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What is the Relationship between the Gender and Authentic Leadership: Does Gender Really Matter?

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ABSTRACT

This paper tests the effect of authentic leadership on gender directly. ``Authentic leaders know who they are, what they believe and value, and . . . act upon those values and beliefs while transparently interacting with others (Avolio, Gardner, Walumbwa, Luthans, & May, 2004, p. 803). ``Theorists accept that this self-aware, value-oriented behavior automatically produces positive outcomes in followers' attitudes, behavior, and performance by acting via mediational processes that inherit followers' trust, hope, and other positive emotions (Avolio et al., 2004). The aim of this perspective article is to present the argument that authentic leadership is a gendered representation of leadership. It is first presented a brief history of leadership theories and definitions of authentic leadership. Then critique authentic leadership and offer arguments to support the premise that authentic leadership is not gender-neutral and is especially challenging for women. This paper attempts to shed light on what we know and don't know about authentic leadership. Paper mainly includes 4 sections. It starts with the introduction and in that part authentic leadership is broadly defined. In section 2, theoretical roots in other words literature review on the subject will be presented. Causes of effects on gender will be explained and authentic leadership et cetera will be discussed in detail. In addition to these, model will be presented based on traditional leadership theories and positive leadership theories. In section 3, after explaining the gender differences among authentic leadership, insight will be brought up for discussion and comparison with these 2 different groups. Section 4 will include further research, discussion and conclusion. Besides giving insight about authentic leadership for comparison purposes between different genders, the purpose of this paper is to provide information for the potential researchers about basic aspects of authentic leadership.

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I. Introduction

Effective leadership is different than those organizations that successfully meet the challenges and those that do not. Achieving success in the marketplace demands a collaborated effort of many people belong to organization, where the leader defines the way, influences and directs others, and directs organizational activities towards achieving a common vision.

In recent times, turmoil in society has required a need for a new vision on what creates genuine leadership (Avolio & Gardner, 2005; Avolio & Luthans, 2006; George, 2003; Lorenzi, 2004; Northouse, 2010; Puente, Crous, & Venter, 2007).

George (2003) states that 2002 Time/CNN poll reporting 71% of those polled think that "the typical CEO is less honest and ethical than the average person" (p. 2). When people were asked to rate the moral and ethical standards of CEOs of major corporations, 72% rated them "fair or "poor." A Gallup (2007) survey found that nearly 18% of the 24.7 million U.S. workers are actively disengaged. An actively disengaged employee is defined as who is not only unhappy at work, but they cause to undercut the efforts of employees who are actively engaged (Gallup, 2007). It is estimated that this actively disengaged workers costs the U.S. economy loose roughly about \$382 billion. Overall, it is recommended that it is the responsibility of the leaders to gather more effective way of managing the people on whom they depend.

Avolio and Gardner (2005) underline that various forms of positive leadership theory have been studied to gather immersive qualities of leaders, especially in the case of authentic leaders. This theory is a unique participation of Avolio's past research on transformational (Avolio & Bass, 1988; Bass & Avolio, 1993, 1994) and full-range leadership (Avolio; 1999, 2005). Also rooted in the theory of authentic leadership are ideas from Greenleaf's (1970) active on servant leadership, Fry's (2003) active on spiritual leadership, Conger and Kanungo's (1998) research on charismatic leadership, and principles of ethical leadership hold by Treviño, Brown, and Hartman (2003).

Authentic leadership requires leaders to maintain high standards of behavior and follow via ensuring that their actions really match their words and vice versa. Bhindi and Duignan (1997) believe authentic leadership relies upon stewardship and spirituality (constructs of servant leadership), transformational leadership, and ethical leadership.

Bhindi, Riley, Smith, and Hansen, (2008) explain authentic leadership as a type of leadership where the leader maintain a higher moral and ethical purpose for the refinement of not only their followers, but also themselves. Gradually, authentic leadership has been comprehensively reviewed and attention has been focused on what creates authentic leadership within both the applied (Gardner & Schermerhorn, 2004; George,

2003; George, Sims, McLean, & Mayer, 2007; May et al., 2003; Searle & Barbuto, 2010) and academic management literatures (Avolio et al., 2004; Avolio & Luthans, 2006; Avolio & Walumbwa, 2006; Gardner, Avolio, Luthans, et al., 2005; Luthans & Avolio, 2003).

However, until to date, few empirical studies have been prepared on authentic leadership and specially, the theory's relationship with positive organizational outcomes. The majority of literature has explained the premise of authentic leadership (Gardner, Avolio, Luthans, et al., 2005), underlined the need for broader theoretical frameworks (Avolio et al., 2004), or presented it conceptually (Eagly, 2005; Ladkin & Taylor, 2010; Puente et al., 2007; Shamir & Eilam, 2005).

“An authentic leader is someone who is very self-aware, has a clear moral center, is transparent, and is a fair and balanced decision maker (George, 2003).” Within respect to roles and behaviors, May et al. (2003) also adds that authentic leaders are useful at recognizing moral dilemmas. This type of leader has the born ability to take several various points of view upon making decisions while reflecting upon the appropriateness of their own values and goals.

Authentic leadership theory deals with the idea of leading by example (Avolio et al., 2004). Leading by example inherits setting high moral standards, honesty, and veracity. Luthans and Avolio (2003) state that authentic leaders are governed by a set of end values that represent a direction towards doing what is right and fair for the leader and the followers.

Authentic leaders have a highly and more developed sense of accountability that they are aware of the moral and ethical ramifications of their actions (Avolio et al., 2004). Hogg (2001) states quality leaders are people who have the characteristics of the type of leader that best fits situational necessities. “Authentic leaders realize their ethical behavior sends an impassioned message to followers influencing what they deal with, what they think, how they construct their own roles, and ultimately how they make choices and behave (Avolio et al., 2004; Northouse, 2010; Walumbwa et al., 2008).”

