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THE INFLUENCE OF NATIONAL CULTURE AND ETHICAL LEADERSHIP ON
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ABSTRACT

This paper aims to investigate the influence of national culture represented by Hofstede cultural dimensions on enhancing the sustainable development. At the same time, investigate the influence of ethical leadership represented by Islamic ethics and well-known ethics demonstrated in the literature on enhancing the sustainable development in Iraq. The study tries to answer two questions: Do complex aspect of national culture truly make the influence on the sustainability of programs? Do ethical leadership approaches truly make the influence on the sustainability of programs?

This study utilized available data on website (Hofstede and World Economic Forum), applying the archival research method. Afterward, test the relationship between national culture dimensions and sustainable development. The current research uses the methodological of a literature review which aims to discuss the principles of sustainable development.

Significant of this study is the lack of studies dealing with these variables and revising the literature uncover there is no research exists on the influence of national culture and ethical leadership on sustainable development.

Findings of this study shed some lights on the impressions and reflections of this dimension on sustainable development in Iraq. World Economic Forum, Schwab (2015) data used to evaluate sustainable development that it is evaluation of attitude concerning the environment, natural resources, investments, governmental institutions for better present and future.

I. INTRODUCTION

Sustainability has become an important issue for countries today because of it concerning the greatest features of the world such as technology, environment, and the social sciences.

The Brundtland Commission defined sustainability as “that which meets the needs of the present without compromising the ability of future generations to meet their own needs” (World Commission on Economic Development, 1987, p. 8). Sustainable institutions are those “can sustain financial, human, social, and environmental resources over the long-term” (Bradbury, 2003, p. 173). Organizations can make sustainability through develop technology, education and enhance civil communities. The United Nations Brundtland Commission in 1987 stated official vision for sustainability as “development that meets the needs of the present generation without compromising the ability of future generations to meet their own needs”.

The leadership approaches facilitate the sustainability program and decide whether it able to understand the necessity of putting long-term plan for sustainability. Leaders are responsible for the literacy learning progress, and Reading Recovery as an insurance policy against the risk of having children with literacy difficulties in subsequent years.

Undoubtedly, effective leadership is the key to success in organizations. Scholars are, thus, interested in studying the significant role of leaders in organizations, and they continually raise further questions about the validity of certain leadership styles as universal and effective in all situations (Avolio and Bass, 2002). The majority of organizations in the Arabic world adopt the Western models and practices of management with a little adjustment to integrate such concepts into Arabic culture.

The influences of ethical leadership are new aspect studied in organizations and emerged as ethical decision-making, and individual behaviours. The prevailing value emphases in a society may be the most central feature of culture (Hofstede, 1980; Schwartz, 1999). Hence, national culture (Ringov and Zollo, 2007). With this special cultural characteristics, institutions should adjust their sustainability enterprises to the local setting.

Leadership is a key success factor in the achievement of sustainability. Organizational leaders should embed sustainability approaches in their organizational activities and make sustainable development part of their overall business strategy. The most important leadership theories identified by literature are traits and styles; contingency; transformational/transactional leadership.

Ethical leaders possess and demonstrate characteristics such as honesty, caring, and principle and equity. Riggio et al. (2010) define an ethical leader as “the one who demonstrates prudence, temperance, fortitude and justice in their personal characteristics and actions”.

Iraq has plentiful natural resources, educated society and significant spread population. Despite having the world’s second-largest oil reserves and considerable gas reserves, and water, Iraq is a country where all development indicators are dismal. There is a perilous mixture of low indicators, heavy dependence on oil, and large numbers of unemployed.

Development programs in Iraq facing several problems, the need of all elements of success (money, human potential, oil wealth, gas, strategic location, limited population). Still the big question didn’t answered, why Iraq do not achieve the standards of sustainable development and failure to deploy the natural resources with high revenue to reduce the poverty level and raise the GDP. Does the national culture has an influence on increasing the level of corruption? Does the leadership has an influence on this failure?

