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Authentic Leadership Development Process

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Abstract

Scholarly interest in the theory of authentic leadership has increased but the notion is still in its emerging stage of development. Therefore, this study seeks to review the scholarly research on the conceptualization of authentic leadership and authentic leaders, proposes a fish bone diagram for authentic leadership development process, and offers a definition of authentic leadership. Moreover, this study defines authentic leadership based on core factors extracted from the existing definitions of authentic leadership. This research suggests that the core factors of authentic leadership affect authentic followership, thereby, affecting authentic leadership development process. Lastly, limitations and suggestions for future research are provided.

Keywords: Authentic Leadership; Authentic Followership; Authentic Leadership Development Process; Fish Bone Diagram

INTRODUCTION

The concept of authentic leadership has emerged nearly a decade ago and has generated a growing body of theoretical and empirical research (Gardner *et al.*, 2011; Gill & Caza, 2015; Guenter *et al.*, 2017; Hinojosa *et al.*, 2014; Hoch *et al.*, 2016; Peus *et al.*, 2012; Tomkins & Nicholds, 2017; Walumbwa *et al.*, 2008; Zubair & Kamal, 2016). The importance given to authentic leadership is largely in response to numerous high-profile corporate scandals. Therefore, the academic research has devoted great attention to this topic (Gardner *et al.*, 2011). Authentic leadership is recognized as the root construct that serves as the foundation for all forms of positive leadership (Avolio & Gardner, 2005). Avolio *et al.* (2004) identified that authentic leaders “act in accordance with deep personal values and convictions, to build credibility and win the respect and trust of followers” (p. 806). These leaders truly want to serve their followers through their leadership (George, 2003) and influence their implicit leadership perceptions (Nichols & Erakovich, 2013). Authentic leadership is characterized by a leader’s openness, self-awareness and clarity behavior (Wang *et al.*, 2014). Therefore, followers tend to be more resilient, hopeful, efficacious and optimistic (Luthans *et al.*, 2006).

Currently, the leading academics show no consensus on what constitutes leadership (Allio, 2012). Similarly, the emergence of scholarly research on authentic leadership has created ambiguity regarding what does and what does not constitute authentic leadership

(Gardner *et al.*, 2011). Therefore, authentic leadership has been defined in several ways and disagreement still remains, however, the concept that dominates conceptualization of authentic leadership in empirical research was proposed by Avolio and his colleagues (Avolio *et al.*, 2004; Gardner *et al.*, 2005), which comprised four dimensions (Gardner *et al.*, 2011; Walumbwa *et al.*, 2008). Although, the scholarly interest in the theory of authentic leadership has increased but the notion is still in its emerging stage of development. Thus, the recent increase in the empirical investigation of authentic leadership will be helpful in reducing the level of conceptual ambiguity.

Objectives of this study are to (a) show the theoretical foundation of authentic leadership; (b) provide a critical literature review of the definitions of authentic leadership and authentic leaders; (c) proposes a fish bone diagram for authentic leadership development process and (d) offer a definition of authentic leadership.

LITERATURE REVIEW

Foundation of Authentic Leadership: Over the past decades, transformational leadership has emerged as a highly studied and popular leadership theory among the researchers (Smith *et al.*, 2004). Transformational leadership behavior has been linked to a variety of positive work outcomes in the previous literature (Khan *et al.*, 2014; Rokhman *et al.*, 2011; Yasir *et al.*, 2016; Zeb *et al.*, 2015). However, scholars highlighted that transformational leadership can be unethical if power is misused (McClelland, 1975), motivation is selfish (Bass, 1985) or if values do not guide their behavior adequately (Price, 2003). Moreover, after the corporate scandals like the collapses of Worldcom, Lehman Brothers, and Enron led to a loss of confidence in organizational leaders with regards to their behavior (Peus *et al.*, 2012; Yasir & Mohamad, 2016). The 2009 version of National Leadership Index (Rosenthal *et al.*, 2009), found that 83% American believe that business leaders work to benefit themselves or a small group and 63% of them do not trust what business leaders say. In this regard respondents were asked what qualities they seek in leaders so that they can be trusted, respondents pointed towards being in touch with people's concerns and needs, acting in line with shared values and working for the greater good (Peus *et al.*, 2012; Rosenthal *et al.*, 2009). These characteristics closely resemble the concept of authentic leadership, proposed by Avolio *et al.* (2004).

