

Buddhist Philosophical Approach On The Leadership Ethics in Management

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Abstract

The current study aims to analyze leadership ethics in management, especially view on the Buddhist philosophical approach. The critical found the conception of Buddhist Ethics goes to the main idea of The Four Noble Truth and the Noble Eightfold Path act as the main core of the Buddhist principle to apply for management. The Noble Eightfold Path is the discipline that has to be internalized to practice and approach in the term of leadership ethics; (1) Management and leadership take high effects on the achievement of the leader. (2) The leadership's function is to produce movement and constructive or adaptive change through processes. Illustration has been establishing direction through visioning, aligning people, motivating, and inspiring to the under commanded. (3) Strong leadership without flexible management comprehended messianic and culture like producing the change for the sake even if the movement is an insane direction. The possibility for take a key of the Noble Eightfold Path in Buddhism for motivating leadership ethics through the end of the line is wisdom by the conduct and mental discipline.

Keywords: Ethics, Leadership, Management, Buddhist, Philosophical

Introduction

Leadership is a process by which a person influences others to accomplish an objective and directs the organization in a way that makes it more organized and logical meaning. Leadership is a process whereby an individual influences a group of individuals to achieve a common goal. Leaders carry out this process by applying their leadership knowledge and skills. However, we know that we have a personality that can influence our actions.

If a leader has the desire and willpower, one can become an effective leader. Good leaders develop through the never-ending process of

self-study, education, training, and experience. A dedicated leader inspires his workers into higher levels of teamwork, there are certain things that an effective and dedicated leader must be, know, and, do. These do not come naturally, but are acquired through continual work and study. Effective and dedicated leaders are continually working and studying to improve their leadership skills meaning they are not resting on their success. While leadership is learned the skills and knowledge processed by the leader can be influenced by his or her attributes or traits, such as beliefs, values, ethics, and character. Knowledge and skills contribute directly to the process of

leadership, while the other attributes give the leader certain characteristics that make him or her unique meaning skills, knowledge, and attributes make the leader more effective and dedicated.

The study will try out the ethics of leadership emphasis in the Buddhist philosophical approaches so that lead to preset the view by the leadership in the Buddhist philosophy regard to practicing and concept of Buddha teaching towards the ethics of leadership on Buddhist approach. The study on the field of Ethical and Moral of Buddhism currently scope study on the ethics of leadership in management analyses especial in the Buddhist approach is an interesting area and obvious exploring the aspect of ethics in Buddhism. The ethical is an ideal particularly in the Buddhism view on the ethics of leadership. In a time of enormous change and global competition, organizations need to continually reexamine practice and develop ways to cope with change to survive. To achieve this requires originality, creativity, guidance, and effort, particularly from the leaders (Amitay, Popper, Lipshitz, 2005). Additionally, leaders' actions impact organizational structure, decision-making processes, and teamwork (Cam, Kevin, Guevara, 2015). Therefore, the achievement and effectiveness of the organizational goals must commit leaders (Goh and Richards, 1997).

Ethics of Leadership in Buddhist Philosophical

Buddhist Ethics is morality and virtues as part of a spiritual path which largely consists of cultivating a more wholesome character by undermining moral/spiritual defilements and cultivating counteractive virtues. Buddhist Ethics is traditionally based on the enlightened perspective of the Buddha or other enlightened beings that followed him. Moral instructions are included in Buddhist scriptures or handed down through tradition. Most scholars of Buddhist ethics thus rely on the examination of Buddhist scriptures, and the use of anthropological evidence from traditional Buddhist societies, to justify claims about the nature of Buddhist ethics.

That finds a justifiable approach to such problems it may be necessary not just to appeal to the precepts or the *Vinaya*, but to use more basic Buddhist teachings such as the "Middle Way" to aid interpretation of the precepts and find more basic justifications for their usefulness relevant to all human experience.

