

**INVESTIGATING AUTHENTIC LEADERSHIP OF TWO UNIVERSITIES-
ABDUL WALI KHAN UNIVERSITY MARDAN AND SWAT IN PAKISTAN:
A CROSS-CULTURE COMPARATIVE STUDY**

Muhammad Idris¹

Said Saeed²

***Abstract:** Defenders of NCT-National Culture Theory have reported that because of inconsistencies in regional ethos, prospects, and attractiveness, priorities in standard structures are affected. However, the Godparents of Authentic Leadership Theory (ALT) introduced a trustworthy front-runner as straightforward and translucent irrespective of culture. This study investigated the preferred authentic leadership attributes (ALA) using in two universities AWKUM and Swat from leaders' and followers' points of view. A mixed-method methodology was employed to collect data from 50 participants, 25 in the separate institution of higher education. It was shown by the result that participants, although in diverse traditional settings, having universally joint predilections to certain ALA. Nevertheless, but traits were explicit regionally. It was suggested that some traits have universality while others particular to the background framework, so by delineating genuineness in a management setting, predilections can be regarded. The results of research work contributed to a multicultural aspect of traits to authentic leadership theory regardless of timelessness and town-lessness. Future researchers are further suggested that such types of comparative research investigations must be steered at different levels of education.*

Keywords: Leadership; Authentic Leadership Attributes; Authenticity; Culture; Cross-Cultural Comparison.

¹ Author is Professor in Department of Education at AWKUM, midrees@awkum.edu.pk

² Author is Principal at E & SED KP syedsaeed54@gmail.com

Introduction

The Global village is facing a lot of novel challenges in the present scenario as regards to aptness and effectiveness of the well-reputed notions of management and they are not close to query. Consequently, appropriate prototypes of management must be adopted to meet the encounters of time as well as of the organizations in the future. Researchers stress to redirect research towards consideration of management rehearsal that is accepted as true, is discovered in front-runner-cohort connections not focusing on front-runner as an individual force. They bring to light chances to be deduced from knowing front-runner-cohort exchanges of views and suggest that joint learning and generation of knowledge are the paradigms that make the strong foundation of organizational improvement and trust as well as integrity. The leaders must develop and improve the basic philosophies of life of the followers, relating to the matters of organization (Novicevic et al., 2006). Leaders having uprightness, decency, honesty, integrity, and morality are said to be authentic. Authentic leaders are the need of present organizations to transform cohorts into positive organizational performance which ends in hopeful managerial outcomes. Cohorts of the authenticity in management constructs have offered AL as having more real rewards than on-hand management proto types which are more inclined to followers as compared to the previous ones which are more inclined leaders. If leaders want to achieve AL status, they must value the opinions of the followers as authentic and it needs to assess it their consideration. AL

attributes are all universally accepted as shown by the western studies. Although studies (Hofstede, 2001; House, 2004; Northouse, 2004) have verified that two cultures are not the same and it is to be expected that followers' preferences, outlooks, expectations, and high thinking of mind are profoundly reliant on the culture of their context.

Literature review

Authentic leadership is the product of earlier concepts of leadership. This new concept is timeless and town less. With the progress of institutions, the glitches also increase. Now for tackling the hitches in organizations, we require those leaders who are genuine and trustworthy (Gardner et al., 2005). The leading personalities in the organizations are properly performing their function to energize the workers and followers for getting the targeted objectives and to face the thought-provoking difficulties in the running of these organizations (Scheurich & Shikla, 2003).

The current scenario is more amazing and difficult. There are many snags in the institutions. So, by adopting the new concept of authentic leadership, we can easily meet the complications and then can find the better solution of these prevalent teething troubles (Bhindi, 2003). Walumbwa et al., (2008) and Rego et al. (2013) put forwarded Self-recognition, social translucency, moral outlook, sensible dispensation of info, and optimistic emotional assets as the key constructs of this new model. The leaders with capability can enhance the expertise of the cohorts, augment their motivation, energize their enthusiastic zeal, and invigorate their confidence, provide job satisfaction, and utilize their

zest and spirit for the enhancement and growth of institutional performance (Kiersch, 2012).

