Exploring the Moral Development and Moral Outcomes of Authentic Leaders

Submitted to Regent University

School of Global Leadership & Entrepreneurship

In partial fulfillment of the requirements

for the degree of

Doctor of Philosophy in Organizational Leadership

Richard Scott Franklin

April 2010

ProQuest LLC
789 East Eisenhower Parkway
P.O. Box 1346
Ann Arbor, MI 48106-1346

School of Global Leadership & Entrepreneurship

Regent University

This is to certify that the dissertation prepared by:

Richard S. Franklin

titled

EXPLORING THE MORAL DEVELOPMENT AND MORAL OUTCOMES OF AUTHENTIC LEADERS

Has been approved by his committee as satisfactory completion of the dissertation requirement for the degree of Doctor of Philosophy

Gail J. Longbotham, Ph.D., Chair — Date 7/30/2010

School of Global Leadership & Entrepreneurship

Paul B. Carr, Ed.D., Committee Member — Date 5/26/2010

School of Global Leadership & Entrepreneurship

Michael K. Hartsfield, Ph.D., Committee Member — Date 5/26/10

School of Global Leadership & Entrepreneurship

Bruce E. Winston, Ph.D., Dean — Date May 26. 2010

School of Global Leadership & Entrepreneurship

Abstract

Developed in the aftermath of the corporate malfeasance and moral meltdowns of the early 2000s, authentic leadership (Luthans & Avolio, 2003) is conceptualized as a positive, optimistic, and fundamentally moral form of leadership. Comprised of four factors (i.e., self-awareness, balanced processing, relational transparency, and an internalized moral perspective) and proffered as the root construct of positive leadership, authentic leadership is considered inherently moral (Gardner, Avolio, & Walumbwa, 2005a). The moral component of authentic leadership has been the subject of considerable theoretical discussion; however, to date, few empirical research studies have explored authentic leadership morality. This study addresses this need in the following ways. First, a thorough review of historical literature concerning authentic leadership is presented and discussed. Second, a comprehensive theoretical framework for authentic leader morality is developed from a sociopsychological perspective. Based on the framework, nine research hypotheses were developed to explore the relations among the variables of authentic leadership, moral judgment, moral identity, moral affect, leader altruism, and leader integrity. A quantitative, nonexperimental research design was employed to test the hypothesized relations. Findings from the study support hypothesized correlations between authentic leadership and moral judgment, altruism, and integrity. Additionally, the study supports the moderating effect of moral judgment and moral identity upon the relation between authentic leadership and altruism. Findings from the study are discussed, including a focus upon the need to define the source and content of authentic leadership morality. Limitations of the study and recommendations for future research are also presented.

Dedication

To Dana, my best friend and soul mate, whose unwavering commitment and support enabled and propelled me to complete this dissertation. And to Christopher, Rebecca, Joshua, and Alysse, as you mature into authentic leaders in your own right, may your lives and leadership be characterized by a secure sense of self infused with faith, purpose, vision, integrity, and a firm moral foundation.

Acknowledgements

Education and research are not solitary endeavors. In fact, without the ever-present and active support of a cadre of people, I could not have reached the finish line of my doctoral studies. And so it is not only appropriate, but also quite necessary, to acknowledge and express my deep gratitude and appreciation to a number of people who have journeyed with me in this endeavor.

I would like to begin by thanking my dear friend and mentor, Dr. Rex Johnson, who has encouraged and supported me at every step of a 9-year journey through two master's degrees and my doctorate. I am grateful for the imprint Rex has had on my life as a professor, as a visionary, and as a servant leader compassionately committed to developing leaders around the globe. Next, I want to express my gratitude for my doctoral cohort at Regent University and especially Jan Spencer, Paul Greasley, and Michelle Kilbourne. Engaging with these top-notch scholars and practioners in the process of becoming a doctor (instead of simply earning a doctorate) has been truly transformative. I am not only a better scholar but a better person due to their influence and impact.

Certainly, the faculty of the Global School of Leadership and Entrepreneurship deserve a special note of appreciation. Each professor brought unique strengths to my learning experience. Dr. Bruce Winston, dean of GLE and my journaling professor, provided clarity, strategic thinking, cool-headedness, and an unwavering commitment to excellence in scholarship. Along with a broad smile and a vibrant passion for statistical analysis, Dr. Mihai Bocarnea infused the doctoral program with grace and optimism coupled with critical thinking and an intense thirst for knowledge. Dr. Corné Bekker's analysis of leadership from a scriptural perspective was as thoughtful as it was thought-provoking and his example encouraged us to "dig deeper still" into the text. Both Dr. Jody Fry and Dr. Dail Fields were exemplars in teaching research methodologies and instilled zeal for conducting quality research in the field of organizational leadership. It has been a unique privilege to study with each of these professors, and I greatly appreciate the impact each one has had on my education and on my development as a scholar.

There is an additional group of faculty who deserve not only special mention, but my sincere gratitude and heartfelt appreciation for the pivotal role they have played throughout my doctoral studies and especially during the dissertation process. My dissertation committee, comprised of Dr. Gail Longbotham, who served as committee chair, along with Dr. Paul Carr and Dr. Michael Hartsfield, have each modeled in their own unique way what it means to be an educator while also being a life-long learner. I appreciate Dr. Hartsfield's encouragement and enthusiasm as well as his keen interest in and attention to the personal dynamics associated with leadership and life. Dr. Carr has truly been an inspiration, not only due to his entrepreneurial spirit and indefatigable energy, but also for modeling the reality that learning is fun! Words cannot adequately express my deep appreciation for Dr. Longbotham's influence, tutelage, encouragement, and support not only during my doctoral work and dissertation process, but also in venturing into new leadership endeavors, such as launching the Higher Ground Leadership Summit. Dr. Longbotham's professionalism, attention to detail, breadth of experience, knowledge of statistical analysis, and commitment to the learning process have made an indelible imprint upon my work and my life!

I am also grateful for the encouragement and support I have received during my academic journey from the faculty, staff, and students I have the privilege of interacting with at Biola University. Their zeal and commitment have inspired me to push forward toward greater causes and greater rewards. Finally, there has been no greater cheering section and booster club than my family, who have rallied alongside me from one semester to the next as I pushed toward the finish line and pressed on. To my dad and step-mom, thanks for your never-faltering positive attitude and encouragement. To my sister, thank you for your love and for experiencing midlife learning with me. To my family, you are incredible! And to my mom, who was a public school teacher for 30 years and who planted the first seed of desire within me to learn and explore, I think you would be proud of how that seed has grown and matured. In a special way, this doctorate is in memory of you, Mom.

Table of Contents

List of Tables and Figures

Definitions of Terms

Any endeavor to communicate is potentially fraught with pitfalls of misunderstanding, especially when misconceptions exist regarding terminology (E. M. Eisenberg & Goodall, 2004). This is especially true when conducting empirical research that employs terms commonly used in everyday language. Therefore, scientific research intentionally emphasizes precision in defining terms so as to enhance accuracy and efficacy in the communication process (Wilkinson, 1991). Furthermore, defining terms adds veracity to the scientific process (Creswell, 2009). Firestone (1987) stressed this point in his comment that the power of everyday language: "comes from the combination of meaning in a specific setting. . . . [However,] scientific language ostensibly strips this multiplicity of meaning from words in the interest of precision. This is the reason common terms are given 'technical meanings' for scientific purposes" (p. 17). Therefore, in the interest of accuracy and empirical precision, a clear definition is provided for significant terms employed in this study.

The following terms are used throughout this manuscript. Terms are listed in alphabetical order and defined according to the manner in which they are specifically used in the research conducted in this study.

Altruism. For the purposes of this study, altruism is defined as helping behaviors directed exclusively toward others for their benefit or welfare (Krebs & Van Hesteren, 1994).

Authentic leader. An authentic leader is a person who exhibits authenticity and demonstrates the behaviors of authentic leadership.

Authentic leadership. Authentic leadership is defined as a specific pattern of leader behaviors that both draw upon and promote "positive psychological capacities and a positive ethical climate, to foster greater self-awareness, an internalized moral perspective, balanced processing of information, and relational transparency on the part of leaders working with followers, fostering positive self-development" (Walumbwa, Avolio, Gardner, Wernsing, & Peterson, 2008, p. 94).

Authentic leadership morality. Authentic leadership morality refers to specific leader behaviors enacted by an authentic leader that would be considered as either right or wrong within a specific group or organizational context.

Authenticity. Authenticity is defined as the unobstructed operation of a person's true self in daily life (Goldman & Kernis, 2002; Kernis, 2003) and is operationalized as encompassing self-awareness, unbiased processing, action, and a relational orientation (Kernis & Goldman, 2006).

Balanced processing. Balanced processing refers to the ability to objectively analyze relevant data prior to making decisions while also incorporating views that challenge one's own perspectives and deeply held positions (Walumbwa et al., 2008).

Empathy. Empathy is conceptualized as encompassing both cognitive and affective components (Davis, 1996; Feshbach, 1975; Hoffman, 1991). Empathy involves cognitive perspective taking whereby a person is capable of recognizing another person's perspective as well as the ability to experience empathic concern for another. Additionally, empathy refers to the affective capacity to vicariously experience a range of emotions in others (Tangney & Dearing, 2002).

Ethics. In general, ethics refers to the process of determining right and wrong. More specifically, ethics concerns the nature and justification of moral actions (i.e., how and why certain actions are considered right versus wrong; Beauchamp & Bowie, 2001) as well as the study of particular approaches to determining the contents of morality (Rae, 2000). As such, ethics are distinguished from morality in this study.

Follower. For the purposes of this study, a follower is operationalized as an employee, team member, subordinate, or as an individual fulfilling a similar role who reports to a leader.

Guilt. Guilt refers to negative feelings and evaluations related to a specific behavior (Tangney, 2003). Guilt is distinguished from shame, which involves a negative evaluation of the global self versus specific actions.

Integrity. Integrity is conceptualized as "commitment in action to a morally justifiable set of principles and values" (Becker, 1998, pp. 157-158). More

specifically, integrity not only involves a consistent alignment between a person's words and actions (Schlenker, 2008), but in this study it also refers to having personal values grounded in morality and acting upon those values (Fields, 2007; Worden, 2003).

Internalized moral perspective. An internalized moral perspective specifically refers to a form of self-regulation that is "guided by internal moral standards and values versus group, organizational, and societal pressures, and it results in expressed decision making and behavior that is consistent with these internalized values" (Walumbwa et al., 2008, p. 96).

Leader. A person who demonstrates leadership. Generally speaking, even though an individual exhibiting leadership is not limited to a specific function or organizational role, for the purposes of this study, a leader is operationalized as a team leader, manager, supervisor, executive, or an individual fulfilling a similar role who oversees the work of others (i.e., followers).

Leadership. Leadership is defined as "the process of influencing others to understand and agree about what needs to be done and how to do it, and the process of facilitating individual and collective efforts to accomplish shared objectives" (Yukl, 2006, p. 8).

Moral affect. Moral affect is operationally defined as self-conscious emotions that provide motivational force to act morally and to avoid immoral behaviors (Tangney, 2003). As used in this study, moral affect specifically refers to the self-conscious emotions of empathy, guilt, and shame.

Moral capacity. Moral capacity refers to levels of cognitive complexity and self-awareness that foster higher levels of moral reasoning and reflection, which positively influence moral behaviors (Hannah, Lester, & Vogelgesang, 2005).

Moral development. Moral development is defined as the processes associated with developing a person's conceptions of right and wrong, conscience, moral values, attitudes, and behaviors in conjunction with other-centered, socially based motivations (Corsini, 1999; Damon, 2000).

Moral identity. Moral identity results when a person's essential self integrates moral values and norms to the degree that they are viewed as essential to

one's identity (Blasi, 1984). As such, moral identity is operationalized as a conception of self organized around a set of moral traits (Aquino & Reed, 2002).

Moral judgment. Moral judgment is "a psychological construct that characterizes the process by which people determine that one course of action in a particular situation is morally right and another course of action is wrong" (Rest, Thoma, & Edwards, 1997, p. 5). In this regard, moral judgment concerns the process of defining moral issues, determining solutions to moral dilemmas, and engaging rationale for deciding upon a specific course of moral action (Cullity, 1998; Rest, Thoma, et al.).

Morality. In general terms, morality refers to the content of right and wrong. More specifically, morality is defined as a series of norms, standards, principles, or values applying to individuals within specific groups that govern how each person ought to live and act toward others (Kurtines & Gewirtz, 1995; Nagel, 2006). Additionally, morality is distinguished from ethics, which refers to the process of determining right and wrong (Rae, 2000).

Positive leadership. Contrasted with the type of leadership that contributes to managerial malfeasance and ethical failures, positive leadership provides optimism and direction in the face of negative and difficult circumstances (Luthans & Avolio, 2003). Positive forms of leadership are associated with but not limited to transformational, charismatic, servant, and spiritual leadership with authentic leadership theorized as a root construct of other forms of positive leadership (Avolio & Gardner, 2005).

Positive organizational behavior. Rooted in positive psychology (Seligman, 1999), positive organizational behavior refers to the "study and application of positively oriented human resource strengths and psychological capacities that can be measured, developed, and effectively managed for performance improvement in today's workplace" (Luthans, 2002b, p. 59). Additionally, positive organizational behaviors include the statelike characteristics of confidence (or self-efficacy), hope, optimism, and resilience that can be developed among leaders and followers alike (Luthans, 2002a, 2002b; Luthans & Avolio, 2009; Luthans & Youssef, 2007).

Positive psychological capital. Whereas positive organizational behavior concerns the study and measurement of positive human resource strengths, positive psychological capital is defined as a composite construct encompassing an individual's positive psychological state of development characterized by confidence, optimism, hope, and resilience (Luthans, Youssef, & Avolio, 2007).

Relational transparency. Relational transparency concerns presenting one's authentic self to others as opposed to a fake, false, or misrepresented self and promoting trust through self-disclosure of personal information, thoughts, and feelings while simultaneously regulating displays of inappropriate emotions (Walumbwa et al., 2008).

Self-awareness. Self-awareness refers to "having awareness of, and trust in, one's motives, feelings, desires, and self-relevant cognitions" (Kernis, 2003, p. 13), which includes an awareness of one's strengths and weaknesses as well as a person's impact on others (Walumbwa et al., 2008).

Self-regulation. In this study, self-regulation is defined as the ability to regulate behaviors based upon personal values, beliefs, thoughts, needs, and other self-conceptions instead of acting in response to external expectations or stimuli (Avolio & Gardner, 2005; Gardner, Avolio, Luthans, May, & Walumbwa, 2005). In this regard, self-regulation is closely associated with autonomy and self-determination (Deci & Ryan, 1995).

Shame. Shame involves a negative evaluation of the global self. More specifically, shame is an extremely painful emotion accompanied by a sense of worthlessness, powerlessness, and being exposed. As such, when a person feels shame, an individual often judges oneself as unworthy and reprehensible, which often leads to a desire to escape or to hide from others (Tangney, 2003; Tangney & Dearing, 2002).

Values. Values are defined as desirable end states or modes of conduct that guide behaviors (Rokeach, 1973; Schwartz, 1994). Values vary in importance relative to other values held by a person, forming systems of value priorities (Schwartz, 1996). As such, many values are amoral while some values reflect moral principles (Rokeach, 1973, 1979).

Chapter 1 – Introduction

Are authentic leaders moral? This simple question serves as the impetus for the research conducted in this study. However, the simplicity of this question belies the complexity of the issues due to the nascent state of authentic leadership theory, the intricacies of morality, and the difficulties associated with exploring human nature. Authentic leadership, as proposed by Luthans and Avolio (2003), flows from a leader's self-awareness of personal abilities, values, and beliefs as well as individual strengths and weaknesses, which in turn regulate leadership behaviors that are developmental, follower-focused, and fundamentally moral (Avolio, Gardner, Walumbwa, Luthans, & May, 2004; Gardner, Avolio, Luthans, May, & Walumbwa, 2005; May, Chan, Hodges, & Avolio, 2003). Developed in response to the moral meltdown and ethical failures of leaders associated with Enron, WorldCom, and other corporate examples of managerial malfeasance, authentic leadership posits authentic leaders as exhibiting trustworthiness due to an internalized moral perspective (Gardner, Avolio, & Walumbwa, 2005a; Luthans & Avolio, 2003; Walumbwa, Avolio, Gardner, Wernsing, & Peterson, 2008). However, this core moral component of authentic leadership has received only limited attention to date in the literature (Hannah, Lester, & Vogelgesang, 2005; Walumbwa et al.), partly due to the fact that as a theory, authentic leadership is in the early stages of conceptualization and development (C. D. Cooper, Scandural, & Schriesheim, 2005; Yammarino, Dionne, Schriesheim, & Dansereau, 2008). Therefore, authentic leadership and its moral focus require further exploration and elucidation (Walumbwa et al.).

Researchers (e.g., Walumbwa et al., 2008) have defined authentic leadership as a specific pattern of leader behavior derived from positive psychological capacities that foster greater self-awareness, balanced processing of information, relational transparency, and an internalized moral perspective. Furthermore, authentic leaders are conceptualized as having a highly developed self-concept along with well-developed metacognitive abilities resulting in high levels of moral capacity (Gardner, Avolio, & Walumbwa, 2005a; Hannah et al.,

2005). Researchers have theorized that the moral component of authentic leadership manifests as altruistic and virtuous leader behaviors (Hannah et al.; May et al., 2003). However, to date, scant research in the academic literature has focused upon the moral aspect of authentic leadership. As a result, minimal evidentiary data are available to elucidate the theoretical relations among authenticity, leadership, and morality and their conceptualized outcomes in organizational settings. Furthermore, a lack of conceptual clarity exists in the literature in terms of explaining the internalized moral perspective associated with authentic leadership. This lack of clarity does not flow from a lack of agreement among theorists concerning the presence of a moral component within authentic leadership (cf. Gardner, Avolio, & Walumbwa, 2005a; Hannah et al.; Walumbwa et al.) but rather stems from the paucity of attention paid to underlying dimensions of authentic leader morality.

Therefore, a critical need exists to explore the morality of authentic leadership. Specifically, it is necessary to clarify the underlying theoretical constructs regarding the relationship between authentic leadership and morality, or more specifically, moral development (Hannah et al., 2005). Additionally, it is necessary to investigate and empirically test the proposed correlation between authentic leadership and moral development (Hannah et al.; May et al., 2003; Walumbwa et al., 2008) as well as the effect moral development has upon specific moral outcomes such as altruism among authentic leaders (Fry & Whittington, 2005; George, 2007; Hannah et al.; Klenke, 2005) and integrity (Avolio, Gardner, et al., 2004; Kouzes & Posner, 2002; Zhu, May, & Avolio, 2004). Thus, the purpose of the study outlined in this manuscript is to address and fulfill these research objectives concerning the morality of authentic leadership so as to contribute to the broader discussion and development of authentic leadership theory in novel yet needed ways and to advance authentic leadership as a viable model for positive, effective leadership for today's organizational challenges and complexities.

The remainder of this introductory chapter provides the rationale for the research conducted in this study by describing the background, need, and purpose of the research. Additionally, the theoretical framework, research hypotheses, and

methodology are briefly discussed so as to outline the fundamental structure of the study while also addressing the significance and potential limitations of the research study summarized in this manuscript.

Background

The Emergence of Authentic Leadership

Authentic leadership theory (Luthans & Avolio, 2003) emerged at a time when at least three critical contextual factors coalesced into a call for authenticity among organizational leaders—sociological changes, technological advances coupled with increased globalization, and managerial malfeasance. From a sociological perspective, the search for authenticity, or that which is real or genuine, arose in response to various social influences in which inauthenticity on a personal level appeared increasingly pervasive, including within organizational contexts (Liedtka, 2008; Terry, 1993). For example, with the rise of the Internet along with the increased prevalence and power of mass media and technologically mediated communication, the distinction between what is real and what is imitation became increasingly blurred (Harvey, 1989). Consequently, a sense of pseudoindividualism developed, leading people to long for a greater sense of authenticity and genuineness (Erickson, 1995). This desire extended to a yearning for increased authenticity among leaders as well, which contributed to the development of authentic leadership (Avolio, Gardner, et al., 2004; Luthans & Avolio, 2003). As such, theorists posited authentic leadership in which leaders own and act upon their inner thoughts, beliefs, and emotions in such a way that leader behaviors transparently reflect a leader's true self (Gardner & Schermerhorn, 2004). This form of authentic leadership stands in contrast to presenting an inauthentic self in an attempt to manage one's image as a leader (Chan, Hannah, & Gardner, 2005). Additionally, scholars proposed that authentic leaders achieve high levels of authenticity by virtue of knowing who they are and what they believe and value and then acting in congruence with those values and beliefs while interacting in a transparent and authentic manner with others (Avolio, Gardner, et al.).

A second contributing factor to the emergence of authentic leadership as a contemporary leadership construct stems from rapid change triggered by mounting technological advances and complexity in the marketplace coupled with increased pressures upon organizations due to globalization (Wieand, Birchfield, & Johnson, 2008). Leader effectiveness rests in a leader's ability to assess ever-changing environmental factors, accept ambiguity, embrace paradox, and respond to organizational challenges with flexibility and creativity, according to Regine and Lewin (2000) and P. Shaw (2002). Wieand et al. further asserted that the capability to adapt to rapid change and organizational complexity requires a stable emotional response from a leader as well as the ability to see reality as clearly and as objectively as possible. Recognizing these organizational challenges, researchers theorized that authentic leaders demonstrate these capacities, in that, an authentic leader exhibits a strong and stable sense of self coupled with an awareness of personal strengths and shortcomings along with accompanying affective impulses (Harter, 1999, 2002), while simultaneously demonstrating the ability to evaluate environmental factors with objectivity and equanimity (Gardner, Avolio, Luthans, et al., 2005; Wieand et al.). Theorists refer to this factor of authentic leadership as balanced processing—the capacity to interpret information about one's self, the context, and followers in a dispassionate manner so as to respond objectively and genuinely (Gardner, Avolio, Luthans, et al.; Harvey, Martinko, & Gardner, 2006; Walumbwa et al., 2008).

The third and potentially most significant contextual factor contributing to the development of authentic leadership theory lies in the corporate scandals of the early 2000s that revealed significant moral fissures at multiple levels within organizations. Specifically, the theory of authentic leadership emerged at a time characterized by corporate scandals and managerial malfeasance among organizational leaders, such as Kenneth Lay of Enron, Bernie Ebbers of WorldCom, and Martha Stuart, who managed her own media empire (Avolio & Gardner, 2005; George, Sims, McLean, & Mayer, 2007). The unethical conduct within these companies and others, such as Arthur Anderson, Adelphia, Global Crossing, Tyco, and Qwest, not only shocked the business world, but also

awakened the larger populace to the reality that a leadership crisis existed among executives of major corporations and extended throughout the organizational structure (DesJardins, 2009; George, 2003). And shock turned to anger upon hearing of fraudulent accounting practices, insider trading, and deceptive media campaigns directed at employees, investors, and the general public while executives simultaneously sold individually held stock in order to amass personal fortunes (Eichenwald, 2005; Fusaro & Miller, 2002).

The impact of such managerial misconduct was significant with broad implications. Billions of dollars were lost in stock value (e.g., Enron, WorldCom, and Tyco lost over $300 billion; George, 2003) and corporations were forced into bankruptcy (e.g., Enron, WorldCom, and Adelphia) or compelled to cease business altogether, such as Arthur Anderson, which was one of the top five international accounting firms at the time. However, the effects of corporate ethical meltdowns extended beyond balance sheets and bankruptcies, creating a crisis of confidence in contemporary corporate leadership (Sparrowe, 2005) and undermining trust in organizational leaders (Gardner, Avolio, Luthans, et al., 2005).

Thus, in the face of unethical and ultimately ineffectual and even destructive leadership, researchers proposed a more positive and morally grounded form of leadership emphasizing authenticity, positivity, and morality. Specifically, researchers posited authentic leadership as the confluence of the constructs of authenticity (Goldman & Kernis, 2002; Kernis, 2003) and self-determination (Deci & Ryan, 1995; Ryan & Deci, 2003) with positive organizational behavior (Luthans, 2002a, 2002b) and moral capacity (Schulman, 2002). Luthans and Avolio (2003) proffered the first comprehensive definition of authentic leadership as:

> a process that draws from both positive psychological capacities and a highly developed organizational context, which results in both greater self-awareness and self-regulated positive behaviors on the part of leaders and associates, fostering positive self-development. The authentic leader is confident, hopeful, optimistic, resilient, transparent, moral/ethical, future-oriented, and gives priority to developing associates to be leaders. The authentic leader is true to him/herself and the exhibited behavior positively transforms or develops associates into leaders themselves. (p. 243)

Scholars have hypothesized that this optimistically oriented pattern of leadership behaviors would respond well to the organizational challenges facing leaders and would rectify the unethical lapses so prevalent in the marketplace (Avolio & Gardner, 2005; Gardner & Schermerhorn, 2004; Ilies, Morgeson, & Nahrgang, 2005). Additionally, researchers suggested authentic leadership contributes to numerous positive outcomes, including increasingly developed followers, workplace well-being, trust, engagement, commitment, empowerment, enhanced follower performance, and job satisfaction (Avolio, Gardner, et al., 2004; Gardner, Avolio, Luthans, et al., 2005; Walumbwa et al., 2008).

However, it is important to note that the theory of authentic leadership remains in the early stages of development (C. D. Cooper et al., 2005; Yammarino et al., 2008). As a result, relatively few studies have been conducted to validate authentic leadership theory and to assess hypothesized outcomes associated with the construct (Endrissat, Müller, & Kaudela-Baum, 2007). For example, since its initial conceptualization by Luthans and Avolio (2003), fewer than 10 empirical studies (e.g., Clapp-Smith, Vogelgesang, & Avey, 2009; George, 2007; Jensen & Luthans, 2006; Toor & Ofori, 2009; Walumbwa et al., 2008) exploring the theoretical constructs associated with leader authenticity and its impact on followers, groups, or organizations have been published in the literature. As a result, a significant need exists to further test authentic leadership empirically, especially its emphasis upon leader morality.

In summary, authentic leadership emerged at a time when leaders' ethical lapses, in conjunction with societal pressures and organizational demands, prompted researchers to propose a new and positive form of leadership anchored in authenticity (Avolio & Gardner, 2005; Luthans & Avolio, 2003) that was developmental in nature (Gardner & Schermerhorn, 2004; Gardner, Avolio, Luthans, et al., 2005) and that functioned as a root construct of other positive forms of leadership (Avolio & Gardner; Avolio, Gardner, et al., 2004; May et al., 2003). As hypothesized, leader authenticity not only encompasses self-awareness and positive self-regulated behaviors (Gardner, Avolio, Luthans, et al.), but the theory additionally posits an internalized moral perspective as a core construct of leader

authenticity (Luthans & Avolio, 2003; May et al.; Walumbwa et al., 2008). This component of morality associated with authentic leadership is briefly explored next due to its central role in the research conducted in this study.

The Morality of Authentic Leadership

Juxtaposed against the context of corporate scandals and immoral management practices, researchers have argued that authentic leadership is fundamentally moral in nature (Dasborough & Ashkanasy, 2005; Hannah et al., 2005; May et al., 2003; Novicevic, Harvey, Buckley, Brown, & Evans, 2006). In fact, scholars have stated that morality is not only inherent to authentic leadership (Gardner, Avolio, & Walumbwa, 2005a; Walumbwa et al., 2008) but necessary and crucial to the construct (Avolio & Gardner, 2005; Chan et al., 2005; Eigel & Kuhnert, 2005; Hannah et al.; Luthans & Avolio, 2003). This raises several questions. For example, in what ways is morality inherent or necessary to leader authenticity? What is the relation between authentic leadership and morality? Furthermore, what theoretical and empirical support exists for asserting morality is an intrinsic, core component of authentic leadership? And, finally, in what specific ways does an authentic leader exhibit morality in his or her actions?

To address these questions, it is necessary to begin with a conceptualization of authentic leader morality. Hannah et al. (2005) defined the moral component of authentic leadership as "the exercise of altruistic, virtuous leadership by a highly developed leader who acts in concert with his or her self-concept to achieve agency over the moral aspects of his or her leadership domain" (p. 44). On a pragmatic level, authentic leaders are conceived of as decision makers who develop and utilize "moral capacity, courage, efficacy, and resilience to address ethical issues and arrive at authentic and sustainable moral solutions" (Gardner, Avolio, & Walumbwa, 2005a, p. 395; cf. May et al., 2003). Additionally, authentic leaders are theorized as able to clearly frame moral dilemmas and to transparently respond to them, thus functioning as moral role models (Gardner & Schermerhorn, 2004; May et al.) who contribute to the moral development of followers (Gardner, Avolio, Luthans, et al., 2005). Lastly, being self-aware of deeply held values, authentic leaders allow personal values to guide their behaviors toward actions that are "right

and fair for all stakeholders" (Michie & Gooty, 2005, p. 443; cf. Bass & Steidlmeier, 1999; Luthans & Avolio, 2003; May et al.).

Within the literature, a unified, coherent rationale for the moral component of authentic leadership does not yet exist (C. D. Cooper et al., 2005; Shamir & Eilam, 2005). Rather, various streams of theoretical support have been proffered by different researchers in order to conceptualize authentic leadership as inherently moral (Gardner, Avolio, & Walumbwa, 2005a; Hannah et al., 2005; May et al., 2003; Walumbwa et al., 2008). In particular, the various efforts of linking authentic leadership and morality can be summarized by three basic approaches present in the literature—a definitional approach, theoretical approach, and developmental approach (cf. Gardner, Avolio, & Walumbwa, 2005a; Walumbwa et al.). Each of these rationales is briefly discussed along with problems associated with each approach, which point to the need for the research conducted in this study.

Definitional approach. Beginning with the definitional approach, Gardner, Avolio, and Walumbwa (2005a) stated, "To be clear, we have specifically taken the stand that authentic leaders by our definition and in terms of development are of high moral character . . . , which is a prerequisite for such leadership" (p. 395; cf. Avolio & Gardner, 2005; Chan et al., 2005; Gardner, Avolio, Luthans, et al., 2005; Walumbwa et al., 2008). In support of their insistence that authentic leadership be defined as moral in nature, they appeal to Burns' (1978) conception of transformational leaders as fundamentally moral (cf. Bass, 1998). In other words, to be transformational (and by association, authentic; Luthans & Avolio, 2003) requires being morally uplifting, guided by moral principles, and committed to fairness, justice, and integrity (Bass & Steidlmeier, 1999; Howell & Avolio, 1992).

Two issues emerge in relation to this approach. First, the rationale for defining authentic leadership as moral seems circular in nature—authentic leadership is inherently moral because being moral is required to be an authentic leader. Sparrowe (2005) agreed, "As an argument that authentic transformational leadership is intrinsically moral, the logic is circular" (p. 423). Unfortunately, this circularity in reasoning does not provide the logical or theoretical clarity needed to advance authentic leadership theory or to establish authentic leadership as moral.

Secondly and more importantly, no empirical research has been conducted to date that directly tests the relation between levels of authentic leadership and levels of morality among leaders. Thus, a critical need exists to empirically investigate the relation between morality and leader authenticity, especially in light of the critical role morality plays within authentic leadership theory.

Theoretical approach. A second approach researchers use to support a core moral component of authentic leadership rests in the theorized relation between the psychological construct of authenticity (Kernis, 2003) and morality. Specifically, authenticity is defined as the unobstructed operation of a person's true or core self in daily life (Goldman & Kernis, 2002; Kernis) and operationalized as encompassing self-awareness, unbiased processing, action, and a relational orientation (Kernis & Goldman, 2006). As related to authentic leadership, researchers assert that leaders who achieve authenticity "have much in common with individuals who have progressed to the advanced stages of moral development" so that "more versus less authentic leaders will possess higher levels of positive moral capacity" (Gardner, Avolio, & Walumbwa, 2005a, pp. 396-397; cf. May et al., 2003). Additionally, theorists have proposed that the positive organizational behaviors of confidence, optimism, hope, and resilience attributed to authentic leadership led to a positive moral perspective among leaders (Avolio, Gardner, et al., 2004; Gardner, Avolio, Luthans, et al., 2004; Gardner & Schermerhorn, 2004).

The problem here is that the psychological theory of authenticity (Kernis, 2003) and the conception of positive organizational behavior (Luthans, 2002a) do not claim an explicit or direct correlation between authenticity and morality (Fields, 2007; Shamir & Eilam, 2005). However, Kernis asserted that authentic behaviors include actions that are in accordance with a person's values, preferences, and needs instead of acting to merely please others, attain rewards, or avoid punishment. In this capacity, researchers suggest that authentic leaders are self-aware of their core beliefs and values, which leads to authentic and moral actions in accord with those internalized beliefs and values (George, 2003, 2007; May et al., 2003). Scholars have suggested that these authentic values encompass

trustworthiness, credibility, and moral worth (J. Turner & Mavin, 2008). Once again though, caution must be used in asserting authenticity necessarily relates to morality even when the correlation stems from self-awareness of values and then acting upon those values, as Price (2003) argued, in that, the underlying values may not be moral (i.e., they may be amoral, for example). More importantly, leaders may "lack a commitment to altruistic values or behave in ways that are out of line with these values" due to self-interest or even interests of the group (Price, p. 71). Thus, a significant need exists to clarify the underlying theoretical correlations among authenticity, authentic leadership, and morality as well as to empirically explore these relationships and their potential outcomes upon followers and organizations.

Developmental approach. Utilizing a developmental approach, Gardner, Avolio, and Walumbwa (2005a) argued that the construct of authenticity, grounded in self-awareness and self-regulation (Kernis, 2003), corresponds to higher levels of moral development. More specifically, to be authentic means to have elevated levels of self-awareness and self-knowledge (Kernis). Achieving this awareness requires well-developed cognitive abilities which scholars have correlated with advanced levels of moral capacity and moral development based on Kohlberg's (1969, 1984) model of cognitive moral development (Chan et al., 2005; Hannah et al., 2005). In particular, Chan et al. asserted, "The underlying cognitive processes that enable authenticity also produce high levels of moral capacity and agency" (p. 10) such that authentic leaders are "characterized by highly developed metacognitive ability, a heightened sense of self-awareness, a strong sense of one's core values and identity, and an efficient self-regulatory system . . . [that] produce higher levels of ethical, individually considerate leadership" (p. 10). Scholars have asserted further that metacognitive abilities enable authentic leaders to evaluate moral dilemmas from various perspectives while also considering varying stakeholder needs so as to arrive at moral decisions that are oriented toward doing what is considered right and fair in the situation (Chan et al.; May et al., 2003; Michie & Gooty, 2005).

Building on this conception that authentic leaders have enhanced metacognitive abilities, Hannah et al. (2005) proposed that authentic leader morality also derives from a highly developed self-concept supported by emotional self-regulation. Drawing upon social learning theory (Bandura, 1977), agency theory (framed within social cognitive theory; Bandura, 2000, 2001), constructs of a working self-concept (Markus & Wurf, 1987), and emotional intelligence (Goleman, Boyatzis, & McKee, 2002), Hannah et al. "propose that moral capacity is developed in parallel with authenticity" (p. 62) by means of experiencing "robust moral trigger events" (p. 62) leading to metamoral knowledge. Furthermore, the researchers assert that moral knowledge guides moral decision making as well as the development of a moral working self-concept that "lies at the heart of authentic leadership and enables the leader to exercise the facets of moral agency over his or her leadership domain" (Hannah et al., p. 62).

Even though scholars (e.g., Chan et al., 2005; Gardner, Avolio, & Walumbwa, 2005a; Hannah et al., 2005) have advanced a well-supported theoretical foundation for the developmental approach of arguing that moral development is fundamental to authentic leadership, the proposed conceptions require testing and validation through research in order to verify the hypothesized correlations. For example, Hannah et al. stated, "research is needed to investigate how the leader influences—and is influenced by—the context as it pertains to the moral component of authenticity, including the contextual effects on the social learning and developmental processes discussed" (p. 73). Additionally, studies indicate only a modest relationship between cognitive moral capacities (e.g., moral reasoning, moral judgment, and developed moral cognitions) and moral behaviors (Blasi, 1980, 1993; Tangney, 2003; cf. Rest, 1994; Thoma & Rest, 1986), which potentially casts doubt on the correlation between advanced metacognitive abilities associated with authenticity and moral development. Furthermore, Price (2003) asserted that highly developed metacognitive abilities can be used to justify unethical and immoral behaviors, which directly controverts the asserted positive relation between cognitive development and morality. Thus, research is required to clarify the fundamental theoretical conceptions that anchor leader authenticity

within morality and to assess the correlation between moral development and authentic leadership.

Summary. In summary, researchers strongly assert that an internalized moral perspective is an inherent core factor of authentic leadership (Avolio & Gardner, 2005; Chan et al., 2005; Gardner, Avolio, & Walumbwa, 2005a; Hannah et al., 2005; Luthans & Avolio, 2003; May et al., 2003; Novicevic, Harvey, et al., 2006; Walumbwa et al., 2008). Scholars assert that developmental experiences and processes associated with authenticity "foster higher levels of moral reasoning and reflection, which in turn positively influence the leader and ultimately the followers' moral behavior" (Hannah et al., p. 44). However, the literature lacks a coherent and unified theoretical framework supporting the intrinsic nature of morality within leader authenticity. Rather, various approaches have been proffered by scholars to explicate the correlations among authenticity, authentic leadership, moral judgment, and moral behaviors (Chan et al.; Gardner, Avolio, & Walumbwa, 2005a; Hannah et al.; May et al.; Walumbwa et al.).

Furthermore, possibly due to its nascent stage of development, authentic leadership theorists have devoted minimal attention to discussing specific moral outcomes associated with authentic leadership (C. D. Cooper et al., 2005), even though it is the explicit behaviors of leaders that are deemed as authentic and moral (Bass & Steidlmeier, 1999). Lastly, to date no empirical research has been published in the following areas: (a) exploring in depth the underlying theoretical foundations of authentic leadership and morality, (b) testing the relation between levels of authentic leadership and levels of moral development among leaders, and (c) investigating specific moral outcomes associated with leader authenticity. Thus, there is a significant need to empirically investigate authentic leadership, its theorized internalized moral perspective, and authentic moral behaviors. The research conducted in this study directly addresses these needs, which are further detailed in the following section.

Need

Having briefly reviewed the contextual factors that contributed to the emergence of authentic leadership as a new and positive conception of leadership (Luthans & Avolio, 2003), the focus now turns to specific research issues that form the investigative foundation for the research conducted in this study.

General Research Needs

Due to the nascent stage of authentic leadership and its development as a theoretical construct, several research priorities have been identified in the literature. For example, in their analysis of authentic leadership theory and its initial emergence, C. D. Cooper et al. (2005) proposed a litany of research topics to advance the theory ranging from defining and measuring the construct, establishing discriminant validity for the construct, identifying relevant outcomes of authentic leadership, and determining whether interventions can be developed to advance authentic leadership among organizational leaders.

Additionally, scholars suggest research must address the dimensions and subdimensions of authentic leadership and its nomological network of antecedent, moderating, mediating, and dependent variables so as to further develop conceptual frameworks of leader authenticity, which will enable researchers to test relevant hypotheses and extend the knowledge base concerning authentic leadership (C. D. Cooper et al., 2005). To date, only a limited number of empirical studies have undertaken the task of addressing these research needs (e.g., Clapp-Smith et al., 2009; George, 2007; Jensen & Luthans, 2006; Toor & Ofori, 2009; Walumbwa et al., 2008); however, important progress has been made in defining, operationalizing, and measuring authentic leadership with the development of the Authentic Leadership Questionnaire (ALQ; Walumbwa et al.) as well as initially establishing discriminant validity of the construct (Walumbwa et al.).

Therefore, a basic research need exists to further investigate and elucidate authentic leadership, especially in reference to the dimensions associated with the nomological network of variables related to authentic leadership (C. D. Cooper et al., 2005; Yammarino et al., 2008). The research outlined in this manuscript addresses this fundamental need by intentionally focusing upon the internalized

moral perspective that is conceptualized as a core factor of authentic leadership (Avolio & Gardner, 2005; Hannah et al., 2005; Luthans & Avolio, 2003; Walumbwa et al., 2008). Additionally, the research in this study conceptualizes and measure authentic leadership and its relation to moral development as well as its relationship to specific moral outcomes among authentic leaders.

Specific Research Needs

As discussed in the previous section on the background of authentic leadership, numerous important research needs quickly emerge when analyzing the literature and current conceptions of authentic leadership and morality. Chief among these issues is the lack of conceptual clarity and unanimity in defining and defending the intrinsic nature of morality within the construct of authentic leadership. Therefore, a significant need exists to offer a clear and parsimonious framework of morality and moral development within the context of authentic leadership. Furthermore, a vital need persists to empirically test the correlation between authentic leadership and leader moral development. Even though several monographs discuss the moral nature of authentic leadership (e.g., Avolio & Gardner, 2005; Chan et al., 2005; Fields, 2007; Gardner, Avolio, & Walumbwa, 2005a; George, 2003, 2007; Walumbwa et al., 2008), no empirical research has been published that directly examines leader morality within the construct of authentic leadership according to a thorough search of various research databases, including ProQuest, EBSCO, and Emerald Management. The research conducted in this study specifically addresses these issues by positing a comprehensive theoretical conception of the relation between authentic leadership and moral development and by empirically assessing the hypothesized relationship.

Lastly, researchers have devoted scant attention to specific testable moral outcomes attributed to the internalized moral perspective of authentic leadership (C. D. Cooper et al., 2005) even though scholars assert that it is the explicit actions and behaviors of leaders that are considered authentic and moral (Bass & Steidlmeier, 1999). As well, little is known about potential mediators or moderators of authentic leadership and hypothesized moral outcomes. This points to additional critical research issues—the need to identify and theoretically support specific

moral behaviors related to authentic leadership as well as to empirically test the relation between authentic leadership and these identified moral behaviors. The research conducted in this study explicitly addresses these needs by virtue of hypothesizing leader altruism and integrity as specific moral outcomes of authentic leadership. Additionally, the research tested moral development as a moderating variable of the relation between authentic leadership and leader altruism and integrity.

In summary, several significant research needs exist in relation to empirically exploring the morality of authentic leadership. Specifically, it is necessary to clarify the underlying constructs elucidating the correlation between authentic leadership and moral development (Hannah et al., 2005). Additionally, it is necessary to investigate and empirically test the effect moral development has upon specific moral behaviors among authentic leaders (Hannah et al.), such as altruism (Fry & Whittington, 2005; George, 2007; Hannah et al.; Klenke, 2005) and integrity (Avolio, Gardner, et al., 2004; Kouzes & Posner, 2002; Zhu et al., 2004). These needs point to the purpose of research in this study.

Purpose

The overarching purpose of the research study outlined in this manuscript is to explore the morality of authentic leadership and to substantively add to the growing compendium of data regarding authentic leadership. On a more specific level, three explicit research objectives directed the empirical endeavors in this study: (a) to clarify the theoretical conceptualizations and contributing factors of the moral component of authentic leadership; (b) to empirically test the theorized proposition that authentic leaders have high levels of moral development; and (c) to test the correlations among authentic leadership, moral development, and the specific moral outcomes of leader altruism and integrity as delineated in the research hypotheses.

The anticipated outcome of pursuing these research purposes is not only to advance the theory of authentic leadership, which is a desirable and worthy objective (Avolio & Gardner, 2005; Chan et al., 2005; C. D. Cooper et al., 2005;

Endrissat et al., 2007; Hannah et al., 2005), but also to substantively address the many pressing research needs associated with the morality of authentic leadership. In order to address these needs, a theoretical framework needs to be explicated.

Theoretical Framework

A full-orbed explication of the theoretical framework for the research conducted in this study is presented in Chapter 2. However, for introductory purposes, it is necessary to briefly establish the pertinent theoretical constructs that lay the conceptual foundation for empirically exploring the relation between authentic leadership and leader morality along with the impact of moral development upon the specific moral outcomes of leader altruism and integrity.

Authentic Leadership

Authentic leadership is defined as a specific pattern of leader behaviors that both draw upon and promote "positive psychological capacities and a positive ethical climate, to foster greater self-awareness, an internalized moral perspective, balanced processing of information, and relational transparency on the part of leaders working with followers, fostering positive self-development" (Walumbwa et al., 2008, p. 94). This conception of authentic leadership stems from a confluence of theoretical streams (Avolio, Gardner, et al., 2004; Luthans & Avolio, 2003), including positive organizational behavior (Luthans, 2002a, 2002b), authenticity (Kernis, 2003), and self-determination (Deci & Ryan, 1995).

Anchored in positive psychology (Seligman, 1999), which focuses upon identifying and nurturing a person's strongest qualities in order to apply those strengths to function optimally (Seligman & Csikszentmihalyi, 2000), positive organizational behavior reflects the study and application of a leader's strengths and psychological capacities so as to bring about enhanced performance in the workplace (Luthans, 2002b; Luthans & Avolio, 2003). In particular, positive organizational behavior statelike characteristics of moral reasoning capacity, confidence, hope, optimism, resiliency, and future orientation are theorized to guide an authentic leader to lead more effectively and to induce similar outcomes among

followers (Avolio & Gardner, 2005; Avolio, Gardner, et al., 2004; Luthans, 2002b; N. Turner, Barling, & Zacharatos, 2005).

Authenticity is defined as the unobstructed operation of a person's true or core self in daily life (Goldman & Kernis, 2002; Kernis, 2003) and is operationalized as encompassing self-awareness, unbiased processing, action, and a relational orientation (Kernis & Goldman, 2006). Self-determination is defined as the control of personal behaviors based on internal convictions and autonomy instead of external pressures (Corsini, 1999; Deci & Ryan, 1995). Applying these theoretical constructs to authentic leadership, scholars posit that authentic leaders have high levels of self-awareness of personal strengths and weaknesses as well as awareness of deeply held values, beliefs, and self-conceptions, which in turn direct self-regulated positive behaviors that are congruent with the self and are theorized to be resilient against external negative pressures (Avolio & Garnder, 2005; Avolio, Gardner, et al., 2004; Chan et al., 2005; Gardner, Avolio, Luthans, et al., 2005; Gardner, Avolio, & Walumbwa, 2005a).