As it is also before mentioned, most of the literature talks about authentic leadership is conceptual meaning that it is mostly concerned with the definitions or relations of the concepts rather than with empirical research. Therefore, there is a huge need for empirical research in the area of authentic leadership (Avolio & Gardner, 2005; Walumbwa et al., 2010; Walumbwa et al., 2008).

The literature calls for additional empirical research that focuses on authentic leadership and its effect on positive organizational outcomes. Gardner, Coglisser, Davis, and Dickens (2011) state the significance of examining the components are of significance when testing the authentic leader-follower relationships. They also add the importance of reporting findings that are “occupationally diverse” and from “multiple sources” (p. 1140).

II. Literature Review

Authentic leadership is an immense process that is not easy to define. There are various definitions written from differing viewpoints with different emphasis (Northouse, 2010). Theoretically, Walumbwa et al. (2008) 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, and internalized moral perspective, balanced processing of information, and relational transparency on the part of leaders

working with followers, fostering positive self-development. (p. 94)

Authentic leadership had become known as a main addition in positive leadership studies since its conceptualization in the late 1970s. Avolio and Gardner (2005) define this theoretical extension as a root construct in leadership theory (p. 315). There have been different experiments to conceptualize authentic leadership. In-depth analysis on the theory of authentic leadership began in the early 2000s (Avolio & Gardner, 2005).

According to Avolio et al. (2004), authentic leadership is also a part of positive forms of leadership that inherits charismatic, transformational, visionary, ethical, transactional, directive, and participatory leadership. This means that authentic leaders show the genuine ethical qualities of leadership when engaged with followers (Zhu, 2006). Overall, authentic leadership incorporates positive leadership qualities to include high ethics, moral reasoning, and positive orientation.

Traditional theories of leadership include trait approach, skills approach, style approach, situational leadership, contingency theory, and path-goal theory.

This chapter will begin with the research on traditional theories of leadership. Then, positive theories of leadership will be studied with each theory's relationship with authentic leadership. The outcome variables, which are the positive organizational outcomes, are addressed next to establish the foundation for the study which is the effect of authentic leadership on gender.

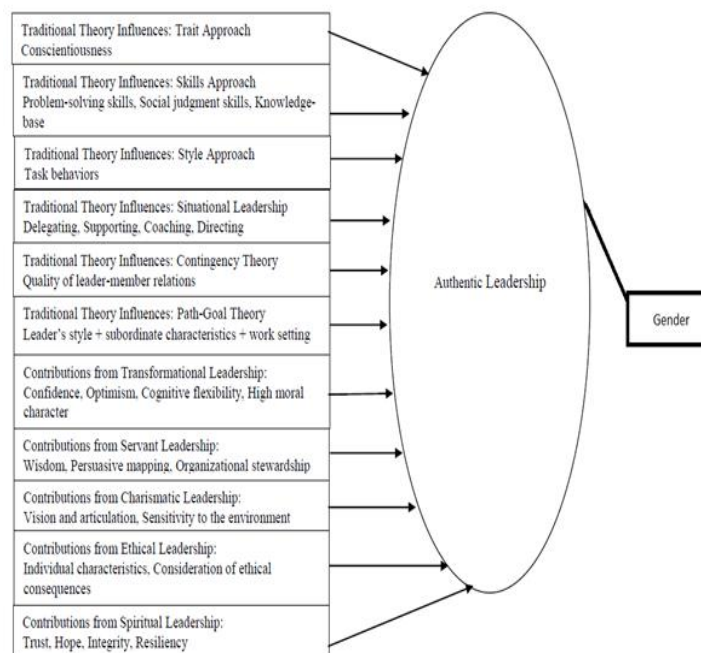


Figure 1. Summary of leadership theory influences and contributions to authentic leadership and proposed outcomes on gender.

Traditional Theories of Leadership

This section presents six traditional leadership theories that for the basis of leadership literature: trait approach, skills approach, style approach, situational approach, contingency theory, and path-goal theory.

Trait Approach: The early 1900s found out the “Great Man Theories.” The theories are titled as such because of the claimed realities that leaders should only have to be great politicians, religious leaders, or army leaders. Based on the belief that leaders are exceptional people, born with innate

qualities, destined to lead. The use of the term 'man' was intentional since until the latter part of the twentieth century leadership was thought of as a concept which is primarily male, military and Western. This led to the next school of Trait Theories. Stogdill (1948) challenged these traits by stating that a person cannot become a leader solely on the specialty they have a certain combination of traits. He worked on a study on traits interacting with situational demands on leaders and analyzed more than 124 leadership studies starting from 1904 to the present time and found out eight traits related to leadership: alertness, confidence, initiative, insight, intelligence, persistence, responsibility, and self-sociability. Stogdill (1974) also analyzed 163 new studies with his 1948 finding and stated his original findings. In this study, he concluded that 10 characteristics that relate positively with leadership: achievement, cooperativeness, influence, initiative, insight, persistence, responsibility, self-confidence, sociability, and tolerance.

The lists of traits or qualities associated with leadership exist in abundance and continue to be produced. They draw on virtually all the adjectives in the dictionary which describe some positive or virtuous human attribute, from ambition to zest for life.

Kirkpatrick and Locke (1991) found out six traits which make up the "Right Stuff" for leaders: cognitive ability, confidence, drive, integrity, motivation, and task knowledge. In research today, there are five traits believed to make real contribution to the development of leaders: intelligence, self-confidence, determination, integrity, and sociability (Northouse, 2010).

Judge, Bono, Ilies, and Gerhart (2002) conducted a meta-analysis and worked the Five Factor Personality Model and its relationship to leadership, (or the "Big 5": extraversion, conscientiousness, neuroticism, openness, and agreeableness.) This research found out a strong relationship between five personality traits and leadership. Extraversion is to be found out that most strongly and positively associated with leadership. It is defined to be the most important trait of effective leaders. Conscientiousness is the second most strongly and positively related factor. Neuroticism and openness are the next most related; with the neuroticism's negative relationship to leadership. It was also finally found out that agreeableness is the only weak one that is related to leadership.

