AUTHENTIC LEADERSHIP THEORY DEVELOPMENT:
THEORIZING ON CHINESE PHILOSOPHY

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Abstract
Authentic leadership, as an emerging leadership paradigm, has witnessed the scholar’s sharply increasing interest and great efforts to develop this construct in leadership theories. Echoing to this trend, this paper contributes to developing authentic leadership theory from sociological and philosophical perspective by doing case studies in Chinese context. Both qualitative and quantitative data were collected from eight Chinese organizations. The findings that Chinese authentic leaders concentrate on authenticity not only to ‘the self’ (as literature states) but to ‘the context’ are further discussed by deploying Chinese philosophy. Through providing a deep insight into Chinese authentic leadership behaviors, this paper has practical implications to better understand Chinese business world and leaders' practice, in order to improve organizational performance in China.

Keywords: Philosophy and Spirituality in Management, Leadership, and Organizational Behavior

INTRODUCTION

Authentic leadership, as an emerging leadership paradigm, has witnessed the scholar’s sharply increasing interest and great efforts to define it as a new construct in leadership theories. Most of scholars (e.g. Avolio & Gardner, 2005; Luthans & Avolio, 2003; Sparrowe, 2005) have accepted Luthans and Avolio’s definition of authentic leadership “as a process that draws from both positive psychological capacities and a highly developed organizational context, which results in both greater self-awareness and self-regulated positive behaviors on the part of leaders and associates, fostering positive self-development” (2003: 243). Hence, the core elements and common features of this leadership approach are consistently identified as self-awareness, self-regulation (and consistency), positive psychological states and moral perspective (Avolio & Gardner, 2005; Avolio, Gardner, Walumbwa & Luthans, 2004; Luthans & Avolio, 2003; Sparrowe, 2005). However, as a new construct, this leadership theory still lacks deep and sufficient understanding of how authenticity works in the leadership process and the validity of existing theory in a non-Western context. This paper contributes to the literature by filling in this theoretical gap in both deductive and inductive way.

LITERATURE REVIEW
Authentic Leadership

Authentic leaders behave in consistency with their deep personal values and convictions (Avolio et al., 2004). In order to build up the credibility of and win followers’ trust and respect to their action theories, authentic leaders are initially perceived to have “the positive capacities of confidence, optimism, hope and resiliency as personal resources” (Avolio & Gardner, 2005). Leader’s strong display of their positive psychological capital will help to strengthen the follower’s believing their espoused theories as their theories-in-used. The “willpower reflects the individual’s motivation and determination that goals can be achieved and a person’s belief that successful plans can be formulated to attain the goals” (Avolio et al., 2004: 808). All positive psychological states are preoccupations for processing authentic leadership; for example, openness indicates the potential to keep a good awareness of self and environments, and optimism and self-confidence enable leaders to transcend their values and affiliate with on-going changing contexts. Employing these affective resources, authentic leaders can achieve self-transcendence through self-awareness and self-regulation.

In order to construct authentic leadership as a perfect positive leadership style in literature, moral perspective, as an inherent quality of authentic leaders, is encompassed in Luthans and Avolio’s (2003) definition of authentic leadership. May et al. (2003) confirm in their research that authentic leaders “draw upon moral capacity, efficacy, courage, and resiliency to address ethical issues and achieve authentic and sustained moral actions” (Avolio & Gardner, 2005: 324). Even though some scholars (Sparrowe, 2005; Shamir & Eilam, 2005) worry that the definition of authentic leadership that includes positive psychological resources and moral perspective would dilute the meaning of ‘authenticity’ and suggest better to consider them as the best possible antecedents or consequences of authentic leadership instead, we stand by Luthans and Avolio’s model that includes moral perspective
when it is applied to study authentic leadership in Chinese context. Due to the ethics of Confucianism that is rooted in Chinese blood and down-to-earth behavioral style, most of Chinese believe moralities and virtues are authentic values in human beings.

Authenticity, as a primary criterion for authentic leaders, can be achieved through heightened levels of self-awareness and self-regulation (Avolio & Gardner, 2005; Gardner et al., 2005; Sparrowe, 2005). Self-awareness, as a key component of authenticity, refers to one’s basic and fundamental awareness of one’s own knowledge, capabilities, experiences, values, cognitions, emotions, and motives (Gardner et al., 2005), among which values, cognitions, and emotions are stressed in the literature (Avolio & Gardner, 2005). Self-awareness is an emerging process in which agents will keep updating their recognition about the self and their existence in contexts (Avolio & Gardner, 2005).

Self-regulation refers to the process in which “authentic leaders align their values with their intentions and actions” (Avolio & Gardner, 2005: 325). Since leaders can become consonant with their self-awareness through cultivating their behaviors (Luthans & Avolio, 2003), self-regulation is regarded as crucial to most formulations of authentic leadership (Sparrowe, 2005). On the one side, self-regulation ensures one’s words reflecting inner voices and one’s deeds congruent with inner values (Sparrowe, 2005); on the other side, it improves the fit of one’s behaviors with emerging contexts and act in accordance with the self-transcendent values (Michie & Gooty, 2005).

