifies universally shared principles of moral conduct, which may stem from religiosity (Dorfmann et al., 2004; Eisenbeiss, 2012). Using GLOBE data, Resick et al. (2009) indicated that specific societal and cultural dimensions can influence people's endorsement of leadership in their study of US and German leaders, noting religion as a variable for societal clusters.

2.11.1 Authentic Leadership and Religion

Gumusay (2019) states that "religions are social constituents of present societies that need to be integrated into theories of leadership" (p.292), noting that religion can have a profound impact on the notion of authentic leadership and the follower's sense of trust. Like cultural practices, he identifies the impact of aspects of religions, such as rituals, communities, and deities, on leadership principles and practices. He positions three critical characteristics of religion that are significant for leadership. These include a deity, a hereafter purpose, and a sacred scripture (p.293.)

Drawing on an Abrahamic perspective, Gumusay (2019) posits how religion may provide the rationale and values for authenticity and ethical behavior.

As noted, a heightened sense of self-awareness, moral intention, and internal and external congruence is core to authentic leadership. Gumusay (2019) suggests that the belief in a higher deity who knows both the inner self and outer behavior and specific religious guidelines for behavior affect an authentic leadership style (p.294) and may instill trust in followers. Alternatively, yet equally, an authentic but destructive adherence to religion can cause mistrust and suspicion in others. Figure 2.4 outlines the hypothesized relationship between religion and leadership, as proposed by Gumusay (2019). He calls for future empirical research that provides a more comparative analysis of how religion affects leadership and if organizational or other contexts moderate its effect. He states, "We need a clear understanding of how intrareligious, interreligious, and inter-values systems affect leadership theories and practices" (p.302).

Figure 2.4 Attributes, Lenses, and Impact on Moral Theories of Leadership
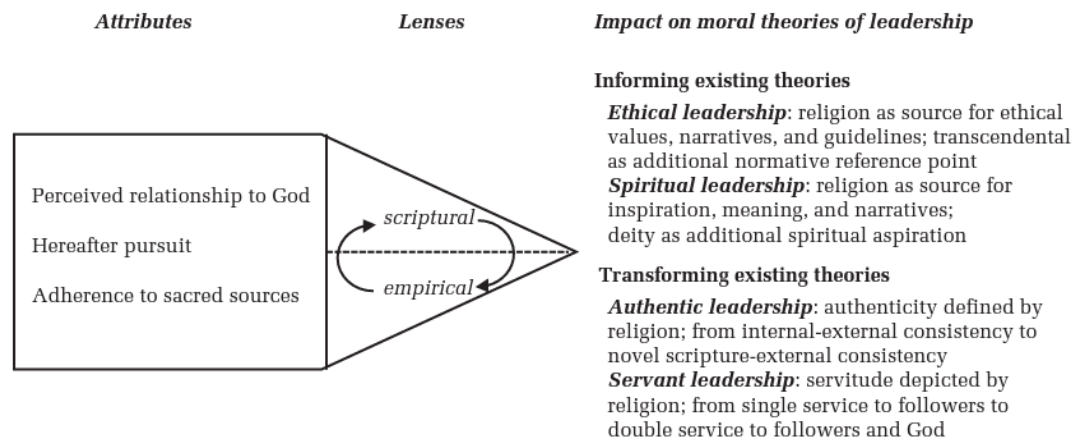
Source: Gümüsay, A.A., 2019

The research in this thesis addresses this call for research as it seeks to identify if religion and/or religiosity influence perceptions of authentic leadership behaviors and the moderating influence of culture, if any. This research will specifically explore the influence of the religiosity dimension, extending the work of Schloesser et al. (2012), Hage (2013), and others who call for identifying the effect of religiosity on the behaviors and practices of leaders in other geographies and cultural contexts.

2.11.2 Islamic Leadership

Critical Western-based leadership theories have been presented in earlier sections. Researchers have studied the relationship between Western leadership theories and Islamic beliefs and practices (Ahmad, 2009; Ahmed, 2014; Ahmed, 2023; Almoharby & Neal, 2013). Several researchers identify parallels and differences across various definitions of leadership (see Avolio & Gardner, 2005; Brown & Trevino, 2006; Luthans & Avolio, 2003; Walumbwa et al., 2008).

The research surrounding Islamic leadership is firmly rooted in a discourse of social concern, morality, and philosophy, all of which draw on Islamic scripture

textual sources. Galanou and Farrag (2015) note that Islam is a way of life that,

within the business context, defines an entire socio-economic system in which ethics

dominate economics, moving beyond the maximization of profit for shareholders and

stakeholders to that of serving God (Kasri, 2009; Qur'an, 23-60; Azami, 2005). Ali

and Al-Owaihan (2008) also stress the importance of business to Islam, noting,

"involvement and participation in economic activities was not merely considered a

divine call but also as a means to sustain a thriving and healthy community" (p.8).

Ahmad and Ogunsola (2011) posit that Islamic leadership is similar to

conventional leadership, except for its religious, moral, and human roots. Islamic

conceptions of the role of the leader and the actions of leadership are drawn from the

Qur'an and *Sunnah (the way the life of the prophet,* (☪[3]). The Qur'an, the holy book of

Islam, provides the foundational constitution of Muslims globally (Mohiuddin &

Bhuiyan, 2013). Bagheri and Khosravi (2006) suggest that the Qur'an does not

promote a submissive acceptance of tradition and knowledge but instead focuses on

wisdom and guidance that draws on the elements of logic, knowledge, and emotional

control.

Beekun (2012) highlights the Qur'anic emphasis on role modeling, provided in

the Sunnah, promoting a moral approach to leadership. The Sunnah concerns the life

of the Prophet Mohammed (☪), which Muslims are encouraged to follow; this 'path"

is communicated through the *Hadith,* which preserves the words and deeds of the

Prophet (☪) (Almoharby & Neal, 2013). In both the Qur'an and the Hadith,

significant recommendations exist on leadership, authority, power, governance, and

decision-making. To accomplish this work, the *Shariah* constitutes a framework for

---

[3] Arabic literature for "*SallaLahu Alyhe wasllam"* which means "Peace be upon Him".

Muslims to adhere to it in the way they live, drawing on the teachings of the Qur'an, the Sunnah and the Ijima, the opinions of scholars. The Shariah is not a codified system of laws, and interpretations of its principles vary between different schools of thought and between different scholars (Vogel & Hayes, 1998).

Almoharby and Neal (2013) investigate these sources of leadership knowledge and suggest that they provide the foundations of Islamic leadership. Their qualitative study uses content analysis of fundamental research, presentations, and discussions. Their findings suggest that Islamic leadership is based on a legal system (Shariah), aiming to provide a unity of purpose, acknowledging the oneness with Allah, and using the life of the Prophet (ﷺ) as the parameters for a true leader.

Ahmed and Ogunsula (2011), in their literature review and subsequent survey on the use of the Qur'an and Sunnah as primary sources of knowledge for Muslim leaders, suggest that leaders' work is guided by these sources of knowledge and that they develop leadership principles.

> "And We appointed them leaders to guide by Our Command, and We revealed to them to do good deeds, and to establish the prayer, and the giving of charity, and they were for Us worshipers." 11 Qu'ran [21:73]

Leadership in Islam is considered both a trust (*Amaanah)* and a responsibility (Faris & Parry, 2011). Ali (2005) posits that, from an Islamic stance, leadership is a shared influence process that is dynamic and open-ended, with decision-making influenced by input from followers. Khan (2007) notes that a leader must not only conduct their duties to the best of their abilities but must meet obligations to God, the Supreme Power. Moten (2011) suggests that leadership in Islam is a moral activity

and a "process of communication between equals" (p.343) in the pursuit of a common goal. This common pursuit and depth of purpose links the work of leaders and followers to an enduring sense of community and meaning (Moten, 2011). Khaliq (2003) suggests that the leader's cognitive ability and motivational qualities guide people toward a common goal both in everyday life and beyond. Adnan (2006) defines Islamic leadership as a process of "inspiring and coaching voluntary followers to achieve a clear and defined shared vision (p.294)." Therefore, in Islam, a leader cannot act as he or she chooses or submits to the group. Instead, leaders' actions are only to implement Allah's laws on earth, the community, and humankind (Ahmed & Ogunsula, 2011).

Leaders assume the initiative to lead this pursuit, ultimately, is the actualization of *Tawhid* (unity and sovereignty of Allah). Unlike some of the power-based theories of the West, the leader-follower relationship is one of equality, not control and dominance, creating a symmetric relationship versus one of rule and supremacy as in the trait-based theory (Alsarhi et al., 2014).

Beekun and Badawi (1999, p.2) contend that, according to the Prophet (), leadership is not reserved to a select few but that everyone is called to lead. They quote the Prophet () as saying, "Each of you is a guardian, and each of you will be asked about his subjects."

Drawing on this description, Islamic leadership may be defined in two primary roles, i.e., servant-leader and guardian-leader. The "leader as servant" protects their followers and guides them towards a common good, while the "leader as guardian" protects the community or organization against external forces. The "leader as shepherd" is also a dominant metaphor in Islam, with the leader having the ability to blend servitude and guardianship with strategy and action towards achieving a

common goal. As this goal is divine, striving for the attainment of the goal is considered a form of worship, or '*Ibadah*. Thus, leadership in Islam may be considered *'Ibadah*.

Kazmi (2007) suggests that Islamic leadership focuses on managing organizations from the perspective of Islamic sources of knowledge, resulting in behaviors compatible with Islamic beliefs and practices. Hossain (2007) suggests that these leadership principles promote a culture of God-consciousness and social justice. Branine and Pollard (2010) (cited in Sari Marbun,2013) provide vital elements and qualities associated with effective Islamic leadership. These include the concepts of intention (*Niyya*), forever mindful of the Almighty God (*Taqwa*), kindness and care while feeling the presence of God (*Ihsan*), justice (*Adl*), truthfulness (*Sidq*), the consciousness of self-improvement (*Itqan*), sincerity and keeping promises (*Ikhlas*), and patience (*Sabar*). Other researchers identify Islamic Leadership principles, drawing on the practices of the Prophet (ﷺ). Similarly, Ahmad (2008, cited in Galanou and Farrag, 2015) suggests three categories of personal and organizational excellence for leadership that include Taqwa (piety), Akhlaq (moral), and *Itqan* (quality).

Simply stated, Islamic leadership defines the management of organizations based on the guidance of the Qur'an and Sunnah. An individual's Islamic beliefs and organizational management operate under the same revealed rules and directives, with Shariah compliance (Ahmad & Ogunsola, 2011). They suggest Islamic Leadership "encompasses visionary leadership, strategic management thinking, management of change, fair treatment and social justice among employees, sincerity and commitment, and motivational issues" (p.292).

This research aims to identify differences, if any, between Emirati and non-Emirati leaders' perceptions of authentic leadership and to determine whether these are influenced by religion, religiosity, values, and national culture. Given that the research presented is on Islamic leadership, it will be interesting to investigate whether differences are evident between Muslim and non-Muslim leaders.

2.12 Literature Review Conclusions

This literature review provided an overview of fundamental research across leadership, authentic leadership, universal values, cultural dimensions, and religion in leadership research.

Leadership theories were examined as a critical theoretical underpinning of this thesis, including an emerging definition of Islamic leadership. Authentic leadership was presented as the underlying leadership theory for this research, given its moral lens and associated research, including a call to expand on research that determines the model's universality in different cultural contexts. Authentic leaders are said to be 'transparent about their intentions and strive to maintain a seamless link between espoused values, behaviors, and actions' (Luthans and Avolio, 2003, p242). Conceptualizations of authentic leaders presented in this review differ from other leadership theories in that it is concerned with morals, ethics, and values rather than the achievement of material outcomes (Lewis & Aldossari, 2021). Additionally, research recognizes factors influencing authentic leadership, including personal values, religion, and national culture.

The research notes that AL requires leaders to act from internal values consistent with their attitudes and behavior (Peus et al., 2012; 2017; Qu et al., 2019). Qu et al. (2019) link the four dimensions of AL to a leader's values, extending Schwartz's (1994) value theory and how leaders guide their leadership behaviors in

accordance with their values. They call for additional research that includes all ten universal values within different cultures.

Gumusay (2022) posits the potential of religion and religiosity to influence moral leadership theories, such as AL and recognizes the absence of research on linking religion with leadership principles and practices. This research seeks to measure the influence of religion and religiosity on the authentic leadership behaviors of senior leaders and whether differences are evidenced between groups.

Next, the literature review discussed the relevance of a region or nation's cultural dimensions and their subsequent impact on leadership, highlighting studies that acknowledge this relationship and contextual gaps. National culture refers to the "collective programming of the mind which distinguishes the members of one human group from another" (Hofstede, 1980, p. 25). Ruben and Gigliotti (2021) suggest the importance of acknowledging the power of societal context in the perception and enactment of leadership. Zhang et al. (2022), in their meta-analytic review of the antecedents and outcomes of AL across cultures, note the absence of studies on the influence of culture on AL at the individual level. This research responds to this call with a multicultural sample of leaders and compares them with local leaders in a previously unexplored cultural context.

The literature review provides a current understanding of the key components of the research purpose and provides linkages between each component under scrutiny in this study. Figure 2.5 presents the initial theoretical framework that provides the starting point for exploring the relationship between authentic leadership, values, religion, religiosity, and cultural context.

Figure 2.5 Positioning this research in the literature

To what extent do senior leaders in the UAE perceive their leadership as authentic, and are differences evidenced between Emirati and non-Emirati leaders influenced by religion, religiosity, values, and national culture?
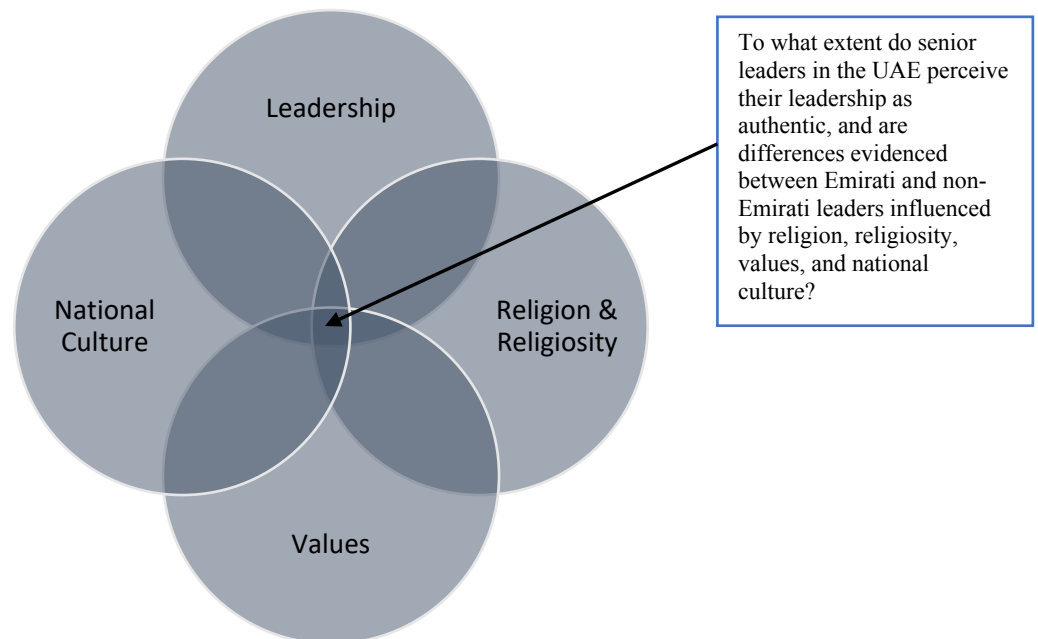
Source: Author's Conceptualization

Aligning with the empirical work presented in this chapter, this research will investigate the concept of authentic leadership in the United Arab Emirates from the perspectives of senior leaders across multiple sectors. Second, it seeks to identify if differences in the national culture of the leader, as identified by the home country, are evidenced in the self-ratings of authentic leadership. Furthermore, it investigates the effect of religion, religiosity, and values on authentic leadership and if differences are evidenced between levels of both values and religiosity on perceptions of authentic leadership. The influence of Islamic leadership principles and if differences are evidenced between Muslim and non-Muslim leaders will be of interest. This research does not test specifically for Islamic leadership principles but instead draws on the universal values and religiosity levels to compare leaders' differences.

This review of these strands of research lays the foundation for Chapter Three of this thesis, where the fields of leadership, religion, values, and national culture are

merged, the proposed conceptual model is described, the theoretical underpinnings are examined, and the hypotheses are developed. The derived hypotheses will be tested using a survey that combines measures of authentic leadership, religiosity, and values, as well as demographic variables, religion, and national culture.

Chapter Three: Model Development

3.1 Introduction

This chapter connects the research questions drawn from the literature presented in Chapter Two, to the proposed conceptual model. This chapter begins with a statement of the research aims and objectives of this study. It presents the key research questions and proposed model for this study, followed by a presentation of the main hypotheses that will be tested.

3.2 Research Aims and Objectives

This study investigates authentic leadership in the Arab context and aims to identify the applicability of the dimensions of authentic leadership in the UAE. It investigates self-perceptions of authentic leadership of senior leaders in the UAE to determine how authentic leadership theory is evidenced in this Arab context. It also seeks to investigate the hypothesized relationship between authentic leadership, religion, religiosity, and personal values. It seeks to identify if differences are evidenced in perceptions of authentic leadership and whether these perceptions are systematically related to the leader's religion, religiosity, personal values, and national culture. It further determines whether differences are evidenced between Emirati and non-Emirati leaders.

3.3 Research questions

As noted in the statement of the research problem and subsequent literature review, there is minimal empirical research regarding the construct of authentic

leadership outside the Western context. Studies referenced include several Western countries and China. However, as noted by Qu et al. (2019) and others, positivist empirical research is warranted to explore authentic leadership theory in other cultural settings. Likewise, population samples (see Walumbwa et al., 2008; Peus et al., 2012, Wang et al., 2014) often are based on follower perceptions as access to senior leaders with significant "real world" leadership experience is rare.

This study aims to address authentic leadership theory in a new cultural context, using the perceptions of senior leaders in the UAE. It investigates the theory of authentic leadership to determine if religion, religiosity, values, and national culture influence leaders' self-perceptions of how they lead. It examines authentic leadership in the UAE context, comparing both Emirati and non-Emirati leaders, leading to the following research questions:

> *RQ1. To what extent do senior leaders in the UAE perceive their leadership as authentic?*
>
> *RQ2: Are there differences in perceptions of authentic leadership between Emirati and non-Emirati leaders?*
>
> *RQ3: To what extent does the home country/national culture of the leader impact their perceptions of authentic leadership?*
>
> *RQ4: To what extent does religious affiliation impact the authentic leadership perceptions of senior leaders?*
>
> *RQ5: To what extent does religiosity impact the authentic leadership perceptions of senior leaders in the UAE?*
>
> *RQ6: To what extent do personal values impact the authentic leadership perceptions of senior leaders in the UAE?*

The next section builds on these six research questions to identify the hypotheses to be tested in this study.

3.4 Research Hypotheses Development

As previously noted, while authentic leadership is considered universal, this research investigates if it is influenced by local culture and practices, which, in turn, shape norms and values. In the context of leadership in the United Arab Emirates, a wide array of cultures and religions are evidenced due to the multicultural nature of the country. The senior leaders across the nation represent multiple ethnicities, cultural backgrounds, and religions, including Emirati and non-Emirati leaders.

Vogelgesang, Clapp-Smith, and Palmer (2009) suggest that leaders adapting to a new culture must be able to function and manage in culturally diverse settings (Ang et al., 2006) while keeping their own and others' moral perspectives salient (Walumbwa et al., 2008).

Authentic leadership theory specifically acknowledges the importance of taking a moral perspective when enacting behaviors (Avolio & Luthans, 2004; Gardner et al., 2005; Walumbwa et al., 2008). It also states that one must take a balanced perspective when using critical reasoning skills, requiring the authentic leader to analyze relevant information. In this sense, an authentic leader placed in a global context would examine different cultural ideas with a lens that may allow seemingly contrary perspectives to achieve alignment.

This research seeks to identify whether the universality of authentic leadership holds in this context or if differences are evidenced across national cultures and religions. It also aims to identify whether differences in religion, religiosity, and values are evident across the sample of leaders and how these differences may influence their perceptions of authentic leadership.

3.5 Authentic Leadership

The study investigates the dimensions of authentic leadership to identify if they are universal in the context of the Middle East, specifically the UAE. As noted in the literature review, while the authentic leadership model is considered universal (Walumbwa et al., 2008), to understand leadership at a local level, there needs to be an appreciation for the indigenous sociocultural systems and institutions (House et al., 2004). Ertenu et al. (2012) suggest that every culture will define authenticity based on its values and local practices. Avolio et al. (2004, p.4) also highlight the relevance of local influences, such that "authentic leaders are deeply aware of how they think and behave and are perceived by others as being aware of their own and others' values / moral perspectives, knowledge, and strengths; aware of the context in which they operate; and who are confident, hopeful, optimistic, resilient and of high moral character." Vogelgesang, Clapp-Smith, and Palmer (2009, p.104) posit that authentic leadership theory can lead to morally grounded adaption i.e. leaders who demonstrate a deep understanding of their behaviors and feelings (self-awareness), an ability to weigh and evaluate internal and external sources when making decisions (balanced processing), who engage in open dialogue (relational transparency) and whose decisions are grounded in morals and values developed within the culture of one's home country (moral perspective) will demonstrate high levels of authentic leadership.

This study considers this authentic leadership model in the local context and seeks to determine its validity as an appropriate measure for senior leadership in the UAE. Thus, our first research question *seeks to identify the extent to which senior leaders in the UAE perceive their leadership as authentic.* Using the Authentic Leadership Questionnaire (ALQ), the survey results identify the degrees of authentic

leadership for senior leaders. Using these results, we then investigate differences between Emirati and non-Emirati leaders, which leads to our first hypothesis:

> *H_1: There are significant differences in the perceptions of authentic leadership between Emirati and non-Emirati leaders.*

For the remaining research questions, the authentic leadership scores will be used as the dependent variable to explore the relationships between the independent variables of interest, presented next.

3.6 **National Culture**

Dorfman et al. (2012) posit that different national cultures prefer different types of leaders, and leaders who undermine these cultural *norms* are likely to fail (House et al., 2012). House et al. (2004) find that leadership is more effective if it aligns with the leadership preferences of the national culture in which the company operates, even if the style contrasts with the cultural norms of the leader's home country.