Authentic leadership is a genuine, positive, ethical and transparent form of leadership style which is acknowledged as a positive development in organizational leadership that can assist in meeting contemporary challenges (Gardner *et al.*, 2011; Luthans & Avolio, 2003; Walumbwa *et al.*, 2008). Authentic leadership is widely defined as “a pattern of leader behavior that draws upon and promotes both positive psychological capacities and a positive ethical climate, to foster greater self-awareness, an internalized moral perspective, balanced processing of information, and relational transparency on the part of leaders working with followers, fostering positive self-development” (Walumbwa *et al.* 2008, p. 94).

Hinojosa *et al.* (2014) identified that authentic leadership is positively related to, but empirically distinct from ethical leadership and transformational leadership. According to Walumbwa *et al.* (2008), authentic leadership can be represented as a higher-order core construct composed of four components: self-awareness, relational transparency, balanced processing and an internalized moral perspective. Through *self-awareness*, a leader comes to understand one's own values, strengths, weaknesses, worldview, values and other unique elements of their multifaceted self (Chan *et al.*, 2005; Ilies *et al.*, 2005). With *relational transparency*, a leader is supposed to present his/her true self, promoting trust through candidly taking in and sharing information regarding one's true emotions and thoughts (Gardner *et al.*, 2005). While in *balanced processing*, a leader objectively analyzes all relevant information before making decisions (Walumbwa *et al.*, 2008). Authentic leaders are

relatively impartial in evaluating and owning their negative and positive qualities (Gardner *et al.*, 2005). Lastly, an *internalized moral perspective* involves a leader behavior guided by internal moral values and standards rather than those behaviors that are based on external forces such as societal, organizational and peers' pressures. Additionally, it refers to an integrated form of self-regulation, a desire to make a difference, which is guided by a mission and deeply rooted values (Shamir & Eilam, 2005; Walumbwa *et al.*, 2008). Therefore, a leader's decision making is ingrained in internalized values rather than extrinsic rewards like status, honor or financial gain (Hinojosa *et al.*, 2014).

Authenticity: Previous literature provides empirical support for the validity of the four component model of authentic leadership (Randolph-Seng & Gardner, 2013) and authenticity is identified as the foundation for all the four components of authentic leadership (Caza *et al.*, 2010). Harter (2002) describes authenticity as owning one's personal experiences, including one's beliefs, desires, needs, thoughts, and emotions. Authenticity involves self-awareness and presenting one's true self by expressing what an individual genuinely believes and thinks (Luthans & Avolio, 2003). However, scholars argue that the attainment of complete authenticity is an ideal thought (Gardner *et al.*, 2011). Starratt (2011) view that "being authentic does not mean being perfect; rather, it means owning and accepting oneself with whatever talents and whatever limitations and imperfections one has. It also means being 'up-front' in one's relationships, being present to the other person, being there in the now of the moment" (p. 91).

Previous literature also asserts that authenticity must not be considered as a condition because individuals are never completely inauthentic or authentic (Erickson, 1995). Therefore, it would be more realistic to describe an individual as being less or more authentic (Gardner (Gardner *et al.*, 2011). According to Kernis and Goldman (2006) authenticity depicts a range of behavioral and mental processes that describes how individual constructs and discover a core sense of self, and how this core sense of self is maintained over time and across situations. These authors further concluded authenticity as involving a variety of themes and identified authentic functioning "in terms 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).

Authentic Followership: In the past, leadership has been frequently studied from the leader perspective, while followership has been rarely given any consideration (Junker & van Dick, 2014; Uhl-Bien *et al.*, 2014). However, recently little attention has been paid to followership in the leadership literature (Avolio & Reichard, 2008; Baker, 2007; Bligh, 2011; Carsten *et al.*, 2010; Gardner *et al.*, 2005; Jerry, 2013; Junker & van Dick, 2014; Kelley, 2008; Sy, 2010). According to Uhl-Bien *et al.* (2014), this oversight is due to the confusion about what followership constructs are and how they relate to leadership. Scholars assert that this confusion happens because people have not understood leadership as a process that is co-created in relational and social interactions between individuals (Fairhurst & Uhl-Bien, 2012; Uhl-Bien *et al.*, 2014). The term followership involves "an investigation of the nature and impact of followers and following in the leadership process (Uhl-Bien *et al.* 2014, p. 89). These authors identified followership through two lenses: followership as a social process and followership as a position or rank.