II. PURPOSE OF THE STUDY

This paper aims to investigate the influence of national culture represented by Hofstede cultural dimensions on enhancing the sustainability. At the same time, investigate the influence of ethical leadership represented by Islamic ethics and well-known ethics demonstrated in the literature on enhancing the sustainability. Figure 1, summarizing the theoretical framework of the study and the main variable was discussed in this study. Results demonstrate a need for business support in the areas of leadership development and organizational development.

Ethical Leadership approaches is a process whereby individual influences a group of individuals to achieve a common goal (Northouse, 2010). Therefore, this study will try to answer these questions:

- 1- Do complex aspect of national culture truly make an influence on the sustainability of programs?
- 2- Do ethical leadership approaches truly make an influence on the sustainability of programs?

Revising the literature uncover there is no research exists on the influence of national culture and ethical leadership on sustainability.

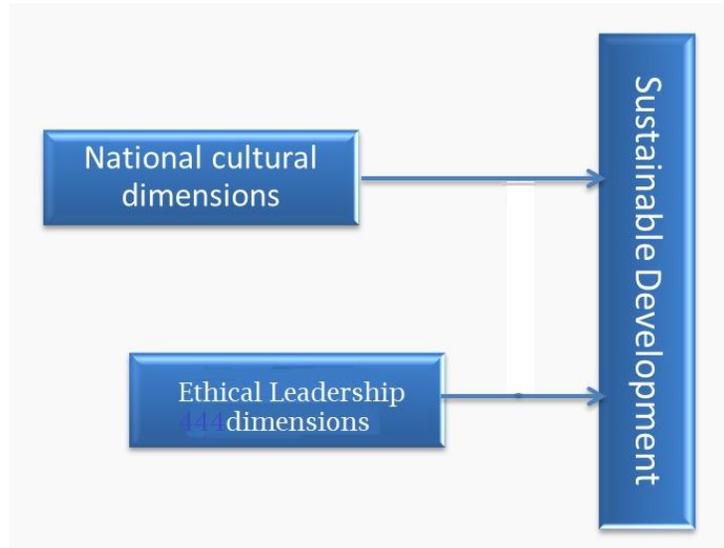


Figure 1: the theoretical framework of the study and the main variable

III. METHODOLOGY

This study uses the secondary data displayed in Hofstede's results regarding the national culture value scored by Arabic respondents. In addition, the concept of sustainable development, therefore the research using the data from Hofstede and World Economic Forum. Applying the archival method to implement the main purpose of the study Furthermore, depends heavily on the methodology from which Islamic normative system. The current research uses the methodological of a literature review which aims to discuss the principles of sustainability. We hope that the results of our study will shed some lights on the impressions and reflections of this dimension on sustainability in Iraq.

World Economic Forum, data used to evaluate Sustainable Development that it is the process of reevaluating values regarding the attitude toward the environment, natural resources, investments, changing the direction of technological growth, governmental institutions for better present and future (Brundtland et al., 1987).

IV. LITERATURE REVIEW

The term "culture" refer to collective thinking of certain society as Hofstede mentioned. Coincidentally, the sociologist Talcott Parsons (1951) developed a theory of social action, and which he also called "structural functionalism." Parson's intention was to develop a total theory of social action (why people act as they do), his model explained human action as the result of four systems:

1. the "behavioral system" of biological needs
2. the "personality system" of an individual's characteristics affecting their functioning in the social world.
3. the "social system" of patterns of units of social interaction, especially social status and role
4. the "cultural system" of norms and values that regulate social action symbolically

According to Hofstede culture is the collective programming of the mind which distinguishes the members of one group or category of people from another. Culture is learned not inherited; it derived from one's social environment not from one's genes. Culture should be distinguished from human nature one side (the universal human being have in common or inherit), and from an individual personality on the other side (the unique personal set of mental programs which not share with the others). Figure1 illustrates the position of culture between human nature and personality.

National culture

Culture is defined as collective programming of the mind that distinguishes the members of one group or category of people from another [where] the “mind” refers to how one thinks, feels and acts with consequences for beliefs, attitudes, and skills. (Hofstede, pp. 9–10)

Hofstede defined *society* as a “social system characterized by the highest level of self-sufficiency in relations to its environment” (p.10), meaning groups within a society tend to have a certain level of interdependence. At the center of the social system are societal norms consisting of value systems or, as Hofstede (1980) called it, mental programs that are shared by the majority of a population. The norms are based on a variety of ecological factors (geographic, economic, demographic, genetic/hygienic, historical, technological, and urbanization) that affect the physical environment and lead to the development of cultural patterns in such areas as family, education systems, politics, and legislation (Hofstede).