Those leaders who have improved themselves can easily inspire others. They can develop the cohorts emotionally and rationally. They try to identify and highlight the importance of the workers. They can run the institutions with these attributes very smoothly and without any tension and depression (George, et al., 2007). Leaders having authenticity can build a strong and robust association with juniors and work for the well-being of them and grant respect as they deserve (Eboli, 2010). Avolio (2010) puts forward that the first step in authenticity knows the inner world and the second step knows of the outer world. These leaders exhibit moral and social standards and have outstanding principles (Laguerre, 2010). Yukl and Mahsud (2010) established the actions of the leaders reflect their main beliefs and views. Roux (2010) revealed those who have sturdy dogmas, truthfulness, esteem, and self-confidence is authentic leaders and they can produce these qualities in their juniors.

Authentic front-runners have the traits of uprightness, pellucidity, genuineness, actuality, assistance, support, and justice in connections (Endrissat et al., 2007). These days the educational institutions have great need of genuine leaders (Avolio et al., 2004) to produce steady fast cohorts (Ilies et al., 2005) and to attain positive managerial performances (Luthans, et al., 2007) that further achieve promising and sanguine institutional outcomes.

Culture is a symbolic, continuous, cumulative, and progressive process

(Kahan, et al., 2007). It includes knowledge, beliefs, morals, values, norms, behaviors, ideas, emotions attitudes, relations, religion, and further competencies attained by a person as a fellow of the social order (Andersen, & Taylor, 2007). Culture is organized by traits- universals, alternatives, specialties; complexes, patterns and institutions, ethnocentrism (superiority complex), and exocentric- inferiority complex of culture (Henslin, et al., 2015).

Self-recognition, interpersonal clearness, personalized reflection, stirring inspiration, flawless impact, boosting the mind, rousing a mutual idea, and sense making over and done with communiqué were the major themes that emerged during this research work. It was noted from the interview of an interviewee that trust, belief, faith, expectation, positivity, and strength are the very basic aspects of AL-authentic leadership. This view has alignment with the Positive Psychological Attributes of Rego et al. (2013). Ethical decision-making capacity on the part of leaders and critical life events on the part of cohorts was considered important for authentic leadership as both are catalyzing agents shaping cohort and leader's life. The globe has shown the old-fashioned leader, who safeguards outer boundaries, and an authentic leader. An authentic leader stirs the inner most boundaries and find out new-fangled extents within an individual. He is a person who shows complete commitment in his reliable actions and so daring that makes selections grounded on this pledge (Pennington, 2015). Leader's grandiloquence shows hopefulness, headship elegance, and sagacity of

undertaking consistent with prophetic standards, with spiritual foundations. Leader conglomerates policies and conviction in his dissertation. In terms of an ontological advancement, the authentic leader must first be devotees and when devotees are smeared and specified for the great command, it is at that point that they become authentic leaders (Goodrich, 2012.) authentic leadership is procedure which attracts constructive mental and emotional dimensions and an exceedingly advanced structural setting, that produces superior recognition and regulation of the self and optimistic attitudes in front-runners and cohorts, nurturing and promoting self-growth (Luthans & Avolio, 2003). Authentic leaders can boost the preference and satisfaction of buddies by packing their acknowledgment with themselves (Zhu, May, & Avolio, 2004). Clapp-Smith, Vogelgesang, and Avey (2009) also favor the idea that AL-authentic leadership is linked to workers ‘enactment and presentation. Furthermore, AL as persons, display unpretentious direction according to

his/her strong beliefs in innovative form (Shamir & Eilam, 2005). The background of authentic leadership focused on a social approach of the leaders keeping these potentials: (a) the position and starring role of the front-runner is a dominant factor of his/her self-notion and self-thought, (b) he/she has realized an extraordinary level of self-commitment (Turner, 1976) or self-thought lucidity,(c) his/her aims and objectives are self-congruent and self-authentic and (d) his/her conduct, performance and actions are self-communicative.

