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Authentic Leadership and its Impact on In-Role, Extra-Role and  
Job Attitudes



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## **ABSTRACT**

The effects of leadership on followers' work attitudes, such as in role and extra role behaviors have been a main focus of research in the domain of industrial and educational psychology. The purpose of this thesis was to examine how authentic leadership affects work-related outcomes, including work Performance, Organizational Citizenship Behavior (OCB), Job Satisfaction, and Affective Commitment. Data were collected from elementary and high-school teachers in the area of Athens. Results indicated that all work-related outcomes with the exception of work performance were significantly related to authentic leadership. Limitations and future research are discussed.

**Key Words:** Authentic Leadership, Work Performance, Citizenship Behavior, Job Satisfaction, Affective Commitment.

## ΠΕΡΙΛΗΨΗ

Η επίδραση της ηγεσίας στα εργασιακά αποτελέσματα των υφισταμένων, όπως είναι συμπεριφορές εργαζομένων εντός και εκτός του διακριτού τους εργασιακού ρόλου (in-role and extra-role behaviors), βρίσκεται στο ερευνητικό επίκεντρο της βιομηχανικής και εκπαιδευτικής ψυχολογίας. Σκοπός της παρούσας διατριβής είναι να εξετάσει κατά πόσο η αυθεντική ηγεσία (authentic leadership) επηρεάζει τα εργασιακά αποτελέσματα όπως για παράδειγμα, την εργασιακή αποτελεσματικότητα (work Performance), το σύνδρομο του «Καλού Στρατιώτη» (OCB), καθώς επίσης την εργασιακή ικανοποίηση (Job Satisfaction) και δέσμευση (Affective Commitment) των υφισταμένων.

Πιο συγκεκριμένα, οι αυθεντικοί ηγέτες επηρεάζουν τους υφιστάμενους άμεσα και έμμεσα (Avolio et al., 2004). Αφενός μέσω του ηγετικού μοντέλου του αυθεντικού ηγέτη (αυτογνωσία, αντικειμενική επεξεργασία πληροφοριών, διαπροσωπική διαφάνεια και εσωτερικοποιημένη ηθική προοπτική) αλλά και μέσω των ψυχολογικών ικανοτήτων που διαθέτει (αισιοδοξία, ελπίδα, εμπιστοσύνη, ανθεκτικότητα, θετικά συναισθήματα). Οι αυθεντικοί ηγέτες επηρεάζουν όμως και έμμεσα τους υφιστάμενους μέσω των διαδικασιών της προσωπικής και κοινωνικής ταύτισης. Κατά τη διαδικασία της προσωπικής ταύτισης (personal identification) οι υφιστάμενοι αναγνωρίζουν και έπειτα ενσωματώνουν την ηθική και ακεραία προοπτική των αυθεντικών τους ηγετών με αποτέλεσμα και οι ίδιοι να αναγνωρίζουν τον εαυτό τους ως ηθικούς και με ακεραιότητα χαρακτήρες. Ομοίως με τη διαδικασία της κοινωνικής ταύτισης (social identification) οι υφιστάμενοι αναγνωρίζουν την ομαδικότητα ως αναπόσπαστο κομμάτι της ταυτότητας τους με

αποτέλεσμα την ενίσχυση της αίσθησης του ανήκειν και συνεπώς την ανάπτυξη της συναισθηματικής δέσμευσης.

Το δείγμα της εργασίας αποτελείται από εκπαιδευτικούς πρωτοβάθμιας και δευτεροβάθμιας εκπαίδευσης, στην περιοχή της Αθήνας. Τα αποτελέσματα έδειξαν ότι η αυθεντική ηγεσία, με εξαίρεση την εργασιακή αποτελεσματικότητα, σχετίζεται σημαντικά με όλα τα εργασιακά αποτελέσματα. Στην παρούσα εργασία γίνεται εκτενής συζήτηση των ερευνητικών περιορισμών αλλά και προτάσεις για μελλοντική έρευνα.

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## INTRODUCTION

Traditional approaches of leadership are still necessary for effective management; however, they have proved not to be sufficient in addressing organizational and societal problems (e.g. ethical meltdowns, terrorism). Organizations in order to face such challenges initially have to restore confidence, hope, optimism, resiliency and meaningfulness (Avolio et al., 2004). According to the former head of Medtronic (a medical technology incorporation), Bill George (2003), organizations need leaders who act in accordance with their own true values; leaders who can build and earn the respect of their followers by encouraging them into developing relationships with each other; they need a leader with purpose, integrity and ethos, who can be described genuine and therefore authentic.

An answer to these requests was authentic leadership a construct derived from the fields of leadership, ethics and positive organizational behavior (Avolio & Gardner, 2005). Authentic leadership refers to a positive moral perspective, in respect to ethical standards and behavior resulting in the enhancement of decision making (Avolio & Gardner, 2005; Luthans & Avolio, 2003; May et al., 2003). Certain unique behaviors characterize an authentic leader, such as self-awareness, balanced processing of information, relational transparency and internalized regulation.

Authentic leaders lead by example through their display of high moral standards, honesty, and integrity, causing the followers to personally identify with them (Avolio et al., 2004); as followers come to model authentic leaders, they realize their selves as honest persons of high standards and integrity. Additionally, authentic leaders increase follower's social identification (Kark & Shamir, 2002) by creating a

deeper sense of high moral values along with a manifestation of high levels of honesty and integrity with them (Avolio et al., 2004).

Another important aspect of authentic leadership, in respect to the above, is that high levels of transparency, integrity, and moral standards that authentic leaders exhibit can develop high levels of trust, hope, positive emotions, and optimism among followers, which in turn lead to increases in commitment, satisfaction, and other positive work-related outcomes (Avolio et al., 2004; Gardner, Avolio, Luthans et al., 2005; Ilies et al., 2005).

It is clear that such leaders have a role to play in the broader society, a fact that organizations are beginning to recognize. Positive psychology concepts, such as authentic leadership, can help leaders meet today's challenges. In terms of competition, organization should focus on developing authentic leadership as well as on growing the trust, hope, optimism, and resilience (e.g. positive emotions) of their followers in order to achieve optimal levels of citizenship behaviors, job satisfaction affective commitment and in-role behaviors. Organizations that invest in authentic leadership development can achieve work-related outcomes making those outcomes their competitive advantage. These are the main reasons I chose authentic leadership to be the key variable of this study.

The purpose of this study is to examine the effect of authentic leadership on followers' in-role performance, extra-role behaviours (OCB), and organizational attitudes such as job satisfaction and affective commitment, in school settings. The assumption was that authentic leadership influence followers' organizational behavior, therefore, the study can be seen as an attempt to further investigate the existing theory and literature by explaining the interrelationships between authentic leadership, in-role and extra-role behaviours, as well as organizational attitudes.

Additionally, since there is a lack of empirical evidence concerning the relationship between authentic leadership and subordinate's organizational outcomes in school settings, the study initially can be seen as an attempt of making a contribution to the existing theory and finally as a recommendation for future research on the field of education.

In the first chapter the leadership literature is reviewed, focusing mainly on leadership theories that have attracted the most academic and empirical attention, including trait theories, behavioural theories, contingency theories, and new genre theories. In the second chapter, a thorough investigation on authentic leadership literature is being made; history, definitions, and dimensionality of authentic leadership are also presented. The third chapter consists of the proposition of my theoretical rational regarding the possible links between authentic leadership and work performance, OCB, as well as job satisfaction and affective commitment. The 4<sup>th</sup> chapter describes the methodology of this study, 5<sup>th</sup> the results coupled with 6<sup>th</sup> a discussion of the limitations and recommendations for future research.

## CHAPTER 1: OVERVIEW OF LEADERSHIP THEORIES

Throughout the 19<sup>th</sup> century workers were faced merely as productive resources and managers were there only to supervise them and treat them with disrespect. In the beginning of the 20<sup>th</sup> century these practices failed to find acceptance and therefore in many cases ceased to exist. Consequently, a lot of administration methods were revised and focus shifted towards a more humanistic approach to guiding and directing the effort of employees (i.e. Maslow, 1943, 1968; Rogers, 1959). The field of leadership emerged as alternative to those practices by encouraging more positive forms of leadership where followers and leaders share dynamic relationships. Since then, leadership and leader have occupied the mind of many theorists and researchers (Avolio et al., 2009).

According to Bolden, Gosling, Marturano, and Dennison (2003), leadership is considered to be the process of influencing and guiding a group of people into achieving a certain goal; for others (Conger & Kanungo, 1998) is not just a process but the art of motivating a group of people to act towards a common goal. Even though leadership is hard to describe it is often falsely linked to managerial practices. This is a common misunderstanding. The above definitions challenged many researchers into trying to answer a vital question, whether leaders are born or made. For example, Judge, Bono, Ilies, and Gerhardt (2002) in their meta-analysis showed that personality variables are correlated with leadership emergence and effectiveness. Further, Chan and Drasgow (2001) suggest that across different international environments leadership potential is related to various cognitive, personality, and motivational factors. In this respect a particular research on identical twins conducted by Arvey and colleagues in 2007, proved that “life context” (p. 425) is more

important than heritability, which accounts only for 30%, as far as leadership emergence is concerned (Arvey et al., 2007).

