

## Authentic Leadership – A Multi-Component Model

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### Abstract

The need for research on authentic leadership in social sciences has emerged in the last few years. Until, now there has been done a very little research on this construct with respect to organizational sciences. There exist many ambiguities in conceptualization of authentic leadership and there exist many gaps in literature. In this paper, the critical review of literature on authentic leadership is done and literature gaps are identified. On the basis of identified gaps, a multi-component model is given for development of authentic leadership and its consequences on organizational outcomes. Hence, the main aim of this research is to present a theory-driven model of AL that presents consequences of the AL and gives suggestion of researchable propositions. Previous model could not address the multi level analysis for analyzing antecedents and consequences of AL; hence, this paper contributes to the literature by presenting a multi-level model. The significance of this paper is that it links the authentic leadership with organization-wide outcomes. Furthermore, this model has presented the mechanism. By using that authentic leaders can influence the followers and develop them in authentic followers and authentic leaders that have considerable implications for research and practice. Hence, the present model contributes to the literature by conceptually reviewing the construct of ‘authenticity’ and proposing a framework with testable propositions. This paper stimulates inspiration in future researchers to empirically investigate the presented model. Moreover, this also has practical implications as this model provides guidelines for interventional programs to foster authenticity at workplace.

**Keywords:** *Authentic Leadership, authenticity, Authentic Followership, Follower Work Attitude, Follower Behavior, Organizational climate.*

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<https://doi.org/10.30537/sjmb.v2i2.93>

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## 1. Introduction

In the last few years many cooperate and government malfeasance events were observed, as a result of such events, need for ethical conduct of leaders have emerged. Authors like (BILL, SIMS, & GERGEN, 2007) and (Cashman, 1992) asserted the need for genuine and authentic leadership. Similarly, (Luthans & Avolio, 2003) mentioned that there is a need for a theory-driven model that is based on antecedents and consequences of authentic leadership along with suggestions for researchable propositions. Currently, there exist various definitions and explanations of this construct, namely authentic leadership. These several competing definitions of AL have resulted in great confusion. Few areas of confusion have also been identified by (Cooper, Scandura, & Schriesheim, 2005) and they stated that this conceptual ambiguity needs rigorous clarification of this construct through carefully defining this construct. Likewise, (Yammarino, Dionne, Schriesheim, & Dansereau, 2008) also raised an issue related to this construct and mentioned that most of the literature is focused on single level of analysis (i.e. leader-centric) and literature has ignored dyadic, group and organizational level of analysis. They suggested that AL theory needs to consider multiple levels of analysis for being more rigorous and explanatory. Unfortunately, up till now, the recommendations and cautions suggested by these authors have not been considered by researchers of AL, thus there exist many confusions and ambiguities related to development of AL and this problem is spurred with limited amount of empirical research because validity of so many assertions is not assessed yet.

The purpose of this research is to review the available literature on AL. While reviewing literature, attempt is made to clarify this construct along with identification of antecedents and consequences of AL. As there are different views that are presented by authors from different disciplines so this paper critically analyses views of different authors. So this paper fills the literature gap identified by (Cooper et al., 2005) by clarifying the construct of authentic leadership. (Luthans & Avolio, 2003) said that there is a need for a theory-driven model based on antecedent and consequence along with suggestion of researchable propositions. After this research direction, many researchers have presented models for AL and most of them presented antecedents and ignored consequences of AL. This shows there exists gap in literature. Therefore, another purpose of this paper is to present a theory-driven model of AL that presents consequences of the AL and give suggestion of researchable propositions. As (Yammarino et al., 2008) also showed a research direction to move further from single level analysis. So this research moves from single level analysis to dyadic level of analysis by presenting a model of authentic leadership and the following.

## 2. Literature Review

### 2.1. Authenticity

The roots of this term authenticity can be traced back to ancient Greek philosophy. In the Temple of Apollo at Delphi, the aphorism “Know Thyself” was inscribed (Parke & Wormell, 1956). The etymology of authenticity says that word ‘authentic’ is derived from a Greek word ‘authento’ which means ‘to have full power’ which also reflects the authentic functioning of an individual who is the master in his domain (Kernis & Goldman, 2006; Trilling, 2009). When Socrates focused on the notion of the self-inquiry and said that it is not worth living to have an unexamined life, this can also be referred to the authentic functioning of individuals. After this, Aristotle throws light on the concept of self-realization and said that ‘higher good’ can be achieved when activities of soul and virtue are aligned with each other (Hutchinson, 1996). (Kernis & Goldman, 2006) mentioned that this self-realization is linked with, *eudemonia*, which means that an individual gains happiness when she/he successfully performs activities that are according to her/his inner self values.

In words of (Harter, 2002), authenticity is defined as a set of one’s personal experiences, along with needs, desires, emotions, thoughts and beliefs. So, it can be analyzed that, as also mentioned by (Luthans & Avolio, 2003), authenticity is to be self-aware and to perform according to true inner self, beliefs and thoughts. Interestingly, it is not possible to attain complete authenticity. (Erickson, 1995) mentioned that it is important to consider that authenticity and inauthenticity is not dichotomous, means it is an either condition. One cannot only be defined as authentic or unauthentic, but one can be said less authentic, more authentic or unauthentic.

Even though the concept of authenticity can be traced back in ancient Greek philosophy, its conception evolved in previous century (Erickson, 1995). (Kernis & Goldman, 2006) mentioned that modern psychological conception of authenticity has borrowed a great work from philosophy. In addition, meta-physics and existentialism have also helped this construct ‘authenticity’ to emerge as it is now. Historical literature from philosophy and psychology concludes that authenticity consists of cognitive and behavioral processes related to discovering a sense of self along with maintaining core self at different times and situations. Furthermore, literature says that there are four central themes about authenticity i.e. “authentic functioning of people's (1) self-understanding, (2) openness to objectively recognizing their ontological realities (e.g., evaluating their desirable and undesirable self-aspects), (3) actions, and (4) orientation towards interpersonal relationships” (p. 284). The current conceptualization of AL is also based on these four central themes, namely 1) awareness, 2) unbiased processing, 3) behavior, and 4) relational orientation. Awareness is to have knowledge about own values, motives, thoughts and feelings. Unbiased processing is to accept positive and negative attributes. Behavior is to act only according to own preferences, values and needs and not for pleasing others or to get some reward. Relational orientation is to ensure truthfulness and openness in relationship with others (Kernis, 2003). On the basis of these four themes, various definitions of AL have emerged.

## 2.2. Conceptualization of Construct ‘Authentic Leadership’

There is a variety of definitions of AL and these definitions are summarized in table 1 [Appendix]. From those definitions, it can be analyzed that, as said by (Halpin, 1966) organizational authenticity is function of climate and it becomes apparent through ability of its members to resist personal change with respect to leadership and professional roles. Furthermore, (Seeman, 1966) mentioned that authenticity is the ability to minimize the inconsistency and uncertainty about the leadership role.

It was (Henderson & Hoy, 1982) who defined and operationalized the constructs of authentic and inauthentic leadership. The analysis of their definition shows that AL is to (1) accept responsibility, (2) non-manipulation with others and (3) importance to self over roles. When these components are missing, leadership is declared inauthentic. These three components proposed by (Henderson & Hoy, 1982) confound with dimension of authenticity (Kernis & Goldman, 2006), abusive supervision (Tepper, 2007), accountability (Hall, Blass, Ferris, & Massengale, 2004), and organizational politics (Hall et al., 2004). From these three dimensions, the third dimension that is salience of self over role is closer to the philosophical conception of authenticity (Henderson & Hoy, 1982).

