

Ethical Leadership and Organizational Citizenship Behavior in the Hospitality Industry in Bahrain: The Mediating Role of Machiavellianism

Danah Abdulla Hasan Yusuf Abdulaal¹, Kaylie Anne T. Maneclang²

^{1,2}Senior High Student, Accountancy, Business, and Management, Philippine School (Bahrain)

Abstract

The study was conducted to determine the following: a) the level of Machiavellianism, ethical leadership, and organizational citizenship behavior (OCB) of employees in the hospitality industry; b) the significant relationship between ethical leadership and OCB, ethical leadership and Machiavellianism, and Machiavellianism and OCB; c) the mediating role of Machiavellianism in the relationship between ethical leadership and OCB. The study conducted a survey questionnaire to 27 respondents from managers and employees in the hospitality industry in the Kingdom of Bahrain. The study's findings revealed that managers and employees have shown neutral level of Machiavellianism, with a mean of 4.04; above average ethical leadership with a mean of 3.51; and very high organizational citizenship with a mean of 3.54. Furthermore, there is a very strong positive significant relationship (Spearman rho values) between ethical leadership and organizational citizenship behavior. there is no significant relationship between ethical leadership and Machiavellianism, and that there is a weak positive relationship, but it is not significant between organizational citizenship behavior and Machiavellianism. According to the findings, very high ethical leadership in hotel employees influence their organizational citizenship behavior though Machiavellianism does not serve as a mediator in this relationship, the hospitality industry in Bahrain has much benefit to be derived from these attributes of its employees.

Keywords: Ethical Leadership, Organizational Citizenship Behavior, Machiavellianism

1. INTRODUCTION

Machiavellianism is used to refer to an individual who uses aggressive tactics and has an untrusting, negative, and cynical view of the world. They are goal-oriented to the extent that they may manipulate, lie, theft and sabotage due to the internal beliefs, values, and motivations that stems from within (Sendjaya et al., 2014). Machiavellians are usually described in a negative light and have attracted attention in work on organizational behavior (Belschak et al. 2015). Studies have shown that leaders who demonstrate Machiavellianism have a negative and significant relationship with employee perceptions of ethical leadership due to the individuals with these views of the world operating in “ends justify the means” belief” (Frazier & Jacezko, 2020). Machiavellians have little regard in adhering to moral or ethical standards. They focus on money, power and competition and place little emphasis on community building, self-care, and family commitment; they aim to win at any cost (Towler, 2020).

As such, Machiavellian employees have the tendency to engage in unethical practices, affecting the work behavior and may result in consequences that could pose as a risk to society, and endanger what is best of public interests. It is unavoidable for organizations to have some Machiavellian employees so the focus should be shifted towards having a better understanding of how to manage high-Mach employees in a way that reduces organizationally undesirable and increases desirable behavior (Belschak et al., 2015)

By doing so, the present research contributes to organizational citizenship behavior (OCB) and Machiavellianism literature in multiple ways. First, the examination on whether Machiavellianism and ethical leadership will have interactive effects on affiliative organizational citizenship behavior (OCB) contributes to OCB literature by providing evidence of the relationship between ethical leadership, Machiavellianism and OCB in a specific industry (i.e., hospitality). Second, although Machiavellianism has been linked with OCB, this our research will provide new insight on whether ethical leadership could mediate the risk of Machiavellian employees in committing unethical actions and instead encourage ethical behavior, thus enhancing understanding of Machiavellianism at the workplace. Various studies have been conducted relating to ethical leadership and Machiavellianism, Machiavellianism and OCB, and OCB end ethical leadership, but very few research discuss these three variables as a while. The researchers intend to conduct this study with interest regarding business ethics and the environment it can foster, as well as widening the scope of this topic and gain a deeper understanding of their correlations. The researchers hope for the study to enlighten business organizations and management regarding their employees' behavior and work ethics, leading to a more understanding and efficient work environment.

ETHICAL LEADERSHIP

Leaders play a pivotal role in determining the moral quality of a society and organization by influencing them negatively or positively. Habiba et al. [22] has argued that the road to giving morality can be walked upon ethical leadership through influencing the self-concept and beliefs of followers as well as their work engagement, depending on the ethical management being moderated. Furthermore, Sendjaya et al. [35] asserts that moral reasoning present in an individual's leadership behavior contributes to moral action hence why it has also been suggested by Manara et al. [30] that ethical leadership is an organizational factor that has contributed to less corruption and reduced unethical behaviors.

Ethical leadership is a relatively new concept and only recently has been considered to be its own leadership style yet a substantial amount of research on the notion is emerging (Bedi et al., 2016). Brown et al. [9] has pioneered the foundation of this concept defines ethical leadership 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”. Scholarly attention towards this topic stems from the notable corporate scandals seen within the last decade such as Enron, Nortel, and AIG. This has also caused the shift towards ethics as a central focus in leadership as ethical leadership ensures that ethical practices are carried out throughout the organization (Yasir & Mohamad, 2015). Ethical leaders are characterized by personality traits such as being respectful, trustworthy (Babalola et al. 2016), fair, responsible, honest, confident, hopeful, optimistic, flexible, moral, focused on internal control, and are able to be inspiration to others (Lawton and Pa'ez, 2015).

Some ethical leadership literature has suggested that there are several behavioral dimensions of ethical leadership in organizations. Most notably, De Hough and Den Hartog [14] distinguished the first three dimensions of ethical leadership: fairness, power sharing and role clarification. These behaviors are indicated as well in the work done by Brown et al [9]. First, fairness was defined as ethical leaders who

perform with integrity and treat others fairly, make principled and fair choices, are trustworthy and honest, and take responsibility for his own actions (Brown et al., 2005; De Hoogh & Den Hartog, 2008). Second, De Hoogh and Den Hartog [14] argue power sharing to be that of which when an ethical leader permits subordinates in decision making and listens to their ideas. Likewise, Brown et al. [9] proposed that ethical leaders provide followers with voice. Third, an ethical leader is transparent and always engages in open communication (Brown et al., 2005).

ORGANIZATIONAL CITIZENSHIP BEHAVIOR: “GOING ABOVE AND BEYOND”

Cavus and Develi [10] defines organizational citizenship behavior (OCB) as a collection of voluntary behaviors which are not part of an employee’s formal duties and is performed by the personnel without being directly considered by the formal progression system of the organization, yet it leads to effective and improved fulfillment of organizational roles and responsibilities. Organizational citizenship behavior is classified into 5 types of behavior namely conscientiousness, sportsmanship, civic virtue, courtesy, and altruism. These five types cover such organizational behaviors as helping co-workers through feedback, following company rules, not complaining, and actively participating in organizational affairs. The dimensions of OCBs are classified according to its central beneficiaries: the organization and the individual. Organizational citizenship behavior toward the organization (OCB-O), formerly referred to as generalized compliance, refers to communication and behavior that benefits the organization in general (e.g., complying with informal rules that maintain harmony and order). On the other hand, Organizational citizenship behavior towards individuals and groups (OCB-I) refers to communication and behavior that helps specific individuals or groups within the organization (e.g., developing personal relationships with other employees) which benefits individuals or groups (e.g., through satisfying relationships) and, in this way, indirectly benefits the organization (Tambe & Shanker, 2014).