Skills Approach: Since it is also leader-centered, the skills approach can be said to be similar to the trait approach, (Northouse, 2010). But in contrast to the trait approach, the skills approach sticks on skills and abilities or what a leader can accomplish. It is also underlined in the research that unlike inherent traits, skills can be learned and developed.

Katz (1955) was different and supported the shift from trait theory to the skills approach. He argued that this approach is a leader-centered perspective with emphasis on skills and abilities that can be learned and developed. This approach also cause to create an ability to use one's knowledge and competencies to maintain a set of goals and objectives. Katz (1955) developed a set of basic administrative skills that are necessary at various levels of an organization: technical, human, and conceptual. Leaders need all three skills, but it is dependent on level of management.

The skills approach was also argued by Mumford, Zaccaro, Harding, Jacobs, and Fleischman (2000). This research stated that a leader's effectiveness was mainly based upon the leader's inherent ability to deal with an immense

organizational problems. The Mumford et al. (2000) skills-based model sticks on individual attributes, competencies, and leadership outcomes. Individual attributes which include cognitive ability, motivation, and personality. Competencies include problem-solving skills, social judgment skills, and knowledge-base. Leadership outcomes contained effective problem solving and performance.

Style Approach: The style approach, which deals with the leader's behavior, is totally different from the trait and skills approach (Northouse, 2010). Emphasis for the style approach is on task-orientation, or how a leader delegates tasks, and people orientation, or how a leader engages with people.

Task behaviors define how leaders provide structure for subordinates. These behaviors include: organizing work, giving shape to the work context, explaining role responsibility, and scheduling work activities. Whereas relationship behaviors define how leaders deals with its' subordinates by building respect, trust, and liking between leaders and followers. The task behaviors are mostly belonged to issues production orientation, or leaders who stress the technical aspects of a job. The relationship behaviors are related with employee orientation, or leaders who puts strong importance on human relations.

Situational Approach: Northouse (2010) describes how Hersey and Blanchard (1969) developed a theory known as the situational approach. This approach sees leadership as specific to the situation in which it is being exercised. For example, whilst some situations may require an autocratic style, others may need a more participative approach. It also proposes that there may be differences in required leadership styles at different levels in the same organization. Situational leadership sticks on the leader's ability to behave appropriately on various situations. Each situation demands different kinds of leadership. The situational approach requires for the leader to adapt to different situations within the organization or work department (Northouse, 2010).

Leader's success depends on measuring a subordinate's developmental position and adapting his/her leadership style to match suitably with correct subordinate developmental level. The situational approach requires for leaders to show a strong degree of flexibility (Northouse, 2010).

Four leadership styles (Northouse, 2010) are associated with situational leadership which are: delegating, supporting, coaching, and directing. Delegating refers to weak supportive and directive behaviors. Supporting stands for high supportive and low directive behaviors. Coaching signifies high directive and high supportive behaviors. Finally, directing stands for high directive and low supportive behaviors. (Northouse, 2010).

Situational leadership deals with that effective leaders are those who can change their style based on task requirements and subordinate needs. "This approach to leadership is straightforward, and it clearly outlines a leader's behavior and decision making for various settings. It can be easily understood and applied in a variety of settings (Northouse, 2010)."

Contingency Theory: This is a refinement of the situational viewpoint and focuses on identifying the situational variables which best predict the most appropriate or effective leadership style to fit the particular circumstances. Fiedler and Chemers (1974) worked on a broadly defined and recognized theory of leadership that incorporates the style approach with the situational approach called contingency theory. Contingency theory states that certain leadership styles are

more efficient than other styles contingent upon the situation requiring leadership. This theory tests to link leaders to appropriate situations. Leadership styles of task-oriented and relationship-oriented were linked with three situational variables: leader-member relations, task structure, and position power. The leader's efficiency depends on how well the leader's style fits the context (Northouse, 2010).

Fiedler and Chemers' (1974) generalizations about which styles of leadership are best and worst are mutually based on empirically grounded generalizations. By measuring three situational variables, (leader-member relations, task structure, and position power), any organizational context can be placed in one of eight categories defined in the contingency theory model. After the characteristics of a situation are defined, the fit between leader's style and the situation can be evaluated and matched.

Contingency theory has been experienced by many researchers and found to be a valid and reliable approach to releasing how to achieve effective leadership (Northouse, 2010). This theory has broadened the scope of leadership understanding from a way on a single, best type of leadership (e.g., trait approach) to underlining the significance of a leader's style and the demands of various situations. Because contingency theory is predictive, it supplies interested information regarding the type of leadership that is most likely to be efficient in particular contexts (Northouse, 2010).

Contingency theory asserts that leaders should not expect to be effective in every situation; thus businesses should put leaders in optimal situations according to their leadership style. This theory supplies data on leadership styles that could be beneficial to organizations in maintaining leadership profiles for human resource planning.

Path-Goal Theory: Path-goal theory is a hectic, but also practical, approach to leadership. This theory defines how leaders should choose a leadership style that best fits the requirements of their subordinates and their subordinates' work. Path-goal theory supplies a set of assumptions about how different leadership styles will interact with subordinate characteristics and the work situation to affect employee motivation.

House (1971) explains path-goal theory as a theory that centers on how leaders motivate subordinates to succeed on before designated goals. This theory underlines the relationship between the leader's style, the characteristics of the subordinates, and the work setting. The purpose of path-goal theory is to refine employee performance and satisfaction by focusing on employee motivation. The motivational principles of path-goal theory are based on Vrooms' expectancy theory. Subordinates will be motivated if they believe they are able to perform their work, that their efforts will result in a certain outcome, and that the payoffs for doing their work are worthwhile.

The behaviors leaders assert in path-goal theory are directive, supportive, participative, or achievement-oriented (House & Mitchell, 1974; Northouse, 2010). Directive leadership is where the leader shows to the followers how and when certain tasks must be completed. Supportive leadership is where the leader is friendly and approachable, via creating a positive work environment and positive follower relationships. Participative leadership is where the leader invites followers to participate in decision making. Lastly, achievement-oriented leadership is when the leader create challenges his/her followers to do their best work.

