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AUTHENTIC LEADERSHIP: STRIDENT PURPOSE AND INFECTIOUS INTEGRITY

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JCSP 45

Exercise Solo Flight

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INTEGRITY**

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AUTHENTIC LEADERSHIP: STRIDENT PURPOSE AND INFECTIOUS INTEGRITY

Introduction

Each of our life's journey is a process of growing and maturing. Why should leadership development be any different? Leadership scholar and best-selling author, Warren Bennis, succinctly stated, "Becoming a leader is synonymous with becoming yourself. It's precisely that simple, and it's also that difficult."¹ Given that all leadership is relational, it should come as no surprise that it starts with an informed sense of who we are and how we relate to others. This journey of self-awareness and self-development for its own efficacy and in service of others, is at the root of Authentic Leadership (AL).² This area of leadership research is relatively new and its potential contributions are continuing to be empirically verified and further studied.³ Investigating if there is a role for AL in a military milieu is certainly worth pursuing given its proven benefits to both leaders and followers alike, as will be demonstrated.

Effective leadership is the very backbone of any successful military. It is a must. The Canadian Armed Forces (CAF), like most militaries, has a command structure. Leaders give orders to subordinates who are trained to follow legal orders up to and including the extent of an "acceptance of the concept of unlimited liability" which is the

¹ Russ S. Moxley, "Becoming a Leader Becoming Yourself," *Harvard Business Review*, no. May (2015): 15, <https://hbr.org/2015/05/becoming-a-leader-becoming-yourself>.

² Bill George, *True North: Discover Your Authentic Leadership* (Jossey-Bass, 2007), <https://doi.org/10.1080/03643107.2010.481205>.

³ William L. Gardner and James D. Carlson, "Authentic Leadership," in *International Encyclopedia of the Social & Behavioral Sciences: Second Edition*, 2015, <https://doi.org/10.1016/B978-0-08-097086-8.22001-1>.

willingness to give up your life in service of your country.⁴ The primary CAF leadership publication *Duty with Honour* outlines this doctrine in the “three concepts with which all members identify: voluntary military service; unlimited liability; and service before self.”⁵ Note that the other two concepts which frame “unlimited liability” are “voluntary service” and “service before self” – the core of each is service. CAF members choose this profession and in doing so also elect to put others ahead of themselves, which has important Authentic Leadership implications intrinsic to the officer’s very identity.

An oft-quoted pithy paraphrase of Ralph Waldo Emerson is, “What you do speaks so loud, that I cannot hear what you say.” It actually reads, “Don’t say things. What you are stands over you the while, and thunders so that I cannot hear what you say to the contrary.”⁶ The essential meaning is the same. What one says and does must correlate, to a large degree, in order to have some inherent integrity. There is an essential leadership lesson here that is at the heart of AL. If there is a great deal of dissonance between words and actions, the values of a given leader are perceived as suspect and their effectiveness is greatly undermined.⁷ However, if a leader is seen as being authentically integrated with their values and purposes, including “service before self,” they are seen as an effective and trusted leader.⁸ This is more than a hypocrisy injunction. Followers of such a leader resonate with the leader’s values communicated in word and action and are thereby

⁴ Canada. Department of National Defence, *Duty with Honour: The Profession of Arms in Canada*, 2009, 10.

⁵ Canada. Department of National Defence, 27.

⁶ Ralph Waldo Emerson, “Social Aims,” in *Letters and Social Aims, The Complete Works of Ralph Waldo Emerson*, 1904, 35. This popular quote regularly found its way into the speeches of John F Kennedy as well as many other leaders and is from one of Emerson’s final published works.

⁷ Bruce J. Avolio and William L. Gardner, “Authentic Leadership Development: Getting to the Root of Positive Forms of Leadership,” *Leadership Quarterly* 16, no. 3 (2005): 317, <https://doi.org/10.1016/j.leaqua.2005.03.001>.

⁸ Kleio Akrivou and Hilary Bradbury-Huang, “Executive Catalysts: Predicting Sustainable Organizational Performance amid Complex Demands,” *Leadership Quarterly* 22, no. 5 (2011): 1007, <https://doi.org/10.1016/j.leaqua.2011.07.019>.

inspired improving their own psychological well-being and the organization's effectiveness. This is infectious integrity of at the core of AL and it is fueled by purpose.

This paper will explore the historical context and emerging definitions associated with Authentic Leadership, provide an overview of the main components of AL, its basis in research and ensuing impact on leadership. I will then show that, due to the foundational value propositions behind AL and the proven concepts of resonance, it can have an important influence on military leadership and propose some implementation strategies.

Many have asserted that the military in general, and military training specifically, is "hyper-masculinized" and needs to move toward being more "hyper-professionalized" with education and training as its strength and more balanced gender influences.⁹ This trajectory includes studying current leadership models that incorporate our best understanding of group psychology, motivation techniques, and the professional military culture of service before self.¹⁰ It is to that end that this paper seeks to make a contribution.

Historical Context and Definition

Authentic Leadership was born in the cauldron of the early 2000s, a time that saw ethical meltdowns in business and politics, challenges of terrorism, and the threat of a SARS contagion.¹¹ This led to a focus on leadership that could positively affect change by "restoring confidence, hope, and optimism" building a resilient foundation through

⁹ Laura Sjoberg, "Seeing Sex, Gender, and Sexuality in International Security," *International Journal* 70, no. 3 (2015): 444, <https://doi.org/10.1177/0020702015584590>.

¹⁰ Sally Riad, "Invoking Cleopatra to Examine the Shifting Ground of Leadership," *Leadership Quarterly* 22, no. 5 (2011): 840, <https://doi.org/10.1016/j.leaqua.2011.07.006>.

¹¹ Avolio and Gardner, "Authentic Leadership Development: Getting to the Root of Positive Forms of Leadership," 315.

“helping people in their search for meaning and connection by fostering a new self-awareness, and genuinely relating to all stakeholders.”¹² American scholars noted a “widespread perception of a profound crisis in modern leadership” citing the fact that “more than 7 in 10 Americans agree or strongly agree that there is a leadership crisis in the United States.”¹³

This questioning of leadership was certainly not unique to Americans. The Canadian Armed Forces were reeling from the recently concluded Somalia Inquiry, leading to massive changes and condemnations resulting in the disbanding of the Canadian Airborne Regiment among other repercussions. The public was faced with the SARS crisis, BRE-X scandal and other business failures and leadership crisis leading one Canadian leadership author, Robert Evans, to conclude that “we have a crisis in leadership because we have too few people with the level of personal responsibility and moral courage needed to endure the rigors of that special, central role in society.”¹⁴ The perception of this leadership crisis and level of negativity prompted “scholars and practitioners alike to call for more positive approaches to leadership and organizational studies.”¹⁵ A basket of leadership studies and theories arose grouped under a “moral umbrella” and purposed “to examine a moral dimension of leadership.”¹⁶ These include

¹² Avolio and Gardner, 315.