ETHICAL LEADERSHIP AND ORGANIZATIONAL CITIZENSHIP BEHAVIOR

Leaders play a central role in creating an ethical organization, as Knights [25] highlights “in terms of overcoming obstacles, give confidence to stakeholders, creating a safe environment, being able to attract skilled employees, ensuring the commitments of employees for the organization, being transactional, creating a relevant and ethical corporate image, being able to determine ethical standards, creating a positive environment that influences innovation positively, reducing fear cultures, ensuring balanced decision making, providing organizational culture consistency, establishing transparency and all the benefits brought forward by the transparency”. Whether the impact of the aforementioned behavior and practices of OCB are positive or negative to the work environment ultimately depends on their ethical leaders and how they perform in engaging at work (Yang & Wei, 2017). Yang and Wei [43] have also found that over time, the followers catch on to the engagement tendencies of their ethical leaders, therefore affecting their perceptions on ethical leadership and affecting their role and performance as a team member. Because they act for their own benefit, they ignore sharing knowledge with their peers and refuse collaboration as well. The treatment and act ethical leaders’ showcase are reciprocated by these employees and reflect the workplace itself. It is crucial that ethical leadership is present, in order to influence followers’ attitudes as well as fostering an environment that is trustworthy and boosts the morale of the employees. Consequently, employees engage instead in voluntary behaviors to help and aid the people that they are serving (Huang et al., 2021).

Previous research works show that ethical leadership has a positive effect on OCB (Wang and Sung, 2016;

Yang et al., 2016; Frisch and Huppenbauer, 2014). Since ethical leaders are role models for ethical behaviors, employees would then mimic the ethical behaviors. Huang et al. [24] confirms this in their study with findings that employees would even reciprocate the treatment in the workplace to the leaders, colleagues, and patients. Bedi et al. [5] findings also support that employees show more prosocial behavior, such as OCB, by imitating their ethical leaders. Moreover, another study has found fair leadership behavior was perceived by an employee to encourage exceeding formal duties tasked to them and benefits the organization (Bah et al., 2020).

MACHIAVELLIANISM

Machiavellian employees, also referred to as high-Machs, have been noted to consistently take part in unethical behaviors for their own interest (Schofield et al., 2018). With a cynical attitude and untrusting personality, it is suggested that high-Machs personnel experience less emotional exhaustion and participate more in counterproductive work behaviors (Zhao et al., 2018). Indicating that high-Machs adapt better in their environment, this is also backed up with the resilient personality trait present and moderated by Machiavellianism (Varshney, 2022), therefore affecting their own work performance and self-perception.

For example, accountants with high Machiavellianism characteristics are likely to do misreporting as they tend to be more lenient when it comes to unprincipled practices as moral norms and behaviors are ignored by these individuals, leading to an endangerment of the public and to the organization itself (Pulungan & Fitrieningrum, 2019). This leads to work behaviors that are counterproductive and lead to an abusive workplace (Greenbaum et al., 2016). Madubuez et al., [28] adds to this by stating that “Machiavellian traits which could endanger the employees, the work and the organization equally.” For example, the Nigerian public service is led to a general inefficiency and corruption due to these Machiavellian traits possessed in the sector, affecting the public and foreign investors. On the contrary, Zhao et al. [46] asserts that since it’s been found that employees with high Machiavellianism show better environmental adaptability and may be more able to cope with resource losses caused by role conflicts, they will be more likely to experience less emotional exhaustion and consequently engage less in counterproductive work behavior. Baktash et al. [3] also state that Machiavellian individuals are “intrinsically opportunistic”, supporting the idea of their better environmental adaptability.

ETHICAL LEADERSHIP AND MACHIAVELLIANISM

It has been suggested that ethical leadership as an organizational factor could reduce unethical behaviors as ethical leaders act as role models of ethical behavior and stimulate ethical behavior and conduct by rewarding (ethical employee behavior) and punishing (unethical employee behavior) of their followers. Belschak et al. [8] have argued that leadership offers the possibility for leadership to influence positive ways in high-Mach employees’ behaviors. A study on effect of ethical leadership on Machiavellian employees’ work behaviors has found that low ethical leadership seems to trigger high-Machs to engage in more unethical behavior, whereas high ethical leadership suppresses the expression of such behavior by high-Mach followers, rather than high ethical leadership explicitly stimulating ethical behavior in high-Machs (Belschak et al., 2018). Guo et al. [20] have also confirmed that corruption is reduced when ethical leadership interacts with followers’ Machiavellianism.

However, Frazier & Jacezko [15] argue that there is no significant relationship between Machiavellianism and ethical leadership and speculated their ability to conceal their manipulation through impressive

leadership. Results have shown that there is a positive relationship between moral reasoning and authentic leadership when Machiavellianism is high, and vice-versa. In spite of this, the study states that “Moral reasoning directs individuals’ authentic leadership behavior, which in turn promotes moral action”, which is further supported by Habiba et al. [22], wherein ethical leadership can be reflected on the self-concept and beliefs of followers. The study by Belschak et al. [7] further discusses Machiavellianism in employees, stating that due to their negative worldview that causes them to trust their leaders less, thus resulting in employees perceiving higher levels of stress that prompt more improper and unfair acts.

MACHIAVELLIANISM AND ORGANIZATIONAL CITIZENSHIP BEHAVIOR

Becker & O’Hair [4] have hypothesized that the negative association between Machiavellianism and organizational citizenship behaviors toward the organization (OCB-O) is stronger than the negative association between Machiavellianism and organizational citizenship behaviors toward individuals or groups (OCB-I) due to past findings suggesting that Machiavellians seek opportunities for impression management to obtain personal benefit. The study has found that the Machiavellians organizational members’ motivations are driven by impression management. As Becker & O’Hair [4] highlight in their research, the challenge lies in encouraging OCB that is oriented toward the good of not just oneself, but of others as well. Moreover, Koo & Lee [26] have highlighted that since OCB is deemed an ethical work behavior due its essential intention of promoting the collective’s welfare by facilitating cooperation and helping the collective’s functioning and that Machiavellians are positively associated with antisocial behavior and negatively associated with prosocial behavior, they’ve hypothesized that “*OCB—which includes behavioral categories such as spontaneously attending functions that can help improve organizational image or keeping informed of larger organizational issues (OCB toward the organization; OCB-O) and helping other employees or showing genuine concern toward coworkers (OCB toward individuals; OCB-I)—is not likely to appeal to high-Machs*”. This was in line with previous empirical evidence stating that high-Machs tend not to value OCB-O and OCB-I (Becker and O’Hair 2007; Zettler and Solga 2013).