The unique idea of path-goal theory is for leaders to help followers with overcoming any and all obstacles to their success.

Positive Theories of Leadership

There are five forms of positive leadership that contribute to the development of authentic leadership: transformational, servant, ethical, charismatic, and spiritual (Avolio, 2010). Authentic leadership is believed to be "more generic" (Avolio, 2010, p. 328) and characterizes a root construct of the positive forms of leadership.

This section will explain the five forms of positive leadership theories that add to the development of authentic leadership, and then each theory will be compared with authentic leadership. Table 1 gives a comprehensive overview of the main differences between authentic leadership and each of the five positive forms of leadership.

Table 1. Positive Theories of Leadership and Authentic Leadership: Differences "At a Glance"

Positive Leadership Theory	Differences with Authentic Leadership
Transformational Leadership	<p>Authentic leadership is very focused on leader development.</p> <p>Transformational leadership is very focused on developing followers into leaders.</p> <p>Authentic leaders are not necessarily transformational.</p> <p>Transformational Leadership's general focus is to create productive change in the followers with the end goal of developing followers into leaders.</p> <p>Charisma is a core component of transformational leadership. Authentic leaders are not necessarily charismatic.</p>
Servant Leadership	<p>Authentic leadership is very focused on leader development.</p> <p>Servant leadership is very focused on follower development.</p> <p>Authentic leaders lead with purpose and values, and are not necessarily inspirational, where servant leaders are very inspirational.</p> <p>The fundamental difference between servant leadership and authentic leadership lies in the approach. While servant leadership strives to be "right," authentic leadership strives to be "real."</p> <p>The core principle of servant leadership is to give priority to the interest of others. The primary duty of the servant leader is to serve others by fulfilling their needs, aspirations, and desires.</p>
Ethical Leadership	<p>Authentic leadership is very focused on leader development.</p> <p>Ethical leadership is very focused on follower development. Ethical leaders' care and concern for others is paramount.</p> <p>Authentic leadership contains content that is not related to ethical. Authenticity and self-awareness are not part of the ethical leadership construct.</p>
Charismatic Leadership	<p>Authentic leaders lead with purpose and values, and are not necessarily charismatic.</p> <p>Charismatic leaders can be very theatrical. Authentic leaders are not theatrical; they seek to be real.</p> <p>Charismatic leaders influence with inspirational appeals, dramatic presentations, or other forms of impression management.</p> <p>Charismatic leaders employ expression to persuade, influence, and mobilize followers. Authentic leaders energize followers by creating meaning and positively socially constructing reality for themselves and followers.</p>
Spiritual Leadership	<p>Authentic leadership is very focused on leader development.</p> <p>Spiritual leadership claims to focus on follower development. Avolio and Gardner (2005) felt the theory of spiritual leadership is not well grounded in empirical research.</p> <p>Authentic leaders lead with purpose and values, and are not necessarily inspirational or spiritual.</p> <p>Spiritual leadership is completely exclusive of discussion regarding self-regulation for leaders or followers, as well as the moderating role of a positive organizational context. Authentic leadership theory supports the notion of self-regulation.</p>

Transformational Leadership: Burns (1978) and Bass (1985) looked for a concept where leaders and followers help each other in order to move to a higher level of self-confidence and motivation. Transformational leaders are

generally known as passionate, full of energy, and hold high concern for their followers. These leaders are very involved in the process and they are motivated by helping every member of the group succeed. Transformational leaders enhance the motivation, confidence, and performance of their followers via a variety of mechanisms. The central concept here is change and the role of leadership in envisioning and implementing the transformation of organizational performance.

Northouse (2010) describes that transformational leadership is a process that changes and transforms individuals. It is incorporating an exceptional form of influence that motivates followers to accomplish more than what is generally expected. Transformational leadership is dealt with the leaders' and follower's emotions, values, ethics, standards, and long-term goals. There is an encompassing approach to transformational leadership. It explains a huge range of leadership influence where followers and leaders are come together in the transformation process.

Transformational leaders always have been viewed as being confident, optimistic, hopeful, cognitively flexible, and of high moral character (Bass, 1985, 1998). These are characteristics of authentic leaders too, but authentic leaders are not necessarily transformational. To be seen as transformational by both the definitions of Bass' (1985) and Burns' (1978) research necessitates that a leader be authentic; importantly, however, being an authentic leader does not necessarily mean that the leader is transformational. For example, authentic leaders may or may not be proactively focused on developing followers into leaders, although they have a certain positive effect on them through role modeling (Avolio & Gardner, 2005).

Servant Leadership: Greenleaf (1970) asserted leadership requires two essential dimensions: the desire to serve others and the desire to serve something beyond themselves. Robert Greenleaf first asserted the concept of servant leadership in a 1970 essay, which integrated the counterintuitive concepts of servant and leader. In Greenleaf's (1970) essay, "The Servant as Leader," he coined the terms *servant-leader* and *servant leadership*. The servant leader serves the people they lead which imply that employees are an end in themselves rather than a means to an organizational purpose or bottom line.

Greenleaf (1970) describes the servant-leader in this manner: "It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. The difference manifests itself in the care taken by the servant – first to make sure that other people's highest priority needs are being served. The best test is: do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? (p. 4)"

The notion of "Servant Leadership" underlines the leaders' duty to serve his/her followers - leadership thus comes out of a desire to serve rather than a desire to lead. Robert Greenleaf, founder of the Center for Servant Leadership describes it as follows: "The servant-leader is servant first... It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. He or she is sharply different from the person who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions. For such it will be a later choice to serve – after leadership is established. The leader-first and the servant-first are two extreme types. Between them there are shadings and blends that are part of the infinite variety of human nature. The difference manifest itself in the care taken

by the servant-first to make sure that other people's highest priority needs are being served. The best test, and difficult to administer, is: do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society; will they benefit, or, at least, will they not be further deprived?"