Researchers concentrated on the attitudinal truthfulness paradigm, reflected to be an arbitrator to the authentic leadership theory (Davis & Rothstein, 2006).

1. Methods

A mixed-method approach was adopted and particularly, convergent parallel design was employed. Data were collected through research instruments and analysis was made through means, STD deviation, t-test, and thematic analysis.

2. Analysis and interpretation

AWKUM & Swat University

Table 1:Self-awareness (SA)

S. No	Statements	M	Std
1	I can show three chief weaknesses of mine.	4.04	.754
2	I can grade three chief strengths.	4.08	.633
3	I search for response from cohorts who I am as an individual.	4.38	.666
4	I agree to take the spirits I ought to about me.	4.28	.536
5	I reflect myself accountable to all stakeholders.	4.24	.591
6	I know my shortcomings and agreeably debate these with cohorts.	4.12	.718
	Overall	4.19	.649

It is exposed in this table that participants agreed with SA. Total mean score presented a full resemblance of view among participants. It is further shown that university leaders were aware of

selfes, poised, determined and lively. Moreover, the std. deviation reproduces the parallel interpretations of the participants about SA as a notion of AL.

Table 2: Transparent relationship

S. No	Statements	M	Std
1	I willingly discuss my state of mind with followers.	4.02	.622
2	I grant chance to others to see me as an individual.	4.36	.776
3	I seldom exhibit an untrue to cohorts.	4.04	.754
4	I admit my faults in front of others.	4.08	.633
5	I look up my team views in judgment.	4.38	.666
6	I retain constructive relationships with cohorts.	4.28	.536
	Overall	4.19	.664

It is revealed in this table that participants were in alignment with RT. Over-all mean score displayed full likeness of judgment among participants. It is further discovered that university

leaders were in a transparent relationship with others. Besides, the std deviation exhibit the equivalent visions of the participant vis-à-vis RT as a conception of AL.

Table 3: Special consideration of Information

S. No	Statements	M	Std
1	I pursue views of others prior to decision -making.	4.24	.591
2	I grant close listening to the notions of disagreed persons.	4.12	.718
3	I am using democratic attitude with others.	4.12	.718
4	I respect the wise thinking of followers.	3.14	.639
5	I am clear in dispensing info to others.	4.08	.634
6	I agreeably discuss official info with my cohorts.	4.38	.667
	Overall	4.01	.661

It is made known in this table that participants were in line with BPI. Total mean score disclosed complete likeness of outlooks in participants. It is further shown that university leaders believed in

the poised dispensation of info. Moreover, the std deviation display the related understandings of the participant concerning BPI as a concept of AL.

Table 4: Moral Viewpoint

S. No	Statements	M	Std
1	I exhibit my principles with my actions.	4.28	.536
2	I accept members' standpoint for positivity.	4.24	.591
3	I can easily solve contentious matters.	4.12	.718
4	I believe in morality in leadership.	4.26	.777
5	I deal decently with my cohorts.	3.96	.637
6	I establish unaffected association with my colleagues.	4.22	.790
	Overall	4.18	.674

It is given away in this table that participants were in alignment with EP. The whole mean score indicated a jam-packed connection of estimations among participants. It is further discovered that university leaders were morally robust

and sturdy, men of moral values and optimism. As well, the std deviation exposed the similar visions of the participant concerning EP as a conception of AL.

Table 5: PPC (Positive psychological capital)

S. No	Statements	M	Std
1	I am hopeful about my enactment as an example for cohorts.	4.12	.627
2	I discuss my ideas with my supporters.	4.24	.656
3	I raise the spirits my cohorts in hard times.	3.96	.698
4	I attempt to show qualities of an authentic leader.	4.06	.549
5	I link my actions with my morals.	4.00	.670
6	I am strong and face any kind of difficulty.	4.20	.571
	Overall	4.09	.628

It is shown in this table participants agreed with PPC. The total mean score showed a full similarity of opinion among participants. It is further revealed that university leaders were encouraged, confident, spirited, and bright psychologically strong. Additionally, the std deviation replicates the analogous views of the participant concerning PPC as a concept of AL

Analyzing qualitative data

Following Clarke and Braun (2014), interviews were transcribed. Then data were collated with initial codes. Then themes were searched out. Later, themes were reviewed. Then themes were named, and interpretation was presented.