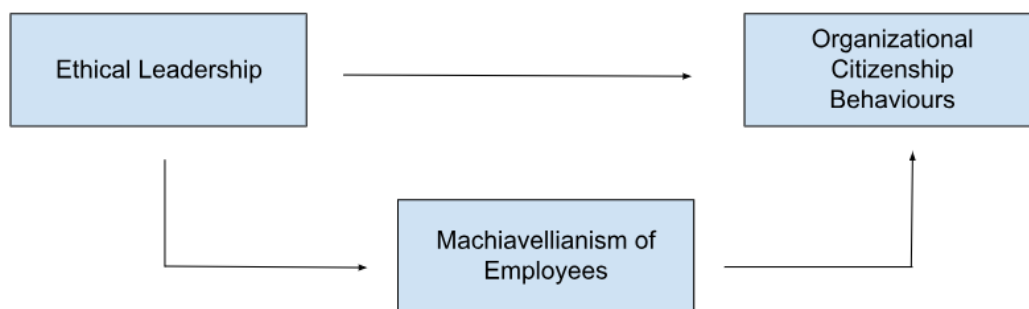
However, Koo & Lee [26] have instead found that group-focused transformational leadership can effectively manage high-Machs by mitigating the negative relations between Mach and affective commitment and between Mach and OCB-O; however, the same could not be said for individual-focused transformational leadership as it was found to strengthen the negative relations between Mach and OCB-I. Habiba et al. [22] claim ethical leadership creates a great effect on self-concept and beliefs of followers firmly supporting the extent of the role leaders have in determining the moral quality of an organization. Although Machiavellians are more likely to act unethically, ethical leadership could mediate this and even possibly promote OCB. As Belschak et al. [6] have found in their study, the leaders’ ethical leadership moderated the relationship between Machiavellianism and affiliative OCB. Furthermore, Belschak et al. [8] argues that leadership might offer the possibility to influence high-Mach employees’ behaviors in positive ways, and specifically through transformational leadership aiding high-Machs’ challenging OCB. Belschak et al. [8] also asserts that high ethical leadership would reduce high-Machs’ unethical work behaviors and increase their motivation to show affiliative OCB, whereas low ethical leadership would have the opposite effect as their research has found the relationship between Machiavellianism and affiliative OCB to be moderated by leaders’ ethical leadership.

Research Gap

The relationship between ethical leadership and organizational citizenship behavior, Machiavellianism and leadership, and Machiavellianism and organizational citizenship behavior have been investigated by many studies which have produced a wide range of answers and findings. Much of these researches, however, fails to establish a link between the relationship of all variables. Very few studies include respondents who are working in the hospitality industry in the Kingdom of Bahrain.

Conceptual Framework

Figure 1: Conceptual framework for ethical leadership and organizational citizenship behaviour in the hospitality industry in Bahrain: the mediating role of Machiavellianism



The figure above presents the relationship for the quantitative assessment among the three variables. Ethical leadership will serve as the independent variable and organizational citizenship behavior as the dependent variable. The correlation between the two factors is further supported by Wang and Sung [41] stating that leadership plays a role as a preliminary to employee attitudes and behaviors. Machiavellianism of employees will serve as the mediating variable in the relationship, as the study conducted by Guo et al. [20] backs up this theory wherein the interaction of ethical leadership to the Machiavellianism of employees is affected. This in turn, affects the relationship between organizational citizenship behavior and the Machiavellianism of employees, with the idea that behavior that is oriented towards the benefit and good of others does not particularly line up with the motives of high-Machs (Koo & Lee, 2021).

1.1 STATEMENTS OF THE PROBLEM

1. What is the level of Machiavellianism of employees in the hospitality industry?
2. What is the level of Ethical Leadership of managers and supervisors in the hospitality industry?
3. What is the level of Organizational Citizenship Behavior in the hospitality industry?
4. Is there a significant relationship between ethical leadership and organizational citizenship behavior?
5. Is there a significant relationship between ethical leadership and Machiavellianism in employees?
6. Is there a significant relationship of Machiavellianism in employees on organizational citizenship behavior?
7. Does Machiavellianism mediate the relationship between ethical leadership and organizational citizenship behavior?

1.2 HYPOTHESES

1. H₀: There is no direct significant relationship between ethical leadership and organizational citizenship behavior.
2. H_A: There is a direct significant relationship between ethical leadership and organizational citizenship

behavior.

3. H₀: There is no direct significant relationship between ethical leadership and Machiavellianism.
4. H_A: There is a direct significant relationship between ethical leadership and Machiavellianism.
5. H₀: There is no direct significant relationship between Machiavellianism and organizational citizenship behavior.
6. H_A: There is a direct significant relationship between Machiavellianism and organizational citizenship behavior.
7. H₀: Machiavellianism does not mediate the relationship between ethical leadership and organizational citizenship behavior.
8. H_A: Machiavellianism mediates the relationship between ethical leadership and organizational citizenship behavior.

2. METHODOLOGY

This research chapter contains the procedures and techniques used to gather and analyze data for the research. This chapter includes the research design, data collection instrument, research locale, research participants, and the treatment of data. The topic of this study is about the ethical leadership of authorities in the top management, Machiavellianism in employees, and the effect on employee's organizational citizenship behavior in the hospitality industry in Bahrain.

2.1 RESEARCH DESIGN

The research design for this study is a descriptive and correlational study that aimed to determine the level of ethical leadership of workers involved in the hospitality industry as well as the level of Machiavellianism of employees and its relationship to its impact on organizational citizenship behavior. The descriptive approach was utilized to measure the level of ethical leadership, the level of Machiavellianism of employees, and the level of organizational citizenship behavior. The correlational approach was utilized in determining the relationship between ethical leadership and organizational citizenship behavior, with Machiavellianism of employees as the mediating variable. The researchers' goal when using the descriptive and correlational technique is to find the correlation among the variables.

2.3 DATA COLLECTION INSTRUMENT

The study adopted survey questionnaires from published journals of the same nature and topic. The independent variable, ethical leadership was determined using the 10-item scale by Brown et al. [9]. Employees' perception of their leaders' ethical leadership was measured with the oft-used 10-item scale by Brown et al. [9]. This measure is well-validated and was used in other countries successfully (e.g., Belshack, 2018; Wang and Sung, 2016; Yang and Wei, 2017; Gürer & Çiftçi, 2018).

To assess the Machiavellianism of employees as the mediating variable, the researchers utilized ten items from the Mach-IV scale by Christie and Geis [12]. This eight-item short measure of Machiavellianism was used successfully in several recent studies. (e.g., Belshack, 2018; Koo & Lee, 2021; Gürer & Çiftçi, 2018).

Lastly, to measure the organizational citizenship behavior, the researchers used the seven-item scale by MacKenzie et al. (1991). The items cover the courtesy dimension of this widely used measure of organizational citizenship behavior (e.g., Belshack, 2018; Koo & Lee, 2021).

The portion of the survey regarding ethical leadership was interpreted as follows:

Response	Interpretation
6	Strongly Agree
5	Agree
4	Slightly Agree
3	Slightly Disagree
2	Disagree
1	Strongly Disagree

The portion of the survey regarding organizational citizenship behavior was interpreted as follows:

Response	Interpretation
4	Strongly Agree
3	Agree
2	Disagree
1	Strongly Disagree

The portion of the survey regarding the Machiavellianism of employees were interpreted as follows:

Response	Interpretation
7	Strongly Agree
6	Agree
5	Slightly Agree
4	Neutral
3	Slightly Disagree
2	Disagree
1	Strongly Disagree

2.4 RESEARCH LOCALE

The study was conducted in the Kingdom of Bahrain, a small country in the Middle East, with its focus on the hospitality industry as participants in hopes of expanding the studies regarding this topic. Bahrain

is one of the most visited countries in the Middle East and is home to a growing economy with a booming tourism and hospitality industry making it a suitable environment to research business management and ethics topics.

