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IN SEARCH OF AUTHENTICITY: SPIRITUAL LEADERSHIP THEORY AS A SOURCE FOR FUTURE THEORY, RESEARCH, AND PRACTICE ON AUTHENTIC LEADERSHIP

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ABSTRACT

In this chapter, the emerging theory of authentic leadership is examined and extended using spiritual leadership theory and legacy leadership theory. Expanding the borders on authentic leadership requires a focus on three key issues: (1) achieving consensus on universal or consensus values that are necessary, though not sufficient, for authentic leadership; (2) the role of authentic leadership in achieving congruent and consistent values, attitudes, and behavior across the individual, group, and organizational levels; and (3) the personal outcomes or rewards of authentic leadership. Together, spiritual and legacy leadership theories address these issues and provide insights for authentic leadership theory, research, and practice.

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INTRODUCTION

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3 The latest rash of corporate scandals has awakened our collective consciousness to the fact that self-interest unchecked by moral reasoning and
5 obligation results in a destructive greed. This greed not only destroys the lives of the executives that are driven by it to ethical compromise, but
7 ultimately impacts thousands of innocent individuals as the outcomes trickle down corporate hierarchies, spilling over into communities, and crashing
9 through families.

11 The tragedies of Enron, WorldCom, Tyco, and Arthur Anderson raised awareness that perhaps the most powerful group in modern society is corporate executives. This realization led May (2001) to include corporate
13 executives among his “beleaguered rulers,” the various professionals that wield enormous power in contemporary society. Because they wield such
15 power, he believes that it is imperative that we “examine directly the moral underpinnings of the market place and the moral status of corporate leaders
17 within it” (May, 2001, p. 131). Yet, the call for new standards of integrity and accountability extends beyond those who hold formal positions of
19 leadership. May (2001) extends this call to all modern professionals including medical doctors, lawyers, engineers, politicians, media professionals,
21 ministers, and professors.

23 The recent headlines have sharpened the outcry for a new standard of integrity and public accountability. Authentic leadership (Luthans & Avolio, 2003) is emerging as one response to this call for higher standards of character and integrity. Authentic leadership is based on the tenets of positive psychology and seeks to find an avenue to move organizations, communities, and societies forward by focusing on what is right with people and building on their strengths. Thus, positive psychology contrasts with individual and organizational interventions that focus on what is wrong with people and their weaknesses (Luthans & Avolio, 2003).

31 In this chapter, the linkages between the emerging theory of authentic leadership and spiritual leadership theory (SLT) are examined. The central premise or argument is that expanding the borders on authentic leadership perspectives requires a focus on three key issues (Bass & Steidlmeier, 1999; Price, 2003; Singh & Krishnan, 2002) : (1) achieving
33 consensus on universal or consensus values that are necessary (but not sufficient) for authentic leadership; (2) the role of authentic leadership in achieving value congruence and consistency of values, attitudes, and behavior across the individual, group, and organizational levels; and (3) the personal outcomes or rewards of authentic leadership. Finally, to enhance
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QA :2

1 our understanding of authentic leadership and address the limitations
of existing models, legacy leadership is offered as a more specific model
3 within the spiritual leadership paradigm (Fry, 2003, 2005a, b; Malone &
Fry, 2003; Fry, Vitucci, & Cedillo, 2005). Both spiritual leadership and
5 legacy theory (1) speak to the key issues listed above and (2) have the
potential for guiding future theory development, research, and practice of
7 authentic leadership.

9

AUTHENTIC LEADERS DEFINED

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Authentic leaders are characterized as hopeful, optimistic, resilient, and
13 transparent. These leaders are described as moral/ethical, future-oriented
individuals who make the development of others a priority. By being true
15 to their own values and acting in ways that are consistent with those val-
ues, authentic leaders develop their associates into leaders themselves.
17 Luthans and Avolio (2003) have identified several “proactive positive char-
acteristics” that further define authentic leadership. According to Luthans
19 and Avolio (2003), authentic leaders operate from a set of end values
that focuses their behavior on doing what they perceive to be right for those
21 they lead.