Taken from the Servant as Leader published by Robert Greenleaf in 1970. Characteristics of Servant Leaders are as follows:

"Servant-Leadership is a practical philosophy which supports people who choose to serve first, and then lead as a way of expanding service to individuals and institutions. Servant leaders may or may not hold formal leadership positions. Servant-leadership encourages

collaboration, trust, foresight, listening, and the ethical use of power and empowerment."

Servant leadership and authentic leadership have too much characteristics in common. Both leadership styles have a genuine want to serve others and are interested in creating relationships and empowering the people they serve (Van Dierendonck, 2011). They both place a great importance on values and remain guided by qualities of compassion and passion and decline to compromise on principles. Each leadership style takes place on personal charisma to get things done and lead from personal conviction rather than a desire for status or reward. Lastly, both servant and authentic leadership focus on building people's strengths rather than focusing on what is wrong with people and their weaknesses (Nayab, 2010).

The major difference between servant leadership and authentic leadership takes place in approach, application, and style (van Dierendonck, 2011; Avolio et al, 2004). While servant leadership strives to be "right," authentic leadership strives to be "real." Servant leadership is a normative leadership style that takes place characteristics that all leaders are supposed to emulate to reach success and tries to shape the character and personality of the leader to such values. Conversely, authentic leadership, is character driven and does not take into account leadership styles as a fixed set of characteristics that leaders are supposed to emulate. Authentic leadership theory holds that each leader has their own unique style developed via study, experience, consultation and introspection, and consistent with their character and personality (George, 2003).

Ethical Leadership: Ethical leaders respect the human rights and dignity of other people. Ethical leaders apply a great level of integrity which encourages leader trustworthiness, that is important for followers to accept the vision of the leader. The ethical leader's character and integrity create a basis for the leader's ethical beliefs, values, and decisions (Treviño et al., 2003). Individual values and beliefs influence ethical decisions of leaders.

Authentic leadership very well may involve with charismatic leadership, transformational leadership, and ethical leadership as well as integrity (Luthans & Avolio, 2003). However, the authors also argue that these constructs are distinctive. At its core, authentic leadership is self-awareness, openness, transparency, and consistency. Adding to this notion incorporates the motivation of positive end values and concern for other people in the organization, rather than being motivated by self-interest. Authentic leaders model positive attributes such as hope, optimism, and resiliency and

are proficient when having to judge ethical issues. More often than not, an authentic leader will see issues from various perspectives and then give decisions according to their own moral values (Brown, Treviño, & Harrison, 2005). Authentic leadership appears to overlap with ethical leadership, specially in terms of individual characteristics (Brown & Treviño, 2006). Both authentic and ethical leaders are ethically principled and take into account the ethical consequences of their decisions while sharing social motivation and consideration for others. However, authentic leadership also incorporates content that is not related to the ethical leadership construct. For example, authenticity and self-awareness are not part of the ethical leadership construct (Brown & Treviño, 2006).

The key similarities of authentic leadership and ethical leadership are that both leadership styles involve with altruism, or concern for others. Both types of leaders use integrity and practice role modeling (Brown & Treviño, 2006). The key differences are that ethical leaders tend to emphasize moral management (more transactional) and acute awareness of others (focused on the behaviors of the follower). In contrast, authentic leaders, emphasize authenticity and self-awareness.

Charismatic Leadership: The charismatic leader wins followers via impression management. Charismatic leaders are aware of personality and charm, and they attract followers through external power or authority. Conger and Kanungo (1998) explain five behavioral attributes of charismatic leaders that underline a more transformational viewpoint: (a) vision and articulation; (b) sensitivity to the environment; (c) sensitivity to member needs; (d) personal risk taking; and (e) performing unconventional behavior.

Charismatic leadership incorporates a huge deal of theatrical behavior. A charismatic leader is a persuasive speaker and a master of body language. Charismatic leaders are skillful at interpreting the occasion and will tailor their behavior to suit the mood. Also, they are willing to get personal risk and do sacrifices in order to create their own credibility and trustworthiness in the eyes of their followers (Conger & Kanungo, 1998). Once their leadership is established, they will try to carve a distinct identity for their group of followers and build an image of superiority for it. At the same time, these leaders identify themselves so strongly with the group that the group and the leader become nearly the synonymous.

There are various vital and huge differences between the perspective of authentic leadership theory and the perspective of charismatic leadership theory (Conger & Kanungo, 1998; Shamir, House, & Arthur, 1993). Differentiating between authentic and charismatic leaders, it is anticipated that authentic leaders will influence followers' self-awareness of values/moral perspective, more based on their individual character, personal example, and dedication, than on inspirational appeals, dramatic presentations, or other forms of impression management (Gardner & Avolio, 1998). For example, while charismatic leaders use expression to persuade, influence, and mobilize followers, an authentic leader makes better followers by creating meaning and positively socially creating reality for themselves and followers.

Spiritual Leadership: Spiritual leadership creates a generality on the values, attitudes, and behaviors required for spiritual well-being and, ultimately, positive human health, psychological well-being, life satisfaction, organizational

commitment and productivity, sustainability and financial performance (*Spiritual Leadership Theory*, 2010).

The aim of spiritual leadership is to tap into the fundamental requirements of both leader and follower for spiritual well-being via calling and membership; to create vision and value congruence between the individual, empowered team, and organization levels; and, ultimately, to foster higher levels of organizational commitment and productivity. Operationally, spiritual leadership generates the values, attitudes, and behaviors that are necessary to intrinsically motivate one's self and others so they have a sense of spiritual well-being via calling and membership. This requires creating a vision wherein leaders and group members experience a sense of calling in that their life has meaning, purpose, and does a difference; and establishing a social/organizational culture based on altruistic love whereby people have a sense of membership, feel understood and appreciated, and have genuine care, concern, and appreciation for both self and others (*Spiritual Leadership Theory*, 2010).

The theory of spiritual leadership advanced by Fry (2003) incorporates an inherent acknowledgment of the role of leader self-awareness with a focus on vision and leader values and attitudes that are broadly classified as altruistic love and hope/faith. These values/attitudes are also described as leader behaviors, creating some uncertainty regarding the constructs and their role in spiritual leadership. Similarities between authentic and spiritual leadership theories involve focus on trust, hope, integrity, audacity, and perseverance (resilience) (Avolio, 2010).

