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A new conceptual framework for Authentic Followership

Deanna de Zilwa

Introduction:

Many years ago Kelley observed that ‘we are convinced that corporations succeed or fail, compete or crumble, on the basis of how well they are led’ (Kelley, 1988 p.142). Leaders and leadership are important to build, sustain and grow robust firms. Yet to focus solely on leaders and leadership as the key determinant of a firm’s performance, profitability, survival and growth, is an imbalanced perspective. Leaders make decisions, which establish a firm’s strategic objectives and priorities, yet followers undertake the work to achieve these strategic objectives. Kelley continued: ‘organizations stand or fall partly on the basis of how well their leaders lead, but partly also on the basis of how well their followers follow’ (Kelley, 1988 p.142). Therefore it is important to focus attention and work towards enhancing our understanding of followers and followership. Added impetus for the significance of followers and followership comes from the sheer weight of their numbers, ‘followers make up the majority of organizations’ (Blanchard, Welbourne, Gilmore, & Bullock, 2009 p.111). As Popper notes it is important to recognise the heterogeneity of forms of followership (Popper, 2011 p.31). The labels follower and followership are often perceived as pejorative terms, conveying images of ‘...passivity, obedience, and submission (e.g., never asking questions of leaders, excessive agreement with leaders’ (Hopton, Christie, & Barling, 2012 p.222). Some followers have internalised ‘passivity, obedience and deference’ as integral to their role and identity, whilst others view ‘their role as largely pro-active and participatory’ (Carsten, Uhl-Bien, West, Patera, & McGregor, 2010 p.550).

This work presents a new conceptual framework for authentic followership making the case that authentic followership enhances the effectiveness of leaders and firms. Authentic followership is grounded in the values of truth and integrity. It involves independent behaviour ‘...owning one’s personal experiences, be they thoughts, emotions, needs, wants, preferences or beliefs’ and according to Harter ‘expressing oneself in ways that are consistent with inner thoughts and feelings’ (Knoll & van Dick, 2013 p.1). Authentic followership is not self-centered or selfish rather it involves workers having strong organisational identification, commitment and engagement. It involves workers acting in ways that serve the firm’s objectives for productivity, efficiency, profit and growth, over self-serving interests that advance an individual’s power, prestige or reward. Authentic followership is a pro-active, engaged and

constructively critical form of followership. Authentic followership creates robust, productive partnerships between workers and leaders thereby enhancing the firm's organisational effectiveness, strengthening its capacities for resilience, competitiveness, innovation and growth. Authentic followership stands in contrast with other forms of followership: passive followership which Barker stated was characterised by followers being deferent and obedient (Carsten & Uhl-Bien, 2012 p.211). Toxic followership where ingratiating followers, flatter leaders to advance their careers in firms (Offermann, 2004 p.59), or susceptible followership where weak followers comply with destructive leadership (Barbuto, 2000; Padilla, Hogan, & Kaiser, 2007; Thoroughgood, Padilla, Hunter, & Tate, 2012). I posit that in firms where followers display passive, toxic or susceptible followership then leaders are more likely to make poor decisions. Decisions that waste the firm's resources, damage its reputation and even lead to people losing their jobs.

Why do leaders and firms need authentic followership?

Why is authentic followership important for leaders and firms? We need only turn to the recent past, to the GFC (Global Financial Crisis) for the answer to this question. In August 2012 Citigroup paid \$US 590 million to shareholders as settlement for a class action bought against the firm:

The shareholder lawsuit, originally filed in November 2007, contended that the bank and some of its former senior executives and directors had failed to disclose the bank's huge holdings in securities known as collateralized debt obligations that were tied to mortgage securities until November 2007, when it took a multibillion-dollar write-down on them. Citigroup later wrote down the C.D.O.'s by tens of billions of dollars more. The bank had previously tried to conceal the deteriorating value of its holdings by improper accounting practices, the shareholders contended in an amended complaint filed in December 2008. "Citigroup used inflated, unreliable and unsupportable marks to keep its C.D.O.- related quasi-Ponzi scheme alive and to give the appearance of a healthy asset base," the complaint said. ... Problems with its C.D.O. business have dogged Citi. ... Wednesday's settlement is on top of the \$360 million that the bank has agreed to pay to resolve civil mortgage securities cases brought by federal regulators. ... The nation's third-largest bank by assets, Citi teetered on the brink of collapse in 2008 and was bailed out by the United States government. The bank has repaid the \$45 billion in federal assistance that it received (Silver-Greenberg, 2012).

By March 2013 the cost of Citigroup's settlement of the class action against the firm had increased to \$US 730 million (BBC News Business, 2013).

Fannie May and Freddie Mac were two GSE's (Government Sponsored Enterprises) which bought sub-prime mortgage loans on the secondary loan market and then re-sold these loans to Wall Street investors (Fried, 2012). Sub-prime loans are loans given to members of disadvantaged and minority communities who did not have an income,

made zero down payment on their housing loan and had no documentation (Fried, 2012). The OFHEO (Office of Federal Housing Enterprise Oversight) a government regulatory authority reported that Fannie May's CEO's \$90 million compensation (1998-2003) comprised \$US 52 million in bonuses noting that 'by deliberating and intentionally manipulating accounting to hit earnings [EPS] targets, senior management maximized the bonuses and other executive compensation they received at the expense of shareholders' (Fried, 2012 p.70). On the 17 September 2008 the FHFA (Federal Housing Finance Agency) placed Fannie May and Freddie Mac into conservatorship (the companies were managed by the government) and the US treasury bailed out Fannie May and Freddie Mac at a cost of \$US 317 billion (Cover, 2011).

It is self-evident that the damage caused by these events at Citigroup, Fannie May and Freddie Mac¹ was profound and enduring; thousands of US citizens lost their jobs, homes and relationships (Fried, 2012 ; Warner, 2013). Whilst the inter-connectedness of global financial markets destabilised European economies as well, and some of these countries such as Greece and Ireland are yet to recover (Varoufakis, 2011). These vignettes illustrate why firms need authentic followership. Authentic followership serves as a check or balance for poor leadership. When authentic followership operates in firms, followers are actively engaged in decision-making processes, thereby ensuring that decisions are taken in a transparent and accountable way. This means that it is far less likely for a firm's leaders to make clandestine unethical or imprudent decisions. Had authentic followership existed at Citigroup, Fannie May and Freddie Mac then authentic followers would have voiced their concerns about the leader's dubious decisions and unethical business practices to regulatory authorities, the media, or the firm's boards. Such actions on the part of authentic followers may have prevented these firms from becoming insolvent, or perhaps have lessened the extent of the damage in these firms and the ensuing damage caused by the GFC. Hence there is a pressing need for authentic followership in firms. Yet as we shall discuss, if a firm has a negative organisational culture or destructive leadership workers may be unwilling to take the risk of enacting authentic followership. Workers opt instead for acquiescent silence, withdraw, detach and distance themselves from the negative events occurring in the firm or even exit the firm (Carsten & Uhl-Bien, 2012; Knoll & van Dick, 2012, 2013).