2.5 RESEARCH PARTICIPANTS

The participants of this study involved workers in the hospitality industry such as those in concierge, event planners, hotel managers, housekeepers, and waiters and waitresses. Due to limitations of the researchers such as time constraints, there were a total of 27 employees and supervisors who responded to the survey.

Table 1. Profile of Respondents

Variables	Level	Counts	Proportion
Gender	Female	9	33.3%
	Male	18	66.7%
Age Range	23 to 33 years	9	33.3%
	34 to 44 years	12	44.4%
	45 to 55 years	6	22.2%
Nationality	Arab	5	18.5%
	Filipino	13	48.1%
	Indian	9	33.3%
Holding Managerial Position?	No	14	51.9%
	Yes	13	48.1%

Table 3.1 shows a total of 27 respondents from different hotels, showing a majority of the respondents are 18 males (66.7%), and 9 females (33.3%). The age bracket with the most respondents is from ages 34 to 44, composing 12 (44.4%). The age bracket with the least respondents is from ages 45 to 55, composing 6 (22.2%). The majority of the respondents' nationalities consisted of Filipinos, composing 13 (48.1%), and Arabs grouped the least, composing 5 (18.5%). Out of the 27 respondents, 13 hold a managerial position (48.1%) while 14 (51.9%) do not.

To reach this sample size, the researchers applied the non-probability Snowball Quota and convenience sampling. Snowball sampling is a non-probability sampling technique wherein it begins with one or more participants, and continues on the basis of referrals (Nikolopoulou, 2022). Quota sampling is a non-probability sampling method where the researchers create quotas according to specific traits or qualities in order to reach the research samples required that are useful in collecting the data (Fleetwood, 2018).

2.6 TREATMENT OF DATA

To assist in evaluating and interpreting the data collected from the surveys, statistical tools were utilized. To measure the relationship between ethical leadership, Machiavellianism of employees, and organizational citizenship behavior, statistical tool of the central tendency mean will be processed. The mean is also known as the average of a given set of numbers, calculated by totaling the given numbers and dividing it by the number of values within that given set. To determine the significant relationship between ethical leadership, organizational citizenship behavior, and Machiavellianism of employees, Spearman's Rho was used. Spearman's Rho is the nonparametric version of Pearson R's product-moment correlation and measures the strength and direction of association between two ranked variables (Laeard

Statistics, 2018). Sobel’s Test was used to determine the mediating relationship of Machiavellianism to ethical leadership and organizational citizenship behavior. Sobel’s Test is used to determine whether the mediator influences the independent and dependent variables, which are ethical leadership and organizational citizenship behavior (University of Cambridge, 2022).

Result on the survey of organizational citizenship behavior was interpreted as follows:

Mean	Interpretation
3.26-4.00	Very High Organizational Citizenship Behavior
2.51-3.25	High Organizational Citizenship Behavior
1.76-2.50	Low Organizational Citizenship Behavior
1.00-1.75	Very Low Organizational Citizenship Behavior

Result on the survey of ethical leadership was interpreted as follows:

Mean	Interpretation
5.17 – 6.00	Very High Ethical Leadership
4.33 - 5.16	High Ethical Leadership
3.49 - 4.32	Above Average Ethical Leadership
2.67 - 3.50	Average Ethical Leadership
1.83 - 2.66	Low Ethical Leadership
1.00 - 1.82	Very Low Ethical Leadership

Result on the survey of Machiavellianism of employees was interpreted as follows:

Mean	Interpretation
6.16 - 7.00	Very High Machiavellianism
5.30 - 6.15	High Machiavellianism
4.44 - 5.29	Moderately High Machiavellianism
3.58 - 4.43	Neutral Machiavellianism
2.72 - 3.57	Moderately Low Machiavellianism
1.86 - 2.71	Low Machiavellianism

1.00 - 1.85	Extremely Low Machiavellianism
-------------	--------------------------------

3. RESULTS AND DISCUSSION

This research chapter contains the results and discussions to answer the problems of this research. Statistical treatment was used to give quantitative evidence for the answer.

LEVEL OF MACHIAVELLIANISM OF EMPLOYEES AND MANAGERS IN THE HOSPITALITY INDUSTRY

Table 2 presents the mean regarding the level of Machiavellianism of employees and supervisors in the hospitality industry. The level of Machiavellianism is determined by the means which interprets Machiavellianism.

Table 2. Level of Machiavellianism

Items	Mean	Int.
Overall Machiavellianism	4.04	NM
1. Never tell anyone the real reason you did something unless it is useful to do so.	3.85	NM
2. The best way to handle people is to tell them what they want to hear.	4.30	NM
3. One should take action only when sure it is morally right.	4.19	NM
4. Most people are basically good and kind.	4.04	NM
5. It is safest to assume that all people have a vicious streak, and it will come out when they are given a chance.	3.48	MLM
6. Honesty is the best policy in all cases.	4.15	NM
7. There is no excuse for lying to someone else.	4.30	NM
8. Generally speaking, people won't work hard unless they are forced to do so.	3.85	NM
9. All in all, it is better to be humble and honest than to be important and dishonest.	4.37	NM
10. When you ask someone to do something for you, it is best to give the real reasons for wanting it rather than giving reasons which carry more weight.	4.41	NM
11. Most people who get ahead in the world lead clean, moral lives.	4.19	NM
12. Anyone who completely trusts anyone else is asking for trouble.	3.63	NM
13. The biggest difference between most criminals and other people is that the criminals are stupid enough to get caught.	3.74	NM
14. Most people are brave.	4.37	NM
15. It is wise to flatter important people.	3.70	NM
16. It is possible to be good in all respects.	4.26	NM
17. P.T. Barnum was wrong when he said that there's a sucker born every minute.	4.22	NM
18. It is hard to get ahead without cutting corners here and there.	3.78	NM
19. People suffering from incurable diseases should have the choice of being put painlessly to death.	3.93	NM
20. Most people forget more easily the death of their parents than the loss of their property.	4.15	NM

Interpretations: 6.16 - 7.00: Very High Machiavellianism (VM); 5.30 - 6.15: High Machiavellianism (HM); 4.44 - 5.29: Moderately High Machiavellianism (MHM); 3.58 - 4.43: Neutral Machiavellianism

(NM); 2.72 - 3.57: Moderately Low Machiavellianism (MLM); 1.86 - 2.71: Low Machiavellianism (LM); 1.00 - 1.85: Extremely Low Machiavellianism (ELM)

The respondents answered multiple statements in the survey to determine their Machiavellianism. The statement “When you ask someone to do something for you, it is best to give the real reasons for wanting it rather than giving reasons which carry more weight” has the highest mean (4.41) which indicates neutral Machiavellianism; due to this item being interpreted in reverse, this implies that managers and employees would prefer not give the real reason that bears more weight. On the other hand, out of the 20 statements, only one had the lowest mean (3.48) stating “It is safest to assume that all people have a vicious streak and it will come out when they are given a chance” which indicates a moderately low level of Machiavellianism, meaning managers and employees do not believe all people will take advantage of a situation if given the opportunity to do so. According to a study by Stephan, Lechner, Stockkamp. et al. [36], Machiavellianism across industries do not differ in their levels.

High-Mach employees have consistently been depicted as having a cynical attitude and untrusting personality who engage in unethical behavior for their own interest (Zhao et al., 2018; Schofield et al., 2018). In contrast with this literature, the researchers have found that most employees are neutral in terms of Machiavellian personality traits usually seen in high-Mach individuals.