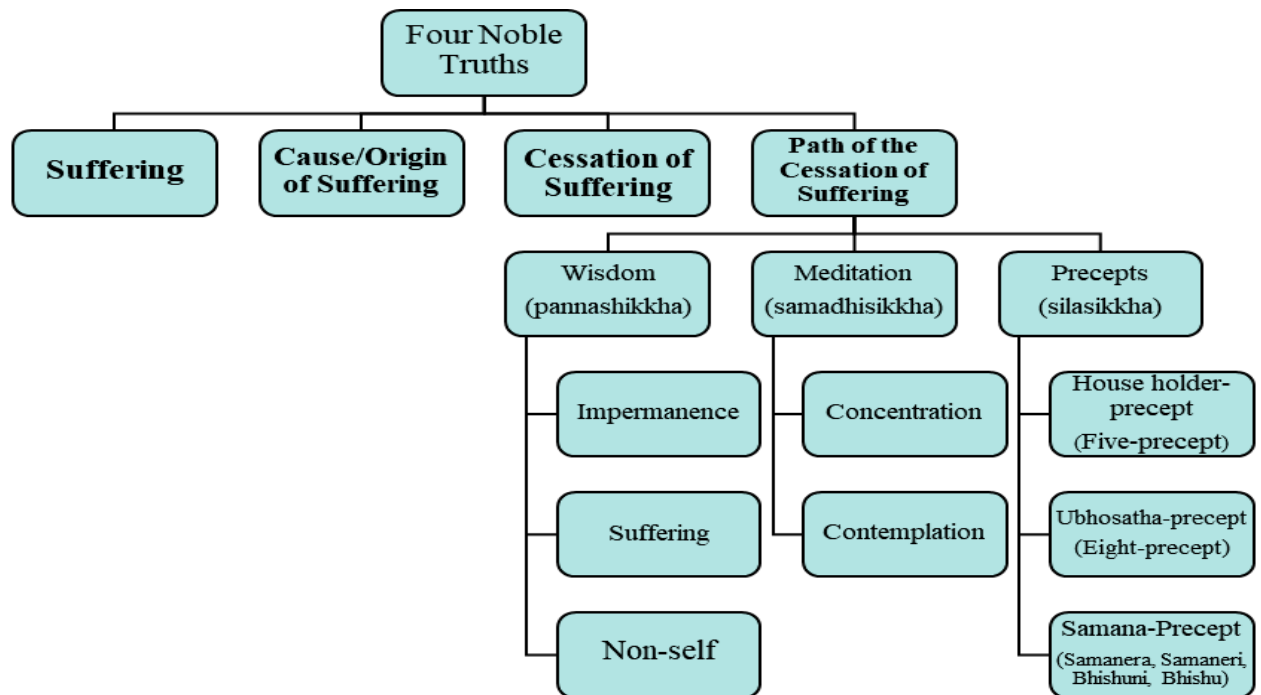
The conception of Buddhist Ethics goes to the main idea of ***The Four Noble Truth*** and the ***Noble Eightfold Path*** act as the main core of the Buddhist principle of morals and virtue. After the Buddha reached enlightenment seem the Four Noble Truth is the absolute concept of any feature gained to achievement in life and work particularly in the dimension of mentality it consists of (1) suffering (*dukkha*), (2) desire (*samuthaya*), (3) cessation of suffering (*nirodha*), and (4) magga or the Noble Eightfold Path (*nirodha magga*). The Noble Eightfold Path is the basic path of life consists of (1) right view, (2) right intention, (3) right speech, (4) right action, (5) right livelihood, (6) right effort, (7) right mindfulness, and (8) right concentration. The Four Noble Truths are the main principles that can be rational and able adapted for use as a guideline to solve various problems. That arises in a society, family, and managing in the organization.

The Noble Eight Path is the guide for practice (Nourie, 2013) especially approaches to the leader ethics management by the grouping into three groups. Three group stands for the stage of practices approaching for leadership management that present base on three stages of training concepts are training in the higher moral discipline (*sila*), the training in the higher consciousness (*samadhi*), and the training in the higher wisdom (*panna*)(Bodhi, 1994).

(1) The moral discipline group (*silasikkha*), it made up of right speech, right action, and right livelihood.

(2) The concentration group (*samadhisikkha*), it made up of right effort, right mindfulness, and right concentration.

(3) The wisdom group (*pannashikkha*), made up of right view and right intention. (Shree and Sharma, 2014: 52-62)



Ethics in Buddhism are traditionally based on the enlightened perspective of the Buddha or other enlightened beings that followed him. Moral instructions are included in Buddhist scriptures or handed down through tradition. The ethics as in other matters, Buddhists have three key sources of inspiration and guidance: the 'three treasures' or 'three refuges': the Buddha, Dhamma, and Sangha (Damien Keown, 2000). Ethical behavior is seen as greatly aided by formally undertaking to follow specific ethical precepts, done by reciting or chanting them, whether by oneself or after a monk, who is then seen as 'administering' these precepts to one. Living an ethical life is variously said to lead to wealth, through diligence; a good reputation; the joyful recollection of moral purity; self-confidence in all types of company.