The emergence of the new conceptual framework for authentic followership:

The new conceptual framework for authentic followership differs from previous conceptualisations of authentic followership (Avolio & Reichard, 2008; Gardner, Avolio,

Luthans, May, & Walumbwa, 2005; Goffee & Jones, 2006) in three important ways. First, each of the previous constructs of authentic followership proposed that the purpose of authentic followership is to develop authentic leadership. Gardner and Avolio's 2005 work proposed that 'authentic followership is an integral component and consequence of authentic leadership development' (Gardner et al., 2005). Here Gardner and Avolio contend that followers become authentic followers because authentic leaders model the behaviour patterns required for authenticity; self-awareness and self-regulation (Gardner et al., 2005). Avolio and Reicher's 2008 conceptualisation of authentic followership comprised three psychological attributes: 'a sense of psychological ownership (making people feel that they *own* their processes, product and performance), trust through vulnerability (self-disclosing mistakes), and transparency and psychological safety to offer opinions' (Avolio & Reicher, 2008 pp.326 - 336). Goffee and Jones' view of authentic followership focused on a follower's needs, arguing that followers had four needs: authenticity, 'why should I be led by you?' 'to feel significant ...to have their contributions recognised', 'a sense of excitement' and 'to feel part of a community' (Goffee & Jones, 2006 pp.189 - 196).

In contrast the new conceptual framework for authentic followership is based on the premise that developing authentic followership is a valuable enterprise in and of itself. What I mean by this is that when workers are empowered through authentic followership; they become more mature individuals, they gain self-awareness and confidence. Yet at the same time enacting authentic followership enables workers to enhance their capacities to work collaboratively in partnerships with leaders and co-workers. Authentic followership enables workers to learn how to place the needs and goals of the organisation above their own needs; making a pro-active contribution to the firm's effectiveness. Yet as we shall see authentic followership can also benefit leaders, stopping them from making imprudent decisions, which in turn enhances a firm's effectiveness.

Second, the new conceptual framework for authentic followership posits that followership is a relational concept. Hence understanding and including the nature of the relationship between a leader and follower is integral to the concept of authentic followership. However within the new framework for authentic followership, followers are seen as active agents, they decide whether they will enact authentic followership. As we shall argue this decision is influenced by the nature of the worker's relationship with the leader and by the context in which this relationship occurs: the organisational culture and political conditions of the firm.

Third, the new conceptual framework for authentic followership posits that the process of authentic followership is dynamic rather than static; it operates as a non-linear feedback loop rather than as a linear sequence of cause and effect. Precisely what this means becomes clearer as the framework is introduced: for now it is sufficient to note that the new framework for authentic followership is comprised of various inter-dependent components and each of these components is constantly evolving and changing. Next some information is provided about the processes used to construct the new conceptual framework.

The new conceptual framework for authentic followership follows Kuhn's approach to developing theory, 'that theory involves articulating puzzle-solving ideas within a well-understood paradigmatic framework' (Kilduff, 2006 p.254). The new conceptual framework for authentic followership is also informed by (Suddaby, 2010; Sutton & Staw, 1995; Weick, 1995; Whetten, 1989) advice on how to build clear and robust theoretical constructs. This approach to building theory answers four key questions: First, the 'relevance/significance' question, why is the conceptual framework important? Second, the 'contextual' question, how has this conceptual framework emerged? How does the new conceptual framework relate to existing conceptual frameworks? Third, the 'definition' question, what are the constituent elements of the new conceptual framework? Why have these particular elements been selected? How is it envisaged that these elements complement and or interact with each other? Fourth, the 'boundaries' question, what are the conditions, limitations of the conceptual framework? What are the space/time, structural/cultural conditions necessary for the phenomena to emerge and be sustained?

Defining the new conceptual framework of authentic followership:

Defining authenticity:

The task of presenting a new conceptual framework for authentic followership commences by considering the definition of the term authentic. The etymology of the English word 'authentic' can be traced back to the Latin word, 'authenticus', which was derived from the Greek word 'authentikos' meaning 'principal, genuine' (Oxford Dictionaries, 2013). The English word authentic is defined as: 'of undisputed origin or genuine, based on facts; accurate or reliable; (in existentialist philosophy) relating to or denoting emotionally appropriate, significant, purposive, and responsible mode of human life' (Oxford Dictionaries, 2013). It is this definition of the term authentic in existentialist philosophy, which provides the most relevant insights for our

understanding of authentic followership in contemporary firms. Park², an existentialist philosopher who has been influenced by Heidegger's thinking on authenticity defines authenticity as a process of creating our own 'projects of being' whereby we 'write our own scripts', gaining autonomy, re-centring and re-integrating our lives transcending normative enculturation' (Algera & Lips-Wiersma, 2012; Park, 2007 p.119). Park is arguing that being authentic means thinking critically, making decisions and choices which reconcile tensions between normative pressures at play in a firm such as the pursuit of profit and our personal principles and values. Put differently, Park's view of authenticity is a call for ethical decision-making and action³.

We can also turn to the discipline of psychology for further insights about the psychological dimensions that inform and facilitate authenticity. Kernis, a social psychologist defined authenticity as 'the unobstructed operation of one's true, or core, self in one's daily enterprise' (Kernis, 2003 p.13). Kernis argued that 'authenticity has at least four discriminable components: awareness, unbiased processing, action and relational orientation' (Kernis, 2003 p.13). For Kernis the 'awareness component of authenticity' is about self knowledge and emotional intelligence: 'the awareness component refers to having an awareness of and trust in one's motives, feelings, desires, and self-relevant cognitions. It includes, but is not limited to, being aware of one's strengths and weaknesses, trait characteristics, and emotions' (Kernis, 2003 p.13). Kernis also suggests that another important aspect of the awareness aspect of authenticity is understanding what he called the 'figure and ground of our personality', the multifaceted nature of our personalities such as masculinity and femininity, extroversion and introversion, dominance and submission (Kernis, 2003 p.13). Kernis proposed that the second component of authenticity 'involves the unbiased processing of self-relevant information' (Kernis, 2003 p.14). This notion of 'unbiased processing' means 'not denying, distorting, exaggerating, private knowledge, internal experiences and externally based evaluative information' (Kernis, 2003 p.14). Unbiased processing calls for 'objectivity and acceptance about one's positive and negative aspects, attributes and qualities' (Kernis, 2003 p.14). The third component of authenticity according to Kernis involves our behaviour, acting in ways that are consistent with our true selves. 'In my view, behaving authentically means acting in accord with one's values, preference, and needs as opposed to merely to please others or to attain rewards or avoid punishments through acting "falsely."' (Kernis, 2003 p.14). Kernis identifies the fourth component of authenticity as being relational, 'valuing and achieving openness and truthfulness in one's close relationships' (Kernis, 2003 p.15). Expanding on the notion of 'relational orientation' Kernis stated that '... [it] involves endorsing the importance

for close others to see the real you, good and bad. Toward that end, authentic relations involve a selective process of self-disclosure and the development of mutual intimacy and trust. In short, relational authenticity means being genuine and not “fake” in one’s relationships with close others’ (Kernis, 2003 p.15).