III. Authentic Leadership And Gender Differences

There has been increasing attention to the concept of authentic leadership in the last decade. One review of the literature (Yammarino et al., 2008) identified 23 conceptual publications and four empirical publications. Few years later, 41 theoretical journal articles, 23 empirical journal articles, and five practitioner journal articles were published on the subject of authentic leadership (Gardner et al., 2011).

Studies have found out positive relationships between authentic leadership and outcomes such as trust in leadership (Hunt et al., 2008), follower job performance moderated by follower positive psychological capital (Wang et al., 2014), leader and follower well-being (Gardner et al., 2005), satisfaction with supervisor (Walumbwa et al., 2008), organizational citizenship behaviors (Cottrill et al., 2014), and organizational commitment (Jensen and Luthans, 2006; Peus et al., 2012).

Authentic leadership theory says that one can discover one's true self by oneself (Berkovich, 2014). This perspective accepts individual agency and that "organizational life is viewed as the result of individual action" (Hosking et al., 1995, p. 10). However, exploring oneself is both an introspective and a social process (Ibarra, 2015). Leadership occurs in relational dynamics and therefore the true self is actually the self in relation to others (e.g., Anderson and Chen, 2002). Through this relational viewpoint, self, and other are not separated but are constantly creating the meaning and reality of leadership (Uhl-Bien, 2006). Thus, the expression of authenticity in authentic leadership is both an individual and a collective responsibility.

The emphasis on leaders being true to themselves so that they can influence others via displays of their values and beliefs is curiously one-sided. There are two sides to leadership because it takes place as much in followers' reactions as leaders' actions (see also Gardner, Avolio,

Luthans, May, & Walumbwa, 2005 in this issue). Even if leaders carry out their role in a manner that shows their values and convey these values effectively, followers' cooperation and identification with leaders' goals does not necessarily follow. Questions still remain concerning how a leader's knowledge of self, transparency, and expressions of values are understood by followers.

Despite this emphasis on leaders' own values, it is certain that the values promoted by authentic leaders cannot be merely self-oriented or reflect only a personal morality. Theorists of authenticity have thus noted that the authentic leader is true to the self and others (Bass & Steidlmeier, 1999, p. 191).

To underline that authenticity must be acknowledged by followers for it to create positive outcomes that authenticity is relational and exists from two components. The first component, which Avolio et al. (2004) treated as defining authenticity, stresses that leaders endorse values that promote the interests of the larger community and transparently convey these values to followers. The second component, which Avolio et al. existed as following from the first component, stresses that followers personally identify with these values and accept them as appropriate for the community in which they are joined to the leader—be that a nation, an organization, or a group. Because the first component of leader's value expressions cannot have positive consequences without the second component of followers' identification, analysis of authenticity is continued by thinking about authenticity as requiring both of these components.

When the values of leaders and followers are incongruent, a leader must associate in negotiation and persuasion that may result in greater acceptance of the leader's agenda but may also incorporate some conformity by the leader to followers' construals of community interests. At least moderate agreement must exist between a leader and followers concerning the broader interests of the community if followers are to identify with the leader (e.g., Avolio et al., 2004).

Negotiation between leaders and followers necessities that followers accord their leader legitimacy as an individual who has a right to convey and promote consensual values. Without this legitimacy, disagreements about values or ways of implementing value commitments are unlikely to be resolved. In addition, without legitimacy, leaders' expressions even of consensual values do not inspire the identification from followers that is required for positive outcomes to follow.

In summary, followers' personal and social identification with leaders' expressions of values is itself a substantial achievement. In the relational sense in which authenticity needs followers' identification, a leader's transparent communication of values may not be enough to produce effective leadership, despite the authority inherent in most leadership positions.

Because authenticity exists in the transactions between leaders and followers, followers should identify with their leader and perceive the leader's values as suitable for the community within which the leader has authority. It is not enough that the followers become aware of a leader's deep value commitments. They should also trust that these values will serve the community in which they are belonged to the leader. Moreover, even when outsider leaders advocate consensual values, they can find it difficult to support for their agenda if they are not perceived as appropriate spokespersons for the community.

However, group members seek leaders who are prototypical, not necessarily of themselves, but of their shared ideas about the attributes of good leaders (e.g., Lord, Foti, & De Vader, 1984). For example, if men and women share the prototype of leaders as fathers, they choose men with appropriately paternal attributes, but not women.

Parallel to this idea that men often lead in communities composed mainly of women and are therefore not prototypical of their followers, several social scientists have drawn attention to the glass escalator (C. Williams, 1992), defined as men's success in rising to leadership in female-dominated groups, organizations, professions, and industries (e.g., Maume, 1999; Williams, 1995). When leadership is explained in masculine terms, the leaders who emerge are disproportionately men, regardless of the sex composition of the community of followers. Within relation to most high-level leadership roles, women have outsider status because few women have held these roles.

If a woman tested to exert such leadership, it is not immediately certain that she could be successful. In leadership roles in which women are highly unusual, even those women who convey the conventional values of a community may find that they do not gather their associates' trust and identification.

This court case pertained to Ann Hopkins, an associate at the accounting firm of Price Waterhouse who had been denied promotion to partner status (Fiske, Bersoff, Borgida, Deaux, & Heilman, 1991). "Her task competence was widely acknowledged, and she was at the top of the associates group according to the metrics of billable hours and the monetary value of business garnered for Price Waterhouse. In her interactions with subordinates and peers, she conveyed her strong work ethic and commitment to high achievement in a highly competitive environment, thus affirming the values displayed by her male colleagues. However, her personnel record, which was revealed in court, made clear the reasons for her colleagues' discomfort with her: Their criticisms faulted her appearance and style of interaction. Hopkins' vulnerability stemmed from her status as a woman and outsider. The values that she transparently conveyed through her behavior incited criticism because her colleagues did not view advocacy of these values as appropriate for women. Women, it seemed, were supposed to wear makeup and pretty clothes while being noncompetitive and pleasing to others. Therefore, in rendering its decision on the Hopkins case, the Supreme Court of the United States said: It takes no special training to discern sex stereotyping in a description of an aggressive female employee as requiring course at charm school. Nor. . . does it require expertise in psychology to know that, if an employee's flawed interpersonal skills can be corrected by a soft-hued suit or a new shade of lipstick, perhaps it is the employee's sex and not her interpersonal skills that has drawn the criticism (Price Waterhouse v. Hopkins, 1989, p. 1793). In an interlocking set of court cases, Hopkins won her case against Price Waterhouse, regaining her job and receiving a substantial monetary settlement."