Because they are value centered, these leaders seek to reduce any existing
23 gaps between their espoused values and their enacted values. This attempt
to reduce any existing credibility gaps (Kouzes & Posner, 2003) requires
25 authentic leaders to be aware of potential vulnerabilities and transparent
enough to allow discussion of these areas with their followers. Authentic
27 leaders also are willing to be the first mover, taking the lead even when there
is great personal risk in doing so. By doing so, these leaders model a hopeful
29 confidence in the future. Finally, authentic leaders have developed the ca-
pacity to examine moral dilemmas from several perspectives and make
31 moral judgment calls when confronted with issues that do not have a clear
solution.

33 In contrast to these qualities, many leaders who are driven to achieve,
often skip or short cut the hard work of character development and the
35 cultivation of self-awareness that characterizes authentic leaders. By doing
so, these leaders can be very destructive (George, 2004). While they may
37 manifest similar external behaviors, these leaders are not operating from the
same value-centered foundation that authentic leaders operate from. These
39 leaders are inauthentic or pseudo-authentic leaders. They attempt to mask
their inadequacies, concentrate on cultivating an image or persona and

1 close themselves off from, rather than opening up to others (Bass &
2 Steidlmeier, 1999; Price, 2003). In the long run, this serves to foster mistrust
3 and a sense of disconnection with followers and, ultimately, has a negative
4 impact on personal, team, and organizational outcomes. Contrastingly, au-
5 thentic leadership requires one to constantly reduce the gap between in-
6 tended and perceived communication as the leader communicates his or her
7 values as well as the organization's values every day in personal interaction
8 with customers, employees and other key stakeholders. This requires that
9 you know yourself authentically, listen authentically, express yourself
10 authentically, appreciate authentically, and serve authentically (Cashman,
11 1998).

12 To date, it appears that there are still differing perspectives around the
13 conception of authentic leadership. This is to be expected during the early
14 phases of construct definition and theory development (Hunt, 1999). If
15 authentic leadership is to provide an explicitly moral model for leaders, it
16 must transcend the self and be anchored in a set of universal values. In order
17 to do this, the borders of existing authentic leadership perspectives may need
18 to be revised.

19

20 **SPIRITUAL LEADERSHIP THEORY**

21
22 Authentic leadership requires leaders to act from a set of internal values that
23 are consistent with their attitudes and behavior (Fry, 2005a). Although re-
24 cent formulations of authentic leadership theory certainly articulate that
25 such leaders are centered on moral values, a deeper examination of the
26 values underlying authentic leadership is worthwhile at this early stage in the
27 theory development. To be truly authentic, leaders must act from a nor-
28 mative set of values and attitudes that are anchored in a set of universally
29 accepted principles. The emerging spiritual leadership paradigm offers an
30 alternative for the development of authentic leadership theory and practice
31 (Fry, 2005b).

32 Fry (2003) developed a causal theory of spiritual leadership based on
33 vision, altruistic love and hope/faith that is grounded in an intrinsic
34 motivation theory. Spiritual leadership taps into the fundamental needs of
35 both leader and follower for spiritual survival through calling – a sense that
36 one's life has meaning and makes a difference – and membership – a sense
37 that one is understood, appreciated, and accepted unconditionally (Fleisch-
38 man, 1994; Maddock & Fulton, 1998). The purpose of spiritual leadership is
39 to create vision and value congruence across the individual, empowered

1 team, and organization levels and, ultimately, foster higher levels of both
2 organizational commitment and productivity. This entails:

- 3 1. Creating a vision where organization members experience a sense of
4 calling in that their life has meaning and makes a difference;
- 5 2. Establishing a social/organizational culture based on altruistic love
6 whereby leaders and followers have genuine care, concern, and appre-
7 ciation for *both* self and others, have a sense of membership, and feel
8 understood and appreciated.

11 To summarize the posited relationships among the variables of the causal
12 model of spiritual leadership (see Figs. 1 and 2), “doing what it takes”
13 through faith in a clear, compelling vision produces a sense of calling – that
14 part of spiritual survival that gives one a sense of making a difference and,
15 therefore, that one’s life has meaning. Hope/faith adds belief, conviction,
16 trust, and action for performance of the work to achieve the vision. SLT
17 proposes that hope/faith in the organization’s vision keeps followers looking
18 forward to the future and provides the desire and positive expectation that
19 fuels effort through intrinsic motivation.