Leadership literature has evolved, focusing not only on the leader but also on the vitality of the relationship between leaders and followers as a necessary component of effective leadership. A review in leadership literature of the last 80 years reveals numerous theories that emerged in an effort to explain leader behavior starting from “Great Man” (Carlyle, 1888) and “Trait” (Stogdill, 1974) theories to the development of “Transformational” (Bass, 1997) and “Authentic” leadership (Avolio & Gardner, 2005). Next I provide a quick overview of these theories as an effort to present the theoretical development and evolution of leadership, reaching the emergence of authentic leadership.

### **1.1. TRAIT APPROACHES**

The “Great man” theory (Carlyle, 1888) is based on the belief that leaders are special people, born with exceptional qualities, destined to lead. This assumption led the way for a new approach of leadership, based on traits.

Trait theory supports that people are born with inherited characteristics some of which predict leadership inclination (Stogdill, 1974). After studying successful leaders (e.g. John F. Kennedy, Martin Luther King, Douglas MacArthur) of the previous century researchers (McCall & Lombardo, 1983) listed some traits and skills, such as friendliness, task motivation, group task supportiveness, social skills, administrative skills, general charisma and intelligence assuming that if other people were found to have some of these characteristics, then they too, could become leaders (Stogdill, 1974). According to Gardner (1989), these characteristics refer to physical vitality and stamina, intelligence and action-oriented judgment, eagerness to accept

responsibility, task competence, understanding followers and their needs, skills in dealing with people, need for achievement, capacity to motivate people, courage and resolution, trustworthiness, decisiveness, self-confidence, assertiveness, adaptability/flexibility. Although trait approaches were initially very promising, in the end failed to offer clarifications and proved to be inconclusive (Judge, Piccolo, and Kosalka, 2009). A common misunderstanding was the belief that people who did not possess specific traits could not lead; after all traits are not universal, therefore they might also depend on the situation. Nevertheless, while research shows that certain traits alone do not guarantee leadership success, there is evidence that effective leaders are not like other people (Kirkpatrick & Locke, 1991).

## **1.2. BEHAVIORAL THEORIES**

The inadequacy of trait theories generated an interest towards behavioral theories especially after the publication of *The Human Side of Enterprise* (MacGregor, 1960). The key idea to this approach was that certain teachable behaviors can be observed and studied in order to accomplish a more effective leadership. With respect to this McGregor (1960) proposed his X and Y theory according to which leaders are divided into two main categories (authoritative-X and democratic-Y leaders). According to X theory, human beings have an inherent dislike for working, lacking the sense of responsibility and therefore should be coerced, or threatened with punishment in order to achieve organizational goals. On the other hand, Y theory suggests that people are self-directed and self-controlled under proper working conditions, seeking for responsibilities.

Another behavioral approach is the one by R. Blake and J. Mouton (1968) and their Managerial Grid where two basic leadership behaviors occur (i.e. task-oriented

and relationship-oriented). For them effective leaders are deeply concerned for both people and production. They work to motivate employees to reach their highest levels of accomplishment. Furthermore, leaders are responsive to change, and they understand the need for change.

Unlike the other behavioral theories, Leader-member exchange theory focuses primarily on the distinctive relationship between leader and follower underlining the uniqueness of this relationship (Liden, Sparrowe, & Wayne, 1997; Deluga, 1992). The emphasis in this theory is in the moderating role of effective relationships through mutual understanding and agreement between the leader and the follower resulting in higher levels of work-related outcomes, such as job satisfaction, organizational commitment, as well as mutual trust, confidence, open communication, independence and respect (Graen & Uhl-Bien, 1995). The implication of this theory lies in the nature of the exchange, which is determined by the leader based on some presumed characteristics of the subordinate.

In general, after the proposition of Blake-Mouton Grid (1964), leadership theories have moved on a certain amount, where the context in which leadership occurs depends on the leadership style that is being used. Further, behavioral theories can be seen as helpful models for effective management but not as entirely the best leadership styles.

### **1.3. CONTINGENCY THEORIES**

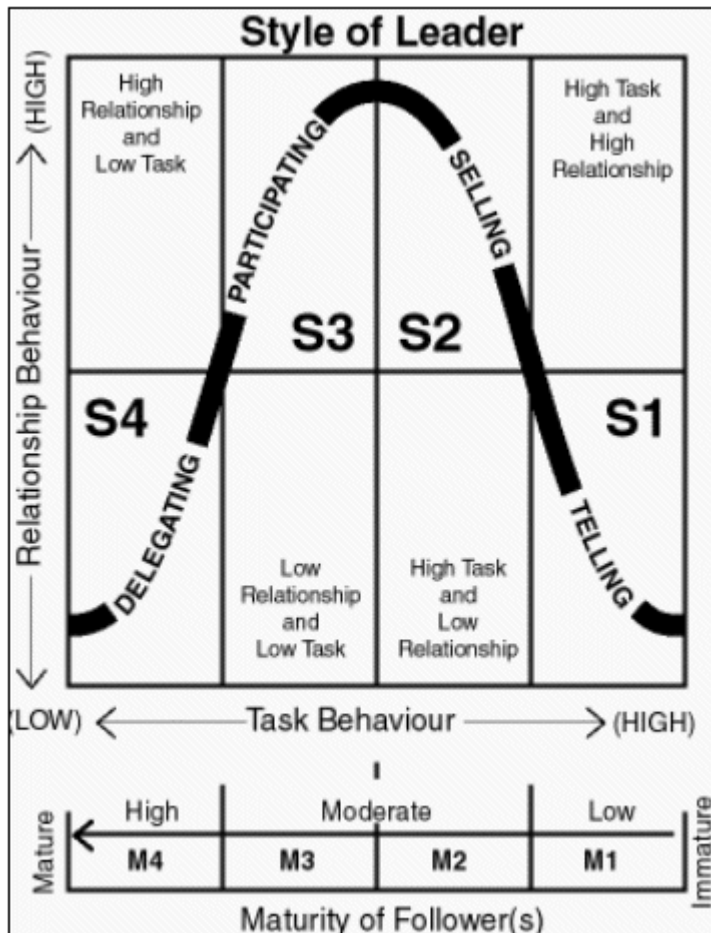
Contingency theories focused primarily in the context where leadership is exercised placing more emphasis on “where” rather than “who”. According to contingency theories leadership styles depend on the situation of the organization (Burns and Stalker, 1961), the size (Child, 1975), the tasks concerned, and other

environmental variables (Burns and Stalker, 1961). There are three major contingency theories described below, including Fiedler's model (1958; 1967), the Hersey-Blanchard model (1982) and Tannenbaum and Schmidt's (1973) leadership continuum.

Fiedler's contingency model (1958; 1967), suggests that the effectiveness of the group depends on leadership style and situation and is determined by three important aspects: the relationship between the leader and the follower (e.g. Are they getting along?), the structure of the task (e.g. Is the job structured, partly structured or not at all?), and the position power of the leader (e.g. How much authority does the manager exercise?). Fiedler's contingency theory has drawn criticism because it implies that only the -changing the leader- option is available when mismatch or unfavorable situations occur between the leader and the follower (Fiedler, 1967). The model's validity has also been disputed, despite many supportive tests (Bass, 1990).

Furthermore, Hersey and Blanchard's situational theory (1982) suggests that leadership activities are grouped in two areas: task behavior (one-way communication with team members) and relationship behavior (two-way communication with team members). Hersey and Blanchard believe that the maturity of the group member will influence the levels of task or relationship behavior. Appendix A describes the four identified leadership styles each one used for different situations. The "telling" style (Hersey & Blanchard, 1982) for high tasks accompanied by low relationship behavior, "selling" for high tasks and high relationship behavior, "participating" for high relationship and low task behavior and "delegating" for low relationship and low task behavior. According to each situation and until the followers' maturity reaches an acceptable level the appropriate leadership style can be determined. This model can be applied in business but cannot be characterized as the most effective leadership style.