After fourteen years, AL emerged in social sciences. The definition that was presented by (Bhindi & Duignan, 1997) says that AL is about being authentic, spiritual and sensible. (Begley, 2001) defined AL as being open-minded, optimistic, visionary and creative problem solver. This definition is broader in scope, but it is much similar to ethical leadership. Few components of view of Begley e.g. optimism, are shared by some later definitions given by (Luthans & Avolio, 2003). Later on, (Begley, 2004) proposed another definition of AL and he acknowledged the most commonly accepted component of authenticity and authentic leadership i.e. self-awareness (Kernis & Goldman, 2006).

George’s work (BILL et al., 2007; B. George, 2003) has played a crucial role in development of scholarly and practitioner interest in AL. It can be analyzed that the definition that was provided by him was more of descriptive nature, but his definition vividly captures the central components of AL as presented by AL scholars. George presented that there are five dimensions of AL and these dimensions are (1) to have a passionate purpose (2) commitment to values, (3) leading with heart, (4) develop persistent relationships, and (5) demonstrate self-discipline. Even though the terminologies used by (B. George, 2003) are different, these dimensions have alignment with dimensions proposed by (Kernis & Goldman, 2006). For instance, persistent relationship orientation and relational orientation are similar and commitment to values and authentic behavior are similar.

According to (Gardfner, Avolio, Luthans, May, & Walumbwa, 2005), the conceptualization and development framework of AL given by (Avolio, 2003) is the most instrumental work for developing scholarly interest in AL. From organizational perspective, (Avolio, 2003) have taken perspective from positive organizational

behavior, transformational leadership theory and ethical perspective for development of individuals (Avolio, 1999; Kegan, 1982; Luthans & Avolio, 2003). By using these perspectives, (Luthans & Avolio, 2003) stated that authentic leadership develops self-awareness and positive behaviors on the basis of self-regulation both in leaders and followers and this ultimately encourages self-development. The critical analysis of conceptualization of (Avolio, 2003) is based on confluence of different perspectives. Therefore, it has become difficult to differentiate between positive organizational behavior, psychological capital, transformational leadership and ethical perspective in individuals raising concerns of discriminate validity (Cooper et al., 2005). According to (Avolio, 2003) authentic leaders are self-aware, self-regulated, and they have positive self-development and moral perspective. The positive moral perspective says that authentic leaders have high moral standards and values, thus their words and actions are always congruent to their core values and beliefs (May, Chan, Hodges, & Avolio, 2003). The analysis of the conceptualization of (Avolio, 2003) tells that it effectively incorporates the core components of AL that were identified by previous and subsequent scholars.

(Gardner et al., 2005) mentioned that when leaders be true to their own core beliefs and values and they exhibit behavior that is appropriate according to these beliefs and values, they basically promote development of their followers as well. Authentic leadership is also based on positive psychology, psychological well-being and optimal self-esteem and it develops confidence, hope, and flexibility in followers.

After some time, (Avolio & Gardner, 2005) worked on refinement of their conceptualization of AL. They presented a model of AL development that was based on multi-component definition of authenticity given by (Kernis, 2003). After this, (Ilies, Morgeson, & Nahrgang, 2005) developed another model of AL through using Kernis perspective and scientifically proved that Kernis framework has utility. The framework presented by (Walumbwa, Avolio, Gardner, Wernsing, & Peterson, 2008) was also advancement of conceptualization of AL given by (Kernis & Goldman, 2006). (Walumbwa et al., 2008) said that AL is based on four components and that are 'self-awareness, balanced processing, relational transparency and internalized moral perspective' (p. 906).

These four components are being refined conceptually and empirically. The major change was made the component of unbiased processing to the balanced processing. The rationale for this refinement was that all individuals are biased inherently and it is not possible to be properly unbiased. It is human nature to process self-relevant information only. Therefore, the component of unbiased processing is changed to the balanced processing (Tice & Wallace, 2003). Likewise, the component of behavior/action is replaced with internalized moral perspective. Similarly, the two distinct components named internalized regulation and positive moral perspective are merged in one component named internalized moral perspective (Gardner et al., 2005). As mentioned by (Walumbwa et al., 2008), this refinement was made because

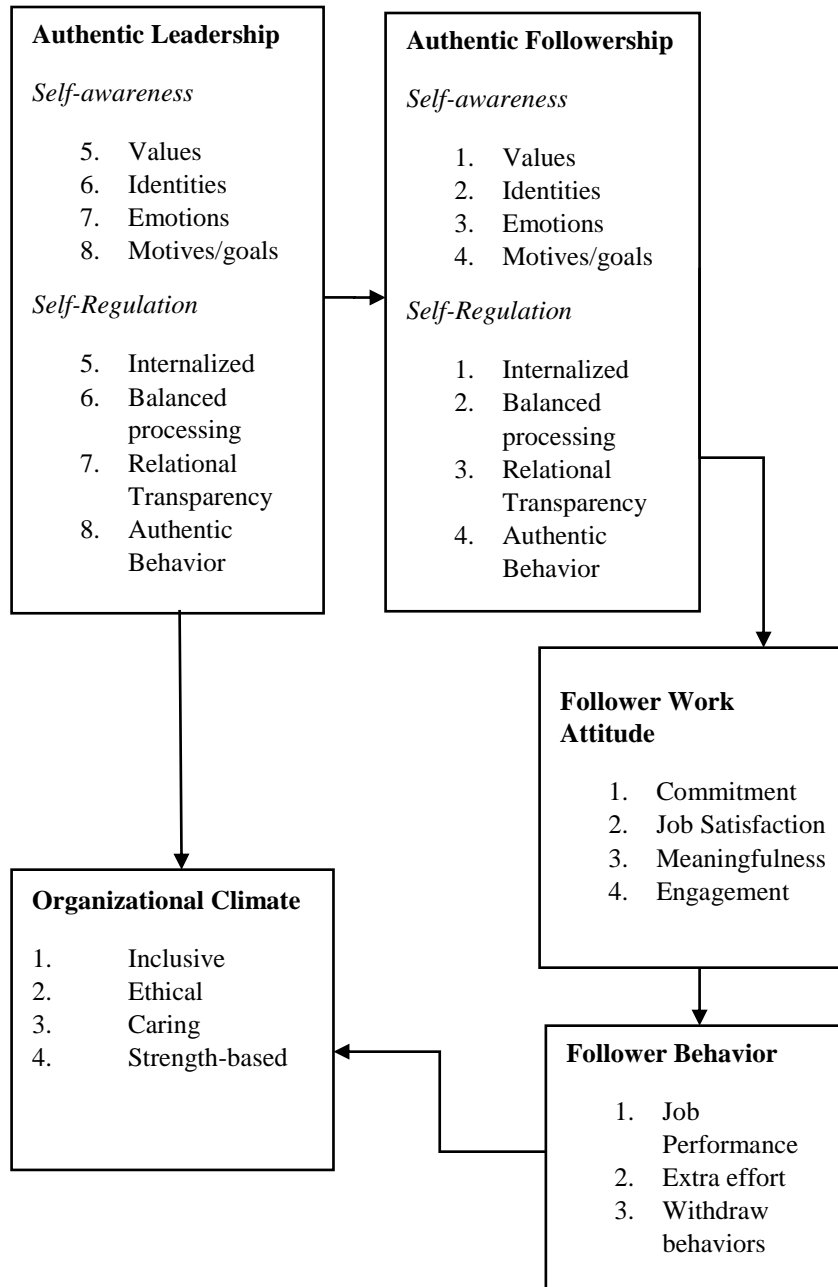
both components were based on manifestation of behavior that is consistent with internal standards and values.