Scholars argue that leadership and followership co-exist since there will be no leadership without followership (Kelley, 2008). This means that followership plays a crucial role in the leadership process (Uhl-Bien *et al.*, 2014). Jerry (2013) argues that "the followers must be willing and able to be inspired and be led" (p. 348). The scholar further asserts that followership is "a form of leadership" (p. 348) because followers need to "adopt some characteristics of leadership" (p. 348). Buchanan (2007) asserted that "without great

followers, leaders would become schizophrenics sitting in their offices talking to themselves” (p. 110). According to DeRue and Ashford (2010), people engage in granting and claiming both leader and follower identities as part of their social interaction. Though this ongoing granting and claiming process, people internalize identities as followers and as leaders. Followership is also seen in behaviors that include leader and follower negotiating or resisting with another’s wishes (Tepper *et al.*, 2006), deferring or obeying (Blass, 2009; Burger, 2009) or trying to influence people to go along with one’s own influence attempts (Fairhurst & Uhl-Bien, 2012). Therefore, followership is not tied to a role but to a behavior (Uhl-Bien *et al.*, 2014). This conceptualization means that managers are not always leaders; they are also subordinates and engage in *following behaviors* (Larsson (Larsson & Lundholm, 2013; Uhl-Bien *et al.*, 2014).

Due to the critical role of followers in leadership development process, previous literature has emphasized the importance of authentic followership (Avolio & Reichard, 2008; Gardner *et al.*, 2005; Leroy *et al.*, 2012; Shamir & Eilam, 2005) as a key component of authentic leadership construct. Shamir and Eilam (2005) identified that authentic followership can be achieved by “followers who follow leaders for authentic reasons and have an authentic relationship with the leader” (p. x). A positive ethical climate of an organization may also help in the development of authentic leaders and followers, as a result, developing authentic relationships (Gardner *et al.*, 2005). Furthermore, Avolio and Reichard (2008) has emphasized that authentic followership is developed through the modeling of authentic leadership and vice-versa. Therefore, authentic followership plays a critical role in effecting the process of authentic leadership development.

METHODS

Over the years, several definitions of authentic leadership and authentic leaders are advanced by researchers. This section presents the definitions of authentic leadership is extracted from the study of Gardner *et al.* (2011) with the further addition of recent conceptualizations of authentic leadership. Following Table 1 outlines the definitions of authentic leadership and authentic leaders and the themes of these definitions in an attempt to further refine the concept of authentic leadership.

Table 1: Review the definitions of authentic leadership and authentic leaders

Source	Definition	Themes
Henderson and Hoy (1983, pp. 67–68)	<p>“Leadership authenticity is therefore defined as the extent to which subordinates perceive their leader to demonstrate the acceptance of organizational and personal responsibility for actions, outcomes, and mistakes; to be non-manipulating of subordinates; and to exhibit salience of self over role.</p> <p>Leadership inauthenticity is defined as the extent to which subordinates perceive their leader to be ‘passing the buck’ and blaming others and circumstances for errors and outcomes; to be manipulative of subordinates; and to be demonstrating a salience of role over self.”</p>	Fairness and transparency.