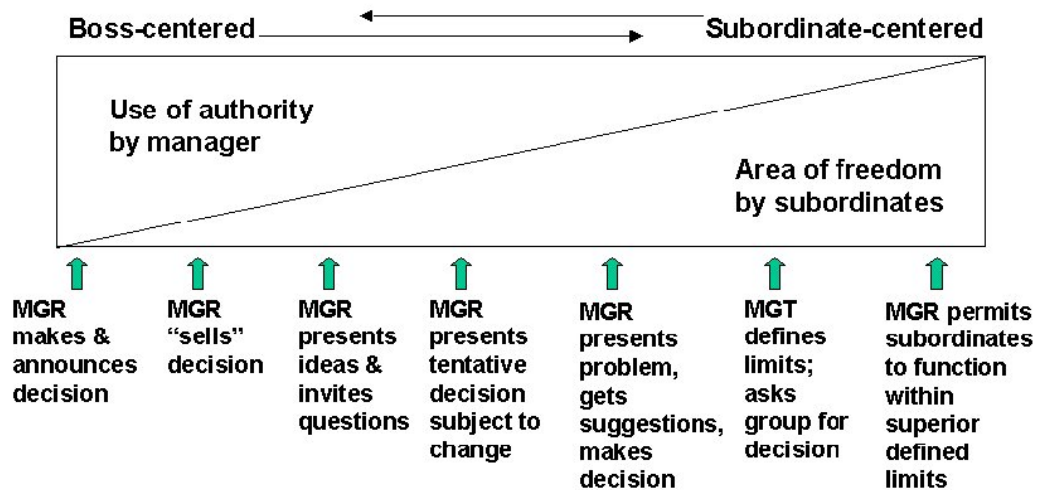


**Appendix A. Hersey and Blanchard’s situational theory of leadership.** Hersey, P. and Blanchard, K., (1982).

An alternative model refers to Tannenbaum and Schmidt’s Leadership Continuum (Tannenbaum and Schmidt, 1973). In their model (see fig. 2) they suggest that there is a sequence of leadership styles in order to motivate subordinates’ participation and involvement in decision taking. More specifically, along this continuum according to the authors some behavior points are occurring; the manager makes the decision and announces it without providing with his subordinates the opportunity to participate directly in the decision-making process. The manager “sells” his decision by trying to persuade his subordinates to embrace it. The manager presents his ideas, invites questions in order for his associates to better understand

what he is trying to accomplish. The manager presents a tentative decision subject to change allowing subordinates to partly influence the decision. The manager presents the problem, gets suggestions, and then makes his decision. The manager defines limitations around which the decision must be made and requests the members to take decisions. Finally the manager permits the group to fully make decisions within prescribed limits, which represents an extreme degree of group freedom.

### Continuum of Leadership Behavior



**Figure 1. Tannenbaum and Schmidt's Continuum of Leadership behavior.**  
Tannenbaum, R., & Schmidt, W. H. (1973).

#### 1.4. NEW GENRE LEADERSHIP THEORIES

New genre leadership in contrast to traditional leadership theories focuses on ideological and moral values, symbolic leader behavior, visionary and inspirational messages, emotional feelings, individualized attention and intellectual stimulation. In this section I present mainly Burns' transactional and transforming leadership model (Burns, 1978; Burns, 2003), Bass's transformational leadership (1985; 1990; 1998), charismatic leadership (Conger & Kanungo, 1987, 1998; House 1977; Shamir et al.

1993; Yukl, 2002) and authentic leadership (Avolio & Gardner, 2005; Avolio et al., 2004).

Three decades ago James MacGregor Burns introduced the transactional and transforming leadership model (1978). The transactional leader is willing to provide subordinates with what they value such as pay, recognition, praise, feedback, or promotion in exchange for motivation and effective performance (O'Shea, Foti & Hauenstein, 2009). On the other hand transforming leaders have a more humanistic approach; they try to shape, elevate, and alter followers' values, goals and perspectives through motivation development by representing an inspiring vision of the future (O'Shea, Foti & Hauenstein, 2009). According to Burns (1978) transforming leadership "is a relationship of mutual stimulation and elevation that converts followers into leaders and may convert leaders into moral agents" (p. 20).

Bass elaborated on Burns transforming- transactional model of leadership (known as transformational). According to Bass (1997) leaders can engage in both behavioral styles (transactional and transformational) for a more effective leadership practice. The transformational components include: idealized influence/charisma, inspirational motivation, intellectual stimulation, individualized consideration. As for the transactional components: contingent reward, active management-by-exception, passive management-by-exception and for the non leadership components the laissez-faire (as in avoiding responsibilities). For example, the degree to which the leader attends to each follower, acting as a mentor, or listening to followers' concerns refers to individualized consideration. Leaders with intellectual stimulation encourage creativity in their followers. Similarly, leaders with inspirational motivation challenge followers with high standards, providing them optimism and meaning for the task. Idealized influence provides followers with pride, respect and trust.

Charismatic leadership is another leadership theory that focuses on leader behavior towards followers; according to Conger and Kanungo (1987, 1998) the leader articulates an innovative strategic vision, shows sensitivity to the environment of the organization and to member's needs, displays unconventional behavior, and takes personal risks. In respect to this leadership theory, House (1988; 1997) and Shamir and colleagues (1993) proposed a framework of basic behaviors that promote charismatic leadership. Such behaviors are leaders' intentions to articulate vision, to emphasize on ideological aspects of work, to communicate high performance expectations, to express confidence for the subordinates, to show self-confidence, to model exemplary behavior and finally emphasize collective identity (House, 1977; Shamir et al., 1993).

The theory of transformational/charismatic leadership as mentioned above suggests that such leaders raise followers' aspirations making them identify with the leaders' vision (Avolio et al. 2004), achieving optimal working conditions and therefore effective performance.

All previous approaches on positive leadership led the way to the proposition of authentic leadership, known as a root construct (Avolio & Gardner, 2005), which is embedded with specific qualities on the behalf of the authentic leader, such as the ability to be genuine, reliable, trustworthy, real and veritable at all times. Authentic leaders are not necessarily standing out every day but are there to convey the proper message; by this I do not refer to the leaders' practices of "filtering" (May, Chan, Hodges & Avolio, 2003) but the leaders' special capability to pass the meaning. In order to achieve mutual understanding a leader should first become aware of his/her beliefs and values which are important to him/her and then try to pass them through his/her everyday interaction with the followers. Inevitably, if acting in accordance to

his/her moral standards these beliefs will be identified by the followers and be completely internalized.

For example, a leader is described as authentic when he sells his company for hundreds of millions of dollars, and then surprises his employees by adding a great amount of money in their accounts, making many of them millionaires under the excuse of paying back the people who built the company (May, Chan, Hodges, & Avolio, 2003). Authentic leaders are expected to play an important role in the greater society by addressing organizational and societal problems (George, 2003). This is the main reason I consider authentic leadership to be of paramount importance and therefore interested in examining the relationship of authentic leadership to various organizational outcomes.

## CHAPTER 2: AUTHENTIC LEADERSHIP

### 2.1. History

Current events (September 11, terrorism) and economic hardships (fluctuation of stock values, downturns in universal economies) in many countries have raised questions about ethics in leadership and increased the quest for a new leadership approach (Cooper, Scandura, & Schriesheim, 2005). More specifically, the continuous decrease in ethical leadership (e.g. corporate scandals and ethical violations) along with an increase in societal challenges highlights the need for a more positive leadership (Avolio & Gardner, 2005). Additionally, scholars argue that existing frameworks proved not to be sufficient in developing leaders of the future (Avolio & Gardner, 2005; Avolio, Gardner, Walumbwa, Luthans & May, 2004; Avolio, Luthans, & Walumbwa, 2004; Gardner, Avolio, Luthans, May, & Walumbwa, 2005; Luthans & Avolio, 2003; May, Chan, Hodges, & Avolio, 2003).

Behavioral researchers therefore, focused on a newly proposed construct, authentic leadership (AL), having in mind that confidence, hope and optimism should be restored (Avolio & Gardner, 2005) especially after these occurring challenges. It is vital to realize that followers need a leader that acts in accordance with his own true values (Avolio et al., 2004), someone who can build and earn the respect of his followers by encouraging them into developing relationships with each other. They need a leader with integrity and ethos, who can be described genuine and therefore authentic.

In the following section I elaborate on the definitions of AL and its key antecedents.

## 2.2. Definition

According to Harters' historical review (2002) the conception of authenticity can be seen in the writings of ancient Greek philosophy (Polonius's last piece of advice to his son, Laertes ) "*to thine own self be true*". To its complete understanding, the idea of authenticity is well described and fully elaborated in the literature over the last 80 years. Having a central role in the science of positive psychology many researchers including Rogers (1959), Maslow (1968, 1971), Cameron (2003) tried to establish a concrete meaning of authenticity, which was captured as the condition under which one owns his personal experiences, such as thoughts, emotions, values, beliefs and therefore knows his true self. The fact of owning one's personal experiences and behaving accordingly makes a person authentic.

As Erickson (1995) notes, authenticity is not a two-way condition; one can be described as more or less authentic or inauthentic. On the other hand authenticity has nothing to do with sincerity because the process of being authentic refers to one's self and not to one's relationship with others. Unlike sincerity, authenticity is a self-contained state of being and does not require the presence of another for its reality to become manifest (Chan, Hannah, & Gardner, 2005).

A thorough examination of the recent literature on authentic leadership shows the abundance of opinions expressed in regard to authentic leadership. An initial definition of authentic leadership stems from Luthans and Avolio (2003) conceptualization, proposing that authentic leadership is a combined process which results in both self-awareness and self-regulated positive behaviors. On the other hand, Ilies and colleagues (2005) perceived authentic leadership as a component model including self-awareness, unbiased processing, authentic behavior/acting, and authentic relational orientation.

Progressively, Shamir and Eilam (2005) suggest that authentic leaders are characterized by specific attributes related to one's self; in their definition of authentic leadership they refer to "self-concept", "self-resolution", "self-concordant", "self-expressive" (p. 399) as key concepts surrounding and encapsulating the notion of authenticity.