**Chinese Philosophy**

Confucius believes the morality and politics (leadership) are inseparable (Tu, 1993). Hence, considering the core ethics in Confucianism that suggests conformity forms with morality and virtues and governs the social values and human belief, despite an increasing negative report of Chinese corruptions and immoralities, moral perspective still functions as individual’s espoused theories even
in Chinese contemporary societies, in that all the immoral behaviors are regarded as inauthentic in Chinese contexts.

Confucianism suggests daily examination of one’s actions against the moral principles, revelation of the faults and mistakes in behaviors, and corrections on the mistakes accordingly (Yang, Peng & Lee, 2008). The process of self-awareness implies “a ceaseless process of inner moral and spiritual transformation” (Tu, 1985: 22). Positive recognition of their own capabilities for accomplishing the jobs, leading tasks, managing teams, stabilizing emotions and maintaining the control of lives helps to strengthen their belief in original values and goals. “The ethical self naturally develops from consciously empathetic relationships” because the feeling of empathy, “the response to your own actions as you feel with the other”, arises from ‘taking on the attitude of the other as your own (Keith, 2009: 75). Hence, the self-awareness, associated with a certain degree of the ability to empathize, the gentle response to other’s business, is what grounds leader’s positive psychological states and moral behaviors. Self-awareness is consistent with the main arguments in Confucian pragmatism and context-sensitive approach to life. Confucianism suggests self-consciousness and a holistic world view to Chinese, in which the self is defined in the interdependent relations to each other (Worm, 2008) and self-consciousness functions as the reflective of these social interactions and behaviors (Keith, 2009).

Based on the above literature review of authentic leadership and Chinese philosophy, i.e. Confucianism, we propose that authentic leadership behaviors in the existing leadership theories should be upheld by Chinese leadership practice in Chinese organizations. We intend to examine this proposition by using case studies, and further develop authentic leadership theories in Chinese context based on the new findings from field studies.

**METHODOLOGY**
This study examined eight Chinese organizations (four private-owned enterprises, i.e., POEs and four state-owned enterprises, i.e., SOEs) using case studies, interviews, and direct observation as primary data sources. Due to no validate scale for authentic leadership insofar as leadership literature, this research relies on four agreed-upon common features in Luthans and Avolio’s study (2003) to study authentic leadership in Chinese organizations.

In each organization, eight interviews were conducted among middle-level managers, who were requested to report on their leader’s daily behaviors. The interviews were semi-structured, allowing for possibilities to discover aspects beyond the established model of authentic leadership. Direct participant observation provides a useful tool to gain the primary data as well.

RESULTS AND DISCUSSIONS

Positive Psychological Capital

Figures 1 and 2 provide that leaders of this study in both POEs and SOEs display almost the same level of positive psychological states to their subordinates. In interviews, when asked about the questions such as “Does your leader show a high degree of confidence in him-/her-self?” “Is your leader always optimistic even when misfortune comes?” and “Does your leader always hold strong hope towards the future?” most of answers were positive. In addition, from the observation in these eight organizations, a high percentage of leaders hold strong self-confidence and believe what they are doing is on the right track for organizational development. At the weekly meetings, a number of leaders would prefer to take an advantage of this chance to express their hope to or confidence in leading the team, unite or organizations to the success. “As long as you believe me and we work hard towards the goal collectively, our brilliant future is near” is one of the most popular sayings in leader’s mouth. At the very much frustrated moment or misfortunate situations, Chinese leaders are reported to behave more and more confident and resilient in competences to cope with the problems, seen in
Positive Moral Perspective

The findings from case studies indicate that leaders in SOEs are more inauthentic regarding moral perspective than those in POEs due to more corruptions and immoral conductions were reported by interviewees, seen from Figures 1 and 2. Distinct from the Western Christian ideas that humans are sin, Confucianism trusts the ‘enlightening virtue’ is inherent in human nature and humans possess power to realize the potential, transforming it from the potential to the daily presence through self-cultivation (Tu, 1993). Under these ethics, the immoral behaviors are perceived divergent from the mainstream of social ethics and inauthentic to their deep values in the self of humans. The Quotations 3 and 4 in Table 1 fully prove this standpoint.

Leader’s Self-Awareness

May et al. (2003) address that “knowing oneself and being true to oneself are essential qualities to authentic leadership” (2003: 248). Hence, self-awareness serves as the foundation for leaders to become authentic to themselves. Both interviews and questionnaires of this study found that a very small number of leaders either in POEs or in SOEs fail to understand their own values, feelings, surroundings, obligations of positions, and weaknesses and strengths. Quotations 1 and 5-8 in the counterparts in aesthetic leadership can be applied here as well. Leaders’ positive psychological states should be highly correlated with their self-awareness, which is also evidently shown in the results in both interviews and questionnaires. In addition, from a developmental perspective, relational authenticity can be achieved through building up the trustfulness as well as openness in relationships with others and continually increase environmental mastery (Illies et al., 2005; Kernis, 2003), seen in
Quotations 9 and 10.