(Shamir & Eilam, 2005) presented the AL conceptualization that is different from previous definitions and they said that AL has four characteristics. By using the life-story approach, they said that AL has genuine leadership and they have 'real' and 'true' self. They have a value-based mission to lead. Authentic leaders are not copies but they are originals. Their actions are based on their deeply rooted values. There is consistency in their actions, values, and beliefs. The critical analysis of (Shamir & Eilam, 2005) conception tells that nothing is told about content of leader's values like other definitions consider morality of leaders' values. Basically, AL is based on self-concept and linkages among these self-concepts and behaviors. Furthermore, AL has role of leadership in their self-concept and they have high level of clarity of their self-concept. The self-congruence and stable behavior are also part of their personality. Interestingly, (Shamir & Eilam, 2005) stated that AL also includes authentic followership along with authentic leader. Authentic leaders are followed because followers seek for authenticity so that they can develop an authentic relationship with leaders. By using life story approach, they also assert that life of leaders is source of reflection and key life events of leaders become source of self-development.

There are a few other alternative explanations of AL. (Sparrowe, 2005) used the hermeneutic philosophy and by using the narrative process the authentic leadership development process was explained. (Michie & Gooty, 2005) said that AL has some spiritual ideas and values and emotions of others play a crucial role in their development. Another explanation is provided by (Eagly, 2005), he used the role incongruity theory and explained that why women cannot become authentic leader. (Whitehead, 2009) said that AL is based on three components, namely (1) self-awareness, (2) trust that is developed on the basis of ethical and moral framework of organization, and (3) social values leading to organizational commitment. Even though, these alternative perspectives differ but an overlap can also be observed. The purpose of this section was to review different conceptualizations of the AL. From different conceptualization, the definition presented by (Gardner et al., 2005) is most appropriate because more or less different researchers' conceptualization is overlapping with this definition. They presented that AL have self-awareness, balanced processing, relational transparency and internalized moral perspective. Therefore, the next section that proposes a model of AL development and its consequences is also based on this model.

### 3. Model of Authentic Leadership Development

Figure 1: Model of Authentic Leadership Development



Source: Presented by authors (2015)

### **3.1. Authentic Leadership**

#### **3.1.1. Leader self-awareness**

In the proposed model, it is asserted that authentic leaders (AL) have high level of self-awareness and self-awareness plays the most crucial role in process of authentic leadership development. As suggested by (Kernis, 2003), self-awareness is to be aware of motives, feelings, desires, and other self-relevant cognitions. It is to be familiar with multi-faceted self along with strengths and weaknesses. Self-awareness includes being aware of values, identities, emotions, goals, abilities, talents and knowledge. There are many positive consequences of self-awareness that have been identified by literature (Hoyle, Kernis, Leary, & Baldwin, 1999). (Campbell et al., 1996) considered the construct of self-concept clarity that is to have clear and internally consistent self-concept. The self-concept clarity is positively linked with self-esteem, extraversion and positive effect. At the same time, it is negatively associated with neuroticism, depression and negative effect. (Baumgardner, 1990) presented the construct of self-certainty that is to be confident about self-views. The study showed that self-certainty is positively associated with self-esteem and positive effect. Interestingly, whether self-concept consists of positive or negative traits, this relationship holds true. From this, it can be said that self-awareness consists of two elements i.e. self-clarity and self-certainty and it is important for psychological well-being. So the self-awareness is function of self-clarity and self-certainty. Therefore, it is proposed that:

**Proposition 1:** *Authentic leaders have high level of self-clarity and self-certainty.*

The concept of self-awareness can be traced back to the notion of self-concept that was presented by Marcus and (Markus & Wurf, 1987) that is about one's self-views. Basically, self-views are about perception of one's attributes, including intelligence, social abilities, academic and athletic aptitude. (Lord & Brown, 2001) mentioned that self-views include present goals and possible selves. Present goals are short term and possible selves are long term standards. So in the next section, relationship of self-views is studied with respect to values, identity, emotions/motives and goals of authentic leaders and followers.

#### **3.1.1.1. Values**

Values are concepts of social actors that guide the actions of individuals. Values are helpful in directing evaluations of people and events along with explaining the rationale of actions (Schwartz, 1999). These act as the normative standards that guide individual's behavior and evaluations (Schwartz, 1992). According to (Lord & Brown, 2001), values stimulate actions for good of others and community. Even though socialization processes help to learn these values, once learned these become integral part of an individual's self. With respect to authenticity, it is posited that leaders remain true to their core values and they never compromise their core values due to some situational or social pressure (Erickson, 1995). Definitely, it is mandatory to be aware of these values and that can be ensured with the help of self-awareness,



suggesting that self-awareness is prerequisite for authentic leaders (B. George, 2003). Therefore, it is proposed that:

**Proposition 2:** *Authentic leaders have high level of awareness and commitment to their core values.*

### 3.1.2. Identity

According to (Schlenker, 1985), identity is defined as an individual's relevant features, characteristics and experiences. There are two parts of identity namely personal identity and social identity. On the basis of one's personal identity i.e. traits, attributes, characteristics, one can be differentiated from others (Banaji & Prentice, 1994). On the other hand, social identity is about emotional and value assessment of an individual for being part of a certain group (Hogg, 2001). So it is basically, to have a feeling that is developed through being similar to a certain group (Hoyle et al., 1999). According to (Erickson, 1995), the personal identity reflects social identity as one develops her/his identity after socializing with others.

Inherently, individuals make interpersonal comparison and more often individual identity reflects those values that are valued by their leaders ((Brewer & Gardner, 1996); (Gardner & Avolio, 1998)). (Luthans & Avolio, 2003) stated that the identity of authentic leaders is to have elements of trustworthiness, morality, and credibility, and they are more likely to have high level of moral integrity. Thus, the trustworthiness of leaders develops a positive relationship with followers. Credibility is achieved when there is no difference in an individual's actions and words. So leaders' credibility is proved when their claims are confirmed and AL gain this credibility by proving that they possess required knowledge and expertise that are necessary to deliver tangible results (Gardner & Avolio, 1998). So, it is asserted that ALs are those individuals who exhibit high moral conduct, fairness and accountability (May et al., 2003). So it is proposed that:

**Proposition 3a:** *Authentic leaders' self-identity includes characteristics of trustworthiness, integrity, credibility, fairness and accountability.*

At interpersonal level, self-concept is explained with the help of relationships with others (Lord, Brown, & Freiberg, 1999). As posited by (Gardner & Avolio, 1998), leader identification is a process in which role of leader is incorporated by an individual in his interpersonal relationships. Likewise, follower identification is a process in which individuals reflect themselves as the follower of a leader. So the role of authentic leader, i.e. one who is trustworthy, loyal and transparent, is incorporated through interactions. The main point is that according to interpersonal identity of authentic leader, leader considers himself as one who can be trusted and act as a positive role model. This means that the characteristics of authentic leaders are incorporated in self-identity of leaders. Therefore, it is proposed that:

**Proposition 3b:** *The identity of authentic leaders incorporates role of leader in their identity and they believe that they are positive role models for others.*

### 3.1.3. *Emotions*

It is not enough only to be aware of thoughts, values and motives. The review of literature on emotional intelligence tells that self-awareness is also to be aware of emotions (Salovey, Mayer, Caruso, & Yoo, 2002). Furthermore, emotionally intelligent people also understand the cause and effect of their emotions so they are aware of the fact that how emotions can influence the cognitive processes and decision making (J. M. George, 2000); (Salovey et al., 2002). Emotional intelligence is one of the determinants of effective leadership (Caruso, (2001) and transformational leaders (Ashkanasy & Tse, 2000). Through this awareness of emotions, leaders become able to understand their own and others' emotions thus they become better able to respond to followers' need. Additionally, this awareness helps authentic leaders to take value-based decisions and they consider emotions only when appropriate. It is mentioned by (Ashkanasy & Daus, 2002) that authentic leaders are self-aware of their own and others' emotions so they do not take decisions only on the basis of emotions that are triggered by the moment. From this, it can be analyzed that emotional awareness is root construct for positive forms of leadership. So it is asserted that authentic leaders have emotional awareness. Therefore, it is proposed that:

**Proposition 4:** *Authentic leaders have higher level of emotional-awareness and emotional intelligence.*

### 3.1.4. *Goals and Motives*

According to (Lord et al., 1999) goals are defined as 'schema that directs current information processing' (p.180). In leadership context, goals can range from performance benchmarks to personal strivings (Emmons, 1986). There are two types of self-concepts i.e. self-views and possible selves (Lord & Brown, 2001). As already mentioned, self-view is the perception of an individual about her/his standing on certain attributes, the possible selves is basically perception of playing a role in the future context and it also reflects that one could be in future context (Markus & Wurf, 1987). In authentic leaders, it is expected that their possible selves reflect the roles of leader and they have aim to be an agent who can bring positive change for followers and others. In addition, hoped-for selves they also have feared selves where they have feared to divert followers from organizational values and mission. Basically, the possible selves are completely future oriented and usually they are also hypothetical, but this has crucial and significant influence on current goals and reactions of leaders (Lord et al., 1999). The authentic leaders have motive to work on pro-social goals so that they can contribute in the development of followers.

(Lord & Brown, 2001; Lord et al., 1999) stated that current goals of an individual are set on the basis of self-views; there are more chances that self-enhancement motives become more important for individuals. Conversely, when goals are set on the basis of possible selves, there are more chances that self-verification motives become salient. The self-verification theory states that interpersonal behavior has many motives and one motive is to verify, validate and sustain one's existing self-concepts. Self-views help people to make sense of the world, organize behavior and predict response of

others, and it is exactly what is represented as self-clarity. Therefore, people monitor their self-views by making others understand and confirm the authentic self (Swann, Polzer, Seyle, & Ko, 2004). Authentic leaders are future-oriented individuals and they struggle for self-development therefore they are driven by their self-verification motives, where they do not only seek feedback from others to confirm current self-views, but also want feedback so that discrepancies from self-relevant standards can be identified (Avolio, 1999, 2003). Thus, with the possible-selves focus, leaders get motivated for self-improvement. So their goals are directed towards self-improvement (Hoyle et al., 1999). Therefore, with this self-improvement motive, authentic leaders present themselves as they are and depict their strengths and weaknesses so that they can get original appraisals to develop a better understanding of their actual selves and this facilitates attainment of their hoped-for-selves. Therefore, it is proposed that:

**Proposition 5:** *Authentic leaders are motivated by their self-verification and self-improvement goals.*

### **3.1.5. Leader Self-Regulation**

According to (Stajkovic & Luthans, 1998), self-regulation is a process that involves three steps i.e. to set internal standards, to evaluate differences between current and set standards, and to identify actions that can minimize or abolish these differences. Previously, it is mentioned that internal goals and standards guide the behavior of authentic leaders. In this section, it is asserted that regulatory processes define the authenticity of leaders. As it is also said in (Deci & Ryan, 1995) self-determination theory, authenticity is linked with internalized regulatory process. Likewise, (Kernis, 2003) argued that there are four components of authenticity i.e. balanced (unbiased) processing, authentic behavior, and relational transparency. The self-determination theory is based on the postulate that self-development processes are stimulated by needs for autonomy, competency and relatedness. So the emergence of authentic self is when an individual performs autonomously, experiences the efficacy and is liked or appreciated by others for who one is (Deci & Ryan, 1995). So the one who finds leadership in herself/himself would be satisfied with the self-identity when it provides opportunity to express her/his true self stimulates sense of efficacy and helps to feel related with others (Ryan & Deci, 2003).

According to (Deci & Ryan, 1995), there are four types of motivation for internalization and integration. Firstly, Deci and Ryan have talked about external regulation that reflects behaviors of individuals that are not internalized yet, but these are stimulated because of some consequence that is external to the individual. For instance, reward or punishment can stimulate such behavior that involves external regulation. Next to this, is the introjected regulation and it is about those behaviors that are stimulated by internal pressures and because of these regulatory processes individuals incorporate behavior without integrating it. Third is the identified regulation and that is when individuals accept a behavior because they consider it valuable so they incorporate certain behavior for some extrinsic activity. Finally, there is integrated regulation that is the highest form of external regulation and in this type

individuals fully integrate values in their selves. It is said that extrinsic regulation process that individuals integrate as it is aligned with the actor's sense of self is authentic.

An advancement to self-determination theory is the self-concordance model of goals that says that higher level of adjustment and growth can be achieved when set goals are aligned with actual current values, needs and interests of individuals (Sheldon & Elliot, 1999; Sheldon & Houser-Marko, 2001). As also mentioned by self-determination theory, all those identities that can satisfy basic needs for autonomy, competence and relatedness are self-concordant identities and individuals internalize these at integrated level of regulation. On the other hand, non-concordant identities are not integrated but these are introjected and regulated externally for compliance. Through integrated regulation, individuals become able to realize possible selves. At the same time, the self-concordant goals attainment is good for higher levels of well-being and personal development and this produces higher level of concordance and fosters upward spiral of adjustment (Sheldon & Houser-Marko, 2001). As mentioned by (Deci, 1975), authentic leaders are more likely to internalized regulation process that directs their behavior, they have integrated goals and they have self-concordant identities. In authentic leaders, the integrated regulatory process is more dominant as compared with other self-regulation levels. They are more knowledgeable about their true self. With attainment of self-concordant identities, they show a high level of commitment to internalized values and goals. On the basis of this literature, it is proposed that:

***Proposition 6:*** *Authentic leaders have high level of self-awareness so they become able to attain self-concordant identities where their decisions and actions become self-determined and concordant with internalized values and goals.*

#### **3.1.5.1. Balanced Processing**

(Kernis, 2003) identified another basic component of authenticity, namely unbiased processing which is referred to the absence of disowning, overstatements, misrepresentation and unawareness of internal experiences, personal knowledge and external assessments of the self. Authenticity is also to accept strengths and weaknesses objectively, but the ample evidence has proved that it is not possible for humans to be unbiased particularly when something is related to self (Tice & Wallace, 2003). Therefore, (Gardner et al., 2005) introduced the construct of balanced processing instead of unbiased processing.