Defining authentic followership:

Authentic followership is motivated by the values of truth and integrity; it involves behaving in a way, which is genuine, ‘true to oneself’. Enacting authentic followership requires high levels of organisational identification, commitment and engagement. Authentic followership occurs when workers pursue actions, which serve the collective interests and objectives of the firm over actions, which serve their own interests. Pro-activity is a key attribute of authentic followership. Authentic followership empowers workers. It involves working in partnerships with the firm’s leaders and managers and co-workers, actively participating in decision-making processes, voicing suggestions, and offering constructive criticism and feedback when leaders and managers plan to implement decisions which followers view as imprudent or unethical. Authentic followers need to feel safe and secure that they can challenge the views of the firm’s leaders and managers without fear of retribution or reprisal. Hence authentic followership is the antithesis of conventional conceptualisations of followership where the followership role is viewed as passive, uncritical, deferential and submissive; where followers behave as ‘sheep and yes men’ motivated by a desire to attain a reward, or avoid punishment from the leader (Carsten et al., 2010; Kelley, 1988). This conventional conceptualisation of followership reflects traditional theoretical views about the leadership role in a hierarchical firm (particularly charismatic leadership), where a dominant leader is the sole source of power and authority (Barbuto, 2000; French & Raven, 1959; Hinkin & Schriesheim, 1989).

The components of the new conceptual framework of authentic followership:

A core premise of the new conceptual framework for authentic followership is that it is a relational concept. Relational concepts are inherently complex, dynamic and multi-faceted. As such the new conceptual framework for authentic followership is comprised of three sets of components interacting to enable authentic followership to emerge and be sustained in firms. The first component, which is necessary for authentic followership, relates to individual followers, to the way the follower thinks and behaves, to his/her psychological capacity, or mindset for authenticity. The second component refers to the nature of the dyadic relationship between the leader and follower. It refers

to the follower's secure attachment to the leader. The third component refers to the nature of the firm's context or setting, the institutional and organisational characteristics of the firm, positive organisational culture, norms and political conditions, which create the conditions for authentic followership. Each of these three components interacts with each other, as a non-linear feedback loop to create authentic followership; we explore this process later; next the nature of each of the components is outlined.

1. Individual: Follower's psychological capacity for authenticity

The first core component of the new conceptual framework for authentic followership is that a follower needs to have the psychological capacity, or mindset, to be authentic. Kernis' construct of authenticity and its four constituent components are deployed in building the new conceptual framework for authentic followership. There are three reasons why Kernis' construct of authenticity is relevant and useful for our understanding of authentic followership. First, Kernis' construct of authenticity offers precise insights about the psychological capacity, or mindset; the way of thinking and the behaviours that a follower needs to be authentic. Second, Kernis' work defining authenticity is especially helpful for the task of developing a conceptual framework for authentic followership because at its heart is the notion that being authentic involves reconciling tensions between 'one's true self' and environmental contingencies and constraints. This is exactly the situation that many followers experience when they try to enact the authentic followership role; this issue is discussed in more detail later. Third, Kernis' definition of authenticity has been selected over other definitions of authenticity because the validity and reliability of Kernis' construct of authenticity and its four component aspects has been established by empirical studies (Kernis, Goldman, & Mark, 2006 pp.303-306 & 344). Whilst it is necessary for followers to possess the psychological mindset or capacity for authenticity this is not a sufficient condition for authentic followership to emerge and be sustained within a firm. The next section of the chapter outlines why individuals need secure attachment to the firm's leader/s and should identify with the firm itself in order for authentic followership to occur.

2. Dyadic relationships: Follower's secure attachment to the leader/s

The second core component of the new conceptual framework for authentic followership is that a follower needs to have a secure pattern of attachment to the firm and its leader/s⁴. Attachment theory was developed by the psychologists Bowlby and Ainsworth to explain differences in the relationships between infants and their mothers (Ainsworth, Blehar, Waters, & Wall, 1979; Bowlby, 1982). The central tenet of attachment theory is

that infants look to their mothers for protection and security. Infants perceive their mothers as strong and wise. Adults also display patterns of attachment behaviour, although as people mature they recognise that everyone is flawed and fallible. Three types of attachment behaviours between infants and their mothers were identified: secure, ambivalent and avoidant. Following a Freudian perspective whereby a leader is likened to a father (Davidovitz, Mikulincer, Shaver, Izsak, & Popper, 2007; Mayselless, 2010; Popper, 2011) observed that leaders often function as attachment figures for followers⁵. A secure attachment pattern develops between followers and leaders in firms when followers are confident, they develop trust that the leader will provide a secure base for them, be available and responsive to their needs (Mayselless, 2010; Popper & Mayselless, 2003). An ambivalent or anxious attachment pattern develops when a follower is uncertain about whether the leader will be available and responsive to their needs (Mayselless, 2010). Whilst an avoidant attachment pattern occurs when a follower attempts to be emotionally self-sufficient because the leader has rejected them when they sought protection and support (Mayselless, 2010). More recent studies conceptualise attachment according to the dimensions of anxiety or avoidance (Hansbrough, 2012).

Given our understanding that authenticity involves 'being genuine, true to one's core values' and Kernis' insights that one needs self-awareness, unbiased processing, action and a relational orientation in order to be authentic. We need to identify the conditions of a close relationship, which are necessary for people in the relationship to be authentic. Reagan, a social psychologist identifies trust, respect, proximity, commitment and empathy as essential conditions for building strong close relationships between people (Regan, 2011). Each of these conditions is associated with secure attachment relationships (Hansbrough, 2012; Popper & Mayselless, 2003; Shalit, Popper, & Zakay, 2010). Hence we can argue that in order for authentic followership to emerge and be sustained in firms, workers need to be able to develop and sustain secure forms of attachment between themselves and the leader. When workers have a secure pattern of attachment to the leader this enables a deep bond of trust and respect between the worker and the leader to develop. This bond of trust needs to be sustained over time, and not discarded during periods of stress or conflict. This bond of trust acts as a safety net that enables workers to enact authentic followership: to 'speak plainly, openly and genuinely to the leader and to co-workers, to challenge decisions when he/she feels that they are not prudent and to offer suggestions. In contrast workers with ambivalent and avoidant attachment patterns to the leader and their co-workers are disengaged and alienated from the leader and their co-workers. They do not identify with the firm believing that it is

over-stepping the boundaries of their role as a subordinate to offer feedback, suggestions or criticism to the leader or even to their co-workers.