These various perspectives were integrated in a model of authentic leadership proposed by Gardner, Avolio, Luthans, May, and Walumbwa (2005), resulting in the most current conceptualization of authentic leadership theory. Being influenced by Ilies and colleagues' framework, as well as Deci and Ryans' (2000) self-determination theory, this particular model focuses on self-awareness and self-regulation components, including internalized regulation, balanced processing of information, relational transparency and authentic behavior. Therefore, it is clear that authentic leadership refers to a positive moral perspective, in respect to ethical standards and behavior resulting in the enhancement of decision making (Avolio & Gardner, 2005; Luthans & Avolio, 2003; May et al., 2003).

Gardner (2005) notes that in order for a leader to achieve authenticity, he/she should develop supportive relationships with followers which are characterized by a) transparency, openness and trust b) guidance toward worthy objectives, and c) an emphasis on follower development. A more elaborate model of authentic leadership development proposed by Luthans and Avolio (2003) highlights the state under which leaders should behave in order to achieve maximum self-development for both followers and themselves.

More specifically, likewise with authenticity, authentic leadership draws from positive psychology (Avolio & Gardner, 2005). Authentic leadership is "*the 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”* (Walumbwa, Avolio et al., 2008: 94).

Authentic leadership development is a rather complicated process and therefore extremely unlikely to be achieved only through training (George, 2003; Cooper et al., 2005). Firstly, it involves the development and establishment of an open, transparent, trusting and authentic relationship between leaders and followers. Avolio and Gardner (2005) present a group of key components for the authentic leadership development. In general these components include *positive psychological capital* (Luthans & Avolio, 2003), *positive moral perspective* (Luthans & Avolio, 2003; May et al., 2003), *leader and follower self-awareness* (Ilies et al., 2005; Shamir & Eilam, 2005) and *self-regulation* (Deci & Ryan, 1995, 2000), *leadership processes* (Avolio et al., 2004; Gardner et al., 2005; Ilies et al., 2005; Luthans & Avolio, 2003; May et al., 2003), *follower development* (Gardner et al., 2005) and *organizational context* (Garner et al., 2005; Luthans & Avolio, 2003).

The following section refers to the components of authentic leadership development, as suggested by Avolio and Gardner (2005), as well as to authentic leadership dimensions, as proposed by Walumbwa, Avolio, Gardner and colleagues (2008). Authentic leadership is the construct interest of this research paper and authentic leadership dimensions are used to theoretically explain my hypotheses. Before proceeding though to further analyses of AL dimensions, I will refer to the components of authentic leadership development as I have utilized some of these components to support my thinking. Authentic leadership and authentic leadership development are related but separate constructs. Authentic leadership involves the processes whereby leaders create genuine, trusting and transparent relationships with

followers, while authentic leadership development involves the processes whereby individuals come to identify the leader role as part of their core self-concept (Chan et al., 2005) and accomplish self-awareness, balanced processing, relational transparency, and authentic behavior when enacting with followers (Gardner et al., 2005; Ilies et al., 2005).

### **2.3.1. ALD components**

Luthans and Avolio (2003) in their initial framework identified confidence, optimism, hope, and resiliency as personal resources of the authentic leader. These positive psychological capacities have been tested (Luthans, 2002) to theoretically and psychometrically support the development of individuals, teams, and organizations (Avolio & Gardner, 2005) when combined with positive organizational contexts and trigger events (Luthans & Avolio, 2003).

Luthans and Avolio (2003) also posit that authentic leadership development requires the presence of an inherent ethical/moral component. Respectively, May and colleagues (2003) intensifies this outlook by presenting an ethical decision making process whereby authentic leaders utilize in order to address ethical issues and achieve authentic moral actions.

Authentic leadership requires optimal levels of self-awareness (Avolio & Gardner, 2005) which occurs when individuals are in full cognition of their own existence. Gardner and his colleagues (2005) identify four elements of self-awareness vital for the development of authentic leadership including values, cognitions regarding identity, emotions, and motives/goals.

Self regulation is the process through which authentic leaders try to act in accordance with their values, making their authentic selves transparent to all (Gardner

et al., 2005). Avolio and Gardner (2005) base their thinking on two theoretical perspectives, Deci and Ryans' self determination theory (1995, 2000) and Kernis (2003) belief that authenticity involves unbiased processing, relational transparency/ authenticity and authentic behavior (as cited in Avolio & Gardner, 2005).

Bono and Judge (2003) and Shamir and colleagues (2002) have mentioned the importance of identification in the process of leading supporting the idea that the influence of authentic leaders on followers' behaviors can be more powerful and motivational through the identification of the people they lead. This identification, as stated before, can be achieved a) personally, a process whereby the individuals belief about a leader becomes self-defined (Kark & Shamir, 2002), and b) socially, a process whereby individuals belief identify with a group making it an important aspect of their identity (Avolio et al., 2004).

Authentic leaders are perceived as role models; this refers to the leaders' demonstration of transparent behavior (in decision making, confidence and hope), to the leaders' exhibition of resilience and last but not least to leaders consistency between their words and actions (Avolio & Gardner, 2005). Another interesting reference as far as the leaders processes are concerned, in respect to authentic leadership development, derives from Ilies and colleagues (2005), according to who authentic leaders influence followers emotionally as well as through positive social exchanges. More specifically, positive emotions experienced by authentic leaders foster the emotional and cognitive development of members of the organization, especially, through social contagion processes (Kernis, 2003).

Furthermore, social exchange theory is used to further explain the importance of positive social exchanges with followers (Ilies et al. 2005). Optimal levels of

quality relationships result in greater authenticity and well-being among followers (Avolio & Gardner, 2005).

As mentioned earlier, when followers clarify their values, identities, and emotions, they achieve, through internalized regulatory processes, a) balanced information processing, b) transparent relations with the leader and associates, and c) authentic behavior (Gardner, 2005). As followers come to identify their actual and real selves through internalization of their values and beliefs, they become more transparent with the leader forcing their personal development (Avolio & Gardner, 2005).

Another component for the development of authentic leadership is the surrounding environment. Environments that permit access to information and enhance supporting practices can result in leader and follower effectiveness and performance (Luthans & Avolio, 2003).

### **2.3.2. AL Dimensions**

The most recent conceptualization of authentic leadership has been finalized when Walumbwa and his colleagues (2008) viewed AL as being composed initially of five and later of four distinct but related substantive components: self awareness, relational transparency, internalized regulation (i.e. authentic behavior), balanced processing of information, and positive moral perspective; (Walumbwa, Avolio, Gardner et al. 2008; Avolio & Gardner, 2005; Gardner, Avolio, Luthans, et al., 2005; Gardner, Avolio, & Walumbwa, 2005; Ilies et al., 2005). From a self-determination theory perspective (Deci & Ryan, 2000) internalized regulation processes and authentic behavior were combined into a single dimension named internalized moral perspective (Walumbwa, Avolio, Gardner et al. 2008).

Self awareness is one of the key dimensions of authentic leadership (Avolio & Walumbwa, 2006). It occurs when people are in full cognition of their true values and individual beliefs, and therefore behave accordingly depending on the organizational situation, but still in respect to these convictions (Silvia & Duval, 2001). Self-awareness is a continuous, multi-dimensional process. The leader himself relates with his strengths and weaknesses, becoming more familiar with his identity, capabilities, emotions, goals, and talents promoting the process of self- knowledge and self-acceptance; the ability that is, to understand how one can see the world and interacts with it and therefore realize the complexity of its nature (Walumbwa et al., 2008).

Relational transparency refers to the presentation of one's genuine self to others (Kernis, 2003). Being transparent results in the development of open communication and critical information sharing between people.

Balanced processing is an essential operation during the exercise of leading; it refers to the process of objectively studying and analyzing all data necessary to make a vital decision (Gardner et al., 2005).

Internalized moral perspective is about trying to behave in accordance with your internal moral standards which basically control and regulate one's behavior and therefore promote the process of decision making (Avolio & Gardner, 2005; Gardner, Avolio, Luthans, et al., 2005). It refers to an inner form of self-regulation (Ryan & Deci, 2003) and ethical behavior.

In sum, authentic leaders act upon their true beliefs and personal values in order to become reliable and earn the respect of their followers, encouraging them to develop different opinions and cooperative relationships with each other. Leaders of this kind are described as authentic and thus can accomplish optimal levels of self-performance and therefore self-development (Avolio et al., 2004).

The next section discusses differences between authentic leadership and other leadership models.

#### **2.4. Discriminating authentic leadership from other leadership models**

Transformational leaders are described as being individuals with optimism, hope, focusing on followers' development and of high moral character (Bass, 1998), attributes that authentic leaders also acquire. Theory also suggests that authenticity is a necessary component for a leader to be transformational (Bass, 1998; Burn, 1978). What differentiates though transformational leaders to authentic ones are certain unique behaviors that authentic leaders possess, such as relational transparency and balanced processing (Walumbwa et al., 2008). Most important, the key distinction is related to the part of knowing ones' deep sense of self (self-awareness) that authentic leaders have (Avolio & Gardner, 2005). Authentic leaders are deeply aware of their self (strengths, weaknesses, core beliefs) and act accordingly, making their followers relate to their authenticity and consequently followers perceive them as authentic (Walumbwa, Avolio, Gardner, Wernsing, & Peterson, 2008). Respectively, authentic leaders do not have to transform them into moral or obedient followers (as in the case of transformational leaders) in order to achieve maximum effectiveness. The proper message is conveyed by authentic leaders not only through words but also through actions (Avolio & Gardner, 2005).