Vogelgesang et al. (2009), in their study of authentic leadership and national culture, investigated what determined leaders to remain authentic under the pressure of other cultural experiences. They found that an authentic leader's behavior was "guided by their values and beliefs" (p.114) and that they remained grounded in their moral perspective, particularly if they were able to differentiate between "culturally influenced moral judgments and universal moral principles/values" (p.114).

Dorfman et al. (2012) found that value-based leadership, such as authentic leadership, is universally effective. They suggest that firmly held core values are a universally valued leadership dimension with a preference for leaders who demonstrate integrity, are inspirational, team-oriented, collaborative, and decisive.

Also, collectivist societies, such as the UAE, highly value value-based leadership. They have high power-distance values and desire leaders who are rule-oriented and cognizant of social status differences, with a paternalistic relationship between leaders and followers.

This research aims to identify the influence of national culture on perceptions of authentic leadership. It seeks to investigate if there are differences in the authentic leadership behaviors of Emirati and non-Emirati leaders. Further, it aims to understand if the national culture of the leader influences their perceptions of authentic leadership or if authentic leadership is truly a universal, global leadership model. Thus, the following hypothesis is proposed:

> *H₂: There are significant differences in the perceptions of authentic leadership based on the home country or region of the leader.*

3.7 Religion and Religiosity

Both Moore (2012) and Metcalfe (2007) identify that the leadership and management practices of the Emirati in the UAE are rooted in Islamic traditions. They highlight the importance of consultations, informal relations, family networks, and patronage, strongly emphasizing high-trust and extended networks. Kabasakal et al. (2012), in a broader study of the Middle Eastern cluster in the GLOBE study (2002), also find that societal norms reflect religious and socio-cultural characteristics. As Islam is the prevalent religion in the region, it acts as a unifying force to create a common culture, with the Qur'anic influences on societal practices, community relations, and ways of doing business.

Hage and Posner (2015), in their study on the impact of religion on leadership behaviors conducted in Lebanon, found that both religion and religiosity have an influence on the behaviors and practices of leaders, from the perspective of the leader

in a non-western context, with religion being more significant. They note the work of Phipps (2009), who finds that leadership style moderates leaders' spiritual beliefs, influencing their strategic decision-making process. Other researchers claim that spiritual and religious beliefs affect leadership styles in how leaders filter and frame the information they rely on to make decisions (Sengupta, 2010; Yaghi, 2008).

Holdcroft (2006) posits that religion is more of a social membership, while religiosity is grounded in spirituality and the living of a particular religion's principles. Hage and Posner (2015) note that religion is a prerequisite for religiosity, although a person can identify with a religious group but not engage in the practice of that religion. Their findings align with others (Fernando & Jackson, 2006; Hodgetts et al., 2006; Modaff et al., 2012) as well as Hofstede (1980) who find religion to have a significant influence on leadership behavior.

This research aims to identify the influence of religion and religiosity on perceptions of authentic leadership, similar to the work of Hage and Posner (2013). The following hypotheses are proposed:

> H_3: *There are significant differences in the authentic leadership perceptions of leaders based on their religion.*

> H_4: *There are significant differences in the authentic leadership perceptions of leaders based on their religiosity.*

3.8 Values

According to the Schwartz's (1994) model, leader values are expected to vary on a continuum anchored at one end by self-enhancement, success-centred values such as power, achievement, stimulation, and self-direction, and by self-transcendent, system-centered values on the other end, including universalism, benevolence, and security. This continuum indicates the extent to which a leader is motivated to

promote self-interests versus the extent to which that are motivated to promote the welfare of others. Schwartz (1994) posits that the pursuit of certain types of values may conflict with the pursuit of others. For example, the pursuit of achievement or stimulation values is likely to conflict with the pursuit of benevolence values, as seeking personal success may impede actions aimed at enhancing the welfare of others.

Bass and Steidlmeier (1999) suggest that the bipolar aspect of these self-enhancement/self-transcendence values also reflects the notion that it is the moral wisdom of the capacity of authentic leaders that keeps personal power and self-indulgence or stimulation in check. For example, Schwartz (1992, p.9) suggests that people with high power values give emphasis to "high social status and prestige, and control or dominance over people and resources." Leaders with high power values are likelier to strive for high social status, wealth, authority, social recognition, and influence, wanting to preserve a positive public image.

Peus et al. (2012) propose that authentic leaders are guided by sound moral convictions, are highly aware of their strengths and weaknesses, strive to understand how their leadership impacts others and act in accordance with deeply held values. Gardner et al. (2005) define this heightened self-awareness as a "process whereby one comes to reflect on one's unique values, identity, emotions, goals, knowledge, talents and capabilities" (p.348). They know their values thoroughly and act accordingly in all situations. Authentic leaders act according to their values and beliefs, focusing on their followers' development and forming a positive organizational environment based on trust (Luthans & Avolio, 2003; Walumbwa et al., 2008).

Qu et al. (2019) draw on the work of Schwartz and Bilsky (1987) in their definition of values as concepts or beliefs that guide individual behavior or the

evaluation of events; individuals desire to align their behavior with their values due to their need for consistency. As iterated in the literature review, leadership runs off a value system where personal beliefs are prioritized based on care, fairness, justice, and integrity (and other positively associated traits). In this study, we will consider how these values impact perceptions of authentic leadership of senior leaders in the UAE. How the leader communicates these factors can depend on their socio-cultural and economic background (Bandura, 1977; Ko et al., 2017). Brand and Slater (2003) note that leaders, specifically in expatriate settings, experience dissonance between their own moral values and those of the host country's culture.

In their qualitative study of authentic leadership in the Arab region, Ertenu et al. (2012) suggest that value congruence between leaders and followers is an antecedent to perceptions of authenticity in the region, aligning with social identity theory (Van Knippenberg, 2000), i.e., the leader exemplifies central group values and characteristics. In the context of this region, both morals and values are of high importance, both socially and at work (Ertenu et al., 2012). They suggest that authentic leadership is a desirable model that draws on the ability of the leader to provide direction but values peace, loyalty, honesty, responsibility, order, benevolence, tradition, resilience, and leading by example.

Qu et al. (2019) investigate the specific types of values that authentic leaders possess. They adopt a "value-free" position of authentic leadership, noting that the dimensions do not necessarily imply benevolent or power values. They investigate the specific values that authentic leaders identify. They specifically look into power and benevolence values given the negative connotations of power and the positive associations of care and honesty associated with benevolence. Their findings support

the hypothesis that authentic leaders hold high benevolence values and that high power values, focusing on self-enhancement, may impact follower performance.

Gardner et al. (2011) note that leaders with high universalism and benevolence values aim to enhance the welfare of their organization's employees and will behave accordingly because they are authentic. Sosik et al. (2009) suggest that authentic leaders who behave consistently with their benevolence values will present more helpful, considerate behaviors that favor their employees.

Vogelgesang et al. (2009) posit that while it is important for leaders to adapt to a different culture successfully, they may face problems when encountering immoral behavior that is considered acceptable in the host country or vice versa. They suggest that local or social pressures can motivate behaviors that agree with the standards of the culture at hand while violating deeply held moral values. These pressures to conform to host-culture norms may lead to moral detachment, where the leaders no longer act in accordance with deeply held beliefs, thus surrendering their authenticity.

The research for this study will investigate the influence of personal values on perceptions of authentic leadership, and if differences are evidenced between leaders. Thus, the following hypothesis is proposed:

H_5: There are differences in the perceptions of authentic leadership based on the values of a leader.

3.9 Conceptual Framework

This thesis investigates the theory of authentic leadership in the United Arab Emirates. It also investigates the impact of religion, religiosity, and values on perceptions of authentic leadership and the influence of the leader's home country, particularly between Emirati and non-Emirati leaders. Figure 3.1 is a conceptual model that guides the research for this thesis. It hypothesizes the relationship between

religion, religiosity, values, national culture, and authentic leadership, as defined in the literature.

Figure 3.1 Proposed conceptual model.
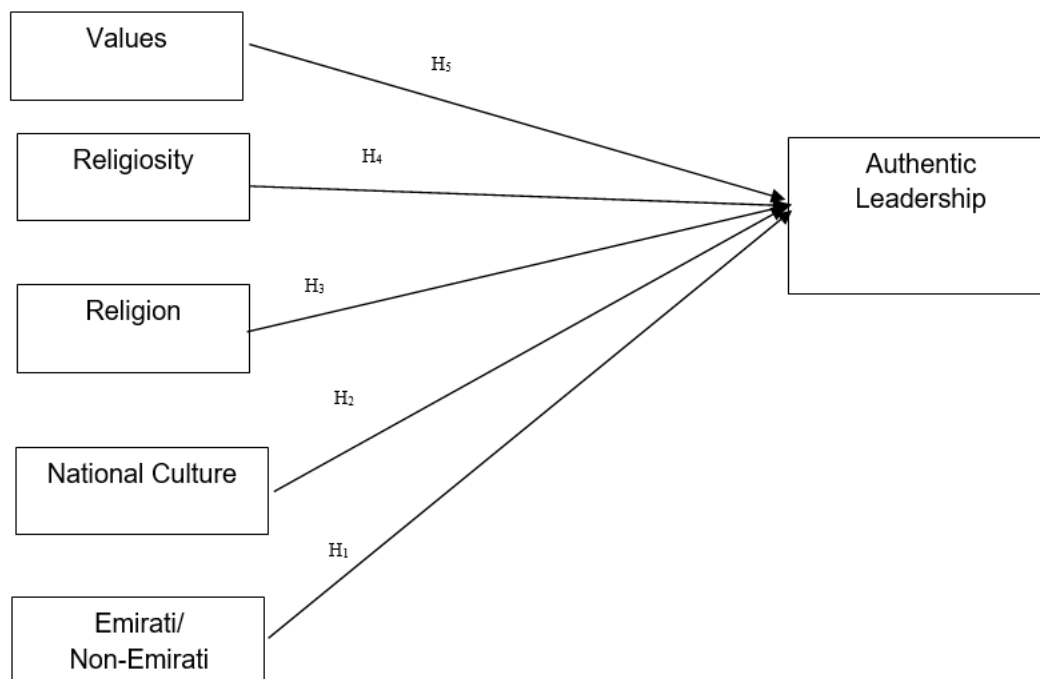
Source: Original

3.10 Hypotheses

The hypotheses to be tested to respond to this study's research aims and objectives are presented below. Non-directional hypotheses are presented where it is expected that different variables may have different directions of influence. Similar to the work of Hage and Posner (2013), non-directional hypotheses are used to identify the extent of differences between the leadership of Muslim and Christian leaders, based on religion and religiosity. These will be described in the results. Where possible and aligned with the research, directionality hypotheses will be used.

H_1: There are significant differences in the perceptions of authentic leadership between Emirati and non-Emirati leaders.

H_2: There are significant differences in the perceptions of authentic leadership based on the home country or region of the leader.

H_3: There are significant differences in the authentic leadership perceptions of leaders based on their religion.

H_4: There are significant differences in the authentic leadership perceptions of leaders based on their religiosity.

H_5: There are significant differences in the perceptions of authentic leadership based on the values of the leader.

3.11 Chapter Summary

This chapter presented the research questions and hypotheses that are foundational to this research study. Specifically, it is hypothesized that there are relationships between authentic leadership, religion and religiosity, values, and national culture of leaders. Based on the literature, a conceptual framework was developed to illustrate these hypothesized relationships. The conceptual framework represents the basis for the five hypotheses investigated in this thesis.

Next, Chapter Four identifies the methodology for this research. It also provides a detailed overview of the survey instrument developed to measure and collect the research variables used in this research, along with a sampling plan, ethical considerations, and the procedures employed for data analysis.

Chapter Four: Methodology and Data

4.1 Introduction

This chapter presents the research design and methodology appropriate for the research questions and hypotheses posed. It begins with an overview of how research is classified and the associated philosophical underpinnings. Next, the research approach, design, and methodology employed are presented. An overview of the data is provided, including how it was sourced, collected, prepared, and operationalized to test the hypotheses developed in this thesis. The chapter concludes with the research limitations, ethics approval, and closing comments.

4.2 Research Classification

This research aims to contribute to the advancement of theory and managerial knowledge in authentic leadership in the context of the United Arab Emirates. This requires a purposeful design and approach that aligns with current research and the researcher's worldviews. As this research is in the field of business management, it is essential to consider both theoretical and managerial outcomes. Collis and Hussey (2009) suggest key questions to define the research, such as its purpose, process, logic, and predicted outcome.

Table 4.1 Research Classifications

Basis of Classification	Type of research
Purpose	Why is this research being conducted? Is it Exploratory, Descriptive, Analytical or Predictive?
Process	How is the data being collected and analyzed? Is it Quantitative or Qualitative in nature?
Outcome	Is there an expected outcome or solution to a problem or is it more of a general contribution to knowledge? Is it Applied or Basic Research?

Basis of Classification	Type of research
Logic	Does the research logic move from the general to specific, or vice versa? Is it Inductive or Deductive?

Source: Adapted from Collis and Hussey, 2009.

This research is both *exploratory* and *descriptive* in nature. Exploratory research is conducted when minimal research has been done in a context or related to an issue or idea. The aim is to explore and identify hypotheses rather than solely confirm previously identified hypotheses. As little research has been completed in the UAE using authentic leadership theory, this research may be considered exploratory due to its context.

Likewise, descriptive research attempts to identify meaningful characteristics or significant factors in the area of research. This research identifies whether relationships exist between religion, religiosity, values, and national culture with authentic leadership within the UAE context. As such, this research may also be considered descriptive.

Similarly, this research is *explanatory*. While descriptive analysis is used to consider the data and provide a description of each of the variables within the context of the study, this study attempts to define relationships between the variables of interest, namely the influence of religion, religiosity, values, and culture on the authenticity of the leader. This research will employ statistical techniques to examine the relationships between these variables of interest (i.e., religion, religiosity, values, and national culture) and measures of authentic leadership (Collis & Hussey, 2009). It may also be predictive, as the results may be generalized to other Middle Eastern contexts with diverse populations. As noted in the research problem, minimal research

exists on authentic leadership in the Middle East; it is posited that this study will provide theoretical and managerial contributions to this field of research.

Regarding the research process, this research is aligned with key studies in the authentic leadership literature. It adopts an empirical, statistical study using primary, quantitative data, positioning it within the positivist, quantitative paradigm. This research aims to test the theory of authentic leadership in a new setting and tests the hypotheses developed above. The research aims to investigate regularities and to describe relationships or correlations between variables to generalize findings and predict future outcomes (Cresswell, 2012; Easterby-Smith et al., 2012). Hence, this thesis follows a research design to test hypotheses and gather quantifiable results empirically.

In relation to the research outcome, this study is basic, or pure, research. It aims to contribute to theoretical knowledge regarding authentic leadership within the context of the UAE so that it contributes to both theory and provide practical, managerial insights for leaders in this context.

Lastly, we consider the logic of the research. As noted by Collis and Hussey (2009), inductive and deductive logic describe the methodological approach of the research. Inductive logic considers theory development from observation, with general inferences made. Deductive logic identifies a theoretical or conceptual structure, such as AL, and tests it empirically using a defined, observational methodology, such as a survey or psychometric. As such, this research is deductive in its logic.

While Collis and Hussey (2009) provide a starting point for considering this study's research classifications, it is integral to define and justify the choices that we

make as researchers and clarify the assumptions we have about reality that are grounded in our theoretical and philosophical perspectives (Crotty, 1998).

4.3 Research Philosophy

Cresswell and Cresswell (2017) suggest that the researcher's philosophical perspective must be clearly understood since it influences both the research purpose and study design. Crotty (1998, p.2) suggests that the researcher's philosophical stance is key to informing the methodology as it provides the context for the process, grounding its logic and criteria. Figure 4.1 provides an overview of how these elements inform each other (Cresswell & Cresswell, 2017).

Figure 4.1 Research Framework: Considering Worldviews, Design and Methods
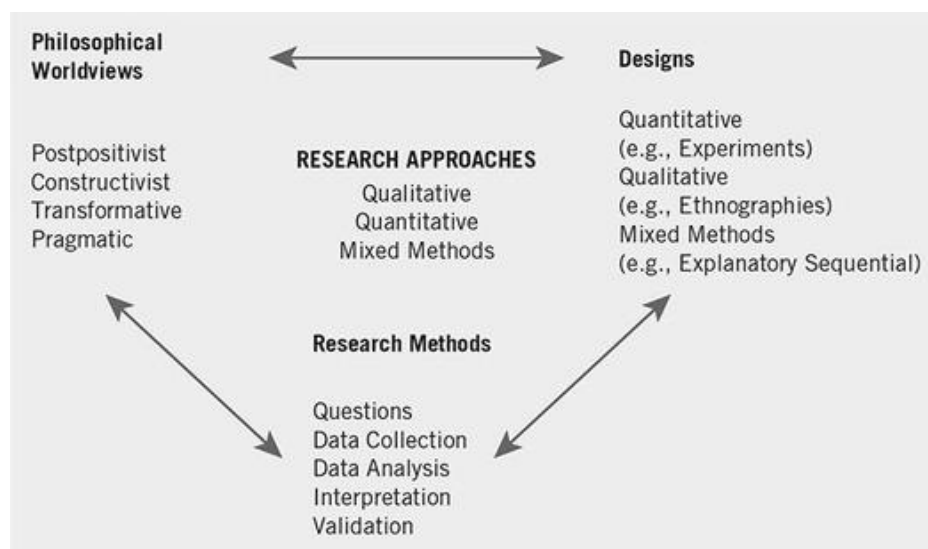
Source: Cresswell and Cresswell, 2017

Epistemology, or worldview, informs the theoretical perspectives, which, in turn, determine research design or methodology. These elements will be discussed relative to this researcher's theoretical and philosophical position.

Epistemology concerns what is accepted as knowledge in the field of study and represents how we know what we know (Crotty, 1998). As one's theoretical

perspective, it is how a researcher looks at the world and makes sense of it. Our

epistemology provides a grounding for the possibilities of knowledge and, "how we

can ensure they are both adequate and legitimate" (Maynard, 1994, cited in Crotty,

1998, p.8). Cresswell and Cresswell (2017, p.5) use the term 'worldview', defining it

as one's general philosophical orientation about the world and the nature of research,

developed based on discipline orientations, research influences, and past research

experiences.

Cresswell and Creswell (2022) and Crotty (1998) identify four philosophical

worldviews espoused by researchers. These include post-positivism, constructivism,

transformative and pragmatism. These are highlighted in Table 4.2.

Table 4.2 Four Worldviews

Epistemology	Theoretical Perspective	Methodology	Methods
Objectivism	Positivism (and post-positivism)	Experimental research Survey Research	Sampling Measurement and Scaling, Statistical Analysis
Constructionism	Interpretivism Understanding Multiple Participant meanings Theory generation	Ethnography Phenomenological research Grounded Theory	Observation Interview Focus group Case study Life History Narrative Ethnography
Transformative	Critical Inquiry Feminism Postmodernism	Action research Inquiry is intertwined with policies. Agenda for reform	Transformative research uses a program theory of beliefs about how a program works and why the problems of oppression, domination, and power relationships exist.
Pragmatism	Not committed to any one system or philosophy. It arises out of actions, situations, and	Emphasis on the research problem and question, using pluralistic	Mixed methods, using both quantitative and qualitative data collection and

Epistemology	Theoretical Perspective	Methodology	Methods
	consequences versus antecedent conditions. The world does not seem like an absolute unity.	approaches to derive knowledge. Research occurs in social, historical, political, and other contexts. A focus on the "what" and "how" to research based on intended consequences	analysis purposefully

Adapted from Crotty, 1998 and Cresswell and Cresswell (2017)

Objectivism means that reality exists apart from the operation of consciousness. This research study is clearly situated in the positivist, quantitative worldview. Crotty (1998) notes that in this view, understandings and values are considered to be objectified in the people we are studying, allowing us to discover the objective truth, which is essential given the research aim for this study. The role of the researcher is that of objective analyst and interpreter of a measurable, tangible social reality.

Epistemologically, the researcher is independent of the research participants versus interacting with them. From a methodological standpoint, this was facilitated by using an online survey that used formal language and allowed the researcher to be detached from the participants. This research seeks to test the theory of authentic leadership in the context of the UAE and develop relevant statements that are hypothesis-driven to describe the context and relationships of interest between the variables studied with results that are both valid and reliable.

4.4 Research Design

Having defined the researcher's worldview, the next consideration is the research design of the study to consider the type of inquiry to respond to the research

questions. Table 4.3 identifies common research designs in social science research. As this research study is positivist, further elaboration will follow on its quantitative design and the choices made for this study.

Table 4.3 Research Designs

Quantitative	Qualitative	Mixed Methods
• Experimental Designs • Non-experimental designs (surveys) • Longitudinal designs	• Narrative research • Phenomenology • Grounded Theory	• Convergent • Explanatory Sequential • Exploratory Sequential • Complex Designs with embedded core elements

Adapted from Cresswell & Cresswell (2017)

Quantitative designs are strategies of inquiry that are associated with quantitative research and a positivist worldview. These designs include experiments, or quasi experiences. Additional designs may include single subject experiments in which a treatment is applied to a single individual or small group over time. Another design includes correlational design (Cresswell, 2012) in which researchers use correlation statistics to describe or measure the relationship, or degree of association between two or more variables. Building on this design, more complex relationships may be investigated using techniques such as linear modelling, structural equation modelling and logistic regression analysis. Other designs employ longitudinal data to examine the development of trends or causal relationships over time.

For this study, survey research is employed to study a sample of a population. This design provides a quantitative description of the attitudes, behaviors, and values of leaders, with the ability to measure multiple factors and examine possible

underlying relationships with the intention of generalizing from the sample to a population (Easterby-Smith et al., 2012).

The primary purpose of this study is to empirically evaluate authentic leadership theory along with its relationship to the leader's religion, religiosity, values, and culture in a sample of senior leaders in the UAE. To address the research questions for this thesis, a cross-sectional study was chosen using an online survey via Qualtrics. The use of this type of survey research aligned well with the positivist epistemology, allowing for the measurement of multiple factors and the examination of relationships (Easterby-Smith et al., 2012). An online survey provides the most effective, efficient, and confidential way to gather this information.

This research followed previous research designs for authentic leadership studies to acquire reasonable findings and draw comparisons with previous research. A quantitative research design was used to investigate correlations between variables. It examines the influencing relationships between independent variables (IVs) and dependent variables (DVs) (Cresswell, 2009).