Ethics of Leadership in Management

The word leadership is used in two very different ways in everyday conversation. Sometimes it refers to a process that helps direct and mobilize people and their ideas. It refers to a group of people in formal positions where leadership, in the first sense of the word. Leadership is an ageless topic. That which we call management is largely the product of the

last 100 years, a response to one of the most significant developments of the twentieth century the emergence of large numbers of complex organizations (Thomas Chris D. et. al., 2004). While management and leadership have a great deal in common, such as working with people and accomplishing the goals of the organization, they do differ in their primary functions (J. Kotter, 1990: 22). Management's main function is to produce order and consistency through processes, such as planning, budgeting, organizing, staffing, and problem-solving.

While leadership's main function is to produce movement and constructive or adaptive change through processes, such as establishing direction through visioning, aligning people, motivating, and inspiring. Strong leadership without much management can become messianic and cult-like, producing the change for change's sake even if the movement is in an insane direction. The latter is more often found in political movements than incorporation, (J. Kotter, 1990: 25). Although it does occur sometimes in relatively small, entrepreneurial businesses. The former, however, is all too often seen in corporations today, especially in large and mature ones.

With more than enough management but insufficient leadership, one would logically expect to see the following; (1) a strong

emphasis on shorter time frames, details, and eliminating risks, with relatively little focus on the long term, the big picture, and strategies that take calculated risks; (2) a strong focus on specialization, fitting people to jobs, and compliance to rules, without much focus on integration, alignment, and commitment; (3) a strong focus on containment, control, and predictability, with insufficient emphasis on expansion, empowerment, and inspiration. Taken together, it is logical to expect this to produce a firm that is somewhat rigid not very innovative, and thus incapable of dealing with important changes in its market, competitive, or technological environment.

Although manager position, supervisor, lead, etc. gives the authority to accomplish certain tasks and objectives in the organization (called *Assigned Leadership*), this *power* does not make you a leader, it simply makes you a *boss*. Leadership differs in that it makes the followers *want* to achieve high goals (called *Emergent Leadership*), rather than simply ordering people around (W. Rowe. 2007). Thus, you get *Assigned Leadership* by your position and you display *Emergent Leadership* by influencing people to do great things.

Roles and Relationships

Roles are the positions that are defined by a set of expectations about the behavior of any job incumbent. Each role has a set of tasks and responsibilities that may or may not be spelled out. Roles have a powerful effect on behavior for several reasons, including money being paid for the performance of the role, there is prestige attached to a role, and a sense of accomplishment or challenge.

Relationships are determined by a role's tasks. While some tasks are performed alone, most are carried out in relationships with others. The tasks will determine whom the role-holder is required to interact with, how often, and towards what end (Eisenbeiss, S. A., 2012). Normally, the greater interaction and the greater liking that in turn leads to more frequent interactions. In human behavior, it's hard to like someone with whom we have no contact, and we tend to seek out those we like. People tend to do what they are rewarded for,

and friendship is a powerful reward. Many tasks and behaviors that are associated with a role are brought about by these relationships. That is, new tasks and behaviors are expected of the present role-holder because a strong relationship was developed in the past, by either that role-holder or by a prior role-holder.

Culture and Climate

Culture and climate are two distinct forces that dictate how to act within an organization. Each organization has its own distinctive culture. It is a combination of the founders, past leadership, current leadership, crises, events, history, and size (Newstrom and Davis, 1993). This results in *rites*: the routines, rituals, and the "way we do things." These rites impact individual behavior on what it takes to be in good standing (the norm) and direct the appropriate behavior for each circumstance.

The climate is the feel of the organization, the individual, and the shared perceptions and attitudes of the organization's members (Ivancevich, Konopaske & Matteson, 2013). On the other hand, culture is the deeply rooted nature of the organization that is a result of long-held formal and informal systems, rules, traditions, and customs. This differs from climate, which is a short-term phenomenon created by the current leadership. Climate represents the beliefs about the "feel of the organization" by its members. This individual perception of the "feel of the organization" comes from what the people believe about the activities that occur in the organization. These activities influence both individual and team motivation and satisfaction, such as:

- 1) How well does the leader clarify the priorities and goals of the organization? And what is expected of us?
- 2) What is the system of recognition, rewards, and punishments in the organization?
- 3) How competent are the leaders?
- 4) Are leaders free to make decisions?
- 5) What will happen if I make a mistake?