Finally, theorists assert that authentic leadership is inherently moral in nature (Hannah et al., 2005; May et al., 2003). This assertion emanates conceptually from the theoretical constructs of authenticity (Kernis & Goldman, 2006) and self-determination (Ryan & Deci, 2000), in that, researchers propose that being self-aware requires metacognitive abilities that parallel the cognitive abilities associated with moral development (cf. cognitive moral development theory; Kohlberg, 1984). Additionally, researchers propose that the internal values authentic leaders draw upon when leading are inherently moral and other-centered because it is incongruent for unethical and immoral values to flow from personal authenticity (Bass & Steidlmeier, 1999; Michie & Gooty, 2005; J. Turner & Mavin, 2008). Therefore, authentic leadership is hypothesized to correlate with higher levels of moral development (Gardner, Avolio, & Walumbwa, 2005a; Hannah et al.; May et al.).

Moral Development

Moral development is defined as the processes associated with developing a person's conceptions of right and wrong, conscience, moral values, attitudes, and

behaviors in conjunction with other-centered, socially based motivations (Corsini, 1999; Damon, 2000). For several reasons already discussed, the theoretical conceptualizations of how and why authentic leaders are moral by nature appear somewhat ambiguous, circular, and conflicting; thus, they lack clarity, unanimity, and parsimony. Therefore, for the purposes of this study, an integrative approach to moral development is advocated that seeks to add clarity and parsimony to the discussion of authentic leader morality. Researchers acknowledge that morality and moral development are complex phenomena of the human psyche that are shaped by social and cultural influences (Bandura, 1991; Gibbs, 2010; Rest, 1986). Thus, an integrated approach to explicating moral development is warranted (Kurtines & Gewirtz, 1995; Tangney, 2003). The approach advocated in this study focuses upon moral judgment (Rest, 1984, 1986; Rest, Narváez, Bebeau, & Thoma, 1999), moral identity (Blasi, 1984, 1993), and moral affect (Tangney, 2003; Tangney & Dearing, 2002).

Moral judgment as defined by Rest (1979), who builds on Kohlberg's (1969) conception of moral development, is comprised of four basic components: (a) analyzing the situation in order to formulate a moral plan of action, (b) applying moral ideals to determine a moral course of action, (c) selecting a moral response from among competing values, and (d) implementing the intended plan. This definition firmly places moral judgment within the cognitive domain; however, Rest (1986) acknowledged that moral judgment also encompasses affect and moral behaviors.

The theory of moral identity developed by Blasi (1984, 1993) anchors moral understanding within the context of personal responsibility. Personal responsibility concerning moral issues results when morality is integrated into a person's identity or sense of self (Blasi, 1993), which provides the intrinsic motivation to act morally in order to fulfill the psychological need to align a person's actions with his or her moral ideals internalized within personal identity (Aquino & Reed, 2002; Blasi, 1980). More specifically, the motivational force for moral behaviors stems from the internal need to maintain psychological self-consistency, which in this case means acting morally in a manner consistent with a

person's identity or self-concept (Blasi, 1984) while limiting self-defensive strategies from interfering with the discomfort experienced when a person does not follow the moral ideals integrated into his or her identity.

Tangney and Dearing (2002) stressed the importance of considering moral affect in relation to moral judgment. In particular, scholars (e.g., Hoffman, 1987; Turiel, 1998) assert that moral affect directly influences moral motivations and thus may play an even stronger role in determining moral actions than moral cognitions, such as moral judgment and moral identity (Tangney & Dearing). Specifically, moral affect in the form of guilt and shame provides punishment or negative reinforcement when a person commits a moral transgression or errs in some capacity. Furthermore, moral affect can influence a person prior to engaging in a moral or immoral act due to the ability to anticipate a particular emotional response in relation to a moral dilemma. This self-conscious moral affective response exerts a strong influence on moral choices and behaviors by providing crucial feedback regarding both anticipated and actual outcomes (Tangney, 2003).

Researchers recognize that in light of the complex nature of moral development, various conceptual approaches are necessary to adequately explain how morality emerges and functions (Blasi, 1984; Damon, 2000; Rest, 1984; Tangney, 2003). Based on the literature, moral judgment (Rest, 1984), moral identity (Blasi, 1984), and moral affect (Tangney & Dearing, 2002) provide a clear and cogent conceptual foundation for explicating moral development. Additionally, these constructs provide a framework that aligns well with the underlying theoretical factors of authentic leadership and that offer a logical and parsimonious explanation for the moral component of authentic leadership.

Specifically, whereas authentic leadership theorists ground authentic leader morality in advanced levels of metacognitive abilities (Chan et al., 2005; Gardner, Avolia, & Walumbwa, 2005a; Hannah et al., 2005), the approach proffered here suggests a more balanced and integrated approach recognizing not only cognitive aspects but also psychological and affective influences that contribute to moral development and cohere within the framework of authentic leadership. In particular, based upon an integrative approach to moral development, it is not the

level of cognitive ability that is determinant of authentic leader morality, but rather the use of cognitive skills to judge moral dilemmas, according to moral judgment theory (Rest, 1979). Additionally, moral development involves moral values that have been internalized within a person's identity or self-conception (Blasi, 1983, 1984), which motivates a person to act in a manner congruent with those values. In this regard, a leader's self-awareness of his or her moral identity contributes to higher levels of moral development among authentic leaders, as theorized in this study. This conception draws upon the idea that authentic leaders are self-aware, especially concerning self-conceptions and identity (Avolio & Gardner, 2005; Gardner, Avolio, Luthans, et al., 2005; Kernis, 2003; cf. Franklin, 2006, 2007) and that awareness of moral identity will influence levels of moral development.

Lastly, theorists conceptualize authentic leaders as highly aware of emotions due to the self-awareness associated with authenticity (Harter, 2002; Kernis, 2003; Walumbwa et al., 2008). As such, it is proposed in this study that authentic leaders are more aware of the negative emotions (e.g., shame and guilt) associated with unethical and immoral behaviors, thereby avoiding such behaviors and instead, engaging in positive moral behaviors resulting in positive emotions of pride and satisfaction (Tangney, 2003; Tangney & Dearing, 2002). Thus, by virtue of incorporating moral judgment, moral identity, and moral affect into an integrated conceptualization of moral development associated with authentic leadership, it is possible to test the specific relations among these constructs, which the research in this study sought to accomplish.

Moral Outcomes

If authentic leaders are moral by nature, then there ought to be behavioral evidence to that effect (Bass & Steidlmeier, 1999). In fact, a range of moral outcomes have been proffered as flowing from authentic leadership, including trustworthiness, moral decision making, fairness, justice, and fostering ethical climates within organizations (Hannah et al., 2005; May et al., 2003). Additionally, altruism and integrity have been conceptualized as fundamental moral characteristics associated with authentic leadership (Fry & Whittington, 2005; Hannah et al.; Klenke, 2005; May et al.).

Altruism stands in stark contrast to egoism and refers to the motivation that seeks to increase another person's welfare (Batson, 1998). Hannah et al. (2005) argued that authentic leaders maintain high levels of virtuousness and altruism within the leader's self-concept and draw upon these virtues to form moral intentions and to enact moral agency (Bandura, 2001; Deci & Ryan, 1995). Integrity not only involves the congruent alignment between a person's words and actions (Endrissat et al., 2007; George, 2003, 2007), but it also refers to having personal values grounded in morality and acting upon those values (Fields, 2007; cf. Palanski & Yammarino, 2007). Through self-awareness and self-regulation, authentic leaders are conceptualized as exhibiting high levels of leader integrity by means of maintaining value congruence and demonstrating morality in their decision making and behaviors (Avolio & Gardner, 2005; Avolio, Gardner, et al., 2004; Luthans & Avolio, 2003; May et al., 2003; Walumbwa et al., 2008).

Summarizing, the internalized moral perspective of authentic leadership manifests itself in specific moral outcomes (Hannah et al., 2005; Luthans & Avolio, 2003). Although various behaviors have been suggested as flowing from authentic leadership, the moral outcomes of altruism and integrity are fundamental expressions of morality, according to researchers (Hannah et al.; May et al., 2003). Therefore, it is anticipated that authentic leadership would correlate with higher levels of altruism and integrity. However, moral development may have an effect upon the relation between authentic leadership and moral outcomes, such that higher levels of moral development would enhance the correlation (Hannah et al.; May et al.). The research in this study explored these hypothesized relationships, which are detailed in the next section.

Research Hypotheses

Based on the identified research needs, specific research purposes, and theoretical framework for exploring the morality of authentic leadership, the following list entails the specific research hypotheses that the study sought to test:

H_1: Authentic leadership positively correlates with moral judgment.

H_2: Authentic leadership positively correlates with moral identity.

H_3: Authentic leadership negatively correlates with moral affect when high levels of shame are present.

H_4: Authentic leadership positively correlates with leader altruism.

H_5: Authentic leadership positively correlates with leader integrity.

H_6: Moral judgment and moral identity positively moderate the relation between authentic leadership and the moral outcome of leader altruism.

H_7: Moral judgment and moral identity positively moderate the relation between authentic leadership and the moral outcomes of leader integrity.

H_8: Moral affect, when characterized by high levels of shame, negatively moderates the relation between authentic leadership and the moral outcome of leader altruism.

H_9: Moral affect, when characterized by high levels of shame, negatively moderates the relation between authentic leadership and the moral outcome of leader integrity.

Methodology

To test the hypothesized relationships, a quantitative nonexperimental method was employed whereby the test variables were measured using validated instruments, and the data were analyzed according to appropriate statistical methods outlined in Chapter 3. Because the theoretical constructs investigated in this study are focused upon the individual, as are the instruments used to measure the variables under investigation, an individual level of analysis was used in this study.

A survey method of research design was used to provide a simple and straightforward manner of measuring and assessing the relationships among the research variables, which include authentic leadership as the predictor variable; moral judgment, moral identity, and moral affect as the moderating variables; and altruism and integrity as the criterion variables. As Creswell (2009) asserted, a

survey method is advantageous due to its economy of design and opportunity for expeditious data collection and analysis.

Significance

Commenting on the emerging significance of authenticity, especially within the context of leadership studies, Novicevic, Harvey, et al. (2006) affirmed, "the concept of authenticity gains prominence in times when individuals facing conflicting social pressures become entrapped in moral dilemmas that are engendered by the complex evolution of modern civilization" (p. 65). Stated more ardently, Terry (1993) asserted, "We live in an age in which attention to authenticity is becoming more essential as inauthenticity becomes more pervasive" (pp. 128-129).

Simply put, the emergence of authentic leadership came historically at a time when trust in organizational leadership suffered due to endemic moral lapses and pervasive manifestations of inauthenticity (e.g., Enron, WorldCom, Tyco; Gardner, Avolio, Luthans, et al., 2004; George, 2003; Sparrowe, 2005). Unfortunately, the moral morass within corporations has once again grabbed national and international attention over the past 12 months as financial markets experienced the worst decline since the Great Depression (Norris, 2009) due to the implosion of the banking industry and mortgage meltdowns associated with unethical lending practices for the sake of corporate profits (Moss & Fabrikant, 2008).

It thus seems that authentic leadership and the internalized moral factor associated with leader authenticity are needed today more than ever (cf. Fields, 2007). To state the point more emphatically, the research conducted in this study has the potential to substantively and significantly address the current imperative for enhanced moral development and increased moral leadership among organizational leaders by advancing the theory of authentic leadership, its moral component, and the specific moral outcomes of altruism and integrity.

Limitations

Even though considerable attention has been devoted to the issues of reliability and validity in designing the research conducted in this study, there are certain limitations associated with the study. From a design perspective, although the use of a quantitative nonexperimental research design provides an economical and expeditious method for measuring the hypothesized relationships, the lack of an experimental or quasi-experimental design that utilizes a specified intervention (e.g., developing authentic leadership) and control groups limits conclusions about the nature of the relations among the research variables (Shadish, Cook, & Campbell, 2002). Additionally, there are certain inherent limitations that coincide with measures of leadership, such as not exploring more rigorously potential contextual influences and their effect upon authentic leadership (Avolio, Sosik, Jung, & Berson, 2003; Walumbwa et al., 2008). An additional limitation is the use of self-report data, which carries with it a risk of social-desirability bias, especially when conducting research in the area of morality and moral development (Hardy, 2006).

Concerning the broader objective of contributing to the development of authentic leadership theory in light of its current nascent status, applying the research conducted in this study may be somewhat limited due to its singular focus on morality within the framework of authentic leadership. More specifically, even though an internalized moral perspective is a critical factor within the construct of authentic leadership, it is only one factor of four that constitute the construct. Thus, findings from this study are limited to the domain of the moral component of authentic leadership and may not contribute to the broader theory of authentic leadership and its development.

Organization

The purpose of this introductory chapter has been to offer a compelling apologetic for the need to explore the morality of authentic leadership. As well, this chapter has set forth the conceptual framework for empirically investigating the morality of authentic leadership, especially pertaining to measuring levels of

authentic leadership and moral development and testing the hypothesized moderating effect of moral development upon the relation between authentic leadership and the moral outcomes of leader altruism and integrity.

Chapter 2 provides a comprehensive review of the literature, including an analysis of the historical development of authentic leadership theory, a full-orbed explication of the theoretical framework for the research study, and justificatory explanations of the research hypotheses. Chapter 3 outlines the specific details of the research, including methodology, sampling procedure, instrumentation, data analyses, and efforts to address concerns of reliability and validity. Chapter 4 presents statistical analyses of the results of the study, and Chapter 5 concludes the manuscript with a discussion of the study results and authentic leader morality along with limitations of the study and suggestions for future research.

Chapter 2 – Literature Review

The purpose of this study is to explore the morality of authentic leadership, including its theoretical foundations, hypothesized relations, and posited outcomes. In order to effectively fulfill this research purpose, it is necessary to place the study within a proper context in the literature (Creswell, 2009). This encompasses investigating prior literature in order to understand the historical milieu of authentic leadership as well as surveying contemporary research so as to relate this study to the ongoing current dialogue concerning authentic leadership. The intended result is to lay a solid theoretical framework anchored in the literature for the research hypotheses of the study. With this in mind, Chapter 2 provides a comprehensive review of the literature regarding authentic leadership.

The chapter begins with a brief overview of the construct of authentic leadership followed by an in-depth analysis of the historical literature that serves as a contextual backdrop for the study. The historical review also provides an initial investigation into moral concepts associated with authenticity as well as traces the relatively recent development of authentic leadership theory (Luthans & Avolio, 2003). This is followed by an extensive review of contemporary literature in order to explicate the theoretical framework of authentic leadership along with its associated constructs with particular attention given to their relation to the moral component of authentic leadership. Finally, a comprehensive theoretical framework is developed for the research hypotheses of the study, focusing specifically upon moral judgment, moral identity, and moral affect as constituents of moral development associated with authentic leadership as well as altruism and integrity as posited moral outcomes of authentic leadership.

Overview of Authentic Leadership

Even though researchers have asserted that authentic leaders and authentic leadership hold much promise to infuse positive leadership into difficult and challenging organizational contexts, the theory of authentic leadership currently exists in nascent form (C. D. Cooper et al., 2005; Yammarino et al., 2008). Accordingly, no unitary, definitive conceptualization of authentic leadership has

been affirmed in the literature (Endrissat et al., 2007; Shamir & Eilam, 2005). However, several agreed-upon defining factors have been proposed for authentic leadership by various authors (e.g., Avolio & Gardner, 2005; Luthans & Avolio, 2003; see also Gardner, Avolio, Luthans, et al., 2005; Gardner, Avolio, & Walumbwa, 2005a; George, 2007; Ilies et al., 2005), and a working conceptualization has been initially affirmed through recently conducted empirical research (Walumbwa et al., 2008).

Conceptually, authentic leadership derives from four primary factors: self-awareness, balanced processing, relational transparency, and an internalized moral perspective (Ilies et al., 2005; Walumbwa et al., 2008). Specifically, an authentic leader is posited as having high levels of self-awareness regarding personal values, beliefs, strengths, and weaknesses (Avolio & Gardner, 2005). In turn, this self-knowledge, coupled with positive psychological capacities (i.e., confidence, hope, optimism, resiliency; Luthans, 2002b; Luthans & Avolio, 2003), regulates interactions with followers, leading to positive outcomes and self-development on the part of leader and follower alike (Gardner, Avolio, Luthans, et al., 2005; Walumbwa et al.). Additionally, authentic leadership is conceptualized as inherently moral (Gardner, Avolio, & Walumbwa, 2005a) with authentic leaders exhibiting high levels of moral development and the capacity to altruistically and virtuously engage in moral dilemmas (Chan et al., 2005; May et al., 2003). Lastly, authentic leadership is viewed as a multidimensional, multilevel construct theorized as a root construct of all forms of positive leadership (Avolio & Gardner; Avolio, Gardner, et al., 2004; Luthans & Avolio, 2003; May et al.).

Based on this brief introduction to authentic leadership, it quickly becomes evident that the theory of authentic leadership closely aligns with an ontology of leadership (Hunt, 2004) as opposed to a functional exposition of particular leadership behaviors (Avolio & Gardner, 2005). As such, authentic leadership is considerably complex in nature (C. D. Cooper et al., 2005). Therefore, in order to better comprehend authentic leadership, its multifaceted constructs, and its emphasis upon morality, it would be helpful to explicate in more detail the

historical development of authentic leadership and its associated theoretical constructs. This is the focus of the following sections.

Historical Development of Authentic Leadership

Far from being new, the concept of authenticity has been applied to individuals and human relations since the time of Greek philosophers who summarized the notion of authenticity with the axiom "know thyself" (Harter, 2002). However, the application of authenticity to leadership and organizational contexts is a more recent historical development with evidence in the literature dating back roughly 80 years (e.g., Barnard, 1938; cf. Novicevic, Harvey, et al., 2006). Research into the historical development of authentic leadership theory can be divided chronologically into two eras—research prior to 1999 and since 1999. Prior to 1999, research focusing on authenticity among organizational leaders spanned roughly six decades and developed laconically according to various strains and foci concerning authenticity, but failed to develop into a unitary theory of authenticity or authentic leadership. However, in 1999, Bass and Steidlmeier's (1999) conceptual writings on authentic transformational leadership soon merged with other strains of research (e.g., positive organizational behavior; Luthans, 2002a, 2002b) to ignite what has emerged as a quickly growing field of theoretical and empirically based scholarship focused on conceptualizing, operationalizing, and testing the theory of authentic leadership (Luthans & Avolio, 2003).

Reviewing the historical development of authentic leadership is beneficial, in that, looking back into history provides a contextual heritage by which to understand and appreciate the current conception of authenticity among leaders (C. D. Cooper et al., 2005). Researchers Novicevic, Harvey et al. (2006) poignantly affirmed this perspective: "By placing contemporary discussion of authentic leadership in its proper historical context, scholars can draw on a wealth of existing theory, and at the same time provide a more accurate representation of the value of recent contributions to leadership research" (p. 1397). Furthermore, the historical review undertaken in this section makes a novel (and needed) contribution to the growing literature base regarding authentic leadership, in that, to date a thorough

explication of authenticity among organizational leaders based on historical data in the literature has been largely neglected. In addition to providing a historical review of authentic leadership, the following section also briefly explores how the theory of authentic leadership (Luthans & Avolio, 2003) has developed since 1999, including initial attempts at defining and operationalizing the construct and early studies designed to validate authentic leadership and empirically test its relation to specific follower outcomes.

Authentic Leadership Literature Prior to 1999

During the past 80 years, research into authenticity among leaders has followed various emphases (Gardner, Avolio, & Walumbwa, 2005a; Novicevic, Harvey, et al., 2006) ranging from individual moral responsibility (Barnard, 1938, 1948) to organizational authenticity (Rome & Rome, 1967) to personal inauthenticity (Seeman, 1966) to empirically based operationalizations of authentic leadership (Henderson & Hoy, 1983; Smircich & Chesser, 1981). In each of these four cases, a primary emphasis of investigation and discussion was the concept of authenticity—its meaning and its implications, especially for leaders and organizations. With this in mind, each of the four emphases found in the historical literature is briefly explored.

Moral responsibility. Providing one of the earliest conceptions of authenticity among executive leaders, Barnard (1938) focused on the moral capacities and obligations of leaders (namely executives) to authentically integrate responsibility and commitment to one's self as a leader, to the leadership role, and to the organization (Novicevic, Davis, et al., 2005). More specifically, Barnard (1948) viewed the critical task of leadership within a framework of responsibility, which he defined as an "emotional condition that gives an individual a sense of acute dissatisfaction because of failure to do what he feels he is morally bound to do or because of doing what he thinks is morally bound not to do" (p. 95). In other words, an executive's responsibility (which Barnard, 1958, distinguished as having both personal and organizational referents) lies in authentically carrying out what a leader knows to do (e.g., recognizing others' interests in decision making; honoring promises and commitments) while avoiding immoral behaviors such as "criminal

acts, gross and public immoralities and in particular stealing and lying" (Barnard, 1958, pp. 5-6). Barnard (1958) also applied the executive's moral responsibility to organizations in light of the ability of a corporation to function similarly to an individual with the potential of committing both moral and immoral acts.

Barnard's (1938) primary emphasis and contribution to the development of authenticity among leaders lies in resolving the personal, interpersonal, and organizational moral conflicts executives face. As Novicevic, Harvey, et al. (2006) pointed out, "Barnard (1938) posits that leaders are responsible [i.e., authentic] when they manage to resolve successfully the moral tensions within the moral conflict between personal and organizational codes of conduct" (pp. 69-70). More specifically, Barnard (1938) suggested that successfully integrating personal responsibility and organizational responsibility by means of moral transparency and resilience leads to authentic leader behavior and moral creativity, whereas avoiding personal and organizational responsibilities leads to inauthentic leader behaviors and moral deterioration (Novicevic, Davis, et al., 2005). In summary, Barnard's (1938, 1948, 1958) conception of executive responsibility on both personal and organizational levels foreshadowed aspects of the contemporary formulation of authenticity, which in part focuses upon consistency between personal values (e.g., morality) and actions (Kernis, 2003). Thus, it is not surprising that Barnard's concept of an executive's moral responsibility, placed historically within the post-Depression era, finds strong similarities with the recent call for authenticity and morality among leaders in the post-Enron era (Liedtka, 2008; May et al., 2003; Novicevic, Harvey, et al.).

Organizational authenticity. As research and scholarly discussion regarding authenticity progressed, the focus of interest and empirical study extended from the individual to the organization (Brumbaugh, 1971). For example, in their research examining organizational dynamics in a simulated large-scale corporation, Rome and Rome (1967) likened organizational authenticity to individual authenticity:

> A hierarchical organization, in short, like an individual person, is "authentic" to the extent that, throughout its leadership, it accepts its finitude, uncertainty, and contingency; realizes its capacity for responsibility and choice; acknowledges guilt and errors; fulfills its creative

> managerial potential for flexible planning, growth, and charter or policy formation; and responsibly participates in the wider community. (p. 185)

In this capacity, organizations are viewed relationally as opposed to structurally or authoritatively (Etzioni, 1964) which bears similarity to Barnard's (1958) perspective of corporate responsibility. As such, organizations are not hierarchies of power or rational systems governed by control and command centers. Rather, organizations are defined by interpersonal exchanges, including authentic interactions among organizational members (Dent, 2003; Stacey, 2005), which allows for the extension of authenticity to organizational levels.

Similarly, Etzioni (1968) applied the concept of personal authenticity and inauthenticity to organizational structures. In his work defining basic human needs, Etzioni (1968) defined *authenticity* as "when the appearance and the underlying structure are both responsive to basic human needs" (p. 881). In this regard, authenticity refers to congruence between the way things are and the way they appear. Conversely, Eztioni (1968) defined *inauthenticity* as when an appearance of institutional or symbolic responsiveness to human needs persists, but the underlying structures are unresponsive to those needs. Applying these concepts to organizations, Etzioni (1968; cf. Etzioni, 1964) asserted that post-World War II industrialization had created numerous organizations that engaged in inauthentic activities by virtue of assuring employees of decision-making power or promising consumers new and improved products when in reality corporate decision making remained in the hands of management and new products were only slightly different than previous versions.

Halpin and Croft (1966) viewed organizational authenticity somewhat differently by anchoring authenticity within the context of organizational climate. They proposed that an open organizational climate reflects as well as contributes to the openness and reality-centeredness of authentic leaders within the organization (Novicevic, Harvey, et al., 2006). More so, organizational leaders (i.e., principals and teachers in their particular study) were found to be purposeful in their behavior and exhibited authentic interpersonal relationships demonstrating their unique personalities versus merely fulfilling bureaucratic roles and functioning

ritualistically. Such interactions were deemed as authentic, effective, and reality-centered (Argyris, 1957) by Halpin and Croft, who emphasized that the most important finding in their work on organizational climate in educational settings was to identify the critical importance of authenticity in organizational behavior (Henderson & Hoy, 1983).

In summary, the extension of authenticity from individuals (i.e., leaders) to organizational contexts emanated from the view that organizations are fundamentally social in nature (Etzioni, 1964), meaning organizations exhibit similar characteristics and actions as persons, including authenticity, because organizations are essentially comprised of social networks (Burton & Obel, 1998). This meaning is explicit in Rome and Rome's (1967) conception of authentic organizations and is implied in Etzioni's (1968) and Halpin and Croft's (1966) views of organizational authenticity. Expanding the conception of authenticity to the organizational level not only broadened the application of authentic relations to a new context, but also indicated the multidimensional nature of authenticity as a construct (Brumbaugh, 1971).

Inauthenticity. In pursuit of a fuller understanding of authenticity and authentic relationships, philosophers and sociologists posited inauthenticity as the converse reality to authenticity. Sartre (1948) initially introduced the philosophical dialectic of authenticity and inauthenticity as grounded in personal agency:

> If it is agreed that man may be defined as a being having freedom within the limits of a situation, then it is easy to see that the exercise of this freedom may be considered authentic or inauthentic according to the choices made in the situation. (p. 90)

Authenticity, then, was conceived by Sartre (1948) as having "a true and lucid consciousness of the situation, in assuming the responsibilities and risks that it involves, in accepting it in pride or humiliation, sometimes in horror and hate" (p. 90), whereas inauthenticity involved denying the situation and attempting to escape it. Sartre (1948) applied his theory to an analysis of the Jewish condition during the 1940s, noting that:

> Authenticity for him [i.e., a Jewish person] is to live to the full his condition as Jew; inauthenticity is to deny it or to attempt to escape from it.

> Inauthenticity is no doubt more tempting for him than for other men, because the situation which he has to lay claim to and to live in is quite simply that of a martyr. (p. 91)

Prompted by Sartre's (1948) work, Seeman (1966) similarly recognized the reality of inauthenticity, not only among the Jewish population, but also among other groups, including African Americans in the 1950s as well as academicians and other professionals. However, Seeman conceptualized inauthenticity somewhat differently than Sartre, in that, he posited an inauthentic person as one who (a) over refers to a personal feature embodied in a stereotype or absolute standard as a form of inappropriate defensiveness; or (b) enacts a false self-image, thus demonstrating a lack of self-knowledge in relation to others; or (c) engages in self-deception, accepting a stereotype as a behavioral guide in order to ignore the falseness or insecurity of one's self-image. Seeman eventually developed an instrument to measure inauthenticity based on his conception and tested it among school administrators. According to his research, the school administrators participating in his study exhibited inauthenticity as demonstrated by the incongruence between their questionnaire responses (reflecting their perceived stereotype of leadership) and interview responses, which revealed existential insecurity. More specifically, the administrators responded as "'real leaders' should—with decisiveness and conviction . . . [according to] a stereotypic conception of the leader as one who is characterized by clarity of decision; but it is a clarity, the interviews show, they do not actually posses" (Seeman, p. 70).

Although Seeman (1966) advanced the theory of authentic leadership by developing the first scale to measure its dialectical converse, namely inauthenticity, its construct validity was later questioned in subsequent research (Brumbaugh, 1971). Consequently, the concept of inauthenticity diminished in the literature, even though there was brief recognition of the construct when Henderson and Hoy (1983) developed a leader authenticity scale, which included a significantly revised version of the Seeman scale and used it also to explore authentic leadership among educational leaders.

Operationalization of authenticity. Even though the construct of inauthenticity dominated scholarly discussion for a brief period of time, researchers from the 1950s onward continued to explore authenticity, especially within the framework of organizational leadership. For example, adding balance to the robust discourse surrounding inauthenticity at the time, Rinder and Campbell (1952) cogently argued that an "erroneous model of the 'authentic' person may be an unforeseen consequence" (p. 270) of the emphasis on inauthenticity in the literature. Furthermore, they recognized that human relations are the product of the self and others; therefore, "any theory of human behavior, and especially one like Existentialism which has philosophico–ethical tenets regarding authenticity, must not emphasize either aspect [i.e., authenticity or inauthenticity] of this interactive process at the expense of the other" (p. 273). Thus, even in their broad-ranging discussion on inauthenticity, Rinder and Campbell delineated a clear conception of authenticity:

> Our authenticity consists in our developing and integrating within ourselves both a self and a self-consciousness for those identifications and roles which our unique life histories have provided us. Inauthenticity consists in our denying and being unable to integrate some facet of our life career within the rest. This then is our baseline for authenticity. (p. 274)

However, it would not be until three decades after Rinder and Campbell's (1952) article that an attempt to operationalize and empirically measure authenticity would appear in the literature. In an effort to examine perceptual differences between supervisors and subordinates concerning job performance, Smircich and Chesser (1981) hypothesized that authenticity would moderate the relation such that higher levels of leader authenticity would lead to greater congruence of job performance perceptions between supervisors and subordinates. Smircich and Chesser operationalized an authentic leader–follower relationship as one characterized by openness, empathy, supportiveness, and effectiveness, which they purported would promote mutuality of perspectives (Bugental, 1967).

Drawing upon a convergent stream of theoretical perspectives, Smircich and Chesser (1981) developed a four-factor conceptualization of authenticity based upon existentialism, sociology, psychotherapy, and social psychology.

Existentially, Smircich and Chesser posited an authentic relation as one of openness, directness, mutuality, and presence characterized by an integration of self, perceptions, feelings, and behaviors. Sociologically, they conceived of authenticity as a blending of individuality and social status resulting in authentic behavior that is valid, unstereotyped, and reflecting self-knowledge. Psychotherapeutically, the researchers defined authenticity as dropping pretense, defenses, and duplicity while engaging in empathy and mutuality. Lastly, Smircich and Chesser posited authenticity from a social–psychological perspective as engaging in nonevaluative feedback; exhibiting and accepting self and others; and owning and helping others to own their values, attitudes, and ideas. These four factors formed the basis of a 20-item authenticity scale developed by Smircich and Chesser, which, based on their study, demonstrated internal consistency and convergent validity.

Independently from Smircich and Chesser's (1981) research, Henderson and Hoy (1983) developed the Leader Authenticity Scale (LAS) for use among school administrators and teachers. The researchers operationalized authenticity as comprised of three factors: salience of self over role (i.e., behaving authentically and unconstrained by role requirements); nonmanipulation of subordinates, including the avoidance of exploiting or using followers as objects (Tiryakian, 1968); and accountability, which refers to accepting responsibility and admitting mistakes. The focus of Henderson and Hoy's study was to test leader authenticity as perceived by subordinates and its relation to faculty satisfaction, motivation, and status concern. Even though the researchers reported that the 32-item LAS demonstrated construct validity (also supported by Hoy & Henderson, 1983) and obtained a Cronbach's alpha coefficient of .96, thus indicating the scale's high reliability, the LAS and Henderson and Hoy's operationalization of authentic leadership have not been subsequently utilized in further research, even when exploring leader authenticity in educational settings (cf. Begley, 2001, 2006).

A decade later, Terry (1993) developed a more comprehensive conceptualization of authentic leadership in his lengthy work that combined leadership theory, sociology, philosophy, and psychology; however, his concepts

have never been examined empirically. Terry rooted his theory of leader authenticity in action "that is both *true* and *real* in *ourselves* and in the *world*. We are authentic when we discern, seek, and live into truth, as persons in diverse communities and in the real world" (p. 112). Applying this principle more specifically to leaders, Terry proposed that "what distinguishes leadership from other forms of action, including other forms of authentic action, is that leadership calls forth authentic action in the commons. The commons are those public places and spaces where leadership lives, moves, and expresses itself" (p. 112). Additionally, Terry proposed that leadership exhibits authenticity by means of personality preference (i.e., subjective biases), inclusiveness, self-correction and call to engagement (i.e., engaging others to action), direction setting, and a secure ethical foundation. Even though Terry provided a very rich conceptualization of authentic leadership, his views have not been translated into a more concrete construct of authenticity among organizational leaders.

Interestingly, empirical research into leader authenticity among organizational leaders laid dormant for several decades until recently. Studies such as Smircich and Chesser's (1981) or Henderson and Hoy's (1983) have not found their way into other studies or published articles examining authenticity among leaders even though there is considerable theoretical and conceptual overlap between Smircich and Chesser's and even Terry's (1993) conceptions of authenticity in the leader–follower dyad and current operationalizations of authentic leadership (cf. Avolio & Gardner, 2005; Avolio, Gardner, et al., 2004; Ilies et al., 2005). In fact, apart from a small number of conceptual papers discussing authentic leadership in educational settings (e.g., Duignan & Bhindi, 1997; Begley, 2001), literature concerning authentic leadership was predominantly silent from the early 1980s until 1999, when interest in writing and research explicating authentic leadership theory increased and expanded.

Summary. The first 60 years of research and writing in the area of authentic leadership produced a relatively small collection of conceptual and empirical works focused upon four primary concepts—authenticity as moral responsibility (Barnard, 1938), extending individual authenticity to organizational contexts (Etzioni, 1968;

Halpin & Croft, 1966; Rome & Rome, 1967); the dialectic of authenticity and inauthenticity (Sartre, 1948; Seeman, 1966); and operationalizing the construct of authentic leadership (Henderson & Hoy, 1983; Smircich & Chesser, 1981; Terry, 1993).

Among these four strains of research, certain theoretical and conceptual themes associated with authenticity began to emerge. For example, although the terminology concerning authenticity varies in the literature prior to 1999, researchers identified several common fundamental factors evident among authentic leaders, including: (a) self-awareness (i.e., having an accurate view of self independent of stereotypes, role expectations, and others' opinions; Henderson & Hoy, 1983; Seeman, 1966; Smircich & Chesser, 1981; Terry, 1993); (b) behavioral congruence with self-views and values instead of engaging in duplicity, self-defense, or denial, which researchers identified as inauthentic (Rinder & Campbell, 1952; Seeman; Smircich & Chesser; Terry); (c) relational integrity, whereby leaders express openness, empathy, mutuality, and concern for followers (Henderson & Hoy; Smircich & Chesser); and (d) moral responsibility as evidenced in ethical decision making (Barnard, 1938, 1948; cf. Burns, 1978; Terry); however, Seeman disagreed that authenticity had a moral component. Additionally, researchers recognized authenticity as a multilevel (i.e., evident at individual, dyadic, and organizational levels) and multidimensional construct (Brumbaugh, 1971).

It is noteworthy that these themes directly foreshadow the contemporary operationalization of authentic leadership, which consists of four factors, namely, self-awareness, relational transparency, balanced processing, and an internalized moral perspective (Walumbwa et al., 2008). What is surprising though is that the current conception of authentic leadership has not been developed on the basis of the historical literature reviewed here. For example, there is only scant mention of literature prior to 1999 in current authentic leadership texts (e.g., Avolio & Gardner, 2005; Avolio, Luthans, & Walumbwa, 2005; Novicevic, Harvey, et al., 2006). Instead, as is explicated in clearer detail later in this chapter, the theoretical constructs of contemporary authentic leadership theory derive from a different

array of theoretical foundations (e.g., authenticity theory, Kernis, 2003; self-determination theory, Deci & Ryan, 2000; positive psychology, Seligman & Csikszentmihalyi, 2000; positive organizational behavior, Luthans, 2002a). The fact though that the historical heritage of authentic leadership and the contemporary conception of authentic leadership converge into exceedingly similar conceptualizations of authentic leadership is evidence of the enduring underlying connotations of authenticity and their expression among leaders within organizational contexts (Terry, 1993). This will become increasingly clear as the historical development of authenticity among leaders since 1999 is reviewed in the next section and the theoretical constructs of authentic leadership are detailed later in the chapter.

Authentic Leadership Literature Since 1999

The slow-moving pace of research focusing upon authentic leadership in the six decades prior to 1999 evolved into a maelstrom of scholarly interest within a relatively short period of time (C. D. Cooper at al., 2005). As a developing leadership theory, authentic leadership has drawn considerable attention over the past decade as evidenced by several scholarly collections of works, including a special edition of *The Leadership Quarterly* (i.e., Volume 16, Issue 3) and a book-length compendium of conceptual and empirically based research regarding the origins, effects, and development of authentic leadership (Gardner, Avolio, & Walumbwa, 2005b). Additionally, there have been a growing number of theoretical articles (e.g., Avolio, Gardner, et al., 2004; Fields, 2007; Gardner, Fischer, & Hunt, 2009; Harvey et al., 2006; Liedtka, 2008; Luthans & Avolio, 2003; May et al., 2003; Wieand et al., 2008; Zhu et al., 2004) and research works (e.g., Clapp-Smith et al., 2009; Endrissat et al., 2007; Jensen & Luthans, 2006; Tate, 2008; Toor & Ofori, 2009; Walumbwa et al., 2008; Yammarino et al., 2008) published in the literature in the past 10 years as well as several books for practitioners (e.g., Avolio, 2005; Avolio & Luthans, 2006; George, 2003, 2007) that explore the underlying factors of authentic leadership and its theorized influence upon followers.

In accordance with the focus here upon the historical development of authentic leadership, the purpose of this segment of the literature review is to briefly appraise the trajectory of research over the past 10 years examining authenticity among organizational leaders as opposed to explicating the theoretical constructs of authentic leadership. A fuller, more detailed exposition of theoretical constructs of authentic leadership follows later in this chapter. The trajectory of literature over the past decade can be divided into three phases, namely, reintroducing the concept of authenticity, defining authentic leadership, and empirically researching authentic leadership.

Reintroducing the concept of authenticity. In defense of the ethical and moral nature foundational to transformational leadership (cf. Burns, 1978), Bass and Steidlmeier (1999) posited a multidimensional construct of authentic transformational leadership that stands in stark contrast to inauthentic or pseudotransformational leadership. According to Bass and Steidlmeier, authentic transformational leadership is grounded in a realistic self-concept, in relational connectedness to others, in a moral foundation of legitimate and ethical values, and in leadership behaviors that are congruent with moral character. Additionally, the researchers argue that authentic leaders are morally mature and display higher levels of moral reasoning than inauthentic leaders (cf. Dukerich, Nichols, Elm, & Vollrath, 1990; Howell & Avolio, 1992). Conversely, inauthentic or pseudotransformational leaders disregard the common good, discount and trample upon the needs of others, act in bad faith resulting in destructive outcomes, may mislead or deceive followers, and generally lack individualized consideration, according to Bass and Steidlmeier.

By virtue of Bass and Steidlmeier's (1999) article, the issues of authenticity and inauthenticity among leaders were reintroduced into the literature after nearly a decade of silence. Additionally, Bass and Steidlmeier's conceptualization of authentic transformational leadership anchored authenticity among leaders in ethical values and moral behaviors (not unlike earlier conceptions of authenticity among leaders). However, Bass and Steidlmeier did not seek to conceptualize authentic leadership as a new theory of leadership; rather, their article was a

defense of the moral basis for transformational leadership. Thus, even though Bass and Steidlmeier's article served as a much needed impetus to consider anew leaders' authenticity, it was the work of other researchers who engaged in the process of conceptualizing and defining authentic leadership in the literature following the publication of Bass and Steidlmeier's article in 1999.

Defining authentic leadership. Even though the concept of authenticity had been applied to leaders and organizational settings by various scholars, theorists, and researchers over an extended period, the current conception of authentic leadership quickly emerged in the new millennium in response to corporate ethical lapses (e.g., Arthur Anderson), managerial malfeasance (e.g., Enron, WorldCom), and the need for positive and effective models of leadership in the midst of ever-increasing challenges (e.g., the September 11 terrorist attacks) and change (e.g., technology, globalization; Avolio & Gardner, 2005; George et al., 2007). In particular, the contemporary concept of authentic leadership was initially developed by Luthans and Avolio (2003), who proposed a new and positive form of leadership based on authenticity. Instead of leadership characterized by a lack of authentic behavior, including dishonesty and manipulation for personal gain as exemplified in the corporate scandals of the early 2000s, Luthans and Avolio recognized the need for organizational leadership distinguished as genuine, reliable, trustworthy, and real, or in other words, authentic.

Defining authenticity from the perspective of positive psychology (Seligman, 1999), which conceives of authenticity as owning one's personal experiences and acting in accordance with one's true self (Harter, 2002; Kernis, 2003; Luthans & Avolio, 2003), and drawing upon positive organizational behavior (Luthans, 2002a, 2002b), transformational/full-range leadership (Avolio, 2005; Bass, 1985; Bass & Avolio, 1994), and ethical leadership (Schulman, 2002), Luthans and Avolio (2003) defined authentic leadership as "a process that draws from both positive psychological capacities and a highly developed organizational context, which results in both greater self-awareness and self-regulated positive behavior on the part of leaders and associates, fostering positive self-development" (p. 243).

Their conception of authentic leadership encompasses five significant theses. First, authentic leadership arises from positive psychological capacities (i.e., confidence, hope, optimism, resilience; Luthans, 2002b; Luthans & Avolio, 2003). Second, a highly developed organizational context (Bass & Avolio, 1994; Luthans & Avolio, 2003) characterized by transparency, empowerment, and development of organizational members likewise contributes to the development of authentic leadership. Third, authentic leaders are self-aware, meaning they are cognizant of their values, beliefs, strengths, and weaknesses. Fourth, being aware of one's values, beliefs, strengths, and weaknesses guides and regulates leader behaviors so that they are authentic—transparent, moral, future-oriented, and developmental (Luthans & Avolio, 2003). Lastly, leading authentically is self-developmental and serves as a model by which followers are also developed (Gardner, Avolio et al., 2005; Luthans & Avolio, 2003).

Developmentally, Luthans and Avolio's (2003) conceptualization of authentic leadership provided the foundational definition that has guided much subsequent theoretical work and research (e.g., C. D. Cooper et al., 2005; Harvey et al., 2006; Jensen & Luthans, 2006; McKenna, Rooney, & Boal, 2009; Michie & Gooty, 2005). Additionally, Luthans' and Avolio's professional association at the University of Nebraska–Lincoln and with the Gallup Leadership Institute provided the impetus for initial theoretical and empirical research into authentic leadership, as evidenced by the inaugural Gallup Leadership Institute Summit held in 2004. Papers presented at the Gallup leadership summit eventually formed the corpus of two important collections on the development of authentic leadership theory. Conceptual papers addressing definitional issues of authentic leadership as well as conceptual models of authentic leadership development were published in a special edition of *The Leadership Quarterly* (i.e., Volume 16, Issue 3). A larger compilation of papers was later published in book form (Gardner, Avolio, & Walumbwa, 2005b) in order to further define the construct of authentic leadership, explore the positive effects of authentic leadership in organizations, and examine models that facilitate the development of authentic leadership.

Even though Luthans and Avolio's (2003) work formed the initial theoretical foundation for the most current conceptualization of authentic leadership (see Walumbwa et al., 2008), there have been other significant contributions to the conceptualization of authenticity among organizational leaders as noted in Appendix A, which provides a comparative list of contemporary definitions of authentic leadership found in the literature. Notably, most definitions similarly emphasize the constructs of self-awareness and self-regulation among authentic leaders (e.g., Avolio, Gardner, et al., 2004; Avolio, Luthans, et al., 2005; Gardner & Schermerhorn, 2004; May et al., 2003). However, some conceptualizations stress certain additional factors associated with leader authenticity. For example, Eagly (2005) accentuated the relational nature of authentic leadership, positing that authenticity extends beyond leadership behaviors to include the values embraced by leaders and the identification of those values by followers (cf. Gardner, Avolio, Luthans, et al., 2005). Hannah et al. (2005) emphasized the moral component of authentic leadership, while Klenke (2005) added conative and spiritual factors to authentic leadership. In summary, significant advancements have been made since 1999 in conceptualizing authentic leadership, which, in turn, has led to a small but growing number of empirical studies testing and further researching the construct of authentic leadership.

Empirically researching authentic leadership. In their article evaluating the development of authentic leadership theory in its current form, C. D. Cooper et al. (2005) outlined a comprehensive list of recommended research steps to advance authentic leadership as a valid theory of leadership. In particular, they suggested attention should be given to four critical issues: (a) defining and measuring the construct of authentic leadership; (b) determining the discriminant validity of the construct; (c) identifying relevant outcomes while testing the construct's nomological network; and (d) ascertaining whether authentic leadership can be taught (C. D. Cooper et al., p. 477). Additionally, C. D. Cooper et al. urged the scholarly community to give priority to these research objectives over research concerning authentic leadership development, which occupied a central place in theoretical articles at the time (e.g., Avolio & Gardner, 2005; Eigel & Kuhnert,

2005; Gardner, Avolio, Luthans, et al., 2005; Gardner, Avolio, & Walumbwa, 2005a) even though developing authentic leaders was considered of secondary importance following the operationalization of a valid authentic leadership construct.

In general, empirical research exploring authentic leadership has followed C. D. Cooper et al.'s (2005) suggested research outline. For example, advances have been made over the past 4 years in defining and operationalizing authentic leadership, beginning with a handful of studies that employed qualitative methodologies involving extensive interviews with business leaders from various industries in order to derive conceptualizations of authentic leadership (Endrissat et al., 2007; George, 2007; George et al., 2007; J. Turner & Mavin, 2008). However, these studies did not provide a single, unified definition or an empirically validated operationalization of authentic leadership (Endrissat et al.).