Balanced processing is when motivational biases do not influence the process of selecting and interpreting information. Those who are with high or low self-esteem remain unable to acknowledge their personal shortcomings (Kernis, 2003). The literature on ego defense mechanism indicates that those with ego remain failed to acknowledge and resolve negative emotions that is a reason of psychological difficulties and this also leads to lack of self-clarity (Ungerer, Waters, Barnett, & Dolby, 1997; Vaillant, 1992). Authentic leaders have moderate self-esteem and they

do not find difficult to acknowledge personal weaknesses which is actually the balanced self-processing and it is only apparent in authentic individuals (Kernis, 2003). With optimal self-esteem level, authentic leaders process relevant self-esteem and non-relevant self-esteem information by remaining objective. They are ready to acknowledge both positive and negative aspects of their self and they pursue their actions and evaluations on the basis of core beliefs and values without considering ego-defense motives (Swarm Jr, 1983). On the basis of this literature, it is proposed that:

***Proposition 7:*** *Authentic leaders are more likely to engage in balanced processing of information that is related to others and their own self so that they become better able to come at accurate perceptions.*

### **3.1.5.2. Authentic behavior**

As said by (Kernis, 2003), the authentic behavior is to act according to one's values, goals and needs. It is to not acting falsely only for pleasing others or getting rewards or avoiding punishments. It is not to follow and reflect true self only for some external compulsion but rather it is to act freely and naturally in a way that core values, motives, feelings and inclinations are reflected. It is natural to experience the internal conflicts because of the inconsistencies in true self and environmental contingencies. How these conflicts are solved is quite important for integrity of authentic individuals. When there is such conflict that values of an individual are not compatible with values of larger groups, authenticity is reflected through responding according to internal cues (Deci, 1975; Deci & Ryan, 1995). These individuals who are not with contingent self-esteem rather with optimal self-esteem, they do not depend on others for validation and they possess genuine feelings of self-worth. Thus they are more impervious to external pressures and they do not compromise to their values and views.

According to (Kernis, 2003), authenticity consists of mutually interdependent components. Therefore, it can be better understood with the help of interactive effects of self-awareness, balanced processing and environmental contingencies on the behavior of an individual. In practical life, this is quite common that leaders have to face such situations in which their needs and values are not compatible with needs and values of group, organization and society. In such situations, authentic leaders are required to be aware of their own needs and they have to do balanced assessment of the situation. As the perception of followers for leader depends on the behavior and actions of the leaders, it is necessary to have an alignment in actions and values so that followers will be convinced for the integrity of leaders. Furthermore, the authentic leaders always have consistency and alignment in values and actions. On the basis of this literature, it is proposed that:

***Proposition 8:*** *Authentic leaders always have consistency and alignment in felt and espoused values, beliefs, identities and behavior.*

### **3.1.5.3. Relational Transparency**

As mentioned by (Kernis, 2003), one component of authenticity is relational in nature. It is about to value and achieve openness and truthfulness in close relationships. It is to be committed to help others considering both positive and negative aspects of their selves. This component says that authenticity is to show relational transparency that is to be genuine in creating bonds and building relationships on the basis of trust and affection and promoting this behavior in others as well. The benefits of leaders' transparency are acknowledged by corporations as well (Pagano & Pagano, 2004). Management scholars e.g.(Jones & George, 1998), also assert that with this transparency where knowledge and information is freely exchanged is important for unconditional trust which promotes interpersonal cooperation and improves the team effectiveness. Likewise, it also plays a crucial role in organizational learning (Popper & Lipshitz, 2000). Furthermore, (A. D. Brown & Starkey, 2000) mentioned that self-reflexivity dialogues among organizational members promote development of organizational identity along with organizational learning process. Therefore, authentic leaders are required to show transparency such that openly shared information can be ensured and interest of group members is prioritized on self-interest (Avolio, 2003; May et al., 2003). For authentic leaders, it is also expected that they show transparency in expressing their feelings and emotions and at the same time they regulate their emotions so that inappropriate and potentially damaging emotions are not displayed. So authentic leaders are self-aware therefore they know and accept themselves, they show high level of responsibility, candidness, transparency and willingness to share their emotions with close relations. Therefore, it is proposed that:

***Proposition 9:*** *With increased self-awareness and self-acceptance, authentic leaders develop higher level of relational transparency.*

### **3.2. Positive Modeling**

Positive modeling is an important mechanism through which authentic leaders influence their followers. Through this mechanism, positive values and self-development behaviors of leaders are observed by followers and they learn the authenticity of their leaders. As also mentioned by (Bandura, 1997), positive values like prestige, trustworthiness and credibility are more likely to be observed, valued and learned by observers. The core behaviors that followers learn and imitate by observing actions of leaders are 'confidence, high moral standards, innovative problem solving, commitment, and self-sacrifice' (Gardner et al., 2005). As suggested by (Luthans & Avolio, 2003), this positive modeling is crucial in development of authentic relationships among authentic leaders and followers. This is through positive modeling that positive values, beliefs, emotions, attitude, motives, goals and behaviors of leaders are transferred in followers. For instance, when leaders have a higher level of self-awareness and self-regulation and there is consistency in their actions and values, actually they are communicating that similar code of conduct is expected from their followers. So they stimulate the process of self-discovery and self-development in followers that leads to desired outcomes.

**Proposition 10:** *Through positive modeling, authentic leaders stimulate process of authenticity in followers.*

### **3.3. Authentic follower development**

#### **3.3.1. Follower Self-awareness**

Similar to authentic leadership development, it is important to develop self-knowledge and acceptance in followers for authentic followers' development (Kernis, 2003). The key aspects of self-awareness of followers are values, identities, emotions, motives and goals. Authentic leaders do positive modeling of authentic values and behavior and they encourage self-development in followers. This fosters the self-discovery process among them. As suggested by (Gardner et al., 2005), it is expected that along with behavior and conduct of leaders, the self-concept of followers plays a crucial role. So like authentic leaders, awareness of values, identity and goals of followers are important for follower self-awareness. Furthermore, the extent to which the values, identity and goals are matched with leader's values, identity and goals is also important.

(Weierter, 1997) presented a model of charismatic relationship in which it was identified that self-clarity and value congruence significantly influences the response of followers to the messages of leaders and thus a charismatic relationship is developed in leaders and followers. As mentioned by (Gardner et al., 2005), it is expected that a similar relationship is expected in authentic leadership and authentic followership development. One with the high self-concept clarity is more likely to follow that leader whose values, mission and vision are congruent with values of the follower. Like the authentic leader, the authentic follower also is aware of her/his values, beliefs, motives, goals, emotions and feelings. Therefore, even though such individual respects the leader with whom her/his values do not match, but she/he never follows that leader. Such individuals willingly follow the authentic leaders and one reason might be that they learn leadership skills from them because they assume that they have to become a leader in future. Thus without showing any direction to transform in the leader, followers grow and develop into leaders. Therefore, it is proposed that:

**Proposition 11:** *Individuals who have high self-concept clarity and high congruence among their values and those of the authentic leader are more likely to follow the authentic leaders along with emulating the leader.*

Those individuals who do not have or possess low self-clarity respond to authentic leadership in a complex manner. As such individuals are not aware of their core values, beliefs and emotions they find authentic leaders very interesting. So they come to be personally identified with the authentic leaders and they start adopting values of their leaders as their own (Howell & Shamir, 2005; Lord & Brown, 2001; Weierter, 1997). As suggested by (Kernis, 2003) and (Ryan & Deci, 2003), such individuals are not authentic because they do not possess self-awareness and external source of regulation. As proposed by (Gardner et al., 2005), it is expected from authentic leaders

to motivate such individuals for achieving higher level of self-awareness and this can be done through modeling processes.