21 Altruistic love is given unconditionally upon entry into the organization
22 and is received in turn from followers in pursuit of a common vision that
23 drives out and removes fears associated with worry, anger, jealousy, self-
24 ishness, failure, and guilt and gives one a sense of membership – that part
25 of spiritual survival that results in an awareness of being understood and
26 appreciated. Thus, spiritual leadership is an intrinsic motivation cycle based
27 on vision (performance), altruistic love (reward), and hope/faith (effort) that

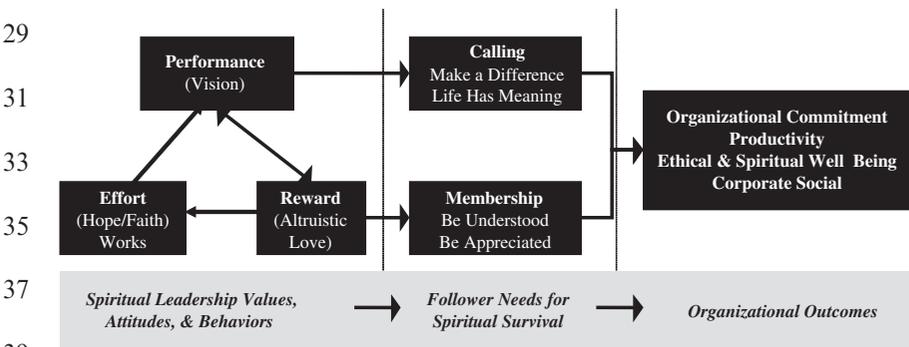


Fig. 1. Causal Model of Spiritual Leadership Theory (Fry, 2003, 2005a).

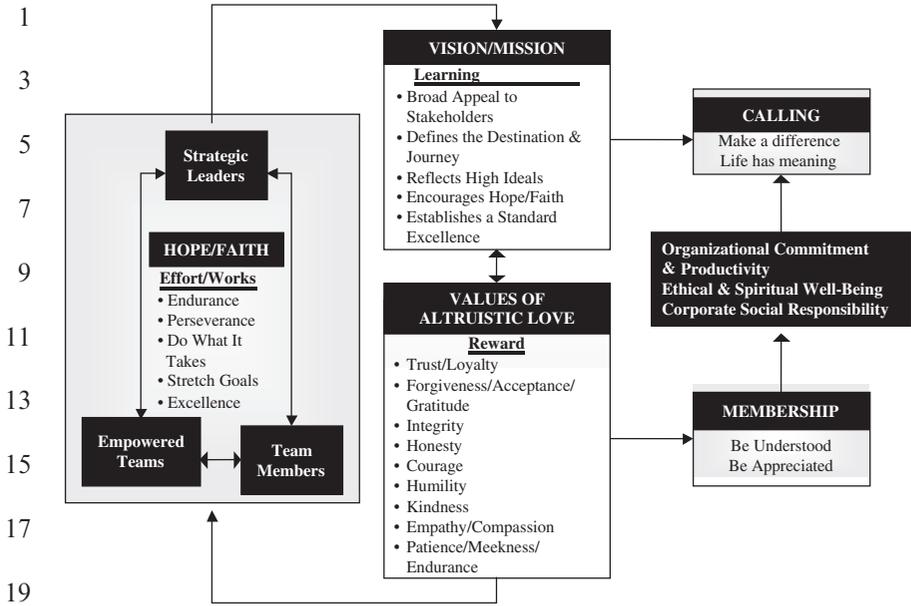


Fig. 2. Expanded Causal Model of Spiritual Leadership Theory as a Source of Ethical and Spiritual Well-Being Corporate Social Responsibility (Fry, 2005a).

results in an increase in one’s sense of spiritual survival (e.g., calling and membership). Ultimately, positive organizational outcomes are posited to arise from spiritual leadership, such as increased:

- (1) Organizational commitment – People with a sense of calling and membership will become attached, loyal to, and want to stay in organizations that have cultures based on the values of altruistic love, and
- (2) Productivity and continuous improvement (Fairholm, 1998) – People who have hope/faith in the organization’s vision and who experience calling and membership will “Do what it takes” in pursuit of the vision to continuously improve and be more productive.

QA :3

Fry (2005a) extended SLT by exploring the concept of positive human health and psychological well-being through recent developments and scientific research on workplace spirituality, character ethics, positive psychology, and spiritual leadership. These areas provide a consensus on the values, attitudes, and behaviors necessary for positive human health

1 and psychological well-being (Fry, 2005a). Ethical well-being is defined as
2 authentically living one's values, attitudes, and behavior from the inside-out
3 in creating a principled center congruent with the universal, consensus val-
4 ues inherent in SLT (Cashman, 1998; Covey, 1991; Fry, 2003). Because SLT
5 anchors the leader's individual values to a set of universal values around
6 which there is an emerging scientific consensus, SLT, through the concept of
7 ethical well-being, addresses the congruence deficiency seen in the existing
8 discussions of authentic leadership.