<p>Bhindi and Duignan (1997, p. 119)</p>	<p>“In this article the authors argue for authentic leadership based on: authenticity, which entails the discovery of the authentic self through meaningful relationships within organizational structures and processes that support core, significant values; intentionality, which implies visionary leadership that takes its energy and direction from the good intentions of current organizational members who put their intellects, hearts and souls into shaping a vision for the future; a renewed commitment to spirituality, which calls for the rediscovery of the spirit within each person and celebration of the shared meaning, with purpose of relationship; a sensibility to the feelings, aspirations and needs of others, with special reference to the multicultural settings in which many leaders operate in the light of the increasing globalizing trends in life and work.”</p>	<p>Authenticity, relationships, values, intentions, vision, spirituality, sensibility, feelings, aspirations, serving others and knowledge based.</p>
<p>Begley (2001, p. 353)</p>	<p>“Authentic leadership may be thought of as a metaphor for professionally effective, ethically sound, and consciously reflective practices in educational administration. This is leadership that is knowledge based, values informed, and skillfully executed.”</p>	<p>Effectiveness, ethics, values, skillfulness and knowledge based.</p>
<p>George (2003, p. 12)</p>	<p>“Authentic leaders use their natural abilities, but they also recognize their shortcomings, and work hard to overcome them. They lead with purpose, meaning, and values. They build enduring relationships with people. Others follow them because they know where they stand. They are consistent and self-disciplined. When their principles are tested, they refuse to compromise. Authentic leaders are dedicated to developing themselves because they know that becoming a leader takes a lifetime of personal growth.”</p>	<p>Knowledge-based, genuine, values, relationships, reliable, consistency, self-discipline, and self-development.</p>
<p>Luthans and Avolio (2003, p. 243)</p>	<p>“[W]e define authentic leadership in organizations as a process that draws from both positive psychological capacities and a highly developed organizational context, which results in both greater self-awareness and self-regulated positive behaviors on the part of leaders and associates, fostering positive self-development.”</p> <p>“The authentic leader is confident, hopeful, optimistic, resilient, transparent, moral/ethical future-oriented, and gives priority to developing associates into leaders themselves. The authentic leader does not try to coerce</p>	<p>Psychological capacities, organizational context, self-awareness, self-regulation, action/behavior and self-development.</p> <p>Ethics, morality, values, beliefs, confidence, hope, optimism, transparency,</p>

	or even rationally persuade associates, but rather the leader's authentic values, beliefs, and behaviors serve to model the development of associates.”	and resilience.
Avolio et al. (2004, pp. 802, 803)	Authentic leaders are “those individuals who know who they are, what they think and behave and are perceived by others as being aware of their own and others' values/moral perspective, knowledge, and strengths; aware of the context in which they operate; and who are confident, hopeful, resilient, and of high moral character.”	Self-awareness, other awareness, knowledge-based, confidence, hopeful, resilience, and morality.
Begley (2004, p. 5)	“Authentic leadership is a function of self-knowledge, sensitivity to the orientations of others, and a technical sophistication that leads to a synergy of leadership action.”	Self-awareness, other awareness and action/behavior.
Ilies et al. (2005, p. 374)	“Authentic leaders are deeply aware of their values and beliefs, they are self-confident, genuine, reliable and trustworthy, and they focus on building followers' strengths, broadening their thinking and creating a positive and engaging organizational context.”	Self-awareness, values, beliefs, confidence, genuine, reliable, trustworthiness, strengthening followers' and organizational context.
Shamir and Eilam (2005, p. 399)	“[O]ur definition of authentic leaders implies that authentic leaders can be distinguished from less authentic or inauthentic leaders by four self-related characteristics: 1) the degree of person role merger i.e. the salience of the leadership role in their self-concept, 2) the level of self-concept clarity and the extent to which this clarity centers around strongly held values and convictions, 3) the extent to which their goals are self-concordant, and 4) the degree to which their behavior is consistent with their self-concept.”	Authenticity, self-concept clarity, values, self-congruent goals, behavioral consistency, and self-regulation.
George and Sims (2007, p. xxxi)	Authentic leaders are “genuine people who are true to themselves and to what they believe in. They engender trust and develop genuine connections with others. Because people trust them, they are able to motivate others to high levels of performance. Rather than letting the expectations of other people guide them, they are prepared to be their own person and go their own way. As they develop as authentic leaders, they are more concerned about serving others than they are about their own success or recognition.”	Genuine, fairness, trustworthiness, relationships, motivation, performance and serving others.