3. Results

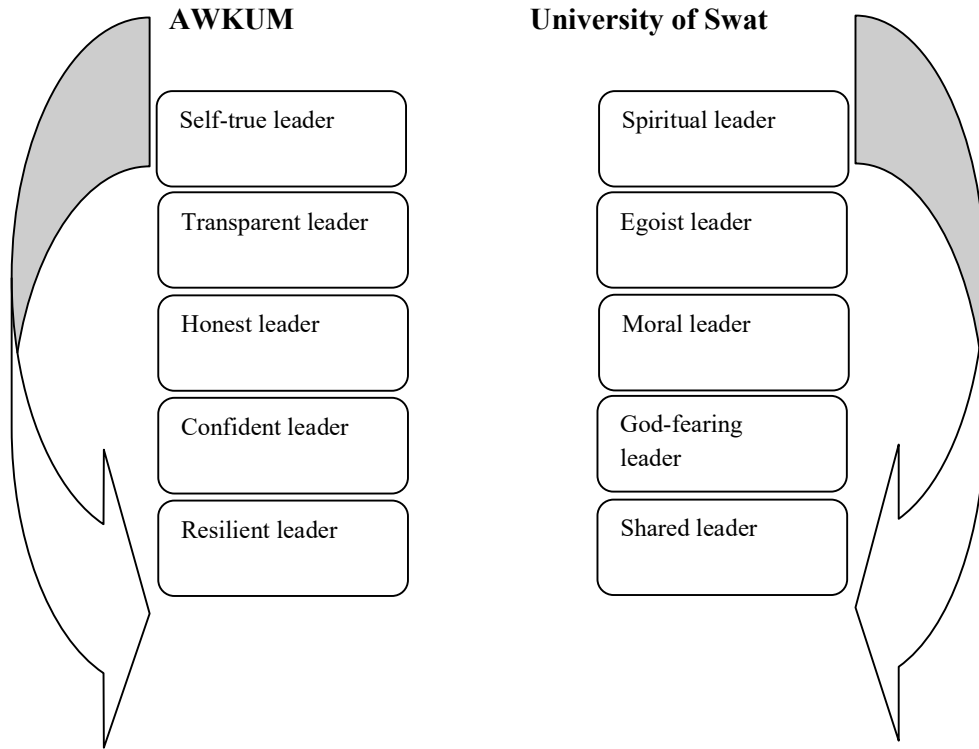
The subsequent narrative details are grounded on the unique statements for each factor that emerged from the statistical analysis i.e. those statements whose placing by factor one was significantly dissimilar to one or more of the other factors (at $p < 0.05$ or 95% significance level). The main conceptual viewpoints netted by the factors in the two universities are presented.

The AWKUM informants had diverse background individualities in terms of academics, sex, and stage of development, service span, wedded position, and occupational position. Eighteen (18) of the informants were

males while seven were the opposite sex. Their days of life were between 24 and 52 years and they had worked in this organization between three to seven years. Educational backgrounds were also identified. Some were PhDs and some were M.Phils with 60 to 40 %. 80% of informants were married. 87% were working against BPS and 13% were on TTS. The above descriptions identify the informants as being very diverse. Like AWKUM, 25 informants were used in the University of Swat. Like the AWKUM informants, the Swat informants also have varied backgrounds in terms of academics, sex, and stage of development, service span, wedded position, and occupational position. About sex, the number of units of analysis [21 male] is greater than females [4]. The range of period was 23 and 50 an age, discharged their duties from one to six years having 36 months average experience. Different formal educational ranks were identified amongst the informants. Some were PhDs and some were students of Doctor of Philosophy during face to face meetings. Most of them were married and working on BPS. These themes emerged from interviews transcription. The informants at the University of Swat were believed that leaders must have spiritualism, KHUDDARI (Egoism), and morality. He

must believe in shared leadership and must be God-fearing. While the interviewees in AWKUM believed that a leader must be true to him/her. He/she must be translucent in dealing with

others (followers). He/she must be the mirror of honesty, integrity, and authenticity. He/she must be bold and confident. He/she must have to muster up courage in time of difficulties.