The differences between authentic leadership and charismatic leadership lie on the process of influencing followers' self awareness of their values and moral perspectives (Gardner et al., 2005). In particular, charismatic leaders rely on forms of impression management, exploiting their rhetoric capabilities in order to persuade and

force followers to act, while authentic leaders utilize their positive psychological capacities to motivate followers (Gardner & Avolio, 1998).

Authentic leadership appears to overlap with ethical leadership, in terms of individual characteristics (Brown & Trevino, 2006). For example, both authentic and ethical leaders share a social motivation and are both ethical people who consider the consequences of their actions. Nevertheless, authentic leadership contains unique content, such as authenticity and self-awareness, which are not part of the ethical leadership construct.

The theoretical advent of work on authentic leadership development suggests that authentic leadership emerges from the concept of transformational leadership (Luthans & Avolio, 2003; Avolio & Gardner, 2005). Authentic leadership can incorporate transformational and ethical leadership (Avolio et al., 2004). Bass and Steidlmeier (1999) suggest that there are pseudo versus authentic transformational leaders. Nevertheless, authentic leadership differs from other leadership theories because it is perceived as a “root construct” which constitutes the basis for other forms of positive leadership (Avolio et al., 2004; May et al., 2003; Luthans & Avolio, 2003). This does not necessarily mean that authentic leaders cannot be transformational, charismatic or ethical (Avolio & Gardner, 2005).

In the next chapter the hypotheses of this study are stated.

## **CHAPTER 3: AUTHENTIC LEADERSHIP, IN ROLE, EXTRA ROLE AND JOB ATTITUDES**

### **3.1. Authentic leadership and work performance**

In-role behaviors, such as work performance, (i.e. the followers' ability to invent and later implement new ideas in his/her routine, taking an active and persistent approach to work by submitting suggestions to supervisors, self-directive behaviors, tasks incorporated in one's job, including quality and quantity of work) (Bono & Judge, 2003) require the presence of a positive and engaging organizational context, a requirement that authentic leaders can ensure (Avolio & Gardner, 2005; Gardner, Avolio, Luthans, May, & Walumbwa, 2005). Indeed, authentic leaders utilize positive psychology and construct highly developed organizational contexts, resulting in greater self-awareness and self-regulated positive behaviors on the part of both leaders and associates (Walumbwa, Avolio et al., 2008). Additionally, they are confident, optimistic, and moral, and give priority to developing associates to be leaders (Luthans & Avolio, 2003). Due to these characteristics, authentic leaders develop genuine connection with others fostering high levels of trust between them (Avolio et al., 2004), which in turn can lead to effective job performance (Gardner et al., 2005; Avolio et al., 2004). High levels of trust have also been found to lead to higher levels of work performance (Dirks & Ferrin, 2002). These facts indicate that authentic leaders can support follower's work performance, promoting in-role behaviors. This leads to conclude that:

*Hypothesis 1: Authentic leadership will be positively related to followers' work performance.*



### **3.2. Authentic leadership and Organizational Citizenship Behaviour**

Authentic leaders appear to affect followers work attitudes directly, mainly through their positive modelling of self-awareness, self-regulatory processes, positive psychological states, and positive moral perspectives (Avolio et al., 2004). Specific components of authenticity that characterize authentic leaders, such as their ability to objectively analyze all data before coming to a decision (balanced processing of information), the relational transparency they exhibit, as well as their internalized moral perspective, can instil willingness to perform extra-role behaviours (OCB) among followers (Walumbwa et al., 2008).

Organizational citizenship behaviour is an extra-role behaviour, which usually manifests when leaders and followers engage in positive relationships with each other (Walumbwa et al., 2008). Such behaviors go above the minimum requirements of the organization, for example helping colleagues or associates without being asked (i.e. altruism), being punctuate (i.e. conscientiousness) and attend organizational meetings (i.e. civic virtue), tolerating work impositions without whining (i.e. sportsmanship), or even engaging in behaviours that are meant to prevent a bad situation (i.e. courtesy) (Organ, 1988). Indeed, authentic leaders produce optimal levels of trust, hope, positive emotions, and optimism among followers, which subsequently translates into OCB (Avolio et al., 2004; Gardner et al., 2005; Ilies et al., 2005).

Because OCB is a non “enforceable” human behaviour, which contributes to the organization indirectly (Organ, 1988), it becomes apparent when the organizational climate is supportive. In terms of that, authentic leaders lead by example in order to become reliable and earn the respect of their followers (Avolio et al., 2004). They encourage supportive relationships with their followers, which are characterized by an emphasis on follower development (Gardner, 2005). In support to

this, George (2003) posits that authentic leaders genuinely desire to serve others through their leadership; they are interested in empowering the people they lead rather than controlling them.

Moreover, authentic leaders are guided by values embedded with practices of doing what is “right and fair”, acting in contexts that require an organizational justice among followers (Bass & Steidlmeier, 1999; Luthans & Avolio 2003; May et al., 2003). Research has shown that organizational justice leads to OCB (Penner, Midili, & Kegelmeyer, 1997); that is the fair treatment of a worker in an organizational context. Workers that have been fairly treated are more likely to engage in OCB (Organ & Ryan, 1995).

Judging from the above I can proceed to the proposition that authentic leadership relates positively to OCB, especially due to the fact that authentic leaders build follower’s trust and psychological resources (hope, optimism, resilience), encouraging them to develop open communication (Avolio et al., 2005), and work engagement (Jung & Avolio, 2000).

*Hypothesis 2: Authentic leadership will be positively related to followers’ OCB.*

### **3.3. Authentic leadership and job satisfaction**

Even though the influence of leadership on job satisfaction is well explored (e.g. Judge, Bono, Thoresen, & Patton, 2001; Podsakoff, MacKenzie, & Bommer, 1996; Podsakoff, MacKenzie, Moorman, & Fetter, 1990; Walumbwa, Wang, Lawler, & Shi, 2004) still little has been done in respect to the relation between authentic leadership and job satisfaction. For example, research has shown that transformational leadership has a strong and positive effect on organizational commitment and job satisfaction (Walumbwa et al., 2005).

Nevertheless, theory implies that authentic leadership should be positively related to job satisfaction. One important finding documented in Walumbwa and colleagues' (2008) validation article, shows that authentic leadership is positively associated with individual follower job satisfaction. Authentic leaders stimulate followers' identification (Gardner et al., 2005). By remaining true to the self, open, positive and highly ethical, authentic leaders affect followers' self-esteem, eliciting this way positive follower feedback (Chan, Hannah & Gardner, 2005). These leaders are able to determine followers' strengths and subsequently develop them, building positive psychological capacities, such as self-esteem, that contribute to followers' well-being (Ilies et al., 2005), a vital requirement for one's satisfaction with work.

Additionally, authentic leaders are interested in working hard towards the development of a follower-oriented organizational context, where followers could be completely satisfied initially with their boss and consequently with their job (Gardner et al., 2005). Based on attributes of authentic leaders, they are more likely to be trusted by followers by encouraging open communication, sharing critical information and revealing their feelings and perceptions about the people they work with, in a rather constructive way (Avolio et al., 2004). This way both parties (i.e. leader and followers) come to know what they value and stand for, thus developing high quality relationships (Ilies et al., 2005), from which followers benefit.

Having in mind all the above, I assume the following:

*Hypothesis 3: Authentic leadership will be positively related to followers' job satisfaction.*