There is another important condition, which is necessary for authentic followership to occur in a firm. In addition to a secure pattern of attachment to the leader, workers need to have a secure pattern of attachment to the firm as well. In other words, there needs to be congruence between the worker's values and goals and the firm's values and goals, workers need to identify with the firm. If a worker has ambivalent attachment to their firm and their co-workers, then they will perform the tasks that they are assigned to a minimum standard. Ambivalent workers tend to prioritise their individual needs over the collective needs of the firm. They are unlikely to step beyond what they perceive are the appropriate boundaries or responsibilities of their designated subordinate role. Ambivalent workers tend to disengage with their firm and co-workers, displaying apathy and or cynicism towards their co-workers. Stated crudely workers need to care about their firm to take the time, energy and risks associated with undertaking the authentic followership role. There are two ways that a worker can develop a secure pattern of attachment to the firm. First, through affective organisational commitment, whereby the worker has an emotional attachment to and identification with the firm (Blanchard et al., 2009). Second, through normative organisational commitment, whereby the worker likes the firm because they feel a sense of obligation to like the firm (Blanchard et al., 2009).

3. Organisational level: Positive Organisational Culture and Political Conditions

The third component of the new conceptual framework for authentic followership is that the firm needs positive organisational culture, norms and political conditions to enable authentic followership to emerge and be sustained. Here Schein's definition of organisational culture is employed:

... a pattern of shared basic assumptions learned by a group as it solved its problems of external adaptation and internal integration, which has worked well enough to be considered valid and therefore, to be taught to new members as the correct way to perceive, think and feel in relation to those problems (Schein, 2010 p.18).

This is not to deny the existence or importance of distinct sub-cultures within a firm. Rather it is argued that the cultural milieu of a firm typically has a dominant subculture and in turn that the dominant sub-cultural group either has a positive, optimistic, productive orientation, or a negative, pessimistic, toxic dysfunctional orientation. Norms are defined as the acceptable and not acceptable rules governing behaviour within the firm (including tacit/implicit and explicit/codified rules) (Bicchieri & Muldoon, 2011). The political conditions of the firm refer to the extent and intensity of conflict and rivalry

between individuals and groups within the firm (Mintzberg, 1985).

First, we explore how and why a firm's positive organisational culture, norms and values enable authentic followership to flourish. Second, we investigate how and why negative, toxic dysfunctional culture and political conditions thwart authentic followership. (Johns, 2006) argues that the context of an organisation (firm) determines the nature of how people behave in the firm. In other words Johns supports an institutional perspective of the firm. According to an institutional perspective, a firm is a social institution; a complex structure of positions, roles, norms and values which influence people's behaviour (Miller, 2012; Scott, 2008). This conceptual framework for authentic followership also follows an institutional perspective of the firm. Conceptual frameworks for authentic leadership include a firm's context as an important component of authentic leadership, Avolio and Mhatre's defined authentic leadership as:

... a process that draws from both positive psychological capacities and a highly developed organizational context, which results in both greater self-awareness and self-regulated positive behaviours on the part of leaders and associates, fostering positive self-development (Avolio & Mhatre, 2012 p.775).

There are several aspects of positive organisational culture, norms and values necessary for authentic followership: cohesion and cooperation, and positive emotions such as optimism, hope, strength, trust, and respect. A positive organisational culture generates cohesion in the firm. Cohesion occurs when the firm's leaders, managers and workers share a sense of purpose; they are committed to working as partners striving to attain the firm's objectives. This shared sense of purpose between the leader, managers and workers creates the conditions, a safe and secure environment in which workers can enact authentic followership. Stephens, Heaphy and Dutton, researchers working in the area of positive organisational scholarship developed a conceptual framework known as High-Quality Connections (HQC) which explains how and why strong positive dyadic relationships are developed between leaders and followers and between co-workers (Stephens, Heaphy, & Dutton, 2012). (Stephens et al., 2012) contend that the partners in a HQC share subjective experiences (positive arousal, energy, regard and respect, mutuality, participation and engagement). (Stephens et al., 2012) also suggest that HQCs have key structural features (emotional caring, the capacity to bend and withstand strain, openness to new ideas and influences). HQCs enable leaders and followers to understand each other's perspective, to be more aware of the other person's needs, priorities, constraints, strengths and weaknesses and to communicate in a respectful yet honest manner. HQCs between co-workers and between leaders and followers enable people to work cooperatively. Cooperation is a vital component of authentic followership. Cooperation enables leaders and followers in firms to pool and harness their energy,

effort and skills working together to attain the firm's objectives, rather than dissipating energy working towards different objectives. Therefore it is argued that HQCs incorporating cohesion and cooperation are a key foundation stone, which enables a follower to develop secure attachment to the leader and to enact authentic followership. An important aspect of Stephen, Heaphy and Dutton's conceptualisation of HQC is the notion of emotional contagion, defined by Schoenwolf as 'how a person or group of workers unwittingly or explicitly influences the attitudes of another person or group' (Stephens et al., 2012 p.390). Just as an influenza virus travels via an office's air-conditioning system infecting workers, emotional contagion or affective state (emotions, mood, stress levels) of co-workers, leaders and managers influences those they work with (Rhee & Yoon, 2012). This affective state can be either positive or negative.

Positive emotions such as optimism, hope, strength, trust, and respect play a pivotal role in enabling authentic followership to occur. We can identify three ways that positive emotions facilitate authentic followership. First, positive emotions create synergies between co-workers and leaders and followers. These synergies between people build HQCs, creating a shared sense of purpose, which enables people to work cooperatively together towards attaining the firm's objectives (Rhee & Yoon, 2012 ; Sekerka, Vacharkulksemsuk, & Fredrickson, 2012 ; Sennett, 2012). Second, positive emotions assist the development of authentic followership because when followers focus on their strengths and achievements, their team's strengths and the firm's collective accomplishments, they are energised and motivated to work hard to attain performance objectives (Sekerka et al., 2012 ; West, Patera, & Carsten, 2009). Positivity also enhances follower's self-esteem, providing confidence to tackle new tasks, and improve productivity (Peterson, Park, Hall, & Seligman, 2009 ; Tse & Dasborough, 2008). Frederickson and Sekerka, positive organisational scholars developed a model of transformative cooperation in organisations known as the broaden and build theory of positive emotions (Sekerka et al., 2012 p.171). Unlike typical organisational development models which work from a deficit paradigm aimed at fixing problems in a firm, the broaden and build approach seeks to enhance the capacities of individual workers and entire firms by expanding previous successes (Sekerka et al., 2012 p.173). Third, positive emotions strengthen leaders and followers capacity for resilience to adverse events, to withstand stress and strain (Caza & Milton, 2012). When leaders and followers have developed the skills to adapt to and actually grow stronger through adverse events, this enhances a firm's capacity to build resilience, surviving and thriving environmental challenges which cause weaker firms to decline becoming less effective and profitable (Lengnick-Hall, Beck, & Lengnick-Hall, 2011).