9 We therefore propose that (1) ethical well-being forms the essence of
10 authentic leadership and (2) authentic leadership is a necessary component
11 of spiritual leadership. Furthermore, ethical well-being and authentic lead-
12 ership are viewed as necessary but not sufficient for spiritual well-being. To
13 achieve spiritual well-being, in addition to ethical well-being, requires tran-
14 scendence of self as one pursues a vision/purpose/mission in service to key
15 stakeholders that satisfies one's need for spiritual survival.

16 Fry (2005a) proposed that individuals practicing spiritual leadership at
17 the personal level will experience spiritual well-being and score high on both
18 life satisfaction in terms of joy, peace, and serenity and the Ryff and Singer
19 (2001) dimensions of well-being. In other words, they will experience greater
20 psychological well-being and have fewer problems related to physical health
21 in terms of allostatic load (cardiovascular disease, cognitive impairment,
22 declines in physical functioning, and mortality). In addition, authentic
23 leaders will have a high regard for one's self and one's past life, good-quality
24 relationships with others, a sense that life is purposeful and meaningful, the
25 capacity to effectively manage their surrounding world, the ability to follow
26 inner convictions, and a sense of continuing growth and self-realization.
27

28 *Spiritual Leadership and Vision and Value Congruence Across Levels*

29 As described earlier, the spiritual leadership process is initiated by developing
30 a vision/mission whereby strategic leaders and/or followers can meet or ex-
31 ceed the expectations of key stakeholders. This vision must vividly portray a
32 journey which, when undertaken, will give one a sense of calling – of one's
33 life having meaning and making a difference. The vision then forms the basis
34 for the social construction of the organization's culture as a learning organ-
35 ization and the ethical system and values underlying it. In spiritual leader-
36 ship, these values are prescribed and form the basis for altruistic love (see
37 Fig. 2). Strategic leaders then embody and abide by these values through
38 their everyday attitudes and behavior. In doing so, they create empowered
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1 teams where participants are challenged to persevere, be tenacious, do what it
2 takes, and pursue excellence and challenging goals through hope and faith in
3 the vision, their leaders and themselves. Supporting activities that foster the
4 congruence process include: (1) behavior consistent with values; (2) creating a
5 climate where morality and ethics are truly important; (3) legitimizing dif-
6 ferent viewpoints, values, and beliefs; (4) developing imagination, inspiration,
7 and mindfulness; (5) letting go of expectations that are unrealistic; (6)
8 acknowledgement of the efforts and accomplishments of others; (7) creating
9 organizational processes that develop the whole person – not just exploiting
10 current talents and strengths (Kriger & Hanson, 1999).

11 Empowerment is power sharing in the delegation of both power and
12 authority and all but symbolic responsibility to organizational followers
13 (Spreitzer, 1996). Empowered employees commit more of themselves to do
14 the job through trust in the strategic leaders and the hope and faith that
15 ensues from this trust. By providing employees with the knowledge to con-
16 tribute to the organization, the power to make consequential decisions, and
17 the necessary resources to do their jobs, strategic leaders provide the context
18 for all organizational participants to receive altruistic love. This, in turn,
19 forms the basis for intrinsic motivation through hope/faith in pursuit and
20 implementation of the organization's vision and values in socially respon-
21 sible service to internal and external stakeholders. By participating in these
22 teams, followers gain recognition and celebration, experience a sense of
23 membership, and feel understood and appreciated.

24 Additionally, strategic leaders must provide followers with the knowledge
25 of how their jobs are relevant to the organization's performance and vision/
26 mission. This understanding is necessary to create the cross level connection
27 between team and individual jobs and the organization's vision/mission.
28 Through this experience, followers, too, can begin to develop, refine and
29 practice their own personal spiritual leadership that fosters value congru-
30 ence in social interaction with internal and external stakeholders and, ul-
31 timately, ethical and spiritual well-being.