The findings of this study are contrary to the empirical evidence from Schofield et al. [34] on Machiavellian behavior in a community of practice (CoP) in Bahrain which showed that there is an emergence of Machiavellian behavior in different industries.

LEVEL OF ETHICAL LEADERSHIP OF EMPLOYEES AND MANAGERS IN THE HOSPITALITY INDUSTRY

Table 3 presents the mean regarding the level of ethical leadership of employees and supervisors in the hospitality industry. The level of Machiavellianism is determined by the mean, which interprets the ethical leadership present.

Table 3. Ethical Leadership

Items	Mean	Int.
Overall Ethical Leadership	3.51	AAEL
1. I listen to what the group has to say	3.30	AEL
2. I have the best interest of the group in mind	3.30	AAEL
3. I make fair and balanced decisions	3.63	AAEL
4. I can be trusted	3.74	AAEL
5. I discuss business ethics and values with fellow group members	3.33	AEL
6. I set an example of how to do things the right way in terms of ethics	3.82	AAEL
7. I point out group members who violate ethical standards	3.22	AEL
8. I conduct my personal life in an ethical manner	3.56	AAEL
9. I define success not just by results but also the way it is obtained	3.63	AAEL
10. When making decisions, I ask, "What is the right thing to do?"	3.56	AAEL

Interpretations: 5.17 – 6: Very High Ethical Leadership (VHEL); 4.33 - 5.16: High Ethical Leadership (HEL); 3.49 - 4.32: Above Average Ethical Leadership (AAEL); 2.67 - 3.50: Average Ethical Leadership

(AEL); 1.83 - 2.66: Low Ethical Leadership (LE); 1.00 - 1.82 Very Low Ethical Leadership (VLEL)

Four of the statements regarding ethical leadership scored an average level of ethical leadership, while the rest of the statements scored above average ethical leadership. With the highest mean of 3.82, the statement “I set an example of how to do things the right way in terms of ethics” shows that most employees and supervisors value the right way in ethics when setting an example. The statement with the lowest mean (3.22) states “I point out group members who violate ethical standards,” indicating that most respondents do not point out group members who violate ethical standards.

Ethical leadership and its impact have been found to vary from country to country due to varying cultural contexts. Sarwar et al. [33] has shown that ethical leadership had relatively stronger influence and presence in collectivist countries such as Pakistan in comparison to Italy. In addition, Goswami [18] has highlighted in their findings that perception of ethical leadership does not vary across gender and qualification of members but varies across age, work experience, management level, industry and sector.

LEVEL OF ORGANIZATIONAL CITIZENSHIP BEHAVIOR OF EMPLOYEES AND MANAGERS IN THE HOSPITALITY INDUSTRY

Table 4 presents the mean regarding the level of organizational citizenship behavior of employees and supervisors in the hospitality industry. The level of organizational citizenship behavior is determined by the mean, which interprets the organizational citizenship behavior.

Table 4. Organizational Citizenship Behavior

Items	Mean	Int.
Overall Organizational Citizenship Behavior	3.54	VHOC
1. I try to avoid creating problems for co-workers	3.56	VHOC
2. I consider the impact of my actions on co-workers	3.56	VHOC
3. I do not abuse the rights of others	3.70	VHOC
4. I take steps to try to prevent problems with other employees	3.74	VHOC
5. I am mindful of how my behavior affects other people’s jobs	3.48	VHOC
6. I help others who have heavy workloads	3.33	VHOC
7. I am always ready to lend a helping hand to those around me at work	3.70	VHOC
8. I help others who have been absent	3.37	VHOC
9. I willingly help others who have work-related problems	3.41	VHOC
10. I help orient new people even though it is not required	3.56	VHOC

Interpretations: 3.26-4.00: Very High Organizational Citizenship Behavior (VHOC); 2.51-3.25: High Organizational Citizenship Behavior (HOC); 1.76-2.50: Low Organizational Citizenship Behavior (LOC); 1.00-1.75: Very Low Organizational Citizenship Behavior (VLOC)

Based on table 4, all statements in the survey scored very high organizational citizenship, with the highest mean (3.74) from the statement “I take steps to try to prevent problems with other employees”, which indicates the voluntariness of the respondents to avoid conflict in the work environment. The statement with the lowest mean (3.33) states “I help others who have heavy workloads”, implying that employees and managers do not often help others in their tasks.

Multiple researchers have highlighted that organizational citizenship behavior (OCB) is a growing aspect of the professionalism of hospitality and tourism industries (Danaei & Iranbakhsh, 2016; Chen & Elston, 2013; and Hemaloshinee & Nomahaza, 2017). The current paper’s findings are in line with these related works of literature with OCB being evident in employees who work in the hospitality industry in Bahrain.

RELATIONSHIP OF ETHICAL LEADERSHIP AND ORGANIZATIONAL CITIZENSHIP BEHAVIOR OF EMPLOYEES AND MANAGERS IN THE HOSPITALITY INDUSTRY

Table 5.1 and Table 5.2 present the relationship between the level of ethical leadership, organizational citizenship behavior, and Machiavellianism of employees and supervisors.

Table 5.1 shows that there is a very strong positive significant relationship between ethical leadership and organizational citizenship behavior ($r = 0.731, p = < .001$); whereas between ethical leadership and Machiavellianism, there is no significant relationship between the two ($r = 0.053, p = 0.794$).

Table 5.2 shows that there is a weak negative relationship, but it is not significant between organizational citizenship behavior and Machiavellianism.

Table 5.1 Spearman Correlations between Ethical Leadership, Organizational Citizenship and Machiavellianism

Variable		Ethical Leadership	Interpretation
Organizational Citizenship Behavior	Spearman's rho	0.731	Very Strong Correlation
	p-value	< .001	Significant
Machiavellianism	Spearman's rho	0.053	Negligible Correlation
	p-value	0.794	Not Significant

Interpretations: 0.70: Very Strong Relationship; 0.40-0.69: Strong Relationship; 0.30-0.39: Moderate Relationship; 0.20-0.29: Weak Relationship; 0.01-0.19: Negligible Relationship

Table 5. 2 Relationship between Organizational Citizenship Behavior and Machiavellianism of Employees and Managers in the Hospitality Industry

Variable		Organizational Citizenship Behavior	Interpretation
Machiavellianism	Spearman's rho	-0.114	Negative Correlation
	p-value	0.57	Not Significant

Interpretations: 0.70: Very Strong Relationship; 0.40-0.69: Strong Relationship; 0.30-0.39: Moderate Relationship; 0.20-0.29: Weak Relationship; 0.01-0.19: No or Negligible Relationship

The results of determining the relationship between OCB and machiavillianism and supervisors show a very strong and significant correlation ($r = 0.731, p = <.001$). Therefore, the higher the level of ethical leadership they present, the higher their organizational citizenship behavior. This is in line with previous studies that show that ethical leadership positively correlates with OCB (Wang and Sung, 2016; Yang et al., 2016; Guo et al., 2023). Similarly, Yang & Wei [43], found that ethical leaders can encourage high social relationships among employees, and in return, they imitate their leaders leading to more prosocial behavior such as OCB. Another study conducted by Guo et al. [20] also states that “ethical leaders

influence employees’ behavior by making fair and balanced decisions and involving them in the decision-making process” thus influencing their level of OCB. On the contrary, a study by Huang et al., [24] acquired results that refuted this positive correlation, stating that ethical leadership and OCB do not have a direct relationship between the two. There is sufficient evidence gathered from this study to prove the existence of a relationship between ethical leadership and OCB. Therefore, Hypothesis 1 is rejected, and the alternative Hypothesis 1 is accepted (There is a direct significant relationship between ethical leadership and organizational citizenship behavior).