Conversely when a firm's organisational culture is predominately negative this inhibits and sometimes even prohibits authentic followership. Negative organisational culture typically manifests itself in firms in two forms, both of which thwart authentic followership: first, as toxic, destructive leadership, second, as toxic dysfunctional organisational culture with intense political conditions, rivalry and conflict between groups and individuals. Each condition is outlined; then its impact on authentic followership is discussed. Toxic, destructive leadership refers to leadership which is perceived by followers as harmful to their psychological or organisational well being (Pelletier, 2010 p.374). Perception is the key word here. As Lipman-Blumen observes 'one person's toxic leader maybe another person's hero' (Lipman-Blumen, 2006). Toxic, destructive leadership can take different forms such as abusive leadership where leaders display hostile verbal and non-verbal behaviours towards subordinates, or control subordinates through fear, intimidation or coercion (Pelletier, 2010 p.374). Narcissistic leadership⁶ is another form of leadership which can have a detrimental impact on followers and organisations (Ouimet, 2010; Stein, 2013). Narcissistic leadership usually 'involves dominance, grandiosity, arrogance, entitlement, and the selfish pursuit of pleasure' (Padilla et al., 2007 p.181). A narcissistic 'leadership style is typically autocratic, demanding unquestioning obedience' (Padilla et al., 2007 p.181; Rosenthal & Pittinsky, 2006 pp. 618-620). However some narcissistic leaders use charisma and charm to seduce and manipulate susceptible followers - followers who lack psychological maturity, who place the leader on a pedestal, uncritically enacting his/her orders even when these orders may be ill-advised or unethical, such as ostracising out-group members (Maccoby, 2000; Padilla et al., 2007). If a firm's leaders adopt abusive leadership, or an autocratic form of narcissistic leadership then authentic followership is not possible. As noted enacting authentic followership requires workers to have a secure pattern of attachment to the leader. However workers are unlikely to develop secure attachment to a destructive leader. In fact workers are more likely to detach from and avoid a destructive leader, thereby decreasing the chances of authentic followership occurring. Also, as noted for workers to enact authentic followership they need to have the confidence and security that they can voice their views, offer suggestions, or criticism of a leader's views or decisions without fear of retribution or punishment. Yet under the scenario of destructive leadership the default behaviour for workers is silence, some may even opt to leave the firm. Even if workers identify problems within the firm and have suggestions about how these issues could be addressed; they are unwilling to take the risk of voicing their views for fear of being ridiculed, marginalised as out-group members, demoted, or losing their job (Kish-Gephart, Detert, Trevi, & Edmondson,

2009; Knoll & van Dick, 2012, 2013). Whilst under the countervailing scenario when a narcissistic leader uses charisma and charm to seduce and manipulate workers, authentic followership is also unlikely to occur. This is because these susceptible followers are either infatuated with the leader and hence totally compliant (conformers), or (colluders) acolytes whose values and goals are congruent with the leader's, or opportunists who determine that they can advance their careers by colluding with the leader (Padilla et al., 2007 pp.182-185; Thoroughgood et al., 2012 pp.903-910).

Negative organisational culture potentially inhibits workers from enacting authentic followership. If negativity spreads deeply and broadly throughout the firm and endures over the long term, then it can totally prohibit workers from enacting authentic followership. We can identify a continuum of negative organisational culture that can occur within a firm. Negative contagion is situated at the less extreme end of this continuum; at the mid-point of the continuum is organisational dysfunction and at the most extreme end of the continuum negativity takes the form of organisational miasma.

A negative contagion or affective state refers to the situation where a sense of despondency, defeat and hopelessness prevails throughout the firm, influencing other workers and the firm's leader/s (Dasborough, Ashkanasy, Tee, & Tse, 2009 p.575; Stephens et al., 2012 p.390). It is even possible for an individual worker with negative affect and behaviours (withholding effort, violating inter-personal norms) to have a detrimental impact on the motivation, performance, creativity and cooperation of an entire team (Felps, Mitchell, & Byington, 2006 pp.202 - 206). Then negative contagion spreads from one team to another 'infecting' the entire firm (Keyes & Annas, 2009). Under the influence of negative contagion workers de-identify with their teams and firms. These workers are alienated and disengaged from the firm. They begin to operate as individuals, performing the tasks allocated to them in their position description yet they will not step beyond the boundaries of their formal role (Felps et al., 2006). Under this scenario of negative contagion workers are unlikely to enact authentic followership. Put crudely workers simply could not be bothered enacting authentic followership, as they see little chance that any positive outcome could occur even if they were to voice their views, suggestions or constructive criticism about a leader's decision (Knoll & van Dick, 2013). Indeed the corrosive affect of pronounced negative contagion would probably result in most workers assuming that if they were to enact authentic followership this would result in a detrimental outcome for them, such as being ostracised from a group, allocated an unfavourable task, or even losing their job.

A dysfunctional organisational culture manifests itself in firms in different ways (Balthazard, Cooke, & Potter, 2006 ; MacKenzie, Garavan, & Carbery, 2011). Some firms adopt an organisational structure, which embeds and enables a dysfunctional organisational culture. This can occur when a firm creates divisions or departments according to function or expertise; workers begin to identify with the sub-unit's goals, objectives and priorities rather than with those of the entire firm, so the various parts of the firm are effectively working at cross-purposes to each other (Kahn, 2012 pp.225-226). Firms employ a range of approaches and strategies in an attempt to fix this type of dysfunction: re-organisation of divisions, mergers, splits, replacing leaders, changing reporting relationships, training programs for excellence, quality assurance, team-building, hiring consultants to improve communication, motivation, changing reward systems (Kahn, 2012 pp.225-226). However in some cases despite the firm allocating substantial resources to these interventions, dysfunctional patterns of behaviour remain unchanged. This occurs when the dysfunctional behaviour serves a functional purpose for individuals, or groups often at a subconscious, or tacit level such as when a leader wants to develop their staff yet they cannot delegate tasks to others because they are concerned about becoming dependent on others (Kahn, 2012 p.227).