### **3.4. Authentic leadership and affective commitment**

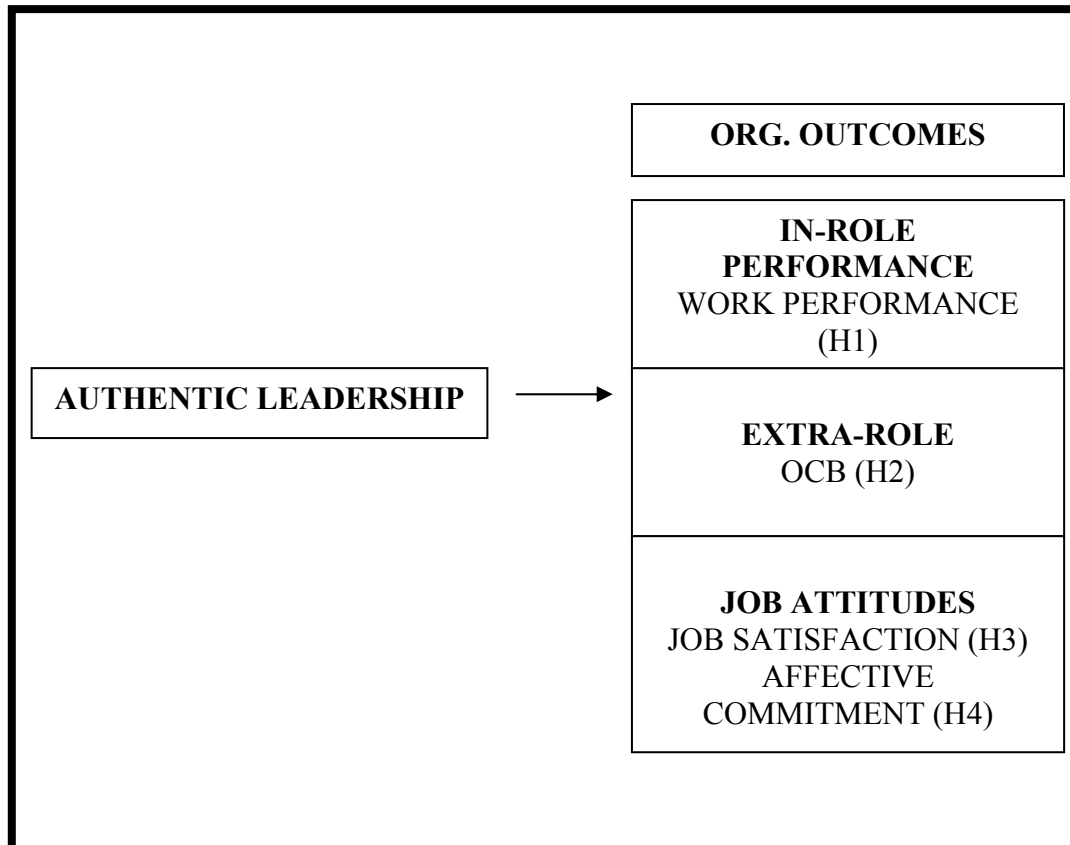
Affective commitment refers to the emotional attachment and identification a person has for an organization, and that person's involvement in that organization (Allen & Mayer, 1990). By setting a personal example of high moral standards of integrity, authentic leaders are expected to increase the sense of personal commitment among followers (Walumbwa et al., 2008). As followers come to model authentic leaders, they imitate honest persons of high standards and integrity, developing this way positive emotions of optimism, which in turn leads to increases in commitment (Avolio et al., 2004; Gardner, Avolio, Luthans et al., 2005; Ilies et al., 2005). Further, authentic leaders through their higher internal set of standards, which are based on clear awareness of both personal strengths and vulnerabilities, format resiliency as a personal resource (Luthans & Avolio, 2003). Resilient organizational contexts in which authentic leaders act, not only enhance sustainable performance by increasing the effectiveness of leaders and employees, but also lead to affective commitment (Youseff & Luthans, 2005). This sense of community that authentic leaders tend to reinforce in their resilient organizations, as well as the relationship-cored support, has been shown to be related to affective commitment (Youseff & Luthans, 2005).

Therefore, I assume that followers of authentic leaders will be committed to their organization, developing a sense of belongingness within their company. In relation to this the following hypothesis is proposed:

*Hypothesis 4: Authentic leadership is positively related to followers' affective commitment.*

### 3.5. Summary of theoretical framework

The present framework, as described in Figure 3, is used to support the previous ideas and is based on authentic leadership, extra role behaviours (OCB), and work-related outcomes literature.



*Figure 2. Hypothesized relationships.*

## CHAPTER 4: METHODS

In this chapter the procedure of this study is presented. The first section contains information about the demographics of the sample, followed by a presentation of the instruments used to measure the study's variables. The chapter concludes with the presentation of the control variables and translation made in this research paper.

### 4.1. Sample

Data were collected from seven schools located in the area of Athens. The questionnaires were handed out to elementary and high school teachers. Participants were asked to voluntarily complete the questionnaire and it was clarified to them that their personal responses would be kept confidential.

Average age of the respondents was 44.34 years (*SD* 7.82), with mean work experience 18.26 years (*SD* 7.93). Seventy-two point nine percent of the respondents were male and of all the participants, seventy-six percent were married. With respect to education, 73.6 % had at least a university degree, 21.7 % a post-graduate degree, and only 1.6 % a doctoral degree; the remaining 3.1% had more than one bachelor degree. The average size of the organization in human power was 60.75 people (*SD* 96.40). Finally, 79.8% of the principals were male.

### 4.2. Measures

**4.2.1. Authentic Leadership.** Authentic leadership ( $\alpha = .92$ ) was measured using the Greek version of the 16-item ALQ (Avolio, Gardner, & Walumbwa, 2007).

Responses were made on a 5-point scale from 0 (not at all) to 4 (frequently, if not always). Sample items for the four dimensions of authentic leadership are: “my leader accurately describes how others view his/her capabilities”, “my leader analyzes relevant data before coming to a decision”, “my leader makes decision based on her/his core values”, “my leader encourages everyone to speak their mind”.

**4.2.2. *Work performance.*** A 15-item measure was used including the dimensions of task performance (Welbourne, Johnson, & Erez, 1998), innovation (Welbourne, Johnson, & Erez, 1998), personal initiative (Freese, Kring, Soose, & Zempel, 1996) and self-directions (Stewart, Carson, & Cardy, 1996). Sample items were “Taking initiative and doing whatever is necessary” (self-direction), “Submitting suggestions to improve work” (personal initiative), “Coming up with new ideas” (innovation) and “The quality of work needs improvement” (task performance). All items were rated on 5-point response scale ranging from 1 (strongly disagree) to 5 (strongly agree). Alpha reliability was .82.

**4.2.3. *Organizational Citizenship Behaviour.*** OCB ( $\alpha = .86$ ) was measured with a Greek translation of Organ's 19-item OCB scale (1988). Responses were made on a 5-point scale from 1 (strongly disagree) to 5 (strongly agree). Sample items for the five dimensions are: “Help others who have heavy work loads”, “Always do more than I am required to do”, “I am able to tolerate occasional inconveniences when they arise”, “I consider the effects of my actions on co workers”, “I attend and participate in meetings regarding the company”. Sentences were converted to singular to reflect individual level OCB.

**4.2.4. *Job satisfaction.*** Job satisfaction was measured using a 5-item Brayfield Rothe scale (Brayfield & Rothe, 1951). Responses were made on a 5-point scale from 1 (strongly disagree) to 5 (strongly agree). The five items are “Most days I am

enthusiastic about my work”, “I feel fairly satisfied with my present job”, “I find real enjoyment in my work”, “Each day at work seems it will never end”, and “I consider my job rather unpleasant”. The Job satisfaction scale had an alpha reliability coefficient of .70.

**4.2.5. Affective organizational commitment.** Affective commitment was measured using the 6-item scale of Meyer and Allen (1990), (1=strongly disagree to 5=strongly agree). Sample items were “I do not feel a strong sense of “belonging” to my organization”-reverse coded-, “This organization has a great deal of personal meaning for me”. Affective commitment exhibited an internal consistency ( $\alpha = .80$ )

#### **4.2.6. Controls**

To exclude the possibility of alternative explanation, age was used as a control variable. Age, is commonly used as a control variable, in leadership research (e.g. Berson, Shamir, Avolio, & Popper, 2001; Riordan, Griffith, & Weatherly, 2003; Walumbwa, Wu, & Orwa, 2008).

#### **4.2.7. Translation**

The study was conducted in Greece. Therefore to exclude the possibility of errors or misunderstandings the scales of OCB, job satisfaction, work performance and affective commitment were translated into the Greek language. Back translation was used to ensure content accuracy (Brislin, 1970). All scales were translated from English to Greek and back translated to English.



## CHAPTER 5: RESULTS

Further analysis showed no deviation from normality for all the independent and dependent variables. Bivariate correlations were used originally to provide evidence for the relationship between independent (i.e. authentic leadership) and dependent variables (i.e. work performance, OCB, job satisfaction, and affective commitment). Hierarchical regression analysis was afterwards utilized to test for the main effects.

### 5.1. Correlation analyses

Correlation analyses showed significant relationships ( $p < .01$ ) between (see Table 1) AL and OCB ( $r = .29$ ), job satisfaction ( $r = .23$ ), and affective commitment ( $r = .35$ ). On the other hand, there was no correlation between authentic leadership and work performance.

**Table 1**

**Descriptive Statistics and Correlations for AL and OCB, Job Satisfaction, Work Performance and Affective Commitment**

	Mean	SD	1	2	3	4	5	6
1. Age	44.34	7.82						
2. Authentic Leadership	2.90	0.63	0.21*	(.92)				
3. OCB	4.27	0.39	0.01	0.29**	(.86)			
4. Job satisfaction	3.94	0.53	0.08	0.23**	0.44**	(.70)		
5. Work performance	3.86	0.41	0.00	0.03	0.58**	0.38**	(.82)	
6. Affective commitment	3.94	0.68	0.19*	0.35**	0.47**	0.50**	0.27**	(.80)

*Note:*  $n = 129$ , alpha reliabilities given in the diagonal

\*  $p < 0.05$  level (2-tailed).

\*\*  $p < 0.01$  level (2-tailed).

Before proceeding with hierarchical regression analyses, I examined whether there were significant differences between the schools from which I collected the data. ANOVA tests found no significant differences, with the exception of age. One way analyses of variance revealed that there were differences with regards to authentic leadership ( $F= 2.69, p < .001$ ), OCB ( $F= 1.72, p < .05$ ), job satisfaction ( $F= 2.42, p < .001$ ), work performance ( $F= 2.40, p < .001$ ), and affective commitment ( $F= 1.83, p < .05$ ). Therefore, age was used as a control variable.