¹³ Lydia Woolley, Arran Caza, and Lester Levy, “Authentic Leadership and Follower Development: Psychological Capital, Positive Work Climate, and Gender,” *Journal of Leadership and Organizational Studies* 18, no. 4 (2011): 438, <https://doi.org/10.1177/1548051810382013>.

¹⁴ Robert C Evans, *Moral Leadership: Facing the Canadian Leadership Crisis* (Toronto: McGraw Hill Ryerson, 1997), 13.

¹⁵ Woolley, Caza, and Levy, “Authentic Leadership and Follower Development: Psychological Capital, Positive Work Climate, and Gender,” 437.

¹⁶ James Campbell Quick and Thomas A. Wright, “Character-Based Leadership, Context and Consequences,” *Leadership Quarterly* 22, no. 5 (2011): 975, <https://doi.org/10.1016/j.leaqua.2011.07.017>.

servant, spiritual, and values-based leadership theories.^{17,18} Professors Avolio and Gardner dedicated themselves to studying the “root construct underlying all positive forms of leadership and its development” which they coined Authentic Leadership Development or ALD.¹⁹ The notion of a “root construct” is given credence as it “forms the basis for what then constitutes other forms of positive leadership” including the “theories of leadership such as transformational, charismatic, servant and spiritual leadership” which contribute to “a positive organizational climate and positive follower development.”^{20,21} This group would include Character-Based Leadership for which morality and character are inextricably linked.²² Avolio and Gardner’s reviewing peers noted that “Authentic Leadership theory has developed as an important response to these calls as it is specifically grounded in the fundamental role that moral and ethical issues play in effective leadership”²³ and so began a focus of research in this area and its efficacy.

Not all authors agree that what resulted in terms of leadership study from this time was positive. Evans argues that “nothing has emerged out of this moral vacuum but the poison that is instant pudding of mindless pop psychology seeking to relieve troubled souls of their money and personal integrity.”²⁴ He contends that in the realm of

¹⁷ Quick and Wright, 975.

¹⁸ Bernard M. Bass and Paul Steidlmeier, “Ethics, Character, and Authentic Transformational Leadership Behavior,” *Leadership Quarterly*, 1999, [https://doi.org/10.1016/S1048-9843\(99\)00016-8](https://doi.org/10.1016/S1048-9843(99)00016-8).

¹⁹ Avolio and Gardner, “Authentic Leadership Development: Getting to the Root of Positive Forms of Leadership.”

²⁰ Avolio and Gardner, 328.

²¹ Woolley, Caza, and Levy, “Authentic Leadership and Follower Development: Psychological Capital, Positive Work Climate, and Gender,” 439.

²² Quick and Wright, “Character-Based Leadership, Context and Consequences,” 987.

²³ Woolley, Caza, and Levy, “Authentic Leadership and Follower Development: Psychological Capital, Positive Work Climate, and Gender,” 438.

²⁴ Evans, *Moral Leadership: Facing the Canadian Leadership Crisis*, 37.

leadership and the business community there are counterparts noting that "Stephen Covey, Norman Vincent Peale, Tony Robbins have all made a lot of money selling very surface solutions to deeper moral issues" in what he describes as "new age prattle".²⁵ However, it can be argued that this critique is answered by AL as it is based on the simple premise that "principled leadership, stripped of all its trappings, is the exercise of moral courage" which Evans contends "we all have in abundance if we choose to use it."²⁶ He defines moral courage as "a powerful, perhaps spiritual, desire to find the way ahead to our collective benefit."²⁷ Can there be a more authentic realization and purpose?

Former Medtronic CEO and Harvard professor Bill George is largely credited with first writing about AL in his seminal work *True North: Discover Your Authentic Leadership*.²⁸ This work was said to have "have struck a chord with management practitioners and scholars alike."²⁹ The central theme of George's work was for leaders to ask of themselves what motivates them to want to lead and what is the purpose of their leadership.³⁰ He cautions that "if honest answers to the first question are simply power, prestige, and money, leaders risk being trapped by external gratification as the source of their fulfillment."³¹ He stresses that there is nothing intrinsically wrong with desiring these outward symbols "as long as they are combined with a deeper desire to serve

²⁵ Evans, 31.

²⁶ Evans, 33.

²⁷ Evans, 33.

²⁸ Bill George and Peter Sims, *True North: Discover Your Authentic Leadership*, 2010, <https://doi.org/10.1080/03643107.2010.481205>.

²⁹ Gardner and Carlson, "Authentic Leadership," 1.

³⁰ Bill George et al., "Discovering Your Authentic Leadership," in *Authentic Leadership (HBR Emotional Intelligence Series) LEADERSHIP & MANAGING PEOPLE* (Boston, Massachusetts: Harvard Business Review Press, 2018), 1–38.

³¹ George, *True North: Discover Your Authentic Leadership*, 20.

something greater than oneself.”³²

The term *Authentic Leadership* really came into wide use after the inaugural Leadership Summit called “In Search of Authentic Leadership” in 2004.³³ A special issue of *Leadership Quarterly* followed featuring many of the papers presented at the Symposium.³⁴ Since the concept is relatively new, there are still multiple and evolving definitions. They can be grouped into the three main viewpoints of “intrapersonal”, “interpersonal”, and “development”.³⁵ Intrapersonal is a self-awareness inventory and the interpersonal viewpoint can be best understood as an objective observation of “relational dynamics between leader and follower” to see how that may be positively shaped.³⁶ The developmental perspective, as the name implies, can be developed, practiced and observed as a process which can be taught and refined^{37, 38} hence bearing greater relevance to CAF leadership development.

Leadership scholars observed that AL “encompassed a pattern of leader behavior that draws upon and promotes both positive psychological capacities and positive ethical climate”³⁹ with the specific goal of fostering “greater self-awareness, and internalized moral perspective, balanced processing of information, and relational transparency on the part of leaders working with followers, fostering positive self-development” all with the

³² George and Sims, *True North: Discover Your Authentic Leadership*, 221.

³³ Avolio and Gardner, “Authentic Leadership Development: Getting to the Root of Positive Forms of Leadership,” 2.

³⁴ Avolio and Gardner, 2.

³⁵ Peter G. Northouse, *Leadership : Theory and Practice (7th. Edition)*, SAGE Publications, 2016, 197, <https://doi.org/10.1517/14656566.2014.852538>.

³⁶ Moxley, “Becoming a Leader Becoming Yourself,” 47.

³⁷ Sean T. Hannah, Bruce J. Avolio, and Fred O. Walumbw, “Relationships between Authentic Leadership, Moral Courage, and Ethical and Pro-Social Behaviors,” *Agricultural Sciences* 07, no. 10 (2016): 747–58, <https://doi.org/10.4236/as.2016.710069>.