The constructed hypotheses describe relationships between perceived measures of authentic leadership and measures of religion, religiosity, values, and culture. The aim is to examine the influence of each variable on perceived authentic leadership. Thus, religion, religiosity, values, and culture were identified as the influencing factors, or independent variables, that influence the dependent variable and are considered as predictors of the dependent variable (Easterby-Smith et al., 2012). In the current thesis, authentic leadership has been identified as the dependent variable, and the effect of each of the independent variables on authentic leadership will be measured.

4.5 The Sample

Non-probability sampling is based on non-random selection of the sample, with techniques including judgemental, quota, snowball, and convenience sampling methods (Blumberg et al., 2008; Easterby-Smith et al., 2012). Etikan et al. (2016) define convenience sampling as a non-random technique where members of the target population, who meet certain criteria, including a willingness to participate, are included in the study. Convenience sampling is practical as it is the least expensive and time-consuming, and generally the most common among the available methods. It allows the researcher to select a sample of subjects from the targeted population who are accessible and willing to participate, with the potential to collect a large sample size needed for analysis across multiple geographical locations. For this study, convenience, sampling was employed such that selected research participants met certain criteria and could provide accurate and meaningful responses to the survey instrument (Andres, 2012).

The targeted population is senior leaders living in the United Arab Emirates, distributed across multiple sectors and with diverse religious and cultural backgrounds. The sample was targeted to include leaders at the C-Suite level or equivalent, including senior government leaders. To ensure the reliability and transferability of the study, the sampling design is clearly documented, with the following considerations:

i.   **The Population**: The "universe," or population of interest for this study, consisted of current and retired senior leaders living in the United Arab Emirates, so as to identify their perceptions of authentic leadership.

ii. **Sampling unit:** The sampling unit is the individual.

iii. **Sampling frame**: The sampling frame had to recognize the reality of access and likelihood of response. As noted, access to senior leaders is rare. For this study, the researcher drew on his network of senior leaders in the UAE who, in turn, reached out to other participants for the study.

iv. **Size of sample**: The targeted sample size was selected to ensure the requirements of efficiency, representativeness, reliability, and flexibility. Statistical study guidelines were used to set the number of survey responses deemed acceptable.

Consideration was given to the sample size rules of thumb generally considered for social science research. Fowler (2014) notes that precision increases steadily up to sample sizes of 150 to 200; there are only modest gains after that point. The sample size in the current thesis is well within the recommended size range in social science studies which deploy surveys (Weisberg & Bowen 1977) and in the range noted by Tabachnick & Fidell (1996) of fair to good. Hair et al. (2019) suggest that sample size should be estimated relative to the number of respondents per estimated construct. The final sample used in this study of 200 senior leaders, included 137 usable surveys which aligned with the suggestions in the literature, and was determined to be sufficient for analysis. Of the remaining surveys, the majority of respondents dropped, or didn't complete the survey, after responding to some of the demographic questions.

The selection of participants was based on their availability and willingness to respond to the survey. Disadvantages of the survey approach are noted. Easterby-Smith et al. (2012) note that this approach does not describe processes over time or provide more in-depth explanations that may be garnered via interviews or longitudinal data. These limitations provide guidance for future research.

4.6 Survey Design and Development

This research employs a quantitative research design to investigate the perceptions of senior leaders in the UAE about authentic leadership using an online survey with standardized psychometrics via the Qualtrics platform.

The survey for this study was developed to collect the data necessary to answer the research questions. The items were generated from the literature review about authentic leadership, religion, religiosity, values, and national culture. Specifically, the questions were designed to capture the data to respond to the proposed conceptual model and hypotheses outlined in Chapter Three to operationalize the constructs noted in the model.

This section explains the process for designing and developing the research instrument, an online survey. Hulland et al. (2018) suggest that careful attention must be paid to the development of a survey in order to address multiple sources of error that can impact the usefulness of the findings. Notably, they suggest focusing on two areas of weakness, namely 1) the measurement of constructs and 2) survey unit representation. These two areas were addressed during the initial design phase of the survey. During the survey design stage, the following categories were identified based on current surveys in the literature and researcher-generated questions that would assist in answering the research questions: 1) Demographics, 2) Authentic Leadership, 3) Religiosity, and 4) Values.

The initial survey items were based on the literature reviewed for this research and were drawn from existing, validated measures. During the pilot phase of this research, all items were reviewed with an expert panel and field tested to ensure validity and ease of usage, using established techniques (Alshehri et al., 2019; Devellis 2012; Hinkin and Tracey, 1999).

Once the initial survey items were determined, the expert panel was convened to offer insights and assess the survey's suitability for senior leaders, focusing on an acceptable level of content and validity.

The survey was initially reviewed by 4 senior leaders in November 2019, at Rotman School of Management, University of Toronto. The panel consisted of a Canadian female leadership professor and consultant who works extensively in the UAE with senior leaders, a finance expert in conventional and Islamic banking, a health care leader from the Arab region, a professor and research associate from Humber College, a professor who researches and works in the UAE and my Rotman supervisor.

Before the session, the experts were invited to complete the survey and provide feedback on the items to evaluate for clarity and relevance based on their knowledge and experience. During the session, the survey was reviewed, and subjective feedback was provided regarding the questions and length of the survey. Given the standardized measures used, no changes were made to the questions about authentic leadership, religiosity, and values. Minor revisions included some refinements of the wording of items and word choices, particularly for the values and religiosity sections. Nevertheless, the integrity of each scale was maintained.

The survey was tested again, using the Qualtrics platform, with several consultants and leaders in the UAE to ensure ease of use. The final survey, including the list of item scales, is included in Appendix A.

4.7 Measures

This study investigates whether leaders in the United Arab Emirates perceive their leadership as authentic and whether their religion, religiosity, values, and national culture influence their authentic leadership exhibited in this context. That is, this thesis develops an understanding of the theory of authentic leadership in this

region. Aligned with the literature, multiple measures were used to capture the data to answer these research questions. Leaders are asked to evaluate their authentic leadership, their religiosity, and their values. Three standardized self-report instruments were used to measure these main study variables. In addition, demographic information was used as control variables. Each is explained next, in turn.

4.7.1 Authentic Leadership Scale: ALQ

The Authentic Leadership Questionnaire (ALQ) (Avolio et al., 2007) measures the leader's perceptions of authentic leadership. The ALQ is a 16-item scale divided into four subscales that reflect the dimensions of authentic leadership: relational transparency (five items), internalized moral perspective (four items), balanced information processing (three items) and self-awareness (four items). All scale items are rated on a five-point Likert scale ranging from 0 (not at all) to 4 (frequently, if not always). Each subscale was averaged to produce a total scale score between 0 and 5, whereby higher scores reflected greater authentic leadership. Northouse (2021) notes that scores in the higher range (above the mid-range score of 3.5) indicate stronger authentic leadership. The ALQ is the only instrument that required approval from the licensor. Hence, the ALQ license for use in this thesis was obtained from the authors of this measurement scale through Mind Garden, Inc.

Confirmatory factor analysis has supported the ALQ's four-dimensional structure (Walumbwa et al., 2008). Discriminate validity was established by distinguishing authentic leadership from ethical and transformational leadership (Walumbwa et al. 2008). Table 4.4 outlines the questions used in this survey.

Table 4.4 Sample Survey- ALQ (Leader)

As a leader, I...	Not at all (0)	Once in a while (1)	Sometimes (2)	Fairly Often (3)	frequently, if not always (4)
1. say exactly what I mean.					
2. admit mistakes when they are made.					
3. encourage everyone to speak their mind.					
4. tell you the hard truth.					
5. display emotions exactly in line with feelings.					
6. demonstrate beliefs that are consistent with actions					
7. make decisions based on my core values.					
8. ask you to take positions that support your core values					
9. make difficult decisions based on high standards of ethical conduct.					
10. solicit views that challenge my deeply held positions.					
11. analyze relevant data before coming to a decision.					
12. listen carefully to different points of view before coming to conclusions					
13. seek feedback to improve interactions with others.					
14. accurately describe how others view my capabilities.					
15. know when it is time to re-evaluate my position on important issues					
16. show I understand how specific actions impact others.					

Source: Avolio, B., Gardner, W., & Walumbwa, F. (2007). *Authentic Leadership Questionnaire*
Available at: http://www.mindgarden.com/69-authentic-leadership-questionnaire

4.7.2 Centrality of Religiosity Scale

The Centrality of Religiosity Scale (CRS) was created by Stefan Huber (2003,

2004, 2009, 2012) and is an instrument developed to measure the "centrality,

importance or salience of religious meanings in personality" (Huber & Huber, 2012,

p. 711). It builds on the work of Glock's (1962, 1973) central dimensions and the

intrinsic and extrinsic religiosity of Allport and Ross (1967). This scale has been

applied in more than 100 studies in the sociology of religion, psychology of religion

and religious studies in 25 countries with more than 100,000 participants (Huber &

Huber, 2012). It measures the general intensities of five theoretically defined core

dimensions of religiosity: public practice, private practice, religious experience,

ideology, and intellectual dimensions. These five core dimensions are channels or

modes in which personal religious constructs are shaped and activated. Huber (2003)

suggests that the activation of religious constructs in personality can be regarded as a

valid measure of the degree of religiosity of an individual. The five-dimensional

measures are combined to create an overall measure of the centrality of religiosity.

Huber and Huber (2012) provide the theoretical basis and rationale of the scale

construction with different versions of the CRS in 20 languages with norm values for

21 countries.

To address the generalizability concerns of both the Glock (1962) and Allport

and Ross (1967) of these scales, specific modifications are developed for studies with

Buddhists, Hindus, and Muslims to address inter-religious applicability. For Muslims,

two specific modifications are made. Huber and Huber (2012) acknowledge key

differences related to the Muslim faith. First, in Islam, there is a differentiation between

obligatory prayer (Salat) and private prayer (Du'a). To ensure the comparability of the

frequency and importance of the private prayer dimension with the respective

measurements for other religions, the value for Du'a should be considered in the

calculation of the centrality score. Attention is given to the frequency and importance

of the obligatory prayer (Salat) in the questionnaire and only thereafter for the private

prayer (Du'a) in order to make the item unambiguous.

The second modification concerns the dimension of religious experience. Huber

and Huber (2012) are cognizant that Muslim respondents may perceive the idea of

direct contact with God as a violation of the Islamic concept of the absolute sovereignty

of God and, thus, provide a more reserved description of divine actions, as noted it the

"Intellect" and "Experience" questions in Table 4.5.

Table 4.5 Centrality of Religiosity Scale-5 Questions

Dimension	Question
Intellect	How often do you think about religious issues?
Ideology	To what extent do you believe that God or something divine exists?
Public practice	How often do you take part in religious services?
Private practice	How often do you pray?
Experience	How often do you experience situations in which you have the feeling that God or something divine intervenes in your life?

Source: Huber, S., & Huber, O. W. (2012). The centrality of religiosity scale (CRS). *Religions*, *3*(3), 710-724.

4.7.3 The Short Schwartz's Value Survey (SSVS)

Leader values are measured using the 10 universal values identified by

Schwartz (1994). This survey will be used to determine whether the values predict

differences in authentic leadership of the senior leaders in the study. For this study,

we use the Short Schwartz Values Survey (SSVS; Lindeman & Verkasalo, 2005),

which measures the 10 human values identified by Schwartz (1994). These values are

power, achievement, hedonism, stimulation, self-direction, universalism,

benevolence, tradition, conformity, and security, as shown in Table 4.6. Lindeman

and Verkasalo (2005) validated the SSVS by showing convergent validity with longer

measures of Schwartz's 10 values. For this thesis, the shorter survey is employed.

The survey assesses each value, with a single item, by briefly identifying the

value and additional descriptors of it and having participants rate the importance of

the value to them on a 9-point scale with endpoints 0 (opposed to my principles) and 8

(of supreme importance). While this is unlike the other 5-point scales used in this

study, the 9-point scale was utilized to maintain the integrity of the survey.

Table 4.6 Short Schwartz Values Survey (SSVS) Items

Value	Definition	Opposed to my principles	Not important			Important			Of supreme importance	
Power	social power, authority, wealth	0	1	2	3	4	5	6	7	8
Achievement	success, capability, ambition, influence on people and events	0	1	2	3	4	5	6	7	8
Hedonism	gratification of desires, enjoyment in life, self- indulgence	0	1	2	3	4	5	6	7	8
Stimulation	daring, a varied and challenging life, an exciting life	0	1	2	3	4	5	6	7	8
Self-Direction	creativity, freedom, curiosity. independence, choosing one's own goals	0	1	2	3	4	5	6	7	8
Universalism	broad-mindedness, beauty of nature and arts, social justice, a world at peace, equality, wisdom, unity with nature, environmental protection	0	1	2	3	4	5	6	7	8
Benevolence	helpfulness, honesty, forgiveness, loyalty, responsibility	0	1	2	3	4	5	6	7	8
Tradition	respect for tradition, humbleness, accepting one's portion in life, devotion, modesty	0	1	2	3	4	5	6	7	8
Conformity	obedience, honoring parents and elders, self- discipline, politeness	0	1	2	3	4	5	6	7	8
Security	national security, family security, social order, cleanliness, reciprocation of favors	0	1	2	3	4	5	6	7	8

Source: SSVS; Lindeman and Verkasalo, 2005

These three standardized psychometrics (ALQ, Religiosity and SSVS) are presented in separate sections of the participant survey. An overview of the intention of each survey is provided to the participants, as shared in Appendix A.

4.7.4 Control Variables

This study followed previous research on authentic leadership, controlling for age, gender, educational level, tenure, and position to support the internal validity of the study (Gardner et al., 2011; Peus et al., 2012; Sendjaya et al., 2014; Walumbwa et a., 2008; Wang et al., 2014). We add this list by including home country, Emirati/non-Emirati, and religion. The "home country" variable was used to determine the national culture of the respondents.

4.8 Limitations

While the design and decisions for this study are grounded in theory and supported by research, it is necessary to acknowledge the potential limitations of both the design and method. Some of the limitations are imposed due to the research design choices, including the geography (UAE) of survey respondents and decisions that may limit the results' generalizability to other populations.

This research relied on self-reports from leaders about their leadership behaviors, religiosity, and values. Yukl et al. (2019) note that response bias is often problematic in survey studies on leadership behaviors. As survey-based measures were used to collect all variables, this may raise concerns about common method variance (CMV). Podsakoff et al. (2003) suggests that CMV may be reduced by using measures of research variables from different sources. In this study, three different sources were used to develop the survey and the responses gathered from multiple sources across sectors. Podsakoff et al. (2003), in their discussion of this common rater effect, suggest the assurance of anonymity and confidentiality may address this possible bias. This issue was identified, and every effort made to ensure that the instructions and survey questions minimized this issue.

The use of experts in the design and pilot process supported the view that much of this social desirability bias issue had been addressed. Likewise, the use of an internet-based

survey addressed the concerns identified in the literature for anonymity, confidentiality, and trust.

This research is limited to an individual level of analysis since we are interested in senior leader perceptions of their authentic leadership styles and how these perceptions are influenced by their religion, religiosity, personal values, and national culture. This research does not capture the leader's impact on organizational performance or follower perceptions of the leader's authenticity. Thus, future research could include the use of 360 profiles, follower perceptions, and measures of organizational performance, such as financial results.

This study is intentionally conducted in a single cultural context, which may raise the question of the generalizability of the findings to other cultural contexts. While the aim of this study is to investigate differences between leaders' perceptions of authenticity, including between Emirati and non-Emirati leaders, the respondent's evidence of multiple cultures. This was intentional in the sampling, and as many of the respondents identify as Arab, other national cultures are also evidenced.

Attempts were made to ensure that a diverse group of respondents participated in the survey. While multiple sectors, ages, years of experience, and nationalities are represented, only a few women engaged in the survey despite a specific outreach that was attempted. This also provides an opportunity for future research and engagement, which will be discussed further in the conclusions.

4.9 Ethical Considerations

This research adheres to the University of Reading's policies regarding research practice and complies with its ethical requirements. The University of Reading approved the ethics application in September 2022. Section B of the Ethics Approval Form has been submitted with this thesis. An appropriate introduction to the online survey was developed

using the Informed Consent template provided in the amended Ethics Approval Process Form, as presented in the first section of the survey in Appendix A.

4.10 Conclusion

This chapter described the philosophical underpinnings of this research and presented the research design, methodology, and methods deemed suitable to pursue it. It provides an overview of the hypotheses and the survey instrument employed. An explanation and rationale for the data analysis techniques and how this analysis would be conducted are shared. Chapter Five presents the data collection process, data analysis, and this research study's results.

Chapter Five: Results

5.1 Introduction

This study examines the authentic leadership model in the business context of the UAE. More specifically, it examines whether a leader's religion, religiosity, values, and national culture influence perceptions of authentic leadership. The key research questions that guide this analysis are as follows:

RQ1. To what extent do senior leaders in the UAE perceive their leadership as authentic?

RQ2: Are there differences in perceptions of authentic leadership between Emirati and non-Emirati leaders?

RQ3: To what extent does the home country/national culture of the leader impact their perceptions of authentic leadership?

RQ4: To what extent does religious affiliation impact the authentic leadership perceptions of senior leaders?

RQ5: To what extent does religiosity impact the authentic leadership perceptions of senior leaders in the UAE?

RQ6: To what extent do personal values impact the authentic leadership perceptions of senior leaders in the UAE?

This chapter provides the results of the research study. First, this chapter begins with a discussion of the preparation and assessment of the data for analysis. Second, preliminary analysis is provided on descriptive statistics and the reliability testing of the scales. Next, confirmatory factor analysis is used to assess the validity of the ALQ in the context of the UAE. This chapter then investigates the relationships among the variables used in this research study. Statistical techniques are then employed to test the hypotheses. Both analysis of variance (ANOVA) and t-tests are used to determine differences between Emirati and non-Emirati leaders, if any, based on their perceptions of authentic leadership, religiosity, values, and national culture. Finally, hierarchical linear modeling techniques

are employed to determine the variables that are statistically significant predictors of authentic leadership. The chapter concludes with an overview of the key results and the findings relative to the hypotheses tested.

5.2 Data Collection, Screening and Preparation

As described in the previous chapter, data were collected from senior leaders, both Emirati and non-Emirati, in the United Arab Emirates via a web-based survey deployed by Qualtrics in October 2022. In total, 200 responses were received. 63 responses were removed from the analysis due to insufficient data. Thus, 137 responses were used for data analysis. First, the data from the surveys were reviewed via the Qualtrics platform. Once the data were collected, the full data set was downloaded to an SPSS file format and inspected for missing data and outliers prior to analysis (Pallant, 2020; Hair et al., 2010). The data was screened and reviewed to assess the extent of any errors in data entry by coding as well as outliers. Data were also inspected using two data distribution measures, skewness, and kurtosis, as suggested by Hair et al. (2019).

5.3 Assessing Normality Distribution

Next, the data's normality is assessed using skewness and kurtosis results (Hair et al., 2017; Pallant, 2020). The research (Hair et al., 2017) notes this as an essential step in data analysis as it refers to the shape of the data distribution used in the research compared to a normal distribution. Each of the variables was tested for a normal distribution using two measures: skewness and kurtosis. Skewness refers to the symmetry of the variable's distribution, while kurtosis looks at the peak of the distribution. To assess the normality of the data, the skewness and kurtosis for the items in the survey are examined.

For skewness, each item was examined to identify those with values greater than +1 or lower than -1. Similarly, each item was also examined for kurtosis by identifying

ones with values greater than +1 or lower than -1. If the item's value was greater than +1, it is described as a peaked distribution, whereby most of the responses are in the centre. Items with values lower than -1 are described as flat distributions.

Table 5.1 shows the results of the skewness and kurtosis of the survey items. From the analysis, five items are classified as negatively skewed, with values slightly lower than -1. The ALQ score has a kurtosis result above +1, with a peaked distribution. Apart from the ALQ score, the values for skewness and kurtosis were only slightly outside the suggested range. Therefore, the data is not extremely non-normal, and all data are retained in the sample for analysis.

Table 5.1 Normality Statistics for each variable

Variable	Mean	SD	Skewness	SE*	Kurtosis	SE*
Authentic Leadership	4.30	0.48	**-1.45**	0.22	**4.48**	0.43
Religiosity	3.99	0.98	-0.85	0.23	-0.16	0.45
Power	5.96	2.00	-0.05	0.23	-0.64	0.45
Achievement	7.41	1.57	-0.91	0.23	0.11	0.46
Self-indulgence	6.42	1.94	-0.23	0.24	-0.98	0.47
Stimulation	6.06	1.81	-0.16	0.24	-0.49	0.47
Self-Direction	7.49	1.56	-0.94	0.24	0.22	0.47
Universalism	6.87	1.87	-0.65	0.24	-0.46	0.48
Benevolence	7.92	1.48	**-1.32**	0.24	0.78	0.48
Tradition	7.47	1.61	**-1.08**	0.24	0.72	0.47
Conformity	7.87	1.49	**-1.20**	0.24	0.46	0.47
Security	8.17	1.29	**-1.50**	0.23	**1.06**	0.45

* Standard Error

5.3.1 Outliers

Pallant (2020) suggests that out-of-range cases, or outliers, may impact the results of statistical techniques. They may represent a unique sample subset or even distort the data interpretation (Hair et al., 2017). For this sample, a univariate examination of the psychometric variables from the ALQ, Values Survey, and Religiosity Survey was conducted. None of the observations contained exceptionally high or low values. For each, the mean and trimmed mean were reviewed to identify if extreme scores are influencing the mean. Given these mean values are quite similar for each of the variables, all cases remain in the sample used for this thesis.

5.4 Sample Demographics

In this study, 200 senior leaders in the UAE accepted the invitation to participate via an online survey, with a total of 137 usable surveys completed. These 137 valid respondents represented senior leaders across multiple industries. A discussion of the sample characteristics is presented in the following sections. Information is provided on

the respondents' gender, age, marital status, educational level, industry, organizational

role, organizational tenure, number of employees, home country, religion, if the leader is

Emirati or non-Emirati. Descriptive statistics for respondents age, gender and marital

status are provided in Table 5.2.