It is also posited by (Howell & Shamir, 2005) that leaders direct such followers to adopt the values of collective group and not to identify with them personally. It means, as told by (Kark & Shamir, 2002), authentic leaders foster the collective and shared values of organizations instead of promotion of their own values. It is expected that this process leads to internalization of organizational core values and this allows followers to achieve the higher level of self-clarity that complements the authenticity (Kernis, 2003).

At the other extreme, individuals with low self-clarity might show the defensive behavior and are vulnerable by the authenticity of the leader (Campbell et al., 1996). As an individual with low self-clarity does not have clear beliefs and perspectives, to the remains unable to develop authentic relationship with the leader. Because of their internal confusion, such people do not find authentic leaders as a source of influence. That is another part of the story, that over time the authentic leader's genuine, consistent and attractive behavior develops trust in followers and the self-discovery process is triggered that leads to value internalization as stated above (Gardner et al., 2005).

**Proposition 12a:** *The individuals who have low self-concept clarity start personally identifying with leaders and they also start showing dependence on leaders and they simply start adopting values, beliefs and goals of the leaders.*

**Proposition 12b:** *Authentic leaders develop those individuals who are with low self-concept clarity by positive modeling of self-discovery process, they also shift their focus from personal identification with leaders to the collective and shared values, and this ultimately leads to internalization of collective core values.*

According to (Lord & Brown, 2001), authentic leaders influence the self-awareness of followers by having a significant impact on cognitive, affective and behavioral processes of followers and they groom the specific values of followers and activate their identity. The leadership is effective when there is a congruency between salient values and those values that are invoked in followers (Lord & Brown, 2001).

According to (Ros, Schwartz, & Surkiss, 1999), there are different levels of the values namely self-enhancement, modal and end values. Already mentioned that there are three levels of identity, namely individual, interpersonal and collective (Brewer & Gardner, 1996). According to (Lord & Brown, 2001), with the activation of self-enhancement values by the leader, coherence is attained when the self-concept of follower is at the individual level. On the other hand, when self-transcendence values (end values) are activated, coherence can only be attained if the follower is at the interpersonal or collective level of the self-concept.



The deeds and words of authentic leaders demonstrate those values i.e. integrity, trust, transparency that are aligned with self-transcendence values. As suggested by (Luthans & Avolio, 2003), it is expected that leaders direct followers to focus more on possible selves than the current self-views. (Lord et al., 1999) told that the linking of goals with self-reviews promotes self-enhancement motivations, on the other hand, when goals are linked with the possible self selves, the self-verification motivations become salient. So when followers follow their authentic leaders for the purpose of self-development, with the help of self-transference and self-verification motives, they become able to get accurate feedback. Therefore, it is proposed that:

**Proposition 13:** *Authentic leaders do modeling of self-awareness, they make salient the self-transcendence motives, they motivate followers to focus on desired possible selves, and they trigger self-verifying motives in followers. This all leads to get accurate feedback from others and that facilitates the process of personal growth and development.*

### **3.3.2. Follower Regulation**

Like authentic leaders, the authentic followers' development also incorporates internalized regulatory processes. As previously mentioned as well, the work of (Kernis, 2003) and (Ryan & Deci, 2003) has identified few components of authenticity, they mention that it is about self-awareness, internalized regulatory process, balanced processing, authentic behavior and transparency. In this section, it is proposed that authentic leaders triggers the self-regulatory processes in followers and thus these elements of authenticity are realized.

In this section, foundation of initial arguments is based on the theory of relational discrepancy theory (Higgins, 1987; Robins & Boldero, 2003) that is about cognitive, affective and motivational impact of discrepancies among actual selves and self-guides. Further, this self-guide consists of two selves i.e. ought and ideal selves. In this theory of relational discrepancy, authors have examined those discrepancies that occur when comparison of actual self and self-guides is done with another person's actual and self-guides. Authors presented a term 'commensurability' that refers to the degree to which the aspects of self are common for both members (e.g. follower and leader). For example, if both leader and follower have a common element of self like trustworthiness, the commensurability is higher. Further, the theory says that even both members share a common self-aspect, there is possibility that discrepancies can arise that is because of difference in the level or quantity of the quality of common self-aspect. For example, if both follower and the leader want to be and value transparency and it is ideal for both of them, but leader is highly transparent and follower is moderately transparent, the self-aspects of both members are commensurate but at the same time discrepancy also exists. When self-guides of both members of dyads are not opposite like rich and poor, it is termed as consistent commensurability. So the previous example of leader and follower is the consistent commensurability as one was highly transparent and other was moderately transparent.

The theory of relational discrepancies also sheds light on distinction between unconstrained and constrained context. In unconstrained context, members are allowed to freely select their relational partners, conversely, in constrained context, they do not have right to freely choose and they have limited discretion. For instance, in volunteer organization context is unconstrained as there is a freedom to select your relational partner while business organizations have constrained context where members are not allowed to select partner according to their own choice (Robins & Boldero, 2003).

In unconstrained contexts, when the consistent commensurability between potential partners is higher the motivation to develop relationships is greatest. This high commensurability can be critical for interpretation of the meaning assigned to the relationship. For example, if the actual self is commensurability source then follower might feel that leader is like her/him and then she/will get feelings of reassurance. If the ought-self is source of commensurability, then follower might feel that my leader is exactly how I should be and she/she will be experiencing the feelings of approval. Likewise, if the ideal-self is source of commensurability, the follower may believe that she/he wants to be like this leader and she/he will be experiencing the feeling of admiration.

It is proposed by (Robins & Boldero, 2003) that as the consistent commensurability of the actual self in the dyadic relationship increases, the relationship becomes more trusting. In unconstrained settings, the close relationship will be developed in members with similar self-aspects. Furthermore, when source of commensurability is the ought-selves, then interpersonal feelings of justification are produced. When source of commensurability is the ideal selves, feelings of cooperation are experienced. On the basis of these arguments (Gardner et al., 2005) has argued that with the congruency in actual, ought and ideal selves of the leader and followers, highest level of trust, closeness, support and goal alignment is achieved. With the greater consistent commensurability, effective authentic leader-follower relationship is formed because both leaders and followers have alike ought and ideal selves along with they also present and perceive actual selves in an accurate way.

For the model presented in this article, the relevant instance for follower self-regulation is when there is congruency in ought and ideal selves of leaders and followers and there is discrepancy in the actual selves. As mentioned by (Robins & Boldero, 2003) with the combination of actual selves and self-guides, the roles of followers and leader are assumed. Through this, the one who adopts the role of follower (usually one who is with discrepant actual-self) is in position to shift from individual identity to the collective identity (Lord et al., 1999). For example, the member who is with higher self-aspect like higher in confidence and other is lower in a certain self-aspect i.e. low in confidence, the one who is more confident will assume the role of leader and other will assume the role of follower. Now, with cooperation between both leader and follower can work as a team. So now the individual identity i.e. 'I' is shifted to collective identity i.e. 'We'. As also mentioned by (Hogg, 2001),

the members who are with most ideal selves will emerge as the leaders and (Robins & Boldero, 2003) extends this argument and argues that this enactment of role of leaders and followers go beyond dyads and it ranges from groups to the organization. Thus, with respect to authentic leadership development, when authenticity is the ideal selves of members, the members with the most authentic attribute emerge as the authentic leader and other members follow that leader willingly for achieving desired goals.