If a leadership role necessities huge authoritative or competitive behavior that is perceived as masculine, the only fact that a woman occupies the role can yield disapproval. An additional example comes from reactions to women as symphony conductors, a very male-dominated leadership role strongly associated with autocratic control within the hierarchical organization of the orchestra. "As one symphony musician noted, conducting is such a male-dominated field

that when a woman conductor comes through with the right amount of charisma and talent that it takes—whether you are male or female—to do the job, she has to push her talent and her charisma so far that some of her natural qualities as a woman are lost. And that can be disturbing and disappointing.”

Most people not only look for these sex-typed qualities in women and men but want them in real (Eagly & Karau, 2002). Therefore, these expectations and preferences are conceptualized as gender roles to express (a) their stereotypical or descriptive aspects, which consist of characteristics believed to be typical of each sex, and (b) their prescriptive or injunctive aspects, which consist of the characteristics preferred in each sex. When the female gender role is not appropriate with a leader role, prejudice toward women as leaders or potential leaders is a common outcome. This prejudice is expressed in some decline in the evaluation of women who occupy or aspire to leader roles, compared with their male counterparts, who usually do not face role incongruity as leaders. Yet, in relation to many female-dominated roles (e.g., secretary, child care worker, nurse, dental assistant), including some leadership roles (e.g., clerical supervisor, director of child care center), men, not women, face role incongruity and likely face prejudicial reactions (Davison & Burke, 2000).

Not only do people doubt that women possess the suitable competencies, but also they may resent the overturning of the expected and usual hierarchical relation between the sexes. Therefore, people may react negatively to such women, especially if they behave in a clearly authoritative manner.

In support of these claims about prejudicial reactions to female leaders, a meta-analysis by Eagly, Makhijani, and Klonsky (1992) researched experiments that had equated the behavior of male and female leaders and examined participants' reactions to the leaders. This project showed a small overall devaluation of female leaders compared to male leaders. More important, women were devalued more strongly, relative to their male counterparts, in male-dominated leadership roles. This devaluation also increased when leadership was carried out in stereotypically masculine styles, particularly when this style was autocratic or directive. When women do not temper the male-typical agentic behaviors necessitated by a leader role with enough displays of softer female-typical behaviors, they tend to be passed over for hiring and promotion (Heilman, 2001; Rudman & Glick, 1999). Such women may also find it not easy to persuade followers to accept their agenda. Moreover, studies of leaders' effectiveness have shown consistent role congruity effects, such that leaders performed more effectively when the leader role that they occupied was congruent with their gender role (see meta-analysis by Eagly, Karau, & Makhijani, 1995). Women suffered diminished outcomes in roles given especially masculine definitions, and men suffered somewhat poor outcomes in roles given more feminine definitions. Presumably, one of the reasons that gender affects leaders' effectiveness is that they have more difficulty in winning followers' personal and social identification in the organizational territory associated with the other sex—for example, female leaders in military settings and male leaders in elementary schools and child care centers. Outsider leaders can be illegitimate by their very group membership, even if they can share consensual values, as in the example of female symphony conductors. In such examples, the more completely such women epitomize the behavior of their male

counterparts, the more thoroughly they may compromise their chances to gather followers' identification.

Because outsider leaders are marked by their socialization in a sub-culture different from that of insider leaders, they may look for in general to have somewhat different ideas than insider leaders about suitable goals for a community. Yet, given that people may have outsider status on many different bases, such variations are not easy to analyze in general. However, with respect to gender, a substantial body of research has revealed some possibly consequential sex differences in values and attitudes, although there is only limited evidence of how these variations affect leadership.

Research has shown that men and women differ ideologically to some extent, especially in terms of the twin themes of women's greater social compassion and men's more nontraditional morality and greater tolerance of ethical lapses.

Additionally, women are thus more supportive than men of social provision for the disadvantaged and opposed to violence and harsh policies. Moreover, in a meta-analysis of research examining sex differences and similarities in personality traits, women manifested greater levels than men of nurturant concern for other people in the organization (Feingold, 1994). Also, Gilligan's claims about the caring, relational emphasis of women's moral reasoning have gathered modest empirical confirmation in the meta-analytic integration of estimates of this care orientation (Jaffee & Hyde, 2000).

Moreover, men, more than women, endorse morally nontraditional social policies across a wide range of social issues, incorporating greater tolerance of extramarital relationships, divorce, suicide, and the legalization of marijuana.

Within respect to tolerance of specific ethical lapses, men are more accepting than women of unethical business practices. “A meta-analysis by Franke, Crown, and Spake (1997) of 66 samples, encompassing studies of students and nonstudents, thus showed that men were less likely to perceive specific business practices such as insider trading as unethical. Similar findings emerged in a meta-analysis of 47 studies that compared male and female business students' ethical beliefs and decision-making (Borkowski & Ugras, 1998; see also Roxas & Stoneback, 2004). Men, more than women, also tolerate academic dishonesty (see meta-analysis by Whitley, Nelson, & Jones, 1999).”