³⁸ Donna Ladkin and Spiller. Chellie, eds., *Authentic Leadership : Clashes, Convergences and Coalescences. New Horizons in Leadership Studies* (London: Edward Elgar, 2013), xiiv.

³⁹ Ladkin and Chellie, 27.

aim of promoting positive organizational health.⁴⁰ It is well encapsulated in the work of

Gardner and Kessler:

Authentic leadership refers to genuine form leadership through which leaders remain true to their personal values and convictions, display consistency between their words and deeds, and thereby garner high levels of trust and elevated performance from followers. Authentic leadership can be more formally defined as a constellation of leader behaviors that draw upon and promote a positive ethical climate, positive psychological resources, and positive leader and follower development through heightened levels of self-awareness, balanced information processing, relational transparency, and an internalized moral perspective. Importantly, it serves as a “root” construct for other positive forms of leadership, such as transformational, spiritual, servant, and ethical leadership. That is, all of these forms of leadership are enhanced when the leader is genuine with others and true to himself or herself. Given the many favorable leader, follower, and organizational outcomes that are predicted to arise from authentic leadership, it is of special interest to managers seeking to create more supportive and productive work environments.⁴¹

It is this definition that best grasps the practical implementation and development of AL, hence, will be the point of reference for this paper.

Authentic Leadership is considered by many to be the “Gold standard in leadership”⁴² so it is incumbent upon the military professional development and training systems to pursue what might be value-added from this field and incorporate such concepts in its leadership development. Authentic leaders are women and men “who not only draw upon their natural abilities but also recognize their weaknesses and work hard to surmount them [and] lead with purpose, values, and meaning.”⁴³ Given the reality of

⁴⁰ Sonia B Aguilar, “Exploring Psychological Capital as a Predictor of Authentic Leadership among Veterans and Military Service Members By : Presented to the Faculty of the Department of Leadership Studies Our Lady of the Lake University” (2018), 71.

⁴¹ Contributors William L Gardner and Eric H Kessler, “Encyclopedia of Management Theory Authentic Leadership,” 2019, 15.

⁴² Herminia Ibarra, “The Authenticity Paradox,” in *Authentic Leadership (HBR Emotional Intelligence Series) LEADERSHIP & MANAGING PEOPLE* (Boston, Massachusetts: Harvard Business Review Press, 2018), 39.

⁴³ Gardner and Carlson, “Authentic Leadership,” 7.

the proven psychological concept of “resonance”, which directly links leadership actions with the follower’s response to leadership, it is essential for leaders to model Authentic Leadership for the well-being of themselves and the troops they serve. This fact will be further evidenced herein with psychological research.

Authentic Leadership Overview and Psycho-social Basis

Authenticity is defined as: “worthy of acceptance or belief as conforming to or based on fact; conforming to an original so as to reproduce essential features; not false or imitation; and true to one's own personality, spirit, or character.”⁴⁴ It is this last aspect of the definition that particularly informs Authentic Leadership. AL researchers are further exploring some of the early concepts of moral and ethical leadership foundations found broadly in leadership literature. In fact, these concepts are found in a broad range of ethical, religious and moral teaching from scriptural traditions, literature, and philosophy giving AL a widely supported basis. The leadership writings would include CAF leadership doctrine which articulates that “leadership may be based on either or both the formal authority that comes with rank and position and an individual’s personality and related characteristics.”⁴⁵ AL focuses on the “related characteristics” of one’s persona and the moral and ethical personal and positional influence “processes (e.g., persuasion, consultation, exchange tactics, coalition building) that not only reach down to subordinates but also extend laterally and upward in social and organizational structures”⁴⁶ effecting positive growth.

⁴⁴ “Authentic | Definition of Authentic by Merriam-Webster,” accessed February 6, 2019, <https://www.merriam-webster.com/dictionary/authentic>.

⁴⁵ Canada. Department of National Defence, *Leadership in the Canadian Forces: Conceptual Foundations* (Her Majesty the Queen in Right of Canada, 2005), 7, http://publications.gc.ca/collections/collection_2013/dn-nd/D2-313-1-2005-eng.pdf.

⁴⁶ Canada. Department of National Defence, 8.

The wisdom at the root of AL is also found in the writings of Sun Tzu's *Art Of War* as well as the scriptural traditions of many world faiths, early Greek philosophy and even the writings of Shakespeare. Sun Tzu strongly advised his leaders that "the Commander stands for the virtues of wisdom, sincerity, benevolence, courage, and strictness"⁴⁷ and should "never lead by force" but by example.⁴⁸ Exactly in accord with Authentic Leadership, Tzu states that "the consummate leader cultivates the moral law, and strictly adheres to method and discipline; thus it is in his power to control success."⁴⁹ The Abrahamic faiths hold King David as an exemplar of good leadership whose scriptures states that "David shepherded them with integrity of heart; with skillful hands he led them."⁵⁰ David's integrity is captured for perpetuity in the numerous Psalms he authored which reflect the themes of love of God and anguish about his numerous shortcomings. Because of his noted authenticity, he was called "a man after God's own heart" and often referred to as a model for leadership.⁵¹ Much moral code has its basis in the "Golden Rule" of "Love your neighbor as yourself"⁵² which appears in some form of most of the world's faiths⁵³ and forms a moral imperative for how we should treat

⁴⁷ Katherine Eion, "15 Leadership Strategies From Ancient Chinese Wisdom – Sun Tzu's Art Of War," accessed April 22, 2019, <https://www.lifehack.org/articles/productivity/15-leadership-strategies-from-ancient-chinese-wisdom-sun-tzus-art-war.html>.

⁴⁸ Priscilla Chu and Olivia Tse, "The Art of War and Strategic Management," *Journal of Management Education*, 2013, 429, <https://doi.org/10.1177/1052562992016004041>.

⁴⁹ Eion, "15 Leadership Strategies From Ancient Chinese Wisdom – Sun Tzu's Art Of War."

⁵⁰ "Psalm 78:72 NIV - And David Shepherded Them with - Bible Gateway," accessed April 22, 2019, <https://www.biblegateway.com/passage/?search=Psalm+78%3A72&version=NIV>.

⁵¹ "Acts 13:22 NRSVA - David, a Man after God's Heart - Bible Gateway," accessed April 10, 2019, <https://www.biblegateway.com/passage/?search=Acts+13%3A22&version=NRSVA>. see also 1 Samuel 13:14, Acts. 13:22

⁵² "Matthew 22:39 NIV - And the Second Is like It: 'Love Your - Bible Gateway," accessed April 22, 2019, <https://www.biblegateway.com/passage/?search=Matthew+22%3A39&version=NIV>.