Dysfunctional behaviours can be a consequence of a firm/organisation entering a period of decline. (Cameron, Whetten, & Kim, 1987) identified twelve dysfunctional behaviours displayed by colleges and universities in the USA encountering decline (reduced revenue, declining enrolments):

1. Centralisation - decision making is passed upward, participation decreases, control is emphasized;
2. No long term planning - crises and short-term needs drive out strategic planning;
3. Innovation curtailed - no experimentation, risk aversion, and scepticism about no-core activities;
4. Scapegoating - leaders are blamed for the pain and uncertainty;
5. Resistance to change - conservatism and turf protection lead to rejection of new alternatives;
6. Turnover - the most competent leaders tend to leave first, causing leadership anaemia;
7. Low morale - few needs are met, and infighting is predominant;
8. Loss of slack resources - uncommitted resources are used to cover operating expenses;
9. Fragmented pluralism - special interest groups organise and become more vocal;
10. Loss of credibility - leaders lose the confidence of the subordinates;
11. Nonprioritized cuts - attempts to ameliorate conflict lead to attempts to equalize cutbacks;
12. Conflict - Competition and in fighting for control predominate when resources are scarce (Cameron et al., 1987 p.128).

It is important to recognise that there are two forms of conflict, which can occur between individuals and groups in firms. Relational or inter-personal conflict, which occurs when people do not like each other, or hold divergent values. Task conflict which occurs when

people have a difference of opinion about the how tasks should be undertaken, the significance or priorities of tasks, or the amount of resources which should be allocated to undertake various tasks (Felps et al., 2006 p.205). The two forms of conflict have a significantly different impact on a firm. Task conflict is usually constructive for firms as it reinforces people's engagement with and commitment to their work, enhances the quality of decision-making, and forces people to critically evaluate their assumptions about how work should be undertaken (Felps et al., 2006 p.205). In contrast relational conflict can have an extremely detrimental impact on the productivity, efficiency and effectiveness of a firm. If relational conflict becomes extremely intense, is sustained over the long term, or engages bystanders and others not involved in an original dispute, when it surpasses a tipping point moving beyond conflict and enters the realm of organisational politics⁷, power plays and game playing it has the potential to be severely destructive for firms (Mintzberg, 1985 p.134 & p.142).

The notion of miasma refers to an especially pernicious dysfunctional state for a firm (Gabriel, 2012). Miasma is a state of rotteness and decay. Like a highly contagious infection, miasma spreads throughout a firm or organisation destroying workers self-esteem, causing depression, fear and paralysis, workers become zombies, the living dead (Gabriel, 2012 pp.1145-1147). Symptoms of miasma include '...an experience of pollution and uncleanliness, an incapacitating ethos of self-criticism, an inability to maintain boundaries between public and private lives, a silencing of organizational stories, a compulsive scapegoating and, above all, a paralysis of resistance' (Gabriel, 2012 pp.1139). According to Gabriel an organisation enters a state of miasma when it undergoes a rapid and significant transformation, when a new leadership regime is appointed and previously valued workers are discarded (Gabriel, 2012 p.1140). I take a slightly different view from Gabriel. The essential symptoms of miasma are severe depression, negativity, paralysis and inertia: workers are aware that their firm is 'severely ill', that its culture is profoundly toxic, yet they have no idea what they should do to fix the problems and lack the motivation to even try to fix the problems. Hence I contend that a firm's workers are more likely to encounter miasma at the onset of periods of significant decline in performance rather than at the point of organisational transformation, when an intervention has occurred and actions have been taken to commence recovery and rebuilding.

Each of these negative, toxic, dysfunctional forms of organisational culture is not conducive for authentic followership as they cause workers to become defensive and self-protective. The first action of workers who adopt a self-protective mode is that their

orientation turns inward; their first priority is making decisions and taking actions, which serve their interests above those of their team, department or firm. Yet as we have observed a necessary condition for authentic followership is that workers have an external orientation, that they prioritise the firm's needs over their individual needs. We also observed that there is an inherent danger and risk associated with enacting authentic followership; by voicing concerns with a leader's decisions, or the strategic choices made by a group of experts, or even offering suggestions for improving operations, new products, services, technologies or developing new markets, the subordinate worker is drawing attention to themselves. When a firm has a positive, open organisational culture this type of initiative by a worker is valued as a worthwhile contribution, which can enhance the firm's efficiency, effectiveness, performance and profit. However if the firm has a negative, toxic dysfunctional culture, even if the worker's suggestion has intrinsic merit, or the constructive criticism offered could improve the efficiency or effectiveness of the firm's operations senior ranks within the firm view the worker unfavourably as a 'troublemaker', who has 'ideas above his/her station'. The 'outspoken' worker's ideas are ignored, and if he/she persists to press his/her views, then he/she is punished or scapegoated in some way: allocated an unfavourable task, sent to an unattractive location, set impossible deadlines, marginalised by co-workers, denied opportunities for advancement, or even dismissed. Hence the firm in the grip of negativity and toxic dysfunction is likely to pursue sub-optimal or ill-advised strategic choices, which can lead to huge deficits and severely damage the firm's reputation, as was the case for Citibank, Fannie May and Freddie Mac. When a negative, toxic dysfunctional culture becomes entrenched in a firm, it also restricts the firm's opportunities for future innovation, growth and expansion, as creative, energetic workers seek employment with competitors where they have the opportunity to be pro-active, authentic followers, to voice their ideas, offer constructive criticism to leaders and managers and pursue new initiatives.

How the components interact to create authentic followership:

The new conceptual framework for authentic followership is conceived as a process of continuous interaction between its three constituent sets of components: 1. Individual: follower's psychological capacity for authenticity, 2. Dyad: follower's secure attachment to the leader and 3. Organisational: positive organisational culture and political conditions. Hence the new conceptual framework for authentic followership contrasts with Avolio and Reichard's and Goffee and Jones' conceptualisation of authentic followership in terms of a follower's psychological attributes and needs (see previous discussion for details) (Avolio & Reichard, 2008; Goffee & Jones, 2006). It is

acknowledged that in order for authentic followership to occur an individual follower must have the psychological capacity to be authentic. It is self evident that if a worker lacks the psychological capacity to be authentic then it is not possible for them to enact authentic followership. Yet in order for a worker to enact authentic followership there are two other conditions that are essential. A worker must have a secure pattern of attachment to the leader to have the safety⁸ and security that they can enact authentic followership, voice suggestions and offer constructive criticism about a leader's decisions, without reprisal or retribution. Additionally in order for workers to enact authentic followership the firm's organisational culture must be positive and there should be an absence of negative political conditions. This organisational context enables and supports authentic followership. It values the contribution that authentic followership makes to enhancing the firm and the leader's effectiveness. The process of authentic followership should have a cyclical effect; once workers observe that leaders and managers value those who take the initiative to enact authentic followership, this should motivate and encourage other workers to enact authentic followership as well.