Organizational climate is directly related to the leadership and management style of the leader, based on the values, attributes, skills, and actions, as well as the priorities of the leader. Compare this to “ethical climate” the feel of the organization about the activities that have ethical content or those aspects of the work environment that constitute ethical behavior. The ethical climate is the feeling about whether we do things right; or the feel of whether we behave the way we ought to behave. The behavior (character) of the leader is the most important factor that influences the climate.

On the other hand, culture is a long-term, complex phenomenon. Culture represents the shared expectations and self-image of the organization. The mature values that create tradition or the “way we do things here.” Things are done differently in every organization. The collective vision and common folklore that define the institution are a reflection of culture. Individual leaders cannot easily create or change the culture because the culture is a part of the organization. Culture influences the characteristics of the climate by its effect on the actions and thought processes of the leader. But everything you do as a leader will affect the climate of the organization. For information on culture, see Long-Term Short-Term Orientation.

The Process of Great Leadership

The road to great leadership that is common to successful leaders includes (Kouzes, Posner, 1987);

- 1) Challenge the process: First, find a process that you believe needs to be improved the most.
- 2) Inspire a shared vision: Share your vision in words that can be understood by your followers.
- 3) Enable others to act: Give them the tools and methods to solve the problem.
- 4) Model the way: When the process gets tough, get your hands dirty. A boss tells others what to do; a leader shows that it can be done.
- 5) Encourage the heart: Share the glory with your followers' hearts, while keeping the pains within your own.

Contemporary Ethical Leadership Approaches

The style approach emphasizes the behavior of the leader. This distinguishes it from the characteristics approach, which emphasizes the personality characteristics of the leader, and the skills approach, which emphasizes the leader's capabilities. The style approach focuses exclusively on what leaders do and how they act (Antonakis, Anna T., Robert J., 2004). In shifting the study of leadership to leader style or behaviors. The style approach is expanded the study of leadership to include the actions of leaders toward subordinates in various contexts.

The style approach determined that leadership is composed of two general kinds of behaviors: task behaviors and relationship behaviors. Task behaviors facilitate goal accomplishment. They help group members to achieve their objectives. Relationship behaviors help subordinates feel comfortable with they find themselves, with each other, and with the situation in which they find themselves. The central purpose of the style approach is to explain how leaders combine these two kinds of behaviors to influence subordinates in their efforts to reach a goal.

Many studies have been conducted to investigate the style approach. Some of the first studies to be done were conducted at Ohio State University in the late 1940s based on the findings of Stogdill's (Bernard M., 2005) work, which pointed to the importance of considering more than leaders' traits in work activities. Consideration behaviors were essentially relationship behaviors and included building camaraderie, respect, trust, and liking between leaders and followers.

The two types of behaviors identified by the LBDQ-XII represent the core of the style approach and are central to what leaders do: Leaders provide structure for subordinates, and they nurture them. The Ohio State studies viewed these two behaviors as distinct and independent. They were thought of not as two points along a single continuum but at two different continua. For example, a leader could be high in initiating structure and high or low in task behavior. Similarly, a leader could be low in setting structure and low or high in consideration behavior. The

degree to which a leader exhibited one behavior was not related to the degree to which she or he exhibited the other behavior.

Many studies have been done to determine which style of leadership is most effective in a particular situation. In some contexts, high consideration is most effective, but in other situations, the high initiating structure has been found most effective. Some research has shown that being high on both behaviors is the best form of leadership. Determining how a leader optimally mixes task and relationship behaviors have been the central task for research from the style approach (Julia E. Hoch, William H. Bommer, & James H., 2018). The path-goal approach, exemplifies a leadership theory that attempts to explain how leaders should integrate consideration and structure into the leader's style. The conceptions are based study on several types of research seem such as; the emphasis of the style leadership approach is how a leader will blend the two behaviors to enhance group success. An effective leader will initiate structure, task behaviors, and then nurture, process, subordinates to realize his or her full potential.

In studying the style approach, you must separate the two dominant behaviors. One leader may be high or low in task behaviors and high or low in process behaviors. One behavior does not necessarily work concerning the other, for example, it may be expected that if one is high the other is also high (W. Rowe, 2007). The examination of this leadership approach is to determine which mix of the two behaviors will bring out the best in the followers. It can look at the style approach as a continuum, where the task behavior and process behavior are on a continuum. This suggests that leaders that are more focused on task, or product, are less focused on the process or the relationship they have with their followers. At the top of the five is productivity, this can be a continuum or in an inverted five, where the task is one side of the five and process is the other side.