Walumbwa et al. (2008) contributed further to defining and operationalizing leader authenticity in their extensive study, which focused upon developing and testing a higher-order authentic leadership construct. More specifically, Walumbwa et al. conceptualized authentic leadership as a four-factor construct comprised of self-awareness, relational transparency, balanced processing, and an internalized moral perspective. The researchers developed a 16-item instrument (i.e., the Authentic Leadership Questionnaire [ALQ]) to test and validate their construct of authentic leadership among samples in the United States and the People's Republic of China. Confirmatory factor analysis demonstrated that a second-order factor model with four factors best fit the data and that the convergent validity among the four factors suggested a higher-order factor of authentic leadership (Walumbwa et al.). Walumbwa et al. also established further evidence of construct validity, nomological validity, convergent validity, and discriminant validity for their authentic leadership construct and measure of authentic leadership in subsequent studies among university students in the U.S. and respondents in Kenya while testing authentic leadership in relation to ethical and transformational leadership as well as several follower outcomes (e.g., organizational commitment, organizational citizenship behaviors, follower satisfaction of a leader, job satisfaction, and job

performance). In summary, Walumbwa et al. significantly advanced research concerning leader authenticity by means of operationalizing authentic leadership and establishing requisite validity for a four-factor, higher-order authentic leadership construct. Additionally, the researchers developed a valid and reliable instrument—the ALQ, to measure authentic leadership, which has been used in subsequent research (Clapp-Smith et al., 2009).

Empirical research has also focused upon exploring the relation between authentic leadership and various outcomes. In particular, Walumbwa et al. (2008) found that authentic leadership positively correlates with organizational citizenship behaviors, organizational commitment, satisfaction with a supervisor, job satisfaction, and job performance among followers. These results reflect similar findings from an earlier study examining the impact entrepreneurial authentic leaders have in the workplace (Jensen & Luthans, 2006). Additionally, Clapp-Smith et al. (2009) found that authentic leadership positively correlates with trust, positive psychological capital, and performance at the group level of analysis. However, these relatively few studies that have been conducted to empirically test authentic leadership (Yammarino et al., 2008) point to the considerable need that exists for further research regarding authentic leadership, which supports the underlying need for the research conducted in this study.

Summary. Since 1999, research theorizing and exploring authentic leadership has expanded considerably as evidenced by the increasing number of conceptual articles (e.g., Fields, 2007; Gardner et al., 2009; Harvey et al., 2006; Mazutis & Slawinski, 2008; Wieand et al., 2008), collections of works (Gardner, Avolio, & Walumbwa, 2005b), and books for practitioners focused upon authentic leaders and authentic leadership (Avolio & Luthans, 2006; George, 2007). There is also a small but growing number of empirically based research articles (e.g., Clapp-Smith et al., 2009; Jensen & Luthans, 2006; Tate, 2008; J. Turner & Mavin, 2008; Walumbwa et al., 2008) and meta-analyses of authentic leadership literature (Yammarino et al., 2008) that have added to the literature and development of the construct. Additionally, the theory of authentic leadership is receiving increased attention due to its application in other fields, including education (Begley, 2006),

construction (Toor & Ofori, 2008, 2009), and health (Macik-Frey, Quick, & Cooper, 2009). Significant progress has also been made in defining and operationalizing authentic leadership (Luthans & Avolio, 2003; Walumbwa et al.) as well as validating a reliable instrument (i.e., the ALQ) to measure authentic leadership (Walumbwa et al.) and explore the relationship of authentic leadership to various outcomes, such as job satisfaction, job performance, organizational commitment, trust, and positive psychological capital at the individual and group levels of analysis (Clapp-Smith et al., 2009; Walumbwa et al.). The study of authentic leadership remains in its early stages of development though with scholars calling for further research (C. D. Cooper et al., 2005; Yammarino et al.), thus prompting the need for the specific research conducted in this study focusing upon the morality of authentic leadership. Having explored the historical development of authenticity among leaders, the focus of this chapter now turns to a comprehensive analysis of the various theoretical constructs pertinent to the research conducted in this study.

Theoretical Constructs of Authentic Leadership

Whereas the purpose of the previous section was to explore and analyze the historical development and trajectory of authentic leadership theory over the course of approximately 80 years with an emphasis on the growing interest in authentic leadership over the past decade, the focus of this section is to carefully explicate the constructs associated with authentic leadership and moral development so as to advance a solid theoretical framework for the research conducted in this study and to introduce the research hypotheses.

Due to the complex ontological nature of authentic leadership (C. D. Cooper et al., 2005), the construct and its development draw from and build upon several key theoretical conceptions, especially from the field of social psychology, including authenticity (Kernis, 2003), self-determination (Deci & Ryan, 2000), positive psychology (Seligman, 1999), and positive organizational behavior (Luthans, 2002a, 2002b). Grounded in these constructs, theorists propose that authentic leaders exhibit high levels of self-awareness, self-regulated behaviors,

balanced processing of information, and relational transparency (Avolio & Gardner, 2005; Gardner, Avolio, Luthans, et al., 2005; Luthans & Avolio, 2003; Walumbwa et al., 2008) coupled with advanced moral development in the form of stable moral values, intentions, and actions (Chan et al., 2005; Hannah et al., 2005; May et al., 2003).

To date, limited attention has been devoted to investigating the relationship between authentic leadership and its core factor of an internalized moral perspective as well as various theorized moral outcomes associated with authentic leadership, as evidenced by the paucity of research in the area of authentic leadership morality (cf. Yammarino et al., 2008). Therefore, the theoretical constructs reviewed below not only explicate the underlying constructs that converge within authentic leadership, but also particular attention is devoted to how these constructs and the broader field of moral development theory correlate with authentic leadership in support of the research conducted in this study.

Authenticity

The concept of authenticity provides the basic theoretical foundation for authentic leadership theory (Avolio & Gardner, 2005; Avolio, Gardner, et al., 2004; Chan et al., 2005; Ilies et al., 2005; Walumbwa et al., 2008). In general terms, to be authentic means to be genuine, original, real, and not a fake (Luthans & Avolio, 2003; Liedtka, 2008; Shamir & Eilam, 2005). But in what ways is a person, or more specifically a leader, genuine or authentic?

Historical conceptions. History offers a response in the form of two injunctions—"know thyself" and "to thine own self be true," which are often referred to in authentic leadership literature (e.g., Avolio & Gardner, 2005; Avolio, Gardner, et al., 2004; Clapp-Smith et al., 2009; Eagley, 2005; Gardner, Avolio, Luthans, et al., 2005; Harter, 2002; Luthans & Avolio, 2003). The aphorism "know thyself" was found inscribed in the forecourt of the temple of Apollo at Delphi, according to the ancient historian Pausanias (trans. 1955), and attributed to Socrates, though it is not thought to be original with him (Pausanias). It encompasses the idea of not only knowing one's own thoughts, values, and beliefs, but also being aware of human nature and human behavior on a more corporate or

societal scale (Cernic & Longmire, 1987). In short, it places self-knowledge within the context of relationship or relational knowledge. The axiom also forms one part of Calvin's (1559/1960) theological formula for wisdom: "Nearly all the wisdom we possess, that is to say, true and sound wisdom, consists of two parts: the knowledge of God and of ourselves" (p. 35). According to Calvin, the knowledge of one's self is not merely introspective, seeking to comprehend one's own nature and spirituality, but rather self-knowledge is intimately linked to God-knowledge—seeing one's self from a self-transcendent, I–Thou perspective. Or as Calvin explained: "no one can look upon himself without immediately turning his thoughts to the contemplation of God . . . For quite clearly . . . our very being is nothing but subsistence in the one God" (p. 35).

The exhortation, "to thine own self be true" was originally penned by Shakespeare (1604/1947) and spoken by Polonius to his son in the tragedy, *Hamlet*. Prior to Laertes' departure for France, Polonius imparted some fatherly wisdom, "This above all: to thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man" (Act I, Scene iii). Capturing the essence of what it means to be authentic—genuine and internally consistent—Shakespeare's words are as applicable today as when they were originally written (Trilling, 1972). Thus, it is not surprising that social psychologists employ the historical maxims of "know thyself" and "to thine own self be true" in conceptualizing authenticity (cf. Avolio, Gardner, et al., 2004; Baumeister, 1987; Duignan & Bhindi, 1997).

Psychological conceptions. Building upon these axioms on a more scholarly level, psychologists assert that authenticity "involves *owning* one's personal experiences, be they thoughts, emotions, needs, wants, preferences, or beliefs, processes captured by the injunction to 'know oneself'" (p. 382) as well as *acting* "in accord with the true self, expressing oneself in ways that are consistent with inner thoughts and feelings" (p. 382), which fulfills the exhortation "to thine own self be true" (p. 382), according to Harter (2002). In this regard, authenticity, at its most basic level, involves knowing, accepting, and remaining true to one's self (Avolio, Gardner, et al., 2004) as well as remaining committed to one's beliefs and behaving in a manner consistent with those beliefs even in the midst of social or

situational pressures to compromise (Erickson, 1995; Gardner, Avolio, Luthans, et al., 2005).

Kernis (2003) added to this conception, positing that authenticity is the unhindered operation of a person's true or core self (cf. Goldman & Kernis, 2002). Furthermore, based on empirical research he and his colleagues conducted while studying optimal self-esteem, Kernis and Goldman (2006) asserted that authenticity has four components: (a) awareness, (b) unbiased processing, (c) action, and (d) relational orientation. Awareness refers to possessing a "knowledge of and trust in one's motives, feelings, desires, and self-relevant cognitions" (p. 294) as well as an openness to learning about "one's strengths and weaknesses, goals and aspirations, dispositional characteristics, and emotional states" (p. 295), according to Kernis and Goldman. Unbiased processing involves accurately and objectively processing self-relevant information, including accepting one's positive and negative personal aspects, emotions, experiences, attributes, and qualities. Additionally, unbiased processing entails a relative absence of self-defensiveness and self-aggrandizement when processing self-relevant information (Kernis). Action regards behaviors that are in accord with internal values, preferences, and needs as opposed to acting falsely so as to please others, attain reward, or avoid punishment (Kernis & Goldman). And lastly, the relational orientation of authenticity endeavors toward openness, sincerity, and truthfulness within personal relationships so that relationships are characterized as genuine as opposed to being fake or false (Goldman & Kernis).

Drawing from these four factors of authenticity, Ilies et al. (2005) proposed a four-component model of authentic leadership comprised of self-awareness, unbiased processing, authentic behavior/acting, and authentic relational orientation, such that authentic leaders "by expressing their true self in daily life live a *good* life (in an Aristotelian way), and this process results in self-realization (eudaemonic well-being) on the part of the leaders, and in positive effects on followers' eudaemonic well-being" (p. 376). Similarly, Gardner, Avolio, Luthans, et al. (2005) built upon these four primary factors of authenticity in their conception of authentic leadership; however, they proposed renaming the *unbiased* processing component

to *balanced* processing due to the overwhelming evidence from social psychology that people are inherently flawed and biased as information processors, especially concerning self-relevant information (Tice & Wallace, 2003). Thus, they suggested the term *balanced processing* more accurately reflects an authentic leader's ability to evaluate and accept both positive and negative aspects, attributes, and qualities of themselves so as to minimally engage ego-defense mechanisms and distortion of reality experiences, which according to theorists, enables authentic leaders to pursue core beliefs and values without becoming sidetracked by self-enhancement and self-protection (Gardner, Avolio, Luthans, et al.).

In summary, social psychological conceptions of authenticity primarily focus upon awareness of self-relevant identity information such as self-conceptions, deeply held beliefs and emotions, and personal strengths and weaknesses, coupled with the capacity to cognitively process and act in a manner consistent with one's values, preferences, and needs without engaging self-defensive or self-aggrandizing mechanisms (Kernis, 2003; Kernis & Goldman, 2006). This conceptualization provides the underlying framework for various models of authentic leadership that have been proposed (e.g., Avolio & Gardner, 2005; Ilies et al., 2005; Gardner, Avolio, Luthans, et al., 2005). Building on these earlier conceptualizations, Walumbwa et al. (2008) developed and empirically tested the most current conception of authentic leadership as rooted in four substantive components: self-awareness, balanced processing of information, relational transparency, and an internalized moral perspective.

Walumbwa et al.'s (2008) conception of authentic leadership is explored in greater detail later in this section expositing theoretical constructs associated with the study. At this juncture though, it is important to note that the first three factors of their definition of authentic leadership clearly flow from Kernis' (2003) conception of authenticity and earlier models of authentic leadership (e.g., Gardner, Avolio, & Walumbwa, 2005a); however, it is unclear how the social psychological work on authenticity supports the fourth factor of authentic leadership, namely, an internalized moral perspective as inherent to authentic leadership, especially considering the literature associated with authenticity (e.g., Goldman & Kernis,

2002; Harter, 2002; Kernis; Kernis & Goldman, 2006) does not purport an implicit or explicit relation between authenticity and morality. Instead, authenticity researchers make only a brief reference to values (which may or may not be moral in nature; Rokeach 1973) when describing the behavioral component of authenticity. For example, Kernis and Goldman simply stated, "authenticity involves behaving in accord with one's *values* [emphasis added], preferences, and needs as opposed to acting 'falsely' merely to please others or to attain rewards or avoid punishments" (p. 298; cf. Erickson, 1995). But there is no mention of morality or moral development, even when discussing values, by Kernis, Goldman, or other researchers. Therefore, if authentic leadership theorists seek to build the theory of authentic leadership upon a central framework of authenticity and posit that authentic leadership has an internalized moral perspective, there ought to be a more explicit correlation between authenticity and morality. A brief review of philosophical conceptions of authenticity may help address this need.

Philosophical conceptions. Generally speaking, psychological conceptions of authenticity are predominantly expressed in terms of personal identity and individual characteristics, whereas philosophical meanings of authenticity are historically articulated in terms of individual virtues and moral choices (Novicevic, Harvey, et al., 2006; Taylor, 1992). Unfortunately, the subject of moral philosophy and its conceptions of authenticity are too broad and expansive to review here (see Pojman, 2003) for a thorough compendium of works on moral philosophy); however, there are certain highlights that are germane to the issue at hand—the morality of authenticity. In many ways, philosophical conceptions of authenticity and its relation to morality are grounded in existentialism, as D. E. Cooper (1998) noted. Existentialism is not an explicit moral philosophy (Fox & DeMarco, 1990) and it is not easily definable as a system of rules or philosophical principles (MacIntyre, 2006). However, existentialism, especially existentialist moral conduct, derives from the concept of authenticity, which is grounded in individual freedom (i.e., agency) and responsibility (D. E. Cooper; cf. Heidegger, 1949).

More specifically, authenticity, according to existentialism, implies the idea of being true to one's self, of living according to whom a person really is (Guignon,

1998; note how this definition closely mirrors Kernis', 2003, psychologically based definition of authenticity). Furthermore, authenticity is fundamentally equated to personal choice—living within an awareness of and a responsibility for the choices a person makes to shape his or her own life (MacIntyre, 2006). As such, human nature is not rational or moral per se, but rather volitional (Sartre, 1947). Therefore, morality within an existential framework of authenticity refers to making choices a person believes are right based on personal values and responsibilities as opposed to moral rules or the desires and wishes of others. In this sense, "each person determines the moral law for himself or herself—which is tantamount to saying that each and every person should act according to his or her own conscience, and not simply to please others" (Fox & DeMarco, 1990, p. 160). However, this raises a potentially significant problem: "it presupposes lucidity, honesty, courage, intensity, openness to the realities of one's situation and a firm awareness of one's own responsibility for one's life. But it would be wrong to think of authenticity as an *ethical* ideal" (p. 500), according to Guignon (1998). Or as Gert (1998) further explained, "Authenticity was taken as requiring only that one act naturally, interpreted as acting as one feels, free from the artificial constraints imposed by society" (p. 262), which suggests that a person chooses freely, apart from "the constraints imposed by morality and those imposed by arbitrary social conventions, so on this view an authentic person would believe that he should violate the moral rules whenever he felt like doing so" (Gert, p. 262), especially when imposed moral rules conflict with personal views.

Thus, even though philosophy (and existentialism in particular) recognizes a moral component associated with authenticity, the relation between authenticity and moral conduct can be problematic. Not only can authenticity be set in opposition to morality as traditionally understood (Guignon, 1998), but the philosophical conception of authenticity does not appear to provide an adequate and compelling source for morality apart from personal choice and responsibility, which can also be troublesome due to their subjectivity. Taylor (1992) suggested an additional issue that is problematic with the modern philosophical conception of authenticity, namely that authenticity is rooted in a definition of "a good life" based

on "what each individual seeks in his or her own way" (p. 18). This is a type of moral subjectivism: "the view that moral positions are not in any way grounded in reason or the nature of things but are ultimately just adopted by each of us because we find ourselves drawn to them" (Taylor, p. 18). This then prevents people from being able to adjudicate moral disputes on any objective grounds. Thus, Taylor suggested that the morality of authenticity instead ought to derive from the idea that people are "endowed with a moral sense, with an intuitive feeling for what is right and wrong" (p. 26). However, this view also presents certain problems for it basically defines authenticity and morality in terms of human nature, which does not explain the relation between authenticity and morality but rather relocates the discussion to an explication of human nature.

In summary, this very brief exploration of the philosophical conception of authenticity illustrates a conceptual link between authenticity and morality, whereas the psychological conceptualization of authenticity does not purport any such relation. However, the philosophical conception does not provide a convincing or compelling correlation between authenticity and morality, especially regarding how authenticity can lead to moral conduct that is not ultimately rooted in moral subjectivism (Taylor, 1992). Applied to authentic leadership theory, the literature does not seem to support an inherent moral perspective anchored per se in authenticity based on either social psychological or philosophical conceptualizations of authenticity. This does not mean that morality is not a critical component of authentic leadership; rather, it simply points to the pressing need to ground an inherent moral perspective associated with authentic leadership in a different theoretical framework than the theory of authenticity and its associated constructs. Thus, it is necessary to explore the remaining theoretical conceptions regarding authentic leadership, including self-determination and positive organizational behavior.

Self-Determination

In addition to authenticity theory (Kernis, 2003), self-determination theory (Deci & Ryan, 1995; Ryan & Deci, 2003) comprises a second significant theoretical construct contributing to the current conceptualization of authentic

leadership. Not only are authentic leaders conceived of as deeply aware of personal beliefs, values, needs, strengths, and weaknesses, but leaders with high levels of authenticity regulate their behaviors based on these self-conceptions (Avolio & Gardner, 2005; Luthans & Avolio, 2003; Walumbwa et al., 2008). Self-determination theory provides the theoretical support for self-regulation (Gardner, Avolio, Luthans, et al., 2005).

Conceptualization. Similar to authenticity theory as developed by Kernis and his associates (Goldman & Kernis, 2002; Kernis, 2003; Kernis & Goldman, 2006), self-determination theory stems from social psychological research in the area of self-esteem. Specifically, self-esteem is viewed as a central factor within a broader network of constructs associated with motivation, performance, and well-being, such that having esteem for oneself has been found to correlate with more effective behavior and better adjustment (Deci & Ryan, 1995; Ryan & Deci, 2001). Essential to optimal self-esteem is an integrated sense of self grounded in the fundamental need for autonomy, competence, and relatedness (Heppner, Kernis, Nezlek, Foster, Lakey, & Goldman, 2008; Ryan & Deci, 2003). More specifically, the authentic self develops as a person "acts volitionally (i.e., autonomously), experiences an inner sense of efficacy (i.e., competence), and is loved (i.e., feels related to) for who one is rather than for matching an external standard" (Deci & Ryan, 1995, pp. 33). And behavior that originates from an "integrated sense of self is said to be 'autonomous' or 'self-determined'" (pp. 34-35) with a perceived internal locus of causality (Deci & Ryan, 1995).

Specifically, according to self-determination theory, a person with a more integrated and internalized self exhibits greater autonomy reflected by self-regulated and self-determined behaviors (Deci & Ryan, 1995). For example, autonomous behaviors arising from intrinsic motivation are experienced as entirely volitional as well as representative of and emanating from a person's integrated sense of self (Deci & Ryan, 1985). As such, "they are the behaviors that people perform interestedly when they are free from demands, constraints, or homeostatic urgencies" (Deci & Ryan, 1995, p. 37). Or in other words, they are behaviors that

genuinely reflect a person's authentic self, and they are enacted fundamentally based on personal values, beliefs, and needs as opposed to external pressures.

Self-regulated behaviors may also arise from extrinsic motivations. However, such behaviors are autonomous and self-determined only to the degree that a person's self-concept is internalized and integrated (Deci & Ryan, 1995; Ryan & Deci, 2003). Deci and Ryan (1995) identified four types of extrinsic regulation based on varying levels of internalization and integration: external, introjected, identified, and integrated regulation (cf., Ryan & Deci, 2003). External regulation describes behaviors that are elicited by stimuli and consequences external to a person due to limited integration. Examples of external regulation include behaviors that are motivated either by reward or punishment. Introjected regulation reflects behaviors that result from internal prompts and pressures resulting from regulatory processes that have been introjected but not fully integrated (i.e., incorporated from external stimuli without full assimilation into the self). Identified regulation describes behaviors that are personally important or valuable. As such, they reflect underlying values that have been incorporated into a person's sense of self. Thus, when a person identifies with a particular value, it moves a person toward self-determination and self-regulated behaviors. Lastly, integrated regulation "is the most autonomous form of extrinsic motivation and results from the integration of identified values and regulations into one's coherent sense of self" (Deci & Ryan, 1995, p. 39), which then regulates fully self-determined behaviors.

Relation to authentic leadership. Applying self-determination theory to authentic leadership, scholars assert that authentic leaders demonstrate high levels of self-regulated behaviors, meaning that leaders align their behaviors with their true selves (George, 2003; Luthans & Avolio, 2003; Sparrowe, 2005). In other words, authentic leaders are intrinsically motivated such that they are moved to authentic action by means of internal curiosity, a desire to learn, and the satisfaction associated with task, for example (Gardner, Avolio, Luthans, et al., 2005). Additionally, authentic leaders exhibit self-determined extrinsic motivation by means of integrated regulation, such that authentic leaders apply knowledge of

their beliefs, values, motives, and positive psychological capital gained through self-awareness when acting with followers and in regards to setting challenging yet attainable expectations for personal conduct (Gardner & Schermerhorn, 2004). Furthermore, authentic leaders "exert self-control by setting internal standards, evaluating discrepancies between such standards and potential or actual outcomes, and identifying possible means of rectifying such discrepancies" (Gardner & Schermerhorn, p. 272; cf. Stajkovic & Luthans, 1998).

In summary, the central factor of self-regulation associated with authentic leadership is grounded upon self-determination theory (Deci & Ryan, 1995), according to Walumbwa et al. (2008). In this regard, authentic leaders not only have high levels of self-awareness regarding personal values, beliefs, thoughts, and needs, but authentic leaders regulate their behaviors based on internal self-conceptions instead of acting in response to external expectations or stimuli, such as rewards or punishment (Avolio & Gardner, 2005; Endrissat et al., 2007; Gardner, Avolio, Luthans, et al., 2005; Gardner, Avolio, & Walumbwa, 2005a; Ilies et al., 2005). In this regard, authentic leaders are autonomous and act with self-determination (Deci & Ryan, 1995), exhibiting internalized regulation of their behaviors (Avolio & Gardner). However, it is important to note that self-regulation, as well as authenticity, exist along a continuum, such that "the more people remain true to their core values, identities, preferences, and emotions, the more authentic they become" (Avolio, Gardner, et al., 2004, p. 802; cf. Erickson, 1995; Harvey et al., 2006). This reflects the developmental process of internalization and integration.

Relation to moral perspective. Walumbwa et al. (2008) additionally looked to self-determination theory in support of their conception of an internalized moral perspective as a core factor of authentic leadership. Specifically the researchers asserted that by having an internalized and integrated form of self-regulation (Ryan & Deci, 2003), authentic leaders are "guided by internal moral standards and values versus group, organizational, and societal pressures" (p. 96), which then result in "expressed decision making and behavior that is consistent with these internalized values" (Walumbwa et al., p. 96). Furthermore, because authentic leaders are

anchored by their own stable sense of self gained through self-awareness, "they know where they stand on important issues, values, and beliefs, and they are transparent with those they interact with and lead" (p. 104), which demonstrates an "internalized moral perspective and self-regulation by staying their course through difficult challenges" (Walumbwa et al., p. 104).

Linking an internalized moral perspective to self-determination theory and self-regulation is problematic though on two accounts. First, social psychologists (e.g., Deci & Ryan, 1995, 2000; Ryan & Deci, 2003) do not correlate any specific moral values with self-determination, nor do they attempt to define the content of values associated with self-regulated behaviors as moral per se. Thus, it appears as though authentic leadership scholars fill this void with an a priori assumption that the values authentic leaders draw upon when regulating their behaviors are moral in nature. This leads to the second problematic issue—values are not necessarily moral. Values are defined as desirable end states or modes of conduct that guide behaviors (Rokeach, 1973; Schwartz, 1994). Values vary in importance relative to other values held by a person, forming systems of value priorities (Schwartz, 1996). As such, many values are amoral while some values reflect moral principles (Rokeach, 1973, 1979). Additionally, the nature and specific content of moral values change over time (Rokeach, 1979). Thus, for scholars to assert that self-regulated behaviors stemming from deeply held values are inherently moral falls short. Again, such a perspective assumes that values are moral, when in fact, they may not be.

Thus, a more comprehensive and compelling framework is needed to support an internalized moral perspective associated with authentic leadership. Such a framework is explicated later in this chapter in the section discussing authentic leadership and its relation to moral development. But before further exploring the morality of authentic leadership, it is first necessary to finish elucidating the underlying theoretical constructs associated with authentic leadership, including positive organizational behavior, which is discussed next.

Positive Organizational Behavior

In addition to building upon authenticity theory and self-determination theory, authentic leadership significantly draws from positive psychology (Seligman, 1999) and its organizational application known as positive organizational behavior (Luthans, 2002a). Positive psychology recently emerged as a critical paradigm shift within the field of clinical psychology. For nearly 50 years following World War II, clinical psychology concentrated on healing psychological damage from a disease model of human functioning devoted to addressing pathologies (Seligman, 2005). However, Seligman (1999) recognized that such an approach was extremely unbalanced, in that, by concentrating on pathologies it overlooked the restorative power of focusing on the positive qualities within a person. Thus, Seligman and others (see Snyder and Lopez, 2005, for a full-orbed review of positive psychology and its related applications) have called for psychological treatment based on the building of personal strengths as opposed to merely treating pathologies. In this regard, positive psychology focuses upon positivism at three levels—personal experience, the individual level, and the group or organizational level. At the experiential level, positive psychology recognizes and emphasizes various subjective experiences or states, including "well-being, contentment, and satisfaction (in the past); hope and optimism (for the future); and flow and happiness (in the present)" (Seligman & Csikszentmihalyi, 2000, p. 5). On the personal level, positive psychology concerns individual traits, such as capacity for love, courage, interpersonal skill, perseverance, forgiveness, originality, spirituality, and wisdom, to name a few. And at the group level, positive psychology is about civic virtues, responsibility, nurturance, altruism, civility, moderation, tolerance, and work ethic (Seligman, 2005; Seligman & Csikszentmihalyi). Thus, to summarize, positive psychology is about the study of strength and virtue, building what is right within an individual coupled with a quest for what is best in work, education, insight, love, growth, and play at the organizational level (Seligman & Csikszentmihalyi).

Recognizing the similar tendency within the field of organizational behavior to focus on the negative, Luthans (2002a, 2002b) called for a radical shift in order

to concentrate on strengths and positive capacities that could be developed among organizational members. Luthans (2002b) defined positive organizational behavior as "the study and application of positively oriented human resource strengths and psychological capacities that can be measured, developed, and effectively managed for performance improvement in today's workplace" (p. 59). Additionally, positive organizational behavior intentionally focuses upon statelike characteristics, such as confidence (or self-efficacy), hope, optimism, and resilience that can be developed (as opposed to traitlike characteristics that are relatively static; Luthans, 2002a, 2002b; Luthans & Avolio, 2009; Luthans & Youssef, 2007; note that subjective well-being and emotional intelligence have also been included as statelike characteristics of positive organizational behavior in some articles; cf. Luthans 2002b).

Relation to authentic leadership. Building upon the theoretical foundation of positive organizational behavior, Gardner, Avolio, Luthans, et al. (2005) asserted that "authentic leaders are also posited to draw from the positive psychological states that accompany optimal self-esteem and psychological well-being, such as confidence, optimism, hope, and resilience, to model and promote the development of these states in others" (p. 345). More specifically, armed with positive psychological capital, which is a composite construct defined as an individual's positive psychological state of development characterized by confidence, optimism, hope, and resilience (Luthans, Youssef, & Avolio, 2007), authentic leaders exhibit numerous positive qualities. In particular, scholars posit that authentic leaders proceed confidently with positive mindsets seeking to instill hope and optimism into organizational settings while enhancing followers' performance through valuing followers and modeling dynamic positive adaptation in the midst of change and adversity (Gardner, Avolio, Luthans, et al.; Gardner & Schermerhorn, 2004). Moreover, Gardner, Avolio, Luthans, et al. asserted that authentic leaders "apply a positive moral perspective to lead by example as they communicate through their words and deeds high moral standards and values" (p. 345).

Authentic leadership development. Additionally, the emphasis upon positive organizational behavior and the ability to develop statelike characteristics of

confidence, hope, optimism, and resilience have led researchers to include a core developmental component within authentic leadership theory (Avolio & Gardner, 2005; May et al., 2003; Shamir & Eilam, 2005; Sparrowe, 2005; Walumbwa et al., 2008). For example, Luthans and Avolio (2003) stated, "The developmental assumption we make about authentic leadership [is] that core attributes of such leaders can be developed, including moral reasoning capacity, confidence, hope, optimism, resiliency, and future-orientation" (p. 246). Authentic leadership development is specifically defined as the process that draws upon a leader's life experiences, psychological capital, and moral perspective coupled with a supportive organizational climate that "produces greater self-awareness and self-regulated positive behaviors, which in turn foster continuous, positive self-development resulting in veritable, sustained performance" (Avolio & Luthans, 2006, p. 2).

However, C. D. Cooper et al. (2005) recognized that the emphasis upon authentic leadership development was somewhat premature at this early stage of advancement of authentic leadership theory: "we contend that it is premature to commence designing interventions for authentic leadership development without taking other important preliminary steps" (p. 477), including defining, measuring, and establishing validity of the construct of authentic leadership and its relevant outcomes, a sentiment affirmed by Walumbwa et al. (2008) as they developed the construct of authentic leadership and an instrument (i.e., the ALQ) to measure it. Thus, even though positive organizational behavior's emphasis upon development has been applied to the theory of authentic leadership by virtue of emphasizing the developmental nature of authentic leadership (Avolio & Luthans, 2006; Gardner, Avolio, Luthans, et al., 2005; Gardner & Schermerhorn, 2004; May et al., 2003), its prominence in the literature has faded as recent research has focused upon defining and measuring the construct of authentic leadership (C. D. Cooper et al.; Walumbwa et al.).

Relation to authentic leader morality. Positive organizational behavior has also been employed by researchers to support an inherent moral perspective associated with authentic leadership. For example, May et al. (2003) asserted that

based on positive organizational behavior and psychology, a morally resilient leader draws upon "one's own personal moral code and principles versus the wishes of significant others" (p. 256) in order "to positively *adapt* in the face of significant adversity or risk" (p. 256). Additionally, looking to the characteristic of self-efficacy (i.e., confidence) associated with positive organizational behavior, researchers posit that authentic leaders also exhibit moral courage, such that drawing upon personal skills, abilities, and motivation, an authentic leader will "convert moral intentions into actions despite pressures from either inside or outside of the organization to do otherwise" (May et al., p. 255). Additionally, due to positive psychological capacity, authentic leaders develop the moral capacity to judge moral issues and dilemmas, which leads to moral actions that are consistent with personal values, according to Luthans and Avolio (2003). The problem with linking these moral attributes of authentic leadership to positive organizational behavior is that the construct of positive organizational behavior does not provide any explicit correlation between authenticity and morality (Fields, 2007; Shamir & Eilam, 2005). Furthermore, the underlying positivism of positive organizational behavior is somewhat problematic, especially concerning the moral implications of authentic leadership, as explained next.

Potential problems of positivism. As discussed earlier, authentic leadership theorists anchor the positive nature of authentic leadership within the foundational rubric of positive organizational behavior. Furthermore, by focusing upon the positive aspects of psychological capacities associated with authenticity, self-awareness, and self-regulation, theorists have proposed a host of positive qualities and outcomes attributed to authentic leadership (e.g., confidence, hope, optimism, resilience, openness, transparency, high moral character, well-being, and balanced processing as well as follower commitment, empowerment, development, and job satisfaction; Avolio & Garnder, 2005; Avolio, Gardner, et al., 2004; see Luthans & Avolio, 2003, pp. 248-249, for a comprehensive profile of positive authentic leadership). Furthermore, scholars see authentic leadership as so fundamentally positive in nature, that they assert authentic leadership is a root construct of all positive forms of leadership, such as charismatic, transformational, and ethical

leadership (Avolio & Gardner; Avolio, Gardner, et al.; Ilies et al., 2005; May et al., 2003).

However, as Fineman (2006) argued, "positive scholarship's moral and empirical shift to the best in human endeavor is rather more problematic than it initially appears" (p. 280). For example, he asserted that positivism (not to be confused with logical positivism, which is a philosophical approach to epistemology; Johnson & Duberley, 2000) is "a world view that is panacean and seductive and, as such, tends to be uncritical of its own stance" (p. 276). Moreover, even though the impact of positive scholarship is striking, it fuses positive assumptions about moral nature with moral rectitude, such that the task of personal and organizational development is to unlock positivity within each individual. However, such views, according to Fineman, are deterministic and culturally restrictive because the positivistic view of "expressiveness is tied broadly to North American cultural norms, where individualism, optimism, and self-confidence are celebrated. Its platform would be strengthened by incorporating both intercultural and intracultural differences in the way positiveness is meant and valued" (p. 281). Thus, even though positivism and its related psychological and organizational applications have been embraced by authentic leadership theorists in the development of the authentic leadership construct, it is important to recognize the potential a priori assumptions of positiveness that researchers attribute to authentic leadership. Thus, a critical need exists to further explore and empirically validate the construct of authentic leadership, especially in regard to its positive attributes, such as the high levels of moral reasoning, moral development, and moral outcomes associated with authentic leadership.

Authentic Leadership Operationalized

Having explicated the underlying theoretical foundations of authentic leadership, namely authenticity, self-determination, and positive organizational behavior, it is now possible to operationalize authentic leadership, especially as pertaining to how the construct is used in the research conducted in this study. Although research concerning authentic leadership currently exists in the early stages of development (C. D. Cooper et al., 2005; Yammarino et al., 2008), recent

advances have been made in conceptualizing, operationalizing, and measuring the construct of authentic leadership. In particular, Walumbwa et al. (2008) defined authentic leadership as a pattern of leadership behaviors that "draws upon and promotes both positive psychological capacities and a positive ethical climate, to foster greater self-awareness, an internalized moral perspective, balanced processing of information, and relational transparency on the part of leaders working with followers, fostering positive self-development" (p. 94). This definition of authentic leadership is utilized for the purposes of this study due to its demonstrated construct validity (see Walumbwa et al.'s findings for support).

Similar to earlier conceptions of authentic leadership that emphasize self-awareness and self-regulation (e.g., Avolio, Gardner, et al., 2004; Gardner, Avolio, Luthans, et al., 2005; Luthans & Avolio, 2003), Walumbwa et al.'s (2008) conceptualization of authentic leadership incorporates these components into four factors of authentic leadership, namely, self-awareness, balanced processing, relational transparency, and an internalized moral perspective. Looking at each of the four factors more specifically, self-awareness refers to understanding one's strengths, weaknesses, and "the multifaceted nature of the self, which includes gaining insight into the self through exposure to others, and being cognizant of one's impact on other people" (Walumbwa et al., p. 95). Additionally, self-awareness concerns a leader's ability to understand oneself and to create meaning of the world with self-referential views over time. Balanced processing refers to how leaders demonstrate an ability to objectively analyze relevant data prior to making decisions while also incorporating views that challenge their own perspectives and deeply held positions. Relational transparency concerns presenting one's authentic self to others as opposed to a fake, false, or misrepresented self. By virtue of presenting an authentic and genuine sense of self, authentic leaders promote trust through self-disclosure of personal information, thoughts, and feelings while simultaneously regulating displays of inappropriate emotions (Walumbwa et al.). Lastly, an internalized moral perspective refers to an internalized and integrated form of self-regulation. This type of self-regulation is "guided by internal moral standards and values versus group, organizational, and

societal pressures, and it results in expressed decision making and behavior that is consistent with these internalized values" (Walumbwa et al., p. 96).

Even though Walumbwa et al.'s (2008) operationalization of a four-factor authentic leadership construct has demonstrated evidence of construct validity, nomological validity, convergent validity, and discriminant validity, the researchers recognize the preliminary status of the nomological network. As they stated, "the model most likely does not include all relevant or important constructs" (Walumbwa et al., p. 120). Therefore, Walumbwa et al. suggested "developing more detailed nomological networks for the component dimensions of authentic leadership (i.e., other related constructs and organizational outcomes)" (p. 120) by virtue of hypothesizing different relationships for the four authentic leadership dimensions with relevant outcomes.

The research in this study addresses this need by specifically focusing on the internalized moral perspective of authentic leadership. In particular, this study proposes a more robust theoretical framework for the moral component of authentic leadership by means of an integrated construal of moral development based on moral judgment (Rest, 1986), moral identity (Blasi, 1984), and moral affect (Tangney, 2003). Additionally, the study explores specific moral outcomes hypothesized to correlate with authentic leadership, namely leader altruism and integrity. Before elucidating the specific theoretical framework and research hypotheses regarding moral development and moral outcomes associated with authentic leadership, it is first necessary to briefly explore authentic leadership morality.

Authentic Leadership Morality

Even though authentic leadership incorporates a matrix of four fundamental factors (Walumbwa et al., 2008), recent researchers place considerable emphasis upon the internalized moral component of authentic leadership (Avolio & Gardner, 2005; Chan et al., 2005; Eigel & Kuhnert, 2005; Hannah et al., 2005; Luthans & Avolio, 2003). In fact, scholars assert that authentic leadership is fundamentally moral in light of the inherent nature of morality attributed to authentic leadership (Dasborough & Ashkanasy, 2005; Hannah et al., 2005; May et al., 2003;

Novicevic, Harvey, et al., 2006). For example, Gardner, Avolio, and Walumbwa (2005a) asserted, "authentic leadership is posited to include an inherent moral component" (p. 395), such that "authentic leaders are described as transparent decision makers who develop and utilize their reserves of moral capacity, courage, efficacy, and resilience to address ethical issues and arrive at authentic and sustainable moral solutions" (p. 395). Hannah et al. defined the moral component of authentic leadership "as the exercise of altruistic, virtuous leadership by a highly developed leader who acts in concert with his or her self-concept to achieve agency over the moral aspects of his or her leadership position" (p. 44). Accordingly, May et al. asserted, "Authentic leaders exhibit a higher moral capacity to judge dilemmas from different angles and are able to take into consideration different stakeholder needs" (p. 248; cf. Avolio & Gardner, 2005). Moreover, authentic leaders are conceptualized as applying "a positive moral perspective to lead by example as they communicate through their words and deeds high moral standards and values" (Gardner, Avolio, Luthans, et al., 2005, p. 345), which is a perspective shared by many scholars (e.g., Avolio, 2005; Avolio & Gardner; Chan et al.; Eigel & Kuhnert; George, 2003, 2007; Hannah et al.; Klenke, 2005; Luthans & Avolio, 2003; Walumbwa et al.).

This view that "authentic leadership is defined in large part by evidence of morality" (p. 43) when an authentic leader acts "in concert with his or her self-concept [in order] to achieve higher levels of agency to make the 'right' and 'ethical' decisions" (Hannah et al., 2005, p. 43) strongly resonates with the assertion that authentic leadership is fundamentally moral (Gardner, Avolio, & Walumbwa, 2005a; May et al., 2003). However, neither this view nor others cited above concerning the morality of authentic leadership adequately clarify the underlying theoretical constructs that support an internalized moral perspective associated with authentic leadership. In fact, as discussed in the introductory chapter and the sections on authenticity, self-determination, and positive organizational behavior, very little theoretical evidence exists that satisfactorily explains the inherent moral nature of authentic leadership.

For example, the primary theoretical constructs undergirding authentic leadership theory, namely, authenticity theory (Kernis, 2003), self-determination theory (Deci & Ryan, 1995), and positive organizational behavior (Luthans, 2002b), do not explicitly provide a compelling theoretical foundation for grounding an inherent internalized moral perspective within authentic leadership. Additionally, as outlined in the introduction, the definitional approach to justifying authentic leadership morality, which seeks to establish an authentic leader's morality by defining authentic leadership as moral (Gardner, Avolio, & Walumbwa, 2005a; Walumbwa et al., 2008), is circular in nature (Sparrowe, 2005). Additionally, the developmental approach, which attempts to link authentic leadership morality with highly developed metacognitive abilities and higher levels of moral development among authentic leaders (Chan et al., 2005; Gardner, Avolio, & Walumbwa, 2005a; Hannah et al., 2005), lacks empirical support, in that, either the theoretical conception has not yet been empirically tested, as in the case of Hannah et al.'s explication of the moral component of authentic leadership, or the empirical evidence in the literature does not confirm a strong correlation between moral capacities (e.g., moral reasoning, moral judgment, developed moral cognitions) and specific moral outcomes (Blasi, 1980, 1993; Tangney, 2003; cf. Rest, 1994; Thoma & Rest, 1986). Therefore, as Hannah et al. suggested, "research is needed to investigate how the leader influences—and is influenced by—the context as it pertains to the moral component of authenticity" (p. 73).

The research conducted in this study specifically addresses this need in several critical ways. First, as elucidated in the theoretical framework that follows, the study proposes an integrated approach to explaining the relation between authentic leadership and moral development. Further, the research seeks to explicate and test the correlations between authentic leadership and three components of moral development, namely, moral judgment, moral identity, and moral affect. Additionally, if an internalized moral perspective functions as a primary component of authentic leadership and if that moral perspective is characterized by self-regulated moral behaviors as is theorized in the literature (Chan et al., 2005; Hannah et al., 2005; Walumbwa et al., 2008), then there should

be evidence of moral outcomes associated with authentic leadership (Bass & Steidlmeier, 1999; Howell & Avolio, 1992). Based on the literature, two specific moral outcomes are investigated in this study—leader altruism and integrity as to their relation to authentic leadership and moral development.

Summarization

In summary, authentic leadership derives from a confluence of several theoretical constructs. In particular, theorists draw upon authenticity theory (Kernis, 2003) in formulating the initial critical factors of authentic leadership (Walumbwa et al., 2008). Additionally, scholars rely upon self-determination theory (Deci & Ryan, 1995, 2000) in order to conceptualize the self-regulated behaviors that authentic leaders exhibit that enable authentic leaders to act consistently with internalized values, beliefs, and needs as well as to overcome contextual forces and pressures from others to act inauthentically (Gardner & Schermerhorn, 2004). Lastly, researchers utilize positive organizational behavior (Luthans, 2002b) to advocate the multiple positive characteristics and outcomes associated with authentic leadership (Gardner & Schermerhorn; Luthans & Avolio, 2003; May et al., 2003).

Based upon an interwoven application of each of these theoretical constructs, theorists assert that authentic leadership is a higher-order construct comprised of four factors, namely, self-awareness, balanced processing, relational transparency, and an internalized moral perspective (Walumbwa et al., 2008). Additionally, researchers strongly assert that authentic leadership is inherently moral (Chan et al., 2005; Gardner, Avolio, & Walumbwa, 2005a), which is exhibited when leaders look to deeply held personal values and regulate their leader behaviors, even in the face of alternative perspectives, values, and organizational pressures (Hannah et al., 2005; May et al., 2003). However, to date a unified, coherent rationale for the moral component of authentic leadership does not yet exist in the literature, (C. D. Cooper et al., 2005; Shamir & Eilam, 2005). Thus, the research conducted in this study directly seeks to address this critical need. The following section outlines the theoretical framework of the study, including

expositing each of the variables and stating the research hypotheses that the study tested.

Theoretical Framework of the Study

Up to this point, the literature review has focused upon a historical synopsis of authentic leadership followed by an in-depth exploration of the underlying theoretical constructs of authentic leadership with particular attention given to how these constructs support an internalized moral perspective of authentic leadership. However, the literature to date does not provide a clear and compelling theoretical framework for authentic leadership morality. Therefore, a significant need exists to exposit and empirically test authentic leadership morality. This need is addressed in this section in the following ways. First, moral development theory (Kohlberg, 1969; Piaget, 1932/1965) and its relation to authentic leadership is briefly reviewed with the objective of introducing the proposed integrated approach to measuring moral development by means of assessing moral judgment, moral identity, and moral affect in relation to authentic leadership. Next the focus turns to specific moral outcomes theorized to flow from authentic leadership, namely, leader altruism and integrity. Lastly, the moderating effect of moral development upon the relation between authentic leadership and the moral outcomes of altruism and integrity is explored. Research hypotheses of the study are provided for each hypothesized relation based on the literature.

Morality and Moral Development

The subject of moral development has garnered attention over the course of several millennia dating back as far as Plato's metaphor of ascent from the recesses of the dark cave into the brilliant light of the good (Flanagan, 1998). Additionally, moral development has been the focus of considerable research and discussion in multiple scholarly fields, including psychology, philosophy, and theology. As such, the literature base surrounding moral development is far too extensive and multifarious to summarize here. Therefore, the focus of this section is to explicate moral development from the perspective of developmental psychology (Kurtines & Gewirtz, 1995) as related to the construct of authentic leadership. However, before

exploring moral development, it is first necessary to briefly comment on the differences and similarities between ethics and morality so as to avoid confusion regarding the two terms and their related concepts, especially as used in this manuscript.