Hofstede’s Cultural Dimensions for national culture:

Hofstede (2001) suggested that culture at a national level can be classified according to five dimensions: “power distance uncertainty avoidance individualism versus collectivism and masculinity versus femininity [and] long-term versus short-term orientation” (p. 29). The first four dimensions were conceived from the results of an attitude survey administered to 116,000 IBM employees in 40 different countries in 1968 and 1973 (Hofstede, 1980). The fifth dimension suggested via research by Hofstede and Bond (1988). The five national culture dimensions proposed by Hofstede are:

1. “**Power distance** which is related to the different solutions to the basic problem of human inequality” (2001, p. 29). It is the “extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally” (2005, p. 46). Power distance “is described based on the value systems of the less powerful members. The way power is distributed is explained by the behaviour of the more powerful members, the leaders rather than those led” (2005, p. 46).
2. “**Individualism versus collectivism** which is related to the integration of individuals into primary groups” (2001, p. 29). Individualism they are seeking for their own interest innature. Collectivism societies in turn, in which people from birth onward are integrated into strong, cohesive in-groups, which throughout people’s lifetimes continue to protect them in exchange for unquestioning loyalty. (2005, p. 76)
3. “**Masculinity versus femininity** which is related to the division of emotional roles between men and women” (2001, p. 29). Men in MAS society are supposed to be competitive, tough, and focused on material success, whereas women are more modest, tender, and concerned type of relationship. A society is called feminine when emotional gender roles overlap: both men and women are supposed to be modest, tender, and concerned with the quality of life. (2005, p. 120)
4. “**Uncertainty avoidance** which is related to the level of stress in a society in the face of an unknown future” (2001, p. 29). Further, Uncertainty avoidance [is] the extent to which the members of a culture feel threatened by ambiguous or unknown situations. This feeling is, among other things, expressed through nervous stress and in a need for predictability: a need for written and unwritten rules. (2005, p. 167)
5. “**Long-term versus short-term orientation** which is related to the choice of focus for people’s efforts: the future or the present” (2001, p. 29).

Long-term orientation (LTO) stands for the fostering of virtues oriented toward future rewards—in particular, perseverance and thrift. Its opposite pole, short-term orientation, stands for the fostering of virtues related to the past and present—in particular, respect for tradition, preservation of “face,” and fulfilling social obligations. (2005, p. 210).

6. **Indulgence vs. restraint (IND):** This dimension is essentially a measure of happiness; whether or not simple joys are fulfilled. Indulgence is defined as “a society that allows relatively free gratification of basic and natural human desires related to enjoying life and having fun.” Its counterpart is defined as “a society that controls gratification of needs and regulates it by means of strict social norms.” Indulgent societies believe themselves to be in control of their own life and emotions; restrained societies believe other factors dictate their life and emotions Indulgence is about the good things in life. In an indulgent culture it is good to be free. Doing what your impulses want you to do,

is good. Friends are important and life makes sense. In a restrained culture, the feeling is that life is hard, and duty, not freedom, is the normal state of being.

V. ETHICAL LEADERSHIP

Eisenbeiss (2012) identified four ethical leadership orientations which it is humane, justice, responsibility and sustainability, and moderation. The literature indicates that ethical leadership has an influence on (a) job satisfaction, (b) organizational commitment, (c) organizational citizenship, (d) turnover intent, and (e) stress (Çelik et al., 2015; Demirtas, 2015; Yang, 2014).