(Robins & Boldero, 2003) further mentioned that when there is no congruency in ought and ideal selves, there is more probability for emergence of superficial and hierarchical roles and relationships. Moreover, in constrained settings, there are fewer chances of prevalence of consistent commensurability because in constrained settings members usually do not have overlapping self-aspects. In this situation, the one who is formal and/or authentic leader wants her/his followers to develop their actual, ought and ideal selves as the followers do not aspire to be. Thus for compliance with formal leader's direction, follower do external regulation. As mentioned by (Ryan & Deci, 2003), this behavior is not authentic. Nonetheless, at the other extreme, even in constrained settings, there are cases when higher level of consistent commensurability is found in the leader and followers. As asserted by (Gardner et al., 2005), such congruency is for followers of those authentic leaders who provide opportunities for self-determination.

Authentic leaders always strive to develop their followers who are authentic like them and they do so by depicting them that how they can move from external and introjected regulation to the internalized regulation (Ryan & Deci, 2003). Sheldon and (Sheldon & Houser-Marko, 2001) states that with positive modeling and direct communication, self-concordant identities in followers can be achieved. Authentic leaders help followers to discover their talents, along with the help in developing their talents into strengths and they empower and motivate them to do tasks of which they are capable to do (Clifton & Harter, 2003). By using their mastery, experiences and providing task engagement opportunity, authentic leaders boost up the confidence level and competencies of followers (Bandura, 1997; Harter, 2002). Authentic leaders also enhance the collective identification of followers by directing them towards common mission and goal and they also promote the high quality connections development that fulfills the relatedness need of followers and provides meaningfulness in the work (Dutton & Heaphy, 2003; Kark & Shamir, 2002). On the basis of above literature, following propositions are proposed:

***Proposition 14a:*** *With the higher level of congruency in actual, ought and ideal selves of the leader and followers, authentic relationship between the leader and followers emerges that contributes in the development of high level of trust, closeness, support and aligned goals.*

***Proposition 14b:*** *In unconstrained organizational context, when members want to be authentic as authenticity is the attribute of their ideal selves, the one who is most*

*authentic will emerge as the leader and others will follow that authentic leader and work collaboratively to achieve shared goals.*

**Proposition 14c:** *Authentic leaders provide opportunities for self-determination and they foster genuine and self-concordant identities in followers, this fulfills the autonomy, competence and relative need of followers.*

### **3.4. Follower Attitude**

In the presented model, follower attitude is considered in terms of four constructs, namely commitment, satisfaction and engagement (Allen & Meyer, 1990; Iaffaldano & Muchinsky, 1985; Locke, 1976; May, Gilson, & Harter, 2004; Thomas & Velthouse, 1990).

The studies of (Judge & Piccolo, 2004) and (A. D. Brown & Starkey, 2000) has shown that leadership positively influences the commitment level of followers/employees. As mentioned in previous sections, authentic leaders show and also develop high level of self-awareness and self-regulation in followers and they also increase the personal and social identification of followers. The increased personal and social identification develops the sense of trust and optimism in employees and this ultimately results in increased commitment and satisfaction of employees (Avolio, 2003; Ilies et al., 2005).

In previous studies, job satisfaction is linked with effectiveness of different leadership styles (e.g. transformational, ethical and charismatic leadership (Bono & Judge, 2004; M. E. Brown, Treviño, & Harrison, 2005). As mentioned by (Fisher, 2010), job satisfaction is the attitude of employees towards their jobs and it is also referred to as the positive psychological state resulting from experience of a job. It is considered as an important attitude of employees because it leads to many positive outcomes for organizations (Dormann & Zapf, 2001). The satisfaction of employees is often linked with the behaviors that are linked with the authentic leadership and authentic following. Those behaviors are self-determination, high quality relationships, and ethical behavior (M. E. Brown et al., 2005; Deci & Ryan, 1995; Ilies et al., 2005). Furthermore, (Fisher, 2010) and (Turner, Barling, & Zacharatos, 2002 ) has mentioned that satisfaction is a component of well-being of individuals and well-being is also associated with authenticity. Authentic leaders offer opportunities to followers for self-awareness, self-development and self-regulation. This facilitates the followers and enable them to develop and grow and this ultimately satisfies followers/employees (Chiva & Alegre, 2009). Furthermore, formal leaders also have authority to manage and allocate resources, offer rewards and development opportunities. Likewise, the relatedness need of followers is also fulfilled with authenticity, and according to (Lok & Crawford, 2004) and (Chiva & Alegre, 2009) satisfaction is also associated with need of belonging and team relationships. Therefore, authentic leadership and followership also results in satisfaction of followers/employees.

Employee engagement is another mediator between authentic leadership, followership and employees behavior. Engagement is described as the experience of absorption, dedication, meaningfulness and flow (Nakamura & Csikzentmihalyi, 2003). According to (Ilies et al., 2005), people become engaged when the perception of capabilities and challenges are balanced with each other. This state prevails as this balance continues. (May et al., 2004) stated that engagement is the involvement of self in the work at three levels i.e. physical, cognitive and emotional. The researchers of engagement have explored that how meaningfulness along with other factors like availability of resources and psychological safety at work influence the engagement. Meaningfulness is the most important element for engagement. Likewise, co-worker relations and fit in personal and work roles influences the work-related meaning. As suggested by (Harter, 2002), in this research employee engagement also refers to the involvement, satisfaction and enthusiasm. As it is also asserted by (Luthans & Avolio, 2003) and (Gardner et al., 2005), it is proposed that engagement is the result of authentic leadership and followership. Basically, authentic leaders help followers in self-discovery through which they can recognize and develop their talents and they also help them in developing a fit between work roles and authentic self-roles, and this ultimately promotes the engagement in followers. Therefore, it is proposed that:

**Proposition 15:** *Employee attitude (commitment, satisfaction, engagement) mediates the relationship between authentic leadership and followership and employee behaviors.*

### **3.5. Follower Behavior**

In the presented model, follower behavior is considered in terms of three constructs, namely performance, extra effort and withdrawal behavior. These behavioral outcomes are also considered in previous literature and it is proved that leadership significantly influences these behaviors (Avolio, 1999; Bass, 1985; Bass & Stogdill, 1990; Lowe, Kroeck, & Sivasubramaniam, 1996; Yukl, 2002). In this research, it is proposed that authentic leadership is helpful in achieving these outcomes. With the intervening follower authenticity and positive attitude, followers' behavior is influenced by authentic leadership.

Performance has been linked with positive attitude of employees by many researchers. According to (Dormann & Zapf, 2001), performance of employees and productivity improves with employee satisfaction. The leadership influences the performance of employees, indirectly and directly (Hogg, 2001). The most important influence of leadership on followers is through the social processes of interdependence that contributes in working collaboratively. Leaders offer a sense of well-being and they direct followers towards the organizational goals. Therefore, as suggested by (Conger, Kanungo, & Menon, 2000), leadership improves the job performance of employees.