⁵³ "Versions of the Golden Rule in Dozens of Religions and Other Sources," accessed April 10, 2019, <http://www.religioustolerance.org/reciproc2.htm>.

ourselves and others including in leadership relationships which is embraced by AL.⁵⁴

AL is founded on the “underlying construct of authenticity” in philosophy and literature “expressed well by the instruction of the ancient Greeks to ‘know thyself’ and Shakespeare’s admonition, ‘to thine own self be true.’”⁵⁵ It is also readily acknowledged that the “conceptual roots of authenticity can be traced deeper into the rich history of philosophy (Heidegger, 1962; Sartre, 1943) and psychology.”⁵⁶ Rogers and Maslow in their writings of the “fully functioning or self-actualized persons” and the hierarchy of needs, describe people who are connected with their “basic nature and clearly and accurately see themselves and their lives” and have “strong ethical convictions.”⁵⁷ Accurately seeing oneself and acting ethically are keys to AL.

With such a broad range of foundation in the humanities, as demonstrated above, it is not surprising that AL is garnering wide attention and buy-in from leadership academics and practitioners alike. The psychology behind it and scholarship will now be explored.

The Authentic Leadership scholarship of Avolio, Gardner, Carlson, and Kermis agree on the four main components being: “Self-awareness, Unbiased processing, Relational authenticity, and Internalized moral perspective”^{58,59} which guide the authentic leader’s comportment. While authenticity would demand that a leader not act in any way

⁵⁴ Jacob Neusner and Bruce Chilton, eds., *The Golden Rule : The Ethics of Reciprocity in World Religions* (New York: Continuum International Publishing Group, 2014), 119.

⁵⁵ Gardner and Carlson, “Authentic Leadership,” 4.

⁵⁶ Avolio and Gardner, “Authentic Leadership Development: Getting to the Root of Positive Forms of Leadership,” 331.

⁵⁷ Daniel Goleman, *HBR Guide to Emotional Intelligence* (Boston, Massachusetts: Harvard Business Review Press, 2017), 76.

⁵⁸ Gardner and Carlson, “Authentic Leadership,” 3.

⁵⁹ Avolio and Gardner, “Authentic Leadership Development: Getting to the Root of Positive Forms of Leadership,” 317.

to abdicate or lessen their position, it is seen as more of a responsibility than a status symbol and is not relied upon as their basis for personal power.⁶⁰ The impact of an Authentic Leader is not positional as much as a “focus on positive modeling as a primary means whereby authentic leaders influence followers”⁶¹ which is accomplished through the implementation of the four components of AL.

As the name implies, *Self-awareness* involves having a sound awareness of one's own thoughts, feelings, motivations, values, beliefs and their influences, goals, talents, education and its implementation, and one's strengths and weaknesses in general.⁶² Having a developed self-awareness does not come easily to most people and involves a high degree of willingness for intentional personal growth. It is, usually, greatly aided by having a mentor, therapist, priest, pastor or other spiritual advisor, or whatever outside support is helpful to accomplish this interior work.⁶³ A strong Emotional Intelligence (EQ)⁶⁴ and Spiritual Intelligence (SQ)⁶⁵ in addition to mentoring and 360-degree feedback reviews are positive contributors to this component of AL.⁶⁶ Having a strong Self-awareness “serves as the foundation for authentic leadership because, without

⁶⁰ Keith Grint, *The Arts of Leadership* (Oxford University Press, 2000), 6.

⁶¹ Avolio and Gardner, “Authentic Leadership Development: Getting to the Root of Positive Forms of Leadership,” 317.

⁶² Remus Ilies, Frederick P. Morgeson, and Jennifer D. Nahrgang, “Authentic Leadership and Eudaemonic Well-Being: Understanding Leader-Follower Outcomes,” *Leadership Quarterly* 16, no. 3 (2005): 277, <https://doi.org/10.1016/j.leaqua.2005.03.002>.

⁶³ Rachel E. Sturm, Dusya Vera, and Mary Crossan, “The Entanglement of Leader Character and Leader Competence and Its Impact on Performance,” *Leadership Quarterly* 28, no. 3 (2017): 360, <https://doi.org/10.1016/j.leaqua.2016.11.007>.

⁶⁴ Goleman, *HBR Guide to Emotional Intelligence*.

⁶⁵ Frances Vaughan, “What Is Spiritual Intelligence?,” *Journal of Humanistic Psychology*, 2002, <https://doi.org/10.1177/0022167802422003>.

⁶⁶ Sturm, Vera, and Crossan, “The Entanglement of Leader Character and Leader Competence and Its Impact on Performance,” 351.

knowledge of one's self, it is impossible to be true to that self"⁶⁷ especially in relation to others making this component of AL a vital competency.

Balanced processing is akin to Self-awareness as it refers "to the degree to which a leader processes positive along with negative and potentially ego-threatening information about the self in a balanced fashion without becoming defensive."⁶⁸ If the goal of an Authentic Leader is to develop her/his self-awareness, which it must be, then this balanced aspect of processing feedback is fundamental. Formal reviews and evaluations, and especially 360-degree reviews are extremely helpful as they are usually more accurate than informal processes even though both have value.⁶⁹ Balanced processing is not solely to promote self-awareness, it also pertains to accurate and impartial decision-making with all available information and providing helpful feedback when needed.⁷⁰ Good leaders demonstrate balanced processing by investing in "trying to comprehend what caused problems and outcomes, thereby helping followers understand what should be attributed to internal and external causes of ethical behavior and performance."⁷¹

Relational transparency involves "the degree to which a leader is open and forthcoming in close relationships."⁷² The leader who shows an openness to willingly and appropriately disclose "personal and potentially sensitive information"⁷³ to close

⁶⁷ Gardner and Kessler, "Encyclopedia of Management Theory Authentic Leadership," 54.

⁶⁸ Gardner and Kessler, 55; Gardner and Carlson, "Authentic Leadership," 310.

⁶⁹ Goleman, *HBR Guide to Emotional Intelligence*, 216.

⁷⁰ Rick Roof, "Authentic Leadership Questionnaire (ALQ) Psychometrics," *Asian Journal of Business Ethics* 3, no. 1 (2013): 56, <https://doi.org/10.1007/s13520-013-0031-2>.

⁷¹ Hannah, Avolio, and Walumbw, "Relationships between Authentic Leadership, Moral Courage, and Ethical and Pro-Social Behaviors," 316.

⁷² Gardner and Kessler, "Encyclopedia of Management Theory Authentic Leadership," 56.

⁷³ Avolio and Gardner, "Authentic Leadership Development: Getting to the Root of Positive Forms of Leadership," 322.

colleagues “provides the foundation for reciprocal and trusting relationships.”⁷⁴ Research has proven that “such behavior promotes trust” as it demonstrates “openly sharing information and expressions of one’s true thoughts and feelings while trying to minimize displays of inappropriate emotions.”⁷⁵ Relational transparency has its effectiveness in that the leader “presents a genuine as opposed to a ‘fake’ self to others through selective self-disclosure thereby creating bonds of trust and intimacy encouraging others to do the same.”⁷⁶ There is an inherent tension and need to balance the fostering of an environment of trust and appropriate intimacy with the professional efficiency of a healthy and respectful workplace.⁷⁷ A successful Authentic Leader must navigate and correctly discern and manage this balance, especially in a military milieu.