33

Personal Spiritual Leadership and Authentic Leadership

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36 At a personal level for both leaders and followers, it is especially impor-
37 tant to adhere to and practice five key spiritual practices in a continual quest
38 for ethical and spiritual well-being, and professional development and
39 effectiveness: (1) know one's self; (2) respect and honor the beliefs of others;
(3) be as trusting as you can be; and (4) maintain a spiritual practice (e.g.,

1 spending time in nature, prayer, mediation, reading inspirational literature,
2 yoga, shamanistic practices, writing in a journal) (Kurth, 2003). These spiri-
3 tual practices are also necessary for development of personal spiritual lead-
ership and, we propose, authentic leadership.

5 Personal spiritual leadership, by tapping into the fundamental spiritual
6 survival dimensions of calling and membership, creates an intrinsic moti-
7 vating force that elicits spontaneous, cooperative effort from people. Such
8 leadership also makes it more likely for employees to learn, develop and use
9 their skills and knowledge to benefit both themselves and their organiza-
10 tions. Through participation in self-directed, empowered teams, both lead-
11 ers and followers begin to develop, refine, and practice their own personal
12 leadership. Most importantly, it is necessary for the source of personal
13 leadership to spring from the values underlying altruistic love that reflect a
14 genuine care and concern for both self and others. Through visualization
15 and positive affirmation of the values of hope/faith and altruistic love,
16 leaders and followers at all levels in empowered teams practice personal
17 spiritual leadership. By authentically pursuing a personal vision for their
18 own lives through a self-motivated intrinsic process that creates a sense of
19 calling and membership, both leaders and followers can achieve ethical and
20 spiritual well-being and high levels of organizational commitment and pro-
21 ductivity (see Fig. 2).

22 Thus, SLT specifically addresses the three critical issues raised earlier for
23 authentic leadership in that it: (1) explicitly identifies and incorporates uni-
24 versal consensus values of altruistic love that are necessary for authentic
25 leadership; (2) provides a process for achieving value congruence across the
26 personal, empowered team, and organizational levels (see Fig. 2); and (3)
27 predicts that authentic leaders will experience ethical well-being and, when
28 coupled with a transcendent vision, spiritual well-being manifested as joy,
29 peace, serenity, positive human health, and psychological well-being.

31 **LEGACY LEADERSHIP: A MODEL OF SPIRITUAL**
32 **LEADERSHIP**

35 Recently, Whittington and his associates (Whittington, Kageler, & Pitts,
36 2002; Whittington, Pitts, Kageler, & Goodwin, 2005) developed a model of
37 spiritual leadership referred to as legacy leadership. We believe this model
38 has useful implications for authentic leadership, and we consider these
39 implications below. These qualities are integrated into a causal model pre-
sented in Fig. 3.

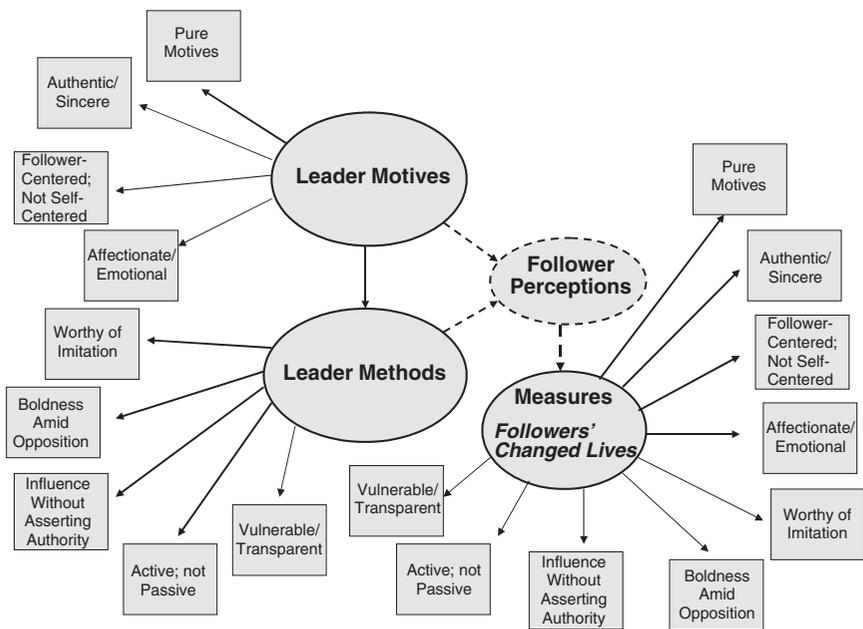


Fig. 3. Legacy Leadership: A Spiritual Model of Leadership.