## 5.2. Regression Analyses

Hierarchical regression analyses were used to test the hypotheses. In all regressions age was entered as control variable in the first step.

**Table 2**  
**Regression Analyses for the Effects of Authentic Leadership on OCB**

Predictors	Dependent Variable		
	OCB		
	$\beta$	R <sup>2</sup>	$\Delta R^2$
Step 1:			
Control		.00	
Step 2:			
Authentic Leadership	.29**	.08*	.07*

Note: n=129; control variable is age

\* $p < .01$ , \*\* $p < .001$

Regression analyses in Table 2 revealed that authentic leadership was significantly related ( $\beta= .29, p < .001$ ) to OCB thus confirming Hypothesis 2. Similarly, authentic leadership showed to predict job satisfaction ( $\beta= .22, p < .05$ ) explaining 4% ( $\Delta R^2= .039, F= 3.59, p < .030$ ) of its variance (Table 3).

**Table 3**  
**Regression Analyses on the Effects of Authentic Leadership on Job Satisfaction**

Predictors	Dependent Variable		
	Job satisfaction		
	$\beta$	R <sup>2</sup>	$\Delta R^2$
Step 1:			
Control		.00	
Step 2:			
Authentic Leadership	.22*	.05*	.04*

Note: n=129; control variable is age

\* $p < .05$

As regards in-role performance, regressions ( $\beta = .03$ ,  $p = ns$ ,  $\Delta R^2 = -.015$ ,  $F = .51$ ,  $p < .950$ ) did not indicate significant relationships with authentic leadership and therefore Hypothesis 1 was rejected (Table 4).

**Table 4**  
**Regression Analyses for the Effects of Authentic Leadership on Work Performance**

Predictors	Dependent Variable		
	Work Performance		
	$\beta$	R <sup>2</sup>	$\Delta R^2$
Step 1:			
Control		.00	
Step 2:			
Authentic Leadership	.03	.00	-.01

Note: n=129; control variable is age

$p = ns$

Finally, authentic leadership was significantly related to affective commitment ( $\beta = .33, p < .001$ ), explaining 13% ( $\Delta R^2 = .127, F = 10.27, p < .000$ ) of its variance, supporting Hypothesis 4 (Table 5).

**Table 5**  
**Regression Analyses on the Effects of Authentic Leadership on Affective Commitment**

Predictors	Dependent Variable		
	Affective Commitment		
	$\beta$	$R^2$	$\Delta R^2$
Step 1:			
Control		.03*	
Step 2:			
Authentic Leadership	.33**	.14**	.13**

Note:  $n=129$ ; control variable is age

\* $p < .05$ , \*\* $p < .001$

## CHAPTER 6: DISCUSSION

This thesis examined how authentic leadership affects individuals' in-role behavior (i.e. work performance), extra-role behaviors (i.e. citizenship behavior) and work attitudes (i.e. job satisfaction, affective commitment) supporting Hypotheses 2, 3 and 4. Overall, the findings of this study showed that being an authentic leader in a school context plays a significant role. The relationship between authentic leadership and work-related outcomes with the exception of work performance ( $\beta = .03$ ), were found to be significant. In particular, the strongest relationship was found between authentic leadership and affective commitment ( $\beta = .33$ ), followed by OCB ( $\beta = .30$ ) and job satisfaction ( $\beta = .22$ ), verifying existing research (Walumbwa et al., 2008).

As Avolio and colleagues argued (2004), indeed authentic leadership affects teachers work attitudes both directly and indirectly. In terms of direct effects, it is through their positive modeling of leadership (i.e. self-awareness, balanced processing, relational transparency and internalized moral perspective) that authentic leaders impact followers organizational outcomes. Moreover, it is through the enhancement of positive psychological capacities, such as trust, hope, optimism, resilience, that authentic leaders cause, which in turn translates for OCB, job satisfaction, and affective commitment. Authentic leaders also affect teachers indirectly through the processes of personal and social identification (Avolio et al., 2004). The followers' belief about their authentic leader becomes self defined; followers come to identify the moral and honest status of their leader and perceive themselves as moral, honest and of high integrity persons. Additionally, through social identification, followers perceive group membership as an important part of

their identity, promoting feelings of belongingness and thus achieving affective commitment.

On the other hand, in-role performance, as stated previously, indicated insignificant association with authentic leadership. Apparently, work performance as perceived by the teachers in a school setting was not predicted by authentic leadership. Given that work performance was a multi-dimensional construct in this thesis, consisting both task and initiative aspects of performance, such as innovation, personal initiative and self-direction, one possible explanation would be that because teachers are compelled to work under certain specifications from the Ministry of Education (i.e. teacher's handbook, lack of improvise) cannot perceive work performance as a result of authentic leadership. Although there is evidence that authentic leadership is positively related to supervisor-rated performance (Walumbwa et al., 2008), it is possible that the finding of insignificant relationship among authentic leadership and followers' work performance might be attributed to the context of this study, which is school settings; perhaps if the study incorporated in the research procedure the supervisors' point of view in regards to their followers performance, then the results could be different. But since there is ambiguity concerning this finding, further investigation on the relationship between authentic leadership and followers' work performance in school settings would be of great value.

Respondents from the present study were elicited from six schools; nevertheless the 129 respondents cannot be characterized as representative of the school population in Athens or Greece, thus limiting the generalizability of the findings to other school settings. Additionally, the sampling procedure was voluntarily induced causing an unknown portion of the population to be excluded (e.g.

those who did not volunteer, teachers from private schools) which in terms of limitations, characterizes the sample as convenient. Further, the participants of this research were exclusively teachers; this could be an implication as far as the findings are concerned. More specifically, there was no supervisor-rating, which if coupled with the teachers reports would lead to more concrete results. Finally, a more ethnically diverse sample would be useful to explore whether the relationship between authentic leadership, work performance, organizational citizenship behaviour, job satisfaction, and affective commitment could be supported in different cultural groups.

Future research could examine the moderating role of organizational climate or support in the process of authentic leadership. The influence of contexts cannot be overlooked as a more thorough investigation of contextual factors is needed, in order to moderate the authentic leader's effects (Kark & Shamir, 2002). Moreover, research could also look at closer the relationship of authentic leadership and the OCB dimensions of altruism, sportsmanship, conscientiousness, courtesy and civic virtue. Finally, one could also examine how motivation interacts with authentic leadership to explain organizational attitudes and outcomes.

The findings of this study are instrumental for the development and effectiveness of organizations, as they can be incorporated in various organizational settings, including the one of education. In particular, when applied in this domain, the results can establish positive relationships between teachers and principles, teachers and students, resulting in a broader contribution to education. Organizations in order to address today's challenges in turbulent times need to embrace the concept of authentic leadership, which if developed in turn leads to the capitalization of an enduring competitive advantage (Youssef & Luthans, 2005). The notion that authentic

leaders may have the ability to influence and enhance follower citizenship behaviours, commitment and satisfaction is very promising given that these organizational outcomes have a positive relationship with performance. Therefore, training should focus on the development of authentic leadership, through which organizations are able to impact follower motivation and performance.



**APPENDIX B**  
**Questionnaire used in this study**

**A. ΔΗΜΟΓΡΑΦΙΚΑ ΣΤΟΙΧΕΙΑ**

ΦΥΛΟ:	Άνδρας	<input type="checkbox"/>	Γυναίκα	<input type="checkbox"/>			
ΗΛΙΚΙΑ:		ΕΤΩΝ					
ΟΙΚ/ΚΗ ΚΑΤΑΣΤΑΣΗ:	Άγαμος/η	<input type="checkbox"/>	Έγγαμος/η	<input type="checkbox"/>	Διαζευγμένος/η	<input type="checkbox"/>	Άλλο <input type="checkbox"/> ....
ΕΚΠΑΙΔΕΥΣΗ:	ΑΕΙ/ΤΕΙ	<input type="checkbox"/>	Μεταπτυχιακό	<input type="checkbox"/>	Διδακτορικό	<input type="checkbox"/>	Άλλο <input type="checkbox"/> ....
ΠΡΟΥΠΗΡΕΣΙΑ ΣΤΗΝ ΕΚΠΑΙΔΕΥΣΗ:		ΕΤΗ					
ΜΕΓΕΘΟΣ ΣΧΟΛΙΚΗΣ ΜΟΝΑΔΑΣ:		ΑΤΟΜΑ					
Ο ΑΜΕΣΟΣ ΠΡΟΙΣΤΑΜΕΝΟΣ ΜΟΥ ΕΙΝΑΙ:	Άνδρας	<input type="checkbox"/>	Γυναίκα	<input type="checkbox"/>			

**B.** Οι παρακάτω προτάσεις αφορούν στον τρόπο διοίκησης του προϊσταμένου/-ης σας, όπως εσείς τον αντιλαμβάνεστε. Με την βοήθεια της παρακάτω κλίμακας θα κρίνετε την συχνότητα που αντιπροσωπεύει κάθε πρόταση τον τρόπο διοίκησης του/της προϊσταμένου/-ής σας.