Walumbwa et al. (2008, p. 94)	“[W]e define authentic leadership as a pattern of leader behavior that draws upon and promotes both positive psychological capacities and a positive ethical climate, to foster greater self-awareness, an internalized moral perspective, balanced processing of information, and relational transparency on the part of leaders working with followers, fostering positive self-development.”	Psychological capacity, ethical climate, self-awareness, balanced processing of information, transparency, internalized moral perspective and self-development.
Whitehead (2009, p. 850)	“In this article, a definition of an authentic leader is adopted as one who: (1) is self-aware, humble, always seeking improvement, aware of those being led and looks out for the welfare of others; (2) fosters high degrees of trust by building an ethical and moral framework; and (3) is committed to organizational success within the construct of social values.”	Self-awareness, humble, continues improvement, other awareness, serving others, organizational success, trustworthiness, ethics, moral perspectives, and values.
Wong et al. (2010, p. 890)	Authentic leadership “focuses on the positive role modeling of honesty, integrity and high ethical standards in the development of leader–follower relationships.”	Role modeling, honesty, integrity, ethics, and relationships.
Zhang et al. (2012, pp. 599, 600)	“In the process of authentic leadership, drawing on leaders’ positive psychological and moral resources (such as self-confidence, optimism, and integrity), self-awareness and self-regulation serve as the fundamental impetus for leaders to achieve self-transcendence, becoming fully authentic in changing contexts.”	Morality, self-confidence, optimism, integrity, self-awareness, authenticity, self-transcendence and self-regulation.

Duignan (2014, p.166)	“Authentic leaders create and nurture professional and collective processes for leading change related to learning improvement. They achieve this by generating and facilitating fields of influence energised by values, ethics, collective vision and moral purpose.”	Developing processes, leading change, continuous improvement, influence, values, ethics, vision, and morality.
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Table 1 illustrates the conceptualization of authentic leaders and authentic leadership and highlights a variety of themes, namely, *morality/values* (Begley, 2001; Duignan, 2014; Luthans & Avolio, 2003; Walumbwa *et al.*, 2008; Whitehead, 2009; Wong *et al.*, 2010; Zhang *et al.*, 2012), *self-awareness* (Avolio *et al.*, 2004; Begley, 2004; Ilies *et al.*, 2005; Walumbwa *et al.*, 2008; Whitehead, 2009; Zhang *et al.*, 2012), *genuine/authenticity* (Bhindi & Duignan, 1997; George, 2003; George & Sims, 2007; Ilies *et al.*, 2005; Shamir & Eilam, 2005; Zhang *et al.*, 2012), *ethics* (Begley, 2001; Duignan, 2014; Luthans & Avolio, 2003; Walumbwa *et al.*, 2008; Whitehead, 2009; Wong *et al.*, 2010), *relationships* (Bhindi & Duignan, 1997; George, 2003; Shamir & Eilam, 2005; Whitehead, 2009), *servicing others* (Bhindi & Duignan, 1997; George & Sims, 2007; Whitehead, 2009), *trustworthiness* (George & Sims, 2007; Ilies *et al.*, 2005; Whitehead, 2009), *others-awareness* (Avolio *et al.*, 2004; Begley, 2004; Luthans & Avolio, 2003; Whitehead, 2009), *self-development/regulation* (George, 2003; Luthans & Avolio, 2003; Shamir & Eilam, 2005; Walumbwa *et al.*, 2008; Zhang *et al.*, 2012), *knowledge based* (Avolio *et al.*, 2004; Begley, 2001; Bhindi & Duignan, 1997; George, 2003), *confidence* (Avolio *et al.*, 2004; Ilies *et al.*, 2005; Luthans & Avolio, 2003; Zhang *et al.*, 2012), and *transparency* (Henderson & Hoy, 1983; Luthans & Avolio, 2003; Walumbwa *et al.*, 2008) on which majority of the scholars agree on their importance in an authentic leadership (see Table 2).

Table 2: Frequency table of the definitions of authentic leadership and authentic leaders

Themes \ Source	Henderson and Hoy (1983)	Bhindi and Duignan (1997)	Begley (2001)	George (2003)	Luthans and Avolio (2003)	Avolio <i>et al.</i> (2004)	Begley (2004)	Ilies <i>et al.</i> (2005)	Shamir and Eilam (2005)	George and Sims (2007)	Walumbwa <i>et al.</i> (2008)	Whitehead (2009)	Wong <i>et al.</i> (2010)	Zhang <i>et al.</i> (2012)	Duignan (2014)
Confidence					√	√		√						√	
Ethics			√		√						√	√	√		√
Genuine/ Authenticity		√		√				√	√	√				√	
Knowledge-based		√	√	√		√									

Morality/Values		√	√	√	√	√		√	√		√	√		√	√
Others-awareness					√	√	√					√			
Relationships		√		√						√			√		
Self-awareness						√	√	√			√	√		√	
Self-development/ regulation				√	√				√		√			√	
Serving others		√								√		√			
Transparency	√				√						√				
Trustworthiness								√		√		√			

Table 2 highlights the core factors identified by several scholars and argue for their importance in an authentic leadership, which are further highlighted in the following fishbone diagram (see Figure 1). Fishbone diagram which is also known as the cause & effect or Ishikawa diagram is the invention of Professor Dr. Kaoru Ishikawa. This tool helps users in visualizing the drivers and causes of an outcome. Fishbone diagram assists to focus on activities and processes that lead towards an outcome, be it a negative or positive outcome.