Genuine management qualities in the eyes of the leaders of AWKUM and University of Swat

However, some attributes were specific to the culture. For example, the informants in Swat mentioned that rigidity and coerciveness are necessary for leadership, while in AWKUM, flexibility in all matters was preferred. The interviewees in Swat believed that consultation is the soul of leadership but in AWKUM, leader power is preferred. The informants in Swat University favored coerciveness in leadership but in AWKUM, leaders preferred

accommodative personalities. The leaders in Swat University believed that morality is the best weapon in the hand of a leader but in AWKUM, leaders believed that these people know the language of the rod.

Discussion and Conclusion

Authentic leadership (AL) is as old as human beings but people are unaware. This intellectual endeavor investigated five prominent paradigms of genuine leadership and all the informants and

respondents agreed with all five constituentsof AL as mentioned by Walumbwa et al. (2008) and Rego et al., (2013).

The investigational work indicates quite a lot of noteworthy inferences to the notion of AL and upcoming researchers. The notion of AL established very key features as exposed by Walumbwa et al. (2008). Luthans and Avolio (2003) recommended the quality of courage and optimism for trustworthy headship. It is concluded that authentic leaders fix objectives and show persistence to attain those targets. It is also concluded that authentic leaders are aims achievers and work for the betterment of the cohorts and organization. This research work added that motivational instruction and listening to others with due attention are the traits of AL. It was also determined from the views of the contributors that AL-authentic leadership deals with fairness and firmness in decision-making. Additionally, authentic leaders are contended to showing emulousness and limpidity in judgments and activities. This research work has added the starring role of cohort in the progress of institutions. Persons who authentic leadership attributes always encourage their cohorts as shown authentic leadership notion. This work covers the inspirational power of authentic leaders who upkeep devotee' sections. Moreover, this work highlighted the aspect of tractability of AL-authentic leadership which is very crucial to cohort development

The exponents of Theory of culture (House, 2004) have contended

that the main reason behind variances and inconsistencies in ethos, potentials, and penchants in the diversification in orderings in the structure of values and traditions. Despite these divergences, in both places, the interviewees showed some common inclination for special traits of authentic leadership i.e. truthfulness in headship flying backing for the ethical-leadership (Casimir & Waldman, 2007) stance. It is concluded based on these findings that ALT is tolerable and unanimously believed in diverse cultures. This work provides backing to the perpetuity and permanency of the traits of ALT. This research showed athwart of ethos that aim orientation, candidness and gratitude, steadfastness and objectivity, pellucidity, tractability, and motivational instruction were favored traits as establishing authentic leadership in this research work.

Resultantly, genuineness and truthfulness in front-runners have attained and are still in receipt of, substantial investigation consideration these days. But because of malpractices in the organization at a broad level, integrity and decency of head sacrificing were face criticism so researchers' attention was drawn by authentic leadership phenomena to endorse the models of ALT for worldwide application. It is claimed that genuineness is the trait of leaders which is inculcated in cohorts very slowly and steadily. This makes familiarize ad here not potentials, anticipations, and discernments, which makes ALT decently idiosyncratic in natural surroundings. Curiosity is mounting in investigation spheres about no objectivity and this tendency will

probably carry on in the forthcoming time. Domino effect conveyed in this research work exposed that participants chosen in both universities, authentic leadership is realized when influential can fix strong targets for themselves and cohorts; and make available guiding principles for the achievement of aims. It is argued that leaders may respect the views of the cohort for the advancement of institute and enhancement of followers and increase in value the strong points of cohorts; and treat cohorts in the same way without any prejudice. It comprises front-runners translucent, having the ability to encourage and support followers, showing hope, optimism, confidence, and resilience in which, they are and helping others know who they are, displaying plasticity, and motivational instructors. The findings of this research work make known to background penchants for looked-for traits that spread out ALT.