Another important feature of the new conceptual framework for authentic followership is that the process of interaction between the three sets of components that comprise authentic followership is dynamic, rather than static; this interactive process is a non-linear feedback loop (Mitelton-Kelly, 2003 pp.26-38; Stacey, 1996 pp.19-34). Figure 1 illustrates how authentic followership occurs in a firm. The following case study of recent events for Apple and Samsung illustrates how and why the dynamism of the components that comprise authentic followership influences workers decision to enact authentic followership:

The International Data Corporation (IDC) released a report, which found that the Western European mobile phone market shrunk in the first quarter of 2013 due to a slowdown in smart phone shipments. Apple continues to lose ground while Android continues to "dominate the smart phone landscape." IDC found that Apple's iOS dropped to 20 percent market – a year-over-year drop of 11 percent. Apple shipped 6.2 million devices this quarter, which is down from 7 million this time last year. ... An IDC analyst attributed these trends to the European economic climate. He said the region is now entering the second wave of smart phone adoption, which is primarily motivated by cost. Europe has been "mired in recession" for the past couple of years, and consumers are less willing to shell out the big bucks for "fancy gadgets" when they can access the same apps from cheaper devices. People that already have higher-end smart phones are also more prone to holding on to them for longer periods of time rather than regularly trading up. ... Smart phone shipments increased by 12 percent year-over-year to 31.6 million devices this quarter, but this is the lowest growth rate this market has seen since 2004. Samsung shipped 14.3 million of those phones, which is more than Apple, Sony, LG and Nokia combined (Grant, 2013) '.

Apple's loss of market share and corresponding loss of revenue could result in its organisational culture being less positive than it was when Apple held the dominant

position in the smart phone market in Western Europe. At this time Apple was ‘the world’s most valuable publicly traded company. Its shares hit at a record price of US \$ 705.07 on 21 September 2012 when the iPhone 5 went on sale, then declined to US \$398.11 on 18 April 2013’ (Daily Mail Reporter, 2013). In contrast, Samsung could be more likely to have a positive organisational culture and an absence of negative political conditions as the company continues its upward trend in the Western European smart phone market, increasing its profit relative to Apple. Under this scenario, it is more likely that Samsung’s workers could enact authentic followership than Apple’s workers. Samsung’s success with its product innovation in the smart phone market could act as a catalyst, motivating and encouraging workers to voice further ideas for product innovations or other suggestions, which will enhance the firm’s growth. When the value of a company declines as significantly as Apple’s has, firms typically reduce their operating expenses, and one of the most common ways of achieving this outcome is by reducing the number of staff employed by the firm. Therefore Apple’s workers could go into self-preservation mode, focusing on ensuring that they keep their jobs. They are unlikely to take the risk of enacting authentic followership for fear that the firm’s leaders and managers could view them as being too outspoken and so they could be targeted for retrenchment.

Another key aspect of the new conceptual framework for authentic followership is that it includes the strength and security of the dyadic relationship between the leader and the follower. The quality of the relationship between the leader and follower is crucial for a worker to enact authentic followership. A worker may have the psychological capacity for authenticity and the firm may have a positive organisational culture and an absence of negative political conditions: however if the leader adopts a dysfunctional leadership style (abusive or narcissistic leadership) then the worker is unlikely to enact authentic followership because the worker does not have secure attachment to the leader, see previous discussion for details.

Of course it must be acknowledged that the nature of the relationship between a leader and a follower varies according to the individuals concerned. As noted earlier ‘one person’s toxic leader maybe another person’s hero’ (Lipman-Blumen, 2006). Just as there are a plethora of leadership styles – charismatic, transactional, transformational, servant and authentic, to name a few (Bryman, Collinson, Grint, Jackson, & Uhl-Bien, 2011), there are also different followership styles (Barbuto, 2000; Thoroughgood et al., 2012). Essentially it is easier for a follower to develop a secure pattern of attachment to a leader when there is a strong degree of synergy in values, goals, work and

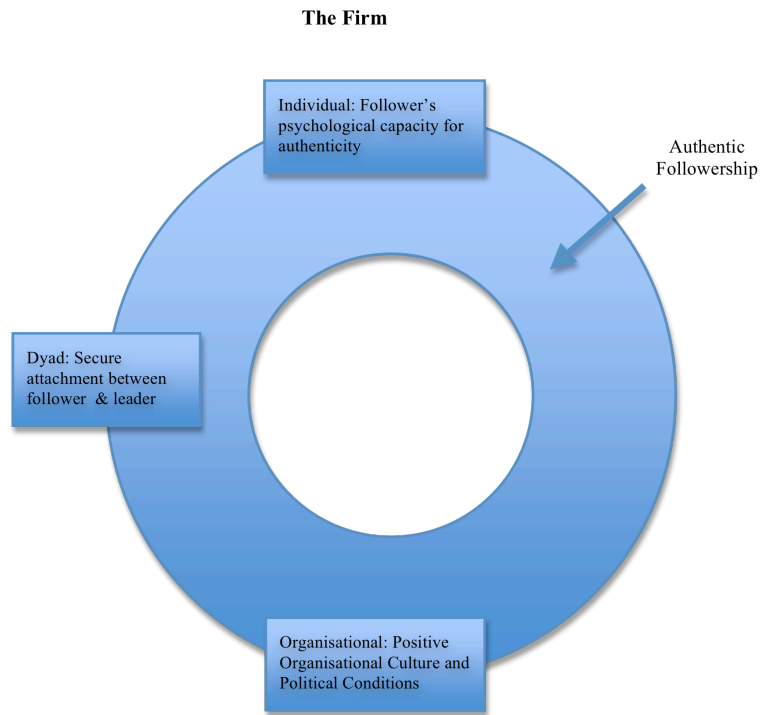
communication styles between them (Hansbrough, 2012 p. 1534; Maysseless, 2010; Popper, 2011 p.31; Shalit et al., 2010 p.459).

Given that authentic leadership involves a similar set of behaviours to authentic followership:

...self-awareness, which is accurate knowledge of one's strengths, weaknesses, and idiosyncratic qualities; relational transparency, which involves genuine representation of the self-to others; balanced processing, which is the collection and use of relevant, objective information, particularly that which challenges one's prior beliefs; and an internalized moral perspective, which refers to self-regulation and self-determination, rather than acting in accordance with situational demands' (Gardner et al., 2005; Walumbwa, Avolio, Gardner, Wernsing, & Peterson, 2008) cited in (Caza & Jackson, 2011 p.354).

We can predict that it may be easier for workers to enact authentic followership when their leader employs authentic leadership; empirical testing is required to verify this prediction. However as the present study has argued the firm would also need to have a positive organisational culture and an absence of negative political conditions in order for workers to enact authentic followership. Which brings us to the last issue discussed in this chapter – the boundaries of the new conceptual framework for authentic followership, when is authentic followership not possible?