95.6% of the respondents who provided complete responses were male and 4.4%

were female, that is, there were 6 women in the sample. In terms of age, 1.5% were

between 25-34 years of age and 13.1% between the ages of 35-44 years. The majority of

the respondents, 43.1%, were between 45-54 years of age, followed by 36.5% between 55-

64 years of age. Only 8 (5.8%) of respondents were over 65 years of age. The least

number of respondents, 2 (1.5%), were in the age group of 24-34 years old. Emirati leaders

represent 42.3% of the sample (n=58), while non-Emirati leaders comprise 57.7% (n=79).

Over 97.1% of the leaders are married. Table 5.2 summarizes these results, including a

comparison by gender and Emirati vs. non-Emirati status.

Table 5.2 Demographic Statistics

		Emirati	Non-Emirati	Total	Total Percent
Male		57	74	131	95.6
Female		1	5	6	4.4
Age					
24-34	M	0	2	2	1.5
	F	0	0		
35-44	M	7	9	18	13.1
	F	1	1		
45-54	M	25	32	59	43.1
	F	0	2		
55-64	M	23	25	50	36
	F	0	2		
65+	M	2	6	8	5
	F	0	0		
Marital Status					
Married	M	55	78	133	5.8
	F				
Widowed	M	1	0	1	0.7
	F				
Divorced	M	1	1	2	1.5
	F				

		Emirati	Non-Emirati	Total	Total Percent
Missing	M	1	0	1	

All but one senior leader noted post-secondary education, with the majority holding either a bachelor's or master's degree, as shown in Table 5.3. Most leaders hold a bachelor's degree, followed by a master's degree. More Emirati leaders hold a Doctorate or professional degree (n=12) than non-Emirati leaders (n=7).

Table 5.3 Education level of respondents

Education Level		Emirati	Non-Emirati	Total	%
Associate degree (e.g. AA, AS)	M	2	2	4	2.9%
	F	0	0		
Bachelor's degree (e.g. BA, BS)	M	25	34	62	45.3%
	F	0	3		
Master's degree (e.g. MA, MS, MEd)	M	17	31	51	37.2%
	F	1	2		
Doctorate or professional degree (MD, DDS, DBA, PhD)	M	12	7	19	13.9%
	F	0	0		
Missing	M	1	0	1	0.7%
	F	0	0		
Total		58	79	137	100%

The respondents were asked to provide information about their current role in the organization. As shown in Table 5.4, over 80% of the respondents were at the C-Suite leadership level. 49.6% of the respondents were CEOs, followed by 26.3% at the C-Suite level, and 3.6% were Board Chairs.

Table 5.4 provides a summary of these results, including a comparison by gender and Emirati vs. non-Emirati status.

Table 5.4 Job Titles

	Gender	Emirati	Non-Emirati	Total	Percent
CEO	M	26	42	68	49.6
	F	0	0		
C-suite (CFO, CHRO, VP, Senior Director)	M	11	21	36	26.3
	F	0	4		
Chair of the Board	M	3	2	5	3.6
	F		0		
Senior Manager	M	1	5	8	5.8
	F	1	1		
Asst. Undersecretary or Deputy Minister	M	3	0	3	2.2
	F	0	0		
Other (Retired, Senior Advisor, Board Member)	M	13	4	17	12.4
	F	0	0		
Total		58	79	137	100.0

The average tenure of respondents in their respective roles is 4.39 years. Within this population sample of senior leaders, 32.6% have between 1-6 years in their current senior leadership roles while 58.2% have over 6 years in their current role. 9.2% identified as retired or "other" in their senior leadership role. Table 5.5 provides the current tenure in role of the leaders in this study, by status and gender.

Table 5.5 Tenure as a Senior Leader

	Gender	Emirati	Non-Emirati	Total	Percent
6-12 months	M	2	7	9	6.6%
	F	0	0		
1-2 years	M	0	4	5	3.6%
	F		1		
2-4 years	M	5	12	17	12.4%
	F	0	0		
4-6 years	M	6	5	12	8.8%
	F	0	1		
More than 6 years	M	35	42	81	59.1%
	F	1	3		
Other (e.g. retired)	M	9	4	13	9.5%
	F	0	0		
Total		58	79	137	100%

Multiple industries and sectors are represented in the sample, as noted in Table 5.6. The largest representation is from the "Other (excluding public sector)" at 20.4%, with the largest number of Emirati and non-Emirati leaders. This is followed by "Professional, scientific, and technical services" at 11.7%, which has more non-Emirati leaders (n=12) compared to Emirate (n=4). Only Emirati leaders (n=9) are evidenced in the public sector, representing 6.6% of the sample population.

Table 5.6 Industry

Industry	N	Emirati	Non-Emirati	%
Mining, quarrying, and oil and gas extraction	3	1	2	2.2%
Construction	8	1	7	5.8%
Manufacturing	8	3	5	5.8%
Wholesale trade	8	1	7	5.8%
Retail trade	2	0	2	1.5%
Transportation and warehousing	4	3	1	2.9%
Information and cultural industries	6	2	4	4.4%
Finance and insurance	11	6	5	8.0%
Real estate and rental and leasing	7	4	3	5.1%
Professional, scientific, and technical services	16	4	12	11.7%
Management of companies and enterprises	10	5	5	7.3%
Educational services	6	2	4	4.4%
Health care and social assistance	5	3	2	3.6%
Arts, entertainment, and recreation	2	1	1	1.5%
Accommodation and food services	4	2	2	2.9%
Other services (except public administration)	28	11	17	20.4%
Public administration/Public Sector	9	9	0	6.6%
Total	137	58	79	100%

The leaders surveyed represented organizations of different sizes, with 43.1% working in organizations with over 250 employees, 28.5% with between 50-249 employees and 27.7% with less than 50 employees, as shown in Table 5.7.

Table 5.7 Organization Size by employees

Number of Employees	Gender	Emirati	Non-Emirati	Total	Percent
less than 10	M	6	12	18	13.1
	F				
10-49	M	6	15	21	15.3
	F				
50-249	M	19	20	39	28.5
	F				
more than 250	M	26	27	59	43.1
	F	1	5		
Total		137 58	79	137	100.0

Multiple countries of origin are identified across the sample, as shown in Table 5.8. The highest representation includes Lebanon (n=26) and the UAE (n=57). For future analysis, due to small samples of countries outside the Arab region, countries are grouped by regions, namely Arab, West (Europe, New Zealand, USA), Africa (Ghana, Libya, Sudan) and India.

Table 5.8 Countries of Origin

Country of Origin	Region	N	%
Belgium	West	1	0.7%
Egypt	Arab	5	3.6%
France	West	1	0.7%
Germany	West	1	0.7%
Ghana	Africa	1	0.7%
India	India	11	8.0%
Iran	Arab	2	1.5%
Iraq	Arab	4	2.9%
Jordan	Arab	10	7.3%
Kuwait	Arab	4	2.9%
Lebanon	Arab	26	19.0%
Libyan Arab Jamahiriya	Africa	1	0.7%
New Zealand	West	1	0.7%
Saudi Arabia	Arab	1	0.7%
Sudan	Africa	2	1.5%
Syrian Arab Republic	Arab	2	1.5%

Country of Origin	Region	N	%
United Arab Emirates	Arab	57	41.6%
United Kingdom	West	2	1.5%
United States of America	West	1	0.7%
Missing		4	2.9%
Total		137	

Similarly, multiple religions are noted in the sample, as shown in Table. 5.9 with the majority identifying as Muslim (77.4%), followed by Christian (14.6%), and Hindi (5.1%).

Table 5.9 Religion

Religion	Gender		Total	Percent
Christian	M	19	20	14.6
	F	1		
Hindu	M	7	7	5.1
	F	0		
Muslim	M	103	106	77.4
	F	3		
Sikh	M	1	1	0.7
	F	0		
Other	M	1	3	2.2
	F	2		
Total			137	100.0

5.5 Differences within the Sample

To assess differences in sample distribution by comparing age, educational level, marital status, tenure, organizational role, number of employees, and Emirati vs. Non-Emirati status, the Pearson chi-square was applied. We do not test for gender as there is only one Emirati female in the sample, and to conduct the test, there should be 5 or more. In Table 5.10, cross-tabulation results are presented along with values of the Pearson chi-

square statistic to compare results for Emirati and non-Emirati leaders, referred to as "status".

There were no significant differences reported for status and age group (Chi-square = 2.76, p=.599), status and education level (Chi-square= 4.61, p= .203), status and marital status (Chi-square= 1.46, p=.483), and status and number of employees (Chi-square= 3.16, p=.367). However, there was a partially significant difference between status and tenure (Chi-square= 10.81, p= .06). The mean tenure for Emirati leaders is 4.74 years compared to non-Emirati leaders with 4.13 years.

Table 5.10 Chi-Square Results

	Pearson Chi-Square		
Variables	**Value**	df	Asymp. Sig (2-sided)
Status x Age group	2.761	4	.599
Status x Education level	4.612	3	.203
Status x Marital Status	1.457	2	.483
Status x Tenure	10.814	5	.060
Status x Org Role	16.339	5	.006
Status x Number of Employees	3.162	3	.367

5.6 Reliability

Prior to statistical analysis, it is essential to conduct a reliability and validity test of the measurement scales employed in the research. Reliability is an indicator of the internal consistency of the measurement scale and demonstrates that the scale items converge to measure one construct.

The reliability coefficient, Cronbach's Alpha, was considered for each instrument used in the survey. This indicator is used to signify internal consistency, ranging from a value of 0, indicating no consistency to a value of 1, indicating complete consistency. Nunnally (1978) recommends that Cronbach alpha values ranging from 0.80 to 0.95

represent very good reliability, ranges from 0.70 to 0.80 are considered good reliability and ranges from 0.60-0.70 are considered fair reliability. Hair and Hair (2017) suggest that this score's generally agreed-upon lower limit is 0.70 and may decrease to 0.60 in exploratory research.

In this thesis, the following measurement scales have been adopted: the Authentic Leadership Questionnaire (ALQ, Walumbwa et al., 2008), the Centrality of Religiosity Scale (Huber & Huber, 2012), and the Schwartz Short Values Survey (Schwartz et al., 2005). All surveys are well-established in the literature and are reliable measurement instruments. Tests to demonstrate this in the current context have been reported.

For the ALQ, the procedures outlined in the ALQ manual (Mindgarden, 2023) were followed to create the target variables and the total scale score. For the Religiosity score, an average was calculated from the scale items, with equal value placed on each. For both the ALQ score and the Religiosity score, averages are used. For the SSVS, mean scores are provided for each of the ten values.

For this study, the reliability of all the scales and subscales was assessed using Cronbach's alpha to measure the internal consistency. Table 5.11 provides the Cronbach's alpha for each scale used in this study. All surveys demonstrated a Cronbach's coefficient above .80. The ALQ demonstrated a Cronbach's alpha of $\alpha = .884$. The Centrality of Religiosity Scale demonstrated a Cronbach's alpha of $\alpha = .878$. The Schwartz's Short Values Survey demonstrated a Cronbach's alpha of $\alpha = .820$.

Table 5.11 Scale Reliability Statistics

Survey	Reliability Statistics	
	Cronbach's Alpha	N of Items
ALQ	α =.884	16
Religiosity Scale (CRS)	α =.878	5
SSVS	α =.820	10

A review of each of the subscale items for each of the scales indicated no items of concern, i.e., if the internal consistency of the scale would be impacted if the items were deleted. For the ALQ, item scores ranged from 0.873 to 0.887. For the CRS, the item scores ranged from 0.847 to 0.868. For the SSVS, the item scores ranged from 0.789 to 0.812. Thus, all items were retained in each of the instruments, and each showed good internal consistency.

5.7 Construct Validity

Construct validity identifies how accurately a measurement scale represents the construct it aims to measure. Pallant (2020) notes that construct validity determines the accuracy of the measurement scale and can be evaluated by determining its convergent and discriminant validity.

Convergent validity describes the degree to which multiple items of a measurement scale for a particular construct demonstrate convergence among items and are highly correlated (Streiner & Norman, 2015). It is assessed through the value of the standardised factor loadings of each item of a measurement scale. The higher the factor loading of an item, the greater the evidence that this specific item represents the underlying construct to be measured. According to Hair et al. (2020), factor loadings should be greater than 0.5. This study assessed convergent validity by running an exploratory factor analysis in the statistical software SPSS 28.

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Discriminant validity describes the degree of correlation between variables and, therefore, assesses relationships between variables of a measurement scale. To ensure discriminant validity, scales should demonstrate low correlations (Hair et al., 2020). A very high value for the correlation coefficient (e.g., >0.85) between different variables indicates that variables are likely to measure the same construct and, therefore, should not be combined into a single measurement variable (Tabachnik & Fidell, 2007). Therefore, discriminant validity was assessed by running a correlation analysis of each measurement scale utilized in this study. Tabachnick and Fidell (2007) also suggest that a high correlation ($r > 0.70$) between independent variables is an indicator of the assumption of multicollinearity.

Section 5.11 provides an in-depth correlation analysis. Overall, no high correlations were evidenced between the scales. The correlations between variables were all less than 0.70 and thus considered reasonable in both magnitude and below values that would call into question the reliability of the scales. This provides support for discriminant validity among the constructs.

5.8 Exploratory Factor Analysis

Exploratory Factor Analysis (EFA) is a statistical tool used to measure construct validity, examining anticipated causal relationships, or meaningful patterns, of items in a measurement scale (Hair et al., 2020). EFA was conducted to assess variance and covariance associated with the set of variables and the factor validity in this data set for the three measurement scales. In accordance with Hair et al. (2020), the criterion to retain items was set to the extraction of 1 factor representing the overall underlying factors of the variable. Hair et al. (2020) suggested that the cut-off point for statistical significance of factor loadings was set to greater than 0.3, whereas loadings below this value have been

omitted. For the communality column, this is the proportion of each variables' variance that can be explained by the factors. Further, two statistical measures support the assessment of the factorability of the data: Bartlett's test of sphericity (Bartlett, 1954) and the Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy (Kaiser, 1970). For the factor analysis to be considered appropriate, the following values are recommended: Bartlett's test should be significant at $p < 0.05$, and the KMO index should range between 0 to 1, with 0.6 considered to be the minimum value for an appropriate factor analysis (Tabachnick & Fidell, 2007).

The KMO values for each measurement scale were greater than 0.7 and thus exceeded the recommended minimum value for factor analysis. Bartlett's test for sphericity indicated statistical significance, which supports the factorability of the correlation matrix. Table 5.12 shows a summary of the factor analysis for all measurement scales. The results of this test support the inclusion of all items from each measurement; thus, no items are omitted in the subsequent analysis.

Table 5.12 Factor Loadings

	Factor Loading	
Scale-Items Authentic Leadership	**Factor 1**	**Communalities (h^2)**
I say exactly what I mean.	.659	.475
I admit mistakes when they are made.	.642	.442
I encourage everyone to speak their mind.	.725	.584
I tell you the hard truth.	.693	.494
I display emotions exactly in line with feelings.	.403	.725
I demonstrate beliefs that are consistent with actions.	.620	.616
I make decisions based on my core values.	.635	.519
I ask people to make decisions, or take positions, that align with their core values.	.687	.509
I make difficult decisions based on high standards of ethical conduct.	.612	.521
I solicit views that challenge my deeply held positions.	.512	.419
I analyze relevant data before coming to a decision.	.740	.646

Scale-Items Authentic Leadership	Factor Loading Factor 1	Communalities (h^2)
I listen carefully to different points of view before coming to conclusions.	.664	.604
I seek feedback to improve interactions with others.	.584	.587
I accurately describe how others view my capabilities.	.452	.539
I know when it is time to re-evaluate my position on important issues.	.586	.511
I show I understand how specific actions impact others.	.638	.456
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.883
Bartlett's Test of Sphericity	Approx. Chi-Square	742.621
	df	120
	Sig.	<.001

Scale Item: SSVS	Factor loading Factor 1	Communalities
Power	.571	.661
Achievement	.772	.654
Self-indulgence	.478	.679
Stimulation	.623	.610
Self-Direction	.696	.647
Universalism	.647	.596
Benevolence	.691	.685
Tradition	.697	.724
Conformity	.613	.815
Security	.593	.740
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.789
Bartlett's Test of Sphericity	Approx. Chi-Square	347.687
	df	45
	Sig.	<.001

Scale Item: CRS	Factor loading Factor 1	Communalities
To what extent do you believe that God or Allah or something divine exists?	.805	.647
How often do you take part in religious services?	.824	.680
How often do you pray?	.875	.765
How often do you think about religious issues?	.796	.633
How often do you experience situations in which you have the feeling that God or something divine intervenes in your life?	.846	.716
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.806

Bartlett's Test of Sphericity	Approx. Chi-Square	319.962
	df	10
	Sig.	<.001

5.9 ALQ Analysis

The first question for this research seeks to identify if leaders in the UAE perceive their leadership as authentic, as defined by authentic leadership theory (Walumbwa et al., 2008).

Prior to investigating the relationship between authentic leadership and the independent variables, given the novelty of the ALQ and that validation data has not been found by the author for its use in the UAE context, further exploratory factor analysis is conducted on the sample, to determine if the four-factor model proposed by Walumbwa et al. (2008) – which include the factors, or dimensions of self-awareness, balanced information processing, relational-transparency, and internalized moral perspective – is an appropriate fit for this context. Building on the initial exploratory analysis in the previous section, Principal Components Analysis (PCA) is undertaken to determine the appropriate number of components for the authentic leadership model in this context. Following this analysis, descriptive statistics, including the means and standard deviations of all items in the ALQ, are provided for Emirati and non-Emirati leaders to identify differences between the results. Independent t-tests are conducted to determine whether the differences are significant and the magnitude of these differences.

5.9.1 ALQ-Exploratory Factor Analysis

The initial Principal Components Analysis revealed the presence of 3 components, exceeding 1, explaining 38.72 percent, 8.41 percent, and 6.90 percent of the variance, respectively. An inspection of the scree plot did not reveal a clear break between

components 2, 3, and 4, and thus, it was decided to retain all four factors for further

investigation. A Varimax Rotation was performed, using the four-factor model. The

rotated solution revealed the presence of the four-factor structure with several strong

loadings ($r > .40$) on each component. Cross loadings were evidenced for some items, as

noted in Table 5.13, which provides the loadings of each of the variables on each of the

four factors.

Table 5.13 Rotated Component Matrix[a]

Scale Item	Component 1	2	3	4
I say exactly what I mean.	.777			
I admit mistakes when they are made.	.433			
I encourage everyone to speak their mind.	.595	.462		
I tell you the hard truth.	.569			
I display emotions exactly in line with feelings.				.840
I demonstrate beliefs that are consistent with actions.				.698
I make decisions based on my core values.		.716		
I ask people to make decisions, or take positions, that align with their core values.		.693		
I make difficult decisions based on high standards of ethical conduct.		.635		
I solicit views that challenge my deeply held positions.		.701		
I analyze relevant data before coming to a decision.	.755			
I listen carefully to different points of view before coming to conclusions.	.625		.464	
I seek feedback to improve interactions with others.			.737	
I accurately describe how others view my capabilities.			.695	
I know when it is time to re-evaluate my position on important issues.	.495		.496	
I show I understand how specific actions impact others.		.439	.613	

Extraction Method: Principal Component Analysis.
Rotation Method: Varimax with Kaiser Normalization.
a. Rotation converged in 8 iterations with <.4 suppressed.

The four-factor model is quite evident when we suppress values lower than 0.50, as noted in Table 5.14. The four-factor model explained 60.21 percent of the variance, with component 1 contributing 19.54 percent, component 2 contributing 17.41 percent, component 3 contributing 13.57 percent, and component 4 contributing 9.69 percent, as shown in Table 5.14.

Table 5.14 Rotated Component Matrix[a]

	Component			
	Transparency (T)	Internal. Moral Perspective (M)	Bal. Processing (BP)	Self-Awareness (SA)
I say exactly what I mean (T)	.777			
I analyze relevant data before coming to a decision. (T)	.755			
I listen carefully to different points of view before coming to conclusions. (T)	.625			
I encourage everyone to speak their mind. (T)	.595			
I tell you the hard truth. (T)	.569			

	Component			
	Transparency (T)	Internal. Moral Perspective (M)	Bal. Processing (BP)	Self-Awareness (SA)
I admit mistakes when they are made. (M)				
I make decisions based on my core values. (M)		.716		
I solicit views that challenge my deeply held positions. (M)		.701		
I ask people to make decisions, or take positions, that align with their core values. (Moral)		.693		
I make difficult decisions based on high standards of ethical conduct. (Moral)		.635		
I seek feedback to improve interactions with others. (BP)			.737	
I accurately describe how others view my capabilities. (BP)			.695	
I show I understand how specific actions impact others. (BP)			.613	
I know when it is time to re-evaluate my position on important issues. (SA)				
I display emotions exactly in line with feelings. (SA)				.840
I demonstrate beliefs that are consistent with actions. (SA)				.698

Extraction Method: Principal Component Analysis.
Rotation Method: Varimax with Kaiser Normalization.
a.   Rotation converged in 8 iterations **(with <.50 values suppressed)**

Hence, the four-factor model for authentic leadership, as proposed by Avolio et al. (2007) and Walumbwa et al. (2008) and tested using the standardized ALQ framework (Avolio et al., 2007), is an appropriate measure for authentic leadership in the UAE, for both Emirati and non-Emirati leaders. This is the first time this has been shown to be the case in the UAE context, and hence, it contributes to the research.

5.10 ALQ results and comparisons

Having validated that the four-factor model is a suitable measure for authentic leadership in the UAE for this study, we next explore the results and differences between leaders. Aligned with the literature (Peus et al., 2012; Walumbwa et al., 2008; Wong et al., 2020), the values for each subscale are averaged to produce a total ALQ score between 0 and 5, with higher scores representing higher levels of authentic leadership (Wong et al., 2020).

Independent sample t-tests are employed to compare means and assess the magnitude of the differences between groups. Figure 5.1 provides a histogram of the results for both groups. The mean ALQ score for the entire sample is 4.30, with a standard deviation of 0.50. The majority of leaders in the sample have strong self-perceptions of authentic leadership. This result aligns with other research (Hsieh et al., 2015; Sendjaya et al., 2014; Cerne et al., 2014) that used leader self-ratings.