Motives and Methods

Four basic motives are posited to drive legacy leadership: (1) a pure motive to achieve personal integrity and high standards of moral excellence; (2) a desire to be authentic and sincere; (3) a follower – as opposed to self-centered orientation; and (4) affectionate/emotional motives that reflect caring and altruistic love for others. These motives underlie five methods used by a legacy leader to influence his/her followers: (1) being worthy of imitation; (2) demonstrating boldness amidst opposition; (3) exerting influence without asserting authority; (4) staying active as opposed to passive; and (5) demonstrating vulnerability and transparency. Whittington et al. (2005) see the methods (leadership behaviors) of a legacy leader as a reflection of the leader’s motives. That is, the leader’s methods are rooted in his/her motives. Furthermore, the motives of the legacy leader are anchored to an external standard of universally accepted values. This point provides the most basic premise of our approach to authentic leadership: the behavior of a legacy leader is consistent with his/her internal motivation – and these motives are in turn anchored to an

1 external standard. Thus, legacy leaders are seen as operating from an altruistic
orientation that is self-transcendent (Michie & Gooty, 2005).

3

5 *Follower Perceptions of the Legacy Leader's Motives and Methods*

7 The true measure of the impact a leader has on others is represented by the
degree to which the followers have incorporated the leader's qualities into
9 their own lives (Avolio, 1999; Lord & Brown, 2004). In order for a leader to
leave his or her legacy with a follower, however, the follower must perceive
11 the leader as one with pure motives who is worthy of imitation. Only under
these circumstances, will legacy leadership be perpetuated in the follower
13 through his or her changed life. Thus, the legacy leader's motives and
methods and the follower outcomes are mediated by followers' perceptions
15 of the leader (see Fig. 3). The mediating mechanism of follower perceptions
has been emphasized by Lord and his associates (Lord & Brown, 2004; Lord
17 & Maher, 1993).

19 According to this perspective, leadership is not located solely in the leader
or the follower, rather it involves the interpretation of behaviors, traits, and
outcomes produced as interpreted by the followers (Lord & Maher, 1993).
21 In fact, Lord and Maher (1993) define leadership as the process of being
perceived as a leader. Yammarino and Dubinsky (1994) and Avolio and
23 Yammarino (1990) also have examined the role of perceptions within the
context of transformational leadership, suggesting it is "in the eyes of the
25 beholder" (p. 193).

27 The interpretation of leader motives and behaviors by followers is crucial
to the process of both spiritual and legacy leadership. Dasborough and
Ashkanasay (2002) suggest that followers' perceptions of a leader's behavior
29 will be influenced by: (1) characteristics of previous interactions between the
leader and follower; (2) follower attributions regarding the leader's inten-
31 tions; and (3) follower characteristics such as mood, experience, and role in
the interaction (as a target or as a bystander). While acknowledging these
33 situational influences on information processing, the focus of legacy lead-
ership is on the importance of the role the leader plays in eliciting accurate
35 perceptions of his/her motives and methods.

37 When followers accurately perceive congruence between the motives and
methods of the leader, they are more likely to act in a way that emulates the
leader, or in a way that reflects their internalization of the leader's motives
39 and methods. Furthermore, followers must perceive that the leader's
motives are congruent with universally accepted values. When the leader's

1 values are seen as being consistent with universally accepted values, the
2 leader is perceived to be authentic. Only when there is congruence between a
3 leader's behaviors and perceived motives that are anchored in a universal set
4 of values will followers be willing to internalize the leader's espoused values
5 and seek to emulate that leader. This process is consistent with the personal
6 and social identification processes used by followers who come to identify
7 with authentic leaders and their values (Avolio, Gardner, Walumbwa,
8 Luthans, & May, 2004; Gardner, Avolio, Luthans, May, & Walumbwa,
9 2005; Avolio & Gardner, 2005).