Leadership in Islam is a great responsibility in that Allah asks every leader about his duty in the next life. As stated in the Quran, ‘those Muslim rulers who, if we give them power in the land, they enjoin to perform the five compulsory, congregational prayers, enjoin Al-Ma’ruf and forbidden Al-Munkar’ [22: 41]. Furthermore, Prophet Muhammad accentuates the importance of leadership by saying, ‘if three Muslim travel together, they should choose one to be leader’ [Abo Daod: 2708]. Muslims believe that Islam is a comprehensive approach to life and that Islam is a valid way of living for all human beings in every time and every place (Aldulaimi, 2016). Fundamentally, Islam confirms the importance of Imam or leader because the goodness of life and religion depends on the existence of good leaders. However, the role of leader in Islam is not similar to that in Western management theory. According to Weber, authority appears in a ‘hierarchical development order’. By contrast, authority in Islam compels leaders to take the front seat instead of a high position. The Imam in prayer strives to guide people to perform well. Similarly, leaders in enterprises also strive to guide people to perform well. This front position enables the leader to be a guide, a role model and a motivator.

Islamic thoughts set the main preferable ethics for leaders, which can be used as dimensions. Therefore, this paper uses a group of dimensions from the fundamental of Islam to addresses the optimal ethical leadership as described and defined by Aldulaimi (2016) that shown in Table 1:

Table 1: Dimensions of Islamic work ethics as adopted from Aldulaimi (2016).

	<i>Islamic ethical constructs</i>	<i>Reference From Quran or Sunnah</i>
1	Honesty	"Oh ye who believe! Eat not up each other's property by unfair and dishonest means." [4:29].
2	Truthfulness	"O you who believe, be afraid of Allah, and be with those who are true (in words and deeds)" [9:177].
3	Efficiency	"... the best of men for you to hire is the strong, the trustworthy"[28:26].
4	Fulfillment	"O you who believed, fulfill [all] contracts." And: "...fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned" [17:34].
5	Self-Control	"Allah knows the fraud of the eyes, and all that the breasts conceal" [40:19]
6	Cooperation	"And cooperate in righteousness and piety, but do not cooperate in sin and aggression"[5:2].
7	Discipline and Punctuality	"...Perform As-Salat. Verily, As-Salat (prayer) is enjoined on the believers at fixed times" [5:103].
8	Dignity	"Indeed we have honored the children of Adam, and we have carried them on land and sea, and have provided them with Altayyibat and have preferred them to many of those whom we have created with a marked preferment" [17:70].
9	Justice	"Verily, Allah enjoins justice, and doing good, and giving (help) to kith and kin" (16:90).
10	Humanity	"Those who avoid major sins and acts of indecencies and when they are angry they forgive" [42:37].

VI. SUSTAINABILITY

The World Summit on Social Development 2005, recognized three regions that enhance the sustainable development. The Brundtland Commission described it as “development that meets the needs of the present without compromising the ability of future generations to meet their own needs”. The following explanation below is dedicated to these pillars:

Economic Development

This is the issues related to businesses, jobs and employability. Also, to encourage people to embark their businesses According to the statistics of the Ministry of Planning and Development Cooperation for 2011, unemployment indicators in Iraq were 15%. This means that there are a million unemployed, and indicators of underemployment in Iraq are still high to 30 percent of workers working less hours than scheduled. This is due to the decline of the Iraqi economy for its various sectors such as the agricultural and industrial sectors as well as lack of real investments for the private and foreign sectors or improvement of working conditions in the public sector.

Social Development

It is a natural human right to live in a clean and healthy environment through which all are exercised activities while ensuring their right to a fair share of natural resources and environmental services (Shelter, food, clothing, air, etc.) As well as complementary needs to raise their standard of living (work, entertainment, fuel) and without reduce opportunities for future generations. The most important social area is housing, education, health and environment protection.

In Iraq, the great civilizations and history and wealth, he studied in it through the stages of history and the greatest scientists not in Iraq but in the world, we see today that education starts something is something and students complain about the lack of and education indicators indicate that there is continuous improvement in this sector 6 indicators below (2010 compared to 2009) there is an increase in: (Central Bureau of Statistics, 7/2011).

The total number of schools (4.3%), including pre-school children.