Astonishingly, the AWKUM participants exclusively favored front-runners who were well-informed and conversant despite they were egotistical, easy-going, and poised in demonstrating their institutes while participants of Swat favored piety, impartiality, and righteousness as the components of authentic leadership. If working influential and investigators realize what cohorts destined by genuineness in front-runners, it will advantage them in finding methods and techniques to cultivate working out explicitly appropriate for administrations that could provide assistance to make the best use of the likelihoods of endearing or edifying confidence of cohorts and successively

accomplishing greater administrative victory for the forthcoming years.

References

- Andersen, M. L., & Taylor, H. F. (2007). *Sociology: Understanding a Diverse Society, Updated*. Cengage Learning.
- Avolio, B., & Gardner, W. (2005). Authentic Leadership Development: Getting to the root of positive forms of leadership. *Leadership Quarterly, 16*, 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*(3), 801-823.
- Bandura, A. (1997). *Self Efficacy: The Exercise of Control*, New York, Freeman
- Bass, B.M. (1990). *Bass and Stogdill's handbook of leadership*, The Free Press, New York.
- Bass, B.M., Steidlmeier, P. (1999). Ethics, character, and authentic transformational leadership, *Leadership Quarterly, 10*, 181-217.
- Brown, S.R. (1980). *Political subjectivity: Applications of Q method in Political Science*, Yale University Press, New Haven.
- Casimir, G., Waldman, D. A. (2007). A cross-cultural comparison of the importance of leadership traits for effective low-level and high-level leaders: Australia and China, *International Journal of Cross-Cultural Management, 7*(1), 47-60.

- 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.
- Cross, R.M. (2005). Exploring attitudes: the case for Q methodology, *Health Education Research, Theory and Practice*, 20, 206-213.
- Davis, A. L., & Rothstein, H. R. (2006). The effects of the perceived behavioral integrity of managers on employee attitudes: A meta-analysis. *Journal of Business Ethics*, 67(4), 407-419.
- Den-Hartog, D.N., House, R.J., Hanges, P. J., Ruiz-Quintanilla, (1999). Culture-specific and cross-cultural generalizable implicit leadership theories: Are attributes of charismatic/transformational leadership universally endorsed? *Leadership Quarterly*, 10, 219-256.
- Dorfman, P.W., Howell, J.P. Hibino, S., Lee, J. K., Tate, U., Bautista, A. (1997). Leadership in Western and Asian countries: commonalities and differences in effective leadership processes across cultures, *Leadership Quarterly*, 8, 233-274.
- Eagly, A.H. (2005). Achieving relational authenticity in leadership: does gender matter? *Leadership Quarterly*, 16, 459-474.
- Endrissat, N., Muller, W. R., Kaudela-Baum, S., (2007). En route to an empirically based understanding of authentic leadership, *European Management Journal*, 25, 207-220.
- Fairweather, J. R., (2001). Factor stability, number of significance loadings and interpretations: evidence from three studies and suggested guidelines, *Operant Subjectivity*, 25, 37-58.
- Gabarro, J. J. (1978). *The development of trust, influence, and expectations*. In Athos, A. G. & Gabarro, J. J. (Eds) *Interpersonal behavior: communication and understanding in a relationship*, Englewood Cliffs, NJ, Prentice-Hall.
- Gardner, W.L., Avolio, B.J., Luthans, F., May, D.R., Walumbwa, F., (2005). Can you see the real me? A self-based model of authentic leader and follower development *The Leadership Quarterly*, 16, 343-372.
- Goldman, I., (1999) „Q methodology as process and context in interpretivism, communication and psychoanalytic research“, *Psychological Record*, 49, 589-604.
- Goodrich, J. K. (2012). *Emerging Leadership in the Pauline Mission: A Social Identity Perspective on Local Leadership Development in Corinth and Ephesus*. By Jack Barentsen. Princeton Theological Monograph Series 168. Eugene, OR: Pickwick, 2011. Pp. xviii+378. Paper, \$44.00. *Religious Studies Review*, 38(4), 241-241.
- Harris, A. (2004). Distributed leadership and school improvement: leading