11

Changed Lives: The Real Measure of Leader Effectiveness

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14 How is the effectiveness of leadership to be measured? Contemporary lead-
15 ership scholars often measure the impact of leadership on individual di-
16 mensions such as in-role (i.e., job requirements) and extra-role (i.e.,
17 organizational citizenship behaviors) performance, satisfaction, and com-
18 mitment, or organizational level performance (e.g., market share or prof-
19 itability). Avolio (1999) has challenged these approaches to the
20 measurement of leader effectiveness. Specifically, he argues that transfor-
21 mational leadership only has an indirect effect on these outcomes. The im-
22 pact of a leader comes through building trust, identification, and a
23 willingness to support the leader and the organization. More recently, the
24 traditional approach to understanding leader effectiveness has also been
25 challenged by Lord and Brown (2004). They contend that "ultimately, lead-
26 ership is a process of influence ... and the effectiveness of a leader depends
27 on his or her ability to *change subordinates*" [italics added] (p. 7).

28 In the legacy leadership framework, "changed lives" provides a measure
29 of the leader's influence on the lives of their followers (see Fig. 3). The lives
30 of the followers change because they are able to see the authenticity of the
31 legacy leader who walks the talk. This makes the legacy leader's message
32 legitimate, personal, and attainable. Thus, they are willing to believe the
33 leader and live their lives as evidence of that belief. From the perspective of
34 legacy leadership, the changes in followers' lives will be internal first. Fol-
35 lowers of legacy leaders internalize the motives and values they perceive in
36 the leader. This internalization may result in a shift along the proposed
37 continuum of egotistical to altruistic motives, or a strengthening of already
38 existing altruistic motives.

39 Values also may shift such that leaders are not viewed as providing only
instrumental value to followers' lives, but also as having intrinsic value

1 (Covey, 1991; Goodwin, Whittington, & Bowler, 2004). These internal
3 changes in motives and values will result in changed attitudes toward the
5 organization (e.g., job satisfaction, commitment), and in outward behaviors
7 such as increased performance, organizational citizenship behaviors, and
9 other pro-social behaviors. Koestenbaum (2002) advocates the position that
11 leadership is not about what one does, but who one is. Thus, a leader's
13 behavior should provide evidence for his/her motives and values regardless
15 of the setting, and the leader's influence should likewise be demonstrated in
17 the followers' lives as they assume the leader's motives and values as their
19 own.

11 The legacy leadership model incorporates and extends the characteristics
13 of authentic leadership as identified by Luthans and Avolio (2003) and is
15 consistent with the principles of SLT (Fry, 2003). Legacy leadership is
17 rooted in an altruistic motive pattern that is consistent with the follower
19 concerns advocated by Luthans and Avolio (2003). Legacy leaders demon-
21 strate boldness amid opposition that is consistent with the risk-taking and
23 first-mover characteristics of authentic leadership. Legacy leaders also dem-
25 onstrate congruence between their espoused and enacted values. Yet, legacy
27 leadership transcends the current definitions of authentic leadership because
29 the values espoused by legacy leaders are anchored to universal or consensus
31 values.

The motives of a legacy leader influence the leader's choice of influence
23 tactics and leadership methods. By observing these methods, the followers
25 of a legacy leader infer the motives of the legacy leader. When followers
27 perceive this connection, they internalize the legacy leader's motives and
29 seek to emulate his or her behavior. Through this process legacy leaders also
31 develop the next generation of leaders. The followers of legacy leaders be-
come legacy leaders themselves who manifest the motives and methods of a
legacy leader. Thus, legacy leadership is a process of not only leading au-
thentically, but of developing authentic leaders (Luthans & Avolio, 2003).

31

33 **DISCUSSION AND CONCLUSION**

35 Spiritual leadership, legacy leadership, and authentic leadership can be
37 viewed as theories that are in the initial concept/elaboration stage of de-
39 velopment (Reichers & Schneider, 1990; Hunt, 1999). At this stage it is
important that initial theories meet the four components that provide the
necessary and sufficient conditions for the development of any theoret-
ical model. They must identify: (1) the units or variables of interest; (2)

1 congruence as defined by the laws of relationship among units of the model
that specify how these units are associated; (3) boundaries within which the
3 laws of relationship are expected to operate; and (4) contingency effects that
specify system states within which the units of the theory take on character-
5 istic values that are deterministic and have a persistence through time
(Dubin, 1978; Fry & Smith, 1987).