Morality versus ethics. Within the context of day-to-day speech, the terms *morality* and *ethics* are often used interchangeably. This stems from the pragmatic argument that what is moral is ethical and what is immoral is unethical (Kanungo & Mendonca, 1996). As a result, it is not uncommon for texts regarding business ethics, ethical leadership, and even moral reasoning to use the two terms interchangeably without distinction or a need for greater specificity (e.g., Fox & DeMarco, 1990; Kanungo & Mendonca; W. H. Shaw & Barry, 2001). However, morality and ethics are, in fact, not synonymous even though they are closely related (Skorupski, 1998).

In general terms, morality refers to the *content* of right and wrong whereas ethics refers to the *process* of determining right and wrong (Rae, 2000). More specifically, morality is defined as a series of norms, standards, principles, or values applying to individuals within specific groups that govern how each person ought to live and act toward others (Kurtines & Gewirtz, 1995; Nagel, 2006). As such, morality is considered a universal phenomenon since cultures and societies around the world recognize a sense of ought-ness associated with certain actions and behaviors as well as the presence of guilt, shame, blame, and disdain when moral norms are violated (Nagel; Skorupski, 1998). Furthermore, some scholars assert that the underlying primary goal of morality is to lessen evil or harm toward others within a specific group (Gert, 1998) and to promote the interests of others (Damon, 2000).

In contrast, ethics refers not only to the nature and justification of moral actions (i.e., how and why certain actions are considered right versus wrong; Beauchamp & Bowie, 2001), but ethics also includes the study of particular approaches to determining the contents of morality. For example, Rae (2000) suggested four broad categories typify ethics and its systematic approach of determining right and wrong: (a) descriptive ethics, which seeks to describe the moral norms of a given

group or culture; (b) normative ethics, which focuses upon prescriptive norms or rules of moral behaviors; (c) metaethics, which explores the meaning of moral language; and (d) aretaic ethics, which focuses upon virtues within people as opposed to the morality of specific acts. Additionally, various ethical systems exist that guide ethical approaches to explaining the morality of certain actions. In particular, deontological systems, such as natural law, ethical rationalism, and divine command theory, are based upon the view that certain principles, actions, and values are inherently right or wrong (Nagel, 2006). Teleological systems, including utilitarianism and ethical egoism, focus upon the end result or consequences produced by an action (Audi, 2009). As such, no particular action is inherently right or wrong, but rather an action's rightness or wrongness is determined by its results. Lastly, relativism, which would include cultural relativism and moral subjectivism, posits that rights and wrongs are not absolute and unchanging, but rather they are relative to a particular group, culture, or time (Rae).

With this brief explanation of morality and ethics, it is now possible to define how the terms are used in this manuscript. In particular, due to the broader epistemological function of ethics, the term is generally not used in this research study, especially in reference to specific acts of leaders that might be characterized as either right or wrong. Instead, the term morality is utilized due to its specificity and focus upon the rightness or wrongness of particular actions and outcomes. As such, authentic leadership morality refers to specific leader behaviors enacted by an authentic leader that would be considered as either right or wrong within a specific group or organizational context.

Conceptualizations of moral development. In a generalized sense, moral development concerns the process of developing an individual's concept of right and wrong, conscience, values, social attitudes, and behaviors (VandenBos, 2007). This raises a crucial question though—what does this process of moral development entail? This question is seriously debated and numerous theoretical conceptions have been offered, as Kurtines and Gewirtz (1995) noted, "The moral development field, like other fields of psychology, is characterized by extensive

debate over factual, methodological, and theoretical differences" (p. 6). As a result, numerous psychological approaches and systems have been proposed and advanced as to how individuals develop morally (see Kurtines and Gewirtz for a comprehensive overview of various theoretical conceptions of moral development). However, in light of the significant number of moral development theories in the literature, only a brief summary of pertinent theories is provided here.

Historically, moral development theories parallel the development of psychology overall (N. Eisenberg & Fabes, 1998), beginning with psychoanalytic approaches that anchor moral development within the id–ego–superego conflict framework, while behavioristic approaches and social learning theory emphasize the fundamental influences of external environmental factors upon moral development coupled with observation, imitation, and reward (Bandura, 1986, 1991). Concurrently, other theoretical conceptions have arisen, such as nativist theories of moral development that suggest inborn emotional dispositions—such as empathy, fear, and anger—create natural inclinations toward prosocial (i.e., moral) behaviors and away from antisocial behaviors (Damon, 2000; cf. Hoffman, 1987) as well as cultural theories that assert social traditions impose moral norms and values upon individuals through linguistic, visual, interpersonal, and religious influences (Shweder, Mahapatra, & Miller, 1987). However, arguably the most influential and pervasive theoretical framework for moral development is the cognitive developmental approach associated with Piaget (1932/1965) and Kohlberg (1969, 1981, 1984), which has been the primary focus of moral development theory for the past 50 years (Rest, 1994).

Piaget's model of moral development. Prior to Piaget, moral development was fundamentally viewed as a process of socialization, whereby a child internalized norms and values associated with one's family and culture (Kohlberg, 1969; Kurtines & Gewirtz, 1995; Rest, 1994; see Turiel, 1983, 2002, for a modern explication of the socialization perspective of moral development). However, within the context of Piaget's cognitive developmental theory that posited children develop the cognitive capacities for object permanence, cause and effect, space and time, and abstract thinking according to four hierarchical, universal, and invariant

stages, Piaget (1932/1965) posited that children develop morally along a progression from heteronomy (i.e., the constraints of external authority) to autonomy (i.e., self-rule). More specifically, focusing on fairness and justice as the essence of morality, Piaget found that younger children employ prescriptive rules concerning right and wrong and give greater credence to outcomes of moral behaviors instead of considering a person's motives or intentions regarding morality or moral actions. Conversely, older children are increasingly capable of determining their own moral standards based upon enhanced moral reasoning that considers intentions, interpersonal relations, and psychological contexts in the process of determining right and wrong. As such, according to Piaget, individuals develop morally by means of progressing through specific phases associated with increasing cognitive abilities.

Kohlberg's model of moral development. Building on Piaget's (1932/1965) conceptions of moral development and his emphasis upon cognitive stages, Kohlberg (1969, 1981, 1984) asserted that people advance through a series of six invariant, hierarchical stages of moral reasoning that progress as a function of sociocognitive development (N. Eisenberg & Fabes, 1998). Each stage of moral reasoning is unique and qualitatively different such that as a person progresses from one stage to another, his or her underlying rationale for morality is reintegrated and reorganized. Kohlberg's (1987) six stages of moral development can be summarized as follows: Stage 1—heteronomous morality is the morality of obedience; Stage 2—individualism, instrumental purpose, and exchange regards the morality of instrumental egoism and simple exchange (i.e., "I'll be good if you'll be good"); Stage 3—mutual interpersonal expectations, relationships, and conformity focuses upon interpersonal concordance (i.e., awareness of other's expectations takes precedence over individual interests); Stage 4—social system and conscience considers one's duty to the law and social order; Stage 5—social contract focuses upon morality associated with consensus-building procedures; and Stage 6—universal ethical principles recognize morality as defined by rational and impartial social cooperation (cf. Rest, 1994).

Additionally, Kohlberg's (1987) six stages can be grouped into three categories or levels—preconventional, conventional, and postconventional. Beginning with conventional, which includes Stages 3 and 4, this level means that right and wrong are determined on the basis of convention or, in other words, on what society expects of its members. As such, the earlier preconventional level (representing Stages 1 and 2) refers to moral standards based on physical consequences, such as reward or punishment. And the postconventional level, which includes Stages 5 and 6, reflects moral reasoning that is derived from moral principles that consider what is best for all people (Kohlberg, 1984; cf. Clouse, 1999; Kurtines & Gewirtz, 1995; Rest, 1994). As such, moral maturity would be reflected by individuals who attain to the postconventional level of moral development. However, according to research conducted by Kohlberg (1984) and his associates, only 13% of subjects participating in a longitudinal study reached Stage 5 and no subjects attained to Stage 6 (cf. Colby, Kohlberg, Gibbs, & Lieberman, 1983).

Kohlberg's (1969, 1981, 1984) important contribution to understanding fundamental processes associated with moral development cannot be overstated (DeVries, 1991). For example, researchers (e.g., Rest, Narváez, et al., 1999; Shweder et al., 1987) generally regard several of Kohlberg's conceptions as pivotal in moral development theory, including his emphasis upon cognition (i.e., in order to understand moral behavior, it is necessary to understand how a person rationally makes sense of the world); his primacy of the individual (versus society) and self-constructing moral categories; his insistence on moral development in terms of a person advancing morally from one stage to another; and, lastly, his emphasis upon the shift from conventional to postconventional thinking, whereby a person progresses from primarily considering one's self to considering society and sharable ideals of cooperation (Rest, 1994) as a basis for morality.

However, Kohlberg's views are not without criticism. In addition to the lack of empirical support as mentioned above for evidence of individuals advancing to Stages 5 and 6 of his moral development model (Kohlberg, 1984), research also indicates only weak to moderate correlations between moral development (based on

Kohlberg's cognitive–developmental model) and moral behaviors (Blasi, 1980; cf. Thoma & Rest, 1986). Additionally, criticism is leveled against Kohlberg's model on several other accounts. For example, similar to Piaget (1932/1965), Kohlberg (1984) defined morality primarily in terms of justice; however, as researchers point out, such a view of morality is too narrow, in that, morality encompasses a far wider spectrum of values and norms, such as care and goodness (Gilligan, 1982; Pritchard, 1991; Rest, 1994; Rest et al., 1999). Additionally, Kohlberg's (1969) model is considered uni-dimensional in its concentration upon moral reasoning, asserting that moral development is primarily cognitive in nature—to know what is morally right will lead to moral behaviors. However, as mentioned, research indicates that the correlation between moral cognition and moral behaviors is only weak to moderate (Blasi, 1980; Schulman & Mekler, 1994). As well, research further indicates that individuals exercise moral reasoning from multiple moral development stages simultaneously (Kohlberg & Candee, 1984), which controverts Kohlberg's (1969, 1981) invariant hierarchical stages of moral development. Additionally, moral development and moral functioning involve a broader, more integrated series of psychological constructs, such as moral identity, moral emotions, moral–cultural traditions, and moral behavior (Blasi, 1984; Damon, 2000; Flanagan, 1998; Kurtines & Gewirtz, 1995).

In this regard, researchers recognize that even though moral reasoning (i.e., cognition) plays a significant role in moral development, other psychological processes likewise contribute to moral maturity and moral behaviors. Therefore, researchers (e.g., N. Eisenberg, 1995; Narváez & Rest, 1995; Tangney, 2003) advocate models of moral development that are more comprehensive and integrative in nature. This approach forms the foundational theoretical framework for the research in this study, which is further explicated after a brief review of moral development as related to authentic leadership.

Relation to authentic leadership. As discussed in greater detail earlier in this chapter, theorists assert that authentic leadership is fundamentally moral in nature (Gardener, Avolio, & Walumbwa, 2005a; May et al., 2003; Walumbwa et al., 2008). In support of this assertion, scholars (e.g., Gardener, Avolio, &

Walumbwa, 2005a; Walumbwa et al.) have sought to link the internalized moral perspective of authentic leadership with authenticity theory (Kernis, 2003), self-determination theory (Deci & Ryan, 1995), and positive organizational behavior (Luthans, 2002b). However, as explored above, these theoretical constructs do not explicitly correlate with morality or moral development, which diminishes their efficacy as support for the moral component of authentic leadership.

In the most comprehensive theoretical text to date explicating the moral component of authentic leadership, Hannah et al. (2005) did not seek to ground authentic leader morality within the constructs of authenticity, self-determination, and positive organizational behavior; rather, they conceptualized the moral component of authentic leadership within a framework of moral agency (Bandura, 1991, 1999) and self-concept theory (Lord & Brown, 2004; Markus & Wurf, 1987).

Without reiterating Hannah et al.'s (2005) complete argument and oversimplifying their theoretical framework, the researchers fundamentally asserted that cognitive reasoning processes and capacities control agentic morality (i.e., engaging moral agency by means of forethought, intentionality, self-reactiveness, and self-reflectiveness) and the dynamic moral self-concept, which encompasses (a) moral self-content (i.e., moral content held in memory), (b) the way in which moral self-content is structured in memory (i.e., according to self-complexity and self-clarity), (c) metacognitive abilities that utilize moral content during moral dilemmas, and (d) the ability to control emotions during moral processing. As such, Hannah et al. primarily grounded authentic leader morality within moral cognition and reasoning. Based on the criticisms leveled against Kohlberg's (1969, 1981) uni-dimensional focus upon moral reasoning, Hannah et al.'s approach is similarly susceptible to such criticism. Additionally, as discussed earlier, empirical research does not support a strong correlation among moral cognition, moral development, and moral behaviors (Blasi, 1980; Schulman & Mekler, 1994). Therefore, it seems that a more robust and comprehensive theoretical framework for authentic leadership morality is needed, which can be found in an integrated approach to moral development.

An integrated approach to moral development. Although cognitive moral development theory (Kohlberg, 1984; Piaget 1932/1965) dominated moral development research for several decades, studies increasingly indicate that a unified stage theory does not adequately explain moral development (Krebs & Denton, 2005), suggesting that a more integrated approach may better reflect the multiple psychological factors and moral competencies that interact to shape and influence moral development and moral behavior (Flanagan, 1998). For example, Krebs and Denton (2006) noted, "to understand morality, we need to understand how the mental mechanisms that give rise to moral judgments, moral emotions, and moral behaviors evolved, how they change with development, and how they are activated in real-life contexts" (p. 675), which emphasizes the need for an integrative approach: "This understanding will not be achieved by any one approach . . . It will be promoted by integrating the insights of different theoretical approaches . . . and by engaging in informed debate" (p. 675). Accordingly, numerous integrative moral development models have been proposed. For example, Narváez and Rest (1995) posited a four-component model encompassing moral sensitivity, moral judgment, moral motivation, and implementation of moral behaviors (cf. Rest, 1984, 1986). N. Eisenberg (1995) proposed a multifaceted model rooted in sociocogntive skills (such as moral reasoning and perspective taking), emotional reactions (e.g., sympathy, distress, and guilt), and socialization influences. Turiel (1998) suggested moral development involves emotions, moral judgment, reflections, and deliberations coupled with social interactional processes (cf. Laupa & Turiel, 1995).

Although many additional integrative models of moral development have been proposed (see Kurtines and Gewirtz, 1995, for a comprehensive discussion), the question arises as to which underlying factors and theoretical constructs to draw upon and integrate in order to establish a comprehensive yet parsimonious construct of moral development in relation to authentic leadership. Reviewing the literature indicates broad-based support exists regarding moral judgment (based on cognitive moral development; Kohlberg, 1981; Rest, 1984) and moral affect as integrated antecedents of moral behavior (e.g., N. Eisenberg & Fabes, 1998; Gibbs,

1991; Hoffman, 1987, 1991; Montada, 1993; Tangney, 2003; Tangney & Dearing, 2002; Turiel, 1998). For example, moral judgment involves the ability to evaluate alternatives in the face of moral dilemmas coupled with a decentration process, whereby moral principles exhibit less egocentrism and more equality and reciprocity (Gibbs; Tangney, 2003). In other words, moral judgment enables a person to assess right from wrong in given situations by virtue of looking beyond one's self to the needs of others and to contextual factors. However, simply knowing what is right does not necessarily lead to doing what is right; there must be motivation as well in order to act morally, according to Blasi (1983, 1984). Researchers suggest that moral affect provides moral motivation, as Tangney (2003) explained, "Moral emotions provide the motivational force—the power and energy—to do good and to avoid doing bad. As the self reflects on the self, moral 'self-conscious' emotions provide immediate punishment (or reinforcement) of behavior" (p. 386). Additionally, Montada pointed out the interactive and integrative relation between cognitions and emotions as related to morality: "Emotions are based on cognitions or contain them as preconscious constituents. Moral emotions consist of cognitions about one's own moral rules [i.e., moral judgment], cognitions about which actions conform to or violate which norms, and cognitions about an agent's responsibilities" (p. 301). As such, moral judgment and moral affect provide two fundamental theoretical constructs toward an integrative approach to moral development.

However, in addition to moral judgment, which contributes to developing moral meaning and moral norms, and moral affect, which functions as a motivational factor, scholars additionally recognize the need for moral commitment—the volitional, agentic obligation or ought-ness to act morally, which researchers posit is grounded in moral identity (Blasi, 1984; 1993; Damon, 2000; Nisan, 1996). As Damon described, "It is the relative centrality of a person's moral concerns to his or her sense of self—that is, the person's *moral identity*—which is the best predictor of the person's commitment to moral action" (p. 300). Or more specifically, an individual's moral identity constitutes his or her commitment to pursue a moral goal because of the internalization processes at work. In other

words, "moral identity provides a powerful incentive for conduct because identity engenders a motive to act in accord with one's conception of self" (Damon, p. 300; cf. Blasi, 1993), such that if a person recognizes a moral value or norm as essential to his or her identity, then the individual will often feel the need to act according to that moral norm (Nisan). Additionally, as Blasi (1993) pointed out, moral identity also integrates moral cognitions with moral commitment (i.e., responsibility), such that "moral understanding more reliably gives rise to moral action if it is translated into a judgment of personal responsibility" (p. 99) while "moral responsibility is the result of integrating morality in one's identity or sense of self; from moral identity derives a psychological need to make one's actions consistent with one's ideals" (p. 99). Therefore, moral identity provides a third crucial integrative factor that forms a comprehensive framework of moral development that incorporates the critical components of moral cognition in the form of moral judgment, moral motivation associated with moral affect, and moral commitment as grounded in moral identity.

Summary. In summary, a review of the literature clearly indicates an integrated approach to moral development is prudent and called for, especially in light of the inadequacy of moral stage theory (based on cognitive moral development; Kohlberg, 1969, 1981) to provide a comprehensive model of moral development supported by empirical evidence (Blasi, 1980; Krebs & Denton, 2005; Kurtines & Gewirtz, 1995). As such, many integrated models have been posited by various scholars (e.g., N. Eisenberg, 1995; Narváez & Rest, 1995; Turiel, 1998). However, based on the literature, there is strong evidence for a model that integrates moral cognition (e.g., moral judgment), moral motivation (e.g., moral affect), and moral commitment (e.g., moral identity), in that, each of these factors explains a critical link in the chain of psychological processes at work within individuals when they act morally in response to a moral dilemma (Blasi, 1993; Damon, 2000; Rest, 1986). Thus, for the purposes of the study outlined in this manuscript, moral development is considered an integrated process whereby moral judgment, moral affect, and moral identity collectively influence moral outcomes.

Next, each of these theoretical constructs of moral development is explicated in more detail, explaining how they relate to the internalized moral perspective of authentic leadership and introducing the research hypotheses that were tested in the study. Due to the positive correlation between moral judgment, moral identity, and authentic leadership, these constructs are discussed first followed by an explication of moral affect, which is hypothesized to negatively correlate with authentic leadership.

Moral Judgment

According to Rest, Thoma, et al. (1997), moral judgment refers to "a psychological construct that characterizes the process by which people determine that one course of action in a particular situation is morally right and another course of action is wrong" (p. 5). In this regard, moral judgment concerns the process of defining moral issues, determining solutions to moral dilemmas, and engaging rationale for deciding upon a specific course of moral action (Cullity, 1998; Rest, Thoma, et al.). As related to moral development, scholars assert that moral judgment progresses from relying upon self-interested factors to making judgments based on others' welfare and the needs of social systems (Rest, 1984). In this regard, according to cognitive moral development theory (Kohlberg, 1984; Piaget, 1932/1965), a person's moral judgment develops as cognitive capacities mature, thus enabling a person to move from preconventional reasoning to postconventional thinking. More specifically, "the cognitive complexity underlying the [moral] reasoning at each stage increases as the reasoning approaches the highest stages" (Loviscky, Treviño, & Jacobs, 2007, p. 265), such that more developed thinking reflects an individual's ability to use more complex schemas representing higher-level moral judgment (Loviscky et al.). Therefore, as anticipated, higher levels of moral judgment have been found to correlate with higher levels of moral development (see Rest, Narváez, et al., 1999, for a comprehensive discussion).

This brief explanation of moral judgment mirrors the underlying processes associated with authentic leadership, in general, and with authentic leadership morality, in particular, thus providing at least one component of a theoretical

construal for authentic leadership morality. For example, as May et al. (2003) noted, authentic leaders "possess the cognitive capacity to recognize particular moral dilemmas that they may face in their leadership position" (p. 253), which enables authentic leaders to view moral dilemmas from beyond self-focused perspectives so as to consider various facets of moral issues and multiple perspectives as they judge information in a morally balanced manner (Avolio & Gardner, 2005). This assertion is based upon two fundamental points. First, from a social cognitive perspective, authentic leadership is predicated upon clarity regarding an individual's self-system, which includes values, beliefs, goals, roles, attributes, and emotions, coupled with metacognitive ability and commitment to apply one's self-system to cognitive and behavioral dilemmas during leadership experiences (Chan et al., 2005). Second, authentic leaders possess metacognitive abilities that enable leaders to evaluate moral issues from various perspectives, which provides "them with a more balanced and sophisticated understanding of the intricacies and tradeoffs involved in complex ethical issues, as well as potential biases and blind spots that may impact and distort their assessments" (Gardner, Avolio, & Walumbwa, 2005a, p. 397). In short, authentic leaders are posited as having higher levels of moral cognitive capacity, which, according to moral judgment theory (Rest, 1979), would correlate to higher levels of moral judgment and moral development. This relation leads to the first research hypothesis of the study:

H_1: Authentic leadership positively correlates with moral judgment.

Moral Identity

In light of findings that moral reasoning alone does not consistently lead to higher levels of moral development and moral action (Blasi, 1980), researchers have investigated additional theoretical constructs in an attempt to understand and explicate moral development and moral outcomes. More specifically, as Thoma and Rest (1986) acknowledged, empirical evidence has demonstrated that a link exists between moral judgment and moral behavior; however, the strength of the relation is only moderate (i.e., exhibiting a correlation on the order of .30), which suggests that other variables are also determinants of moral outcomes.

Blasi (1983, 1984) suggested that moral identity is one such variable that significantly influences moral development (cf. Damon, 1984, 2000). Explaining the underlying rationale for the relation between moral judgment (as a component of moral development) and moral identity, Blasi (1983) stated, "moral judgments, before leading to action, are at times processed through a second set of rules or criteria, the criteria of responsibility . . . [that determines] to what extent that which is morally good is also strictly necessary for oneself" (p. 198). This process of determining personal moral responsibility is anchored within moral identity, according to Blasi (1984, 1993, 1995). As Blasi (1984) explained, "The criteria for responsibility (in the sense of strict obligation) are related to the structure of one's self, or to the essential definition of oneself" (p. 129), such that a person will follow through with a particular moral action when the motivational basis for morality aligns with psychological self-consistency and an individual's ability "to stop defensive strategies from interfering with the subjective discomfort of self-inconsistency" (Blasi, 1984, p. 129). In other words, a person's identity, which refers to a mature form of self-concept characterized by a sense of unity, salience in consciousness, and the ability to express one's stability, individuality, and purpose (Blasi, 1995), develops into moral identity when a person's essential self integrates moral values and norms to the degree that they are viewed as essential to one's identity (Blasi, 1984). As such, when faced with a moral dilemma, a person with a developed moral identity responds with compassion, fairness, justice, good will, or with other morally based responses because such responses are consistent with how the individual views himself or herself. In this way, moral identity provides an internalized and integrated form of moral motivation that moves beyond moral judgment to moral action motivated by a sense of moral obligation.

Moral identity theory (Blasi, 1983) provides an additional cogent component of the underlying theoretical framework for the internalized moral perspective of authentic leadership. Specifically, at the core of authentic leadership is self-awareness (Gardner, Avolio, Luthans, et al., 2005; Luthans & Avolio, 2003; Walumbwa et al., 2008), which, according to authenticity theory, is fundamentally grounded in the concept of a true core self (Kernis, 2003). Or in other words,

authentic leaders experience a clear and concordant sense of self with respect to personal identity, core values, emotions, motives, and goals (Gardner, Avolio, Luthans, et al.). In this regard, authentic leaders possess a psychologically central identity with self-concept clarity, which is expressed in their leadership role, including responses to moral dilemmas (Shamir & Eilam, 2005).

Hannah et al. (2005) explained the link between moral identity (which they term the moral self) and the internalized moral perspective of authentic leadership by means of correlating moral metaknowledge and a leader's self-concept: "The more robust and central moral knowledge is held within the leader's self-concept, the more likely the leader will be to activate this knowledge and be guided by its moral content to make decisions during leadership role episodes" (p. 52). Hannah et al. additionally posited moral identity (i.e., the moral self) as encompassing moral self-content and moral self-structure. Moral self-content "refers to the beliefs held in one's self-schemas and can be divided into knowledge components (e.g., Who am I as a moral being?) and evaluative components (e.g., What are my feelings about my level of morality?)" (p. 53). In a complementary fashion, moral self-structure concerns how moral self-content is organized into mental models that affect moral processing and behavior. In this regard, Hannah et al. posited that an authentic leader will exhibit an internalized moral perspective to the degree that he or she has a developed moral identity. Therefore, based on these theorized relationships, the second research hypothesis can be introduced:

H_2: Authentic leadership positively correlates with moral identity.

Moral Affect

In addition to moral judgment and moral identity, moral affect represents a third critical component of moral psychological processes that contribute to moral development and moral behavior (Tangney, 2003). Specifically, research indicates that moral affect provides motivational force to act morally and to avoid immoral behaviors. In general, researchers suggest that morality is directed more by emotions than by reasoning, in that, oftentimes people "decide right and wrong mainly through their feelings" (Turiel, 1998, p. 875). While this may sound overly relativistic, scholars have found that certain emotions function in a manner that

reinforces, either positively or negatively, moral acts. More specifically, self-conscious emotions, such as empathy, guilt, and shame, provide immediate punishment or reinforcement of a specific behavior. For example, when a person transgresses or errs, aversive feelings of guilt, shame, or embarrassment ensue while conversely feelings of pride and self-approval arise when a person acts in a morally responsible manner (Tangney, 2003; Tangney & Dearing, 2002). The motivational force associated with moral affect is not only present in the midst of moral actions but is also experienced in anticipation of certain moral dilemmas, as Tangney explained, "'self-conscious' emotions can exert a strong influence on moral choice and behavior by providing critical feedback regarding both anticipated and actual outcomes" (p. 386). Additionally, moral affect, as uncontrolled, involuntary reactions (both actual and anticipated) to inner and outer realities, provides an authentic indicator of a person's moral rules in light of how people generally do not pretend to have emotions or have the ability to conjure up particular emotions (Montada, 1993). As such, moral affective reactions indicate the presence and substance of a person's moral norms.

Empathy. Research indicates that three specific self-conscious emotions, namely empathy, guilt, and shame, produce moral motivation as related to moral actions (Tangney & Dearing, 2002). Empathy is conceptualized as encompassing both cognitive and affective components (Davis, 1996; Feshbach, 1975; Hoffman, 1991). In particular, empathy involves cognitive perspective taking whereby a person is capable of recognizing another person's perspective as well as the ability to experience empathic concern for another and the affective capacity to vicariously experience a range of emotions in others (Tangney & Dearing). As such, empathy motivates a moral response when observing pain and distress in others as well as injustice or basic needs experienced by others (Hoffman; Turiel, 1998). In short, empathy enables a person to respond sensitively to the feelings of other people while simultaneously recognizing how self-actions may adversely affect others, thus motivating a person to engage in corrective measures (Tangney & Dearing). As such, research indicates that empathy relates in a positive manner with moral development and moral actions (Tangney & Dearing; Turiel, 1998).

Guilt and shame. Conversely, guilt and shame (and the anticipation of these emotions) are often regarded as negative moral emotions that are presumed to inhibit misdeeds and morally objectionable behaviors. Even though guilt and shame are often linked together, these moral emotions are quite different. Guilt concerns negative feelings and evaluations related to a specific behavior whereas shame involves a negative evaluation of the global self (Tangney, 2003). More specifically, shame is an extremely painful emotion accompanied by a sense of worthlessness, powerlessness, and being exposed. Therefore, it is not surprising that when a person feels shame, an individual often judges oneself as unworthy and reprehensible, which often leads to a desire to escape or to hide from others (Tangney, 2003; Tangney & Dearing, 2002). In contrast, guilt evokes less pain because the focus of "condemnation is a specific behavior, not the entire self. One's core identity or self-concept is less at stake" (Tangney, 2003, p. 388).

Research examining the relation of guilt-proneness and shame-proneness with dispositional empathy and moral outcomes provides helpful insight into how moral affect interrelates with moral actions. In particular, proneness to guilt regularly correlates with empathic concern and perspective taking (Leith & Baumeister, 1998; Tangney & Dearing, 2002). Additionally, studies indicate that guilt functions in a positive manner morally, such that "people who have the capacity to feel guilt about specific behaviors are less likely than their nonguilt-prone peers to engage in destructive, impulsive, and/or criminal [i.e., immoral] activities" (Tangney & Dearing, p. 137). As such, guilt functions in a positive relation with moral development and moral behaviors. However, the effect of shame is conversely related to moral development and moral outcomes due to its strong adverse effects upon self-conceptions (Tangney & Dearing). In particular, research indicates that no apparent moral benefit or value results from the pain of shame (Tangney, 1995). Furthermore, empirical studies demonstrate that shame-proneness negatively correlates with empathy while positively correlating with personal distress, anger, withdrawal, ego protection, aggression, and criminal activity (see Tangney and Dearing for a comprehensive review of guilt-proneness

and shame-proneness studies with correlations to moral development and moral behaviors).

In summary, research indicates that empathy and guilt function in a mutually enhancing manner leading to positive moral actions, whereas shame interferes with empathic connections and moral activity. Additionally, due to its self-referential nature and its global relation to self-conceptions, shame runs counter to the morally positive influence of guilt, such that shame is so acutely painful that it involves "a marked self-focus . . . [that is] incompatible with the other-oriented nature of empathy" (Tangney, 1991, p. 600). Therefore, when high levels of shame or shame-proneness are present, moral affect negatively correlates with moral development and moral behaviors (N. Eisenberg, 2000).

Relation to authentic leadership. In regards to moral affect and its relation to authentic leadership, scholars assert that authentic leaders are aware of and own personal emotions as well as thoughts, beliefs, and values. Additionally, researchers suggest that authentic leaders utilize emotional intelligence (Goleman, 1995; Goleman et al., 2002), which includes self-awareness, emotional management, self-motivation, and empathy to identify emotions in given contexts and use them in order to manage affective and behavioral responses (Klenke, 2005). Based on authenticity theory (Kernis, 2003), authentic leaders act in accordance with their inner emotions. As such, Hannah et al. (2005) proposed that authentic leaders have a heightened ability to recognize their moral emotions and to regulate the influence of those emotions during moral processing.

As related to the specific self-conscious emotions of empathy, guilt, and shame associated with moral affect, Wieand et al. (2008) asserted that authentic leaders exhibit high levels of empathy, such that they are capable of identifying with followers' emotions while simultaneously exhibiting the ability to authentically express their own emotions (cf. Gardner, Fisher, et al., 2009). This would potentially indicate a positive correlation between authentic leadership and empathy. However, the nature of this correlation does not hold for the broader construct of moral affect when considering the self-conscious emotions of guilt and especially shame. Even though studies indicate that guilt and guilt-proneness

positively correlate with moral outcomes (e.g., Tangney & Dearing, 2002), according to self-determination theory (Deci & Ryan, 1995), guilt regulates behavior based on introjection (i.e., engaging in a behavior due to obligation or guilt avoidance as opposed to a comprehensive integration of values into one's self-concept; Deci & Ryan, 1995), which does not correspond to the levels of agency or autonomy (i.e., self-regulation) associated with authentic leadership (Avolio & Gardner, 2005; Gardner, Avolio, Luthans, et al., 2005; Luthans & Avolio, 2003; Walumbwa et al., 2008). As such, applying self-determination theory to moral affect within the framework of authentic leadership theory suggests that guilt may not positively contribute to moral outcomes. Concerning the self-conscious emotion of shame, authentic leaders are posited as exhibiting high levels of self-concept clarity (Hannah et al., 2005), which is defined as the degree to which the content of a person's self-concept is clearly and confidently defined, internally consistent, and temporally stable (Campbell, Trapnell, Heine, Katz, Lavellee, & Lehman, 1996). Research indicates that high self-concept clarity positively correlates with self-esteem, extraversion, and positive affect, and negatively relates to anxiety, depression, and negative affect, including shame (Campbell et al.; Gardner, Avolio, Luthans, et al.). Due to the detrimental effects of shame upon self-concept (N. Eisenberg, 2000; Tangney, 2003), shame is incongruent with self-concept clarity as associated with authentic leadership. Therefore, based on these findings and theorized relationships, it is hypothesized that:

H_3: Authentic leadership negatively correlates with moral affect when high levels of shame are present.

Summary. The primary purpose thus far has been to establish a comprehensive and parsimonious theoretical framework for the moral component of authentic leadership. Based on the literature reviewed earlier, moral development encompasses multiple psychological factors. In particular, it is hypothesized in this study that moral development involves an integration of moral judgment, moral identity, and moral affect as three critical factors reflecting moral cognition, motivation, and commitment that influence moral behaviors. Even though this assertion is solidly grounded in the literature, this application within the context of

authentic leadership is novel. Additionally, it is hypothesized in this study that authentic leadership positively correlates with moral judgment and moral identity while negatively correlating with moral affect (i.e., shame in particular). It is further asserted that the presence of the hypothesized relationships will indicate moral development among authentic leaders and thus affirm underlying factors contributing to the moral component of authentic leadership.

In asserting that authentic leadership is defined by the crucial component of an internalized moral perspective, researchers (e.g., Hannah et al., 2005; May et al., 2003; Walumbwa et al., 2008) posit that authentic leaders not only exhibit advanced levels of moral development but also engage in a range of moral behaviors, including trustworthiness, moral decision making, fairness, justice, and fostering ethical climates within organizations (Hannah et al.; May et al.). The research conducted in this study focuses upon two specific moral outcomes that are also theorized as fundamental moral outcomes associated with authentic leadership (Fry & Whittington, 2005; Hannah et al.; Klenke, 2005; May et al.), namely altruism and integrity, which are exposited in the following sections.

Altruism

Altruism is defined by social psychologists in two complementary ways. First, altruism is viewed as an internal state that can also be classified as an attributed dispositional intent (Kanungo & Mendonca, 1996), such as motivation. For example, Batson (1998) defined altruism as motivation to increase another person's welfare, which is contrasted with egoism, in which a person is motivated to increase one's own welfare. The intent or motivation to help others may also involve personal sacrifice, as Krebs (1982) noted in his definition of altruism as a "willingness to sacrifice one's own welfare for the sake of another" (p. 55). There has been considerable debate among psychologists as to whether a person's motivation can be purely altruistic or if it is influenced in some way, even if only slightly, by egoistic inclinations. Batson summarized the question being debated in this way, "Is it possible for one person to have another person's welfare as an ultimate goal (altruism), rather than simply as an instrumental means of reaching the ultimate goal of one or another form of self-benefit (egoism)?" (p. 300). After a

thorough analysis of pertinent research and literature spanning social psychology, sociology, economics, political science, and sociobiology, Piliavin and Charng (1990) concluded that data support the view that true altruism (i.e., acting with the goal of benefitting another without egoistic influences) does exist. Thus, it is possible to investigate altruism as a legitimate theoretical construct.

The second approach to altruism defines the construct behaviorally. As such, altruism involves behaviors and actions that render help to others (Worchel, Cooper, & Gothals, 1988). This view does not take into account the intent of the person helping another, but rather focuses on the helpful consequences of a given behavior. As Kanungo and Mendonca (1996) noted, it is often difficult to identify the intentions or underlying motivations that contribute to altruistic actions; therefore, researchers prefer a behavioral conception of altruism because it encompasses both intentions and actions. For the purposes of this study, altruism is defined as helping behaviors directed toward others for their benefit or welfare (Krebs & Van Hesteren, 1994).

Due to higher levels of self-awareness and self-concept clarity associated with authenticity (Kernis, 2003), authentic leaders are theorized as being relatively free from ego-biased behaviors (Gardner, Fisher, et al., 2009). As such, authentic leaders exemplify directness, openness, and commitment to the success of followers (Avolio, Gardner, et al., 2004). Additionally, authenticity entails a set of practices, attitudes, and resulting behaviors among authentic leaders that Liedtka (2008) asserted is characterized by caring for others—connecting with others and enabling others. In sum, these qualities and characteristics of authentic leadership are collectively viewed as altruistic due to their other-centeredness and lack of egoistic motivation (Hannah et al., 2005). Therefore, Hannah et al. strongly asserted that "moral leaders who are also authentic will hold heightened levels of virtue and altruism" (p. 51). This leads to the fourth research hypothesis:

H_4: Authentic leadership positively correlates with leader altruism.

Integrity

Even though integrity is considered essential to effective leadership (S. B. Craig & Gustafson, 1998; Fields, 2007; Grover & Moorman, 2007), considerable

debate surrounds how integrity is defined (Becker, 1998; Palanski & Yammarino, 2007; Six, De Bakker, & Huberts, 2007). For example, based on a review of over 30 articles specifically containing conceptions of integrity, Palanski and Yammarino (2007) classified the various meanings of integrity into five main categories, including (a) integrity as wholeness, (b) integrity as being true to oneself, (c) integrity as consistency between words and actions, (d) integrity as consistency in adversity, and (e) and integrity as morality (cf. Palanski & Yammarino, 2009).

The term *integrity* derives from the Latin *integritas* meaning wholeness, coherence, rightness, or purity (Worden, 2003). Defining integrity based on its etymological roots, researchers focus upon integrity as a unifying process that leads to wholeness or completeness in the sense of knowing and adhering to personal values so that a person lives in an integrated manner with one's convictions (Badaracco & Ellsworth, 1992; Worden). Similarly, integrity is also linked with the idea of acting in accordance with one's own conscience and thus being true to oneself as famously summarized by the quote from Shakespeare's *Hamlet*, "to thine own self be true" (Act I, Scene iii). A third perspective of integrity, which is also one of the most common conceptions based on a review by Montefiore (1999), defines integrity in terms of consistency between a person's words and actions (Palanski & Yammarino, 2007; Schlenker, 2008; Worden). Also referred to as behavioral integrity (Simons, 2002), this conception of integrity focuses upon the perceived pattern of alignment between an individual's words and actions, including perceived promise-keeping and perceived fit between espoused and enacted values. Likewise, consistency in the form of unchanging behaviors in the midst of adversity, challenge, or temptation is also a form of integrity (Palanski & Yammarino, 2007), which not only emphasizes consistency, but recognizes steadfastness in the presence of an adverse context. Each of these conceptions of integrity has merit and is routinely found in the literature (Palanski & Yammarino, 2007). However, scholars also recognize that integrity is more than consistency (with or without adversity), in that, integrity is often associated with morality (S. B. Craig & Gustafson, 1998; McCann & Holt, 2009). For example, as Worden (2003)

notesd without a moral component associated with integrity, "leaders such as Stalin had integrity by virtue of their consistency" (p. 34).

Therefore, integrity is also conceptualized as a moral construct (S. B. Craig & Gustafson, 1998), in which a person's consistency in word and deed reflects a moral dimension (Brenkert, 2004). Even though there is some debate as to the nature of the moral dimension of integrity (i.e., whether the moral component is subjective or objective; see Becker, 1998, as well as Locke and Becker, 1998, for a comprehensive discussion of pertinent views), integrity is commonly associated with moral behaviors such as honesty, trustworthiness, justice, respect, openness, empathy, and compassion (see Palanski and Yammarino, 2007, for a fuller discussion of moral behaviors associated with integrity). Therefore, for the purposes of this study, integrity is conceptualized as "commitment in action to a morally justifiable set of principles and values" (Becker, pp. 157-158). In summary, integrity not only involves a consistent alignment between a person's words and actions (Endrissat et al., 2007; Schlenker, 2008), but it also refers to having personal values grounded in morality and acting upon those values (Fields, 2007; Worden, 2003; cf. Palanski & Yammarino, 2007).

As conceptualized, there is a close relation between integrity and authentic leadership due to considerable conceptual overlap between the two constructs (Gardner, Fisher, et al., 2009). Based on authenticity theory (Kernis, 2003), authentic leaders act consistently and in accord with their values, beliefs, and convictions (Gardner, Avolio, Luthans, et al., 2005). More specifically, through self-awareness and self-regulation, authentic leaders are conceptualized as exhibiting high levels of integrity by means of maintaining value congruence and demonstrating morality in their behaviors over time (Avolio & Gardner, 2005; Avolio, Gardner, et al., 2004; May et al., 2003). Additionally, Mazutis and Slawinski (2008) suggested that balanced processing associated with authentic leadership provides an underlying impetus for integrity, in that, an authentic leader's ability to objectively assess self-information and contextual information in a balanced manner prior to making decisions enables an authentic leader to act consistently even in the face of potentially competing views, such as found in an

adversarial context. Finally, the internalized moral perspective of authentic leadership provides a proposed moral grounding for integrity exhibited by authentic leaders (Walumbwa et al., 2008). Therefore, based on the conceptual and theoretical relations between authentic leadership and integrity, the fifth research hypothesis can be introduced:

H_5: Authentic leadership positively correlates with leader integrity.

Moderating Effects of Moral Development

When hypothesizing that authentic leadership positively correlates with the moral outcomes of altruism and integrity, it is important to consider potential factors that may impact or contribute to the relations in some way (Baron & Kenny, 1986). More specifically, due to the variety of the psychological factors associated with the theoretical constructs of authentic leadership, altruism, and integrity, a need arises to test how or why authentic leadership correlates with altruism and integrity, in that, the complexities of human interactions and behaviors often involve variables that mediate or moderate such relations (Udinsky, Osterlind, & Lynch, 1981).

Looking to the literature base (considering no empirical research has been published to date testing authentic leadership, moral development, and moral outcomes), Hannah et al. (2005) theorized that increased levels of metacognitive abilities associated with moral judgment coupled with a robust moral self-concept (i.e., moral identity) and heightened awareness of and ability to control emotions during moral processing collectively enhance an authentic leader's moral capacity, moral intentions, and moral motivations, which lead to higher levels of virtue, altruism, and integrity (cf. Gardner, Avolio, & Walumbwa, 2005a). Michie and Gooty (2005) posited that an authentic leader's moral actions are strengthened by two processes—when authentic leaders engage explicit and conscious moral values associated with moral judgment and through a leader's capacity to empathize with others. Klenke (2005) asserted that higher levels of moral capacity, moral motivation, and moral affect strengthen moral decision-making actions, even in the face of adversity (a process that corresponds to moral integrity). In sum, these theorized relationships indicate that moral development, when conceptualized as

moral judgment, moral identity, and moral affect (i.e., empathy in this case), strengthen the relation between authentic leadership and moral behaviors. As such, this study hypothesizes that moral development functions as a moderating variable that influences the relation between authentic leadership and the moral outcomes of altruism and integrity.

According to Baron and Kenny (1986), a moderating variable affects the direction and/or strength of the relation between an independent or predictor variable (i.e., authentic leadership in this study) and the dependent or criterion variable(s) (i.e., altruism and integrity in this study). Based on the theorized relations exposited above concerning the positive effect moral judgment and moral identity have upon the relation between authentic leadership and the moral outcomes of altruism and integrity, the sixth and seventh research hypotheses can be introduced:

H_6: Moral judgment and moral identity positively moderate the relation between authentic leadership and the moral outcome of leader altruism.

H_7: Moral judgment and moral identity positively moderate the relation between authentic leadership and the moral outcomes of leader integrity.

Even though researchers such as Hannah et al. (2005), Klenke (2005), and Avolio, Gardner, et al. (2004) asserted that emotions associated with moral affect will likely strengthen an authentic leader's capacity and follow-through to act morally even in the face of adversity, their assertions only take positive emotions into account while neglecting to recognize the significant effect shame has upon moral processing and moral behaviors (Tangney, 2003; Tangney & Dearing, 2002). As discussed earlier, due to its effect upon global self-conceptions, which critically influence thought processes and behaviors, shame appears to override the positive influences of empathy and guilt upon moral behaviors, such that higher levels of shame and shame-proneness lead to higher levels of unethical and immoral behaviors (Tangney & Dearing). Therefore, due to the strong and negative influence of shame upon moral actions, it is hypothesized that:

H_8: Moral affect, when characterized by high levels of shame, negatively moderates the relation between authentic leadership and the moral outcome of leader altruism.

H_9: Moral affect, when characterized by high levels of shame, negatively moderates the relation between authentic leadership and the moral outcome of leader integrity.

In hypothesizing that moral judgment and moral identity positively moderate and that moral affect, when characterized by shame, negatively moderates the relation between authentic leadership and the moral behaviors of altruism and integrity, it is necessary to further explain the nature of these relations, especially in light of the earlier research hypotheses in which it is posited that authentic leadership positively correlates with moral judgment and moral identity while negatively correlating with moral affect. Baron and Kenny (1986), among others (e.g., Cohen & Cohen, 1983; James & Brett, 1984), asserted it is desirable that moderating variables be uncorrelated with both predictor and criterion variables in order to identify a clearly interpretable interaction between the predictor and moderating variables and its effect upon the criterion (cf. Zedeck, 1971).

However, as Sharma, Durand, and Gur-Arie (1981) explained, confusion exists as to specifically what a moderator variable is and how it operates to influence criterion variables. Specifically, Sharma et al. recognized that a moderator variable may correlate with both predictor and criterion variables, which is affirmed by Coulton and Chow (1992), who pointed out that the moderator and predictor variables are often correlated in nonexperimental research. As such, Sharma et al. classified moderator variables based on the conceptualized relations among predictor, moderator, and criterion variables. In particular, a moderator with no correlation to predictor or criterion variables is classified as a pure moderator, whereas a moderator variable that correlates with the predictor and/or criterion variables is a quasi-moderator. The purpose for potentially "restricting the definition of moderator variables to the pure form in the psychometric literature is to obviate the ambiguity about which of the predictor variables is the moderator" (Sharma et al., pp. 293-294). However, this ambiguity can be minimized by

justifying a particular variable as the moderator based on theoretical grounds. Villa, Howell, Dorfman, and Daniel (2003) affirmed this point and argued that when theory drives the determination of variables, it is then possible to successfully identify moderator variables and distinguish moderator variables from predictor variables. Therefore, based on the theorized relations found in the literature concerning the moderating effect moral judgment, moral identity, and moral affect have upon the relations between authentic leadership and the behaviors of altruism and integrity, the research hypotheses are valid and can now be depicted (see Figure 1).