Researchers include an *Internalized moral perspective* or what some refer to as *Positive moral perspective* as a key component of AL.⁷⁸ This is defined as “an awareness of the ethical components of the leader’s decisions and a commitment to behave in a fashion that reflects his or her moral values and beliefs.”⁷⁹ Therefore the choices made in regard to the behavior of authentic leaders “rests on moral and ethical standards in the face of possible group, social or organizational pressure; it produces ethical and transparent behaviors” which are at all times “aimed at serving the common group interests, which are sometimes in direct conflict with the leader’s own personal

⁷⁴ Gardner and Kessler, “Encyclopedia of Management Theory Authentic Leadership,” 56.

⁷⁵ Fred O. Walumbwa et al., “Authentic Leadership: Development and Validation of a Theory-Based Measure,” *Journal of Management* 34, no. 1 (2008): 95, <https://doi.org/10.1177/0149206307308913>.

⁷⁶ Gardner and Kessler, “Encyclopedia of Management Theory Authentic Leadership,” 56.

⁷⁷ Avolio and Gardner, “Authentic Leadership Development: Getting to the Root of Positive Forms of Leadership,” 321.

⁷⁸ Fred Luthans and Bruce Avolio, “Authentic Leadership: A Positive Development Approach,” *Positive Organizational Scholarship*, 2003, 324.

⁷⁹ Gardner and Kessler, “Encyclopedia of Management Theory Authentic Leadership,” 56.

interests.”⁸⁰ Doing what she or he deems is moral and ethical and therefore right is the key driver of this concept of AL. This practice has been shown to yield demonstrable results in creating “ethical organizational cultures” by raising “the salience and awareness of values and beliefs in the workplace” and encouraging prosocial behaviors.⁸¹ In this regard, AL establishes a positive correlation to increased morale in an organization.

The efficacy of AL is based on psychology. In George’s initial research he discovered highly self-actualised women and men who had profited more from their integrated life experiences than their wealth which better informed their leadership.⁸² George shares this core premise of the value of discovering one’s authentic self and leadership purpose in his study of highly successful leaders:

Analyzing 3,000 pages of transcripts, our team was startled to see that these people did not identify any universal characteristics, traits, skills, or styles that led to their success. Rather, their leadership emerged from their life stories. Consciously and subconsciously, they were constantly testing themselves through real-world experiences and reframing their life stories to understand who they were at their core. In doing so, they discovered the purpose of their leadership and learned that being authentic made them more effective.⁸³

George’s conclusion of the strong correlation between authenticity and effectiveness is in line with the findings of recent work in positive psychology, positive organizational behavior (POB), and positive psychological capital (PsyCap) which are

⁸⁰ Aguilar, “Exploring Psychological Capital as a Predictor of Authentic Leadership among Veterans and Military Service Members By : Presented to the Faculty of the Department of Leadership Studies Our Lady of the Lake University,” 13.

⁸¹ Hannah, Avolio, and Walumbw, “Relationships between Authentic Leadership, Moral Courage, and Ethical and Pro-Social Behaviors,” 565.

⁸² Avolio and Gardner, “Authentic Leadership Development: Getting to the Root of Positive Forms of Leadership,” 320.

⁸³ George et al., “Discovering Your Authentic Leadership,” 7.

aided by AL.^{84,85} Such positive psychological capacities have been shown “to play a crucial role in developing individuals, teams, organizations, and communities to flourish and prosper”.⁸⁶ POB concerns itself with defining and measuring the “development of positive strength-based human resources that contribute to improved performance.”⁸⁷ From the study of POB has come the term *PsyCap* which is “an individual’s positive psychological state of development based on self-efficacy, optimism, hope, and resilience.”⁸⁸ The strong correlation between authenticity and effectiveness, which has been established by George’s research as well as the work of Luthans and Avolio and others, can be understood to be powered by POB and *PsyCap*.⁸⁹

A multinational leadership study concludes that “the positive relationship found between authentic leadership and follower *PsyCap* offers empirical support for one of the many organizational benefits credited to authentic leaders” which are among other things “gains in job performance and commitment.”⁹⁰ The link was so strong that “a leader’s own *PsyCap* is theorized to be an antecedent of authentic leadership development.”⁹¹

Researchers remind us that Psychological capital has been proven to be “just as important

⁸⁴ Woolley, Caza, and Levy, “Authentic Leadership and Follower Development: Psychological Capital, Positive Work Climate, and Gender,” 438.

⁸⁵ Aguilar, “Exploring Psychological Capital as a Predictor of Authentic Leadership among Veterans and Military Service Members By : Presented to the Faculty of the Department of Leadership Studies Our Lady of the Lake University,” 32.

⁸⁶ Avolio and Gardner, “Authentic Leadership Development: Getting to the Root of Positive Forms of Leadership,” 325.

⁸⁷ Woolley, Caza, and Levy, “Authentic Leadership and Follower Development: Psychological Capital, Positive Work Climate, and Gender,” 438.

⁸⁸ Woolley, Caza, and Levy, 445.

⁸⁹ Aguilar, “Exploring Psychological Capital as a Predictor of Authentic Leadership among Veterans and Military Service Members By : Presented to the Faculty of the Department of Leadership Studies Our Lady of the Lake University,” 83.

⁹⁰ Woolley, Caza, and Levy, “Authentic Leadership and Follower Development: Psychological Capital, Positive Work Climate, and Gender,” 444.

⁹¹ Woolley, Caza, and Levy, 438.

as other forms of capital, as it can enhance economic, financial, human, and social forms of capital, which may lead to a sustainable competitive advantage in the workplace”⁹² making it clear that this fundamental contribution of AL should not be overlooked. Other researchers have described this process as part of *social exchange theory* whereby “authentic leaders establish positive social exchanges with followers characterized by high levels of respect, positive affect, and trust” which has the consequence of “fostering greater value congruence and follower reciprocation resulting in greater authenticity, and well-being, among followers.”⁹³

Another important psychological basis of AL is the core concept of *Self-awareness* and its resulting and closely affiliated notions of *Self-regulation* and *Self-discipline*. George draws attention to the importance of this highlighting that “when the 75 members of Stanford Graduate School of Business’s Advisory Council were asked to recommend the most important capability for leaders to develop, their answer was nearly unanimous: self-awareness.”⁹⁴ As stated above, self-awareness is more of a continual self-development process rather than a destination or state.⁹⁵ Self-discipline and regulation are helpful as they can aid leaders to be more adaptive and flexible by incorporating lessons learned from oneself and others thereby stretching and growing professionally.

⁹² Luthans and Avolio, “Authentic Leadership: A Positive Development Approach”; Aguilar, “Exploring Psychological Capital as a Predictor of Authentic Leadership among Veterans and Military Service Members By : Presented to the Faculty of the Department of Leadership Studies Our Lady of the Lake University,” 30.