- or misleading? *Educational Management Administration and Leadership*, 32, 11-24.
- Harter, S., (2002). *Authenticity*. In Snyder, C.R., Lopez, S.J. (Eds.) *Handbook of positive psychology*, Oxford University Press, Oxford, UK.
- Henslin, J. M., Possamai, A. M., Possamai-Inesedy, A. L., Marjoribanks, T., & Elder, K. (2015). *Sociology: A down to earth approach*. Pearson Higher Education AU.
- Hofstede, G. (1980). Motivation, leadership, and organization. Do American theories apply abroad? *Organizational Dynamics*, 9(1), 42-63.
- Hofstede, G. (2001). *Culture's consequences: comparing values, behaviors, institutions, and organizations across nations*, USA, Sage Publications Inc.
- House, R.J. (2004). *Illustrative examples of GLOBE findings*. In House, R.J., Hanges, P.J., Javidan, M., Dorfman, P.W., Gupta, V. (Eds.) *Culture, leadership, and organizations: The GLOBE study of 62 societies*, Sage Publications Inc, Thousand Oaks, California, pp. 3-7.
- Illies, R., Morgeson, F.P., Nahrgang, J.D. (2005). Authentic leadership and the eudemonic well-being understanding leader-follower outcomes, *Leadership Quarterly*, 16, 373-394.
- Kahan, D. M., Braman, D., Gastil, J., Slovic, P., & Mertz, C. K. (2007). Culture and identity-protective cognition: Explaining the white-male effect in risk perception. *Journal of Empirical Legal Studies*, 4(3), 465-505.
- Kernis, M. (2003a). Optimal self-esteem and authenticity: separating fantasy from reality", *Psychological Inquiry*, 14, 83-89.
- Kernis, M., (2003b). Towards a conceptualization of optimal self-esteem, *Psychological Inquiry*, 14, 1-26.
- Kouzes, J. M. & Posner, B. Z. (1987). *The leadership challenge: How extraordinary things are done in organizations*, San Francisco, Jossey-Bass.
- Locke, E. A. & Lathan, G. P. (1990). *Goal setting: a motivational technique that works*, Englewood Cliff, NJ, Prentice-Hall.
- Lord, R. G. & Maher, K. J. (1991). *Leadership and information processing: linking perceptions and performance*, New York, Routledge.
- Luthans, F., Avolio, B.J., (2003). *Authentic leadership development*. In Cameron, K.S., Dutton, J.E., Quinn, R.E. (Eds.) *Positive Organizational Scholarship: foundations of a new discipline*, Berrett-Koehler, San Francisco, pp. 241-258.
- Luthans, F., Luthans, K.W., Luthans, B.C., (2004). Positive psychological capital: Beyond human and social capital, *Business Horizons*, 47, 45-50.
- Luthans, F., Youssef, C. M. (2004). Human social and now positive psychological capital management: Investing in people