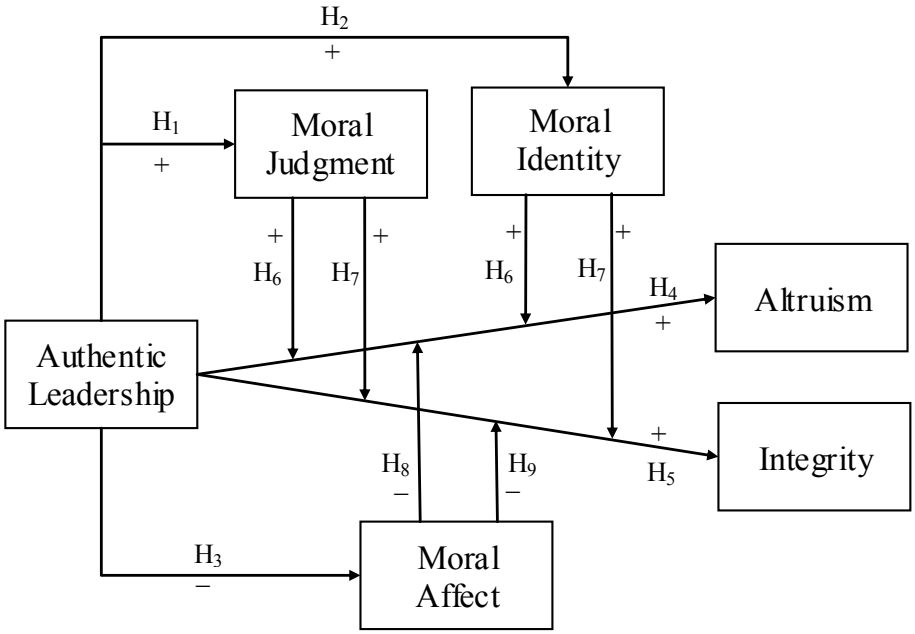

Figure 1: Hypothesized relations of the study.

Conclusion

In conclusion, this chapter attempts to establish a comprehensive and parsimonious theoretical framework for the moral component of authentic leadership. The need for such a framework is clear—even though authenticity and authentic leadership have historically been associated with morality and moral

behaviors (as evidenced in the historical review of literature), the current theoretical framework found in the corpus of authentic leadership literature fails to provide a comprehensive and compelling theoretical foundation for the internalized moral component of authentic leadership. However, based on a sociopsychological approach to moral development, it is possible to posit an integrated approach to moral development (comprised of moral judgment, moral identity, and moral affect) that forms a parsimonious and convincing framework for the moral component of authentic leadership. As such, it is hypothesized that authentic leadership positively correlates with moral judgment and moral identity while negatively correlating with moral affect, especially when high levels of shame are present. Additionally, based on the literature reviewed, it is hypothesized that authentic leadership positively correlates with altruism and integrity, a relation that is hypothesized to be moderated by moral development. The study outlined in this manuscript tests these hypothesized relations.

In summary, the research contained in this manuscript seeks to advance authentic leadership theory by positing a novel theoretical framework for the moral component of authentic leadership and by testing the hypothesized relations. Chapter 3 outlines the specific research design and methodological steps that were undertaken to explore the moral development and moral outcomes of authentic leaders.

Chapter 3 – Method

This chapter outlines the method employed in the study. In particular, the research design and sampling procedure are discussed; the instruments used to measure the research variables are presented, including a brief discussion of their established reliability; and data collection methods are outlined. Additionally, data analysis steps undertaken to test the research hypotheses are delineated and limitations of the study are also discussed.

Research Design

The overarching purpose of this study is to explore the morality of authentic leadership. However, the specific purpose of the research in this study is to test the relation between authentic leadership and moral development—comprised of the factors moral judgment, moral identity, and moral affect—as well as the moderating effect of moral development upon the correlation between authentic leadership and the moral outcomes of leader altruism and integrity. To test these relationships, a quantitative nonexperimental method was used, whereby the test variables were measured using validated instruments and the data analyzed according to appropriate statistical methods outlined in further detail below. Because the theoretical constructs investigated in this study are focused upon the individual, as are the instruments used to measure the variables under investigation, an individual level of analysis was employed in this study.

The research design, which incorporates a survey approach, provides a simple and straightforward method of measuring and assessing the relationships among the research variables—authentic leadership as the predictor variable; moral judgment, moral identity, and moral affect as the moderating variables, and altruism and integrity as the criterion variables. As Creswell (2009) noted, a survey method is advantageous due to its economy of design and opportunity for expeditious data collection and analysis. Furthermore, the research design utilized in this study reduces threats to internal validity, such as maturation, history, and attrition, in light of a straightforward data collection plan as opposed to collecting data longitudinally or in a pretest/posttest manner (Mitchell & Jolley, 2001).

Addressing threats to validity can be carried out either by means of the research design, which is preferable according to Shadish et al. (2002), or by statistical controls (Hair, Black, Babin, Anderson, & Tatham, 2006). Common threats to validity include history, maturation, attrition, measurement, selection, and interaction (Kerlinger & Lee, 2000; Shadish et al.). The potential issues of history, maturation, and attrition did not affect the study due to the nonexperimental, nonlongitudinal design of the study, which moreover did not employ pre- and posttesting of the research variables. Measurement threats were minimized by using validated instruments with established reliability coefficients. Additionally, in order to avoid potential self-assessment bias among leaders regarding levels of authentic leadership, altruism, and integrity, self-rating instruments measuring these variables were not used (cf. Kerlinger & Lee). Instead, followers rated their leaders regarding authentic leadership, altruism, and integrity. Selection issues were addressed by means of the research design (e.g., nonexperimental without introduction of an intervention), employing purposive sampling, and following a sampling plan that avoided selection bias, such that even though respondents were not randomly chosen, neither were they selected based on predetermined factors (e.g., a propensity to be considered authentic, altruistic, or exhibiting integrity). Other potential threats to internal validity, such as potential interaction among research variables, were addressed through statistical analyses.

Construct Operationalizations

In an attempt to enhance accuracy and efficacy in the research process, it is important to briefly state how the research variables are operationalized in the study (Creswell, 2009). Authentic leadership is operationalized as a specific pattern of leader behaviors that draw upon and promote "positive psychological capacities and a positive ethical climate, to foster greater self-awareness, an internalized moral perspective, balanced processing of information, and relational transparency on the part of leaders working with followers, fostering positive self-development" (Walumbwa et al., 2008, p. 94). Moral judgment is operationalized as "the process by which people determine that one course of action in a particular situation is

morally right and another course of action is wrong" (Rest, Thoma, et al., 1997, p. 5). For the purposes of this study, moral identity is operationalized as a conception of self organized around a set of moral traits (Aquino & Reed, 2002). Moral affect is operationally defined as self-conscious emotions that provide motivational force to act morally and to avoid immoral behaviors (Tangney, 2003). As used in this study, moral affect specifically refers to the self-conscious emotions of empathy, guilt, and shame. Lastly, altruism is defined as helping behaviors directed exclusively toward others for their benefit or welfare (Krebs & Van Hesteren, 1994), and integrity is operationalized as acting in accordance with personal values grounded in morality (S. B. Craig & Gustafson, 1998; Fields, 2007; Worden, 2003).

Sample

The sample for the study was comprised of working adults from various industries and businesses located primarily in the western portion of the United States. More specifically, a purposive sample comprised of leaders (i.e., executives, supervisors, managers, project leaders, team leaders, and so forth) and followers (i.e., subordinates, team members, and so forth) from a variety of organizations without regard to size (i.e., small, medium, and large businesses based on number of employees, where small to medium enterprises refer to organizations with fewer than 250 employees and large organizations employ more than 250 employees; O'Reagan & Ghobadian, 2004) was targeted to participate in the study. Additionally, it is important to note that the purposive sample included leaders from all organizational levels. This particular emphasis within the sampling plan addressed a weakness in previous authentic leadership research according to C. D. Cooper et al. (2005), which has focused primarily upon upper levels of organizational leaders such as CEOs and other high-ranking executives (e.g., George, 2003, 2007). However, as Luthans and Avolio (2003) stressed, authentic leadership is expected to be present among leaders at all organizational levels.

The sampling plan provided an opportunity to collect data from a generalized segment of the larger working population and corresponded to a sample

used in the authentic leadership study conducted by Walumbwa et al. (2008). Incentive to participate in the study was offered in the form of a consulting report provided to participating businesses consisting of specific results and discussion related to the data collected from and analyzed for each participating organization.

Determining Sample Size

Sample size is one of the most important and influential elements in research design due to the effect sample size has on the generalizability of results and the statistical power of significance testing (Hair et al., 2006). However, determining sample size presents a complex set of problems due to numerous factors that need to be taken into consideration, including type of sample, variability in the population, accuracy of estimates required, desired power, alpha level, number of predictors, and anticipated effect sizes (Remenyi, Williams, Money, & Swartz, 1998; Tabachnick & Fidell, 2007). Additionally, significant variation exists concerning the methods used to determine sample size, which adds to the complexity of establishing an appropriate sample size for the study.

For example, Remenyi et al. (1998) discussed using sample sizes from prior research as guidelines in determining sample size. However, even though somewhat helpful due to its pragmatism, such an approach fails to follow the analytical rigor needed to establish statistical power and generalizability. A more common approach to establishing an appropriate sample size, especially with reference to generalizability, is to consider what size sample will accurately represent the population. For example, according to Mitchell and Jolley (2001), the sample size calculated as a function of population with a desired accuracy of within 5% at a 95% confidence level would require a sample of 384 participants for a population of one million or more, which corresponds to the number of working adults reflected in the population for this study. However, this method of calculating sample size can be problematic, in that, any given sample may not be truly representative of the population and bias may exist (Easterby-Smith, Thorpe, & Lowe, 2002), thus diminishing the reliability of results. Additionally, this method of determining the sample size may define a sample that is too large,

thereby affecting statistical power such that any relationship is found to be statistically significant (Easterby-Smith et al.; Hair et al., 2006).

Alternate methods of estimating sample size include participant-to-predictor ratios and rules of thumb. For example, when conducting regression analysis (as is required in this study; see Data Analysis section), researchers propose a variety of participant-to-predictor ratios ranging from 5:1 to 25:1 (Hair et al., 2006). To determine sample size, Tabachnick and Fidell (2007) proposed using the rule of thumb $N \geq 50 + 8m$ (where m is the number of predictor variables) when testing multiple correlation and $N \geq 104 + m$ for testing individual predictors. According to Tabachnick and Fidell, these rules of thumb assume a medium-size relation between the predictor and criterion variables, a significance level (α) of .05, and β (i.e., Type II error) of .20. Green (1991) conducted an extensive analysis of rules of thumb and found that when performing multiple regression on seven or fewer predictor variables, such rules of thumb and participant-to-predictor ratios provide sample sizes with adequate levels of significance and power. However, he also suggested using a slightly more complex rule of thumb that demonstrates better agreement with power analysis results and takes into account typical effect size. Thus, for the research conducted in this study, a combination of methods, including participant-to-predictor ratio and rules of thumb, are used to estimate the sample size.

In determining the sample size for the study, it is first necessary to establish the values for the significance level (α), power, and anticipated effect size. Alpha (α) is set at .05, which is the traditionally accepted level of significance (Hair et al., 2006). Power is set at .80, which is accepted as an appropriate level in behavioral research (Cohen, 1988). More specifically, determining power (i.e., the probability of not committing a Type II error) is somewhat arbitrary, but power is considered to be partially a function of alpha and thus is associated with a Type I error. More specifically, according to Cohen, a 4:1 ratio represents the level of seriousness of a Type I error in relation to a Type II error. Thus, when alpha is .05, the probability of a Type II error is 4 H .05 = .20, which consequently establishes power as 1 - .20 = .80 (i.e., 1 - β). Lastly, Cohen suggested that small, medium, and large values of

effect size (R^2 or f^2) derive from research, but as a convention they are commonly set at the following levels: .02, .13, and .26 (R^2) or .02, .15, and .35 (f^2). Based on prior (though limited) authentic leadership research (e.g., Walumbwa et al., 2008), effect size in the research regarding authentic leadership is generally anticipated as medium to large. This is significant, especially as related to sample size, in that, a significantly larger sample is required when conducting regression analysis with a small effect size (e.g., 599 subjects when four predictors are regressed; Green, 1991) in comparison to the relatively small sample size necessary when conducting regression with a large effect size (e.g., 39 subjects when four predictors are regressed; Green).

Sample Size for the Study

In terms of the sample size required for this study, Hair et al. (2006) suggest a participant-to-predictor ratio of 15:1 or 20:1. The study includes one predictor variable (i.e., authentic leadership), which would then require a sample size ranging from 15 to 20 participants. However, taking into consideration the desire to follow more stringent statistical procedures coupled with the fact that the study tested three moderating variables (i.e., moral judgment, moral identity, and moral affect) in addition to the predictor variable, then 80 participants (i.e., 20 H 4) represents the targeted sample size for the study. However, when taking effect size into consideration, Green's (1991) rule of thumb of $N \geq (L/f^2) + (m - 1)$—where L is 8 for a single predictor and increased with each additional predictor by 1.5, 1.4, 1.3; f^2 is effect size; and m is the number of predictor variables—should be used, which produces a sample size of $N \geq (12.2/.15) + (4 - 1) = 84$ participants.

Two other factors were considered before determining the final target sample size that was used in the study. First, based on response rates of previous studies examining authentic leadership (e.g., Clapp-Smith et al., 2009; Jensen & Luthans, 2006; Walumbwa et al., 2008), it was anticipated that approximately 80% of potential participants would respond, which would then increase the required number of participants to 105 in the sample. Second, the primary focus in the study is authentic leaders. Thus, in order to obtain an adequate number of follower responses assessing 105 leaders, it is necessary to take a follower-to-leader ratio

into consideration. Using Jensen and Luthan's authentic leadership study as a guide, a follower-to-leader ratio of 2.8:1 would produce a required sample size of 294 participants. In conclusion, a sample size of 294 followers and 105 leaders was sought to participate in the study, which would provide adequate statistical power and generalizability to the results of the study.

Measures

In this section, the instruments used to measure the research variables of the study are discussed. Each measure was chosen due to its established psychometric properties and demonstrated content validity in previous studies. In addition to a brief description of each measure, internal reliability alphas are provided.

Authentic Leadership

To measure authentic leadership, the Authentic Leadership Questionnaire (ALQ; Walumbwa et al., 2008) was used. The ALQ is a 16-item instrument that measures authentic leadership according to four scales, namely, self-awareness (4 items), relational transparency (5 items), balanced processing (3 items), and internalized moral perspective (4 items). The rater judges his or her supervisor as authentic using a 5-point Likert-type scale ranging from 0 (*not at all*) to 4 (*frequently, if not always*). A sample item is "Discusses business ethics or values with employees." According to Walumbwa et al., Cronbach's alphas for each scale demonstrate reliability and are as follow: self-awareness, .92; relational transparency, .87; internalized moral perspective, .76; and balanced processing, .81.

Moral Judgment

Instruments commonly used to measure moral judgment include the Moral Judgment Interview (MJI; Colby & Kohlberg, 1987) and the Defining Issues Test (DIT; Rest, 1979, 1986). However, these instruments are not only time consuming to administer and score, they do not take into consideration the situational contexts that leaders face even though such contexts influence moral decision making (Weber, 1992). In contrast, the Managerial Moral Judgment Test (MMJT; Loviscky et al., 2007) specifically measures the moral judgment of leaders based on moral situations typically encountered by leaders and managers. Therefore, the MMJT

was used to measure moral judgment. The MMJT is patterned after the DIT and is comprised of six scenarios in which respondents make a moral decision, rate 12 issues that reflect the six stages of moral judgment (Kohlberg, 1969, 1984), and rank the four most important moral issues associated with each scenario. Additionally, integrated among the 12 responses for each managerial moral scenario is one nonsense response included as a check for unreliable data (Loviscky et al.). Respondents rate the 12 issues for each moral scenario using a 5-point Likert-type scale, thus indicating their relative importance when making a moral decision in reference to the scenario. A sample item is "Every time an employee escapes punishment for a policy violation, doesn't that just encourage more violations?" Internal consistency of the MMJT was assessed at the stage level (i.e., corresponding to Kohlberg's six moral developmental stages) and according to Loviscky et al., coefficient alphas for each stage are as follows: Stage 2 (6 items), .52; Stage 3 (18 items), .73; Stage 4 (18 items), .79; Stage 5 (18 items), .77; and Stage 6 (6 items), .63.

Moral Identity

To measure moral identity, an explicit moral identity measure developed by Aquino and Reed (2002) was used. The instrument, which includes nine stimulus traits (i.e., caring, compassionate, fair, friendly, generous, helpful, hardworking, honest, and kind) and 10 items rated on a 5-point Likert scale (1 = *strongly disagree* and 5 = *strongly agree*), comprises two factors of moral identity. Specifically, the *symbolization* dimension regards a general sensitivity to the moral self as a person whose behaviors and actions convey moral characteristics, whereas the *internalization* dimension directly reflects the self-importance of the moral characteristics included in the measure (Aquino & Reed). The two-factor model of moral identity demonstrates acceptable internal consistency reliability with coefficient alphas of .70 and .80 for the internalization and symbolization scales, respectively (Aquino & Reed; cf. Aquino, Freeman, Reed, Lim, & Felps, 2009). A sample item is "Being someone who has these characteristics is an important part of who I am."

Moral Affect

As defined for the purposes of this study, moral affect refers to the self-conscious emotions of empathy, guilt, and shame, which provide motivation to act morally and to avoid immoral behaviors (Tangney, 2003). To measure empathy, the Interpersonal Reactivity Index (IRI, Davis, 1980, 1983) was used. The IRI encompasses a multidimensional approach to measuring empathy and contains four 7-item subscales, each assessing a separate facet of empathy measured on a 5-point scale ranging from 0 (*does not describe me well*) to 4 (*describes me very well*). The perspective taking scale measures the tendency to spontaneously adopt the psychological views of others. The empathic concern scale measures the tendency to experience feelings of compassion and sympathy for others who have experienced misfortune. The personal distress scale assesses the tendency to experience discomfort and distress when others experience extreme distress. Lastly, the fantasy scale measures the tendency to imagine oneself in fictional situations in books, movies, or plays (Davis, 1996). A sample item is "I often have tender, concerned feelings for people less fortunate than me." Internal reliability coefficients reported by Davis (1980) achieve acceptable levels, ranging from .61 (perspective taking among male respondents) to .81 (fantasy among female respondents).

To measure guilt and shame, the Test of Self-Conscious Affect-3 (TOSCA-3; Tangney, Dearing, Wagner, & Gramzow, 2000) was used. The full version of the TOSCA is composed of 11 negative scenarios and 5 positive scenarios in which subjects imagine themselves in given scenarios and indicate how they would respond to each scenario on a 5-point scale (1 = *not likely*, 5 = *very likely*). A sample item is "At work, you wait until the last minute to plan a project, and it turns out badly. You would feel incompetent." Because the positive scenarios measure alpha pride (pride in self) and beta pride (pride in behavior)—two constructs not considered in the research study—they will not be utilized. Studies using the short form of the TOSCA-3 (i.e., omitting the pride scales) indicate that the guilt and shame scales correlated .93 and .94, respectively, with their corresponding full length versions, which supports the utility of the abbreviated

form (Tangney & Dearing, 2002). The internal reliabilities of the guilt and shame subscales are .86 and .88 (Tangney & Dearing).

Altruism

To measure altruism, the altruism subscale of Smith, Organ, and Near's (1983) organizational citizenship behavior instrument was used in light of its efficacy in measuring altruism when defined as helping others exclusively for their benefit or welfare (Smith et al.). The altruism subscale is comprised of 7 items rated on a 5-point Likert-type scale (1 = *never*, 5 = *always*). A sample item is "Volunteers for things that are not required." Coefficient alpha reliability values for altruism range from .86 to .91 (Cropanzano, Howes, Grandey, & Toth, 1997; Smith et al.).

Integrity

Leader integrity was measured using the Perceived Leader Integrity Scale (PLIS; S. B. Craig & Gustafson, 1998), which is a 31-item instrument that quantifies follower perceptions of a leader's integrity based on particular behaviors. More specifically, the scale is comprised of unethical leader behaviors of which a follower would generally be aware or have knowledge. As such, the PLIS measures integrity using a reverse-scored scale so as to avoid potential ambiguity between supererogatory acts (i.e., morally commendable, but not morally required) and moral behaviors that are required (S. B. Craig & Gustafson). For example, in developing the scale, S. B. Craig and Gustafson rejected items asking followers whether leaders would engage in whistle-blowing activities on the grounds that such action is not morally required but rather supererogatory. Furthermore, utilizing items that describe unethical behaviors avoids potential confusion or ambiguity between supererogatory and morally required actions, in that, when a leader's unethical behaviors are observed by a follower, the leader is considered as lacking integrity. Conversely, if a follower observes no unethical behavior committed by a leader, then the leader is considered to have integrity and to be acting morally (Parry & Proctor-Thomson, 2002). Each item of the PLIS is rated on a 4-point scale, where 1 = *not at all*, 2 = *somewhat*, 3 = *very much*, and 4 = *exactly*. A sample item is "Would use my mistakes to attack me personally." The scale

demonstrates high levels of internal reliability with a coefficient alpha of .96 (S. B. Craig & Gustafson).

Control Variables

Based on theory and prior research, certain variables were controlled in the study. First, research indicates that organizational climate may influence a follower's perception of a leader as an authentic leader (Avolio, Gardner, et al., 2004; Luthans & Avolio, 2003). Therefore, organizational climate was controlled, which replicates steps taken by Walumbwa et al. (2008) when testing authentic leadership. In order to measure organizational climate, the benevolence dimension subscale from Victor and Cullen's (1988) ethical climate instrument was used. This particular scale measures a benevolent or caring type of ethical climate within an organization via five items where responses are anchored on a 5-point Likert scale ranging from 1 (*disagree strongly*) to 5 (*agree strongly*). A sample item is "The most important concern is the good of all the people in the company as a whole." Internal reliability coefficients for this scale range from .73 to .80 (Victor & Cullen; Walumbwa et al.).

Additionally, age, education, and gender were included as control variables in the study. Research indicates that when measuring moral judgment, age and education influence moral development and advancement from one moral stage to another (Bernardi & Arnold, 2004; Loviscky et al., 2007; Rest, 1979). For example, studies exploring moral judgment found that between 38% and 49% of the variance in moral development was accounted for by age and education (e.g., when measuring moral judgment using the DIT; Rest, 1979; Rest, Narváez, et al., 1999).

Regarding the need to control for gender, research suggests that men and women differ in their reasoning and approach to moral dilemmas. For example, Gilligan (1982) argued that women are more likely to demonstrate an ethic of care, therefore suggesting that women are potentially more likely to consider others' interests in moral dilemmas. Additionally, research indicates that women experience more positive emotions in combination with negative emotions (Simpson & Stroh, 2004). Furthermore, research indicates that women score higher

than men on measures of empathy as well as moral identity (Hardy, 2006). As well, men are less likely to express emotions and offer emotional responses (Matud, 2004). Therefore, these gender-related tendencies may influence levels of moral affect as well as moral identity and thus were controlled. As such, demographic information regarding age, education, and gender was collected from study subjects.

Data Collection

Data were collected from subjects using web-based versions of the measures in order to simplify the collection process and insure confidentiality and anonymity of respondents. More specifically, study subjects were directed to a website that inquired whether the subject was a leader (i.e., executive, supervisor, or manager) or follower (i.e., subordinate). Differentiating between leaders and followers was necessary, in that, measurements of moral judgment, moral identity, and moral affect were collected from leaders, and measurements of authentic leadership, leader altruism, and leader integrity were rated by followers. Additionally, followers assessed the control variable of organizational climate. The purpose of differentiating respondents (i.e., as leaders and followers) and collecting specific measures from each type of respondent is to avoid self-report bias and potential issues associated with common method biases (Podsakoff, MacKenzie, Lee, & Podsackoff, 2003). For example, social desirability could affect leaders' assessments of altruism, integrity, and authentic leadership if measures were self-rated (Walumbwa et al., 2008). Therefore, to avoid the influence of potential self-report bias, followers assessed authentic leadership as well as leader altruism and leader integrity. However, due to the self-referential nature of moral judgment, moral identity, and moral affect, these measures necessitate self-reporting (Aquino & Reed, 2002; Davis, 1980; Loviscky et al., 2007).

Study subjects were informed that their participation was voluntary and that their responses were confidential and anonymous. No identifying information (e.g., address, phone number, or email address) was requested by the website used to collect survey data apart from a request that followers input the name of the leader

they evaluated so that followers' responses could be accurately linked to the corresponding leader for the purpose of statistical analysis. However, once responses for leaders and followers were linked, all names were deleted from the database so as to protect anonymity and confidentiality. Study subjects were also given a brief explanation of the purpose of the study that additionally included instructions and a note of appreciation for their participation in the study. Study subjects were encouraged to complete the survey within a 1-week time frame. Where possible, a reminder email was sent at the midpoint to encourage participation. Participation in the study required approximately 10 to 15 minutes for followers to complete their set of measures and less than 30 minutes for leaders to complete their set of measures.

Data Analysis

Data were analyzed in two stages—initial screening and hypothesis testing. To begin with, the data were screened for error and outliers as well as normality, linearity, and homoscedasticity (Pallant, 2005). Following initial screening, the data were analyzed to provide means, standard deviations, and zero-order correlations for each of the research variables.

Moving to the second stage of data analysis, which focuses upon hypothesis testing, Pearson correlation coefficients were calculated to determine the strength and direction of the hypothesized correlations in H_1-H_5 (i.e., authentic leadership positively correlates with moral judgment [H_1], moral identity [H_2], leader altruism [H_4], and leader integrity [H_5] while negatively correlating with moral affect [H_3]), in which $r > \pm.70$ would indicate a high correlation with the sign indicating directionality (i.e., positive correlation or negative correlation; Pallant, 2005; Williams & Monge, 2001). However, it was also necessary to test the hypothesized correlations while controlling for age, education, gender, and organizational climate (i.e., the control variables). This required employing multiple regression, which is discussed next in reference to testing the hypothesized moderating influence of moral development (i.e., moral judgment, moral identity, and moral affect) upon

the relation between authentic leadership and the moral leader outcomes of altruism and integrity (i.e., H_6-H_9).

Specifically, to test the positive moderating influence of moral judgment and moral identity (H_6-H_7) and the negative moderating influence of moral affect (H_8-H_9) upon the relation between authentic leadership and altruism and integrity, multiple regression was used (cf. Cohen, Cohen, West, & Aiken, 2003). In particular, hierarchical multiple regression was utilized to test the hypothesized relations, in that, this form of multiple regression enables a sequential entry of research variables into the regression based on theoretical considerations and hypothesized relations (Tabachnick & Fidell, 2007). Additionally, multiple regression permits testing various hypothesized relations (e.g., H_6-H_9 in this study) while controlling the control variables (i.e., age, gender, education, and organizational climate). As well, regression techniques are well suited for cases in which predictor and moderator variables are correlated with one another and with the criterion variable, according to Tabachnick and Fidell. This is especially significant as applied to this study due to the hypothesized correlations between authentic leadership (i.e., the predictor variable) and the constructs associated with moral development, namely, moral judgment, moral identity, and moral affect, which were tested as moderating variables. As discussed in detail earlier, there is debate regarding the ability to distinguish predictor variables from moderating variables if they are correlated, thus potentially impacting tests of moderation (Baron & Kenney, 1986; Gogineni, Alsup, & Gillespie, 1995). However, correlated predictor and moderator variables are common both in nonexperimental research (Coulton & Chow, 1992) and in real-world settings (Villa et al., 2003). Thus, as Tabachnick and Fidell stated, "The flexibility of regression techniques is, then, especially useful to the researcher who is interested in real-world or very complicated problems that cannot be meaningfully reduced to orthogonal designs in a laboratory setting" (pp. 117-118). As such, multiple regression was especially appropriate for use in the study to test the research hypotheses.

Conclusion

The research conducted in this study sought to explore moral development and moral outcomes associated with authentic leadership. This chapter outlined the research steps that were followed in order to fulfill the research purpose and to test the research hypotheses. Additionally, this chapter specified the sample size, sampling strategy, instruments, data collection methods, and data analysis methods associated with the research.

Chapter 4 – Results

This chapter presents results from the analyses of data associated with the research study using SPSS. The chapter begins with an overview of the sample size and demographics of subjects. Descriptive statistics are presented next, accompanied by a discussion of processes used to screen data with the accompanying results. The final section of the chapter is devoted to presenting the analyses used to test the research hypotheses as well as results concerning the relations among authentic leadership, moral judgment, moral identity, moral affect, and the moral outcomes of leader altruism and leader integrity.

Sample

Data were initially collected from a variety of for-profit organizations of various sizes representing diverse industries such as automotive racing, supply, food services, manufacturing and international logistics. Organizations ranged in size from 13 employees (food services) to several thousand (international logistics); however, access to leaders and followers in larger organizations was limited. Incentive to participate in the study was in the form of a complimentary consulting report presenting specific results assessing levels of authentic leadership, moral development, and the moral behaviors of leaders, namely altruism and integrity. Due to a limited response from organizations, data collection methods were extended to individual leaders from various for-profit organizations. Leaders were also offered a complimentary consulting report as incentive to participate in the study. Individual leader participants and their corresponding followers represent the following industries: finance, construction, marketing, sales, engineering, telecommunications, real estate, property management, and an electric utility.

Study subjects were directed to an online survey, which contained the instruments used in the study, including the Authentic Leadership Questionnaire (ALQ; Walumbwa et al., 2008) to measure authentic leadership, the Managerial Moral Judgment Test (MMJT; Loviscky et al., 2007) to measure moral judgment, a moral identity measure developed by Aquino and Reed (2002), the Interpersonal Reactivity Index (IRI; Davis, 1980, 1983) to measure empathy, the Test of Self-

Conscious Affect-3 (TOSCA-3; Tangney et al., 2000) to measure guilt and shame, the altruism subscale of Smith et al.'s (1983) organizational citizenship behavior instrument to measure altruism, the Perceived Leader Integrity Scale (PLIS; S. B. Craig & Gustafson, 1998) to measure integrity, and the benevolence dimension subscale from Victor and Cullen's (1988) ethical climate instrument to measure organizational climate.

Subjects were given a 1-week time frame to complete the survey. Leaders responded to surveys measuring moral judgment, moral identity, and moral affect (i.e., comprised of empathy, guilt, and shame), and followers rated their leaders on authentic leadership, altruism, and integrity as well as their organizational climate. A total of 184 subjects representing 22 different organizations took part in the study. Leaders' (n = 69) and followers' (n = 115) responses were linked by virtue of the leader's name, which was then deleted from the database after leader and follower responses were matched so as to provide confidentiality and anonymity of responses. After screening responses, 39 leader responses and 37 follower responses were deleted due to missing entries or a lack of a leader–follower match, which resulted in 30 leader responses and 78 follower responses forming the database for analysis. Demographics of leader and follower participants are provided in Table 1.

Table 1: Demographic Data of Leaders (N = 30) and Followers (N = 78)

Demographic	Leader		Follower	
	n	%	*n*	%
	Gender			
Male	23	77	62	80
Female	7	23	16	20
	Age			
Under 21	0	0	1	1

Demographic	Leader		Follower	
	n	%	*n*	%
21-29	1	3	5	6
30-39	7	24	24	31
40-49	9	30	23	30
50-59	12	40	22	28
60-69	1	3	1	1
70-79	0	0	0	0
80+	0	0	2	3
Education completed				
High school	3	10	16	20
Associate's	3	10	13	17
Bachelor's	15	50	39	50
Master's	9	30	10	13
Doctorate	0	0	0	0

The study initially targeted a sample size of 84 leaders and 294 followers in order to attain an appropriate level of statistical significance and power during data analysis. As well, initially it was estimated that the leader-to-follower ratio would be 1:2.8. The sample size of leaders (n = 30) and followers (n = 78) for the study achieved a leader-to-follower ratio of 1:2.4 but did not meet the initial target sample size. However, the sample size does fulfill and exceed the recommended participant-to-predictor ratio of 15:1 or 20:1 recommended by Hair et al. (2006), considering the study includes one predictor variable (i.e., authentic leadership). It is also important to note that the targeted sample size of 84 was based on more stringent procedures for determining sample size, including the use of Green's (1991) rule of thumb (i.e., $N \geq (L/f^2) + (m - 1)$, where L is 8 for a single predictor and increased with each additional predictor by 1.5, 1.4, 1.3; f^2 is effect size; and m

is the number of predictor variables, which when applied to this study results in $N \geq (12.2/.15) + (4 - 1) = 84$). The desired sample size of 84 was nearly achieved when follower and leader responses ($n = 78$) were matched for data analysis, thus forming 78 cases for analysis.

Descriptive Statistics

Descriptive statistics, including means, standard deviations, and reliability levels (Cronbach's alpha), are provided for each research variable in Table 2. Internal consistencies for all instruments reach acceptable levels except for stage 6 of moral judgment ($\alpha = .48$), which is somewhat low possibly due to the small number of instrument items ($n = 6$) and the small sample size ($n = 30$).

To assess levels of moral judgment, the MMJT was used. Levels of moral judgment are attained by calculating the simple sum score and the *p* score. According to G. Loviscky (personal communication, April 13, 2010), the simple sum score is attained by adding the importance ratings of items representing postconventional reasoning (Stages 5 and 6) with the reverse-scored rating for items representing nonprincipled reasoning (Stages, 2, 3, and 4) for each of the six scenarios. An overall simple sum score is calculated by adding all simple sum scores for the six scenarios. The *p* score is derived from the four ranking questions at the conclusion of each scenario. Specifically, the *p* score is calculated by first identifying if any of the items ranked as most important are Stage 5 or Stage 6 items, which reflect postconventional reasoning. Points are then given to each ranking in the following order: 40 points if a Stage 5 or Stage 6 item was ranked as most important, 30 points if ranked second most important, 20 points if ranked third most important, and 10 points if ranked fourth most important (G. Loviscky, personal communication, April 13, 2010). An overall *p* score is calculated by averaging the six scenario *p* scores. In this study, the mean and standard deviation were calculated for the overall simple sum ($M = 202.57$; $SD = 13.68$) and overall *p* score ($M = 42.08$; $SD = 12.05$).

Table 2: Descriptive Statistics

Variable	*n*	*M*	*SD*	Cronbach's Alpha
Authentic leadership	78	3.05	.70	.94
Altruism	78	5.29	1.30	.93
Integrity	78	3.84	.46	.99
Organizational (ethical) climate	78	4.45	1.06	.90
Moral identity	30	3.88	.53	.84
Empathy	30	2.16	.26	.72
Moral affect	30	2.80	.25	.78
Shame subscale	30	2.50	.46	.63
Guilt subscale	30	4.20	.43	.65
Moral judgment—Stage 2	30	2.76	.55	.61
Moral judgment—Stage 3	30	3.15	.49	.78
Moral judgment—Stage 4	30	2.47	.44	.69
Moral judgment—Stage 5	30	3.45	.45	.73
Moral judgment—Stage 6	30	3.73	.53	.48

Note. For follower-rated variables, $n = 78$; for leader-rated variables, $n = 30$.

Correlations for all research variables are provided in Table 3. In addition to the overall moral affect measure found in the correlation table, separate correlations for shame and guilt are also provided due to their significance as factors of moral affect in this study. The mean *p* score is provided as the measure of moral

judgment. As noted in the correlations table, several relations correlate and achieve statistical significance. Of particular interest are the correlations associated with the research hypotheses. These are discussed below in the section presenting results from hypothesis testing. Additional treatment of significant correlations is also found in the discussion section of Chapter 5.

Preliminary Analyses

Prior to data analysis associated with hypothesis testing, the data were screened for error and outliers as well as normality, linearity, and homoscedasticity. Initial screening eliminated 39 leader responses and 37 follower responses due to missing entries or a lack of a leader–follower match. One incomplete leader case was retained in light of only missing responses to two items of the MMJT; means were substituted for responses. All data were checked for outliers associated with the measurement of each research variable by means of visual examination of scatterplots and histograms. Examination of data resulted in identifying one case that presented outlying responses on several measurements (e.g., altruism, integrity, organizational climate), but was retained due to variation not exceeding three standard deviations of the mean in each measurement.

To assess the multiple regression assumptions of normality, linearity, and homoscedasticity, Tabachnick and Fidell (2007) recommended examining residuals scatterplots and normal Q-Q plots (cf. Pallant, 2005). Inspection of normal Q-Q plots verified normal distribution. Linearity was evidenced by the general distribution within the scatterplots. Homoscedasticity was indicated by a fairly even and random shape of scores within the scatterplots. These visual inspections fulfill the criteria to check assumptions according to Field (2009).

Table 3: Correlations of Research Variables

	Variables	1	2	3	4	5	6	7	8	9	10	11
1	Authentic leadership	—										
2	Altruism	.73**	—									
3	Integrity	.24*	.24*	—								
4	Organizational climate	.67**	.57**	.25*	—							
5	Moral identity	.19	.14	.07	.21	—						
6	Empathy	.22	.29*	.35**	.26*	.23*	—					
7	Moral affect	.10	.17	.20	.24*	-.03	.14	—				
8	Shame	.04	.05	.24*	.12	.09	.17	.59**	—			
9	Guilt	.05	.26*	.23*	.25*	.49*	.32**	.29**	.11	—		
10	Moral judgment (SS)	.23*	.11	.03	.01	.18	.00	-.35**	-.09	-.18	—	
11	Moral judgment (*p* score)	.12	.07	-.09	.03	.23*	-.15	-.45**	-.16	-.03	.54**	—

*$p < .05$. **$p < .01$. SS = simple sum.

Multicollinearity was assessed using collinearity diagnostics performed during multiple regression. According to Pallant (2005), tolerance values less than .10 and VIF values above 10 indicate multicollinearity. Values for the predictor variable (i.e., authentic leadership), control variables (i.e., leader gender, age, education, and organizational climate), and moderating variables (i.e., moral judgment, moral identity, and moral affect) fall within these limits indicating an absence of multicollinearity.

Hypotheses Testing

The primary purpose of this study is to explore the research question, are authentic leaders moral? To investigate this question and its related theoretical constructs, nine research hypotheses were developed. Hypotheses 1 through 5 concern theorized correlations between authentic leadership and moral development as well as moral outcomes. Hypotheses 6 through 9 focus upon moral judgment, moral identity, and moral affect as moderators between authentic leadership and the moral outcomes of leader altruism and integrity. Pearson correlation coefficients were calculated to determine the strength and direction of each hypothesized correlation in H_1-H_5 (i.e., authentic leadership positively correlates with moral judgment [H_1], moral identity [H_2], leader altruism [H_4], and leader integrity [H_5], while negatively correlating with moral affect [H_3]). Hierarchical multiple regression was used to test the moderating relations of H_6-H_9 (i.e., moral judgment and moral identity positively moderate the relation between authentic leadership and altruism [H_6], and the relation between authentic leadership and integrity [H_7]; moral affect negatively moderates the relation between authentic leadership and altruism [H_8] and the relation between authentic leadership and integrity [H_9]). Specific results from hypothesis testing are presented in the next sections.

Testing for Correlations

Pearson correlation coefficients were calculated to determine the strength and direction of the hypothesized correlations in H_1-H_5. Results of the correlation test can be found in Table 3. Hypothesis 1 proposes a positive relation between

authentic leadership and moral judgment. The results are mixed, in that, the correlation between authentic leadership and moral judgment as measured by the *p* score does not attain statistical significance ($r = .12$; $p = .30$); however, the correlation between authentic leadership and moral judgment as measured by the overall simple sum score ($r = .23$) is supported ($p = .04$) at the $p < .05$ level.

Hypothesis 2 proposes a positive correlation between authentic leadership and moral identity. The correlation coefficient ($r = .19$; $p = .09$) does not support this relation. Thus, the hypothesis is rejected.

Hypothesis 3 suggests a negative relation between authentic leadership and moral affect. Four measures of moral affect were included when calculating correlation coefficients, including empathy, shame, guilt, and an overall moral affect measure (TOSCA-3), which contains two factors beyond shame and guilt (i.e., detachment and externalization). The correlation coefficients for the relation between authentic leadership and empathy ($r = .22$; $p = .05$), shame ($r = .03$; $p = .76$), guilt ($r = .05$; $p = .65$), and moral affect as measured by the TOSCA-3 ($r = .10$; $p = .37$) do not support the hypothesized relation. Thus, H_3 is rejected.

Hypothesis 4 contends that authentic leadership positively correlates with the moral outcome of leader altruism. The correlation coefficient ($r = .73$; $p = .00$) supports this relation. Thus, the hypothesis is accepted.

Hypothesis 5 proposes a positive relation between authentic leadership and leader integrity. The correlation coefficient ($r = .24$; $p = .03$) supports this relation. Thus, the hypothesis is accepted.

Beyond testing the hypothesized relations, the Pearson correlation coefficients demonstrate several additional significant relations, including the positive correlations between: altruism and integrity ($r = .24$; $p = .04$), altruism and organizational climate ($r = .57$; $p = .00$), altruism and empathy ($r = .29$; $p = .01$), altruism and guilt ($r = .26$; $p = .02$), integrity and organizational climate ($r = .25$; $p = .03$), integrity and empathy ($r = .35$; $p = .00$), integrity and shame ($r = .24$; $p = .03$), integrity and guilt ($r = .23$; $p = .04$), organizational climate and empathy ($r = .26$; $p = .02$), organizational climate and moral affect ($r = .24$; $p = .04$), organizational climate and guilt ($r = .25$; $p = .03$), moral identity and empathy ($r =$

.23; p = .04), moral identity and guilt (r = .49; p = .00), moral identity and moral judgment as indicated by the p score (r = .23; p = .04), empathy and guilt (r = .32; p = .00), moral affect and shame (r = .59; p = .00), moral affect and guilt (r = .29; p = .01), and the two measures of moral judgment, namely the overall simple sum score and p score (r = .54; p = .00). Additionally, the correlation coefficients indicate a significant negative correlation between moral affect and moral judgment as measured by the overall simple sum (r = -.35; p = .00) as well as between moral affect and moral judgment as indicated by the p-score (r = -.45; p = .00). The remaining research hypotheses (H_6-H_9) were analyzed using multiple regression due to testing the proposed moderating influence of moral development.

Testing for Moderation

To test the positive moderating influence of moral judgment and moral identity (H_6-H_7) and the negative moderating influence of moral affect (H_8-H_9) upon the relation between authentic leadership and altruism and integrity, multiple regression was used (cf. Cohen et al., 2003). Specifically, hierarchical multiple regression was used, whereby the control variables of leader gender, leader age, leader education, and organizational climate were entered at Step 1, authentic leadership was entered at Step 2, and the hypothesized moderating variables were entered at Step 3.

Hypothesis 6 proposes that moral judgment and moral identity positively moderate the relation between authentic leadership and altruism. The results of regression analysis testing this hypothesis are presented in Table 4. Using Tabachnick and Fidell's (2007) guidelines for interpreting multiple regression, R for regression was significantly different from zero with $F(7, 70) = 13.02$, $p < .001$. R^2 at .57 and an adjusted R^2 value of .52 indicate that over half of the variability in altruism is predicted by leader gender, leader age, leader education, organizational climate, authentic leadership, moral judgment, and moral identity. Of these, authentic leadership appears to be the most important predictor variable as indicated by the squared semipartial correlation, which indicates 4% of the variance in altruism is explained by authentic leadership.

Table 4: Regression Model Summary H_6

Model	R	R^2	Adjusted R^2	F	p
1	.60[a]	.36	.32	10.19	.000
2	.75[b]	.56	.53	18.51	.000
3	.75[c]	.57	.52	13.02	.000

[a]Predictors: (Constant), leader gender, leader age, leader education, organizational climate; [b]Predictors: (Constant), leader gender, leader age, leader education, organizational climate, authentic leadership; and [c]Predictors: (Constant), leader gender, leader age, leader education, organizational climate, authentic leadership, moral judgment, moral identity. Dependent variable: Altruism.

Hypothesis 7 suggests that moral judgment and moral identity positively moderate the relation between authentic leadership and leader integrity. The results of regression analysis testing this hypothesis are presented in Table 5. In the case of testing Hypothesis 7, R for regression was not significantly different from zero with $F(7, 70) = 1.30$, $p = .26$. Measures R^2 at .12 and an adjusted R^2 value of .03 show that roughly 3% of variability in leader integrity is predicted by leader gender, leader age, leader education, organizational climate, authentic leadership, moral judgment, and moral identity. Additionally, the model does not attain statistical significance, and thus Hypothesis 7 is rejected.

Table 5: Regression Model Summary H_7

Model	R	R^2	Adjusted R^2	F	p
1	.31[a]	.09	.04	1.87	.12
2	.32[b]	.10	.04	1.61	.17
3	.34[c]	.12	.03	1.30	.26

[a]Predictors: (Constant), leader gender, leader age, leader education, organizational climate; [b]Predictors: (Constant), leader gender, leader age, leader education, organizational climate, authentic leadership; and [c]Predictors: (Constant), leader gender, leader age, leader education, organizational climate, authentic leadership, moral judgment, moral identity. Dependent variable: Integrity.

Hypothesis 8 contends that moral affect (comprised of empathy, shame, and guilt) negatively moderates the relation between authentic leadership and altruism. The results of regression analysis testing this hypothesis are presented in Table 6. Again applying Tabachnick and Fidell's (2007) methods for interpreting regression, R was significantly different from zero with $F(8, 69) = 13.62$, $p < .001$. R^2 at .61 and an adjusted R^2 value of .57 indicate that 57% of the variability in altruism is predicted by leader gender, leader age, leader education, organizational climate, authentic leadership, empathy, shame, and guilt. Of these, guilt appears to be the most important predictor variable as indicated by the squared semipartial correlation, which indicates 4% of the variance in altruism is explained by guilt. However, contrary to the research hypothesis, which predicted a negative moderating effect of moral affect upon leader altruism, the results indicate a positive effect. Thus, even though the effect is present, the direction is not as hypothesized, thus the hypothesis is rejected.