Blake and Mouton's Managerial Leadership Grid, the leadership grid was designed to explain how leaders help organizations to reach their purposes through two factors as concern for production and concern for people (G. Northouse, 2007).

This parallels the task and process leadership behaviors. Concern for production is concerned with achieving organizational tasks. Policy attention, new product development, process issues, to name a few. Concern for people, or process, refers to how a leader attends to the people in the organization carrying out the work. This includes concern for communication, trust, teamwork, good working conditions, and others.

Opportunism refers to a leader who uses any combination of the basic five styles for personal advancement. Blake and Mouton (1985) (G. Northouse, 2007) indicate that a person usually has a dominant grid style, which he or she uses in most situations, and a backup style. The backup style is what the leader reverts to when under pressure when the usual way of accomplishing things does not work. The style approach will remind leaders that their actions towards others occur on a task level and a relationship level. In some situations, a leader must be more concerned with the task, and in other processes. How a leader strikes the best balance is what makes that person a good or bad leader. Timing, understanding of others' needs, knowledge are all aspects of a leader he or she has access to in formulating his or her leadership behaviors. The style approach is allowing a leader to examine the objective and then subdivide his or her behaviors accordingly (J. Kotter., 1990). The style approach can provide a road map for a leader to chart a course depending on the objective. The style approach may also help leaders solicit feedback from their followers on how they are doing. They can ask very different questions about tasks and processes, and see if they are behaving as they think.

In summary, the style approach emphasizes the behavior of the leader. It focuses on what leaders do and how they act. Researchers determined that there are two types of behaviors. The central purpose is to explain how the leaders combine these two kinds of behavior to influence the subordinates to reach a goal.

- 1) Task behavior: Facilitates goal accomplishment.
- 2) Relationship behavior: Help subordinates feel comfortable with themselves, with others, and with the situation.

Many studies have been conducted to investigate the style approach. Some studies were conducted at Ohio State University in the 1940s based on Stogdill's (Bernard M., 2005) findings studies were conducted at the University of Michigan in the 1940s to understand how leadership functions in small groups. Other research was conducted by Mouton and Blake in the early 1960s to understand how managers used Task/Relationship in organizational settings.

Conclusion

Ethical leadership is a construct that appears to be ambiguous and includes various diverse elements. Instead of perceiving ethical leadership as preventing people from doing the wrong thing, the authors propose that we need to view it as enabling people to do the right thing. An ethical leader is a person living up to principles of conduct that are crucial for him. To be an ethical leader one needs to adhere to a more universal standard of moral behaviors. Leading ethically is believed to be a process of inquiry setting the example for followers and others about the rightness or wrongness of particular actions.

Ethical leadership can be viewed in terms of healing and energizing powers of love, recognizing that leadership is a reciprocal relation with followers. A leader's mission is to serve and support and his passion for leading comes from compassion. That ethical leadership is starting to receive attention is even shown to boil ethical leadership down to love. By the way of origins of ethics was seen such in the Ancient Greek Ethics, Christian Ethics, Natural Law Ethics, etc. Ethics definitions can refer to philosophical ethics or moral philosophy a project that attempts to use reason to answer various kinds of ethical questions.

Ethical leadership is defined 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. Ethical leadership is including the sides of personal and workplace spirituality that can equip leaders for the task of ethical leadership by generating feelings of hope and joy, providing a sense of mission and meaning, focusing on the needs of others,

fostering integrity, humanity, and justice, and creating universal moral principles.

Management and Leadership take a high effect on the achievement of the leader. The leadership's function is to produce movement and constructive or adaptive change through processes, such as establishing direction through visioning, aligning people, motivating, and inspiring. Strong leadership without much management can become messianic and cult-like, producing the change for change's sake even if the movement is in an insane direction. It towards several components as (1) Roles and Relationships, (2) Culture and Climate, (3) The Process of Great Leadership.

Contemporary Leadership Approaches; the style approach determined that leadership is composed of two general kinds of behaviors: task behaviors and relationship behaviors. Task behaviors facilitate goal accomplishment. The style approach will remind leaders that their actions towards others occur on a task level and a relationship level. The style approach can provide a road map for a leader to chart a course depending on the objective. The style approach may also help leaders solicit feedback from their followers on how they are doing. They can ask very different questions about tasks and processes, and see if they are behaving as they think they are.

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