⁹³ Avolio and Gardner, “Authentic Leadership Development: Getting to the Root of Positive Forms of Leadership,” 326.

⁹⁴ George et al., “Discovering Your Authentic Leadership,” 14.

⁹⁵ Avolio and Gardner, “Authentic Leadership Development: Getting to the Root of Positive Forms of Leadership,” 324.

London Business School Professor, Hermina Ibarra, in her TED Talk and writings states that “an important part of growing as a leader is viewing authenticity not as an intrinsic state but as the ability to take elements you have learned from others’ styles and behaviors.”⁹⁶ Positively incorporating these observations into one’s own leadership style is the benefit of self-awareness and self-regulation which does not usually require a radical personality makeover but “making small changes that are authentic and meaningful and can make a world of difference in how effectively we lead.”⁹⁷ This growth is a key benefit to the study of leadership in professional military education.

Self-awareness and self-regulation are also listed as two of the five key components to EQ along with *motivation*, *empathy*, and *social skill*.⁹⁸ Of course, spiritual practices and religion have often included such processes of self-regulation, self-discipline, self-awareness, and introspection (all which require humility as a precondition) and can, therefore, have an insightful influence. SQ is shown to be a positive contributing factor to AL as it naturally invites introspection, self-awareness and regulation, and ethical decision-making and mentoring. Wolman writes that SQ “reflects the inherent human capacity to ask ultimate questions concerning the meaning of life and to simultaneously experience the seamless connection between the individual and the world in which they live”⁹⁹ which also informs one’s purpose and authentic being and therefore AL. Vaughn’s work shows that this is especially true given that:

Developing spiritual intelligence includes and transcends personal growth, extending to the farther reaches of healthy psychological development. It

⁹⁶ Ibarra, “The Authenticity Paradox,” 76; Hermina Ibarra, “The Authenticity Paradox | Professor Herminia Ibarra | TEDxLondonBusinessSchool - YouTube,” accessed April 11, 2019, <https://www.youtube.com/watch?v=CIjI3TmEzrs>.

⁹⁷ Ibarra, “The Authenticity Paradox,” 67.

⁹⁸ Goleman, *HBR Guide to Emotional Intelligence*, 9.

⁹⁹ Benaouda Bensaid, Salah Machouche, and Fadila Grine, “A Qur’anic Framework for Spiritual Intelligence,” *Religions* 5, no. 1 (2014): 180, <https://doi.org/10.3390/rel5010179>.

begins with cultivating authenticity and self-awareness and develops with practice to a concern for all beings. Some personal characteristics that could be associated with spiritual intelligence are the traditional virtues of veracity, humility, and charity, which could also be described as authenticity, respect for differences, and the willingness to engage in service to others.¹⁰⁰

Muslim scholars are clear that “the Qur’anic perspective on spiritual intelligence is holistic” and that “it engages the human soul, intellect and needs in a dynamic movement of spiritual purification, character improvement and moral perfection, not only of an isolated self, but of individuals engaged with God and with building human society.”¹⁰¹ SQ is about the capacity of being our whole and true selves as intrinsically mind, body and spirit as well as knowing and doing.¹⁰² It is “embodied in the display of values such as integrity, honesty, responsibility, compassion, respect and courage and allowing your identity and purpose to shine through in a way that is attractive and potentially inspiring for others.”¹⁰³ These capacities of SQ make it a strong companion and enabler of AL.

Resonance

A contagious yawn is a common human experience in which a person, seeing another yawn, is influenced to yawn themselves. Likewise, a laugh can elicit a similar response in others. Sociologists have observed that we naturally react and respond to and with others as social creatures.¹⁰⁴ The human psyche is gifted with the ability or has taught itself to discern or sense what another human is likely feeling or thinking and be

¹⁰⁰ Vaughan, “What Is Spiritual Intelligence?,” 28.

¹⁰¹ Bensaid, Machouche, and Grine, “A Qur’anic Framework for Spiritual Intelligence,” 197.

¹⁰² Sarah Cook, Steve Macaulay, and Hilary Coldicott, *Change Management Excellence: Using the Four Intelligences for Successful Organizational Change* (London: Kogan Page Ltd, 2004), 73.

¹⁰³ Cook, Macaulay, and Coldicott, 89.

¹⁰⁴ Emma Seppala, “What Bosses Gain by Being Vulnerable,” in *Authentic Leadership (HBR Emotional Intelligence Series) LEADERSHIP & MANAGING PEOPLE*, 2018, 77.

able to relate to it and even experience it empathetically to various degrees. Researchers have found that we are “wired to read each other’s expressions in a very nuanced way.”¹⁰⁵ This process is called *resonance* and it is continuously occurring at an unconscious and instinctual level.¹⁰⁶ It is defined as an “intersubjective induction process by which positive and negative emotions are shared and experienced” that is so “automatic and rapid that it often happens below our awareness.”¹⁰⁷ It has been compared to “an acute sounding board [as] parts of our brain internally echo what others do and feel.”¹⁰⁸ This means that we can verifiably experience another person just by observing them and empathizing with them to the point of having a measurable and visceral response.¹⁰⁹ Researchers have therefore proven that by looking at someone “you experience them: you internally resonate with them” and to bring the findings to a level of common experience ask the question: “Ever seen someone trip and momentarily felt a twinge of pain for them?”¹¹⁰

Niedenthal’s research shows that people subconsciously register a lack of authenticity in others.¹¹¹ Just by looking at someone, we download large amounts of information.¹¹² It has been proven that as humans “we are programmed to observe each other’s states so we can more appropriately interact, empathize, or assert our

¹⁰⁵ Woolley, Caza, and Levy, “Authentic Leadership and Follower Development: Psychological Capital, Positive Work Climate, and Gender.”

¹⁰⁶ Seppala, “What Bosses Gain by Being Vulnerable,” 78.

¹⁰⁷ Jean Decety and Meghan Meyer, “From Emotion Resonance to Empathic Understanding: A Social Developmental Neuroscience Account,” *Development and Psychopathology* 20, no. 4 (October 7, 2008): 1071, <https://doi.org/10.1017/S0954579408000503>.

¹⁰⁸ Paula M. Niedenthal et al., “Embodiment of Emotion Concepts,” *Journal of Personality and Social Psychology* 96, no. 6 (2009): 1128, <https://doi.org/10.1037/a0015574>.

¹⁰⁹ Decety and Meyer, “From Emotion Resonance to Empathic Understanding: A Social Developmental Neuroscience Account,” 1079.

¹¹⁰ Seppala, “What Bosses Gain by Being Vulnerable,” 78.

¹¹¹ Niedenthal et al., “Embodiment of Emotion Concepts,” 1121.