Table 6: Regression Model Summary H_8

Model	R	R^2	Adjusted R^2	F	p
1	.60[a]	.36	.32	10.19	.000
2	.75[b]	.56	.53	18.51	.000
3	.78[c]	.61	.57	13.62	.000

[a]Predictors: (Constant), leader gender, leader age, leader education, organizational climate; [b]Predictors: (Constant), leader gender, leader age, leader education, organizational climate, authentic leadership; and [c]Predictors: (Constant), leader gender, leader age, leader education, organizational climate, authentic leadership, empathy, shame, guilt. Dependent variable: Altruism.

Hypothesis 9 suggests that moral affect (comprised of empathy, shame, and guilt) negatively moderates the relation between authentic leadership and leader integrity. The results of regression analysis testing this hypothesis are presented in Table 7. R was significantly different from zero with $F(8, 69) = 1.93$, $p = .07$. R^2 at .18 and an adjusted R^2 value of .09 indicate that roughly 9% of variability in leader integrity is predicted by leader gender, leader age, leader education, organizational climate, authentic leadership, empathy, shame, and guilt. Additionally, the model does not attain statistical significance, and thus Hypothesis 9 is rejected.

Table 7: Regression Model Summary H_9

Model	*R*	R^2	Adjusted R^2	*F*	*p*
1	.31[a]	.09	.04	1.87	.12
2	.32[b]	.10	.04	1.61	.17
3	.43[c]	.18	.09	1.93	.07

[a]Predictors: (Constant), leader gender, leader age, leader education, organizational climate; [b]Predictors: (Constant), leader gender, leader age, leader education, organizational climate, authentic leadership; [c]Predictors: (Constant), leader gender, leader age, leader education, organizational climate, authentic leadership, empathy, shame, guilt. Dependent variable: Integrity.

Conclusion

In conclusion, the results of the research conducted are mixed. Hypotheses 4 and 5 are supported, indicating authentic leadership positively correlates with altruism and integrity. Additionally, Hypothesis 6 is supported, which posits that moral judgment and moral identity positively moderate the relation between authentic leadership and altruism. Hypothesis 1 (authentic leadership positively correlates with moral judgment) is also supported when overall simple sum scores are used to measure moral judgment. Finally, Hypotheses 2 (authentic leadership positively correlates with integrity) and 3 (authentic leadership negatively correlates with moral affect) are not supported along with Hypotheses 7, 8, and 9, which hypothesized a positive moderating influence of moral judgment and moral identity on the relation between authentic leadership and integrity (H_7) as well as a negative moderating influence of moral affect upon the relation between authentic leadership and altruism (H_8) and integrity (H_9). These results are further discussed in Chapter 5.

Chapter 5 – Discussion

Are authentic leaders moral? This question summarizes the general purpose of the research conducted in this study. The query is simple; yet, in its simplicity lies a breadth and complexity flowing from the underlying inter- and intrapersonal dynamics of authentic leadership coupled with psychosocial intricacies associated with morality and its manifestation in leader behaviors. The purpose of the research contained in this study was not to provide a definitive or absolute response to the primary research question of authentic leadership morality. However, this study has sought to explore the historical roots of authentic leadership as well as the more recently conceptualized and operationalized theory of authentic leadership (Luthans & Avolio, 2003; Walumbwa et al., 2008) while attempting to develop a comprehensive and parsimonious theoretical framework for the internalized moral perspective that authentic leaders exercise. This study also sought to test a suggested theoretical framework for authentic leadership morality and its hypothesized relations by means of a quantitative nonexperimental research design.

Having presented the findings from the study in Chapter 4, this concluding chapter presents a discussion of the research results, focusing initially on what the results indicate regarding the primary research variables of authentic leadership, moral development, and the moral outcomes of leader altruism and integrity. Additionally, theoretical and practical implications of the study are explored in light of the research findings and remaining theoretical questions concerning authentic leader morality. The chapter also presents a brief discussion of the significance of the study, limitations of the study, and suggests future research concerning the moral component of authentic leadership.

Discussion of Results

The discussion begins by focusing upon the primary research variables of authentic leadership, moral development, and the moral outcomes of leader altruism and integrity.

Authentic Leadership

Beginning with the basic research findings regarding measures of authentic leadership ($M = 3.05$; $SD = .70$), the study indicates that followers view their leaders "fairly often" (i.e., a score of 3 on a 5-point scale ranging from 0-4) as authentic, based on depictions of authentic leadership in the Authentic Leadership Questionnaire (ALQ). This view of leadership spans the sample, which represents followers who rated leaders working in a wide variety of industries, including finance, marketing, sales, manufacturing, telecommunications, engineering, and an electric utility. As such, authentic leadership appears to be found across a broad swath of organizations, as anticipated (Avolio & Gardner, 2005; Luthans & Avolio, 2003; Gardner, Avolio, Luthans, et al., 2005).

In contrast to earlier studies that focused on investigating authentic leadership among executives (e.g., George, 2007), this study involved primarily midlevel managers and supervisors, as indicated by organizational representatives who arranged for leaders from their respective organizations to participate in the study. This is noteworthy in that the fairly high (i.e., $M = 3.05$) evaluation of organizational leaders as authentic suggests that authentic leadership is not only present at the executive level as previous studies demonstrate (e.g., George, 2003, 2007) but also at other levels of organizational leadership. This supports the assertion made by Luthans and Avolio (2003) in their initial conceptualization of authentic leadership that it would be present at all organizational levels.

In summary, as a leadership theory still early in its development, this study provides additional empirical support for the existence of authentic leadership and its presence across various industries and among leaders at various organizational levels. The study also supports the presence of a correlation between authentic leadership and moral development as well as a strong relation with altruism and leader integrity. These findings are discussed next.

Moral Development

Conceptualizing the underlying moral factor of authentic leadership has been the object of considerable attention on a theoretical and propositional level by researchers seeking to explain authentic leadership morality (e.g., Hannah et al.,

2005; May et al., 2003). However, to date, a unified theory of authentic leadership morality is not found in the literature and few studies have been conducted to empirically investigate the morality of authentic leadership. This study addresses these needs by virtue of positing a theoretical framework for authentic leadership morality based upon an integration of moral judgment, moral identity, and moral affect.

The study findings indicate mixed support for the proposed theoretical framework and hypothesized relations regarding the moral development of authentic leaders, in that, the anticipated positive correlations between authentic leadership and moral identity along with a negative relation with moral affect were not supported by the research findings; and there were mixed results regarding the hypothesized positive correlation between authentic leadership and moral judgment. More specifically, the study did not find any significant correlation between authentic leadership and moral identity ($r = .19$; $p = .09$) or between authentic leadership and moral affect ($r = .10$; $p = .37$). However, authentic leadership was found to correlate with moral judgment when measured by the overall simple sum score ($r = .23$; $p = .04$), but not when measured by the *p* score ($r = .12$; $p = .30$). The more important of the two measures of moral judgment though is the *p* score, according to Loviscky et al. (2007). The *p* score is comprised solely of postconventional reasoning associated with moral development Stage 5 and Stage 6 (Kohlberg, 1969), whereas the simple sum score incorporates reverse-scored ratings for items representing nonprincipled reasoning (Stages 2, 3, and 4). As such, the *p* score represents a higher level of moral development, according to Loviscky et al. (cf. Rest, 1979, 1986).

In this regard, the correlation between authentic leadership and moral judgment identified in this study initially appears to reflect a level of moral judgment that is not as developed as that represented by the *p* score since the only statistically significant correlation derives from the simple sum score. However, when comparing the leader's *p* score ($M = 42.08$; $SD = 12.05$) from this study with the established *p* score of 35 found by Rest (1986) in his study with a reference sample of 1,080 subjects, the subjects' scores from this study indicated higher

levels of moral development than the established average. Even though Rest (1986) suggested that a *p* score of 50 is the cutoff point differentiating principled moral reasoning from nonprincipled reasoning, few subjects achieve a score above 50 (Rest, 1986). Thus, based on the theoretical framework that authentic leaders have more highly developed moral capacity and reasoning (Hannah et al., 2005; May et al., 2003), it would follow that authentic leadership would correlate with the *p* score of moral judgment as opposed to the simple sum score, especially when the leaders in this study were found to have high levels of authentic leadership (M = 3.05; SD = .70) and moral judgment based on the *p* score (M = 42.08; SD = 12.05). However, this hypothesized relation is not supported by the study results. Rather, the relation that is supported by the results is the more comprehensive scale, the simple sum, which incorporates lower levels of moral judgment. This seems to indicate that while a positive, statistically significant relation exists between authentic leadership and moral judgment based on the simple sum score (r = .23; p = .04), it does not reflect the more highly developed measure of moral judgment as based on the *p* score.

In addition to the positive relation between authentic leadership and moral judgment (based on overall simple sum scores), the study found additional correlations that support the proposed theoretical framework presented in this study for an integrated approach to moral development. In particular, moral judgment measured by the *p* score positively correlates with moral identity (r = .23; p = .04). This supports the theorized positive relation and interaction between these two variables. Additionally, moral affect negatively correlates with moral judgment when measured by both the overall simple sum score (r = -.35; p = .00) and the *p* score (r = -.45; p = .00). Again, this supports the theorized integrated interaction among the variables of moral development, moral identity, and moral affect, such that moral development would be indicated by a positive correlation between moral judgment and moral identity and a negative correlation between moral judgment and moral affect, as found in this study.

However, the relations among these three moral development variables is somewhat complex, in that, the study also found a positive correlation between

moral identity and the moral affect factors of empathy (r = .23; p = .04) and guilt (r = .49; p = .00). This may be explained by the psychological processes associated with identity formation and the internalization of moral values and beliefs (Blasi, 1993), such that the perspective-taking capacity associated with empathy and the moral responsibility associated with guilt may play a similar role in the development of moral identity (Blasi, 1984). However, somewhat unexpectedly, moral identity also positively correlated with shame (r = .24; p = .03). The relation between moral identity and shame is not surprising per se, especially considering the close relation between feelings of shame and self-attributions that can be internalized into one's identity (Tangney, 2003). However, it is anticipated that the relation between moral identity and shame would be negative due to the self-judgment of oneself as unworthy and reprehensible when shame is present (Tangney & Dearing, 2002). Additionally, somewhat unexpectedly, shame levels as measured in this study (M = 2.5; SD = .46) are generally lower than other studies conducted (see Tangney and Dearing for a comprehensive discussion of studies related to shame). This may be due in part to the larger percentage of male subjects in this study (i.e., 77% of leaders) and the findings that males tend to score lower on the shame scale of the TOSCA-3 (Tangney & Dearing).

In summary, the findings from the study provide empirical support for the proposed theoretical integration of moral judgment, moral identity, and moral affect as contributing factors to moral development. This is significant, in that, to date scant empirical evidence exists in the literature supporting a specific theoretical framework for authentic leader morality. Additionally, the moral development framework presented in this study is novel in terms of integrating the specific factors of moral judgment, moral identity, and moral affect. And the study results indicate support for this proposed framework. The importance of this should not be overlooked. By virtue of identifying specific factors of moral development among authentic leaders allows for the formation of specific interventions to further enhance moral development, for example. This points to the need for additional research not only concerning further support for the integrative approach to moral

development among authentic leaders, but also regarding specific applications for developing the moral component of authentic leadership.

Moral Outcomes

The research in this study focused upon two specific moral outcomes, namely, leader altruism and integrity, as positively correlating with authentic leadership. The hypothesized relations were supported by the findings. Authentic leadership was found to positively correlate with both altruism ($r = .73$; $p = .00$) and integrity ($r = .24$; $p = .03$); however, the strength of the correlation between authentic leadership and altruism is much stronger than the relation with integrity. This is noteworthy for at least two reasons. First, the findings indicate that the followers who participated in the study generally view their leaders as altruistic, when altruism is defined as helping behaviors directed exclusively toward others, such as followers, for their benefit or welfare (Krebs & Van Hesteren, 1994). Finding that authentic leaders are viewed as altruistic supports the follower-focused and developmental nature of authentic leadership as conceptualized by Luthans and Avolio (2003) and Walumbwa et al. (2008). It is important to note though, that the altruism scores in this study represent followers' perceptions of leaders' behaviors, but they do not assess leaders' motivations or intentions, which may be altruistic (i.e., seeking benefit for others without any self-regard) or may be egoistic (i.e., seeking benefit for others with some self-regard in mind; Price, 2003). As such, it would be helpful in future research to include measures of leader motivations and/or intentions regarding altruistic behaviors.

The second noteworthy finding related to moral outcomes is the relatively weak correlation between authentic leadership and integrity ($r = .24$; $p = .03$), especially considering the focus upon measuring ethical integrity in this study. In this regard, it would seem that due to the inherent moral component of authentic leadership, a moderate to strong correlation would exist between authentic leadership and ethical integrity. However, the findings from this study do not support this expectation. This may be due to the instrument used to measure integrity, which utilizes reverse-scored items in order to avoid ambiguity between supererogatory acts (i.e., morally commendable, but not morally required) and

moral behaviors that are required (S. B. Craig & Gustafson, 1998). As such, participants were requested to evaluate leaders' unethical behaviors instead of ethical behaviors. Possibly the negative tenor of the instrument items muted evaluations of authentic leader behaviors as demonstrating integrity. Or as Palanski and Yammarino (2007) suggest, integrity is more often associated with "better-than-expected ethical or moral behavior and not merely the absence of unethical or immoral actions" (p. 174). As such, the emphasis upon unethical behaviors in the PLIS instrument used in this study may have diminished followers' views of leaders' behaviors as ethical. Therefore, additional research is suggested in order to further investigate and validate the positive relation between authentic leadership and ethical integrity.

Theoretical Implications

In addition to the initial findings discussed above concerning the primary research variables of authentic leadership, moral development, and the specific moral outcomes of altruism and integrity, it is necessary to discuss the theoretical implications of the study and its findings. The following sections focus upon authentic leadership morality from two different theoretical perspectives. The first section considers the broader research and theoretical concerns associated with the primary research question investigated in this study, namely, are authentic leaders moral? The second section discusses the underlying content and source of morality associated with authentic leadership, offering a critique of the current theoretical views of the content of authentic leadership morality and offering an alternative source for the moral content of authentic leadership.

Authentic Leadership Morality

Are authentic leaders moral? This central research question arose from a desire to explore and test the assertion that authentic leadership is fundamentally moral (Gardner, Avolio, & Walumbwa, 2005a; May et al., 2003) and is defined by evidence of morality when an authentic leader acts "in concert with his or her self-concept [in order] to achieve higher levels of agency to make the 'right' and 'ethical' decisions" (Hannah et al., 2005, p. 43). Additionally, morality is viewed as

an inherent attribute of authentic leadership (Dasborough & Ashkanasy, 2005; Hannah et al., 2005; May et al.). For example, Gardner, Avolio, and Walumbwa (2005a) asserted, "authentic leadership is posited to include an inherent moral component" (p. 395), such that "authentic leaders are described as transparent decision makers who develop and utilize their reserves of moral capacity, courage, efficacy, and resilience to address ethical issues and arrive at authentic and sustainable moral solutions" (p. 395).

Even though widespread theoretical support exists for authentic leadership morality (e.g., Hannah et al., 2005; Luthans & Avolio, 2003; May et al., 2003; Walumbwa et al., 2008), very little empirical evidence can be found substantiating this claim. Thus, are authentic leaders moral? The findings of this study indicate initial support for authentic leadership morality. Positive correlations were identified between authentic leadership and the moral outcomes of leader altruism and integrity. In this regard, authentic leaders are viewed by their followers as moral insofar as their behaviors are perceived as altruistic and demonstrating integrity. Additionally, authentic leadership positively correlates with moral judgment as measured by the overall simple sum score of the MMJT. However, what may be the strongest support for authentic leadership morality in this study are the results of the hierarchical multiple regression, which found that 57% of the variability in altruism is accounted for by authentic leadership, moral judgment, and moral identity when controlling for leader gender, age, education, and organizational climate. This finding is all the more significant considering the relatively small sample size (n = 30 leaders; n = 78 total matched leader–follower cases).

Thus, are authentic leaders moral? The results of this study indicate that yes, authentic leaders exhibit moral behaviors and engage moral judgment and moral identity in the process of leading. However, these findings are not conclusive as noted by the research hypotheses that were rejected due a lack of statistical support. Therefore, additional empirical research is warranted and necessary to further explore and explain authentic leadership morality. This call for additional research is discussed in more detail below in the section on recommendations for

future research. However, prior to discussing future research recommendations, it is necessary to explicate an important topic central to authentic leadership morality, namely, the content and source of morality, which are discussed next.

Discussing the Content and Source of Morality

At this juncture, it is important to focus upon an aspect of morality that has not yet been touched upon in the discussion or proceeding chapters. As used in this manuscript, morality is defined generally as the content of right and wrong. More specifically, morality refers to a series of norms, standards, principles, or values that govern how people ought to live and act toward others (Kurtines & Gewirtz, 1995; Nagel, 2006). Although these conceptions of morality adequately define the construct, especially within the context of exploring the moral development of authentic leaders, they fall short in a critical area, namely, in providing guidance as to how to determine *what* is right or wrong or how to establish the rightness or wrong-ness of the norms, standards, principles, and values that govern leaders' interactions with followers. In other words, these conceptions of morality fail to delineate the specific *content* of morality—what is right and wrong. Neither do they clarify or touch upon what criteria are used to determine what is right and wrong. When considered in the context of authenticity and authentic leadership, this omission is significant and points to the need for such criteria, as Conn (1981) noted, "authenticity is not a criterion of the moral life, as it is often claimed to be [cf. Gardner, Avolio, & Walumbwa, 2005a], but rather an ideal which stands in need of a criterion" (p. ix). When considered within the context of the research conducted in this study, it is thus critically important to explore and discuss the content and source of morality as related to authentic leadership.

To begin with, as noted earlier in the discussion in Chapter 2 differentiating between morals and ethics, the task at hand of delineating the content and source of morality falls within the parameters of ethics, which broadly refers to the process of determining right and wrong (Rae, 2000). Specifically, ethics concern the study and explication of particular approaches to determining the contents of morality along with establishing the nature and justification of moral actions (i.e., how and why certain actions are considered right versus wrong; Beauchamp & Bowie, 2001).

Engaging in a full-orbed discussion of ethics, ethical systems (e.g., descriptive, normative, aretaic, or metaethics), and the related topic of moral philosophy as related to authentic leader morality is too expansive a task for the discussion at hand due to the voluminous materials available. Therefore, the discussion presented here is limited to a brief evaluation of how the content of morality is currently conceptualized in authentic leadership literature coupled with a proposal for a more salient source for moral content associated with authentic leadership.

A review of authentic leadership literature. Reviewing the current literature base reveals only limited attention has been given to explicitly defining or explaining the underlying content of morality associated with authentic leadership. The content of authentic leader morality is generally defined in two ways—either within the context of authenticity (i.e., being true to one's self; May et al., 2003; Michie & Gooty, 2005) or within the framework of concern for the common good (Bass & Steidlmeier, 1999; Howell & Avolio, 1992). For example, Hannah et al. (2005) suggested an authentic leader acts "in concert with his or her self-concept to achieve higher levels of agency to make the 'right' and 'ethical' decisions" (p. 43). As such, the content and source of morality among authentic leaders reside *within* the leader and are anchored in personal standards, positive values, and essential core principles (Bass & Steidlmeier; Howell & Avolio; May et al.). In an attempt to avoid the egoistic and narcissistic overtones of such a subjective and relative source for morality (Taylor, 1992), researchers add altruism as an indispensable attribute associated with authentic leadership, as noted by Price (2003), who suggested, "Only when the values from which they [authentic leaders] act are altruistic in content can we assume that their leadership is morally legitimate" (p. 70). This logic would then support the findings of this study regarding altruism as positively correlated with authentic leadership, which may point to altruism functioning as a contributing factor to the content of authentic leader morality.

Researchers additionally contend that acting in a way that is "inwardly and outwardly concerned about the good that can be achieved for the group, organization, or society" (Bass & Steidlmeier, 1999, p. 188) establishes the content of morality for authentic leaders (cf. Luthans & Avolio, 2003; Price, 2003). Or as

Lipman-Blumen (2000) suggested, moral leadership results when a leader pursues "a cause that transcends his or her individual egoistic needs, a cause that benefits the larger community" (p. 245). In this regard, concern for the common good on the part of leaders is what defines the content of authentic leader morality. However, this raises the critical question, *how* is the common good defined? Or from a slightly different perspective, *who* determines what is good for the group, organization, or society? Recognizing this difficulty, Luthans and Avolio (2003) asserted, that "unfortunately, in today's complex world, the common good is not a simple summation of follower and leader self-interest" (p. 248). As such, it is important to critically evaluate the current view of how moral content is conceptualized in the literature.

A critique of the current view. The two views briefly discussed concerning approaches to define the content of morality have been the subject of critical review by various researchers. For example, examining the efficacy of authenticity as the source of moral content among leaders, Sparrowe (2005) asked, "Is the authentic self as disclosed by self-awareness necessarily oriented towards positive values and principles?" (p. 424). Sparrowe went on to respond, "Even Shakespeare [who penned 'to thine own self be true'] would question that assumption!" (p. 424). The primary concern with anchoring moral content within the domain of personal standards, values, beliefs, and principles is that such an appeal reduces morality to egoism (Price, 2003) or narcissism, as Sparrowe went on to explain:

> The problem in arguing that authenticity is intrinsically ethical is that "to thine own self be true" is resolute in its indifference to moral postures. Indeed, because "to thine own self be true" looks inward before recognizing others, its basic orientation is narcissism. (p. 424)

Similarly, Taylor (1992) pointed out that moral subjectivism potentially results when moral content is rooted in personal perspectives (i.e., values, belief, and principles) as opposed to being grounded in reason or the moral nature of things.

A similar issue exists when defining moral content based on the common good, in that, even though a leader may be guided by apparent virtuous standards and principles, what is considered the common good may be subjectively defined or it may actually represent an aberration of larger social and moral frameworks

(Price, 2003). For example, in his exposition on morality after Auschwitz, Haas (1988) pointed out that the Holocaust "was possible because a new ethic was in place that did not define the arrest and deportation of Jews as wrong and in fact defined it as ethically tolerable and even good" (p. 7). Haas further noted, "the deportation of Jews was portrayed [in Nazi propaganda] as compatible with an overall good that people could see and with which they could sympathize—that of self-preservation" (p. 7). This example from history highlights the extreme misappropriation of morality when its content is anchored in an ethical system that sought to justify its actions based on the common good (Haas), but when in reality good and evil were so redefined and distorted, they merely reflected the banality of evil (Rubenstein, 1992) and, in fact, had nothing in common with the common good of humankind.

From a philosophical perspective, grounding the content of morality in personal standards, values, and principles is often associated with either egoism or hedonism, while sourcing the content of morality within a commitment to the common good is reflective of the ethical systems known as utilitarianism and consequentialism (Fox & DeMarco, 1990; Graham, 2004). These ethical systems are commonly held by many people today; however, they are not without significant problems (Graham). The nuances and variations of these ethical systems are too detailed to enumerate and discuss here, but the criticisms associated with each of these systems, like those discussed above concerning grounding the content of morality in personal values and the common good, lead to a more fundamental and challenging issue—determining the source of morality. Or as Kurtz (1988) succinctly asserted, "The central question about moral and ethical principles concerns their ontological foundation" (p. 65). Attention and discussion often revolve around two sources or ontological foundations of moral content, namely humanism and theism. Humanism, which flows from naturalism, rational knowledge, and empiricism (Kurtz, 1988), asserts that morals are grounded in humanity. Conversely, theism maintains that moral content is grounded in God, which provides an objective basis for morality, meaning that the determination of good and evil is independent of humankind (W. L. Craig, 2009).

When considering which of these ontological foundations of morality are more satisfying and compelling, Murphy (2009) suggested four features of morality need to be considered, namely, that moral content ought to be universal (i.e., applying equally to everyone), objective (i.e., exempting moral values, obligations, and culpability from human determination), normative (i.e., providing reason for moral action), and other-oriented (i.e., providing value in how others are treated). Moreland (2009) similarly focused upon three features of moral order that need to be considered when evaluating humanism and theism as sources of morality: (a) objective, intrinsic value and an objective moral law; (b) the reality of human action; and (c) intrinsic human value and rights.

When evaluating these features based on the merits of naturalistic humanism versus theism, Moreland (2009) asserted that a naturalistic worldview has difficulty establishing these features of morality. He further stated, "Many thinkers—naturalists and nonnaturalists—have concluded that naturalism cannot, in fact, provide the epistemic and ontological resources" (p. 143) for morality. This is for several reasons, including the difficulty of establishing the existence of objective, intrinsic value within a naturalistic framework because evolution merely describes a process of transformation as opposed to prescribing value to specific stages of the process. Additionally, the universally experienced imperatival force of moral obligations is difficult to ground in naturalistic humanism, in that, as Moreland explained, "To what or whom would we be accountable in a godless universe, and why do we experience a sense of shame and guilt that goes far beyond what we owe each other or what is culturally bred?" (p. 147). In sum, "These features of the moral order make sense if a good God exists, but they are hard to retain and explain if God does not exist" (Moreland, p. 147).

W. L. Craig (2009) added that not only are objective moral values difficult to establish within a humanistic framework due to the subjectivism of individuals, but even if objective moral values do exist within humanism, they would be irrelevant due to a lack of grounded moral accountability. As W. L. Craig explained by quoting Dostoyevsky, "If there is no immortality, then all things are permitted" (p. 33). Or in other words, if there is no accountability of some sort now or in an

afterlife, then it makes no difference how a person ought to live. This may be an oversimplification of moral accountability, in that, society holds its members accountable for moral and immoral acts; however, it does illustrate an additional potential problem with humanism as an adequate ontological foundation for determining the content of morality.

The purpose of the discussion at this point is not to summarize all arguments for or against humanism and theism as sources for the content of morality. Rather, based on the review of authentic leadership literature, which basically grounds the moral content of authentic leadership within personal values or a commitment to the common good, coupled with the subjective nature of these views and the serious questions raised concerning humanism as an adequate foundation of moral content, it is prudent to consider an alternative source for the content of authentic leader morality.

A suggested alternative view. At the center of humanism as a potential source of moral content is humankind. And a potential problem with humankind is that, by nature, humans are limited in knowledge, understanding, and objectivity (Conn, 1998). Therefore, it is not surprising that people look for meaning and understanding outside of themselves in a self-transcendent source (Franklin, 2007). Self-transcendence is defined as a "person's capacity to expand self-boundaries intrapersonally, interpersonally, and transpersonally" (p. 699), while developing a perspective that extends beyond ordinary limitations (Ellermann & Reed, 2001). Applied to the context of determining moral content, self-transcendence refers to the process of looking beyond one's self and one's immediate context (including society) as the source of moral content. Schwartz (1994) employed this principle in reference to values. For example, Schwartz (1994) placed values along a spectrum ranging from self-enhancement to self-transcendence, where self-enhancement reflects values of achievement, power, and hedonism while self-transcendence aligns with values of benevolence and universalism (cf. Michie & Gooty, 2005).

The point here is that in order to move beyond the bounds and limitations associated with humanity and its subjectivity, especially as related to defining moral content, self-transcendence provides a plausible alternative. However, this

raises the question, if a leader is to look beyond one's self as the source of moral content, what then should a leader look to as a more secure source for the content of morality? In light of the various problems outlined above associated with humanism, it seems reasonable to consider theism as a possible source of moral content.

When anchored in the existence of a God who is by definition good, theism offers an objective and secure ontological foundation for moral content. As W. L. Craig (2009) explained, theism provides a sound basis for objective moral values because they are grounded in God's nature (which is considered loving and holy) as the supreme standard against which all moral acts are measured. Theism also provides a basis for objective moral duties, which stem from divine commands flowing from divine moral nature. As such, W. L. Craig asserted, "We can affirm the objective goodness and rightness of love, generosity, self-sacrifice, and equality, and condemn as objectively evil and wrong selfishness, hatred, abuse, discrimination, and oppression" (p. 30). Additionally, theism supplies a foundation for moral accountability, in that, according to theism, a moral being beyond the limits of humankind holds all humankind equally accountable for their moral actions. Without such moral accountability, the logical conclusion is nihilism (W. L. Craig). Therefore, in light of the strengths associated with a theistic ontological foundation for morality, it is reasonable to utilize theism as a self-transcendent source for the content of morality. However, this is not to imply that theism is somehow exempt from problems as a source for morality (see Kurtz, 1988, 2009, for a comprehensive discussion of problems associated with theism, and see W. L. Craig as well as Moreland, 2009, for an incisive defense of theism). Rather, the point here is that theism is a legitimate alternative to consider as a source for moral content in light of the subjectivity and limits associated with humanism.

Summary. The central research question investigated in this study is: Are authentic leaders moral? At this phase of the study, it is clear that this simple question invokes many complex theoretical, conceptual, and practical issues, as evidenced, for example, in the lengthy exposition in Chapter 2 outlining a theoretical framework for authentic leadership morality. However, in order to fully

answer the central research question, it is necessary to not only define morality, but to discuss and delineate the content and source of morality as well, in that, without such specificity, authentic leader morality is either meaningless or contingent upon the subjective personal standards, values, and principles of the leader. To date, the literature concerning authentic leadership theory has not proffered an ontological foundation for moral content associated with authentic leadership apart from appealing to the concept of authenticity and concern for the common good. However, these concepts are problematic, not the least of which concerns their potential subjectivism and relativism (Taylor, 1992) flowing from an underlying egoism (Price, 2003). As such, what is needed is a more secure and grounded source for the content of authentic leadership morality. It is suggested here that theism provides such a secure source. Of course, this assertion needs to be researched and empirically tested. As such, a purpose of this discussion is to hopefully serve as an impetus for sincere debate and robust research into the issue of identifying a source for the content of morality among authentic leaders and proposing theism as such a source.

Practical Implications

Authentic leadership theory was initially conceptualized in response to the managerial malfeasance and corporate meltdowns of the early 2000s, which prompted a significant need for positive leadership (Luthans & Avolio, 2003) characterized by morality and an ability to better cope with a rapidly changing, turbulent organizational contexts. The need for moral leadership has once again gained national and international importance as finance and mortgage industries collapsed over the past 2 years, ushering in the most significant economic downturn since the Great Depression (Norris, 2009). As such, the practical implications of authentic leader morality are significant, as Novicevic, Harvey, et al. (2006) asserted, "The concept of authenticity gains prominence in times when individuals facing conflicting social pressures become entrapped in moral dilemmas that are engendered by the complex evolution of modern civilization" (p. 65). Similarly,

Terry (1993) stated, "We live in an age in which attention to authenticity is becoming more essential as inauthenticity becomes more pervasive" (pp. 128-129).

Within this context, this study demonstrates two important practical implications. First, the findings indicate that participants view their leaders as authentic leaders. This supports authentic leadership theory and suggests that authentic leaders are present in a wide variety of organizations. Considering the current challenges facing today's organizations and the theorized positive capacities of authentic leadership, the presence of authentic leaders in organizations today implies that a counter-balance to the moral meltdowns of the early 2000s and the corporate mismanagement that led to the recent economic downturn may already be in place. Second, the findings show that authentic leaders exhibit moral behaviors, such as altruism and integrity, as well as higher levels of moral development. This provides a hopeful signal that authentic leaders will potentially place the needs of the organization and their followers above their own needs and will pursue ethical practices that will ultimately benefit the organization.

In explicating the practical implications of the research conducted in this study, it is important to briefly discuss the generalizability of the findings. As discussed in depth earlier, subject from 22 organizations ranging in size from 13 employees to several thousand took part in the study. Furthermore, subjects represent a wide variety of business and industry, including automotive racing, supply, food services, manufacturing, international logistics, finance, construction, marketing, sales, engineering, telecommunications, real estate, property management, and an electric utility. Even though the sample was relatively small, the diversity of organizations represented is expansive, which clearly points to the generalizability of the findings from the study.

Lastly, this study provides a starting point and benchmark for future research in the area of authentic leadership morality. To date, no other empirical study has been published that explores the moral development and moral outcomes of authentic leadership. As such, this study provides an initial theoretical framework and preliminary findings that can serve as the impetus for future studies. Ideally, future research will not only affirm contributing factors associated with the

moral component of authentic leadership, such as moral judgment, moral identity, and moral affect, but it will also lead to the development of interventions for enhancing authentic leadership morality.

Significance of the Study

The research conducted in this study has sought to substantively and significantly address the current imperative for moral development and moral leadership among organizational leaders in several ways. First, the study sought to extend the theoretical foundation of authentic leadership and authentic leader morality by developing a comprehensive and parsimonious theoretical foundation for authentic leader morality. The moral development framework proposed in this study is novel in its integrative approach and in its reliance upon moral judgment, moral identity, and moral affect as the factors comprising moral development. The research results indicate substantive support for the proposed framework for moral development among authentic leaders, which provides an important opportunity to identify and develop interventions to enhance the moral component of authentic leaders.

Secondly, this study drew participants from a broad cross-section of for-profit organizations ranging in various sizes. To date, no other study has drawn from a larger number of organizations to include in research focusing upon authentic leadership. The findings indicate that authentic leadership is present at moderate to high levels across all organizations, which suggests that authentic leadership can be generalized to larger populations.

Lastly, the results of this study that support the moral component of authentic leadership provide a glimmer of hope in the midst of difficult times that are due in large part to the moral failures of organizational leaders. Today's organizations need leaders who will exemplify and execute moral decisions that seek the benefit of the organization and followers over self-interest. This study indicates that such leaders are present in the organizations that took part in the research.

Limitations

Even though considerable care was given to issues of reliability and validity in designing the study, there are certain limitations associated with the research conducted in this study. For example, the lack of a randomly chosen sample may limit generalizability. From a design perspective, the use of a quantitative nonexperimental research design provides an economical and expeditious method for measuring the hypothesized relationships; however, the lack of an experimental or quasi-experimental design utilizing a specified intervention (e.g., developing authentic leadership) coupled with the lack of control groups limits conclusions about the nature of the relations among the research variables (Shadish et al., 2002).

In reference to measurement, there are certain inherent limitations that coincide with measures of leadership in general, such as not exploring more rigorously contextual influences on authentic leadership (Avolio, Sosik, et al., 2003; Walumbwa et al., 2008). An additional limitation regarding measurement is the use of self-report data, which carries with it a risk of social-desirability bias, especially when conducting research in the area of morality and moral development (Hardy, 2006). When possible, it is helpful to counter the potential of social-desirability bias in self-reporting by utilizing additional methods of measurement, including behavioral observation and other-report measures.

An additional limitation briefly outlined in Chapter 4 concerns the sample used for the study. Initially, a sample of 84 leaders and 294 followers was targeted in order to achieve desired levels of statistical significance and power in relation to the number of research variables. A sample of 30 leaders and 78 matched leader–follower cases were used in this study. This smaller-than-desired sample may have influenced the results, such that certain hypothesized relations may not have attained statistical significance due to the relatively small sample.

Another potential limitation is the current business environment. Due to the challenging economic realities of today, businesses were reluctant to participate in the study for several reasons, including having recently laid off employees, having recently reorganized leadership positions due to downsizing, and having concerns

about the potential distraction of participating in a research study, according to organizational representatives who were contacted as part of the sampling strategy.

Concerning the broader need to contribute to the development of authentic leadership theory in light of its current nascent status, the application of the research may be somewhat limited due to its singular focus on morality within the framework of authentic leadership. More specifically, even though an internalized moral perspective is a critical factor within the construct of authentic leadership, it is only one factor of four that constitute the construct. Thus, the findings from the study are limited to the domain of the moral component of authentic leadership and may not contribute to the broader theory of authentic leadership and its development.

In summary, even though care and diligence have been taken to address threats to validity and concerns regarding reliability within the study, certain limitations exist in the research conducted, including limitations related to generalizability, design, measurement, sample size, and application within the broader context of further developing authentic leadership theory.

Recommendations for Future Research

The findings presented in this study represent a starting point for investigating authentic leadership morality, especially considering the current nascent stage of theoretical development of authentic leadership. As such, recommendations for future research include repeating the research conducted in this study with a larger sample and possibly at a time when the business climate has improved with the hope it would be more conducive to investigating questions of moral development, moral outcomes, and authentic leadership.

Additional research is also required to further explore the underlying factors contributing to moral development. This study sought to investigate moral judgment, moral identity, and moral affect as integrative factors of moral development. Not only do these factors need further research, but additional research is warranted to explore other potential factors of morality that may be associated with authentic leadership. Furthermore, this study focused upon two

specific moral outcomes of authentic leadership, namely leader altruism and integrity. Future research efforts ought to explore additional moral behaviors associated with authentic leadership. Not only is further emphasis needed to advance a comprehensive understanding of authentic leadership and its moral foundation, but there is also a critical need to identify and develop interventions that can enhance authentic leadership and increase its effectiveness in a variety of organizational settings.

Additionally, future research is called for that will not only continue to explore authentic leadership within a broader context of for-profit organizations, but research is needed in the nonprofit sector, including governmental agencies, education, and nonprofit organizations to determine if authentic leadership is present across all types of organizations and if the type of organization influences levels of moral development among authentic leaders. For example, would higher levels of authentic leader altruism be present in a nonprofit service organization? Or would authentic leaders serving in a religious nonprofit organization exhibit higher levels of moral development? New research initiatives are needed to address these questions and others like them.

Conclusion

Are authentic leaders moral? The literature clearly has asserted morality as a fundamental, core component of authentic leadership. However, empirical support for this assertion has been largely missing in the literature. Thus, the findings from this study, which found a positive correlation between authentic leadership, moral judgment, and the moral outcomes of leader altruism and integrity, provide an initial evidential foundation for authentic leader morality. Additionally, the supported moderating effect of moral judgment and moral identity upon the relation between authentic leadership and altruism suggests that moral development levels may influence an authentic leader's moral behaviors. Thus, in conclusion, to answer the primary research question of this study, authentic leaders indeed are considered moral based on the findings of this study.

References

Aquino, K., Freeman, D., Reed, A., II, Lim, V. K. G., & Felps, W. (2009). Testing a social–cognitive model of moral behavior: The interactive influence of situations and moral identity centrality. *Journal of Personality and Social Psychology, 97*(1), 123-141.

Aquino, K., & Reed, A., II. (2002). The self-importance of moral identity. *Journal of Personality and Social Psychology, 83*(6), 1423-1440.

Argyris, C. (1957). *Personality and organization: The conflict between system and the individual.* New York, NY: Harper.

Audi, R. (2009). *Business ethics and ethical business.* New York, NY: Oxford University Press.

Avolio, B. J. (2005). *Leadership development in balance: Made/Born*. Mahwah, NJ: Erlbaum.

Avolio, B. J., & Gardner, W. L. (2005). Authentic leadership development: Getting to the root of positive forms of leadership. *The Leadership Quarterly, 16*(3), 315-338.

Avolio, B. J., Gardner, W. L., Walumbwa, F. O., Luthans, F., & May, D. R. (2004). Unlocking the mask: A look at the process by which authentic leaders impact follower attitudes and behaviors. *The Leadership Quarterly, 15*(6), 801-823.

Avolio, B. J., & Luthans, F. (2006). *High impact leader: Moments matter in authentic leadership development*. New York, NY: McGraw-Hill.

Avolio, B. J., Luthans, F., & Walumbwa, F. O. (2005). Preface. In W. L. Gardner, B. J. Avolio, & F. O. Walumbwa (Eds.), *Authentic leadership theory and practice: Origins, effects and development* (pp. xxi-xxix). Oxford, United Kingdom: Elsevier.

Avolio, B. J., Sosik, J. J., Jung, D. I., & Berson, Y. (2003). Leadership models, methods, and applications. In I. B. Weiner (Ed.), *Handbook of psychology: Industrial and organizational psychology* (pp. 277-307). Hoboken, NJ: Wiley.

Badaracco, J. L., & Ellsworth, R. R. (1992). Leadership, integrity, and conflict. *Management Decision, 30*(6), 29-34.

Bandura, A. (1977). *Social learning theory.* Englewood Cliffs, NJ: Prentice Hall.

Bandura, A. (1986). *Social foundations of thought and action: A social cognitive theory.* Englewood Cliffs, NJ: Prentice Hall.

Bandura, A. (1991). Social cognitive theory of moral thought and action. In W. M. Kurtines & J. L. Gewirtz (Eds.), *Handbook of moral behavior and development* (Vol. 1. Theory, pp. 45-103). Hillsdale, NJ: Erlbaum.

Bandura, A. (2000). Exercise of human agency through collective efficacy. *Current Directions in Psychological Science, 9*(3), 75-78.

Bandura, A. (2001). Social cognitive theory: An agentic perspective. *Annual Review of Psychology, 52*(1), 1-26.

Barnard, C. I. (1938). *The functions of the executive.* Cambridge, MA: Harvard University Press.

Barnard, C. I. (1948). *Organization and management, selected papers.* Cambridge, MA: Harvard University Press.

Barnard, C. I. (1958). Elementary conditions of business morals. *California Management Review, 1*(1), 1-13.

Baron, R. M., & Kenny, D. A. (1986). The moderator–mediator variable distinction in social psychological research: Conceptual, strategic, and statistical considerations. *Journal of Personality and Social Psychology, 51*(6), 1173-1182.

Bass, B. M. (1985). *Leadership and performance beyond expectations.* New York, NY: Free Press.

Bass, B. M. (1998). The ethics of transformational leadership. In J. B. Ciulla (Ed.), *Ethics, the heart of leadership* (pp. 169-192). Westport, CT: Quorum.

Bass, B. M., & Avolio, B. J. (1994). *Improving organizational effectiveness through transformational leadership.* Thousand Oaks, CA: Sage.

Bass, B. M., & Steidlmeier, P. (1999). Ethics, character, and authentic transformational leadership behavior. *The Leadership Quarterly, 10*(2), 181-217.

Batson, C. D. (1998). Altruism and prosocial behavior. In D. T. Gilbert, S. T. Fiske, & G. Lindzey (Eds.), *The handbook of social psychology* (4th ed., Vol. 2, pp. 282-316). Boston, MA: McGraw-Hill.

Baumeister, R. F. (1987). How the self became a problem: A psychological review of historical research. *Journal of Personality and Social Psychology, 52*(1), 163-176.

Beauchamp, T. L., & Bowie, N. E. (2001). *Ethical theory and business* (6th ed.). Upper Saddle River, NJ: Prentice Hall.

Becker, T. E. (1998). Integrity in organizations: Beyond honesty and conscientiousness. *Academy of Management Review, 23*(1), 154-161.

Begley, P. T. (2001). In pursuit of authentic school leadership practices. *International Journal of Leadership in Education, 4*(4), 353-365.

Begley, P. T. (2006). Self-knowledge, capacity, and sensitivity: Prerequisites to authentic leadership by school principals. *Journal of Educational Administration, 44*(6), 570-589.

Bernardi, R. A., & Arnold, D. F., Sr. (2004). Testing the "inverted-U" phenomenon in moral development on recently promoted senior managers and partners. *Contemporary Accounting Research, 21*(2), 353-367.

Blasi, A. (1980). Bridging moral cognition and moral action: A critical review of the literature. *Psychological Bulletin, 88*(1), 1-45.

Blasi, A. (1983). Moral cognition and moral action: A theoretical perspective. *Developmental Review, 3*(2), 178-210.

Blasi, A. (1984). Moral identity: Its role in moral functioning. In W. M. Kurtines & J. L. Gewirtz (Eds.), *Morality, moral behavior, and moral development* (pp. 128-139). New York, NY: Wiley.

Blasi, A. (1993). The development of identity: Some implications for moral functioning. In G. G. Noam & T. E. Wren (Eds.), *The moral self* (pp. 99-122). Cambridge, MA: MIT Press.

Blasi, A. (1995). Moral understanding and the moral personality: The process of moral integration. In W. M. Kurtines & J. L. Gewirtz (Eds.), *Moral development: An introduction* (pp. 229-253). Boston, MA: Allyn & Bacon.

Brenkert, G. G. (2004). The need for corporate integrity. In G. G. Brenkert (Ed.), *Corporate integrity and accountability* (pp. 1-10). Thousand Oaks, CA: Sage.

Brumbaugh, R. B. (1971). Authenticity and theories of administrative behavior. *Administrative Science Quarterly, 16*(1), 108-112.

Bugental, J. F. T. (1967). *Challenges of humanistic psychology*. New York, NY: McGraw-Hill.

Burns, J. M. (1978). *Leadership*. New York, NY: Harper & Row.

Burton, R. M., & Obel, B. (1998). *Strategic organizational diagnosis and design: Developing theory for application* (2nd ed.). Boston, MA: Kluwer Academic

Calvin, J. (1960). *Institutes of the Christian religion* (J. T. McNeill, Ed.; F. L. Battles, Trans.). Louisville, KY: Westminster John Knox Press. (Original work published 1559)

Campbell, J. D., Trapnell, P. D., Heine, S. J., Katz, E. M., Lavellee, L. F., & Lehman, D. R. (1996). Self-concept clarity: Measurement, personality correlates, and cultural boundaries. *Journal of Personality and Social Psychology, 70*(1), 141-156.

Cernic, D., & Longmire, L. (Eds.). (1987). *Know thyself: Collected readings on identity.* New York, NY: Paulist Press.

Chan, A., Hannah, S. T., & Gardner, W. L. (2005). Veritable authentic leadership: Emergence, functioning, and impacts. In W. L. Gardner, B. J. Avolio, & F. O. Walumbwa (Eds.), *Authentic leadership theory and practice: Origins, effects, and development* (pp. 3-41). Oxford, United Kingdom: Elsevier.

Clapp-Smith, R., Vogelgesang, G. R., & Avey, J. B. (2009). Authentic leadership and positive psychological capital: The mediating role of trust at the group level of analysis. *Journal of Leadership & Organizational Studies, 15*(3), 227-240.