7 SLT was initially developed as a universal theory. Relative to Dubin's
model of theory building, SLT satisfies these four conditions. It identifies
9 units or variables in a causal model whose linkages are hypothesized to be
positively related. Subject to further testing, it is currently proposed to be a
11 universal (e.g., no contingency effects) theory that holds across the individ-
ual, team, and organizational levels. SLT prescribes a set of consensus val-
13 ues and motives that, when combined with hope/faith in a compelling
vision, produces intrinsic motivation to satisfy needs for spiritual survival
15 and, ultimately, positively influence human health and psychological well-
being. In addition, SLT proposes that: (1) certain qualities must be inherent
17 in the organization's vision; and (2) a specific leadership process is also
necessary to achieve authenticity and value congruence across the individ-
19 ual, team, and organizational levels. This congruence across levels will posi-
tively impact organizational commitment and productivity and employee
21 well-being. Furthermore, SLT theory proposes that this is true regardless of
the characteristics of the organization's environment, its employees or jobs.

23 Science is beginning to do what philosophical inquiry and debate could not
accomplish for three thousand years – establish a prescriptive domain of
25 consensus values derived from research on religion, workplace spirituality,
positive psychology, character education, and the new spiritual leadership
27 paradigm. Given emerging scientific research (much of it from positive psy-
chology) values are not relative. There is an emerging consensus that authen-
29 tically living these values will lead to positive human health and psychologi-
cal well-being (Fry, 2004). This is the essence of ethical well-being.

31 We have also proposed that: (1) ethical well-being is essential for authen-
tic leadership; (2) authentic leadership is a necessary component of spiritual
33 leadership; and (3) SLT addresses three key issues that must be resolved if
theory and research on authentic leadership is to advance. Furthermore,
35 legacy leadership has been discussed, within the context of SLT, as a model
of authentic leadership that integrates the leader's motives and behaviors
37 into the leadership process.

Because our approach to authentic leadership explicitly identifies leader
39 motives, there is a need to investigate the motives – particularly the power
orientation – of leaders. Moreover, future research should examine the

1 degree to which a leader’s espoused values are consistent with the universal
2 consensus values of altruistic love that are critical for authentic leadership.
3 The assessment of leader motives is an important dimension for future re-
4 search. Of particular interest would be the relationship between the leader’s
5 motives and followers’ perceptions of the leader’s motives. Do followers
6 make accurate attributions of the leader’s motives? This approach to
7 authentic leadership would be strengthened by integrating research on im-
8 pression management (Rosenfeld, Giacalone, & Riordan, 1995) and self-
9 monitoring (Snyder, 1987).

QA :5
QA :4
QA :6

11 Nichols (2004) suggests that self-monitoring may help explain differences
12 between authentic and inauthentic leaders. Authentic leaders would be ex-
13 pected to be low self-monitors because their methods (behaviors) are con-
14 sistent with their internal motives, beliefs, and values. Authentic leaders
15 would be less likely to be high self-monitors who change their behaviors to
16 match the situation. Followers should be able to ascertain whether their
17 leaders are low or high self-monitors, and with this information, improve
18 upon the accuracy of their perceptions about the correspondence between
19 the leader’s motives and methods. Authenticity may lead to lower use of
20 impression management techniques (Nichols, 2004).

21 The real measure of authentic leadership, according to Fry (2005a) and
22 Whittington et al. (2005), is “changed lives,” in terms of a transformation to
23 the universal values and the subsequent attitudes and behavior that reflect
24 them. Hence, research on these values and their relationship to attitudes and
25 behavior is crucial for identifying the influence of a legacy leader on fol-
26 lowers. Because change is advocated as the dependent variable, longitudinal
27 research is the best approach.

28 This type of research will require a baseline measure of followers on a
29 variety of constructs that might be influenced by the leader, such as ethical
30 values, stage of moral development (Kohlberg, 1976), emotional intelli-
31 gence, and motive pattern. These measures would need to be obtained prior
32 to followers’ exposure to a new leader. Then, attributes of the leader could
33 be assessed to determine to what degree they exhibited the qualities asso-
34 ciated with legacy leadership. Over time, the influence of legacy leaders on
35 followers’ behavior and attitudes could be determined. Moreover, cross-
36 sectional research could be conducted to determine if followers actually
37 begin to emulate the behaviors and attitudes of their leaders as advocated by
38 legacy leadership (Whittington et al., 2005). This emulation, or self-perpet-
39 uation, is a key to the tenets of the legacy leadership model.

QA :7

39 Research on several fronts is necessary to establish the validity of SLT
and any theory of authentic leadership before they are widely applied as

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QA :15

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