Regarding the relationship between ethical leadership and Machiavellianism of employees and supervisors, it shows that there is no significant correlation between the two ($r = 0.058, p = 0.794$). This is in line with the findings of Frazier & Jacezko [15] who did not find a significant relationship between Machiavellianism and ethical leadership as well Güler & Çiftçi [21] who proved ethical leadership did not affect the behavior of Machiavellians. Therefore, there is no sufficient evidence gathered from this study to prove the existence of a relationship between ethical leadership and Machiavellianism, and null Hypothesis 2 is accepted.

The relationship between organizational citizenship behavior and Machiavellianism has a weak correlational relationship having no significant relationship ($r = -0.114, p = 0.57$). This finding is similar to the empirical evidence that demonstrates that high-Machs tend not to value OCB as genuine concern towards coworkers is not appealing to them (Koo & Lee, 2021; Zettler and Solga 2013).

Therefore, there is no sufficient evidence gathered from this study to prove the existence of a relationship between OCB and Machiavellianism and Hypothesis 3 is accepted.

MEDIATING ROLE OF MACHIAVELLIANISM IN EMPLOYEES AND SUPERVISORS’ ETHICAL LEADERSHIP AND ORGANIZATIONAL CITIZENSHIP BEHAVIOR

Table 6 shows the mediating role of Machiavellianism on ethical leadership and organizational citizenship behavior.

Table 6. Mediating Role of Machiavellianism

Effect	Label	Estimate	SE	Z	p	% Mediation
Indirect	$a \times b$	-0.011	0.027	-0.427	0.669	(0.01)
Direct	c	0.902	0.162	5.573	< .001	101
Total	$c + a \times b$	0.89	0.162	5.51	< .001	100

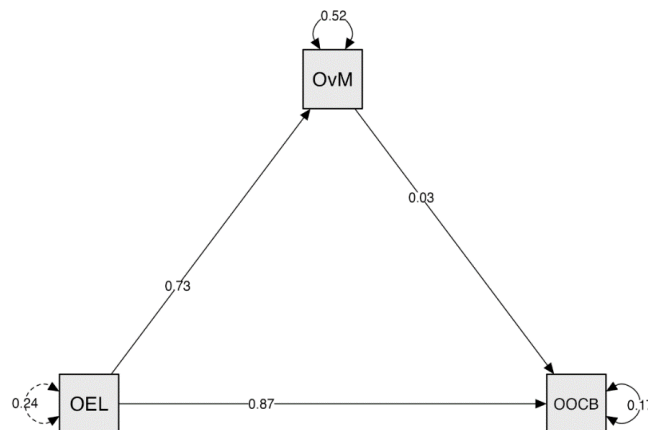


Figure 1.

The table shows that there is a significant relationship between ethical leadership and organizational citizenship behavior. On the other hand, the mediating variable of Machiavellianism shows that there is no significant mediating effect on ethical leadership and organizational citizenship behavior.

The analysis provides mediation estimates to understand the relationship between Machiavellianism, ethical leadership, and organizational citizenship behavior. Mediation refers to the process through which one variable (Machiavellianism) acts as a mediator between another variable (organizational citizenship behavior) and the outcome variable (ethical leadership). Here are the key findings:

Indirect Effect (a × b): The estimate for the indirect effect is reported to be -0.011, with a standard error (SE) of 0.027. The z-value is calculated to be -0.427, and the corresponding p-value is 0.669. This indicates that the indirect effect negatively mediates it, but it is not statistically significant. The indirect effect size is -0.01%, suggesting that Machiavellianism negatively mediates it but does not have a significant impact on relationship between ethical leadership and organizational citizenship behavior.

Direct Effect (c): The estimate for the direct effect is reported to be 0.902, with a standard error (SE) of 0.162. The z-value is calculated to be 5.573, and the corresponding p-value is less than 0.001. This indicates that the direct effect is positive and statistically significant. The direct effect size is 101%, suggesting ethical leadership directly affects organizational citizenship behavior.

Total Effect (c + a × b): The estimate for the total effect is reported to be 0.89, with a standard error (SE) of 0.162. The z-value is calculated to be 5.51, and the corresponding p-value is less than 0.001. This implies that the total effect is statistically significant.

The mediation estimates demonstrate that the direct effect (directly influenced by ethical leadership) has a significant impact on organizational citizenship behavior and the indirect effect (mediated by Machiavellianism) negatively mediates it but does not have a significant impact. The indirect effect accounts for -0.01% of the total relationship, while the direct effect accounts for 1.01%. Since direct effects are the only ones significant, it suggests that Machiavellianism does not play a mediating role in the relationship between ethical leadership and organizational citizenship behavior. This further implies that the higher the ethical leadership is present in employees and managers, the more that they will engage in organizational citizenship behavior.

The findings of this current study are in contrast to that of Belshak et al. [6] who found that the relationship between Machiavellianism and affiliative OCB, knowledge hiding, and emotional manipulation was moderated by leaders' ethical leadership. Similarly, our findings are in contrast with the research of Koo & Lee [26] in the hospitality industry of South Korea which showed Machiavellianism negatively relates to OCB toward the organization (OCB-O), and OCB toward individuals (OCB-I) and that group-focused TFL can effectively manage employees high in Machiavellianism by mitigating the negative relations between Machiavellianism and affective commitment and between Machiavellianism and OCB-O. Therefore, Hypothesis 4 is accepted.

SUMMARY OF FINDINGS

1. The managers and the employees of the study have shown a neutral level of Machiavellianism (4.04). The statement "When you ask someone to do something for you, it is best to give the real reasons for wanting it rather than giving reasons which carry more weight" has the highest mean (4.41) which indicates neutral Machiavellianism. The statement with the lowest mean (3.48), "It is safest to assume that all people have a vicious streak, and it will come out when they are given a chance" which indicates a moderately low level of Machiavellianism.

2. The managers and the employees also have shown a majority of above average ethical leadership (3.51). The statement “I set an example of how to do things the right way in terms of ethics” had the highest mean of 3.82. And the statement with the lowest mean being “I point out group members who violate ethical standards,” showing a mean of 3.22.
3. The managers and the employees have also scored a very high level of organizational citizenship (3.54). The statement “I take steps to try to prevent problems with other employees”, had the highest mean of 3.74. And the statement with the lowest mean being “I help others who have heavy workloads,” showing a mean of 3.33.
4. Results show the interpretation that there is a very strong positive significant relationship between ethical leadership and organizational citizenship behavior. Meaning that the higher the ethical leadership is present amongst the employees and managers, the more willing the employees and managers are to engage in organizational citizenship behavior.
5. Results show the interpretation that there is no significant relationship between ethical leadership and Machiavellianism. Meaning that regardless of the level of ethical leadership present, it does not affect the level of Machiavellianism present.
6. The results show an interpretation of a weak positive relationship, but it is not significant between organizational citizenship behavior and Machiavellianism. Showing that the higher the level of organizational citizenship behavior is present, the lower the level of Machiavellianism amongst the managers and employees, however, this relationship is not significant.
7. The results show the interpretation of the indirect, direct, and total effect of the mediating variable Machiavellianism. The indirect effect shows that it negatively mediates it, but it is not statistically significant. Meaning that Machiavellianism negatively mediates it but does not have a significant impact on the relationship between ethical leadership and organizational citizenship behavior. The direct effect shows that the direct effect is positive and statistically significant. This means that ethical leadership directly affects organizational citizenship behavior. The total effect is reported to be 0.89, implying that the total effect is statistically significant.