¹¹² Niedenthal et al., 1117.

boundaries—whatever the situation may require”¹¹³ Persons will speak of getting “a vibe” from another person, to put it in colloquial terms, thus showing that this is a common experience and understanding as well as a proven scientific reality. According to research, our brains and subconscious psyche have been educated and conditioned to “read cues so subtle that even when we don't consciously register the cues, our bodies respond.”¹¹⁴ For example, if someone is angry and even if they may not be exhibiting any outward behavior indicating such “still our blood pressure will increase.”¹¹⁵

Spiritual practices have long known this truth of deeply resonating with others which goes beyond empathy. Various religious traditions call it “discernment” which is a core element of SQ.¹¹⁶ Other spiritualists describe “reading a person’s aura” when expressing the concept of resonance.¹¹⁷ Science reveals that this is not for the gifted few but an innate part of every human brain.¹¹⁸ The implications for resonance in the field of leadership in general, and AL in particular, are significant and implore an implementation strategy.

Implementing Authentic Leadership in the Canadian Armed Forces

Successfully implementing AL in the CAF will not require a new and costly program. It can be accomplished with a simple shift in focus within current leadership education and development processes as it is already embedded in CAF Leadership doctrine and training. A renewed emphasis on how and why leadership is exercised over

¹¹³ Seppala, “What Bosses Gain by Being Vulnerable,” 77.

¹¹⁴ J. J Gross and J. M Richards, “Emotion Regulation and Memory: The Cognitive Costs of Keeping One’s Cool,” *Journal of Personality and Social Psychology* 74, no. 3 (1999): 411.

¹¹⁵ Gross and Richards, 411.

¹¹⁶ Vaughan, “What Is Spiritual Intelligence?”

¹¹⁷ Vaughan, 15.

¹¹⁸ Gross and Richards, “Emotion Regulation and Memory: The Cognitive Costs of Keeping One’s Cool,” 412.

what functionally is accomplished will greatly enable the positive effects of AL to be realised. According to the research, this will improve both efficiency and morale.^{119,120} This renewed highlighting of ethical and moral based decision making is also in line with the clarion call of former CAF Chiefs of Defence Staff who were unequivocal in their admonishing that leaders “must be guided by a code of ethics and moral values”¹²¹ and “be known for their honesty and candour”¹²² which are foundational to AL. It also resonates with the clearly stated goal of “promoting a culture of leadership, respect and honour” within the CAF’s current strategic policy document *Strong, Secure, Engaged* (SSE).¹²³ Therefore, the wellness strategy espoused by SSE is furthered by the implementation of AL and all it would require would be for a spotlight to be put upon the concepts of *Leader Integrity* already framed by the CAF’s existing leadership doctrine.^{124,125} Personal and professional Leader Integrity form the core, with Military Ethos, of the values-based leadership model which is entirely congruent with AL and enables “what is valued in terms of outcomes” for all members.¹²⁶

¹¹⁹ Ilies, Morgeson, and Nahrgang, “Authentic Leadership and Eudaemonic Well-Being: Understanding Leader-Follower Outcomes,” 375.

¹²⁰ Sturm, Vera, and Crossan, “The Entanglement of Leader Character and Leader Competence and Its Impact on Performance,” 364; Woolley, Caza, and Levy, “Authentic Leadership and Follower Development: Psychological Capital, Positive Work Climate, and Gender,” 438.

¹²¹ Maurice Baril, “Officership: A Personal Reflection,” in *Generalship and the Art of the Admiral: Perspectives on Senior Canadian Military Leadership*, ed. Bernd Horn and Stephen J Harris (St. Catherines, Ontario: Vanwell Publishing Limited, 2001), 142.

¹²² Mary Crossan and Alyson Byrne, “Linking Candour To Leadership Character With Gen. Rick Hillier,” *Ivey Business Journal Online*, 2013.

¹²³ Ministry of National Defence, *Strong Secure Engaged - Canada’s Defence Policy* (Her Majesty the Queen in Right of Canada, as represented by the Minister of National Defence, 2017), 27.

¹²⁴ Canada. Department of National Defence, *Leadership in the Canadian Forces: Conceptual Foundations*, 24.

¹²⁵ Canada. Department of National Defence, *Leadership in the Canadian Forces: Leading the Institution* (Her Majesty the Queen in Right of Canada, 2007), 53.

¹²⁶ Canada. Department of National Defence, *Leadership in the Canadian Forces: Conceptual Foundations*, 24.

The research is unequivocal that AL positively influences both leaders' and followers' wellness.^{127,128} This is perhaps best exemplified by the work of Remus Ilies et al, who employ the Aristotelian concept of *eudaimonia* in which human happiness is the product of "living in a manner that actively expresses excellence of character or virtue."¹²⁹ They clearly demonstrate that "Authentic leadership strongly influences

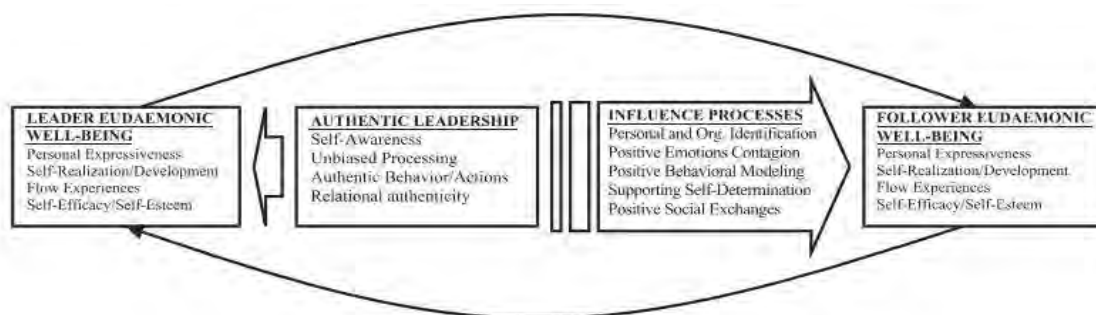


Figure 1- Authentic leadership influences on leaders' and followers' eudaemonic well-being. (Ilies et al, 377)

leaders' and followers' eudaemonic well-being" and present their findings in the conceptual model presented in Figure 1.¹³⁰ The fruits of implementing AL will only serve to further the goals posited by existing CAF doctrine and policy if properly taught and conveyed through mentorship.

A new specific course would not be required as administering the simple and validated¹³¹ Authentic Leadership Questionnaire (ALQ)¹³² could be part of existing leadership training as part of teaching the existing CAF leadership doctrine. In fact, another mandatory course could have the opposite effect from a resentment point of view

¹²⁷ Sturm, Vera, and Crossan, "The Entanglement of Leader Character and Leader Competence and Its Impact on Performance," 364; Woolley, Caza, and Levy, "Authentic Leadership and Follower Development: Psychological Capital, Positive Work Climate, and Gender," 438.

¹²⁸ Woolley, Caza, and Levy, "Authentic Leadership and Follower Development: Psychological Capital, Positive Work Climate, and Gender," 446.