Figure 5.1 Histogram of ALQ Scores
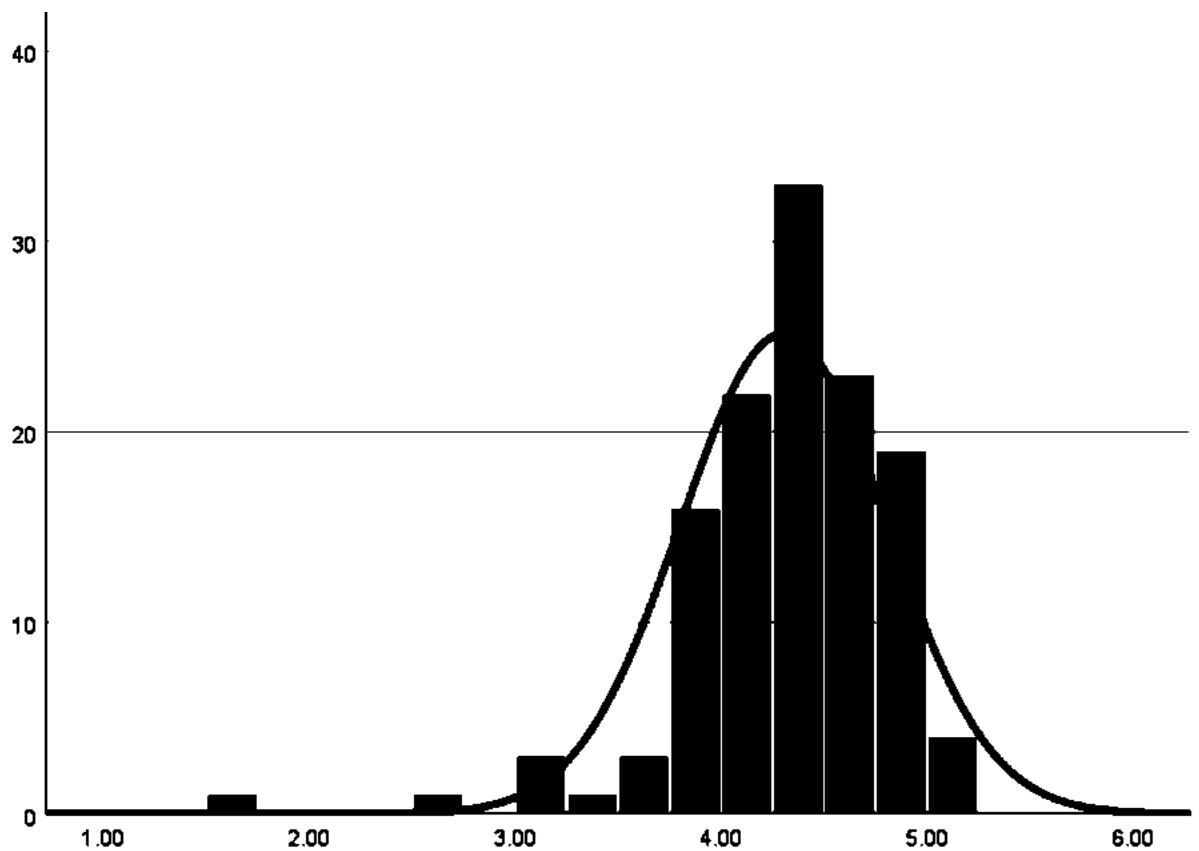
First, we consider the four subscales that reflect the dimensions of authentic leadership, for Emirati and non-Emirati leaders. Table 5.15 provides the mean scores and standard deviations for each group of leaders.

Table 5.15 Means and Standard Deviations of AL Dimensions and Items

AL Dimension	Mean	SD	Code	Items in Dimension of AL	Mean	SD
Emirati						
Self-awareness	4.46	0.54	SA1	I seek feedback to improve interactions with others.	4.36	0.834
			SA2	I demonstrate beliefs that are consistent with actions.	4.41	0.682
			SA3	I encourage everyone to speak their mind.	4.61	0.652
			SA4	I analyze relevant data before coming to a decision.	4.47	0.668
Internalized Moral Perspective	4.41	0.568	IMP1	I accurately describe how others view my capabilities.	3.75	0.979
			IMP2	I make decisions based on my core values.	4.50	0.688
			IMP3	I tell you the hard truth.	4.04	0.852
			IMP4	I make difficult decisions based on high standards of ethical conduct.	4.45	0.741
Relational Transparency	4.21	0.528	RT1	I admit mistakes when they are made.	4.52	0.632
			RT2	I listen carefully to different points of view before coming to conclusions.	4.49	0.775
			RT3	I ask people to make decisions, or take positions, that align with their core values.	4.27	0.798
			RT4	I show I understand how specific actions impact others.	4.26	0.684
Balanced Processing	4.32	0.558	BP1	I say exactly what I mean.	4.52	0.632
			BP2	I solicit views that challenge my deeply held positions.	4.02	0.879
			BP3	I display emotions exactly in line with feelings.	3.46	1.061
			BP4	I know when it is time to re-evaluate my position on important issues.	4.02	0.772
ALQ Score (Emirati)	4.36	0.549				
Non-Emirati						
Self Awareness	4.37	0.569	SA1	I seek feedback to improve interactions with others.	4.05	0.837
			SA2	I demonstrate beliefs that are consistent with actions.	4.31	0.822
			SA3	I encourage everyone to speak their mind.	4.61	0.676
			SA4	I analyze relevant data before coming to a decision.	4.49	0.795
Internalized Moral Perspective	4.31	0.537	IMP1	I accurately describe how others view my capabilities.	3.64	0.981
			IMP2	I make decisions based on my core values.	4.47	0.624
			IMP3	I tell you the hard truth.	4.17	0.828
			IMP4	I make difficult decisions based on high standards of ethical conduct.	4.41	0.718
Relational Transparency	4.2	0.561	RT1	I admit mistakes when they are made.	4.31	0.810
			RT2	I listen carefully to different points of view before coming to conclusions.	4.41	0.680
			RT3	I ask people to make decisions, or take positions, that align with their core values.	4.07	0.794
			RT4	I show I understand how specific actions impact others.	4.04	0.603
Balanced Processing	4.2	0.591	BP1	I say exactly what I mean.	4.61	0.676
			BP2	I solicit views that challenge my deeply held positions.	3.70	0.918
			BP3	I display emotions exactly in line with feelings.	3.27	1.004

AL Dimension	Mean	SD	Code	Items in Dimension of AL	Mean	SD
			BP4	I know when it is time to re-evaluate my position on important issues.	4.05	0.751
ALQ Score Overall	4.27	0.565				

The mean score for the total sample was 4.30 (SD =0.50). Emirati leaders had slightly higher self-perceptions of authentic leadership (M=4.36, SD=0.549) than non-Emirati leaders (M=4.27, SD= .565). Tests of whether these measures are statistically significant are provided below.

The ranking of the sub-dimensions was the same for both groups. For Emirati leaders, among the four dimensions, the respondents scored highest in self-awareness (M=4.46), followed by internalized moral perspective (M=4.41), balanced processing (M= 4.32), and relational transparency (M = 4.21). For non-Emirati leaders, self-awareness (M=4.37) was also the highest scoring dimension, followed by internalized moral perspective (M=4.31), balanced processing (M=4.20), and relational transparency (M=4.20). For both groups, the lowest scoring item was within the balanced processing dimension, which states, "I display emotions exactly in line with feelings".

While differences in the means scores were evidenced, to assess the significance of these differences, independent sample t-tests were conducted. The results are shown in Table 5.16.

Table 5.16 Results of independent sample t- tests: testing differences between results for Emirati and non-Emirati leaders

AL Dimension	AL Variable	Levene's Test for Equality of Variances		t Test for Equality of Means	
		F	Sig.	t	Sig.
Self Awareness	SA1	0.276	0.600	2.035	0.044
	SA2	0.055	0.814	0.770	0.443
	SA3	0.096	0.757	-0.053	0.958
	SA4	0.098	0.755	-0.162	0.872
Internalized Moral Perspective	IMP1	0.022	0.883	0.652	0.516
	IMP2	0.992	0.321	0.234	0.815
	IMP3	0.001	0.979	-0.929	0.354
	IMP4	0.012	0.912	0.319	0.750
Balanced Processing	BP1	0.087	0.769	0.735	0.464
	BP2	0.497	0.482	0.597	0.551
	BP3	1.907	0.170	1.432	0.155
	BP4	4.832	0.030	1.918	0.058
Relational Transparency	RT1	0.438	0.509	-0.822	0.412
	RT2	1.417	0.236	1.957	0.053
	RT3	0.350	0.555	1.087	0.279
	RT4	0.015	0.904	-0.253	0.801
Overall, AL Score		0.906	0.343	1.17	0.243

The independent sample findings suggest that there were only a few significant differences in three components of the dimensions. For the dimension SA1 (I seek feedback to improve interactions with others), there was a significant difference in scores for Emirati (M=4.36, SD= .834) and non-Emirati leaders (M=4.05, SD=.837, t=2.04, p=.04) The magnitude of the differences in the means was small (eta squared= 0.03). For the dimension BP4 (I know when it is time to re-evaluate my position on important issues), there was a significant difference in scores for Emirati (M=4.02, SD= 0.772) and non-Emirati leaders (M=4.05, SD=0.751, t=1,92, p=0. 058. The magnitude of the differences in the means was small (eta squared= 0.02). For the dimension RT2 (I listen carefully to different points of view before coming to conclusions), there was a significant difference in scores for Emirati (M=4.49, SD= 0.775) and non-Emirati leaders (M=4.41, SD=0.680,

t=1.96, p=0.053) The magnitude of the differences in the means was small (eta squared= 0.03). Interestingly, the findings suggest no significant differences in the variables associated with the dimension of internalized moral perspective. These results affirm that leaders in the UAE have strong positive perceptions of authentic leadership. It is worth noting that while Emirati leaders have higher mean authentic leadership scores than non-Emirati leaders, these differences are not statistically significant. That is, perceptions of authentic leadership in the UAE are the same for the two groups of leaders. However, within the dimensions, differences are evidenced within several of the constructs of each dimension. As noted above, Emirati leaders have higher mean scores that are significantly different, yet the differences in the mean values are small.

Next, this study uses correlation analysis to explore the relationship between authentic leadership and the independent variables of religion, religiosity, values, and home country/national culture.

5.11 Correlation Analysis

Correlation analysis identifies the relationship between the variables in terms of strength and direction (Zikmund et al., 2013). The Pearson correlation coefficient *(r)* was explored to determine the strength and direction of the relationship between the dependent variable, authentic leadership, and the independent variables of religiosity and values for Emirati and non-Emirati leaders. Pallant (2020) notes that while correlation implies a relationship between variables, it does not provide information on causality. Pearson coefficient values range from -1 to +1, indicating the direction of the relationships. The strength of the relationship is represented by the absolute value, with values closer to 1 indicating stronger positive correlations, and closer to negative 1 stronger negative correlation. Correlations closer to zero indicate no (linear) relationships. Table 5.17

identifies the correlations between the constructs of authentic leadership, religiosity, and

values for both Emirati leaders (EMI) and non-Emirati leaders (N).

Table 5.17 Correlations between Variables

	1	2	3	4	5	6	7	8	9	19	11	12	13	14	15
AL (EMI)	1														
AL (N)	1														
Transparency (EMI)	.896**														
Transparency (N)	.859**														
Moral-Ethical (EMI)	.848**	.775**													
Moral-Ethical (N)	.831**	.685**													
Balanced Proc. (EMI)	.847**	.654**	.622**												
Balanced Proc. (N)	.895**	.705**	.665**												
Self-Aware (EMI)	.852**	.681**	.552**	.651**											
Self-Aware (N)	.728**	.454**	.404**	.565**											
Power (EMI)	0.134	0.148	0.033	0.106	0.211										
Power (N)	0.084	-0.075	0.056	0.072	0.169										
Achievement (EMI)	.470**	.322*	.443**	.378*	.444**	.428**									
Achievement (N)	0.218	0.129	.259*	0.211	0.170	.575**									
Self-indulgence (EMI)	0.026	0.116	0.060	-0.105	0.048	.483**	.348*								
Self-indulgence (N)	0.020	-0.019	-0.029	-0.045	0.145	.440**	.432**								
Stimulation (EMI)	0.088	-0.024	0.046	0.157	0.149	.313*	.464**	0.236							
Stimulation (N))	-0.029	-0.087	-0.032	0.023	-0.015	.472**	.554**	.485**							
Self-Direction (EMI)	.353*	.363*	0.186	0.218	.460**	.419**	.346*	0.108	.362*						
Self-Direction (N)	0.251	0.210	.266*	0.247	0.141	.350**	.635**	.354**	.534**						
Universalism (EMI)	0.151	0.090	0.006	0.096	0.254	.443**	0.286	0.277	.363*	.385*					
Universalism (N)	0.254	0.165	.279*	0.245	0.201	0.201	.426**	0.237	.437**	.568**					
Benevolence (EMI)	.376*	0.297	.344*	.357*	0.186	0.118	.475**	-0.048	0.307	0.258	0.262				
Benevolence (N)	0.193	0.205	0.182	0.246	0.031	0.252	.496**	0.170	.284*	.503**	.586**				
Tradition (EMI)	0.101	-0.008	0.063	0.107	0.096	0.154	.456**	0.017	.420**	.410*	.353*	.799**			
Tradition (N)	.282*	.288*	.276*	.292*	0.101	0.093	.388**	0.175	0.174	.363**	.432**	.488**			
Conformity (EMI)	.460**	0.277	.360*	.323*	.386*	0.132	.424**	0.129	0.077	0.147	0.117	0.319	0.247		
Conformity (N)	0.059	0.069	0.120	0.086	-0.061	.284*	.316*	0.220	0.187	0.188	0.244	.335*	.662**		
Security (EMI)	.524**	.440**	.441**	.519**	.394**	0.118	.429**	0.009	0.046	0.275	0.207	.618**	.502**	.370*	
Security (N)	0.220	.243*	0.171	0.238	0.097	0.180	0.147	0.246	0.057	.313*	.291*	.402**	.518**	.686**	
Religiosity (EMI)	.626**	.457**	.470**	.518**	.638**	0.087	.439**	-0.001	0.266	.381*	.382*	0.289	.324*	-0.057	.434**
Religiosity (N)	0.061	0.021	0.145	0.019	0.047	.281*	.307*	-0.063	0.126	0.039	0.089	0.134	.436**	.538**	.349**

**. Correlation is significant at the 0.01 level (2-tailed). *. Correlation is significant at the 0.05 level (2-tailed).

First, when we compare the internal correlations of the authentic leadership dimensions to the overall score, we observe strong correlations between the variables and the overall score for both groups of leaders. A difference in magnitude is noted for the correlations between Self-Awareness scores and the overall authentic leadership score for Emirati (r=0.852) and non-Emirati (r=0.728) leaders, though both are large and positive.

When considering the dimensions, strong correlations are evidenced between sub-dimensions and specific values. The strongest correlations for Emirati leaders with the dimensions of authentic leadership are: Balanced processing and Security (r=.519), self-awareness and self-direction (r=.460), Moral perspective and achievement (r=.443), and Transparency and security (r=.440)

For non-Emirati leaders, the strongest correlations between the ten values and the authentic leadership dimensions are again different in magnitude and results. These include balanced processing and tradition (r=.292), transparency and tradition (r=.288), internalized moral perspective and universalism (r=.279), and self-awareness and universalism (r=.201). The results suggest stronger correlations between the authentic leadership dimensions and values for Emirati leaders compared to non-Emirati leaders.

For non-Emirati leaders, stronger, positive correlations are noted between the values of achievement and stimulation (r=.554) and achievement and self-direction (r=.635) compared to medium positive correlations for Emirati leaders. Likewise, medium to strong positive correlations are noted between the value of universalism and achievement (r=.426), stimulation (r-.437) and self-direction (r=.568) compared to Emirati leaders.

Next, we consider the correlations between the ten individual values and the authentic leadership overall scores for both groups of leaders. Differences in magnitude

are evidenced across multiple variables. Positive correlations are evidenced for the ALQ

score and the *achievement* value for Emirati and non-Emirati leaders, with stronger

correlations noted for Emirati leaders (r=.470). Regarding *self-direction,* a medium, a

positive correlation is noted for Emirati (r=.353) compared to non-Emirati leaders

(r=.251). For the value of *tradition*, higher correlations are noted for the non-Emirati

leaders (r=.282), compared to weaker correlations for Emirati leaders (r=.101). In

contrast, Emirati leaders show stronger correlations for the values of *conformity (r=.460),*

security (r=.524), and *benevolence* (r=.376) with the authentic leadership score compared

to small to weak correlations for non-Emirati leaders.

A strong, positive correlation (r=.626) is evidenced between religiosity and the

authentic leadership score for Emirati leaders. In comparison, a weaker correlation

(r=.061) is noted for non-Emirati leaders. For Emirati leaders, religiosity has a medium,

positive correlation with the values of achievement (r=.439), self-direction (r=.381),

universalism (r=.382), benevolence (r=.289), tradition (r=.324) and security (r=.434).

For non-Emirati leaders, there is a small positive correlation between religiosity

and the values of power (r=.281), stimulation (r=.126), and benevolence (r=.134). A

medium positive relationship is evidenced between religiosity and the values of

achievement (r=.307), tradition (r=.436), and security (r=.349). A strong positive

relationship is apparent between religiosity and conformity (r=.538) which is not evident

for Emirati leaders (r=-.057).

It is also evident that there was no indication of multicollinearity between the

variables. Tabachnick and Fidell (2007) suggest that a high correlation (*r >0.70)* between

independent variables is an indicator of the assumption of multicollinearity. High

correlations were evidenced between the expected authentic leadership dimensions; thus,

they were combined into one predictor variable for the remaining analysis and hypothesis

testing. However, between the scales, no high correlations were evidenced. The correlations between variables were all less than 0.70 and thus considered reasonable in magnitude and below reliability values. This provides support for discriminant validity among the constructs.

Following the correlation analysis, we explore differences between the means and standard deviations. Table 5.18 offers the overall results and the results for both Emirati and non-Emirati leaders. The previous section discusses the ALQ results; the scores are noted here for comparative purposes.

Table 5.18   Means, Standard Deviations for Variables

	Emirati		Non-Emirati		Overall	
ALQ	**M**	**SD**	**M**	**SD**	**M**	**SD**
Overall Score	4.36	0.50	4.27	0.46	4.30	0.479
Self-awareness	4.10	0.66	3.95	0.53	4.0	0.59
Balanced Processing	4.32	0.56	4.20	0.59	4.25	0.579
Internalized moral perspective	4.41	0.57	4.31	.540	4.35	0.551
Relational transparency	4.21	0.53	4.20	.560	4.2	0.546
SSVS Values						
Power	6.00	1.93	5.92	2.06	5.96	2.00
Achievement	7.71	1.29	7.20	1.72	7.41	1.58
Self-indulgence	6.51	1.99	6.35	1.91	6.42	1.940
Stimulation	6.32	1.70	5.87	1.88	6.06	1.811
Self-Direction	7.52	1.47	7.47	1.63	7.49	1.558
Universalism	6.95	1.95	6.81	1.83	6.87	1.874
Benevolence	8.05	1.49	7.83	1.48	7.92	1.475
Tradition	7.77	1.27	7.28	1.78	7.47	1.614
Conformity	8.29	1.10	7.60	1.65	7.87	1.493
Security	8.43	1.13	7.99	1.37	8.17	1.289
Religiosity	4.48	0.64	3.66	1.04	3.99	0.982

As noted in the previous section, while Emirati leaders perceive authentic leadership more highly than non-Emirati leaders, based on mean scores, these differences are not statistically significant for the overall score.

Similar evidence is evident for both the Universal values and Religiosity scores. For all the individual values noted in the survey, Emirati leaders have higher mean scores

than non-Emirati leaders. Similarly, there is a mean difference of 0.82 between the religiosity score for Emirati leaders (M=4.48, SD= 0.64) and non-Emirati leaders (M=3.66, SD=1.04). To further explore the significance of these differences between universal values and religiosity scores, independent samples t-tests are conducted. The results are provided in Table 5.19.

Table 5.19 Independent Samples Test- Values and Religiosity

Variable	Levene's Test for Equality of Variances		T-Test for Equality of Means		
	F	Sig.	t	Sig. (two-sided)	Mean Diff.
Power	0.683	0.410	0.197	0.844	0.076
Achievement	6.222	0.014	1.797	0.075	0.514
Self-indulgence	0.069	0.794	0.419	0.676	0.161
Stimulation	0.112	0.738	1.260	0.211	0.452
Self-Direction	0.188	0.666	0.179	0.858	0.056
Universalism	0.065	0.800	0.365	0.716	0.139
Benevolence	0.195	0.659	0.716	0.475	0.218
Tradition	7.017	0.009	1.623	0.108	0.488
Conformity	12.662	0.001	2.563	**0.012**	0.696
Security	3.059	0.083	1.915	**0.058**	0.449
Religiosity	16.503	0.000	5.237	**0.000**	0.82203

The independent sample findings suggest that there were only a few significant differences in two of the universal values scores and the religiosity score. For the value of conformity, there was a significant difference in scores for Emirati (M=8.29, SD= 1.10) and non-Emirati leaders (M=7.60. SD=1.65, t=2.56, p=.012). The magnitude of the differences in the means was moderate (eta squared= 0.06).

For the value of security, there was a significant difference in scores for Emirati (M=8.43, SD=.1.13) and non-Emirati leaders (M=7.99, SD=1.37, t=1.915, p=.058). The magnitude of the differences in the means was small (eta squared= .03).

For the religiosity variable, there was a significant difference in scores for Emirati (M=4.48, SD= .644) and non-Emirati leaders (M=3.66, SD=1.04, t=5.24, p=.00). The magnitude of the differences in the means was large (eta squared= .196).

These results affirm that leaders in the UAE have strong positive perceptions of their values and religiosity. Within the 10 values identified, for the most part, there are no statistically significant differences between the scores of Emirati and non-Emirati leaders. Differences are noted for two values, namely conformity and security, with Emirati leaders noting stronger perceptions of these values, however the magnitude of these differences is small.

In terms of religiosity, there is a significant difference noted between the score of Emirati and non-Emirati leaders, with Emirati leaders noting stronger levels of religiosity, with a positive, large magnitude.

5.12 Independent and Control Variables

Having investigated differences between Emirati and non-Emirati leaders and the relationship between religiosity, values, and perceptions of authentic leadership, this research next considers the relationships between authentic leadership and the independent variables of religion and home country. That is, particularly for non-Emirati leaders, how do these variables influence their authentic leadership style in the UAE?