- (1) Increase of the number of students by 2.4%
- (2) the student enrollment rate of 0.3, 7.3% for the primary and secondary stages, respectively, for the two phases
- 3) The number of government universities increased by four universities compared to 2004, where the number of universities reached 19 Government University.
- 4) The increase of the percentage of students in government universities by 2.9%
- (5) The number of elite colleges increased by 4.36% (2010 compared with 2009)

Environmental Protection

There many ways of save environment and reducing power consumption. The environmental dimension is the interest in managing natural resources. The backbone of sustainable development are mainly focused on quantity and quality of natural resources. The environmental attrition factor is one of the factors that conflict with sustainable development; so we need scientific knowledge for the management of natural resources for many years to come in order to obtain systematic methods. Also, encouraging and interrelated with the management of the environment system. It also concerns how technology of protecting the environment for the next generations from potential damage that technology can make and bring solution for protecting environment.

VII. NATIONAL CULTURE AND SUSTAINABILITY

Every society has its own unique culture, which is developed by a group of values, concepts and knowledge acquired through its historical and cultural heritage, geographical reality, social structure and the nature of the political and economic system, as well as the external influences that shaped its experiences and affiliations. The influence of national culture on individual behavior is well established and the differences between eastern and western cultures are rather significant (Hofstede, 1980).

According to Hofstede (2001), “the Arab countries cultural dimensions calculations were performed on data collected from Egypt, Iraq, Kuwait, Saudi Arabia, and United Arab Emirates”.

Power distance and Sustainable Development

Power distance (PDI) refer to what extent people in certain society admit that power is distributed unequally (Hofstede, 2001). Clearly, power distance for Arab is 80. This result indicates that participants of Iraq has high PD. Hofstede results revealed that majority of Iraqi feel inequity. In addition, in Islam all believers are equal before God, which consider as enhancement factor to the reduction of PDI. In addition, the tribal system ensure and enforce people to respect others particularly old people and who have high social status. Therefore, it's not shocking that these reasons contribute to growing the score of Arabs on this dimension. Hofstede (1984) stated, “individuals with low power distance cultures are less likely to tolerate class distinctions, are more likely to prefer democratic participation, and are less afraid of disagreeing with superiors”. Based on the results of Husted (2005), low power distance determines the sustainable values in society.

Table 2: Iraq national culture dimension score based on Hofstede study (2001)

Cultural Dimension	IRAQ score
Power Distance	80
Individualism	38
Masculinity	53
Uncertainty Avoidance	68
Long-Term Orientation	41

Individualism-collectivism and Sustainable Development

The results given individualism was low score of 38 for Arabic countries (Hofstede, 2001). Studies discovered that high level of individualism is making people more independent. They concentrate on their own interests and become more competitive. While people from collectivist countries are more engaged with group goals and interest (Hofstede, 2001).

Tang &Koveos (2008) discovered the tendency that high level of individualism make a significant impact on economic development and sustainability in particular. Therefore, sustainable development successful when people of society start to consider their interest firstly.

Masculinity and Sustainable Development

The dimension of Masculinity was given 53 for Iraq as reported in (Hofstede 2001). In the business and workarena, the masculine factors of competitiveness and assert can help inmaking decisions, therefore it has a great effect on achieving the development. In contrast feminine factors lead to make positive relationships and collaboration among society members. As a result, for sustainable development, it is vital to have competitiveness and insisting to achieve goals.

Uncertainty avoidance and Sustainable Development

The dimension of uncertainty avoidance for Iraq score was 68 (Hofstede 2001). This reflects that this society according to Hofstede interpretation distinguished has a low level of satisfaction on their home lives, multiple rules, teaching children that the world is hostile, and motivate them negatively by afraid from being failed (Hofstede, 2001, p. 169). However, Iraq similar to other Muslim countries including Arabic countries demonstrates high UAI (Hofstede, 2001). Situations in Iraq and economic situation in particular are ambiguous with regulations and application of power are high and cannot be assistant to the development projects.

Long-term orientation and Sustainable Development

The dimension of long-term orientation was low (41). Hofstede (2001) noted that this dimension “is also related to the ability to solve well-defined problems” (p. 351). Long-term orientation are giving a favor to future, thrift and

economic development. They are more seeking and excited to achieve goals to reward future rather than highlighting past and glory of nation in the past.