- for competitive advantage, *Organizational Dynamics*, 33, 143-160.
- Luthans, F., Youssef, C.M. (2007). Emerging positive organizational behavior, *Journal of Management*, 33, 321-349.
- Luthans, F., Youssef, C.M., Avolio, B.J. (2007b). *Psychological Capital: Developing the human competitive edge*. Oxford University Press, Oxford.
- May, D.R., Hodges, T.D., Chan, A.Y.I., Avolio, B.J. (2003). Developing the moral component of authentic leadership, *Organizational Dynamics*, 32, 247-260.
- McAllister, D. J. (1995). Affect and cognition-based trust as a foundation for interpersonal cooperation in organizations, *Academy of Management*, 38, 545-559.
- McKeown, B., Thomas, D. (1988). *Q methodology*, Newbury Park, CA, Sage.
- Northouse, P.G. (2004). *Leadership and practice*, Thousand Oaks, CA, Sage Publications.
- Novicevic, M.M., Harvey, M.G., Buckley, M.R., Brown, J. A., Evans, R. (2006). Authentic leadership: a historical perspective, *Journal of Leadership and Organizational Studies*, 13, 64-76.
- Pennington, D. (2015). Barack Obama's "Authentic Self" as a Spiritual Warrior: Discipleship to the Apostolic. *Howard Journal of Communications*, 26(1), 74-94.
- Peters, T. J. & Austin, N. (1985). *A passion for excellence: the leadership difference*, New York, Random House.
- Peterson, M.F., & Hunt, J.G. (1997). International perspective on international leadership, *Leadership Quarterly*, 8, 203-231.
- Philip, J. S. & Lord, R. G. (1981). Causal attributions and perceptions of leadership, *Organizational Behavior and Human Performance*, 28, 58-83.
- Poole, M. S. & Ven, A. H. V. D. (2004). *Handbook of organizational change and innovation*, New York, Oxford University Press Inc.
- Previte, J., Pini, B., Haslam-McKenzie, F. (2007). Q methodology and rural research, *Sociologia Ruralis* 47, 135-147.
- Rao, A., Hashimoto, K., Rao, A. (1997). Universal and cultural-specific aspects of managerial influence: a case study of Japanese managers, *Leadership Quarterly*, 8, 295-312.
- Robbins, P., Krueger, R. (2000). Beyond bias? The promise and limits of the Q method in human geography, *Professional Geographer*, 52, 636-648.
- Schmolck, P. (2002). *PQ method* accessed at <http://www.Irz.de/-schmolck/qmethod>.
- Sell, D.K., Brown, S.R., (1984). *Q methodology as a bridge between qualitative and quantitative research: application to the analysis of attitude change in foreign study participants*. In Vacca, J. L., Johnson, H.A. (eds.) *Qualitative research in education*,

- Ohio, Kent State University, pp. 79-87.
- Shamir, B., Eilam, G. (2005). What is your story? Life-stories approach to authentic leadership development, *Leadership Quarterly*, 16, 395-417.
- Spillane, J.P. (2005). Distributed leadership, *The Educational Forum*, 69, 143-150.
- Stajkovic, A. D. & Luthans, F. (1998). Social cognitive theory and self-efficacy and work-related performance: a meta-analysis, *Psychological Bulletin*, 26, 62-74.
- Stenner, P., Rogers, R.S. (2004). *Q methodology and qualiquantology: the example of discriminating between emotions*. In Todd, Z., Nerlich, B., Mckeown, S., Clark, D. (Eds.) *Mixing methods in psychology*, London, Routledge, pp. 157-189.
- Stephenson, W. (1953). *The study of behavior: Q technique and its methodology*, Chicago, University of Chicago Press.
- Stephenson, W. (1994). Introduction to Q methodology, *Operant Subjectivity*, 17, 1-2.
- Ten-Klooster, P.M., Visser, M., de-Jong, D.T. (2008). Comparing two image research instruments: The Q-sort method versus the Likert attitude questionnaire, *Food Quality and Preference*, 19, 511-518.
- Trompenaars, F., Hampden-Turner, C., (1997). *Riding the waves of culture: understanding cultural diversity in business*, London, Nicholes Breale.
- Walumbwa, F., Avolio, B.J., Gardner, W.L., Wersing, T.S., Peterson, S.J., (2008). Authentic leadership: development and validation of a theory-based measure, *Journal of Management*, 34, 89-126.
- Wanasika, I., Howell, J. P., Littrell, R. & Dorfman, P. (2010). Managerial leadership and culture in sub-Saharan Africa, *Journal of World Business*, 46(2), 234-241.
- 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.