4. CONCLUSIONS AND RECOMMENDATIONS

Machiavellianism does not mediate the relationship between ethical leadership and organizational citizenship behavior. The findings also revealed ethical leadership directly affected organizational citizenship behavior. Therefore, while employees in the hospitality industry have very high organizational citizenship behavior due to the influence of having above average ethical leadership, Machiavellianism does not serve as a mediator between this relationship.

RECOMMENDATIONS

Based on the results of this study, the following are recommended:

1. Hospitality business organizations should consider the inclusion of measures of Machiavellianism or ethical values in their personnel selection procedures. It may be difficult to measure Machiavellian's true personality during selection as their answers may be manipulated to be socially desirable, therefore, organizations should rely on the long-term experiences of colleagues and supervisors to identify Machiavellians and carefully consider this information in promotion decisions.
2. Hospitality business organizations should try to organize leadership training programs for managers and employees to develop ethical leadership to improve the employees' awareness on the importance

of ethical leadership and help them hone their skills to demonstrate ethical leadership behaviors in daily practice.

3. Conduct further research considering factors which may affect the relationship of ethical leadership and organizational citizenship such as managerial position or cultural context.
4. Hospitality business organizations must prevent increasing Machiavellianism traits in their employees due to its possible negative effects on the relationship between ethical leadership and organizational citizenship behavior. This can be done through introduction of workshops/seminars about the emergence of Machiavellianism in employees and its negative effects.
5. Future research should further investigate and specify the different types of work behaviors that Machiavellians adapt as a reaction to a specific leadership style.
6. Increase the number and locale of participants as this study's sample is not representative of the population of Bahraini organizations, and there might be differences in ethical values across different industries that may have affected our findings.
7. As business ethics differ from culture and generational aspects, the researchers also suggest using questionnaires that are more recent and up to date in collecting the respondent's data to accurately gain relevant information.

REFERENCE

1. Babalola, M. T., Stouten, J., Euwema, M.C., Ovadje, F. (2016). "The Relation Between Ethical Leadership and Workplace Conflicts: The Mediating Role of Employee Resolution Efficacy", *Journal of Management*, 20(10), 1-27.
2. Bah, F. I., Xiongying, N., Gizaw, W. T., & Conteh, I. S. (2020). Ethical Leadership Style and Organizational Citizenship Behaviour: The Mediating Role of Employee Work Engagement. *Journal of Business*, 5(1). <https://doi.org/https://doi.org/10.18533/JOB.V5I1.150>
3. Baktash, Mehrzad B.; Jirjahn, Uwe (2023). Are Managers More Machiavellian Than Other Employees?, GLO Discussion Paper, No. 1317, Global Labor Organization (GLO), Essen)
4. Becker, J. A. H., & Dan O'Hair, H. (2007). Machiavellians' Motives in Organizational Citizenship Behavior. *Journal of Applied Communication Research*, 35(3), 246–267. doi:10.1080/00909880701434232
5. Bedi, A., Alpaslan, C.M. and Green, S. (2016), "A meta-analytic review of ethical leadership outcomes and moderators", *Journal of Business Ethics*, Vol. 139 No. 3, pp. 517-536.
6. Belschak, F. D., Den Hartog, D. N., & De Hoogh, A. H. (2018). Angels and demons: The effect of ethical leadership on machiavellian employees' work behaviors. *Frontiers in Psychology*, 9. <https://doi.org/10.3389/fpsyg.2018.01082>
7. Belschak, F. D., Muhammad, R. S., & Den Hartog, D. N. (2016). Birds of a feather can butt heads: When machiavellian employees work with Machiavellian leaders. *Journal of Business Ethics*, 151(3), 613–626. <https://doi.org/10.1007/s10551-016-3251-2>
8. Belschak, F. D., Den Hartog, D. N., and Kalshoven, K. (2015). Leading Machiavellians: how to translate Machiavellians' selfishness into pro-organizational behavior. *J. Manage.* 41, 1934–1956. doi: 10.1177/0149206313484513
9. Brown, M.E., Treviño, L.K., Harrison, D.A. (2005), Ethical leadership: A social learning perspective for construct development and testing. *Organizational Behavior and Human Decision Processes*, 97(2), 117-134.

10. Çavuş MF, Develi A. (2017), Ethical climate and organizational citizenship behavior. *International Journal of Human Resource Studies*, 7:38–51.
11. Chen, S.; Elston, J., (2013). Entrepreneurial motives and characteristics: an analysis of small restaurant owners. *Int. J. Hosp. and Manage.*, 35: 294 –30.
12. Christie, R. & Geis, F. (1970) “Studies in Machiavellianism”. NY: Academic Press.
13. Danaei, A.; Iranbakhsh, F., (2016). Key drivers of innovative behavior in hotel industry: evidence from a developing country. *Iran. J. Manage. Stud.*, 9(3): 599-625.
14. De Hoogh, A. H. B., & Den Hartog, D. N. (2008). Ethical and despotic leadership, relationships with leader's social responsibility, top management team effectiveness and subordinates' optimism: A multi-method study. *Leadership Quarterly*, 19, 297-311. <https://doi.org/10.1016/j.leaqua.2008.03.002>.
15. Frazier, M. L., & Jacezko, M. C. (2020). Leader Machiavellianism as an antecedent to ethical leadership: The impact on follower psychological empowerment and work outcomes. *Journal of Leadership & Organizational Studies*, 28(2), 154–168. <https://doi.org/10.1177/1548051820971293>
16. Fleetwood, D. (2023). Quota sampling: Definition, types & free examples. Quota sampling: Definition, types, examples, steps, and more. <https://www.questionpro.com/blog/quota-sampling/>
17. Frisch, C. and Huppenbauer, M. (2014), “New insights into ethical leadership: a qualitative investigation of the experiences of executive ethical leaders”, *Journal of Business Ethics*, Vol. 123 No. 1, pp. 23-43.
18. Goswami, M., Agrawal, R.K. and Goswami, A.K. (2021), "Ethical leadership in organizations: evidence from the field", *International Journal of Ethics and Systems*, Vol. 37 No. 1, pp. 122-144.
19. Greenbaum, R. L., Hill, A., Mawritz, M. B., & Quade, M. J. (2016). Employee Machiavellianism to unethical behavior. *Journal of Management*, 43(2), 585–609. <https://doi.org/10.1177/0149206314535434>.
20. Guo, F., Xue, Z., He, J., & Yasmin, F. (2023). Ethical leadership and workplace behavior in the education sector: The implications of employees’ ethical work behavior. *Frontiers in Psychology*, 13. <https://www.frontiersin.org/articles/10.3389/fpsyg.2022.1040000/full>.
21. Gürer, A., & Çiftçi, G. E. (2018). The relation between Machiavellianism, organizational commitment and ethical leadership: A field research on academicians in Turkey. *Journal of Business Research - Turk*, 10(2), 570–597. <https://doi.org/10.20491/isarder.2018.445>
22. Habiba, U., Kausar, S. S., Waqas, A., & Ullah, K. (2019). The relationship between ethical leadership and work engagement: Moderation of Machiavellianism. *International Journal of Academic Research in Business and Social Sciences*, 9(3). <https://doi.org/10.6007/ijarbss/v9-i3/5808>
23. Hemaloshinee, V., & Nomahaza, M. (2017). Organizational citizenship behavior in hospitality industry: Bridging challenges, benefits and contribution. *International Journal of Human Capital in Urban Management*, 2(3). https://doi.org/https://www.researchgate.net/publication/321321182_Organizational_citizenship_behavior_in_hospitality_industry_Bridging_challenges_benefits_and_contribution.
24. Huang, N., Qiu, S., Yang, S., & Deng, R. (2021). Ethical leadership and Organizational Citizenship Behavior: Mediation of trust and psychological well-being. *Psychology Research and Behavior Management*, Volume 14, 655–664. <https://doi.org/10.2147/prbm.s311856>.
25. Knights, J. (2016). *White Paper: How to Develop Ethical Leaders*. Oxford, England: Taylor & Francis Group Ltd.