Indulgence versus Restraint and Sustainable Development

According to Hofstede (2010), “Indulgence versus Restraint is related to the gratification versus control of basic human desires related to enjoying life”. Indulgence views mean to that society allows relatively free gratification of simple and natural human desires related to appreciating life and having fun. Restraint views stands mean a society that controls gratification of needs and make it official by means of strict social norms. In Asia and in the Muslim world, Mediterranean Europe takes a middle position on this dimension which mean not very happy people (Hofstede, 2010). Actually, when people feels they are unoptimistic, it is hard for them to develop and feel the need of advancement.

Optimism is one of the most important and influential features of human personality. Interaction with many situations, but with many internal psychological features, for example, that the achievements achieved self produces a kind of self-esteem and elevates self-esteem to its highest level and this act in turn reflected on the concept of confidence

The self grows and rises to the highest peak, this is between two times, the past and the present, but it is surprising that the aforementioned interactions and their effects are due to the birth of another effect of the same sex but vary in time and occur in time The future is to strengthen the optimism, ambition and hope of the individual, which is the crux of this research, can be launched Naming confidence in the future self,

VIII. ETHICAL LEADERSHIP AND SUSTAINABILITY

Ethics, in a leader-follower context, is a healthy and appropriate conduct demonstrated in interpersonal relationships, supported by two-way communication, reinforcement, and decision-making (Nichols & Erakovich, 2013). Leaders’ careful attention to employee concerns, promote trust, influencing how employees feel, think, and act regarding change (Smollan, 2013). Studies proved that honesty and Truthfulness enhance corporate social responsibility (CSR). Leaders with transparency and always telling the truth are more acceptable in his community because they are targeting long term relationship with people.

Efficient manager is important to not affecting Mismanagement of inventory can be a drain on resources and the environment in every stage in economy. They engage in overconsumption.

Informal controls via beliefs, shared values, norms and traditions that comprise and enhance self-control. Studies show that self-Control are affecting the economic, social and environment sustainable development. Moreover, Organizations link reward and compensation to SD to ensure accountability and to influence decision making. Also, Managers ask for *higher compensation* when risk arises from environmental underperformance or non-compliance. Cooperation can enhance sustainability of environment because if every member accepts responsibility and cooperate with each other to keep the environment good and safe starting from local extending to the globe, it may become sustainable. The cooperation is not limited to individuals only it should be in between societies, regions, countries and different organizations.

The discipline for sustainability emerged and promote great environmental and social concern around globalization, inquiries about values-based knowledge and ideological underpinnings of accepted truths. Success

Leader’s dignity is increasingly essential because when leaders unsuccessful to respect the dignity of other people, conflict and distrust arise. Leaders must highlight three constituents of leading with dignity: what one must *know* to get dignity and avoid violating it; what one must *do* to lead with dignity; and how person can *create* a culture of dignity in any organization.

Sustainability without a consideration of justice would be nonsensical from a normative perspective and difficult to achieve strategically. This leaves us with a strong rationale to insist on the centrality of justice in any sustainability effort, but with an awareness of the complexities of doing so. Justice is necessary to sustain institutions, societies, and our planet over the long term.

IX. CONCLUSIONS

This study concentrates on examining the literature of the influence of national culture represented by Hofstede cultural dimensions on enhancing the sustainable development. At the same time, investigate the influence of ethical leadership represented by Islamic ethics and well known ethics demonstrated in the literature on enhancing the sustainable development in Iraq. The study try to answer two questions: Do complex aspect of national culture truly make the influence on the sustainability of programs? Do ethical leadership approaches truly make the influence on the sustainability of programs?

It is necessary to rebuild the culture of work in order to create the values of work, production and the pursuit of a culture of unemployment until the work becomes synonymous with life. It is clear that the culture of development in terms of its components and orientations is what enables it to crystallize the aspirations of the society and enables the ability to achieve them efficiently and effectively with its development management.

Effectiveness can be achieved through the availability of elements of the cultural context of development, the most important of which are community participation. In addition, the promotion of the development movement requires the broad participation of citizens in all sectors of the public, political, social and cultural spheres, and the promotion of community participation and the broadening of its fields is largely in line with democratic practices because it ensures the participation of wider segments of citizens through multiple channels of participation. Individuals, groups and institutions as the only gateway to achieving accelerated and sustainable development rates.