Such findings underline that, as women gather access to leadership roles, they may not become ideologically equal to men but instead act on those value commitments that distinguish them from their male counterparts. This theme of ideological differences between women and men helps answer the question of whether it will do any difference to have women busying powerful leadership roles. If female leaders become the ethical and ideological clones of male leaders, women's access to leadership roles would create a gathering for equality of opportunity but would not transform organizations in any consequential way. However, in opposition to this male clone possibility, research says that women in powerful roles do promote a somewhat kinder, more socially compassionate version of organizational goals and social policies. The dilemma that women have faced in negotiating the conflict between leader roles and the female gender role may have eased somewhat in recent years at least in some contexts. What constitutes good leadership has changed in response to accelerated technological growth, increasing workforce diversity, intense competitive pressures,

and a weakening of geopolitical boundaries. According to many organizational analysts (e.g., Lipman-Blumen, 1996), leaders must look for new modes of managing in such environments.

Because of these changes, organizational experts' advice has created management in terms of qualities that are more congenial to the female gender role than traditional qualities, which are often summarized by the term command and control (see Fondas, 1997). The current generation of managerial experts has placed more focus on democratic relationships, participatory decision-making, delegation, and team-based leadership skills that can better be explained as androgynous than masculine (Avolio, 1999; Garvin, 1993; Juran, 1988).

To the extent that leader roles gain less traditional definitions and valued management styles are more fluid, women have more opportunities to develop relational authenticity. Nevertheless, women have the burden of behaving competently as leaders while reassuring others that they conform at least partially to expectations concerning suitable female behavior. The related idea that women in leadership roles tend to stay within a narrow band of that is neither too masculine or too feminine (e.g., Morrison, White, & Van Velsor, 1987, p. 87) is consistent with research showing that women in authority roles manifest more communal behaviors than their male counterparts (e.g., Hall & Friedman, 1999; Moskowitz, Suh, & Desaulniers, 1994; Roter, Hall, & Aoki, 2002). In addition, the meta-analysis on leadership styles of Eagly and Johnson (1990) proposed that female leaders are more likely than male leaders to adopt a democratic, participative style and less likely to adopt an autocratic, directive style.

Additional evidences concerning the leadership styles of women and men involved from research on the transformational, transactional, and laissez-faire styles of women and men (Eagly & Johannesen-Schmidt, 2001; Eagly, Johannesen-Schmidt, & van Engen, 2003). This research also proposed that female leaders explore ways of leading that ease role incongruity. Women especially may gather advantages from a shift toward transformational leadership (Yoder, 2001), even though the style is generally effective (Judge & Piccolo, 2004). The reason that this style may be more crucial for women than men is that it encompasses some behaviors that are consistent with the female gender role's demand for caring, supportive, and considerate behaviors.

If transformational behaviors ease some resolution of women's role incongruity because they are partially suitable with the female gender role yet highly appropriate for leaders, transformational leadership might be somewhat more usual in women than men who occupy leadership roles. Eagly et al. (2003) researched such trends in a meta-analysis of 45 studies that compared the leadership styles of male and female managers. In this meta-analysis, female leaders proved to be somewhat more transformational than male leaders and also engaged in more of the contingent reward behaviors that are one component of transactional leadership.

Whatever the proximal causes of the sex differences in leadership style revealed in the Eagly et al. (2003) meta-analysis, research on transformational leadership reflects some change in conceptions of good leadership in the culture more generally or at least greater fluidity in ideas about leadership. If leaders are not necessarily viewed mainly as dominant, take-charge individuals, women may be able to inhabit these roles with greater relational authenticity.

Especially relevant to leadership are findings pointing out that women have become more similar to men with respect to their career aspirations (Astin, Parrott, Korn, & Sax, 1997), their self-reports of assertiveness, dominance, and masculinity (Twenge, 1997, 2001), and the value that they place on job attributes such as freedom, challenge, leadership, prestige, and power (Konrad, Ritchie, Lieb, & Corrigan, 2000). Moreover, women have become more agentic and leadership roles more fluid, women can function more effectively in these roles.

Authentic leadership is especially challenging for women leaders for three interrelated reasons. First, there is a double-bind dilemma for women in leadership (Catalyst, 2007; Eagly and Carli, 2007). A "think manager, think male" mindset is still the predominant perspective and masculine leadership behaviors such as assertiveness and competitiveness remain the norm (Schein, 1973, 2007). Thus women are caught between impossible choices and "...are often perceived as going against the norms of leadership or those of femininity" (Catalyst, 2007, p. 1). If they are highly ambitious and self-confident (agentic behaviors typically associated with men), then women may be criticized for lacking communal qualities; and if they are highly communal (helpful or friendly, typically associated with women), then women may be criticized for not being agentic enough (Eagly and Carli, 2007).

A second reason behind the concerns of gender-neutrality applied to authentic leadership is that organizations themselves are not gender-neutral but are gendered.

Finally, the criticism that authentic leadership places an inordinate emphasis on the self and individual agency vs. the self in relation to others is relevant to the gendered nature of authentic leadership.

IV. Conclusion

Authentic leadership is a contemporary leadership perspective which places emphasis on the leader's understanding of his true self and his actions that align with his true self. The current literature on authentic leadership explains leaders in heroic terms, which reinforces the stereotypical individualistic agency of leadership as opposed to recognizing or rewarding the relational aspects of leadership. This viewpoint of authentic leadership also neglects to address how authentic leadership applies to women and the particular concerns facing women leaders who want to enact authentic leadership.

Proposed three primary issues which result in authentic leadership being particularly challenging for women. First, there is a double-bind dilemma which forces women to do a choice between acting in concert with gender-normative behaviors or with expected leadership role behaviors. Second, organizations are gendered entities which necessities women to fit into male-dominated environments. Third, the weight given to the individual, true authentic self as opposed to the self in relation to others seeks on to position women as leadership outsiders due to the focus on the traditionally masculine, individual agentic aspects of leadership.

These three concerns facing women leaders should be explored and integrated into the ongoing investigations of the construct of authentic leadership. This will result in authentic leadership being a more inclusive concept and an ideal toward which all leaders can deal with it. However, the millennium of equal access to leadership roles has not yet existed, despite these signs of weakening of traditional barriers (Eagly & Carli, 2004).

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