We also control age, gender, education level, size of organization, tenure, and job role. To do this, we first compare the mean scores of different groups to determine statistically significant relationships and effect size. Both independent samples t-tests and analysis of variance (ANOVA) techniques are employed. Thereafter, we undertake hierarchical regression analysis.

5.12.1 Age

A one-way between-groups analysis of variance was conducted to explore the impact of age on the leaders' authentic leadership, values, and religiosity. No significant differences were noted in perceptions of authentic leadership and religiosity in relation to the leader's age. For age differences, the only variable of statistical significance was the value of Security (p=.004) with a mean difference (M=-3.00) between two groups, namely leaders in the 25-34 age group (M=6.00, SD=1.41) and the 65 and older age group (M=9.00, SD=.00), with a medium effect (eta squared =.085), as shown in Table 5.20. This indicates that older leaders have a greater emphasis on the value of security compared to the youngest leaders in the sample.

Table 5.20 ANOVA results -Age

Variable	F	Sig.
AL	2.105	.084
Religiosity	.600	.663
Power	2.279	.065
Achievement	.296	.880
Self-indulgence	2.003	.100
Stimulation	.602	.662
Self-Direction	2.191	.075
Universalism	2.127	.083
Benevolence	.595	.667
Tradition	1.021	.400
Conformity	1.082	.370
Security	2.533	.044

5.12.2 Education

A one-way between-groups analysis of variance was conducted to explore the impact of education on the leaders' authentic leadership, values, and religiosity. Several significant relationships emerged, as shown in Table 5.21. For authentic leadership, the mean scores for leaders with associate degrees (M=3.54, SD=1.09) were consistently

lower that all other levels of education, with a large effect (eta-squared= .113). For both

the religiosity and values scores, no significant differences were noted between groups.

Table 5.21 ANOVA Results – Education

Variable	F	Sig.
AL	**5.153**	**.002**
Religiosity	2.536	.060
Power	1.182	.320
Achievement	1.963	.124
Self-indulgence	1.518	.214
Stimulation	.885	.452
Self-Direction	.307	.820
Universalism	1.894	.136
Benevolence	2.061	.111
Tradition	2.556	.060
Conformity	1.722	.167
Security	1.680	.175

5.12.3 Organization Size

When we consider the organization size, as measured by the number of employees,

several significant differences are noted for the values of achievement, stimulation,

benevolence, and tradition variables, as shown in Table 5.22 below.

For achievement, mean differences in scores are significant for midsize (M=7.83,

SD=1.54) and large groups (M=7.53, SD=1.37) compared to the smallest organization

(M=6.33, SD=2.127), with a medium effect (eta squared=.08).

Again, for the mid-size group of 50-249 employees, the stimulation value is

significant (M=6.81, SD=1.77) with a large effect (eta squared=.117) in comparison to the

smallest organizations (M=4.80, SD=1.97).

Similar results are noted for the differences in the value of tradition for the "less

than 10" group (M=6.69, SD=1.96) compared to the largest organizations (M=7.98,

SD=1.41). For the values of benevolence and tradition, differences are evidenced for the

"less than 10" group compared to the largest organizations, with the larger organizations having higher mean scores.

Table 5.22 ANOVA Results- Organization Size

Variable	F	Sig.
AL	.056	.983
Religiosity	1.528	.211
Power	.950	.419
Achievement	4.021	**.009**
Self-indulgence	.908	.440
Stimulation	4.522	**.005**
Self-Direction	2.736	**.048**
Universalism	.555	.646
Benevolence	4.759	**.004**
Tradition	4.176	**.008**
Conformity	.432	.731
Security	.072	.975

5.12.4 Tenure

Next, we consider the tenure of the leader to determine if differences are evidenced between their years of experience and perceptions of authentic leadership, values, and religiosity. Table 5.23 identifies the ANOVA results, with significant differences noted between groups for the values of power, achievement, and self-direction. Significant differences are not identified for the perceptions of authentic leadership or religiosity between the groups using the tenure variable.

For the power value, mean differences in scores are significant for the "other/retired" group of leaders (M=3.57. SD= 1.72) compared to the other groups who have consistently larger mean scores, ranging from the 1-2-year group (M=5.80, SD=1.30) to the largest group of leaders in the "more than 6 years" category (M=6.01, SD=1.86), with a medium effect size (eta squared=.10).

For the achievement value, mean differences in scores are again significant between the "other/retired" group (M=5.43, SD=1.90) compared to all other groups,

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ranging from the 1-2-year group (M=6.83, SD=1.94) to the largest group of leaders in the "more than 6 years" category (M=7.76, SD=1.29), with a large effect size (eta squared=.15).

As well, for the self-direction value, mean differences in scores are significant for the "other/retired" group of leaders (M=5.00, SD=1.73) compared to the other groups who have consistently larger mean scores, ranging from the 1-2-year group (M=7.50. SD=1.38) to the largest group of leaders in the "more than 6 years" category (M=7.72, SD=1.40), with a large effect size (eta squared=.14).

Table 5.23 ANOVA Results- Tenure

Variable	F	Sig.
AL	1.449	.212
Religiosity	.363	.873
Power	2.465	**.037**
Achievement	3.717	**.004**
Self-indulgence	.893	.489
Stimulation	1.600	.167
Self-Direction	3.292	**.009**
Universalism	.530	.753
Benevolence	.489	.784
Tradition	1.062	.386
Conformity	1.313	.265
Security	.599	.701

5.12.5 Job Title

Next, we consider the job title of the leader to determine if differences are evidenced between their current role and perceptions of authentic leadership, values, and religiosity. Table 5.24 identifies the ANOVA results. Significant differences are not identified for the perceptions of authentic leadership or religiosity between the groups, using the job title variable.

For the values, only the self-direction value is noted as a significant difference between groups. Once again, there is a significant difference between the Other (retired, Senior Consultant, Board Member) (M=6.20, SD= 2.35) and the role of CEO (M=7.70, SD=1.81), with a medium effect size (eta-squared=.11). This suggests that current CEOs have a higher value placed on self-direction, compared to "Other" groups.

Table 5.24 ANOVA Results- Job role

Variable	F	Sig.
AL	.434	.824
Religiosity	.798	.554
Power	1.909	.099
Achievement	.671	.646
Self-indulgence	.589	.708
Stimulation	1.600	.167
Self-Direction	2.420	**.041**
Universalism	1.259	.288
Benevolence	.924	.469
Tradition	.474	.795
Conformity	1.687	.145
Security	1.604	.165

5.12.6 Home Country/Region

Next, we consider the impact of the region, or home country, of birth of the leader on perceptions of authentic leadership, values, and religiosity and if differences are evidenced. Prior to conducting analysis, Table 5.25 presents the descriptive statistics for these variables, as grouped by region/home country.

Table 5.25 Descriptive Statistics- Region and Variables

Variable	Region	Mean	SD
Religiosity	Arab	4.18	0.85
	Western	2.13	0.87
	India	3.40	0.93
	Africa	4.50	0.60
	Total	4.01	0.98
AL	Arab	4.22	0.49
	Western	3.95	0.57

Variable	Region	Mean	SD
	India	4.05	0.32
	Africa	4.44	0.36
	Total	4.20	0.48
Power	Arab	6.03	2.04
	Western	4.67	1.37
	India	6.20	2.04
	Africa	5.25	0.96
	Total	5.95	1.99
Achievement	Arab	7.65	1.41
	Western	5.67	2.25
	India	6.50	1.51
	Africa	7.50	1.73
	Total	7.43	1.55
Self-indulgence	Arab	6.48	2.01
	Western	6.50	1.76
	India	6.67	1.58
	Africa	4.75	0.50
	Total	6.43	1.94
Stimulation	Arab	6.15	1.75
	Western	4.60	2.51
	India	6.11	1.96
	Africa	6.00	1.83
	Total	6.07	1.81
Self-Direction	Arab	7.55	1.48
	Western	6.67	2.73
	India	7.50	1.51
	Africa	7.50	1.73
	Total	7.49	1.57
Universalism	Arab	6.94	1.86
	Western	5.00	1.58
	India	6.90	1.97
	Africa	7.50	1.91
	Total	6.86	1.89
Benevolence	Arab	8.04	1.40
	Western	7.00	1.87
	India	7.40	1.71
	Africa	8.00	2.00
	Total	7.92	1.48
Tradition	Arab	7.73	1.40
	Western	5.00	2.19
	India	6.70	1.70
	Africa	7.50	1.73
	Total	7.46	1.62
Conformity	Arab	8.04	1.41
	Western	6.00	1.41

Variable	Region	Mean	SD
	India	7.40	1.78
	Africa	8.00	1.41
	Total	7.87	1.50
Security	Arab	8.22	1.27
	Western	7.33	1.37
	India	8.00	1.61
	Africa	8.50	0.58
	Total	8.16	1.30

Next, we consider the region/home country of the leader to determine if differences are evidenced between their home country and perceptions of AL, values, and religiosity. Table 5.26 presents the ANOVA results. Significant differences are noted between the groups for the variables of religiosity, achievement, tradition, and conformity. Each will be explained, in turn, below.

Table 5.26 ANOVA results, by region

Variable	F	Sig.
AL	1.306	0.276
Religiosity	13.245	0.000
Power	1.105	0.350
Achievement	4.844	0.003
Self-indulgence	1.067	0.367
Stimulation	1.164	0.327
Self-Direction	0.580	0.630
Universalism	1.861	0.141
Benevolence	1.228	0.304
Tradition	7.203	0.000
Conformity	3.505	0.018
Security	1.023	0.386

5.12.7 Religiosity

As evidenced in the table of means (Table 5.25), the lowest mean scores for religiosity are for leaders from the Western region. For religiosity, mean differences in scores are significant between leaders from the West (M=2.13, SD= 0.87) and the Arab region (M=4.18, SD= 0,85), India (M=3.40, SD=.93) and Africa (M= 4.50 SD= 0.60).

There are significant differences noted between the religiosity scores for Arab leaders between leaders from India and the West, but not with African leaders. For leaders from Africa, significant differences are noted with only leaders from the West. Significant differences are noted between leaders from India and both Arab and Western leaders. The differences are large in their effect (eta-squared= .267).

For the achievement value, only mean differences in scores are evidenced between the Western leaders (M=5.67, SD= 2.25) and Arab leaders (M=7.65, SD=1,41), with a medium effect size (eta squared=.12).

For the tradition value, only mean differences in scores are evidenced between the Western leaders (M=5.00, SD=2.19) and Arab leaders (M=7.73, SD=1.14), with a large effect size (eta squared=.18).

For the conformity value, only mean differences in scores are evidenced between the Western leaders (M=6.00, SD=1.41) and Arab leaders (M=8.40, SD=1.41), with a medium effect size (eta squared=.09).

5.12.8 Religion

Next, we consider the religion of the leaders and whether there are differences across the variables of authentic leadership, religiosity, and individual values. As evidenced in the table of means (Table 5.27), the lowest mean scores for religiosity are for leaders who identify their religion as "Other" (M=1.93, SD=.091). A review of the ANOVA results in Table 5.28, identify significant differences between groups for the variables of religiosity, achievement, tradition, and conformity,

There are significant differences noted between the religiosity scores for Arab leaders between leaders from India and the West, but not with African leaders. For leaders from Africa, significant differences are noted with only leaders from the West. Significant

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differences are noted between leaders from India and both Arab and Western leaders. The

differences are large in their effect (eta-squared= .267).

Table 5.27 Descriptive Statistics- Religion and Variables

Variable	Religion	Mean	SD
Religiosity	Muslim	4.36	0.68
	Christian	2.86	0.86
	Hindu	3.09	0.93
	Other	1.93	0.31
	Total	3.99	0.98
AL	Muslim	4.21	0.48
	Christian	4.26	0.37
	Hindu	4.18	0.31
	Other	3.62	1.04
	Total	4.20	0.48
Power	Muslim	6.16	1.88
	Christian	5.47	2.45
	Hindu	5.33	2.07
	Other	4.00	1.73
	Total	5.96	2.00
Achievement	Muslim	7.68	1.34
	Christian	6.82	2.13
	Hindu	6.17	1.72
	Other	5.33	0.58
	Total	7.41	1.57
Self-indulgence	Muslim	6.37	1.96
	Christian	6.60	1.96
	Hindu	7.00	1.87
	Other	5.50	2.12
	Total	6.42	1.94
Stimulation	Muslim	6.13	1.76
	Christian	6.00	1.85
	Hindu	5.60	2.30
	Other	4.50	3.54
	Total	6.06	1.81
Self-Direction	Muslim	7.53	1.45
	Christian	7.38	2.06
	Hindu	7.33	1.86
	Other	7.00	2.83
	Total	7.49	1.56
Universalism	Muslim	6.97	1.90
	Christian	6.92	1.75
	Hindu	6.29	2.06

Variable	Religion	Mean	SD
	Other	5.33	0.58
	Total	6.87	1.87
Benevolence	Muslim	8.01	1.44
	Christian	7.80	1.42
	Hindu	6.83	2.04
	Other	8.50	0.71
	Total	7.92	1.48
Tradition	Muslim	7.68	1.44
	Christian	7.35	1.84
	Hindu	6.00	1.67
	Other	4.50	2.12
	Total	7.47	1.61
Conformity	Muslim	8.18	1.33
	Christian	7.13	1.46
	Hindu	6.50	1.76
	Other	5.50	2.12
	Total	7.87	1.49
Security	Muslim	8.36	1.19
	Christian	7.88	1.05
	Hindu	7.43	1.81
	Other	6.00	1.73
	Total	8.17	1.29

Table 5.28 ANOVA Results- Religion

Variable	F	Sig
AL	1.630	.186
Religiosity	33.249	<.001
Power	1.825	.147
Achievement	5.141	.002
Self-indulgence	.351	.788
Stimulation	.647	.587
Self-Direction	.121	.947
Universalism	.982	.404
Benevolence	1.335	.268
Tradition	4.887	.003
Conformity	6.638	<.001
Security	4.965	.003

Religiosity. Mean differences in scores are significant between Muslim leaders

(M=4.36, SD=0.68) and all three groups: Christian (M=2.84, SD, 0.86), Hindu (M=3.09,

SD=.93) and Other (M=1,93, SD=0.31). No significant differences are noted between Hindu, Christian and Other groups. A significantly large effect size is noted for this difference in the Muslim leaders' religiosity compared to the other groups (eta-squared= .473).

Achievement. Mean differences in scores are significant between Muslim leaders (M= 7.68, SD=1.34) and Other (M=5.33, SD=.058). No significant differences are noted between Muslim, Hindu, and Christian leaders. A medium effect size is noted for this difference (eta-squared= .13)

Tradition. Mean differences in scores are significant only between Muslim leaders (M= 7.68, SD=1.44) and Other leaders ((M=4.50, SD= 2.12). No other significant differences are noted between the other groups. A medium effect size is noted for this difference (eta-squared= .12)

Conformity. Mean differences in scores are significant between Muslim leaders (M= 8.18, SD=1.33), Christian (M=7.13, SD=1.46), Hindu (M=6.50, SD=1.76) and Other (M=5.50, SD=2.12). No significant differences are noted between Hindu, Christian, and Other leader groups. A large effect size is noted for this difference (eta-squared= .16)

5.13 Discussion

The previous sections provided a preliminary analysis of the data used for this study. The validity and reliability of the scales were determined, and descriptive statistics were provided for the sample. The relationships among variables are presented using means, standard deviations, and correlations. Differences between groups were presented using independent t-tests and ANOVA techniques, and the magnitude of the differences were identified. Differences are evidenced across the variables, with a range of effect sizes. Considering these differences, the next section will test the hypotheses for this study

using hierarchical regression analysis to determine the predictive power of each of these independent variables relative to the dependent variable of authentic leadership.

5.14 Hypothesis Testing- Regression Analysis

This section will present the results of the hypotheses testing. Hierarchical linear regression analyses were conducted to analyze the relationship between authentic leadership and the independent variables. This analysis aims to determine the predictive power of the independent variables, or the relative contribution or influence of each independent variable, on the dependent measure of Authentic Leadership.

The following independent variables are considered in this analysis:
Job Title, Gender, Number of Employees, Tenure, Age, Education, Religion, Emirati/non-Emirati, Home Country/Region, Religiosity scores, and Values scores. Demographics associated with marital status and industry are not included as they were noted as insignificant in the ANOVA analysis.

Table 5.29 identifies correlations between these independent variables and authentic leadership. Hair et al. (2020) suggest a review of the correlation coefficient to identify the "best" independent variables, as the higher the correlation coefficient, the stronger the relationship and greater predictive accuracy. A review of the coefficients in the correlation matrix (Table 5.29) finds that the value of "security" ($r=.343$) has the highest correlation with the dependent variable, authentic leadership. The demographic variables show high correlations for age, education, and religion. There is a strong correlation between religiosity and the values of achievement, self-direction, universalism, benevolence, tradition, and conformity.

Table 5.29 Correlation Matrix for Authentic Leadership

Variables	Correlations
AL	1
Emirati/Non-Emirati	-0.105
Gender	0.034
Marital Status	0.136
CEO	-0.029
C Suite	0.083
Chairman	0.068
Senior Manager	-0.076
Senior Gov. Leader	0.002
Other Leader	-0.051
<10 Emp.	0.004
10-49 Emp.	-0.029
50-249 Emp	-0.012
>250 Emp.	0.030
<1 yr exp.	0.076
1-2 yrs exp.	-0.067
2-4yrs exp.	0.004
4-6 yrs exp.	-0.077
>6 yrs exp.	0.147
Other or Retired	-.191[*]
25-35 age	-0.008
35-44 age	-0.029
45-54 age	-.200[*]
55-64 age	0.142
>65 age	0.173
Associate Degree	.252**
Bachelor's Degree	-0.042
Master's Degree	0.009
Doctorate or Post-Grad	.230[**]
Other Religion	-.193[*]
Hindu	-0.012
Christian	0.046
Muslim	0.038
Arab Region	0.114
West Region	-0.119

Variables	Correlations
India Region	-0.081
Africa region	0.026
Religiosity	.253**
Power	0.106
Achievement	.320**
Self-indulgence	0.029
Stimulation	0.037
Self-Direction	.290**
Universalism	.208*
Benevolence	.268**
Tradition	.248*
Conformity	.207*
Security	.343**

**. Correlation is significant at the 0.01 level (2-tailed).
*. Correlation is significant at the 0.05 level (2-tailed).

For the purposes of this analysis, we will use the independent control variables categories that are highly correlated with the dependent variable of authentic leadership as well as the religiosity and values variables. The regression results are provided in Table 5.30 below. Note that the majority of coefficient estimates and their significance levels are quite stable across the six models presented in the table. We identify the largest change in the constant when the values variables are added in Model 6.

The initial model regresses authentic leadership against age, education, and tenure demographic details. The second model then adds Emirati/non-Emirati status in the UAE. The third model adds home region. The fourth model adds religion. The fifth model adds the religiosity variable. The sixth and final model adds the values variables. Table 5.30 shows the six regression models. The reference categories are noted in Table 5.31.

Table 5.30 Regression Model for Authentic Leadership

		1	**2**	**3**	**4**	**5**	**6**
(Constant)	β	4.531	4.658	4.635	4.642	4.208	4.004
	SE	0.096	0.107	0.107	0.108	0.322	0.571
Age							
25-34 yrs	β	-0.138	-0.047	-0.098	-0.064	-0.020	-0.327
	SE	0.281	0.274	0.273	0.277	0.276	0.351
34-44 yrs	β	-0.110	-0.144	-0.083	-0.101	-0.127	-0.036
	SE	0.156	0.152	0.157	0.158	0.158	0.175
45-54 yrs	β	-0.171	-0.182	-0.141	-0.125	-0.119	-0.131
	SE	0.097	0.093	0.097	0.099	0.098	0.107
<65 yrs	β	0.662**	0.683***	0.814***	0.794***	0.800***	0.703**
	SE	0.226	0.219	0.226	0.233	0.231	0.263
Education							
Associate	β	-1.892***	-1.908***	-2.007***	-1.94***5	-1.903***	-1.981***
	SE	0.294	0.284	0.288	0.293	0.292	0.321
Masters	β	-0.061	-0.048	-0.082	-0.101	-0.062	-0.056
	SE	0.109	0.105	0.109	0.112	0.114	0.126
Doctorate or PG	β	0.025	-0.031	-0.032	-0.038	-0.038	-0.109
	SE	0.128	0.126	0.134	0.135	0.134	0.138
Tenure							
>1	β	0.168	0.276	0.339	0.345	0.347	0.235
	SE	0.177	0.177	0.194	0.200	0.198	0.216
1-2 yrs	β	-0.141	-0.034	-0.013	-0.003	0.025	-0.105
	SE	0.223	0.221	0.222	0.243	0.242	0.250
2-4 yrs	β	-0.086	-0.050	-0.003	0.013	-0.023	-0.065
	SE	0.134	0.130	0.131	0.133	0.134	0.146
4-6yrs	β	-0.132	-0.146	-0.148	-0.243	-0.277	-0.270
	SE	0.177	0.171	0.178	0.193	0.193	0.200
Other	β	-0.602*	-0.576*	-0.605*	-0.557*	-0.543*	-0.316
	SE	0.229	0.222	0.223	0.228	0.226	0.291
Emirati/Non-Emirati	β		-0.218*	-0.144	-0.184	-0.156	-0.123
	SE		0.091	0.102	0.109	0.11	0.112
Region							
West	β			0.076	-0.367	-0.266	-0.248
	SE			0.195	0.276	0.282	0.312
India	β			-0.303*	-0.358	-0.325	-0.179
	SE			0.147	0.210	0.209	0.238
Africa	β			-0.171	-0.147	-0.178	-0.160
	SE			0.246	0.249	0.248	0.259
Religion							

		1	**2**	**3**	**4**	**5**	**6**
Other	*β*				0.553	0.676	0.798
	SE				0.407	0.413	0.443
Hindu	*β*				0.127	0.195	0.057
	SE				0.267	0.269	0.304
Christian	*β*				0.175	0.303	0.326
	SE				0.157	0.180	0.192
Religiosity	*β*					0.093	0.099
	SE					0.065	0.073
Values							
Power	*β*						-0.032
	SE						0.032
Achievement	*β*						0.096[**]
	SE						0.048
Self-indulgence	*β*						-0.012
	SE						0.029
Stimulation	*β*						-0.085[**]
	SE						0.032
Self-Direction	*β*						0.059
	SE						0.049
Universalism	*β*						0.019
	SE						0.034
Benevolence	*β*						-0.053
	SE						0.044
Tradition	*β*						0.009
	SE						0.043
Conformity	*β*						0.003
	SE						0.056
Security	*β*						-0.002
	SE						0.066
R Square		.491	.531	.561	.577	.592	.674
Adjusted R Square		.399	.439	.450	.444	.453	.474
R Square Change			.040	.030	.016	.015	.082

*, **, *** indicates significance at 90%, 95% and 99% levels, respectively

Table 5.31 Reference Categories for the main regression models

Variable	Reference category
Age	55-64 years
Education	Bachelors Degree
Ethnicity	Arab
Tenure	Over 6 years
Region	Arab
Religion	Muslim

The final multiple regression model (Model 6) statistically significantly predicts authentic leadership $F_{(33,103)} = 3.37$, p=.<.001. R^2 for the overall model was 67.4 %, with an adjusted R^2 value of 47.4%, a medium effect size according to Cohen (1992). The variables that added statistically significantly to the prediction at the 90%, 95%, and 99% levels, along with regression coefficients and standard errors, are noted in Table 5.30.