¹²⁹ Ilies, Morgeson, and Nahrgang, "Authentic Leadership and Eudaemonic Well-Being: Understanding Leader-Follower Outcomes," 375.

¹³⁰ Ilies, Morgeson, and Nahrgang, 377.

¹³¹ Walumbwa et al., "Authentic Leadership: Development and Validation of a Theory-Based Measure."

¹³² Walumbwa and associates, "Authentic Leadership Self-Assessment Questionnaire Created by Walumbwa and Associates," 2008.

as well as giving the pretense an acquired “concern” for followers which may seem disingenuous. As noted by Goffee, “real leaders don’t need a training program to convince their employees that they care.”¹³³

A structured and optional Mentorship programme with the key elements of information, guidance, and support would be more advantageous according to research:

Leaders who are motivated to improve their emotional intelligence can do so if they’re given the right information, guidance, and support. The information they need is a candid assessment of their strengths and limitations from people who know them well and whose opinions they trust. The guidance they need is a specific developmental plan that uses naturally occurring work-place encounters as the laboratory for learning. The support they need is someone to talk to as they practice how to handle different situations, what to do when they’ve blown it, and how to learn from those setbacks.¹³⁴

Ibarra’s research also shows that “the moments that most challenge our sense of self are the ones that can teach us the most about leading effectively.”¹³⁵ For such occasions, a skilled Authentic Leader would be an invaluable asset as a mentor who might be able to provide some “tough empathy” and honest feedback.¹³⁶ Seeing leadership as a vocation has also proven to be helpful in this realm.¹³⁷ Mentorship will only increase in value as the complexities of networked military operations increase and more “power to the edge” models are embraced.¹³⁸ Finally, Baril’s shared wisdom further illustrates the profit of a mentor in that “leadership is not merely a mechanical process of control, because a leader

¹³³ Rob Goffee and Gareth Jones, “Practice Tough Empathy,” in *Authentic Leadership (HBR Emotional Intelligence Series) LEADERSHIP & MANAGING PEOPLE* (Boston, Massachusetts: Harvard Business Review Press, 2018), 89.

¹³⁴ Goleman, *HBR Guide to Emotional Intelligence*, 7.

¹³⁵ Ibarra, “The Authenticity Paradox,” 53.

¹³⁶ Goffee and Jones, “Practice Tough Empathy,” 91.

¹³⁷ Evans, *Moral Leadership: Facing the Canadian Leadership Crisis*, 196.

¹³⁸ David S Alberts and Richard E Hayes, *About the CCRP, Information Age*, vol. 10, 2003, <https://doi.org/10.1038/nri2836>.

works with that infinitely complex entity called a human being, [s/]he must be an artist, not a mechanic” to which authenticity can valuably contribute.¹³⁹

Mentorship and training in Padre’s hours provide for a natural place for CAF Chaplains to positively influence AL and SQ in a manner that is coherent with Royal Canadian Chaplain Service (RCChS) doctrine, strategic vision, as well as SSE’s focus on spiritual well-being as an essential element of total health and wellness.¹⁴⁰

Criticisms and Counter Arguments

The most obvious criticism of AL is that it is premised on a moral actor whereas someone can be authentically a tyrant and therefore not a good leader which is where 360-degree feedbacks and mentorship show their value. Displaying moral and ethical agency at all times is also a foundational assumption of all CAF leadership doctrine as well as the stated goal of the Defence Ethics Program and the training it offers.¹⁴¹

Also, given the reality that authenticity and therefore AL exists on a continuum, “it is unrealistic to assume that [leaders] will always be true to themselves regardless of their mood or circumstances making it more appropriate to talk about situations where leaders are more versus less authentic.”¹⁴² This too can be mitigated through available mentorship and experience in a variety of leadership situations and it is recognized that professional decorum must be maintained governing timely authenticity to appropriate levels as previously stated.

¹³⁹ Baril, “Officership: A Personal Reflection,” 141.

¹⁴⁰ Ministry of National Defence, *Strong Secure Engaged - Canada’s Defence Policy*, 12, 21 and 25.

¹⁴¹ “Defence Ethics Programme | DND CAF,” accessed April 12, 2019, <http://www.forces.gc.ca/en/about/defence-ethics.page>.

¹⁴² Gardner and Carlson, “Authentic Leadership,” 3.

Outlining both a critique and a hoped-for gain and drawing upon role congruity theory, Eagly & Karau contend that “women and other outsiders who have not traditionally had access to certain leadership roles, may find it difficult to achieve relational authenticity because they are not accorded the same level of legitimacy as leaders.”¹⁴³ However, they note some encouraging developments such as “trends toward participative decision making and transformational leadership which produce changes in leader role requirements that, in fact, can make it easier for female leaders to achieve relational authenticity.”¹⁴⁴

Areas for Further research

Strategies for embracing the archetype of a warrior having a tough exterior core often including being hyper-masculine with a revised narrative of hyper-professional and informed in all the leadership tools available with a gender-agnostic framework will need further research to be properly communicated with the CAF.

Also, the overlapping areas of other values-based leadership models (ie, spiritual, transformational, etc.) and how they relate to the root construct of AL and integrate fully with existing CAF leadership doctrine would both better inform AL and its implementation and be potentially extremely helpful in future updates of CAF doctrine.

Conclusion

This paper has shown that research irrefutably illustrates the positive contributions that Authentic Leadership can make to a healthy work environment through PysCap,

¹⁴³ Alice H Eagly and Steven J Karau, “Role Congruity Theory of Prejudice toward Female Leaders,” *Psychological Review*, 2002.

¹⁴⁴ Avolio and Gardner, “Authentic Leadership Development: Getting to the Root of Positive Forms of Leadership,” 317.

POB, EQ, and SQ.¹⁴⁵ AL's proven effect on morale and eudaemonic well-being combined with the strategic level interest in the same outcomes as stated in SSE, make AL of particular interest to the CAF at this time.

AL can be fully leveraged by the following: refocusing CAF leadership training on the moral and ethical outcomes of leadership already embedded in doctrine; fully implementing feedback reviews that are optimally 360-degree in nature; and, facilitating new, or promoting existing, mentorship programmes. This is especially important given that AL may have become "the gold standard for leadership" according to researchers, however, "a simplistic understanding of what it means can hinder growth and limit impact."¹⁴⁶

In conclusion, Authentic Leadership can and should be a force multiplier in the CAF through its proven efficacy in helping leaders and followers find meaning and connection through greater self-awareness; furthering or building transparent relationships; and, fostering ethical, inclusive and healthy environments which are known to produce optimism and hope as has been shown herein. Embracing AL more fully in the CAF will reinvigorate leadership with its noble purpose empowered by an infectious integrity of doing the right things in the right ways.

¹⁴⁵ Woolley, Caza, and Levy, "Authentic Leadership and Follower Development: Psychological Capital, Positive Work Climate, and Gender," 446.

¹⁴⁶ Ibarra, "The Authenticity Paradox," 41.

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