Figure 1: Authentic Followership



Under what conditions is authentic followership not possible?

This work has presented a strong case that authentic followership makes a positive contribution to a leader's decision making and to a firm's organisational effectiveness. However it is also important to recognise that there are some conditions under which authentic followership is unlikely to occur. Before identifying and discussing these conditions a caveat is required. At this stage the conditions, which are likely to inhibit or even prohibit authentic followership in firms, are offered as tentative predictions, these predictions will need to be tested empirically to establish whether they are valid and reliable.

The first condition where it is predicted that workers will encounter challenges enacting authentic followership is when a firm is situated in a nation with a high-power distance culture between leaders and workers. Power distance refers to 'the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally' (Hofstede & Hofstede, 2005 p.46). Hofstede's model of power distance⁹ was derived from an empirical study of IBM employees in similar positions in fifty countries and three multi-country regions, subsequently expanded to seventy-four countries (Hofstede & Hofstede, 2005 p.41). From this work Hofstede constructed a Power Distance Inventory, (PDI) classifying the relative positions of countries, ranking them from high power distance to low power distance (Hofstede & Hofstede, 2005 p.42). Malaysia ranked highest on the PDI and Austria the lowest (Hofstede & Hofstede, 2005 p.43). Hofstede found that in high power distance situations 'superiors and subordinates consider each other as existentially unequal' ... in this context hierarchy is pronounced ... 'subordinates expect to be told what to do' they are dependent on their superiors (Hofstede & Hofstede, 2005 p.45-46 & p.55). In low power distance situations 'subordinates and superiors consider each other as existentially equal; the hierarchical system is just an inequality of roles, established for convenience; and roles may be changed...', workers are independent from their bosses (Hofstede & Hofstede, 2005 p.45 & p.56).

It follows that if a firm is situated in a nation with a high power distance between workers and leaders; then workers could be less likely to enact authentic followership. This is because enacting authentic followership involves 'speaking up' voicing suggestions, or offering constructive criticism about a leader's decisions. These acts violate the cultural norm of dependence, deference, passivity and respect to authority figures in high power distance cultures. Of course individual workers may not subscribe

to the traditional cultural power distance norm of their society (Farh, Hackett, & Liang, 2007 p.716; Lee, Pillutla, & Law, 2000 p.687-688). Whilst worker's with a higher level of education or professional status will probably be more inclined to enact authentic followership, even if they work for firms situated in countries, which traditionally have a high power distance culture (Hofstede & Hofstede, 2005 p.49). Extrapolating from Hofstede's notion of power distance it would be interesting to empirically test whether there are other aspects of power distance such as gender, minority status, or age, which have a salient impact on the enactment of authentic followership. It would also be interesting to test whether other variables such as industry type, size, structure or age of the firm influence the enactment of authentic followership. My prediction is that such studies will find less evidence of authentic followership in firms or organisations with traditional hierarchical power and authority structures such as the military, universities or churches.

The second situation where it is predicted that workers will encounter difficulties enacting authentic followership is when the firm is experiencing a decline in its performance. Enacting authentic followership requires assertiveness, as noted there is an inherent risk associated with taking on this role, and this risk is heightened when the firm encounters challenging market conditions. When a firm's profit is reduced and its leaders seek to reduce expenditure and contract its operations, workers tend to go into self-preservation mode, to retreat and behave more conservatively. Yet it is precisely in this situation when authentic followership is required. This scenario highlights what is possibly the biggest challenge surrounding authentic followership; how can firms and their leaders demonstrate that authentic followership is valued. How can they encourage and support workers to enact authentic followership.

Conclusion:

This work establishes a deeper and broader understanding of authentic followership. Authentic followership benefits workers. It empowers and energises workers. It recognises and values the contribution that workers make to firms. Authentic followership enhances worker's assertiveness, and capacity for independent critical thinking. Yet at the same time authentic followership develops a worker's capacity to work co-operatively and productively with the firm's leaders and co-workers as they strive to enhance their firm's effectiveness, performance and profit. Authentic followership enables workers to recognise when and how to place the needs of others, the firm, above their own needs. Authentic followership has the potential to build robust,

resilient and innovative firms. It has the potential to enhance the effectiveness of leaders, enabling leaders to make prudent, ethical decisions. It is my hope that others see the potential of authentic followership and that its potential benefits are realised.

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Notes:

- ¹ See (Mac Kenzie, C and Garavan, T et al 2011) for further discussion of dysfunctional actions taken by banks and financial industry firms in various nations.
- ² (Park, J 2007) discusses five versions of authentic existence proposed by existentialist thinkers: Albert Camus: *Rebelling Against the Absurd*, Jean-Paul Satre: *Inventing Meanings in a Meaningless World*, Martin Heidegger: *Confronting Existential Guilt and Death*, Soren Kierkegaard: *Willing One Thing* and Abraham Maslow: *Becoming Self-Actualizing*.
- ³ Algera and Lips Wiersma contest the view that authenticity is intrinsically ethical (Algera, P and Lips-Wiersma, M 2012, p.125).
- ⁴ An authentic follower does not have to report directly to the leader in order to develop a secure attachment pattern to the leader.
- ⁵ There could be socio-cultural variation in the prevalence of traditional 'Freudian' father figure leaders in firms. Also the strength of follower's attachment to the leader may vary depending on the situation. Authentic followers perception of the leader as a father figure is typically subconscious. An authentic follower only becomes conscious of their perception of the leader as a father figure during a crisis when they need security and protection.
- ⁶ Stein observes that narcissistic leadership has a Janus like quality, in some situations or at given points of time it can be a constructive form of leadership whilst at other points of time or in other situations it can be destructive (Stein, M 2013, p.283).
- ⁷ Mintzberg identifies thirteen types of political games played in organisations and provides a comprehensive account of the lifecycle of these games from impetus, development through to resolution, and discusses the impact of these games for these organisations (Mintzberg, H 1985, pp. 134-139).
- ⁸ (Avolio & Reichard, 2008 p.336)include psychological safety as one of the dimensions of their construct of authentic followership however they state that leaders create psychological safety for followers. In contrast I propose that a follower's sense of psychological safety emerges from their secure attachment to the leader, i.e.: from the strength and security of the dyadic relationship between the follower and the leader.

⁹ Hofstede's model of power distance was initially published in 1983, it has been verified by other researchers (Hofstede, G and Bond, M 1984, House, R., Hanges, P., Javidan, M., Dorfman, P., Gupta, V and Globe Associates 2004, Kirkman, B., Chen, G., Farh, J., Chen, Z., Lowe, K 2009).