5.15 Discussion of Regression Results

There are several findings from Table 5.30 of interest. The R-squared values increased across each successive model. Model 1 explained 39.9% of the variance observed while Model 6 explained 47.4% of the variance observed. The largest change in R-squared values occurred between Model 5 (45.3%), which included the religiosity variable, and Model 6 (47.4%) when the religion variables were included.

A review of the results finds four variables that make a statistically significant contribution. They are as follows: Associate level of education, Age (<65), and the values of achievement and stimulation. Each variable will be discussed in turn.

5.15.1 Education

Compared to the reference category of "bachelor's degree", only the category of associate degree shows robust effects across the models, and the size of the effects stays relatively consistent as variables are added to the model. Leaders with an "Associate" level of post-secondary education (i.e., technical college or some university) degree are associated with lower perceptions of authentic leadership relative to those with a Bachelor's degree, which is the omitted category. The results suggest that leaders who have less formal education have lower perceptions of authentic leadership.

Education is indicative of social status, competence, and cognitive complexity. Zhang et al. (2017) suggest that higher levels of education in CEOs are related to higher levels of authentic and socialized charisma, which is grounded in moral concerns and collective interests. Formal education is associated with the development of cognitive processes and the ability to deal with complexity (Gottesman & Morey, 2010). CEO education levels are linked to cognitive ability, open-mindedness (Martelli & Abels, 2010; Lewis et al., 2014), and expertise (Puri & Robinson, 2005; Ben-David et al., 2007).

Schrand and Zechman (2010) align education with confidence, suggesting that more educated CEOs are more inclined to take risks. Upper echelons theory predicts that senior leaders develop different styles, acumen, and networks than those without this educational background (Bamber et al., 2010). Research suggests that the education variable not only reflects the CEO's formal education but links to the training and development from a post-secondary institution that not only builds business acumen but develops networks and a source of social capital (Bertrand & Schoar, 2003; Lindorff & Jonson, 2013; Hansen et al., 2010).

5.15.2 Age

Compared to the reference category of "55-64 years" for age, only the category of "Age 65 or older" ((β= 0.7033, p=.010) shows robust effects across the models, and the size of the effects stay relatively consistent as variables are added to the model. Leaders who are 65 years old or older are associated with higher perceptions of authentic leadership. Walter and Scheibe (2013) find that an individual's age has a distinctive impact on their emotional functioning and affective experiences. Others suggest that older CEOs demonstrate increased conservatism (Baretto, 2010; Herrmann & Datta, 2006) and laissez-faire leadership (Zacher et al., 2011) and are more prone to less pioneering actions. Scheibe and Zacher (2013) find that as leaders get older, they are increasingly more positive and avoid negative feelings, and prioritize positive over negative information, and exhibit a positivity bias in decision-making (Lockenhoff & Carstensen, 2007).

Ng and Sears (2011), in their study on CEO leadership styles, age and values, suggest that age is positively related to the development of social expertise and that older individuals are more likely to be attuned to the values and ethics of an organization. Others (Ang et al., 2006; Shannon & Begley, 2008) find that older leaders demonstrate more cultural intelligence based on their experiences and accumulation of social experience. McCuddy and Cavin (2009) find that as leaders become older there is a positive relationship to empathy, foresight, and persuasion. Ng and Sears (2011) suggest that older leaders are motivated to leave a positive legacy, in their personal search for higher meaning, as they develop a stronger sense of social awareness (Dobel, 2005). Anderson (2018) finds that older workers create value through social networks and extensive and specific experience, passing on skills and knowledge and may serve as valuable teachers and mentors to encourage others to consider different perspectives.

5.15.3 Values

The only values of significance in the model were the values of achievement (β= -0.096, p=.051) and stimulation (β= -0.085, p=.010). All values variables were included only in the final model, so changes in effect size are not evidenced.

These personal values are in the self-enhancement range of the continuum. Leaders who place value on stimulation, including freedom, independence, and openness to change, have lower perceptions of authentic leadership, with an emphasis on the pursuit of one's own interests and relative success. These two values regulate how a leader expresses personal interests and characteristics.

The value of achievement has a significant, positive relationship with a leader's perceptions of authentic leadership. This value is defined by achieving personal success through demonstrating competence according to social standards and norms and is considered a self-enhancement value. Leaders with a focus on achievement values are ambitious and influential. They emphasize demonstrating competence relative to prevailing cultural standards. This value is positively associated with authentic leadership in the UAE. It may be reflective of their ambition and need to influence follower and stakeholders within social boundaries, while being viewed as intelligent, capable and effective. Schwartz (2012) notes that achievement values focus on meeting, thus tempering the values of power and stimulation, and many affirm a leader's sense of competence.

The value of stimulation has a significant, negative influence on perceptions of authentic leadership. This value is derived from the need for variety, novelty, excitement, and challenge in life, which are aligned with risk-taking and discontentment with the status quo. This value had the lowest mean (M=6.06) of the ten values. It could be argued that the personal values of the leaders in the context of the UAE are more collectivist in nature and, thus not related to the need for risk-taking, variety, or the need for excitement, or

change, particularly in such a conservative society. The value of stimulation is associated with an entrepreneurial style of leadership (Kafa & Pashiardis, 2020).

5.16 Final Regression Model

Model 6 above represents the final regression model for authentic leadership and is presented in greater detail in Table 5.32 below. With respect to education, an Associate level of education has a significantly negative influence on perceptions of authentic leadership. The age of a leader (65 or older) has a significant, positive influence on perceptions of authentic leadership.

Finally, only two of the values were determined to have a significant influence on perceptions of authentic leadership: Achievement and Stimulation. Both are considered self-enhancement-success-centered values.

Table 5.32 Final Regression Model for Authentic Leadership

	Model 6	Unstandardized Coefficients		Standardized Coefficients		
		B	SE	Beta	t	Sig.
	Constant	4.004	0.571		7.013	0.000
Age	25- 34 yrs.	-0.327	0.351	-0.107	-0.932	0.356
	35-44 yrs.	-0.036	0.175	-0.025	-0.204	0.840
	45-54 yrs.	-0.131	0.107	-0.135	-1.227	0.226
	>65 yrs.	0.703	0.263	0.320	2.671	0.010
Education	Associate	-1.981	0.321	-0.646	-6.181	0.000
	Master's Degree	-0.056	0.126	-0.057	-0.444	0.659
	Doctorate/ Post-Grad	-0.109	0.138	-0.086	-0.789	0.434
Tenure	<1	0.235	0.216	0.119	1.086	0.283
	1-2 yrs.	-0.105	0.250	-0.048	-0.418	0.678
	2-4 yrs.	-0.065	0.146	-0.048	-0.446	0.657
	4-6 yrs.	-0.270	0.200	-0.148	-1.348	0.184
	Other	-0.316	0.291	-0.125	-1.089	0.282
Residency	Emirati/Non-Emirati	-0.123	0.112	-0.125	-1.101	0.276
Home Region	West Region	-0.248	0.312	-0.125	-0.794	0.431
	India Region	-0.179	0.238	-0.118	-0.753	0.455

Model 6		Unstandardized Coefficients		Standardized Coefficients		
		B	**SE**	**Beta**	**t**	**Sig.**
Religion	Africa Region	-0.160	0.259	-0.073	-0.619	0.539
	Other Religion	0.798	0.443	0.260	1.803	0.077
	Hindu	0.057	0.304	0.029	0.188	0.851
	Christian	0.326	0.192	0.235	1.700	0.095
Religiosity	Religiosity	0.099	0.073	0.215	1.371	0.177
	Power	-0.032	0.032	-0.126	-1.000	0.322
Values	Achievement	0.096	0.048	0.325	1.997	0.051
	Self-indulgence	-0.012	0.029	-0.049	-0.403	0.689
	Stimulation	-0.085	0.032	-0.327	-2.683	0.010
	Self-Direction	0.059	0.049	0.188	1.202	0.235
	Universalism	0.019	0.034	0.076	0.564	0.575
	Benevolence	-0.053	0.044	-0.151	-1.207	0.233
	Tradition	0.009	0.043	0.031	0.208	0.836
	Conformity	0.003	0.056	0.008	0.047	0.963
	Security	-0.002	0.066	-0.004	-0.027	0.978

A leader characterized by the reference category (as described in Table 5.32) for the main regression models has a self-reported measure of authentic leadership of 4.00, the reported constant in the regression table above. When the leader is over 65, with an Associate level of Education, and the values of achievement and stimulation of the leader, has a self-repoted measure of 2.737. Other control variables, including home region/culture, religion, and religiosity, showed no difference compared to the reference category, controlling for all other factors.

5.17 Support for Research Hypotheses for Authentic Leadership

H₁: There are significant differences in the perceptions of authentic leadership between Emirati and non-Emirati leaders.

Not supported. Controlling for variables listed in the regression model, differences in the authentic leadership perceptions of Emirati vs. non-Emirati leaders are not statistically significant ($\beta = = -0.123$, $p = 0.276$). This could be explained by the leaders' overall experience, personality, and confidence, particularly due to their senior positions in the organization and society.

H₂: There are significant differences in the perceptions of authentic leadership based on the home country or region of the leader.

Not Supported: Controlling for variables listed in the regression model, differences in the authentic leadership perceptions of leaders based on their home country or region are not statistically significant compared to the reference category. There are no statistically significant differences between authentic leadership perceptions of leaders from the West, India, or Africa compared to leaders from the Arab region.

H₃: There are significant differences in the authentic leadership perceptions of leaders based on their religion.

Not Supported: Controlling for variables listed in the regression model, differences in the authentic leadership perceptions of leaders based on their religion are not statistically significant compared to the reference category. There are no significant differences between Christian, Hindu, or Other leaders compared to Muslim leaders.

H4: There are significant differences in the authentic leadership perceptions of leaders based on their religiosity.

Not Supported. Controlling for variables listed in the regression model, differences in leaders' authentic leadership perceptions in comparison to their level of religiosity are not statistically significant compared to the reference category (β= = 0.107, p = 0.093).

H5: There are significant differences in the perceptions of authentic leadership based on the personal values of the leader.

Supported. Controlling for variables listed in the regression model, only the values of achievement (β= 0.096, p=0.051) and stimulation (β= -0.085, p=0.010) contributed significantly to a leader's perceptions of authentic leadership.

Table 5.33 provides a summary of the hypothesis testing for this study.

Table 5.33 Hypothesis testing Summary

Hypothesis	Result
H1: There are significant differences in the perceptions of authentic leadership between Emirati and non-Emirati leaders.	**Not supported**
H2: There are significant differences in the perceptions of authentic leadership based on the home country or region of the leader.	**Not supported**
H3: There are significant differences in the authentic leadership perceptions of leaders based on their religion.	**Not supported**
H4: There are significant differences in the authentic leadership perceptions of leaders based on their religiosity.	**Not supported**
H5: There are significant differences in the perceptions of authentic leadership based on the personal values of the leader.	**Supported**

5.18 Chapter Summary

This chapter presents the results of the statistical analysis undertaken for this thesis and discusses the results. A comparison of means and differences between groups was followed by hierarchical regressions analysis to determine the influence of the main independent variables (religion, religiosity, national culture, and values) on the dependent variable of authentic leadership to test the five research hypotheses proposed in the theoretical framework for this study in Chapter Three, which proposed a direct influence of values on authentic leadership.

The impact of each variable was examined. The study also controlled for the age, gender, education level, industry, number of employees, tenure, job title and marital status of the leader. The results suggest that age, education, and personal values of achievement and stimulation impact a leader's perceptions of authentic leadership. Additionally, the results suggest that the theoretical model of authentic leadership is a valid measure of leadership within the context of the United Arab Emirates.

These results are foundational to the discussion in Chapter Six, which summarizes the findings, the research's contributions, limitations, and suggestions for future research.

Chapter Six: Discussion and Conclusions

6.1 Introduction

The final chapter interprets the results and draws conclusions by discussing the research contributions, managerial implications, limitations, and areas of future research. The chapter begins by revisiting the research's central research question and purpose. Then, the research findings are discussed and interpreted in relation to the research questions, five hypotheses, and the theoretical and practical implications. Next, the conceptual/theoretical, methodological contributions and empirical contributions to knowledge are presented, followed by managerial implications. Finally, the limitations of this research are discussed, followed by opportunities for future research and concluding remarks.

6.2 Review of Research Purpose

This research aims to explore senior leaders' self-perceptions of authentic leadership in the UAE and identify whether the leader's religion, religiosity, values, and national culture impact these perceptions of leadership. As noted in Chapter One, this research is exploratory in nature, as a dearth of empirical research is evidenced in the context of this study relative to authentic leadership theory and the influence of the identified independent variables on perceptions of authentic leadership.

The first stage of the research involved a review of the relevant literature to establish the current level of knowledge, gaps, and opportunities across authentic leadership theory, religion and religiosity, values, and national culture fields of literature. The review of relevant theories informed the development of a conceptual framework and the associated research hypotheses. A survey instrument was developed and reviewed by a panel of experts. Data were collected, and the proposed model and hypotheses were empirically tested with a quantitative analysis approach using descriptive statistics, ANOVA, and regression analysis.

A summary of the results of the study is presented and reported next. Finally, the results are interpreted, and conclusions are drawn.

6.3 Overall Findings

Global scandals and political crises have increased the call for leaders who are self-aware, transparent, communicate, and live by their values, and their behavior grounded in a moral perspective, all of which are dimensions of authentic leadership. This study aims to provide empirical insights into the universality of authentic leadership theory in the context of the UAE and whether the national culture, religion, religiosity, and personal values influence differences between self-perceptions of authentic leadership of senior leaders.

The next sections address the research questions and hypotheses by discussing the significance and implications of the research findings.

6.4 Perceptions of Authentic Leadership

To what extent do senior leaders in the UAE perceive their leadership as authentic? Are there differences in perceptions of authentic leadership between Emirati and non-Emirati leaders?

To answer these two research questions, the leader responses to the ALQ were examined using descriptive statistics and t-tests to assess the magnitude of the differences between groups, and correlation and regression analysis to measure relationships among the variables. As per the analysis and results presented in Chapter 5, it is evident that most leaders in the sample have strong self-perceptions of authentic leadership (M=4.30, SD=0.50). This result aligns with other research (Hsieh et al., 2015; Sendjaya et al., 2014; Cerne et al., 2014) that used leader self-ratings, with scores above the mid-range suggesting stronger perceptions of authentic leadership (Northouse, 2021).

For the total sample, the mean score was 4.30 (SD =0.50). Emirati leaders had higher self-perceptions of authentic leadership than non-Emirati leaders, although these differences were not statistically significant. For Emirati leaders, among the four dimensions of authentic leadership, the respondents scored highest in self-awareness, (M=4.46), followed by internalized moral perspective (M=4.41), balanced processing (M= 4.32), relational transparency (M = 4.21).

For non-Emirati leaders, self-awareness (M=4.37) was also the highest-scoring dimension, followed by internalized moral perspective (M=4.31), balanced processing (M=4.20), and relational transparency (M=4.20). For both groups, the lowest-scoring item was within the balanced processing dimension, which states, "I display emotions exactly in line with feelings."

Walumbwa et al. (2008) suggest that the four components do not need to have equal contributions and that it is possible that certain components may be more or less important. In this study, both groups of leaders exhibited authentic leadership with more emphasis on self-awareness, followed by internalized moral perspectives.

Kernis (2003) suggests that self-awareness is a cognitive state that refers not only to trusting one's motives, feelings, desires, and self-relevant cognitions but also to the outward environment and how individual strengths and weaknesses interact with others. Vogelgesang et al. (2009) propose that in a global leadership environment, self-awareness plays an important role in sensitizing leaders to differences between their personal values and those of the specific context.

Peus et al. (2012b) demonstrated leaders' self-knowledge and self-consistency as antecedents to authentic leadership. Gardner et al. (2005, p.349) point out that "self-awareness is a process whereby one comes to reflect on one's unique values, identity, emotions, goals, knowledge, talents and/or capabilities."

Braun et al. (2018) also find that authentic leaders demonstrate self-awareness. They strive to understand their own personal values as well as strengths and weaknesses to be able to assess and understand their own impact on others.

Within the dimension of internalized moral perspective, both Emirati and non-Emirati leaders identify the highest score with the statement, *"I make decisions based on my core values."* This aligns with the work of Walumbwa et al. (2008) on authentic leadership, noting that authentic leaders are guided by internal moral standards and values. Likewise, Vogelgesang et al. (2009, p.114) find that authentic leaders remain grounded in their moral values even within different cultures and manage to differentiate between "culturally influenced moral judgments and universal moral principles."

The lowest scoring item for both groups was within the balanced processing dimension, which states, "*I display emotions exactly in line with feelings*." Given the senior role of these leaders, this may be indicative of emotional intelligence, employing behavioral regulation or emotional skills for self-management, particularly if they are upset or angry. Vogelgesang et al. (2009) suggest that leaders, when in cross-cultural situations, are aware of the impact of culture on their personal values and are better able to control their egos, misconceptions, and emotions to make more balanced assessments and decisions.

While differences between mean scores of Authentic Leadership and its sub-dimensions are evidenced initially, independent sample t-tests were conducted to determine the significance of these differences. As presented in Table 5.17, the findings identify three significant differences between Emirati and non-Emirati leaders' perceptions of authentic leadership.

For the dimension SA1 (*I seek feedback to improve interactions with others*), there was a significant difference in scores for Emirati (M=4.36, SD= .834) and non-Emirati

leaders (M=4.05, SD=.837, t=2.04, p=.04). The magnitude of the differences in the means was small (eta squared= .03). For the dimension RT2 (*I listen carefully to different points of view before coming to conclusions*), there was a significant difference in scores for Emirati (M=4.49, SD= .775) and non-Emirati leaders (M=4.41, SD=.680, t=2.04, p=.04). The magnitude of the differences in the means was small (eta squared= .03).

These results, while small, suggest that more traditional views of authority are evidenced for non-Emirati leaders. Kabasakal et al. (2012), in their study of the MENA region, found that both collaboration and decisiveness are valued in leaders. The high scores for both groups indicate a high value placed on feedback from others regarding interactions, as we as alternative points of view. The differences, though slight, may be due to the cultural norms of the country, where the leader is more patriarchal, with a combination of family and tribal norms (GLOBE, 2015), and accepted in the local setting compared to non-Emirati leaders, who may value a more traditional, authoritarian approach, or less comfortable engaging with followers.

As noted in the discussion above on the balanced processing dimension, BP3 (*I display emotions exactly in line with feelings*), there was a significant difference in scores for Emirati (M=3.46, SD=.1.06) and non-Emirati leaders (M=3.27, SD=1.00, t=2.04, p=.04). Again, the magnitude of the differences in the means was small (eta squared= .02). Interestingly, the findings suggest that there were no significant differences in the variables associated with the dimension of internalized moral perspective overall, again linking to more universal compared contextual, cultural values.

The findings of the regression results suggest the universality of the authentic leadership model, with no significant differences noted between the Emirati and non-Emirati leaders. As noted in the discussion in Chapter 5, the only significant differences between the demographic variables of the leaders were age and level of education. Older

CEOs are more likely to identify stronger perceptions of authentic leadership, while CEOs without a university degree are likelier to have lower perceptions of authentic leadership.

6.5 The Impact of Religion, Religiosity and Personal Values

Does religion, religiosity and personal values impact the authentic leadership perceptions of senior leaders?

Next, we consider the impact of religion, religiosity, and personal values on the perceptions of authentic leadership of senior leaders in the UAE. To answer these questions, the results of the three constructs developed from the survey results are reviewed. Correlation analysis is conducted to determine the strength of the relationships between a leader's religiosity, values, and perceptions of authentic leadership. We also investigate if there are differences between these scores for Emirati and non-Emirati leaders. When we consider the relationship between the religiosity, values, and authentic leadership scores for both Emirati and non-Emirati leaders, significant correlations are evidenced.

For the independent variable of religiosity, a strong, positive relationship (r= .626) is noted with the authentic leadership score for Emirati leaders, while a weak correlation is evidenced for non-Emirati leaders (r=.061). This result is significant as it identifies the strong relationship between religiosity and leadership in this Arab and Muslim context.

Medium positive correlations are evidenced between all dimensions of the ALQ and the *achievement* value for Emirati and non-Emirati leaders, with stronger correlations noted for Emirati leaders (r=.470). For the value of *tradition*, higher correlations are noted for the non-Emirati leaders (r=.282) compared to weak correlations for Emirati leaders. In contrast, Emirati leaders show stronger correlations for the values of *conformity* and

security with the authentic leadership dimensions compared to small to weak correlations for non-Emirati leaders.

Next, we consider the correlations between the individual values and the authentic leadership overall scores for both groups of leaders. Differences in magnitude are evidenced across multiple variables. For Emirati leaders, small, positive correlations are noted for the values of *power, universalism,* and *tradition* with the authentic leadership score. Medium positive correlations are evidenced for *achievement, self-direction*, and *benevolence.* In contrast, for non-Emirati leaders, there is a small, positive correlation between the values of *achievement, self-direction, and benevolence.* While *conformity* has a medium, positive correlation with the authentic leadership score for Emirati leaders, a weak correlation is evidenced for non-Emirati leaders. A large, positive correlation is noted between the authentic leadership score and the value of *security* ($r=.524$), the strongest in significance, in contrast to a small, positive correlation for non-Emirati leaders ($r=.220$).