Clouse, B. (1999). Moral development. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology and counseling* (2nd ed., pp. 764-765). Grand Rapids, MI: Baker Books.

Cohen, J. (1988). *Statistical power analysis for the behavioral sciences* (2nd ed.). New York, NY: Academic.

Cohen, J., & Cohen, P. (1983). *Applied multiple regression/correlation analysis for the behavioral sciences* (2nd ed.). Hillsdale, NJ: Erlbaum.

Cohen, J., Cohen, P., West, S. G., & Aiken, L. S. (2003). *Applied multiple regression/correlation analysis for the behavioral sciences* (3rd ed.). Hillsdale, NJ: Erlbaum.

Colby, A., & Kohlberg, L. (1987). *The measurement of moral judgment*. New York, NY: Cambridge University Press.

Colby, A. Kohlberg, L., Gibbs, J. C., & Lieberman, M. (1983). A longitudinal study of moral judgment. *Monographs of the Society for Research in Child Development, 48*(1-2, No. 200).

Conn, W. E. (1981). *Conscience: Development and self-transcendence*. Birmingham, AL: Religious Education Press.

Conn, W. E. (1998). Self-transcendence, the true self, and self-love. *Pastoral Psychology, 46*(5), 323-332.

Cooper, D. E. (1998). Existentialist ethics. In E. Craig (Ed.), *Routledge encyclopedia of philosophy* (Vol. 3, pp. 502-505). New York, NY: Routledge.

Cooper, C. D., Scandural, T. A., & Schriesheim, C. A. (2005). Looking forward but learning from our past: Potential challenges to developing authentic leadership theory and authentic leaders. *The Leadership Quarterly, 16*(3), 475-493.

Corsini, R. J. (1999). *The dictionary of psychology.* Philadelphia, PA: Bruner/Mazel.

Coulton, C., & Chow, J. (1992). Interaction effects in multiple regression. In D. F. Gillespie & C. Glisson (Eds.), *Quantitative methods in social work: State of the art* (pp. 179-199). New York, NY: Haworth Press.

Craig, S. B., & Gustafson, S. B. (1998). Perceived Leader Integrity Scale: An instrument for assessing employee perceptions of leader integrity. *The Leadership Quarterly, 9*(2), 127-145.

Craig, W. L. (with Kurtz, P.) (2009). The Kurtz/Craig debate: Is goodness without God good enough? In R. K. Garcia & N. L. King (Eds.), *Is goodness without God good enough? A debate on faith, secularism, and ethics* (pp. 25-46). Lanham, MD: Rowman & Littlefield.

Creswell, J. W. (2009). *Research design: Qualitative, quantitative, and mixed method approaches* (3rd ed.). Thousand Oaks, CA: Sage.

Cropanzano, R., Howes, J. C., Grandey, A. A., & Toth, P. (1997). The relationship of organizational politics and support to work behaviors, attitudes, and stress. *Journal of Organizational Behavior, 18*(2), 159-180.

Cullity, G. (1998). Moral judgment. In E. Craig (Ed.), *Routledge encyclopedia of philosophy* (Vol. 6, pp. 511-514). New York, NY: Routledge.

Damon, W. (1984). Self-understanding and moral development from childhood to adolescence. In W. M. Kurtines & J. L. Gewirtz (Eds.), *Morality, moral behavior, and moral development* (pp. 109-127). New York, NY: Wiley.

Damon, W. (2000). Moral development. In A. E. Kazdin (Ed.), *Encyclopedia of psychology* (Vol. 5, pp. 299-302). New York, NY: Oxford University Press.

Dasborough, M. T., & Ashkanasy, N. M. (2005). Follower emotional reactions to authentic and inauthentic influence. In W. L. Gardner, B. J. Avolio, & F. O. Walumbwa (Eds.), *Authentic leadership theory and practice: Origins, effects, and development* (pp. 281-300). Oxford, United Kingdom: Elsevier.

Davis, M. H. (1980). A multidimensional approach to individual differences in empathy. JSAS *Catalogue of Selected Documents in Psychology, 10*, 85. Retrieved from http://www.eckerd.edu/academics/psychology/files/Davis_1980.pdf

Davis, M. H. (1983). Measuring individual differences in empathy: Evidence for a multidimensional approach. *Journal of Personality and Social Psychology, 44*(1), 113-126.

Davis, M. H. (1996). *Empathy: A social psychological approach.* Boulder, CO: Westview Press.

Deci, E. L., & Ryan, R. M. (1985). *Intrinsic motivation and self-determination in human behavior*. New York, NY: Plenum Press.

Deci, E. L., & Ryan, R. M. (1995). Human autonomy: The basis for true self-esteem. In M. H. Kernis (Ed.), *Efficacy, agency, and self-esteem* (pp. 31-49). New York, NY: Plenum Press.

Deci, E. L., & Ryan, R. M. (2000). The "what" and "why" of goal pursuits: Human needs and the self-determination of behavior. *Psychological Inquiry, 11*(4), 227-268.

Dent, E. (2003). Reconciling complexity theory in organizations and Christian spirituality. *Emergence, 5*(4), 124-140.

DesJardins, J. (2009). *An introduction to business ethics* (3rd ed.). Boston, MA: McGraw-Hill.

DeVries, R. (1991). The cognitive–developmental paradigm. In W. M. Kurtines & J. L. Gewirtz (Eds.), *Handbook of moral behavior and development* (Vol. 1. Theory, pp. 7-12). Hillsdale, NJ: Erlbaum.

Duignan, P. A., & Bhindi, N. (1997). Authenticity in leadership: An emerging perspective. *Journal of Educational Administration, 35*(3), 195-209.

Dukerich, J. M., Nichols, M. L., Elm, D. R., & Vollrath, D. A. (1990). Moral reasoning in groups: Leaders make a difference. *Human Relations, 43*(5), 473-493.

Eagly, A. H. (2005). Achieving relational authenticity in leadership: Does gender matter? *The Leadership Quarterly, 16*(3), 459-474.

Easterby-Smith, M., Thorpe, R., & Lowe, A. (2002). *Management research: An introduction* (2nd ed.). Thousand Oaks, CA: Sage.

Eichenwald, K. (2005). *Conspiracy of fools: A true story.* New York, NY: Broadway Books.

Eigel, K. M., & Kuhnert, K. W. (2005). Authentic development: Leadership development level and executive effectiveness. In W. L. Gardner, B. J. Avolio, & F. O. Walumbwa (Eds.), *Authentic leadership theory and practice: Origins, effects, and development* (pp. 357-385). Oxford, United Kingdom: Elsevier.

Eisenberg, E. M., & Goodall, H. L., Jr. (2004). *Organizational communication: Balancing creativity and constraint* (4th ed.). Boston, MA: Bedford/St. Martin's.

Eisenberg, N. (1995). Prosocial development: A multifaceted model. In W. M. Kurtines & J. L. Gewirtz (Eds.), *Moral development: An introduction* (pp. 401-429). Boston, MA: Allyn & Bacon.

Eisenberg, N. (2000). Emotion, regulation, and moral development. *Annual Review of Psychology, 51*(1), 665-697.

Eisenberg, N., & Fabes, R. A. (1998). Prosocial development. In W. Damon (Ed.), *Handbook of child psychology* (Vol. 3, 5th ed., pp. 701-778). New York, NY: Wiley.

Ellermann, C. R., & Reed, P. G. (2001). Self-transcendence and depression in middle-age adults. *Western Journal of Nursing Research, 23*(7), 698-713.

Endrissat, N., Müller, W. R., & Kaudela-Baum, S. (2007). En route to an empirically-based understanding of authentic leadership. *European Management Journal, 25*(3), 207-220.

Erickson, R. J. (1995). The importance of authenticity for self and society. *Symbolic Interaction, 18*(2), 121-144.

Etzioni, A. (1964). *Modern organizations*. Englewood Cliffs, NJ: Prentice-Hall.

Etzioni, A. (1968). Basic human needs, alienation and inauthenticity. *American Sociological Review, 33*(6), 870-885.

Feshbach, N. D. (1975). Empathy in children: Some theoretical and empirical considerations. *Counseling Psychologist, 5*(2), 25-30.

Field, A. (2009). *Discovering statistics using SPSS* (3rd ed.). Thousand Oaks, CA: Sage.

Fields, D. L. (2007). Determinants of follower perceptions of a leader's authenticity and integrity. *European Management Journal, 25*(3), 195-206.

Fineman, S. (2006). On being positive: Concerns and counterpoints. *Academy of Management Review, 31*(2), 270-291.

Firestone W. A. (1987). Meaning in method: The rhetoric of quantitative and qualitative research. *Educational Researcher, 16*(7), 16-21.

Flanagan, O. (1998). Moral development. In E. Craig (Ed.), *Routledge encyclopedia of philosophy* (Vol. 6, pp. 504-505). New York, NY: Routledge.

Fox, R. M., & DeMarco, J. P. (1990). *Moral reasoning: A philosophic approach to applied ethics*. Fort Worth, TX: Holt, Rinehart, & Winston.

Franklin, R. S. (2006). *Anchoring self-concept in the self-transcendent: A proposed model for developing authentic leaders in ministry*. Unpublished manuscript, Regent University, Virginia Beach, VA.

Franklin, R. S. (2007). *The image of God: An integrative theology of personal identity with practical application for spiritual leaders* (Unpublished master's thesis). Talbot School of Theology, Biola University, La Mirada, CA.

Fry, L. W. J., & Whittington, J. L. (2005). In search of authenticity: Spiritual leadership theory as a source for future theory, research, and practice on authentic leadership. In W. L. Gardner, B. J. Avolio, & F. O. Walumbwa (Eds.), *Authentic leadership theory and practice: Origins, effects, and development* (pp. 183-200). Oxford, United Kingdom: Elsevier.

Fusaro, P. C., & Miller, R. M. (2002). *What went wrong at Enron: Everyone's guide to the largest bankruptcy in U.S. history*. Hoboken, NJ: Wiley.

Gardner, W. L., Avolio, B. J., Luthans, F., May, D. R., & Walumbwa, F. O. (2005). "Can you see the real me?" A self-based model of authentic leader and follower development. *The Leadership Quarterly, 16*(3), 343-372.

Gardner, W. L., Avolio, B. J., & Walumbwa, F. O. (2005a). Authentic leadership development: Emergent trends and future directions. In W. L. Gardner, B. J. Avolio, & F. O. Walumbwa (Eds.), *Authentic leadership theory and practice: Origins, effects, and development* (pp. 387-406). Oxford, United Kingdom: Elsevier.

Gardner, W. L., Avolio, B. J., & Walumbwa, F. O. (Eds.). (2005b). *Authentic leadership theory and practice: Origins, effects, and development*. Oxford, United Kingdom: Elsevier.

Gardner, W. L., Fischer, D., & Hunt, J. G. (2009). Emotional labor and leadership: A threat to authenticity? *The Leadership Quarterly, 20*(3), 466-482.

Gardner, W. L., & Schermerhorn, J. R., Jr. (2004). Unleashing individual potential: Performance gains through positive organizational behavior and authentic leadership. *Organizational Dynamics, 33*(3), 270-281.

George, B. (2003). *Authentic leadership: Rediscovering the secrets to creating lasting value*. San Francisco, CA: Jossey-Bass.

George, B. (with Sims, P.) (2007). *True north: Discover your authentic leadership*. San Francisco, CA: Jossey-Bass.

George, B., Sims, P., McLean, A. N., & Mayer, D. (2007, February). Discovering your authentic leadership. *Harvard Business Review*, 129-138.

Gert, B. (1998). *Morality: Its nature and justification.* New York, NY: Oxford University Press.

Gibbs, J. C. (1991). Toward an integration of Kohlberg's and Hoffman's theories of morality. In W. M. Kurtines & J. L. Gewirtz (Eds.), *Handbook of moral behavior and development* (Vol. 1. Theory, pp. 183-222). Hillsdale, NJ: Erlbaum.

Gibbs, J. C. (2010). *Moral development and reality: Beyond the theories of Kohlberg and Hoffman* (2nd ed.). Boston, MA: Allyn & Bacon.

Gilligan, C. (1982). *In a different voice: Psychological theory and women's development.* Cambridge, MA: Harvard University Press.

Gogineni, A., Alsup, R., & Gillespie, D. F. (1995). Mediation and moderation in social work research. *Social Work Research, 19*(1), 57-63.

Goldman, B. M., & Kernis, M. (2002). The role of authenticity in healthy psychological functioning and subjective well-being. *Annals of the American Psychotherapy Association, 5*(6), 18-20.

Goleman, (1995). *Emotional intelligence.* New York, NY: Bantam.

Goleman, D., Boyatzis, R. E., & McKee, A. (2002). *Primal leadership: Realizing the power of emotional intelligence.* Boston, MA: Harvard Business School Press.

Graham, G. (2004). *Eight theories of ethics.* New York, NY: Routledge.

Green, S. B. (1991). How many subjects does it take to do a regression analysis? *Multivariate Behavioral Research, 26*(3), 499-510.

Grover, S. L., & Moorman, R. H. (2007). Grasping the meaning and interpretation of integrity. *European Management Journal, 25*(3), 167-170.

Guignon, C. B. (1998). Existentialism. In E. Craig (Ed.), *Routledge encyclopedia of philosophy* (Vol. 3, pp. 493-502). New York, NY: Routledge.

Haas, P. (1988). *Morality after Auschwitz: The radical challenge of the Nazi ethic.* Philadelphia, PA: Fortress Press.

Hair, J. F., Jr., Black, W. C., Babin, B. J., Anderson, R. E., & Tatham, R. L. (2006). *Multivariate data analysis* (6th ed.). Upper Saddle River, NJ: Pearson Prentice Hall.

Halpin, A., & Croft, D. (1966). The organizational climate of schools. In A. Halpin (Ed.), *Theory and research in administration* (pp. 131-249). New York, NY: Macmillan.

Hannah, S. T., Lester, P. B., & Vogelgesang, G. R. (2005). Moral leadership: Explicating the moral component of authentic leadership. In W. L. Gardner, B. J. Avolio, & F. O. Walumbwa (Eds.), *Authentic leadership theory and practice: Origins, effects, and development* (pp. 43-81). Oxford, United Kingdom: Elsevier.

Hardy, S. A. (2006). Identity, reasoning, and emotion: An empirical comparison of three sources of moral motivation. *Motivation and Emotion, 30*(3), 207-215.

Harter, S. (1999). *The construction of the self: A developmental perspective.* New York, NY: Guildford Press.

Harter, S. (2002). Authenticity. In C. R. Snyder & S. Lopez (Eds.), *Handbook of positive psychology* (pp. 382-394). Oxford, United Kingdom: Oxford University Press.

Harvey, D. (1989). *The condition of postmodernity: An enquiry into the origins of cultural change.* Cambridge, MA: Blackwell.

Harvey, P., Martinko, M. J., & Gardner, W. L. (2006). Promoting authentic behavior in organizations: An attributional perspective. *Journal of Leadership & Organizational Studies, 12*(3), 1-11.

Heidegger, M. (1949). *Existence and being*. Chicago, IL: Regnery.

Henderson, J. E., & Hoy, W. K. (1983). Leader authenticity: The development and test of an operational measure. *Educational and Psychological Research, 3*(2), 63-75.

Heppner, W. L., Kernis, M. H., Nezlek, J. B., Foster, J., Lakey, C. E., & Goldman, B. M. (2008). Within-person relationships among daily self-esteem, need satisfaction, and authenticity. *Psychological Science, 19*(11), 1140-1145.

Hoffman, M. L. (1987). The contribution of empathy to justice and moral judgment. In N. Eisenberg & J. Strayer (Eds.), *Empathy and its development* (pp. 47-80). New York, NY: Cambridge University Press.

Hoffman, M. L. (1991). Empathy, social cognition, and moral action. In W. M. Kurtines & J. L. Gewirtz (Eds.), *Handbook of moral behavior and development* (Vol. 1. Theory, pp. 275-301). Hillsdale, NJ: Erlbaum.

Howell, J. M., & Avolio, B. J. (1992). The ethics of charismatic leadership: Submission or liberation? *Academy of Management Executive, 6*(2), 43-54.

Hoy, W. K., & Henderson, J. E. (1983). Principal authenticity, school climate, and pupil-control orientation. *Alberta Journal of Educational Research, 29*(2), 123–130.

Hunt, J. G. (2004). What is leadership? In J. Antonakis, T. Cianciolo, & R. J. Sternberg (Eds.), *The nature of leadership* (pp. 19-47). Thousand Oaks, CA: Sage.

Ilies, R., Morgeson, F. P., & Nahrgang, J. D. (2005). Authentic leadership and eudaemonic well-being: Understanding leader–follower outcomes. *The Leadership Quarterly, 16*(3), 373-394.

James, L. R., & Brett, J. M. (1984). Mediators, moderators, and tests for mediation. *Journal of Applied Psychology, 69*(2), 307-321.

Jensen, S. M., & Luthans, F. (2006). Entrepreneurs as authentic leaders: Impact on employees' attitudes. *Leadership & Organization Development Journal, 27*(8), 646-666.

Johnson, P., & Duberley, J. (2000). *Understanding research management: An introduction to epistemology.* Thousand Oaks, CA: Sage.

Kanungo, R. N., & Mendonca, M. (1996). *Ethical dimensions of leadership*. Thousand Oaks, CA: Sage.

Kerlinger, F. N., & Lee, H. B. (2000). *Foundations of behavioral research* (4th ed.). Belmont, CA: Wadsworth.

Kernis, M. H. (2003). Toward a conceptualization of optimal self-esteem. *Psychological Inquiry, 14*(1), 1-26.

Kernis, M. H., & Goldman, B. M. (2006). A multicomponent conceptualization of authenticity: Theory and research. In M. P. Zanna (Ed.), *Advances in experimental social psychology* (Vol. 38, pp. 283-357). San Diego, CA: Elsevier.

Klenke, K. (2005). The internal theater of the authentic leader: Integrating cognitive, affective, conative, and spiritual facets of authentic leadership. In W. L. Gardner, B. J. Avolio, & F. O. Walumbwa (Eds.), *Authentic leadership theory and practice: Origins, effects, and development* (pp. 155-182). Oxford, United Kingdom: Elsevier.

Kohlberg, L. (1969). Stage and sequence: The cognitive developmental approach to socialization. In D. A. Goslin (Ed.), *Handbook of socialization theory* (pp. 347-480). Chicago, IL: Rand McNally.

Kohlberg, L. (1981). *Essays on moral development* (Vol. 1. The philosophy of moral development: Moral stages and the idea of justice). San Francisco, CA: Harper & Row.

Kohlberg, L. (1984). *Essays on moral development* (Vol. 2. The psychology of moral development: The nature and validity of moral stages). San Francisco, CA: Harper & Row.

Kohlberg, L. (1987). The development of moral judgment and moral action. In L. Kohlberg (Ed.), *Child psychology and childhood education: A cognitive-developmental view* (pp. 259-328). New York, NY: Longman.

Kohlberg, L., & Candee, D. (1984). The relationship of moral judgment to moral action. In W. M. Kurtines & J. L. Gewirtz (Eds.), *Morality, moral behavior, and moral development* (pp. 52-73). New York, NY: Wiley.

Kouzes, J. M., & Posner, B. Z. (2002). *The leadership challenge* (3rd ed.). San Francisco, CA: Jossey-Bass.

Krebs, D. L. (1982). Altruism—A rational approach. In N. Eisenberg (Ed.), *The development of prosocial behavior* (pp. 53-76). New York, NY: Academic Press.

Krebs, D. L., & Denton, K. (2005). Toward a more pragmatic approach to morality: A critical evaluation of Kohlberg's model. *Psychological Review, 112*(3), 629-649.

Krebs, D. L., & Denton, K. (2006). Explanatory limitations of cognitive–developmental approaches to morality. *Psychological Review, 113*(3), 672-675.

Krebs, D. L., & Van Hesteren, F. (1994). The development of altruism: Toward an integrative model. *Developmental Review, 14*(2), 103-158.

Kurtines, W. M., & Gewirtz, J. L. (1995). *Moral development: An introduction.* Boston, MA: Allyn & Bacon.

Kurtz, P. (1988). *Forbidden fruit.* Buffalo, NY: Prometheus Books.

Kurtz, P. (with Craig, W. L.) (2009). The Kurtz/Craig debate: Is goodness without God good enough? In R. K. Garcia & N. L. King (Eds.), *Is goodness without God good enough? A debate on faith, secularism, and ethics* (pp. 25-46). Lanham, MD: Rowman & Littlefield.

Laupa, M., & Turiel. E. (1995). Social domain theory. In W. M. Kurtines & J. L. Gewirtz (Eds.), *Moral development: An introduction* (pp. 455-473). Boston, MA: Allyn & Bacon.

Leith, K. P., & Baumeister, R. F. (1998). Empathy, shame, guilt, and narratives of interpersonal conflicts: Guilt-prone people are better at perspective taking. *Journal of Personality, 66*(1), 1-37.

Liedtka, J. (2008). Strategy making and the search for authenticity. *Journal of Business Ethics, 80*(2), 237-248.

Lipman-Blumen, J. (2000). *Connective leadership: Managing in a changing world.* New York, NY: Oxford University Press.

Locke, E. A., & Becker, T. W. (1998). Rebuttal to a subjectivist critique of an objectivist approach to integrity in organizations. *Academy of Management Review, 23*(1), 170-175.

Lord, R. G., & Brown, D. J. (2004). *Leadership processes and follower self-identity*. Mahway, NJ: Erlbaum.

Loviscky, G. E., Treviño, L. K., & Jacobs, R. R. (2007). Assessing managers' ethical decision-making: An objective measure of managerial moral judgment. *Journal of Business Ethics, 73*(3), 263-285.

Luthans, F. (2002a). The need for and meaning of positive organizational behavior. *Journal of Organizational Behavior, 23*(6), 695-706.

Luthans, F. (2002b). Positive organizational behavior: Developing and managing psychological strengths. *The Academy of Management Executive, 16*(1), 57-72.

Luthans, F., & Avolio, B. J. (2003). Authentic leadership development. In K. S. Cameron, J. E. Dutton, & R. E. Quinn (Eds.), *Positive organizational scholarship* (pp. 241-261). San Francisco, CA: Berrett-Koehler.

Luthans, F., & Avolio, B. J. (2009). The "point" of positive organizational behavior. *Journal of Organizational Behavior, 30*(2), 291-307.

Luthans, F., & Youssef, C. M. (2007). Emerging positive organizational behavior. *Journal of Management, 33*(3), 321-349.

Luthans, F., Youssef, C. M., & Avolio, B. J. (2007). *Psychological capital.* New York, NY: Oxford University Press.

Macik-Frey, M., Quick, J. C., & Cooper, C. L. (2009). Authentic leadership as a pathway to positive health. *Journal of Organizational Behavior, 30*(3), 453-458.

MacIntyre, A. (2006). Existentialism. In D. M. Borchert (Ed.), *Encyclopedia of philosophy* (2nd ed., Vol. 3, pp. 500-510). Detroit, MI: Thomson Gale.

Markus, H. R., & Wurf, E. (1987). The dynamic self-concept: A social psychological perspective. *Annual Review of Psychology, 38*, 299-337.

Matud, M. P. (2004). Gender differences in stress and coping styles. *Personality and Individual Differences, 37*(7), 1401-1415.

May, D. R., Chan, A. Y. L., Hodges, T. D., & Avolio, B. J. (2003). Developing the moral component of authentic leadership. *Organizational Dynamics, 32*(3), 247–260.

Mazutis, D., & Slawinski, N. (2008). Leading organizational learning through authentic dialogue. *Management Learning, 39*(4), 437-456.

McCann, J., & Holt, R. (2009). Ethical leadership and organizations: An analysis of leadership in the manufacturing industry based on the Perceived Leadership Integrity Scale. *Journal of Business Ethics, 87*(2), 211-220.

McKenna, B., Rooney, D., & Boal, K. B. (2009). Wisdom principles as a metatheoretical basis for evaluating leadership. *The Leadership Quarterly, 20*(2), 177-190.

Michie, S., & Gooty, J. (2005). Values, emotions, and authenticity: Will the real leader please stand up? *The Leadership Quarterly, 16*(3), 441-457.

Mitchell, M., & Jolley, J. (2001). *Research design explained* (4th ed.). Ft. Worth, TX: Harcourt.

Montada, L. (1993). Understanding oughts by assessing moral reasoning or moral emotions. In G. G. Noam & T. E. Wren (Eds.), *The moral self* (pp. 292-309). Cambridge, MA: MIT Press.

Montefiore, A. (1999). Integrity: A philosopher's introduction. In A. Montefiore & D. Vines (Eds.), *Integrity in the public and private domains* (pp. 2-17). New York, NY: Routledge.

Moreland, J. P. (2009). *The recalcitrant imago Dei: Human persons and the failure of naturalism.* London, United Kingdom: SCM Press.

Moss, M., & Fabrikant, G. (2008, December 24). The reckoning: Once trusted mortgage pioneers, now scrutinized. *The New York Times*, p. A1.

Murphy, M. C. (2009). Theism, atheism, and the explanation of moral value. In R. K. Garcia & N. L. King (Eds.), *Is goodness without God good enough?: A debate on faith, secularism, and ethics* (pp. 117-131). Lanham, MD: Rowman & Littlefield.

Nagel, T. (2006). Ethics. In D. M. Borchert (Ed.), *Encyclopedia of philosophy* (Vol. 3, pp. 379-394). Detroit, MI: Thomson Gale.

Narváez, D., & Rest, J. R. (1995). The four components of acting morally. In W. M. Kurtines & J. L. Gewirtz (Eds.), *Moral development: An introduction* (pp. 385-399). Boston, MA: Allyn & Bacon.

Nisan, M. (1996). Balanced identity: Morality and other identity values. In G. G. Noam & T. E. Wren (Eds.), *The moral self* (pp. 239-266). Cambridge, MA: MIT Press.

Norris, F. (2009, March 1). Steep market drops highlight despair over rescue efforts. *The New York Times*, p. A1.

Novicevic, M. M., Davis, W., Dorn, F., Buckley, M. R., & Brown, J. A. (2005). Barnard on conflicts of responsibility: Implications for today's perspectives on transformational and authentic leadership. *Management Decision, 43*(10), 1396-1409.

Novicevic, M. M., Harvey, M. G., Buckley, M. R., Brown, J. A., & Evans, R. (2006). Authentic leadership: A historical perspective. *Journal of Leadership & Organizational Studies, 13*(1), 64-76.

O'Reagan, N., & Ghobadian, A. (2004). Testing the homogeneity of SMEs: The impact of size on managerial and organizational practices. *European Business Review, 16*(1), 64-79.

Palanski, M. E., & Yammarino, F. J. (2007). Integrity and leadership: Clearing the conceptual confusion. *European Management Journal, 25*(3), 171-184.

Palanski, M. E., & Yammarino, F. J. (2009). Integrity and leadership: A multi-level conceptual framework. *The Leadership Quarterly, 29*(3), 405-420.

Pallant, J. (2005). *SPSS survival manual* (2nd ed.). New York, NY: Open University Press.

Parry, K. W., & Proctor-Thomson, S. B. (2002). Perceived integrity of transformational leaders in organizational settings. *Journal of Business Ethics, 35*(2), 75-96.

Pausanias. (trans. 1955). *Description of Greece* (W. H. S. Jones, Trans., Vol. 4). Cambridge, MA: Harvard University Press.

Piaget, J. (1965). *The moral judgment of the child* (M. Gabain, Trans.). New York, NY: Free Press. (Original work published 1932)

Piliavin, J. A., & Charng, H.-W. (1990). Altruism: A review of recent theory and research. *Annual Review of Sociology, 16*(1), 27-65.

Podsakoff, P. M., MacKenzie, S. B., Lee, J.-Y., & Podsakoff, N. P. (2003). Common method biases in behavioral research: A critical review of the literature and recommended remedies. *Journal of Applied Psychology, 88*(5), 879-903.

Pojman, L. P. (Ed.). (2003). *Moral philosophy: A reader* (3rd ed.). Indianapolis, IN: Hackett.

Price, T. L. (2003). The ethics of authentic transformational leadership. *The Leadership Quarterly, 14*(1), 67-81.

Pritchard, M. S. (1991). *On becoming responsible.* Lawrence, KS: University Press of Kansas.

Rae, S. B. (2000). *Moral choices* (2nd ed.). Grand Rapids, MI: Zondervan.

Regine, B., & Lewin, R. (2000). Leading at the edge: How leaders influence complex systems. *Emergence, 2*(2), 5-23.

Remenyi, D., Williams, B., Money, A., & Swartz, E. (1998). *Doing research in business and management: An introduction to process and method.* Thousand Oaks, CA: Sage.

Rest, J. R. (1979). *Development in judging moral issues.* Minneapolis, MN: University of Minnesota Press.

Rest, J. R. (1984). The major components of morality. In W. M. Kurtines & J. L. Gewirtz (Eds.), *Morality, moral behavior, and moral development* (pp. 24-38). New York, NY: Wiley.

Rest, J. R. (with Bebeau, M., & Volker, J.) (1986). An overview of the psychology of morality. In. J. R. Rest (Ed.), *Moral development: Advances in research and theory* (pp. 1-27). New York, NY: Praeger.

Rest, J. R. (1994). Background: Theory and research. In J. R. Rest & D. Narváez (Eds.), *Moral development in the professions: Psychology and applied ethics* (pp. 1-26). Hillsdale, NJ: Erlbaum.

Rest, J. R., Narváez, D., Bebeau, M. J., & Thoma, S. J. (1999). *Postconventional moral thinking: A neo-Kohlbergian approach.* Mahwah, NJ: Erlbaum.

Rest, J. R., Thoma, S. J., & Edwards, L. (1997). Designing and validating a measure of moral judgment: Stage preference and stage consistency approaches. *Journal of Educational Psychology, 89*(1), 5-28.

Rinder, I. D., & Campbell, D. T. (1952). Varieties of inauthenticity. *Phylon, 14*(4), 270-275.

Rokeach, M. (1973). *The nature of human values.* New York, NY: Free Press.

Rokeach, M. (1979). Introduction. In M. Rokeach (Ed.), *Understanding human values: Individual and societal* (pp. 1-11). New York, NY: Free press.

Rome, B., & Rome, S. (1967). Humanistic research on large social organizations. In J. Bugental (Ed.), *Challenges of humanistic psychology* (pp. 181-193). New York, NY: McGraw-Hill.

Rubenstein, R. L. (1992). Book review of Haas, P. J. (1988). *Morality after Auschwitz: The radical challenge.* Philadelphia, PA: Fortress Press. *Journal of the American Academy of Religion, 60*(1), 158-161.

Ryan, R. M., & Deci, E. L. (2000). Self-determination theory and the facilities of intrinsic motivation, social development, and well-being. *American Psychologist, 55*(1), 68-78.

Ryan, R. M., & Deci, E. L. (2001). On happiness and human potential: A review of research on hedonic and eudaemonic well-being. *Annual Review of Psychology, 52*(1), 141-166.

Ryan, R. M., & Deci, E. L. (2003). On assimilating identities to the self: A self-determination theory perspective on internalization and integrity within cultures. In M. R. Leary & J. P Tangney (Eds.), *Handbook of self and identity* (pp. 253-272). New York, NY: Guilford Press.

Sartre, J. P. (1947). *Existentialism* (B. Frechtman, Trans.). New York, NY: Philosophical Library.

Sartre, J. P. (1948). *Anti-Semite and Jew* (G. J. Becker, Trans.). New York, NY: Schocken.

Schlenker, B. R. (2008). Integrity and character: Implications of principled and expedient ethical ideologies. *Journal of Social and Clinical Psychology, 27*(10), 1078-1125.

Schulman, M. (2002). How we become moral: The sources of moral motivation. In C. R. Snyder & S. J. Lopez (Eds.), *Handbook of positive psychology* (pp. 499-512). Oxford, United Kingdom: Oxford University Press.

Schulman, M., & Mekler, E. (1994). *Bringing up a moral child: Teaching your child to be kind, just, and responsible.* New York, NY: Doubleday.

Schwartz, S. H. (1994). Are there universal aspects in the structure and contents of human values? *Journal of Social Issues, 50*(4), 19-45.

Schwartz, S. H. (1996). Value priorities and behavior: Applying a theory of integrated values systems. In C. Seligman, J. M. Olson, & M. P. Zanna (Eds.), *The psychology of values: The Ontario Symposium* (Vol. 8, pp. 1-24). Mahwah, NJ: Erlbaum.

Seeman, M. (1966). Status and identity: The problem of inauthenticity. *The Pacific Sociological Review, 9*(2), 67-73.

Seligman, M. E. P. (1999). The president's address. *American Psychologist, 54*(8), 559-562.

Seligman, M. E. P. (2005). Positive psychology, positive prevention, and positive therapy. In C. R. Snyder & S. J. Lopez (Eds.), *Handbook of positive psychology* (pp. 3-9). New York, NY: Oxford University Press.

Seligman, M. E. P., & Csikszentmihalyi, M. (2000). Positive psychology. *American Psychologist, 55*(1), 5-14.

Shadish, W. R., Cook, T. D., & Campbell, D. T. (2002). *Experimental and quasi-experimental designs for generalized causal inference*. Boston, MA: Houghton Mifflin.

Shakespeare, W. (1947). *The tragedy of Hamlet, prince of Denmark* (T. Brooke & J. R. Crawford, Eds.). New Haven, CT: Yale University Press. (Original work published 1604)

Shamir, B., & Eilam, G. (2005). "What's your story?" A life-stories approach to authentic leadership development. *The Leadership Quarterly, 16*(3), 395-417.

Sharma, S., Durand, R. M., & Gur-Arie, O. (1981). Identification and analysis of moderator variables. *Journal of Marketing Research, 18*(3), 291-300.

Shaw, P. (2002). *Changing conversations in organizations: A complexity approach to change*. New York, NY: Routledge.

Shaw, W. H., & Barry, V. (2001). *Moral issues in business* (8th ed.). Belmont, CA: Wadsworth.

Shweder, R. A., Mahapatra, M., & Miller, J. G. (1987). Culture and moral development. In J. Kagan & S. Lamb (Eds.), *The emergence of morality in young children* (pp. 1-83). Chicago, IL: University of Chicago Press.

Simons, T. (2002). Behavioral integrity: The perceived alignment between managers' words and deed as a research focus. *Organizational Science, 13*(1), 18-35.

Simpson, P. A., & Stroh, L. K. (2004). Gender differences: Emotional expression and feelings of personal inauthenticity. *Journal of Applied Psychology, 89*(4), 715-721.

Six, F. E., De Bakker, F. G. A., & Huberts, L. W. J. C. (2007). Leader's integrity: An illustrated three-component model. *European Management Journal, 25*(3), 185-194.

Skorupski, J. (1998). Morality and ethics. In E. Craig (Ed.), *Routledge encyclopedia of philosophy* (Vol. 6, pp. 564-571). New York, NY: Routledge.

Smircich, L., & Chesser, R. J. (1981). Superiors' and subordinates' perceptions of performance: Beyond disagreement. *Academy of Management Journal, 24*(1), 198-205.

Smith, C. A., Organ, D. W., & Near, J. P. (1983). Organizational citizenship behavior: Its nature and antecedents. *Journal of Applied Psychology, 68*(4), 653-663.

Snyder, C. R., & Lopez, S. J. (Eds.). (2005). *Handbook of positive psychology.* New York, NY: Oxford University Press.

Sparrowe, R. T. (2005). Authentic leadership and the narrative self. *The Leadership Quarterly, 16*(3), 419-439.

Stacey, R. (2005). Organizational identity: The paradox of continuity and potential transformation at the same time. *Group Analysis, 38*(4), 477-494.

Stajkovic, A. D., & Luthans, F. (1998). Social cognitive theory and self-efficacy: Going beyond traditional motivational and behavioral approaches. *Organizational Dynamics, 26*(4), 62–74.

Tabachnick, B. G., & Fidell, L. S. (2007). *Using multivariate statistics* (5th ed.). Boston, MA: Pearson/Allyn & Bacon.

Tangney, J. P. (1991). Moral affect: The good, the bad, and the ugly. *Journal of Personality and Social Psychology, 61*(4), 598-607.

Tangney, J. P. (1995). Recent advances in the empirical study of shame and guilt. *The American Behavioral Scientist, 38*(8), 1132-1145.

Tangney, J. P. (2003). Self-relevant emotions. In M. R. Leary & J. P. Tangney (Eds.), *Handbook of self and identity* (pp. 384-400). New York, NY: Guilford Press.

Tangney, J. P., & Dearing, R. L. (2002). *Shame and guilt*. New York, NY: Guilford Press.

Tangney, J. P., Dearing, R. L., Wagner, P. E., & Gramzow, R. (2000). *The Test of Self-Conscious Affect-3 (TOSCA-3)*. Fairfax, VA: George Mason University.

Tate, B. (2008). A longitudinal study of the relationships among self-monitoring, authentic leadership, and perceptions of leadership. *Journal of Leadership & Organizational Studies, 15*(1), 16-29.

Taylor, C. (1992). *The ethics of authenticity.* Cambridge, MA: Harvard University Press.

Terry, R. W. (1993). *Authentic leadership: Courage in action.* San Francisco, CA: Jossey-Bass.

Thoma, S. J., & Rest, J. R. (with Barnett, R.). (1986). Moral judgment, behavior, decision making, and attitudes. In J. R. Rest (Ed.), *Moral development: Advances in research and theory* (pp. 133-175). New York, NY: Praeger.

Tice, D. M., & Wallace, H. M. (2003). The reflected self: Creating yourself as (you think) others see you. In M. R. Leary, & J. P. Tangney (Eds.), *Handbook of self and identity* (pp. 91-105). New York, NY: Guilford Press.

Tiryakian, E. A. (1968). The existential self and the person. In C. Gordon & K. J. Gergen (Eds.), *The self in social interaction* (pp. 75-86). New York, NY: Wiley.

Toor, S.-R., & Ofori, G. (2008). Leadership for future construction industry: Agenda for authentic leadership. *International Journal of Project Management, 26*(6), 620-630.

Toor, S.-R., & Ofori, G. (2009). Authenticity and its influence on psychological well-being and contingent self-esteem of leaders in Singapore construction sector. *Construction Management and Economics, 27*(3), 299-313.

Trilling, L. (1972). *Sincerity and authenticity.* Cambridge, MA: Harvard University Press.

Turiel, E. (1983). *The development of social knowledge: Morality and convention.* New York, NY: Cambridge University Press.

Turiel, E. (1998). The development of morality. In W. Damon (Ed.), *Handbook of child psychology* (5th ed., Vol. 3, pp. 863-932). New York, NY: Wiley.

Turiel, E. (2002). *The culture of morality: social development, context, and conflict*. New York, NY: Cambridge University Press.

Turner, J., & Mavin, S. (2008). What can we learn from senior leader narratives? The strutting and fretting of becoming a leader. *Leadership & Organization Development Journal, 29*(4), 376-391.

Turner, N., Barling, J., & Zacharatos, A. (2005). Positive psychology at work. In C. R. Snyder & S. J. Lopez (Eds.), *Handbook of positive psychology* (pp. 715-728). New York, NY: Oxford University Press.

Udinsky, B. F., Osterlind, S. J., & Lynch, S. W. (1981). *Evaluation resource handbook: Gathering, analyzing, reporting data.* San Diego, CA: EdITS.

VandenBos, G. R. (Ed.). (2007). *APA dictionary of psychology.* Washington, DC: American Psychological Association.

Victor, B., & Cullen, J. B. (1988). The organizational bases of ethical work climates. *Administrative Science Quarterly, 33*(1), 101-125.

Villa, J. R., Howell, J. P., Dorfman, P. W., & Daniel, D. L. (2003). Problems with detecting moderators in leadership research using moderated multiple regression. *The Leadership Quarterly, 14*(1), 3-23.

Walumbwa, F. O., Avolio, B. J., Gardner, W. L., Wernsing, T. S., & Peterson, S. J. (2008). Authentic leadership: Development and validation of a theory-based measure. *Journal of Management, 34*(1), 89-126.

Weber, J. (1992). Scenarios in business ethics research: Review, critical assessment, and recommendations. *Business Ethics Quarterly 2*(2), 137-159.

Wieand, P., Birchfield, P., & Johnson, M. C., III. (2008). The new leadership challenge: Removing emotional barriers to sustainable performance in a flat world. *Ivey Business Journal Online, 72*(4). Retrieved from http://www.iveybusinessjournal.com/article.asp?intArticle_ID=763

Wilkinson, A. M. (1991). *The scientist's handbook for writing papers and dissertations.* Englewood Cliffs, NJ: Prentice Hall.

Williams, F., & Monge, P. (2001). *Reasoning with statistics: How to read quantitative research* (5th ed.). Fort Worth, TX: Harcourt College.

Worchel, S., Cooper, J., & Goethals, G. R. (1988). *Understanding social psychology* (4th ed.). Chicago, IL: Dorsey Press.

Worden, S. (2003). The role of integrity as a mediator in strategic leadership: A recipe for reputational capital. *Journal of Business Ethics, 46*(1), 31-44.

Yammarino, F. Y., Dionne, S. D., Schriesheim, C. A., & Dansereau, F. (2008). Authentic leadership and positive organizational behavior: A meso, multilevel perspective. *The Leadership Quarterly, 19*(6), 693-707.

Yukl, G. (2006). *Leadership in organizations* (6th ed.). Upper Saddle River, NJ: Pearson Prentice Hall.

Zedeck, S. (1971). Problems with the use of "moderator" variables. *Psychological Bulletin, 76*(4), 295-310.

Zhu, W., May, D. R., & Avolio, B. J. (2004). The impact of ethical leadership behavior on employee outcomes: The roles of psychological empowerment

and authenticity. *Journal of Leadership & Organizational Studies, 11*(1), 16-26.

Appendix A

Conceptions of Authentic Leadership

Author(s)	Conception
Luthans & Avolio (2003)	Authentic leadership in organizations is "a process that draws from both positive psychological capacities and a highly developed organizational context, which results in both greater self-awareness and self-regulated positive behavior on the part of leaders and associates, fostering positive self-development" (p. 243).
George (2003)	Authentic leaders genuinely desire to serve others through their leadership. They are more interested in empowering the people they lead to make a difference than they are in power, money, or prestige for themselves. They are as guided by the qualities of the heart, by passion, and compassion, as they are by qualities of the mind. (p. 12)
May, Chan, Hodges, & Avolio (2003)	Authentic leadership "is ultimately about the leader knowing him- or herself, and being transparent in linking inner desires, expectations, and values to the way the leader behaves every day, in each and every interaction" (p. 248).
Gardner & Schermerhorn (2004)	"Authentic leaders strive to fully understand themselves and better prepare for future challenges; they try to help others do the same by modeling and supporting the professional and moral development of their associates" (p. 272).
Avolio, Gardner, Walumbwa, Luthans, & May (2004)	"We conceive of authentic leaders as persons who have achieved high levels of authenticity in that they know who they are, what they believe and value, and they act upon those values and beliefs while transparently interacting with others." (p. 802)
Gardner, Avolio, Luthans, May, & Walumbwa (2005)	An authentic leader must achieve authenticity . . . through self-awareness, self-acceptance, and authentic actions and relationships. . . . [A]uthentic leadership . . . [also encompasses] authentic relations with followers and associates. These relationships are characterized by: a) transparency, openness, and trust, b) guidance toward worthy objectives, and c) an emphasis on follower development. (p. 345)

Author(s)	Conception
Ilies, Morgeson, & Nahrgang (2005)	"We propose a four-component model of authentic leadership that includes self-awareness, unbiased processing, authentic behavior/acting and authentic relational orientation." (p. 376)
Shamir & Eilam (2005)	Our definition of authentic leaders implies that authentic leaders can be distinguished from less authentic or inauthentic leaders by four self-related characteristics: 1) The degree of person-role merger i.e. the salience of the leadership role in their self-concept, 2) The level of self-concept clarity and the extent to which this clarity centers around strongly held values and convictions, 3) The extent to which their goals are self-concordant, and 4) The degree to which their behavior is consistent with their self-concept. (p. 399)
Eagly (2005)	Authenticity is relational and derives from two components. The first component . . . stresses that leaders endorse values that promote the interests of the larger community and transparently convey these values to followers. The second 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. . . . I name this two-sided concept relational authenticity to distinguish it from definitions that consider only leaders' behavior. (p. 461)
Avolio, Luthans, & Walumbwa (2005)	Authentic leaders are leaders who (a) know who they are and what they believe in; (b) display transparency and consistency between their values, ethical reasoning, and actions; (c) focus on developing positive psychological states such as confidence, optimism, hope, and resilience within themselves and their associates; (d) are widely known and respected for their integrity. (p. xxii-xxiii)
Hannah, Lester, & Vogelgesang (2005)	We define the moral component of authentic leadership as the exercise of altruistic, virtuous leadership by a highly developed leader who acts in concert with his or her self-concept to achieve agency over the moral aspects of his or her leadership domain. (p. 44)

Author(s)	Conception
Klenke (2005)	I anchor the construct of authentic leadership in a constellation of cognitive (i.e., knowing self, leadership self-efficacy, moral capacity/capital), affective (i.e., emotional intelligence, optimism/hope, passion/compassion), conative (i.e., self-motivation, motivation to lead), and spiritual (i.e., self-transcendence, meaning/purpose, self-sacrifice) antecedents which are then linked to group (i.e., authentic leadership and followership) and organizational level (i.e., authentic team/culture) outcomes. (p. 156-157)
Fry & Whittington (2005)	Authentic leaders are characterized as hopeful, optimistic, resilient, and transparent. These leaders are described as moral/ethical, future-oriented individuals who make the development of others a priority. By being true to their own values and acting in ways that are consistent with those values, authentic leaders develop their associates into leaders themselves. (p. 185)
Begley (2006)	Authentic leadership is a metaphor for professionally effective, ethically sound, and consciously reflective practices in educational administration. This is leadership that is knowledge-based, values informed, and skillfully executed. Leadership by definition refers to practices that extend beyond the usual procedural context of organizational management. Authentic leadership implies a genuine kind of leadership – a hopeful, open-ended, visionary and creative response to social circumstances, as opposed to the more traditional dualistic portrayal of management and leadership practices characteristic of now obsolete and superseded research literature on effective principal practices (Begley, 2001). (p. 570)
Endrissat, Müller, & Kaudela-Baum (2007)	The quest for being "oneself" (authenticity) is at the center of the leadership understanding. It is embedded in the context of four other topics that are labeled "one's own position," "binding commitment," "social proximity," and "relationship to business." This pattern implies that the meaning of "authentic leadership"—from the point of view of Swiss leaders—is made up of the interrelations among the four outer topics. (p. 211)

Author(s)	Conception
George (2007)	The authentic leader brings people together around a shared purpose and empowers them to step up and lead authentically in order to create value for all shareholders. . . . authentic leaders [are described] as genuine people who are true to themselves and to what they believe in. They engender trust and develop genuine connections with others. Because people trust them, they are able to motivate others to high levels of performance. Rather than letting the expectations of other people guide them, they are prepared to be their own person and go their own way. As they develop as authentic leaders, they are more concerned about serving others than they are about their own success or recognition. (p. xxxi)
Walumbwa, Avolio, Gardner, Wernsing, & Peterson (2008)	Authentic leadership is defined as "a pattern of leader behavior that draws upon and promotes both positive psychological capacities and a positive ethical climate, to foster greater self-awareness, an internalized moral perspective, balanced processing of information, and relational transparency on the part of leaders working with followers, fostering positive self-development." (p. 94)
Clapp-Smith, Vogelgesang, & Avey (2009)	Authentic leadership is a process by which leaders are deeply aware of how they think and behave, of the context in which they operate, and are perceived by others as being aware of their own and others' values/moral perspectives, knowledge, and strengths (Avolio, Gardner, Walumbwa, Luthans, & May, 2004). They are not only concerned with their personal authenticity but also how that authenticity can be conveyed to others in order to influence followers to work toward common goals and objectives. (p. 229-230)

Note. Definitions included in this table represent notable conceptions of authentic leadership found in the literature based on their distinctive approach. Conceptualizations proffered by other authors who simply reiterated Luthans and Avolio's (2003) original definition have been omitted because they did not substantively add to the knowledge base.