In light of this, business organizations should contribute to the welfare of society by improving environmental conditions, limiting the negative effects of environmental activity, contributing to the educational, health or cultural activities of society, as well as caring for workers' affairs, making them more productive, Through the development of their technical and productive capacities and the provision of industrial security and health, social and cultural care for them and their families so that they achieve psychological and social stability, which creates confidence and belonging to the organization.

The investigation of the relationship between sustainable development and cultural dimensions, we acknowledge the modest effect of national culture dimensions on the sustainable development.

The results revealed from the current research revealed that PDI is negatively related to sustainable development, and since the PDI in Iraq NC is low, therefore this dimension is not contribute positively to achieve the plans of sustainable development. Also, individualism countries are more able to implement sustainable development due to the freedom that people enjoyed in this countries. Besides, collectivism are able also to make good development if it used properly.

Femininity in Iraq considered high. Thus, it indicate that people tend to be modest with low level of competitiveness. While they have short orientation because they are affected by past and have no strategic vision. Society with this description are not willing to implement development in future.

This study has several contributions to the sustainable development in Iraq. I explain how sustainable development has long-term direction, which can lead to the results, which can be seen several decades only. The dependence of Iraq on oil production in the composition of the GDP and its composition 94% of its revenue carried a continuous depletion of the base of environmental resources and natural non-renewable irrationally, affecting the environmental reality of the oil-producing provinces and the adoption of backward methods to manage the water accompanying the process of extraction of crude oil and to get rid of associated gas by burning. This was accompanied by high poverty

rates and the failure of the government policies adopted to deal with them. This was in part due to the inability of labor demand to keep up with the growth and increase in the supply of labor force and its adoption as a result of structural imbalances in its skills in the government sector.

Any treatments that are being formulated to start putting the Iraqi economy on the path of sustainable development require removing it from the predicament of rent capacity and gradually diversifying the income resources and the local output through giving the other manufacturing sectors and agriculture sector the required attention and employing modern methods in irrigation and reclamation of agricultural lands Rationalizing natural resources and protecting them against the consequences of the oil industry and developing a well thought out waste management program in each of the Iraqi governorates according to urban plans that are appropriate to the needs of those governorates and geographical and demographic expansions.

Sustainable development stems from its view of the individual as a key element in the sustainability of the remaining natural resources, which means the need to improve the living reality of the Iraqi individual and out of the field of poverty to be able to develop scientific and professional capabilities to suit the needs of the labor market and break the vicious cycle of unemployment and poverty.

Any disregard for this reality will only make matters worse. A starting point must be put in line with the plans and started at the earliest opportunity to preserve what remains of the remaining renewable resources and to recognize the fact that there is no contradiction between the adoption of environmental standards in their proper form with considerations of economic growth. It is possible to employ rational energy use to contribute to raising the efficiency of energy sources and setting a standard for the social impact of any of the new productive institutions taking into account the criteria set for sustainable development in Iraq.

At the heart of Iraq crises, there is a lack of ethical leadership in all sectors of human society. The loss of this moral leadership is clearly demonstrated by the constant detection of unethical behavior at all levels of society. No other area of human endeavor, from the family to the highest degree of authority, has been affected. It is often difficult to distinguish moral leadership because society offers many contradictory statements about the meaning of leadership. It might be useful to identify some of the core competencies that characterize effective ethical leadership and to initiate an organized learning process that promotes the development of these capacities within institutions serving the humanitarian community.

This study recommend to establish a private institution for sustainable development that will undertake to build a sustainable development plan and follow up on everything related to development issues. Long-term focus on development programs and sustainable development programs. The high costs of implementing low-level development programs, leading to a lack of Long-term plans and not to give such important projects in the implementation where levels did not reach implementation of the investment plan at its best level to 50% over the past ten years. Enhance the economic policies adopted and contribution to increase the rate of annual growth of GDP.

Future studies need to consider and conduct interviews with members of governmental institutions for exploration of political methods leading to sustainable development and additional Hofstede cultural dimensions as well. Also, how culture can help in reducing the level of corruption. With focusing on leadership ethics, studies can investigate why Islamic ethics doesn't work to prevent that huge level of corruption in Iraq as Islamic society.

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