Overall, Emirati leaders have higher mean scores than non-Emirati leaders for the ten values and the religiosity scores. The independent sample findings suggest that there were only a few significant differences in two of the values scores, namely conformity and security.

When values were included in the regression model, only the values of achievement and stimulation were significant relative to the influence of values on perceptions of authentic leadership. Each will be discussed next, relative to the literature.

6.5.1 Achievement

Schwartz (2012) defines *achievement as* personal success through demonstrating competence according to social standards. Leaders with strong achievement values are

ambitious and strive to be influential while maintaining social standards. Within the

context of the UAE, these social standards would be defined by the nature of the

conservative, collectivist society. Meng et al. (2019) find that the Islamic tribal family

orientation induces leaders to conformist and socio-centric values versus democratic

beliefs. There is a strong preference for structure, adherence to policy and group norms, as

well as stable work environments.

Within Emirati society, social order, reciprocity, and trust are valued. The use of

informal social networks, including extended family, is common in accomplishing

business objectives and is cultivated across Arab organizations and society. This practice,

in Arabic called *wasta*, and in the West known as *networking*, characterizes social

exchange theory as obligations are specified, and social norms of exchange are based on

tangible and intangible resources (Meng et al., 2019). *Wasta* refers to the recognition that

power in society is related to tribal and familial networks and involves the use of

connections, power, social and economic ties to help someone else (Abousag & Ghauri,

2022; Alsarhan (2022); Alserhan & Al-Waqfi, 2011; Hutchings & Weir, 2006; Huang et

al., 2022; Weir et al., 2016). Weir et al. (2019) suggests that *wasta* is embedded and

considered a normative feature of Arab societies due to the collectivistic nature of the

national cultures (Hofstede, 2003).

Berger et al. (2014) note this value as a basic tenet of Arab business work, where

there is a need to establish a relationship first, build connections, and launch intended

business activity later. Khakhar and Rammal (2013) find that those in authority and power

are expected to oblige their in-group members. Trust is integral to both the business

relationship and how business is conducted. Meng et al. (2019) note that social interactions

are generally limited to family, close friends, and members of one's in-groups, such as

those based on religion or ethnicity. People have faith in others as long as those others are

part of their social network, and most tend to believe they have little control over what happens in society at large (Hassine, 2015). In contrast, non-Emirati leaders would not be part of these established, familial social networks and, thus, may not align their authentic leadership with the value of security. Given this finding, non-Emirati leaders may want to consider the influence of these social networks and invest time in relationship building. To extend their networks, Emirati leaders may take action to engage with leaders and others beyond their familiar social circles and in-groups to build capacity.

As non-Emirati leaders may not be bound by the same security parameters, it is still essential to understand the dominant culture's practices in the region and establish culturally appropriate practices that align with these universal values. Meng et al. (2019) suggest this may be more challenging for Western leaders due to lesser reliance on these formal and informal institutions in their home countries.

Given the significant result of this value, it is suggested that both Emirati and non-Emirati leaders seek to be successful and influential and seek to impact their organization and stakeholders in a culturally appropriate manner.

6.5.2 Stimulation

The value of stimulation indicates an openness to change. Schwartz (2012, 2017) suggests that stimulation values express the goals of excitement, novelty, and challenge in life. Others (Parks-Leduc et al., 2015; Vecchione et al., 2019) posit a positive relationship between openness to experience and an established predictor of achievement-related outcomes, including education, with a high level of independence and intrinsic motivation (Schwartz et al., 2012). CEOs who value stimulation display an entrepreneurial spirit and seek to move beyond the status quo, perhaps emphasizing innovative approaches to work outside the social norms.

In this study, leaders with higher levels of stimulation have lower perceptions of authentic leadership. As noted earlier, the stimulation value had the lowest mean result of all ten values. In a conservative culture such as the UAE, more emphasis is placed on social acceptance, security, tradition, and conformity. Schwartz et al. (2012) found that older leaders are more embedded in established social institutions. The cited research finds that CEOs who place high value on stimulation are likelier to model creative behavior, encourage new ideas, and reward innovative ideas, thus impacting organizational outcomes. Schwartz (2012) notes that pursuing new or change-centric ideas is likely to undermine the customs, traditions, and cultural context compared to the emphasis on risk-averse actions, order, and social rules. Stimulation is considered an anxiety-free motivation value, with minimal concern for adapting to the confines of social standards. In high power-distance countries, like the UAE, with low egalitarianism, social-focused values are more evident and motivate the pursuit of harmony rather than the self-assertive energy, skills, and desire for change associated with the stimulation value.

6.5.3 Religion and Religiosity

In terms of religiosity and its relationship to authentic leadership, differences in the authentic leadership perceptions of leaders based on their religion or religiosity are not statistically significant compared to the reference category. There are no significant differences between Christian, Hindu, or Other leaders and Muslim leaders.

While correlation analysis supports the strength of the relationship between Muslim leaders in the UAE and their religiosity, the relationship did not hold in the regression model. Initially, the correlation results are consistent with identifying the strength of religiosity of Arab Muslims, particularly Emirati leaders, and that religion and

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religiosity influence leadership behavior. In this instance, the Emirati leaders identify as Muslim and have high levels of religiosity, significantly different than non-Emirati leaders. The correlation results are like those in the research (Hage & Posner, 2015; Rashid & Ibrahim, 2008) who found that Muslims identify higher levels of religiosity compared to other groups as well as McCleary and Barro (2006) who found that Muslim countries exhibited higher levels of religiosity than other countries. The results of this study also indicate that the lowest mean religiosity scores are for leaders from the Western region.

Delbecq (2010) found that in a religiously pluralistic workforce, such as the UAE, religiosity affects leader practices in the workplace. Sidani and Thornberry (2010) also find a strong relationship between the values and religiosity of Arab leaders and their followers, grounded in interpersonal trust and based on Islamic teachings for respecting others.

However, the regression results of this research determined that neither religion nor religiosity is significant in influencing perceptions of authentic leadership. These results support the work of Hage and Posner (2015), who found that religiosity did not explain leadership practices. Instead, they conclude that once religion is determined, religiosity appears to have little impact on how a person may behave as a leader; the respondent's religious affiliation demonstrated more impact on their perceptions of authentic leadership than their levels of religiosity.

It is possible, as suggested in the research (Hage & Posner, 2015; Hofstede, 2011; Barhem et al., 2009), that Muslim leaders' behavior may be more autocratic and order-reliant, affected by their strict adherence to Qur'anic principles, compared to their Christian counterparts, who are not bound by a similar adherence.

6.6 The Impact of Home Culture

Are differences evidenced in perceptions of authentic leadership between Emirati and non-Emirati leaders?
To what extent does the home culture of the leader impact their perceptions of authentic leadership?

This study responds to several calls for research to determine the universality of the authentic leadership model in different cultural contexts. While this study does not test specifically for these dimensions, it does consider the overall national culture dimensions, which include these three dimensions, and posits how they connect to authentic leadership.

These results affirm that leaders in the UAE, both local and expatriate, have strong positive perceptions of authentic leadership. It is worth noting that while Emirati leaders have higher mean authentic leadership scores compared to non-Emirati leaders, these differences are not statistically significant. That is, perceptions of authentic leadership in the UAE are the same for the two groups of leaders.

Vogelgesang et al. (2009) posit that authentic leaders are guided by their values and beliefs and can remain grounded in their moral perspective, with the ability to differentiate between culturally influenced moral judgments and more universal values. House et al. (2004) posit that effective leadership is evidenced when the CEO aligns with the preferences of the national culture in contrast to the cultural norms of the leader's home country. Hofstede (1980) finds that national culture distinguishes one human group from another. Hofstede (1980) defined national cultures in five dimensions: individualism/collectivism, power distance, uncertainty avoidance, masculinity/femininity, and time horizon. In their meta-analysis, Zhang et al. (2021) found that most leadership

research focuses on power distance, individualism/collectivism, and uncertainty avoidance (e.g., Crossland and Hambrick, 2011; Li et al., 2014).

Vogelgesang et al. (2009) also found that cultural norms will dictate the level of transparency leaders choose to exhibit. In their discussion of limitations, they note that the dimensions and theory of authentic leadership need to be tested in a cross-cultural context to determine the nuances of cultural norms between different leaders. Ertenu et al. (2011) suggest that while Walumbwa et al.'s (2008) model of authentic leadership is considered universal, it is likely that every culture has its definition of authenticity based on both values and local practices. This study finds similar perceptions of authentic leadership between local and non-local leaders, suggesting the universality of the theory beyond the cultural context.

The results of this study offer new insights and support the universality of authentic leadership perceptions of leaders in a new cultural context and, thus, contribute to the research.

6.7 Contributions of This Research

6.7.1 Theoretical Contributions

The main contribution of this study is to add to the authentic leadership literature by investigating the theory in a context that has been underexplored. This research contributes to the existing literature on authentic leadership in several ways.

First, it considers the applicability of authentic leadership theory in the context of the United Arab Emirates. It uses a cross-cultural sample with results aligning with key research in the field, thus identifying the model's universality. It extends the Western-dominant research on authentic leadership and identifies the validity of the model in an

Arab, multicultural context. The four-factor model of authentic leadership is supported for both Emirati and non-Emirati leaders.

Of equal importance is that the sample consists of 137 senior leaders representing different industries and cultures. This rare access to CEOs to participate in research is a key contribution to leadership and cross-cultural research.

Responding to the work of Ertenu et al. (2011) and others, this research accounts for influences on authentic leadership, including religion, religiosity, values, and cultural context. In this case, the four-factor model of authentic leadership is held across the UAE setting, suggesting that the core components of authentic leadership may generalize across cultural contexts (Walumbwa et al., 2008).

Second, this study contributes to the research stream on the influence of religion and religiosity on leadership similar to the work of Hage and Posner (2015), who investigated middle managers as did Hofstede (1980). This research does not identify the significant influence of religion nor religiosity on perceptions of authentic leadership. This is an interesting finding and contrasts with the findings of Hage and Posner (2015) who found religion to be a significant factor on self-perceptions of leadership for middle managers. While differences are evidenced in religiosity prior to the addition of other relevant variables, the differences are not significant in the final model for this study. This finding suggests that, in a multicultural setting like the UAE, while differences are evidenced in religious practices, it does impact a senior leader's perceptions of authenticity.

Third, this study contributes to the value research by extending Schwartz's (1994) universal values theory in the context of the UAE. As noted by Peus et al. (2017), values are assumed as core to authentic leadership theory, yet minimal empirical research is evidenced that demonstrates the relationship between leaders' specific characteristics and

authentic leadership behaviors. It builds on the work of Peus et al. (2012, 2017) and others who investigate the influence of values of power and benevolence in authentic leadership and extends the research to investigate the influence of all ten universal values. This research finds strong relationships between a leader's values of achievement and stimulation and their authentic leadership perceptions. Leaders who have a strong sense of achievement are more likely to have higher perceptions of authenticity. This value also aligns with the desire to be influential and maintain social standards, with a preference for structure, policy and stable work environments, which aligns well with the traditional, collectivist values of Emirati society grounded in social order, recognition of hierarchy and power, and trust, particularly with in-group members.

To fulfill their high achievement values, non-Emirati leaders will need to be aware of the cultural constructs of the UAE and be intentional on building relationships within their business network. Likewise, within the workplace, leaders will need to be highly self-aware and intentional in how they engage with followers so as not to have a negative impact in their pursuit of success (Schwartz, 1994). Leaders who value stimulation seek to move beyond the status quo, perhaps emphasizing innovative approaches to work outside the social norms of a conservative, collectivist society, are more likely to have lower perceptions of authentic leadership.

In this cultural context, no difference is evidenced for ex-patriate leaders compared to Arab leaders, suggesting their ability to adapt to the social norms that are dominant in the UAE's culture.

Fourth, this study contributes to the national culture and authentic leadership research stream. The objective of this study was achieved by using data from the United Arab Emirates using a sample of Emirati and non-Emirati leaders. No significant differences are evidenced between both groups of leaders, with only age and level of

education identified as variables of significance between the groups. This is an interesting finding, considering the influence of more individualistic behaviors associated with Western culture. It suggests that authentic leaders may adapt to the cultural norms of the country where they work, again aligning with the model's universality. It would be interesting to test whether this finding is generalizable to other groups, e.g., non-Western leaders operating in the West, and provides the impetus for future studies. Additionally, future research could explore this model in more homogenous, conservative countries that are not as open to global talent.

6.7.2 Managerial Contributions

The results of this study shed light on the relationship between authentic leadership, religion, religiosity, values, and national culture. They also confirm predictions of the impact of personal values, education, and age on the self-perceptions of authenticity of a senior leader. Along with these theoretical contributions, there is also practical relevance.

Determining the validity of the four-factor model in the context of the UAE suggests that the authentic leadership model may be integrated into leadership development initiatives. Given the applicability of the authentic leadership model within this cultural setting, the model can be integrated into the design of leadership development and targeted coaching opportunities using the four dimensions. Developing a strong sense of self-awareness, strategies for engagement and problem-solving, and the influence of personal values, education, and age on one's leadership is key to self-development and, ultimately, organizational performance. Organizations and senior leaders may want to consider mentorship opportunities with older CEOs who perhaps bring a more positive and reflective view to the role of the leader.

Likewise, the results suggest the influence of values on how a CEO leads. Considering their values and aligning key professional goals and actions is key to leadership development. Authentic leaders are ambitious and desire to be influential and cognizant of social standards determined by their value on achievement. Conversely, the negative impact of the stimulation value offers opportunities to explore the need to develop a risk appetite or be more open to change, given the focus on innovation and change within the country. As the UAE pursues an innovation-based economy, it is integral to develop the mindset and actions of its leaders to take risks and go beyond the status quo.

Leaders who have not engaged in academic or professional development have lower levels of authentic leadership. This insight is key to leadership development opportunities and is important for CEO recruitment. Leaders may also be encouraged to seek feedback from their senior team or employees to gain insights into perceptions of authenticity. They may also need to be explicit about their values, so others understand the root of their decisions and actions.

This is also an opportunity for leadership development, CEO recruitment, and succession. It is integral for a senior leader to develop cultural intelligence and recognize the impact of their home cultural norms and those of the new cultural context. New CEOs may need to consider the development of social relationships as outsiders and recognize the power associated with networking in a collectivist society that values hierarchy and order. As a new leader, CEOs from outside the UAE need to have heightened self-awareness of the influence of social norms while maintaining their sense of autonomy and transparency within the organization. Demonstrating authenticity, as defined by the four dimensions in the model, will promote a sense of universality and a leadership style that is accepted in the context of the UAE.

From a talent management perspective, authentic leaders must ensure diversity in their hiring and team creation and avoid affinity bias, as having different perspectives is valued in high-performing organizations (Gardiner et al., 2023). Authentic leaders aware of social network influences and associated biases may invest in developing hiring and talent development policies and practices that support a more diverse workforce and seek opportunities to engage with other leaders outside their current social network.

To promote inclusion and diversity, particularly the development of women as senior leaders, organizations should invest in authentic leadership development and strategic career path possibilities opportunities, again cognizant of social relationships and organizational and intersectional inequities that may exist in the workplace (Gardiner et al., 2023).

6.8 Limitations and Suggestions for Future Research

This study is not without limitations. While one important contribution of this study is the CEO sample, it does rely on self-reports; thus, common method variance (CMV) is considered.

First, individuals may view themselves as moral and thus be likely to inflate their self-ratings of authentic leadership behaviors, values, and religiosity. While we acknowledge the reasonable presence of social desirability effects associated with the self-report data obtained from the validated scales employed, gathering self-report data provides unique insights into senior leaders' perceptions of authenticity and if they are being influenced by their values, religiosity, and national culture (Peus et al., 2012; Podsakoff et al., 2003).

Doty and Glick (1998) note that CMV is rarely strong enough to invalidate findings. Validated multi-item scales were also employed to lessen the risk of CMV. Future studies may include multi-sources data, such as follower perceptions (Podsakoff et

al., 2003). While there is no reason to infer systematic biases between groups, e.g., by religion, having followers' viewpoints about their leader's behaviors would be insightful to strengthen the findings. It would be interesting to know if there are differences in followers' perceptions relative to their religion or national culture and Emirati/non-Emirati leaders to see if similarities of religious affiliation or national culture moderate their leadership perceptions and organizational performance. Future studies may also seek a more fulsome sample of non-Arab leaders to make the research findings more generalizable. Another possible limitation concerns the generalizability of the results to other Arab nations, considering that the data was collected in the UAE. Given the cosmopolitan openness of the UAE, and its attraction for global talent, the results may differ in a more homogeneous, conservative culture, such as other countries in the Gulf region like Saudi Arabia.

The quantitative methods employed were drawn from the research in the field to align with findings and address the noted gaps. This study's cross-sectional design limits interpretations of causality (Taris, 2000). Future studies may employ a longitudinal design to examine authentic leadership in senior leaders, including self and other ratings of authentic leadership, to compare similarities and differences. Peus et al. (2017) note that prior research on transformational leadership research has demonstrated that self-ratings and other ratings tend to show comparable, accurate results; it would be valuable to know if this is the same for authentic leadership. While rich evidence emerges from the study, future research could expand it further with a qualitative or mixed-method approach to investigate the relationship between authentic leadership, values and followers performance.

Finally, we did not investigate gendered differences in authentic leadership. Despite attempts to include more female respondents, only six women were in the sample.

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That limits our ability to think deeply about the relationship between gender and authentic leadership in the UAE context. This opens a route to future research where there would be a more intentional approach to include them in a broader sample. Similar to the work of Koburtay. Abuhussein and Sidani (2023), in their study of the interplay of women in leadership, cultural context, and religion in Jordan, it is crucial to build on existing theoretical concepts of leadership, culture, values and religion "…to better explain the uniqueness of women … as a subject of research inquiry" (Yadav & Unni, 2016. p.1).

The quantitative methods employed were drawn from the research in the field to align with findings and address the noted gaps. This study's cross-sectional design limits interpretations of causality (Taris, 2000). Future studies may employ a longitudinal design to examine authentic leadership in senior leaders, including follower perceptions. While rich evidence emerges from the study, future research could expand it further with a qualitative or mixed-method approach.

The findings of this research provide multiple opportunities for future research. While the findings of this study align with the predictions in the research, future research could provide longitudinal research that includes employee or colleague interviews and surveys as well as objective performance data to measure the impact of authentic leadership on performance.

6.9 Concluding Remarks

This thesis examined the theory of authentic leadership in the context of the United Arab Emirates and the influences of religion, religiosity, values, and national culture on a leader's self-perceptions of authentic leadership. The study found that the four-factor model of authentic leadership is valid in the context of the UAE for both Emirati and non-Emirati leaders. Amongst the ten universal values, only achievement and stimulation influence a leader's perceptions of authentic leadership. Neither the religion nor

religiosity of the leader influences their perceptions of authentic leadership. This thesis has, in part, addressed some of the gaps in the literature related to authentic leadership in a cross-cultural context and provides impetus for future research and practical applications of the findings.

As a researcher and leadership practitioner, the findings add value to my work, particularly in the context of the UAE. The research and the findings of my work influence my management publications, which are shared frequently via LinkedIn and management websites.

The findings also influence how I coach and work with senior leaders as a practitioner. At the beginning of my research journey, and as part of my competency development, I shared a framework for leadership development that incorporated my views on the influence of religion, religiosity, and values. I continue to use this framework for my coaching and have integrated my research findings into it, as shown in Figure 6.1. Here, one can see the inclusion of the influence of National Culture, Religion, Values, and Leadership Style along with the four dimensions of authentic leadership - self-awareness, decision-making processes (Balanced Processing), relationships with others (Relational Transparency), and Values/Ethics (Internalized Moral Perspective).

Figure 6.1 Coaching Framework

Coaching Framework...
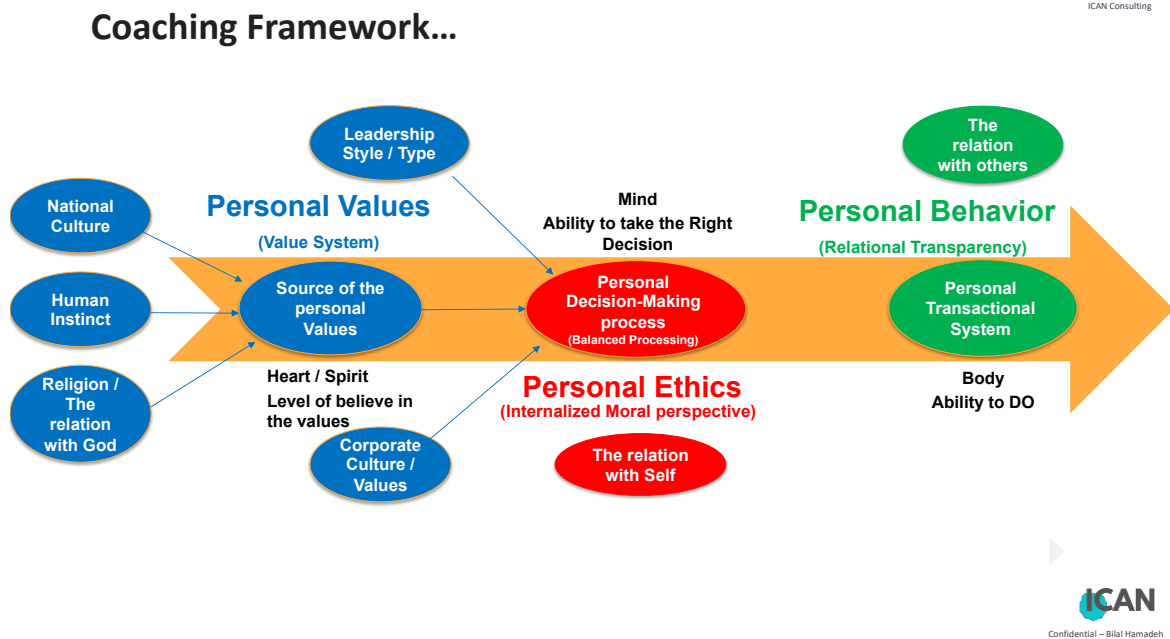
Source: Author

The new insights, particularly the significance of religion, self-direction, security,
and national culture, will influence how I engage and personalize this model for the
leaders I work with. Outside of individuals, I see these findings as an important discussion
with the Boards and senior leadership groups with whom I engage in the UAE and other
cultural contexts. This research has been influential to my practice, and I look forward to
the added value it brings to my work and the leadership of others.

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Appendix A- Survey for Participants