<b>Ποτέ</b>	<b>Μία στις τόσες</b>	<b>Μερικές φορές</b>	<b>Συχνά</b>	<b>Πάντα</b>
<b>0</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>

**Ο/Η άμεσος(-η) προϊστάμενος(-η) μου:**

1. λέει ακριβώς ό,τι εννοεί.	<b>0</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>
2. παραδέχεται τα σφάλματα όταν συμβαίνουν.	<b>0</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>
3. ενθαρρύνει όλους να λένε ξεκάθαρα τη γνώμη τους.	<b>0</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>
4. μου λέει την σκληρή αλήθεια.	<b>0</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>
5. εκφράζει τα συναισθήματά του/της σύμφωνα με ό,τι νοιώθει.	<b>0</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>
6. εκφράζει αντιλήψεις που είναι συνεπείς με τις πράξεις του/της.	<b>0</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>
7. παίρνει αποφάσεις με βάση τις εσωτερικές του/της αξίες.	<b>0</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>
8. μου ζητά να παίρνω θέσεις που να υποστηρίζουν τις εσωτερικές μου αξίες.	<b>0</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>
9.παίρνει δύσκολες αποφάσεις με βάση υψηλά πρότυπα δεοντολογικής συμπεριφοράς.	<b>0</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>
10.επιζητεί απόψεις που να αποτελούν πρόκληση για τις βαθύτερες εσωτερικές του/της θέσεις.	<b>0</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>
11. αναλύει τα σχετικά δεδομένα προτού καταλήξει σε μία απόφαση.	<b>0</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>
12. ακούει προσεκτικά διαφορετικές απόψεις προτού καταλήξει σε συμπεράσματα.	<b>0</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>
13. επιζητεί πληροφορίες για τα αποτελέσματα για τη βελτίωση των σχέσεων με τους άλλους.	<b>0</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>
14. περιγράφει με ακρίβεια τον τρόπο που οι άλλοι βλέπουν τις ικανότητες του/της.	<b>0</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>
15. γνωρίζει πότε είναι καιρός να αναθεωρήσει τις θέσεις του/της πάνω σε σημαντικά θέματα.	<b>0</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>
16. δείχνει ότι αντιλαμβάνεται τον τρόπο που συγκεκριμένες ενέργειες έχουν επιπτώσεις σε άλλους.	<b>0</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>

**Γ.** Παρακαλώ διαβάστε προσεκτικά κάθε μια από τις ακόλουθες προτάσεις αναφορικά με την δική σας εργασία και σημειώστε δίπλα το βαθμό συμφωνίας σας με αυτές. Χρησιμοποιείστε την ακόλουθη κλίμακα για να απαντήσετε:

<b>1</b> <b>Διαφωνώ</b> <b>απόλυτα</b>	<b>2</b> <b>Διαφωνώ</b>	<b>3</b> <b>Ούτε Διαφωνώ-Ούτε Συμφωνώ</b>	<b>4</b> <b>Συμφωνώ</b>	<b>5</b> <b>Συμφωνώ</b> <b>απόλυτα</b>
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1. Εργάζομαι για να θέσω σε εφαρμογή νέες ιδέες.	1	2	3	4	5
2. Αυτό το σχολείο έχει πολύ μεγάλη προσωπική σημασία για μένα.	1	2	3	4	5
3. Ανακαλύπτω βελτιωμένους τρόπους για να κάνω πράγματα.	1	2	3	4	5
4. Επανασχεδιάζω τα εργασιακά καθήκοντα για καλύτερη αποτελεσματικότητα και αποδοτικότητα.	1	2	3	4	5
5. Δεν αισθάνομαι συναισθηματικά συνδεδεμένος με αυτό το σχολείο.	1	2	3	4	5
6. Δημιουργώ καλύτερες διαδικασίες και ρουτίνες.	1	2	3	4	5
7. Δεν νιώθω τόσο έντονα την αίσθηση ότι ανήκω σε αυτό το σχολείο.	1	2	3	4	5
8. Θα ήμουν πολύ χαρούμενος να περάσω την υπόλοιπη καριέρα μου σε αυτό το σχολείο.	1	2	3	4	5
9. Αλλάζω κάτι στην δουλειά μου ώστε να τη βελτιώσω.	1	2	3	4	5
10. Αντιτίθεμαι σε καθιερωμένες πολιτικές και διαδικασίες, αν θεωρώ ότι αυτό μπορεί να οδηγήσει σε επίτευξη των ευρύτερων οργανωσιακών στόχων.	1	2	3	4	5
11. Βρίσκω πραγματική απόλαυση στην δουλειά μου.	1	2	3	4	5
12. Υποβάλλω προτάσεις για την βελτίωση της εργασίας.	1	2	3	4	5
13. Αισθάνομαι αρκετά ικανοποιημένος με την παρούσα μου δουλειά.	1	2	3	4	5
14. Εφευρίσκω νέες ιδέες.	1	2	3	4	5
15. Παίρνω πρωτοβουλίες και κάνω ό,τι είναι απαραίτητο.	1	2	3	4	5
16. Κάθε ημέρα στη δουλειά φαίνεται σαν να μην τελειώνει ποτέ.	1	2	3	4	5
17. Θεωρώ την δουλειά μου κάπως δυσάρεστη.	1	2	3	4	5
18. Τις περισσότερες μέρες είμαι ενθουσιώδης με την δουλειά μου.	1	2	3	4	5
19. Πραγματικά αισθάνομαι σαν τα προβλήματα αυτού του σχολείου να είναι και δικά μου.	1	2	3	4	5
20. Διατυπώνω νέες πρωτότυπες ιδέες για την αντιμετώπιση της εργασίας.	1	2	3	4	5
21. Προσεγγίζω τον προϊστάμενο μου με προτάσεις για βελτίωση όταν αντιμετωπίζονται προβλήματα στην εργασία.	1	2	3	4	5
22. Αναζητώ την αιτία των προβλημάτων που αντιμετωπίζω στη δουλειά.	1	2	3	4	5
23. Δεν αισθάνομαι σαν «μέλος της οικογένειας» στο σχολείο μου.	1	2	3	4	5
24. Βοηθάω άλλους που έχουν βαρύ φόρτο εργασίας.	1	2	3	4	5
25. Βοηθάω άλλους που απουσίαζαν.	1	2	3	4	5
26. Βοηθάω στο να γίνουν άλλοι εργαζόμενοι παραγωγικοί.	1	2	3	4	5
27. Βοηθάω στο να κατατοπιστούν ο νέοι εργαζόμενοι, ακόμη κι αν δεν είναι υποχρεωτικό.	1	2	3	4	5
28. Μοιράζομαι προσωπικά αγαθά με τους άλλους εφόσον είναι απαραίτητο για να τους βοηθήσω με την εργασία τους.	1	2	3	4	5
29. Σέβομαι τα δικαιώματα και τα προνόμια των άλλων.	1	2	3	4	5
30. Συμβουλευόμαι τον προϊστάμενο ή άλλα άτομα που μπορεί να επηρεαστούν από τις πράξεις ή αποφάσεις μου.	1	2	3	4	5
31. Ενημερώνω τον προϊστάμενο πριν προβώ σε σημαντικές ενέργειες.	1	2	3	4	5
32. Παραπονούμαι συχνά για ασήμαντα πράγματα.	1	2	3	4	5
33. Πάντα βρίσκω ψεγάδια με αυτό/ά που κάνει το σχολείο.	1	2	3	4	5
34. Εκφράζω δυσαρέσκεια σε κάθε αλλαγή που εισηγείται η διεύθυνση.	1	2	3	4	5
35. Σκέφτομαι μόνο για τα δικά μου εργασιακά προβλήματα και όχι των άλλων.	1	2	3	4	5
36. Δεν δίνω καμμία σημασία σε ανακοινώσεις, τα μηνύματα ή το εκτυπωμένο υλικό που παρέχουν πληροφορίες για το σχολείο.	1	2	3	4	5

37. Είμαι πάντα στην ώρα μου.	1	2	3	4	5
38. Η προσέλευσή μου στην δουλειά είναι πάνω από το μέσο όρο.	1	2	3	4	5
39. Προειδοποιώ εγκαίρως όταν δε μπορώ να πάω στη δουλειά.	1	2	3	4	5
40. Διατηρώ ένα καθαρό εργασιακό περιβάλλον.	1	2	3	4	5
41. Είμαι συνεχώς ενήμερος για τις εξελίξεις στο σχολείο.	1	2	3	4	5
42. Παρίσταμαι και συμμετέχω σε συναντήσεις/συσκέψεις που αφορούν το σχολείο.	1	2	3	4	5

**Δ.** Παρακαλώ διαβάστε προσεκτικά κάθε μια από τις ακόλουθες προτάσεις αναφορικά με την εργασία σας και σημειώστε δίπλα το βαθμό συμφωνίας σας με αυτές. Χρησιμοποιείστε την ακόλουθη κλίμακα για να απαντήσετε:

<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
<b>Χρειάζεται Βελτίωση</b>		<b>Είναι Μέτρια</b>		<b>Είναι Άριστη</b>

1. Η συνολική απόδοση σε εργασίες που συσχετίζονται με την δουλειά μου	1	2	3	4	5
2. Η ποσότητα της εργασίας	1	2	3	4	5
3. Η ποιότητα της εργασίας	1	2	3	4	5

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