(Seligman, 2002) says that leadership is also useful for other positive behavior of employees, namely organizational citizenship behavior and withdrawal behavior management. Withdrawal behavior can be measured at two levels i.e. physical and

psychological level. The physical withdrawal is shown with the lateness, absenteeism and turnover. While the psychological withdrawal behavior is observed in terms of presentism and turnout (Redmond, 2014) The authentic leaders develop self-awareness and self-regulation in followers thus brings the positive attitude in followers. In this model, it is presented that the authentic leadership ultimately abolishes or minimizes the withdrawal behavior.

(Organ, 1988) defines organizational citizenship behavior as it is the voluntary behavior of employees and it is not linked with formal reward system. This behavior has ultimate impact of organizational performance. The study of (Valsania, León, Alonso, & Cantisano, 2012) have also proved that authenticity of leaders ultimately results in the organization citizenship behavior. To be more specific, this study proved that leadership moral perspective and relational transparency significantly and positively influence the organization citizenship behavior. Likewise, as mentioned by (Gardner et al., 2005) and (Ilies et al., 2005) authentic leadership increased the personal and social identification of followers that increased the commitment of employees. This increased commitment of employees result in organizational citizenship behavior. Another study that was conducted by (Walumbwa et al., 2008) and that study also proved that authentic leadership is positively associated with organizational citizenship behavior.

On the basis of above arguments, it is proposed that:

***Proposition 16:*** *Authentic leadership ultimately results in positive organizational behaviors of employees (performance, withdrawal, organizational citizenship behavior) through intervening variables of authentic followership and positive attitude.*

### **3.6. Organizational Climate**

In a dynamic context, this leader and follower development occurs (Day, 2001). For sustained authentic leadership and followership, it is important to have a supportive organizational climate. Interestingly, potentially this authenticity of leader and followers also influences the climate and it becomes more authentic (Avolio, 2003). The foundation of the role of organizational climate in development of the authentic leader and followers can be found in structural theory of organizational behavior that was provided by (Kanter, 1977). The theory says that an environment where open access to information, resources, opportunity and support prevails and facilitates leaders and followers to achieve their task goals. To be more specific, this theory states that for effectiveness of self and followers, it is responsibility of the leader to develop an organizational climate where continuous opportunity to learn and grow is provided and this opportunity for learning and growth can primarily be provided with transparency in culture.

According to (Rhoades, Eisenberger, & Armeli, 2001) and (Dirks & Ferrin, 2002), when leaders treat followers in a fair and positive manner, they remain more

committed and display positive attitudes and this results in the greater trust in the leader and the whole system as well. From this, it can be analyzed that for positive attitude and behavior of followers, leaders are required to provide supportive climate where access to information and resources and fair opportunities to learn and grow are provided. The organizational climate cannot be created easily. It takes considerable time and energy from both leaders and followers. Once created, it becomes a source of competitive advantage for organizations.

**Proposition 17:** *Authentic leaders create organizational climate that is more inclusive, caring, engaged and it is more oriented towards developing strengths of followers.*

#### **4. Conclusion**

A thorough review of literature on AL tells that up till now, majority of AL publications are conceptual and very few publications propose the testable proposition that is necessary component of a testable theory (Bacharach, 1989). The nascent state of this field along with lesser rigor is because of the influence of practitioner-oriented writings (BILL et al., 2007; Cashman, 1992; B. George, 2003). So as encouraged by (Corley & Gioia, 2011) and (Gardner et al., 2005), this paper has attempted to contribute theoretically to many testable propositions. A four-component model of authentic leadership is proposed in this paper. What makes this paper unique is that it links the authentic leadership with organization wide outcomes. Furthermore, this model has presented the mechanism by using that authentic leaders can influence the followers and develop them in authentic followers and authentic leaders that have considerable implications for research and practice. Given the nascent state of this construct in organizational sciences, it is expected that the present model has a) conceptually reviewed authenticity for clarification of construct, b) contributed theoretically by proposing a framework and testable propositions c) stimulated inspiration in future researchers to empirically investigate the construct and d) have provided guidelines for interventional programs to foster authenticity at workplace.

**Appendix:**

**Table 1: Definitions of Authentic leadership**

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(Rome & Rome, 1967)	The authenticity of an organization is apparent through the acceptance level of uncertainty, finitude and contingency throughout its leadership. It is also reflected through its capacity to realize its responsibility and acknowledge weaknesses and errors.
(Henderson & Hoy, 1982)	Authentic leadership is the perception of subordinates/followers that personal and organizational actions and outcomes of their leaders are responsible and they accept this responsibility. Authentic leaders have non-manipulating relationship with followers and they give importance to self-value over their role. Inauthentic leadership is the perception of subordinates/followers that their leaders do not take responsibility of their actions and outcomes. Inauthentic leaders have manipulative relationship with followers and they give importance to roles over their self-value.
(Bhindi & Duignan, 1997)	Authentic leadership is based on the authenticity. It involves a process to discover one's own authentic self with the help of true and meaningful relationships that supports core values. It is also about having vision and intentions to shape future of followers in a good way. It is also a new form of spirituality in which one's spirit is rediscovered in the light of relationships, feelings and needs of others.
(Begley, 2001)	Authentic leader is one who is professional, effective, ethical, conscious and skillful.
(B. George, 2003)	Authentic leaders do not have supernatural abilities but they use their natural abilities and acknowledge their weaknesses and try to overcome their weaknesses. Their leadership is based on values, meaning and determination. Their relationships with followers and subordinates are durable. They are self-disciplined and they do not compromise on their values and principles.
(Luthans & Avolio, 2003)	Authentic leadership is a process that results in self-awareness and self-regulated behaviors in leaders and followers. This encourages positive self-development. The authentic leader is assertive, optimistic, enthusiastic, resilient ethical future oriented. They also foster

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- development of leadership in their followers through their authentic values, beliefs and behavior.
- (Avolio, Luthans, & Walumbwa, 2004) Authentic leaders are self-aware about their own values, knowledge, strengths, weaknesses, moral perspectives and context. They are confident, optimistic and have high moral character.
- (Begley, 2004) Authentic leaders have self-knowledge and they are sensitive to others and their leadership leads to synergy.
- (Ilies et al., 2005) Authentic leaders are fully aware of their own values and beliefs. They are self-confident and genuine. They are consistent and trustworthy. They focus on developing their followers by broadening their thinking, developing positivity and build them on their strengths. They do so without ignoring the organizational context.
- (Shamir & Eilam, 2005) Authentic leaders have importance of leadership role in their self-concept, they have self-concept clarity, their goals and behaviors are consistent with their values and convictions.
- (BILL et al., 2007) Authentic leaders are true to themselves and they also have strong belief that they are true. Their relationships are always genuine and trust-based. They are self-motivated and good motivators for others. They feel satisfied by serving others and their self-recognition and success is less important as compared to serving others.
- (Walumbwa et al., 2008) Authentic leadership is a behavior that is built upon and encourages psychological capacities and ethical climate. Authentic leaders have self-awareness, ethical perception, stable processing of information and interpersonal transparency. They also encourage self-development of followers.
- (Whitehead, 2009) Authentic leader is self-aware, humble, trustworthy and committed to organizational success.
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