Figure 1: Fishbone diagram for authentic followership

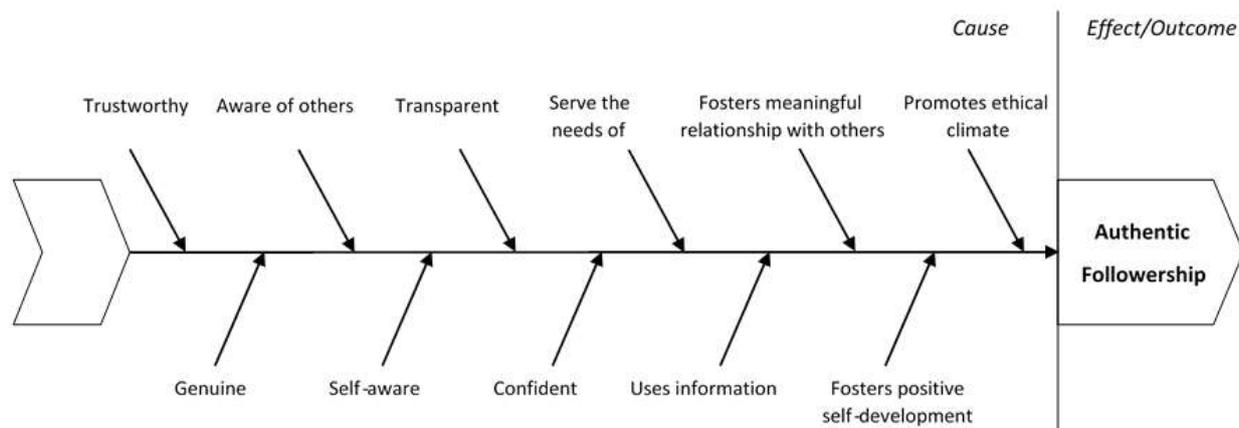
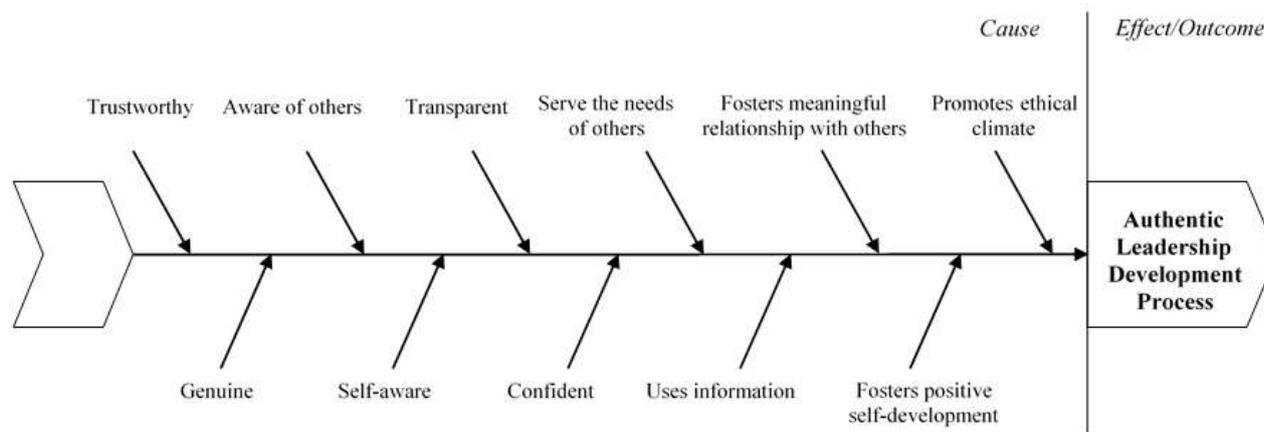