Appendix B

Human Subject Research Review Form

REGENT UNIVERSITY
HUMAN SUBJECTS REVIEW BOARD APPLICATION

Please submit *one electronic* copy of this form and any supporting documents to your dissertation chair or to the GLE IRB representative, Dr. Dail Fields at dailfie@regent.edu.

1. PROJECT REVIEW

✓ New Project (The HSRB will assign an ID#) _____
☐ Revised Project (Enter ID#) _____
☐ Renewal (Enter ID#) _____

2. PRINCIPAL INVESTIGATOR Richard S. Franklin
Address on file at Regent University Phone on file at Regent University
E-Mail richfra@regent.edu Date January 13, 2010
List of all project personnel (including faculty, staff, outside individuals or agencies)_____

If you are a **student**, please provide the following additional information:
This research is for **X** Dissertation ☐ Thesis ☐ Independent Study
☐ Other_____

Faculty Advisor's Name: Gail J. Longbotham, Ph.D.

3. TRAINING: The National Institutes of Health Office of Extramural Research of fers free self-paced online training at phrp.nihtraining.com.

✓ I have completed human subjects research training. Training Date: 1/12/10

4. PROJECT TITLE Exploring the Moral Development and Moral Outcomes of Authentic Leaders

5. IS THIS RESEARCH BEING SUBMITTED AS PART OF A FUNDED RESEARCH PROPOSAL? ☐ Yes **X** No

If yes, please identify the funding source: _____

6. ANTICIPATED LENGTH OF HUMAN SUBJECTS CONTACT:

Beginning Date 1/15/10 Ending Date ~2/28/10

7. DESCRIPTION OF PARTICIPANTS:

Number ~290 Age Range Working Population (i.e., 18-75)

Briefly describe subject population: Working adults from various industries and businesses. More specifically, the subject population will be comprised of leaders (i.e., executives, supervisors, managers, project leaders, etc.) and followers (i.e., employees, team members, subordinates, etc.).

8. INDICATE THE REVIEW CATEGORY FOR WHICH YOU ARE APPLYING.

☐ I am applying for an **exempt review**, based on *one or more* of the following categories (check all that apply):
Note: Exempt review cannot be claimed for any research involving prisoners and most research involving children.

- ☐ Research conducted in established or commonly accepted educational settings and involving normal educational practices such as (i) research on regular and special education instructional strategies, or (ii) research on the effectiveness of or the comparison among instructional techniques, curricula, or classroom management methods
- ☐ Research involving the use of survey procedures, educational tests (cognitive, diagnostic, aptitude, achievement), interview procedures or observation of public behavior, if information from these sources is recorded in such a manner that participants cannot be identified, directly or through identifiers linked to the subjects; and (ii) any disclosure of the human subjects' responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, or reputation
Note: This category cannot be used for research involving children
- ☐ Research involving the use of survey procedures, educational tests (cognitive, diagnostic, aptitude, achievement), interview procedures, or observation of public behavior, if (i) the human subjects are elected or appointed public officials or candidates for public office; or (ii) federal statute(s) require(s) without exception that the confidentiality of the personally identifiable information will be maintained throughout the research and thereafter
- ☐ Research involving the collection or study of existing data, documents, records, pathological specimens, or diagnostic specimens, if these sources are publicly available or if the information is recorded by the investigator in such a manner that subjects cannot be identified, directly or through identifiers linked to the subjects
- ☐ Research and demonstration projects which are conducted by or subject to the approval of federal department or agency heads, and which are designed to study, evaluate, or otherwise examine (i) Public benefit or service programs; (ii) procedures for obtaining benefits or

services under those programs; (iii) possible changes in or alternatives to those programs or procedures; or (iv) possible changes in methods or levels of payment for benefits or services under those programs

✓ I am applying for an **expedited review**, based on meeting *all* of the following conditions (check all that apply):
Note: Expedited review cannot be claimed for research involving prisoners.

- ✓ Research poses no more than minimal risk to subjects (defined as "the probability and magnitude of harm or discomfort anticipated in the research are not greater in and of themselves than those ordinarily encountered in daily life or during the performance of routine physical or psychological examinations or tests.")
- ✓ Research limited to one or more of the following data collection pro cedures:
  - ✓ Collection of data through noninvasive procedures routinely employed in clinical practice
  - ☐ Research involving materials (data, documents, records, or specimens) that have been collected, or will be collected solely for nonresearch purposes
  - ☐ Collection of data from voice, video, digital, or image recordings made for research purposes
  - ✓ Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies

    Note: Some research in this category may be classified as exempt; this listing refers only to research that is not exempt.
  - ☐ Continuing review of research previously approved by the convened HSRB as follows: (a) where (i) the research is permanently closed to the enrollment of new subjects; (ii) all subjects have completed all research-related interventions; and (iii) the research remains active only for long-term follow-up of subjects; or (b) where no subjects have been enrolled and no additional risks have been identified; or (c) where the remaining research activities are limited to data analysis.

☐ I am applying for **full board review**.

9. PROJECT DESCRIPTION

Briefly describe (or attach) the methodology and objectives of your research (including hypotheses and/or research questions), the data collection procedures, and any features of the research design that involve procedures or special conditions for participants, including the frequency, duration, and location of their participation. The description should be no longer than 3 pages single

space. Attach addendums for materials and detailed descriptions of the research if more space is needed. *Please note that complete chapters of thesis/dissertation proposals will not be accepted.*
See attached.

HSRB Project Description Checklist

a) Is your data completely anonymous, where there are no possible identifications of the participants. (See explanation in #9)	No ☒	Yes ☒
b) Will you be using existing data or records? If yes, describe in project description (#9 above)	No ☒	Yes ☐
c) Will you be using surveys, questionnaires, interviews or focus groups with subjects? If yes, describe in #9 and include copies of all in application.	No ☐	Yes ☒
d) Will you be using videotape, audiotape, film? If yes, describe in #9	No ☒	Yes ☐
e) Do you plan to use any of the following populations? Regent students, Regent employees, Non-English speaking, cognitively impaired, patients/clients, prisoners, pregnant women? If yes, describe which ones in #9	No ☒	Yes ☐
f) Do you plan to use minors (under 18)? If yes, describe in #9 and give age ranges	No ☒	Yes ☐
g) Are sites outside of Regent engaged in the research? If yes, describe in #9 and give consent letter or their IRB information	No ☐	Yes ☒
h) Are you collecting sensitive information such as sexual behavior, HIV status, recreational drug use, illegal behaviors, child/elder/physical abuse, immigrations status, etc? If yes, describe in #9.	No ☒	Yes ☐
i) Are you using machines, software, Internet devices? If so describe in #9	No ☐	Yes ☒
j) Are you collecting any biological specimens? If yes, describe in #9	No ☒	Yes ☐
k) Will any of the following identifying information be collected: names, telephone numbers, social security number, fax numbers, email addresses, medical records numbers, certificate/license numbers, Web universal resource locators (URLs), Internet protocol (IP) address numbers, fingerprint, voice recording, face photographic image, or any other unique identifying number, code or characteristic other than "dummy" identifiers? If yes, describe in #9	No ☐	Yes ☒
l) Will there be data sharing with any entity outside your research team? If so, describe who in #9	No ☒	Yes ☐

m) Does any member of the research team or their family members have a personal financial interest in the project (for commercialization of product, process or technology, or stand to gain personal financial income from the project)? If yes, describe in #9.	No ☒	Yes ☐
n) As applicable, do you plan to provide a debriefing to your participants? If written, include in application as addendum	No ☒	Yes ☐
o) Will there be any inducement to participate, either monetary or nonmonetary? If there is inducement please describe how the amount is not coercive in #9.	No ☒	Yes ☐
p) Will there be any costs that subjects will bear (travel expenses, parking fees, professional fees, etc. If no costs other than their time to participate, please indicate)? If yes describe in #9	No ☒	Yes ☐
q) Will subjects be studied on Regent University campus? If yes, please describe where the study will be done in #9	No ☒	Yes ☐
r) Will subjects be obtained by Internet only? If yes, please describe what Internet forums or venues will be used to obtain participants in #9	No ☒	Yes ☐
s) Are you using the Regent University consent form template? Whether using the template or requesting an alternate form, you must include a copy in your submission.	No ☒	Yes ☐

10. PARTICIPANT RECRUITMENT

Describe the sources of potential participants, how they will be selected and recruited, and how and where you will contact them. Describe all relevant characteristics of the participants with regard to age, ethnic background, sex, institutional status (e.g., patients or prisoners), and their general state of mental and physical health.

The sample for the proposed study will be comprised of working adults from various industries and businesses located primarily in the western portion of the United States. A purposive sample from a variety of organizations without regard to size comprised of leaders from all organizational levels and followers will be targeted. Organizational representatives will be contacted by phone, email, or in person to inquire interest in participating in the study. Participants will be contacted by their organizational representative. Potential participants will vary in age, ethnic background, gender, and state of mental and physical health corresponding to the general population.

11. INFORMED CONSENT

Describe how you will inform participants of the nature of the study. Attach a copy of your cover letter, script, informed consent form and other information provided to potential participants.

Participants in the study will be informed by the data collection website that their participation is voluntary and that their responses will be confidential and anonymous. Study participants will also be given a brief explanation of the purpose of the study (i.e., to study the moral development and moral outcomes of authentic leaders), including potential risks (no more than minimal risks are anticipated; see #12), benefits (e.g., increased knowledge regarding authentic leadership and morality), and the opportunity to discontinue participation at anytime. A waiver of written consent is requested for this study based on the qualifications described in the GLE HSRB application (see #12).

**** EXEMPT APPLICATIONS SKIP TO QUESTION 17: ATTACHMENTS**

12. WRITTEN CONSENT

✓ I am requesting permission to **waive written consent**, based on one or more of the following categories (check all that apply):

- ✓ The only record linking the subject and the research would be the consent document, and the principal risk would be potential harm resulting from a breach of confidentiality.
- ✓ The research presents no more than minimal risk of harm to subjects and involves no procedures for which written consent is normally required outside of the research context.

☐ I will be using a **written consent form**. Attach a copy of the written consent form with this application.

13. CONFIDENTIALITY OF DATA

What procedures will be used to safeguard identifiable records of individuals and protect the confidentiality of participants?

After names of leaders are permanently deleted from the database (see explanation in #9), no identifiable records of individuals will exist. As such, participants' responses will be confidential and anonymous.

**** EXPEDITED APPLICATIONS SKIP TO QUESTION 17: ATTACHMENTS ****

14. RISKS AND BENEFITS

Describe in detail the immediate or long-range risks, if any, to participants that may arise from the procedures used in this study. Indicate any precautions that

will be taken to minimize these risks. Also describe the anticipated benefits to participants and to society from the knowledge that may be reasonably expected to result from this study.

15. DEBRIEFING STATEMENT

The two major goals of debriefing are dehoaxing and desensitizing. Participants should be debriefed about any deception that was used in the study. Participants also should be debriefed about their behavioral response(s) to the study. Please describe your debriefing plans and include any statements that you will be providing to the participants.

16. DISSEMINATION & STORAGE OF RESULTS

a) How and where do you plan on disseminating the results of your study?
b) For electronic data stored on a computer, how will it be stored and secured (password, encryption, other comparable safeguard)?
c) For hardcopy data, how will it be stored (locked office or suite, locked cabinet, data coded by team with master list secured separately, other)?
d) What are your plans for disposing of data once the study is ended (give method and time)?

17. ATTACHMENTS:

Attach copies of all relevant project materials and documents, including (check all that apply):

- ✓ A copy of your training certificate (required for principal investigator)
- ✓ Surveys, questionnaires, and/or interview instruments
- ☐ Informed consent forms or statements
- ☐ Letters of approval from cooperative agencies, schools, or education boards
- ☐ Debriefing statements or explanation sheet

18. AFFIRMATION OF COMPLIANCE:

By submitting this application, I attest that I am aware of the applicable principles, policies, regulations, and laws governing the protection of human subjects in research and that I will be guided by them in the conduct of this research. I agree to follow the university policy as outlined in the Faculty & Academic Policy Handbook (available online at http://www.regent.edu/academics/academic_affairs/handbook.cfm) to ensure that the rights and welfare of human participants in my project are properly protected. I understand that the study will not commence until I have received approval of these procedures from the Human Subjects Review Board. I further understand that if data collection continues for more than one year from the approval date, a renewal application must be submitted.

I understand that failure to comply with Federal Regulations (45 CFR 46, available online at http://www.hhs.gov/ohrp/humansubjects/guidance/45cfr46.htm) can result in confiscation and possible destruction of data, suspension of all current and future research involving human subjects, or other institutional sanctions, until compliance is assured.

Richard S. Franklin	January 13, 2010
Signature of Principal Investigator	Date
Signature of Co-Investigator (if applicable)	Date
Gail J. Longbotham, Ph.D.	January 13, 2010
Signature of Faculty Advisor (if applicable)	Date

To Be Completed By HSRB

Assigned ID # _____

X Approve _____Dail Fields _____
☐ Recommend Revisions _____
☐ Reject _____

Dail Fields _____	Jan. 16 2010
HSRB Member	Date
_____	_____
HSRB Member (if applicable)	Date
_____	_____
HSRB Member (if applicable)	Date

Project Description
(Response to Question 9)

Objectives and Methodology of the Proposed Study:

This study seeks to explore the moral development and moral outcomes of authentic leaders. A quantitative nonexperimental method will be used, whereby the test variables will be measured using validated instruments and the data analyzed according to appropriate statistical methods. Because the theoretical constructs investigated in the proposed study are focused upon the individual, as are the proposed instruments to measure the variables under investigation, an individual level of analysis will be used in this study.

Research Hypotheses:

- H_1: Authentic leadership positively correlates with moral judgment.
- H_2: Authentic leadership positively correlates with moral identity.
- H_3: Authentic leadership negatively correlates with moral affect when high levels of shame are present.
- H_4: Authentic leadership positively correlates with leader altruism.
- H_5: Authentic leadership positively correlates with leader integrity.
- H_6: Moral judgment and moral identity positively moderate the relation between authentic leadership and the moral outcome of leader altruism.
- H_7: Moral judgment and moral identity positively moderate the relation between authentic leadership and the moral outcomes of leader integrity.
- H_8: Moral affect, when characterized by high levels of shame, negatively moderates the relation between authentic leadership and the moral outcome of leader altruism.
- H_9: Moral affect, when characterized by high levels of shame, negatively moderates the relation between authentic leadership and the moral outcome of leader integrity.

Data Collection:

Data will be collected from participants using web-based versions of the measures (see attached for print versions of the measures that will be used in the study) in order to simplify the collection process and insure confidentiality and anonymity of respondents. Study participants will be directed to a website that will initially collect information regarding specific business affiliation (i.e., for purposes related to compiling specific data to be used in consulting reports for participating businesses as an incentive to take part in the study) and whether the participant is a leader (i.e., executive, supervisor, or manager) or follower (i.e., subordinate) as well as basic demographic information including gender, age, and educational level.

Measurements of moral judgment, moral identity, and moral affect will be collected from leaders and measurements of authentic leadership, leader altruism, and leader integrity will be rated by followers. Additionally, followers will assess the control variable of organizational climate.

Participants in the study will be informed that their participation is voluntary and that their responses will be confidential and anonymous. No identifying information (e.g., address, phone number, or email address) will be requested by the website used to collect survey data apart from a request that followers input the name of the leader they are evaluating so that followers' responses can be accurately linked to the corresponding leader for the purpose of statistical analysis. However, once responses for leaders and followers have been linked, all names will be deleted from the database so as to protect anonymity and confidentiality.

Study participants will also be given a brief explanation of the purpose of the study, including potential risks (no more than minimal risks are anticipated), benefits, and the opportunity to discontinue participation at anytime. Participation in the study should take approximately 10 to 15 minutes for followers to complete their set of measures and less than 30 minutes for leaders to complete their set of measures.

Frequency, Duration and Location of Participation:

Study participation encompasses a single visit to an online website to complete a short series of measurements that will take approximately 10 to 30 minutes to complete, depending on whether the participant is a leader or follower.

HSRB Project Description Checklist – Item Clarification:

a) Both "No" and "Yes" are checked, in that, initially names of leaders will be collected so that followers' and leaders' responses can be linked for the purpose of statistical analysis. As such, the data are not completely anonymous. However, once participants' responses have been linked, all names will be permanently deleted from the database, thereby making it impossible to identify participants and their responses. As such, the data will be completely anonymous once names have been deleted from the database.

c) See first paragraph under Data Collection (above) for description of instruments. Print versions of instruments are attached.

g) No physical locations will be used for data collection. Instead, data will be collected online using a website dedicated to collecting data for the purposes of this study. A waiver of written consent is requested for this study based on the qualifications described in the GLE HSRB application (see #12).

i) Data collection will be facilitated by use of a website.

k) As described in the Data Collection section above, names of leaders will be collected solely for the purpose of matching follower and leader responses as required for statistical analyses. However, once responses have been matched, all names will be permanently deleted from the database. No other identifying information (e.g., address, telephone number, email address, Social Security numbers, etc.) will be collected from participants.

o) Organizations will be offered a complimentary consulting report based on the general findings of the study as well as findings specific to their organization. However, participants will not be offered any inducement to participate in the study.

s) A waiver of written consent is requested for this study based on the qualifications described in the GLE HSRB application (see #12).

Certificate of Completion

The National Institutes of Health (NIH) Office of Extramural Research certifies that Richard Franklin successfully completed the NIH Web-based training course "Protecting Human Research Participants".

Date of completion: 01/12/2010

Certification Number: 358093

Altruism Subscale

(Smith, C. A., Organ, D. W., & Near, J. P. (1983). Organizational citizenship behavior: Its nature and antecedents. *Journal of Applied Psychology, 68*(4), 653-663.)

The following items concern your immediate supervisor. You should consider your immediate supervisor to be the person who you feel has the most control over your daily work activities.

	Never						Always
Helps others who have been absent	1	2	3	4	5	6	7
Volunteers for things that are not required	1	2	3	4	5	6	7
Orients new people even though it is not required	1	2	3	4	5	6	7
Helps others who have heavy workloads	1	2	3	4	5	6	7
Assists his or her supervisor with work	1	2	3	4	5	6	7
Makes innovative suggestions to improve department	1	2	3	4	5	6	7
Attends functions not required but that help the company image	1	2	3	4	5	6	7

Authentic Leadership Questionnaire (ALQ Version 1 Rater)*

Bruce J. Avolio, Ph.D.
Director, Gallup Leadership Institute

Instructions: The following survey items refer to your leader's style, as you perceive it.

Judge how frequently each statement fits his or her leadership style using the following scale: 0 = Not at all; 1 = Once in a while; 2 = Sometimes; 3 = Fairly often; 4 = Frequently,

Sample questions:*

My Leader:

1. says exactly what he or she means…….. 0 1 2 3 4

6. demonstrates beliefs that are consistent with actions…… 0 1 2 3 4

10. solicits views that challenge his or her deeply held positions.. 0 1 2 3 4

13. seeks feedback to improve interactions with others…….. 0 1 2 3 4

*It is not permissible to reprint the full instrument due to copyright protection. (see http://www.mindgarden.com/products/alq.htm)

Benevolence Dimension Scale

(Victor, B., & Cullen, J. B. (1988). The Organizational bases of ethical work climates. *Administrative Science Quarterly, 33*(1), 101-125.**)**

We would like to ask you some questions about the general climate in your company. Please answer the following in terms of how it *really* is in your company, *not* how you would prefer it to be. Please be as candid as possible, remember, all your responses will remain *strictly* anonymous.

Circle responses to indicate how well each item describes your organization.

Response choices: (1) = Completely false; (2) = Mostly false; (3) = Somewhat false; (4) = Somewhat true; (5) = Mostly true; (6) = Completely true

	Completely False					Completely True
What is best for everyone in the organization is the major consideration here…….……	1	2	3	4	5	6
The most important concern is the good of all the people in the organization as a whole……	1	2	3	4	5	6
Our major concern is always what is best for the other person……	1	2	3	4	5	6
In this organization, people look out for each other's good…….	1	2	3	4	5	6
In this organization, it is expected that you will always do what is right for the customers and public……..…..	1	2	3	4	5	6

Interpersonal Reactivity Index

(Davis, M. H. (1996). *Empathy: A social psychological approach.* Boulder, CO: Westview Press)

Please indicate the degree to which the items describe you by choosing the appropriate point on a five-point scale, where 0 indicates "does not describe me well" and 4 indicates "describes me very well."

		Does not describe me well				**Describes me very well**
1.	I daydream and fantasize, with some regularity about things that may happen to me.	0	1	2	3	4
2.	I often have tender, concerned feelings for people less fortunate than me.	0	1	2	3	4
3.	I sometimes find it difficult to see things from the "other guy's" point of view.	0	1	2	3	4
4.	Sometimes I don't feel very sorry for other people when they are having problems.	0	1	2	3	4
5.	I really get involved with the feelings of characters in a novel.	0	1	2	3	4
6.	In emergency situations, I feel apprehensive and ill-at-ease.	0	1	2	3	4
7.	I am usually objective when I watch a movie or play, and I don't often get completely caught up in it.	0	1	2	3	4
8.	I try to look at everybody's side of a disagreement before I make a decision.	0	1	2	3	4
9.	When I see someone being taken advantage of, I feel kind of protective towards them.	0	1	2	3	4
10.	I sometimes feel helpless when I am in the middle of a very emotional situation.	0	1	2	3	4
11.	I sometimes try to understand my friends better by imagining how things look from their perspective.	0	1	2	3	4

12.	Becoming extremely involved in a good book or movie is somewhat rare for me.	0	1	2	3	4
13.	When I see someone get hurt, I tend to remain calm.	0	1	2	3	4
14.	Other people's misfortunes do not usually disturb me a great deal.	0	1	2	3	4
15.	If I'm sure I'm right about something, I don't waste much time listening to other's people's arguments.	0	1	2	3	4
16.	After seeing a play or movie, I have felt as though I were one of the characters.	0	1	2	3	4
17.	Being in a tense emotional situation scares me.	0	1	2	3	4
18.	When I see someone being treated unfairly, I sometimes don't feel very much pity for them.	0	1	2	3	4
19.	I am usually pretty effective in dealing with emergencies.	0	1	2	3	4
20.	I am often quite touched by things that I see happen.	0	1	2	3	4
21.	I believe that there are two sides to every question and try to look at them both.	0	1	2	3	4
22.	I would describe myself as a pretty soft-hearted person.	0	1	2	3	4
23.	When I watch a good movie, I can very easily put myself in the place of the leading character.	0	1	2	3	4
24.	I tend to lose control during emergencies.	0	1	2	3	4
25.	When I'm upset at someone, I usually try to "put myself in his shoes" for a while.	0	1	2	3	4
26.	When I am reading an interesting story or novel, I imagine how *I* would feel if the event in the story were happening to me.	0	1	2	3	4

27.	When I see somebody who badly needs help in an emergency, I go to pieces.	0	1	2	3	4
28.	Before criticizing somebody, I try to imagine how *I* would feel if I were in their place.	0	1	2	3	4

Managerial Moral Judgment Test (MMJT)

(Loviscky, G. E., Treviño, L. K., & Jacobs, R. R. (2007). Assessing managers' ethical decision-making: An objective measure of managerial moral judgment. *Journal of Business Ethics, 73*(3), 263-285.)

SCENARIO #1:

Alex is supervising an employee who used a sick day to take the previous day off from work. However, Alex has learned from the employee's co-workers that the employee was not actually sick, but used the day as a "mental health" day. That is, the employee was not physically sick but felt tired mentally. Alex knows that the company's sick leave policy does not allow for mental health days.

Should Alex reprimand the employee according to the company policy? (Check one)

_____ Should reprimand _____ Can't decide _____ Should not reprimand

Importance:					**Issues:**
Great	Much	Some	Little	None	
					1. Every time an employee escapes punishment for a policy violation, doesn't that just encourage more violations?
					2. Was Alex a good friend of the employee?
					3. What is the value of health prior to society's perspective on personal values?
					4. What values are going to be the basis for how companies treat their employees?
					5. Whether there is a law that requires employers to allow employees to take sick days for mental health problems.
					6. Whether reprimanding the employee or overlooking the transgression would be best for the company.
					7. Can society afford to let everybody take off work when they aren't physically sick?
					8. Does the organization have the right to force their definition of health on their employees?
					9. Whether the policy in this case is interfering with an employee maintaining his/her health.
					10. How could anyone be so cruel as to reprimand an employee who needed a day off?
					11. Whether the employee's co-workers are in favor of reprimanding the employee or not.
					12. What values Alex has set in his/her own personal code of behavior.

From the list of issues above, select the four most important:

Most important ____ 2nd most important ____ 3rd most important ____ 4th most important ___

SCENARIO #2

Kris has followed industry trends and decided that his subordinates would benefit greatly from a particular training program. In fact, Kris as much as promised these employees that they would receive the training in the near future. The employees were excited and looked forward to this developmental opportunity. At the time that Kris made that statement he felt that his budget would easily cover the training. However, upper management recently sent Kris and the other managers at his level a memo demanding increased efficiency over the next quarter, and outlining new rules saying funds could only be spent on essential functions. Kris believes that this focus on short-term goals would be detrimental to the long-term functioning of the unit that he manages because his subordinates would not be as knowledgeable as employees in competing companies.

Should Kris schedule the training? (Check one)

_____ Should schedule _____ Can't decide _____ Should not schedule

Importance:					**Issues:**
Great	Much	Some	Little	None	
					1. Whether Kris has a desire to develop the employees or cares more about what upper management might think.
					2. Isn't it only natural for a supervisor to want to look out for his/her subordinates' best interests that the supervisor would do what was possible to help them?
					3. What effect would delaying the training have on the employees' ability to compete on a level playing field?
					4. Whether Kris could make it appear like Kris scheduled the training before the memo with the new spending rules was sent.
					5. Would providing the training in the long run benefit more people to a greater extent?
					6. Whether Kris has experience training Pomeranians.
					7. Would the employees lose faith in Kris if the training was not scheduled?
					8. Would sticking by her word be consistent with principles of fairness?
					9. Would Kris be following principles which Kris believes are above any form of company policy?
					10. Does Kris have any right to spend the company's money as he/she sees fit?
					11. Did Kris promise that the employees would receive the training in this quarter, or did Kris just promise to provide training in the future?
					12. Does management have a right to make the rules about how the business should be run or not?

From the list of issues above, select the four most important:

Most important ____ 2nd most important ____ 3rd most important ____ 4th most important ___

SCENARIO #3

Ray manages a unit in a company that calls itself a "total quality" organization. Part of the organization's mission statement says that employees should strive to continually improve their performance. Lately, Ray's unit has been extremely busy trying to get its work done on several important projects. Ray asked his boss for advice about how to meet all of the deadlines, and the boss basically told him that his unit would have to cut corners on quality in order to get everything done on time. The boss also told Ray that meeting deadlines is the best way to keep clients off their backs, and that the clients rarely complain about substandard work because its effects show up much later. However, Ray knows that doing substandard work for clients will only hurt the company's reputation in the long run.

Should Ray instruct his subordinates to focus on meeting the deadlines at the expense of doing quality work? (Check one)

_____ Should instruct _____ Can't decide _____ Should not instruct

Importance:					**Issues:**
Great	Much	Some	Little	None	
					1. Whether cutting corners would stir up discontent among Ray's subordinates.
					2. Whether other employees are in favor of cutting corners or not.
					3. Whether the tau epsilon quality indicators are resonant with the organization's goals.
					4. Would allowing the subordinates to cut corners now encourage them to cut corners later after the deadlines are met?
					5. Can the company allow quality to be somewhat compromised and still satisfy customers in the long term?
					6. Can knowingly producing a substandard product ever be considered to be responsible?
					7. How would the public good best be served?
					8. Is Ray willing to risk his/her boss's anger in order to preserve the company's reputation for doing good work?
					9. Will cutting corners anger customers and give the business a bad name?
					10. Is Ray more responsible to the customers or to upper management?
					11. Would cutting corners to meet deadlines be consistent with Ray's own ethical beliefs?
					12. Whether upper management stayed within the limits of its authority by ignoring the mission statement.

From the list of issues above, select the four most important:

Most important ____ 2nd most important ____ 3rd most important ____ 4th most important ___

SCENARIO #4

Leigh has been looking forward to the day that a subordinate is rotated out of the unit. The subordinate usually works up to performance standards, but is very abrasive, mean-spirited, and hardly anyone can stand interacting with him. The subordinate is due to be rotated out of the work unit in two days. But, today Leigh has learned that the subordinate made a serious mistake. When others made the same mistake, Leigh has followed company policy by providing negative feedback and constructive criticism after writing a formal letter of discipline for the employee's personnel file. In this situation, Leigh has written up the employee, but does not know if it is worth the time and effort to engage in what will probably be a very unpleasant interaction with the subordinate. After all, the subordinate will be rotated out of the unit very soon.

Should Leigh have the interaction with the subordinate? (Check one)

_____ Should interact _____ Can't decide _____ Should not interact

Importance:					**Issues:**
Great	Much	Some	Little	None	
					1. Is Leigh willing to risk a very unpleasant interaction for the chance that it might help the subordinate?
					2. Would Leigh confront the subordinate to really help him/her, or would it just be used as a chance to criticize the subordinate?
					3. Would avoiding the confrontation make the other subordinates angry with Leigh?
					4. What benefits would discipline have apart from society especially for a charitable supervisor?
					5. Wouldn't it be a manager's duty to do what is possible to help develop subordinates regardless of the circumstances?
					6. If a subordinate needs guidance, shouldn't it be provided regardless of what the subordinate's interpersonal skills are like?
					7. Is having the interaction consistent with principles of due process?
					8. If Leigh does not speak with the subordinate would Leigh be preventing the subordinate from providing an explanation for the mistake?
					9. Every time an employee escapes discipline for serious mistakes, doesn't that just encourage more misconduct?
					10. What effect would failure to provide feedback have on the employee's ability to improve?
					11. Would Leigh's conscience allow Leigh to avoid the interaction?
					12. Whether an organization's policies are going to be upheld.

From the list of issues above, select the four most important:

Most important ____ 2nd most important ____ 3rd most important ____ 4th most important ___

SCENARIO #5

Pat is responsible for providing expenditure estimates for his unit to the controller in his company who then determines the budget for all units in the company. Upper management has always emphasized the importance of providing timely and accurate financial estimates, and they have backed up this policy by disciplining managers for inaccurate or late estimates. Pat recently realized that the figures that he supplied contained a mistake. The mistake was that an expense was projected to be larger than it should have been. It will not affect the ability of the company to stay within the budget. However, the money could be used to cover other company expenditures. Up to this point, no one else has identified the mistake and it is unlikely that they will.

Should Pat report the mistake? (Check one)

_____ Should report _____ Can't decide _____ Should not report

Importance:					**Issues:**
Great	Much	Some	Little	None	
					1. Whether Pat was really loyal to his company.
					2. Can the company afford to have employees who determine themselves which policies to apply?
					3. Could Pat receive a more harsh punishment if the company finds the mistake without his/her help?
					4. What values Pat has set for him/herself in his/her own personal code of behavior.
					5. Whether or not company policy ought to be respected by all employees.
					6. Whether Pat has been a good employee for a long time to prove that he/she isn't a bad person.
					7. Does Pat have the freedom of speech to remain silent in this case?
					8. Would keeping the mistake to himself be consistent with Pat's own ethical beliefs?
					9. Would reporting the mistake do any good for the Pat or society?
					10. Whether Pat's subordinates and peers would lose faith in Pat if Pat is caught instead of reporting the mistake him/herself.
					11. Given Pat's job responsibility, doesn't Pat owe it to the company to be honest?
					12. What values are going to be the basis for how people behave in employment contexts?

From the list of issues above, select the four most important:

Most important ____ 2nd most important ____ 3rd most important ____ 4th most important ___

SCENARIO #6

A position has recently become available in the work unit that Fran manages. Fran will be primarily responsible for determining who fills the position. The position is a desirable one to Fran's subordinates because it is quite visible to higher management, and the people who have held it in the past have been promoted to other desirable positions. Since the last time the position was open a relatively inexperienced subordinate has impressed Fran by performing very well and often going beyond the call of duty. Since the company weighs employee development highly, Fran thinks that promoting this potential superstar as soon as possible would contribute to his own goal of getting promoted out of the unit in the next round of promotions. However, this person is so new that the work unit has not yet benefited from its investment in training the person. Furthermore, promoting someone with much less experience than other workers in the unit would likely cause low morale. Fran thinks that both of these factors could probably be detrimental to the unit in the long run.

Should Fran promote the potential superstar? (Check one)

_____ Should promote _____ Can't decide _____ Should not promote

Importance:					**Issues:**
Great	Much	Some	Little	None	
					1. Whether the more experienced employees' seniority has to be honored.
					2. Whether Fran would be making the decision to help him/herself or doing this solely to help someone else.
					3. Whether promoting the potential superstar or not would be best for the performance of Fran's work unit.
					4. Whether Fran should be influenced by the feelings of the other employees when it is Fran who knows best what would benefit the company.
					5. Whether Fran has a bias against young people or whether he/she would mean nothing personal by promoting someone else.
					6. Whether the superstar would receive commercial endorsements for promoting the company.
					7. Who would the majority of people in Fran's society feel is deserving of the promotion, the potential superstar or a high performing veteran subordinate?
					8. Would promoting the newer employee in any way violate the rights of the other employees?
					9. What principles of fairness are appropriate in such a situation?
					10. Could Fran be so hard-hearted as to refuse the job to a veteran subordinate, knowing that it would mean so much to him/her?
					11. Is Fran more responsible to the more experienced employees or to the highest performing employees?
					12. Would promoting the newer employee bring about more total good for more people or not.

From the list of issues above, select the four most important:

Most important ____ 2nd most important ____ 3rd most important ____ 4th most important ___

Moral Identity Measure

(Aquino, K., & Reed, A., II (2002). The self-importance of moral identity. *Journal of Personality and Social Psychology, 83*(6), 1423-1440.)

Listed below are some characteristics that may describe a person:

Caring, compassionate, fair, friendly, generous, helpful, hardworking, honest, and kind

The person with these characteristics could be you or it could be someone else. For a moment, visualize in your mind the kind of person who has these characteristics. Imagine how that person would think, feel, and act. When you have a clear image of what this person would be like, answer the following questions.

Please indicate the degree to which you agree with the statement by choosing the appropriate point on a five-point scale, where 1 indicates "strongly disagree" and 5 indicates "strong agree."

	Strongly Disagree				**Strongly Agree**
1. It would make me feel good to be a person who has these characteristics.	1	2	3	4	5
2. Being someone who has these characteristics is an important part of who I am.	1	2	3	4	5
3. I would be ashamed to be a person who has these characteristics.	1	2	3	4	5
4. Having these characteristics is not really important to me.	1	2	3	4	5
5. I strongly desire to have these characteristics.	1	2	3	4	5
6. I often wear clothes that identify me as having these characteristics.	1	2	3	4	5
7. The types of things I do in my spare time (e.g., hobbies) clearly identify me as having these characteristics.	1	2	3	4	5
8. The kinds of books and magazines that I read identify me as having these characteristics.	1	2	3	4	5
9. The fact that I have these characteristics is communicated to others by my membership in certain organizations.	1	2	3	4	5
10. I am actively involved in activities that communicate to others that I have these characteristics.	1	2	3	4	5

Perceived Leader Integrity Scale (PLIS)

(Craig, S. B., & Gustafson, S. B. (1998). Perceived Leader Integrity Scale: An instrument for assessing employee perceptions of leader integrity. *The Leadership Quarterly, 9*(2), 127-145.)

The following items concern your immediate supervisor. You should consider your immediate supervisor to be the person who you feel has the most control over your daily work activities.

Circle responses to indicate how well each item describes your immediate supervisor.

Response choices: (1) = Not at all; (2) = Somewhat; (3) = Very much; (4) = Exactly

1.	Would use my mistakes to attack me personally	1	2	3	4
2.	Always gets even……..	1	2	3	4
3.	Gives special favors to certain "pet" employees, but not to me……	1	2	3	4
4.	Would lie to me……..…….	1	2	3	4
5.	Would risk me to protect himself/herself in work matters……	1	2	3	4
6.	Deliberately fuels conflict among employees…….	1	2	3	4
7.	Is evil……...……	1	2	3	4
8.	Would use my performance appraisal to criticize me as a person…….	1	2	3	4
9.	Has it in for me……	1	2	3	4
10.	Would allow me to be blamed for his/her mistake	1	2	3	4
11.	Would falsify records if it would help his/her work situation…….	1	2	3	4
12.	Lacks high morals……..…	1	2	3	4
13.	Makes fun of my mistakes instead of coaching me as to how to do my job better..…….	1	2	3	4
14.	Would deliberately exaggerate my mistakes to make me look bad when describing my performance to his/her superiors…….…..……	1	2	3	4
15.	Is vindictive……..……..……	1	2	3	4
16.	Would blame me for his/her own mistake…...….	1	2	3	4

17.	Avoids coaching me because (s)he wants me to fail…….	1	2	3	4
18.	Would treat me better if I belonged to a different ethnic group……	1	2	3	4
19.	Would deliberately distort what I say……..	1	2	3	4
20.	Deliberately makes employees angry at each other	1	2	3	4
21.	Is a hypocrite…….	1	2	3	4
22.	Would limit my training opportunities to prevent me from advancing……..…….	1	2	3	4
23.	Would blackmail an employee if (s)he thought (s)he could get away with it…….....	1	2	3	4
24.	Enjoys turning down my requests……	1	2	3	4
25.	Would make trouble for me if I got on his/her bad side……..……..	1	2	3	4
26.	Would take credit for my ideas……	1	2	3	4
27.	Would steal from the organization……..	1	2	3	4
28.	Would risk me to get back at someone else……	1	2	3	4
29.	Would engage in sabotage against the organization	1	2	3	4
30.	Would fire people just because (s)he doesn't like them if (s)he could get away with it……	1	2	3	4
31.	Would do things which violate organizational policy and then expect his/her subordinates to cover for him/her……..…	1	2	3	4

Test of Self-Conscious Affect-3 (TOSCA-3)

(Tangney, J. P., Dearing, R. L., Wagner, P. E., & Gramzow, R. (2000). *The Test of Self-Conscious Affect-3 (TOSCA-3)*. Fairfax, VA: George Mason University.)

Below are situations that people are likely to encounter in day-to-day life, followed by several common reactions to those situations.

As you read each scenario, try to imagine yourself in that situation. Then indicate how likely you would be to react in each of the ways described. We ask you to rate *all* responses because people may feel or react more than one way to the same situation, or they may react different ways at different times.

For example:

You wake up early one Saturday morning. It is cold and rainy outside.

	Not Likely				Very Likely
a) You would telephone a friend to catch up on news.	**1**	2	3	4	5
b) You would take the extra time to read the paper.	1	2	3	4	**5**
c) You would feel disappointed that it's raining.	1	2	**3**	4	5
d) You would wonder why you woke up so early.	1	2	3	**4**	5

In the above example, I've rated *all* of the answers by shading a number. I shaded "1" for answer (a) because I wouldn't want to wake up a friend early on a Saturday morning—so it's not likely that I would do that. I shaded a "5" for answer (b) because I almost always read the paper if I have time in the morning (very likely). I shaded a "3" for answer (c) because for me it's about half and half. Sometimes I would be disappointed about the rain and sometimes I wouldn't—it would depend on what I had planned. And I shaded a "4" for answer (d) because I would probably wonder why I had awakened so early.

Please do not skip any items—rate all responses.

1. *You make plans to meet a friend for lunch. At 5 o'clock, you realize you stood your friend up.*

		Not Likely				Very Likely
a)	You would think: "I'm inconsiderate."	1	2	3	4	5
b)	You would think: "Well, my friend will understand."	1	2	3	4	5
c)	You'd think you should make it up to your friend as soon as possible.	1	2	3	4	5

d) You would think: "My boss distracted me just before lunch." 1 2 3 4 5

2. *You break something at work and hide it.*

		Not Likely				Very Likely
a)	You would think: "This is making me anxious. I need to either fix it or get someone else to."	1	2	3	4	5
b)	You would think about quitting.	1	2	3	4	5
c)	You would think: "A lot of things aren't made well these days."	1	2	3	4	5
d)	You would think: "It's only an accident."	1	2	3	4	5

3. *At work, you wait until that last minute to plan a project, and it turns out badly.*

		Not Likely				Very Likely
a)	You would feel incompetent.	1	2	3	4	5
b)	You would think: "There are never enough hours in the day."	1	2	3	4	5
c)	You would feel: "I deserve to be reprimanded for mismanaging the project."	1	2	3	4	5
d)	You would think: "What's done is done."	1	2	3	4	5

4. *You make a mistake at work and find out a coworker is blamed for the error.*

		Not Likely				Very Likely
a)	You would think the company did not like the coworker.	1	2	3	4	5
b)	You would think: "Life is not fair."	1	2	3	4	5
c)	You would keep quiet and avoid the coworker.	1	2	3	4	5
d)	You would feel unhappy and eager to correct the situation.	1	2	3	4	5

5. *While playing around, you throw a ball and it hits your friend in the face.*

		Not Likely				Very Likely
a)	You would feel inadequate that you can't even throw a ball.	1	2	3	4	5

b) You would think maybe your friend needs more practice at catching. 1 2 3 4 5

c) You would think: "It was just an accident." 1 2 3 4 5

d) You would apologize and make sure your friend feels better. 1 2 3 4 5

6. *You are driving down the road, and you hit a small animal.*

		Not Likely				Very Likely
a)	You would think the animal shouldn't have been on the road.	1	2	3	4	5
b)	You would think: "I'm terrible."	1	2	3	4	5
c)	You would feel: "Well, it was an accident."	1	2	3	4	5
d)	You'd feel bad you hadn't been more alert driving down the road.	1	2	3	4	5

7. *You walk out of an exam thinking you did extremely well. Then you find out you did poorly.*

		Not Likely				Very Likely
a)	You would think: "Well, it's just a test."	1	2	3	4	5
b)	You would think: "The instructor doesn't like me."	1	2	3	4	5
c)	You would think: "I should have studied harder."	1	2	3	4	5
d)	You would feel stupid.	1	2	3	4	5

8. *While out with a group of friends, you make fun of a friend who's not there.*

		Not Likely				Very Likely
a)	You would think: "It's was all in fun; it's harmless."	1	2	3	4	5
b)	You would feel small . . . like a rat.	1	2	3	4	5
c)	You would think that perhaps that friend should have been there to defend him/herself.	1	2	3	4	5
d)	You would apologize and talk about that person's good points.	1	2	3	4	5

9. *You make a big mistake on an important project at work. People were depending on you, and your boss criticizes you.*

		Not Likely				Very Likely
a)	You would think your boss should have been more clear about what was expected of you.	1	2	3	4	5
b)	You would feel like you wanted to hide.	1	2	3	4	5
c)	You would think: "I should have recognized the problem and done a better job."	1	2	3	4	5
d)	You would think: "Well, nobody's perfect."	1	2	3	4	5

10. *You are taking care of your friend's dog while your friend is on vacation, and the dog runs away.*

		Not Likely				Very Likely
a)	You would think: "I am irresponsible and incompetent."	1	2	3	4	5
b)	You would think your friend must not take very good care of the dog or it wouldn't have run away.	1	2	3	4	5
c)	You would vow to be more careful next time.	1	2	3	4	5
d)	You would think your friend could just get a new dog.	1	2	3	4	5

11. *You attend your coworker's housewarming party and you spill red wine on a new cream-colored carpet, but you think no one notices.*

		Not Likely				Very Likely
a)	You think your coworker should have expected some accidents at such a big party.	1	2	3	4	5
b)	You would stay late to help clean up the stain after the party.	1	2	3	4	5
c)	You would wish you were anywhere but at the party.	1	2	3	4	5
d)	You would wonder why your coworker chose to serve red wine with the new light carpet.	1	2	3	4	5