26. Koo, B., & Lee, E.-S. (2021). The taming of machiavellians: Differentiated transformational leadership effects on Machiavellians' organizational commitment and Citizenship Behavior. *Journal of Business Ethics*, 178(1), 153–170. <https://doi.org/10.1007/s10551-021-04788-2>
27. Lawton, A., and Pa'ez, I. (2015). "Developing a Framework for Ethical Leadership", *Journal of Business Ethics*, 130, 639-649.
28. Madubuez, M. H. C., Etodike, C. E., Onyekwelu, R. U., & Ananti, M. O. (2021). Machiavellian Traits in Public Service: Subordinate Silence and Workplace Abuse as By-products and the Moderation of Work Ethics Among Public Servants in Anambra State. *Canadian Social Science*, 17(3), 129–137. <https://doi.org/10.3968/12134>
29. MacKenzie, S. B., Moorman, R.H., Podsakoff, P. M & Fetter, R. (1990). Transformational leader behaviors and their effects on followers' trust in leader, satisfaction, and organizational citizenship behaviors. *Leadership Quarterly*, 1(2), 107-142. Items were taken from Table 5, p. 121. Copyright © 1990.
30. Manara, M. U., van Gils, S., Nübold, A., & Zijlstra, F. R. (2020). Corruption, fast or slow? ethical leadership interacts with Machiavellianism to influence intuitive thinking and corruption. *Frontiers in Psychology*, 11. <https://www.frontiersin.org/articles/10.3389/fpsyg.2020.578419/full>
31. Nikolopoulou, K. (2023). What is Snowball Sampling?: Definition & examples. What Is Snowball Sampling? | Definition & Examples. <https://www.scribbr.com/methodology/snowball-sampling/>
32. Pulungan, A. H., & Fitrianingrum, A. (2019). Machiavellianism and corporate ethical values as determinants of accountants' ethical decision making. *Journal of Research and Application: Accounting and Management*, 4(1). <https://doi.org/10.18382/jraam.v4i1.00>
33. Sarwar, H., Ishaq, M. I., Amin, A., & Ahmed, R. (2020). Ethical leadership, work engagement, employees' well-being, and performance: a cross-cultural comparison. *Journal of Sustainable Tourism*, 1–19. doi:10.1080/09669582.2020.178803
34. Schofield, K., Analoui, B., Brooks, J., & Hussain, S. F. (2018). Competitive communities of practice, knowledge sharing, and Machiavellian participation: A case study. *International Journal of Training and Development*, 22(3), 210–221. <https://doi.org/10.1111/ijtd.12129>
35. Sendjaya, S., Pekerti, A., Härtel, C., Hirst, G., & Butarbutar, I. (2014). Are authentic leaders always moral? the role of Machiavellianism in the relationship between authentic leadership and morality. *Journal of Business Ethics*, 133(1), 125–139. <https://doi.org/10.1007/s10551-014-2351-0>
36. Stephan, B., Lechner, D., Stockkamp, M. et al. (2023). Where a psychopathic personality matters at work: a cross-industry study of the relation of dark triad and psychological capital. *BMC Psychol* 11, 236. <https://doi.org/10.1186/s40359-023-01266-4>
37. Tambe, S., & Shanker, M. (2014). A Study of Organizational Citizenship Behaviour (OCB) and Its Dimensions: A Literature Review . *International Research Journal of Business and Management*, 1, 67–73. <https://doi.org/https://citeseerx.ist.psu.edu/document?repid=rep1&type=pdf&doi=6392bb652d3d8f8ded7da729f4062f8e2ceec218>
38. Towler, A. (2020). Machiavellianism: What it is, how to recognize and cope with Machiavellians: CQ Net - management skills for everyone. CQ Net - Management skills for everyone! <https://www.ckju.net/en/dossier/machiavellianism-what-it-how-recognize-and-cope-machiavellians>
39. University of Cambridge. (2022). MRC CBU Wiki. FAQ/SobelTest - CBU Statistics Wiki. <https://imaging.mrc-cbu.cam.ac.uk/statswiki/FAQ/SobelTest>

40. Varshney, D. (2022), "Machiavellianism, self-concept and resilience: do they affect employee performance? A moderated-mediated analysis", *International Journal of Productivity and Performance Management*, Vol. ahead-of-print No. ahead-of-print. <https://doi.org/10.1108/IJPPM-06-2021-0348>
41. Wang, Y. and Sung, W. (2016), "Predictors of organizational citizenship behavior: ethical leadership and workplace jealousy", *Journal of Business Ethics*, Vol. 135 No. 1, pp. 117-128.
42. Yang, C., Ding, C.G. and Lo, K.W. (2016), "Ethical leadership and multidimensional organizational citizenship behaviors: the mediating effects of self-efficacy, respect, and leader-member exchange", *Group & Organization Management*, Vol. 41 No. 3, pp. 343-374.
43. Yang, Qi, & Wei, Hua. (2017). The impact of ethical leadership on Organizational Citizenship Behavior. *Leadership & Organization Development Journal*, 39(1), 100–113. <https://doi.org/10.1108/lodj-12-2016-0313>
44. Yasir, M., & Mohamad, N. A. (2015). Ethics and Morality: Comparing Ethical Leadership with Servant, Authentic and Transformational Leadership Styles. *International Review of Management and Marketing*, 5.
45. Zettler, I., & Solga, M. (2013). Not enough of a 'dark' trait? Linking Machiavellianism to job performance. *European Journal of Personality*, 27, 545–554.
46. Zhao, J., Xiao, S., Mao, J., & Liu, W. (2018). The buffering effect of Machiavellianism on the relationship between role conflict and counterproductive work behavior. *Frontiers in Psychology*, 9. <https://doi.org/10.3389/fpsyg.2018.01776>