Figure 1 shows the core characteristics of authentic leadership which have the ability to affect and develop authentic followership because with these characteristics followers will come to experience an ethical climate and will develop an authentic relationship with their leaders. As, authentic leaders present their true self, promoting trust, and are more concerned about serving the needs of their followers. These leaders are known to be self-aware, aware of others, use information before making any decision and foster positive self-development. Previous literature view authentic leadership as a set of interrelated behaviors regarding how leaders use information, make ethical decisions and act towards followers (Gardner *et al.*, 2011), and when followers had authentic relationship with the leader and follow him/her for authentic reasons, then the process of authentic followership will be achieved (Shamir & Eilam, 2005). Therefore, positive ethical climate and authentic relationships between leaders and followers are identified as the key contributing factors for authentic followership (Gardner *et al.*, 2011). Recently, Leroy *et al.* (2012) identified that basic need satisfaction

mediates the positive relationship between authentic followership and authentic leadership, and authentic followers are less likely to experience need frustration because their needs are satisfied. Therefore, this study suggests that the above characteristics (see Figure 1) of an authentic leader will positively affect and facilitate the development of authentic followership.

Figure 2: Fishbone diagram for authentic leadership development process



Based on the arguments of Avolio and Reichard (2008) that authentic followership is developed through the modeling of authentic leadership and vice-versa, and Larsson and Lundholm (2013) and Uhl-Bien *et al.* (2014) asserted that managers are not always leaders but at times they are also engaged in *following* behavior. Therefore, it is suggested that the core characteristics identified in this study for an authentic leader are not only crucial for an authentic leadership but also for an authentic followership, because leadership is co-produced by leaders and followers working together (Carsten & Uhl-Bien, 2012). Thus, when an individual has to lead his/her subordinates and at times engage in followership behavior, these core characteristics (see Figure 2) will help in the development of authentic leadership process in that organization.

Discussion and Conclusion

Based on the core factors of authentic leadership identified in Figure 1 and inspired from Walumbwa *et al.* (2008) findings, this study defines authentic leadership as *a pattern of leader behavior that uses information, promoting ethical workplace climate through greater self-awareness, others-awareness, positive self-development and meaningful relationships with others. These leaders are genuine, trustworthy, transparent and confident individuals who are more concerned about serving the needs of others than their personal interest.* Thus, these core characteristics of an authentic leadership facilitate the development of authentic followership, thereby affecting authentic leadership development process. However, more enriched theoretical and empirical studies are required to further describe and refine the process of authentic leadership.

In the past, Avolio and Gardner (2005), Gardner *et al.* (2011) and Walumbwa *et al.* (2008) have extended our knowledge relating to the concept of authentic leadership. However, more attention is required to further refine existing knowledge and theory building of authentic leadership. Although the current study has not sufficiently developed, what does and what does not constitute authentic leadership and how it develops and affects authentic followership, and the authentic leadership development process but it does contribute towards the development of authentic leadership theory.

Future research is suggested to conduct empirical studies on authentic leadership and authentic followership in project-based (e.g. non-profit organizations), sports and public

organizations (e.g. education, healthcare and law enforcement) as limited empirical evidence exists in these areas. Such findings will help researchers in the refinement of authentic leadership process in order to know its role and significance toward these organizations. Moreover, it is possible that the authors may have overlooked relevant studies of authentic leadership while reviewing the past literature. Thus, further research is needed to shed light and refine the existing knowledge of authentic leadership behavior.

In conclusion, authentic leadership has emerged as an important area of interest after several high-profile corporate scandals. Therefore, organizations want to know how to select, develop and retain authentic leaders. For this purpose, the growing body of knowledge relating to authentic leadership will surely assist these organizations in achieving their goals more efficiently. Lastly, after a thoughtful review of the previous literature, this study is concluded with the following conclusion.

- Authentic leaders are genuine, transparent, confident and trustworthy individuals, who are more concerned about serving the needs of others than their personal interest.
- Authentic leadership requires greater self-awareness, others-awareness and positive self-development.
- Authentic leaders must understand the culture of an organization and the context within which they operate, fostering meaningful relationships with others, and promoting an ethical workplace climate, thus, affecting authentic followership, consequently, affecting authentic leadership development process.

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