The natural holistic views to the world make Chinese see themselves inseparably as part of a group (Markus & Kitayama, 1991). Hence, clear recognition of one’s position and interactions in the relationships and surroundings is of great importance to help leaders find their own inner values and thought in a given relations to others and environments. Nevertheless, from the observations in SOEs, most employees displayed the low level of trust or conditional trust in their relationships with leaders. Even though put into the harmonious atmosphere or relationships with leaders in the workplace, they are more suspicious about the authenticity of the good relationships. Instead of absolutely negative response to the questions pertaining to trustfulness in relationships, in daily interactive activities with leaders, they hesitate to take advantage of the personal favors offered by leaders or refuse them by polite reasons even though they are in need of their help. Their worries that the big deal behind or unexpected sophisticated circumstances will further occur to the relationships prohibit them from totally enjoying the relationships with leaders. In contrast, the relationships between leaders and followers in POEs seem more authentic regardless of the positive authenticity. Whether harmonious or not the relationships are, employees feel more free to act and react according to the relationships, due to unconditional trust in the relationships.

Leader’s Self-Regulation

Figures 1 and 2 show that self-regulation is predominantly practiced by Chinese leaders in both POEs and SOEs, which are further proved in the Quotations 11-14. Through observation, authentic leaders, rather than fall into the lofty vision statements and contradicted behaviors, seek the reference of their statements in the course of daily practice (Reave, 2005), echoing their espoused values and goals to the organizations via their daily leadership practice. Through self-regulation, authentic leaders are able
to generate alternative action according to given circumstances, so as to seek congruence with their espoused visions, further model these through their engagement, and make them available to followers through their exemplary activities and experiences. To Confucius, not only is the paradigmatic sage regarded himself as a teacher, but also as a learner, and he exemplifies the learning process as ‘a definite shape’ (Tu, 1993).

THE REFINED MODEL OF AUTHENTIC LEADERSHIP

Insofar as the literature about authentic leadership and findings obtained from this study, two categories of authenticity as vital pillar for authentic leadership could be concluded. On the one side, authenticity requires leaders to act in accordance with their inner values and feelings (Harter, 2002), and on the other side, the relational authenticity requires leaders to act in a way that consistent with the context within which they exist (Illies et al., 2005), the absence on either of which fails to constitute the real authenticity. Nor does authentic leadership emerge. Figure 3 depicts the model of authentic leadership constructed based on the literature and research findings.

Figure 3 well captures the whole process of authentic leadership and even its development. Believing positive psychological tendency in humans, leaders’ positive psychological resources and moral perspective are regarded as preoccupations for two major components of authenticity. Good emotions and psychological states can aid individuals to gain useful information and valuable knowledge about their own self, others and dynamic environments (Lazarus, 1991), ‘counteract the threats of insecurity’ in the environments (Redding, 1993), and develop more addictiveness to react to the surroundings (Avolio et al., 2004). The ethical law or principles are baselines for leader’s behaviors, on the recognition of which all behaviors divergent from them are considered as inauthentic.
to inner human values. Self-awareness helps leaders to realize their own values, motivations, feelings and cognitions, through which they are authentic to themselves. However, self-authenticity is not of sufficiency for leaders to become real authentic ones unless relational authenticity is taken into account. ‘All-embracing fullness’ around humans should be concretely realized as well (Tu, 1985). In this way, self-awareness, “informed by one’s openness to an ever-expanding circle of human-relatedness” (Tu, 1985: 63), also helps leaders to acknowledge their interactions with others and surroundings. Full authenticity requires leaders to transcend their own values according to the context through self-regulation and self-cultivation. Only are those who behave according to self-transcendent values with changing contexts considered as real authentic leaders. Thus, in the whole process of the authentic leadership, drawn upon leaders’ positive psychological and moral resources such as self-confidence, optimism, and integrity, self-awareness and self-regulation serve as the fundamental impetus for leaders to achieve self-transcendence and become fully authentic in changing contexts. It should be noted that those who are rather sensitive to fit their behaviors for the surroundings without transcending their inner values or motives according to the emerging contexts might be inauthentic to themselves but authentic to the specific circumstances. Single considering the relational authenticity and behaving properly across different situations without values self-transcended may result in a set of proper behavioral styles that is aesthetic leadership as discussed before, which is inconsistent with the essence of authentic leadership in this sense. Strictly speaking, in Chinese context, to the positive leadership, authentic leadership is like the root and trunk while aesthetic leadership is like the branches, because of self-cultivation as root and trunk and harmonious human relations as branches in Confucian world (Tu, 1985).

The whole model of authentic leadership subscribes itself into the Confucian thinking of
pragmatism and ethics. Confucius believes that “if you let people follow their feelings (original nature), they will be able to do good” (Mencius). With the emphasis of the importance of moral feeling and sentiment as human natural, leaders’ authentic behaviors should include moral perspective and positive affective resources as the base within the framework of authentic leadership. One of the major concepts of shu in Confucianism, suggesting that individual “begins with being true to oneself, and, on that basis, negotiating harmony with one’s context” (Hall & Ames, 1987: 288), provides a full deliberation on the whole ideas of authenticity and the relationships of its two components as stated in Figure 3. In the practice, leaders may find the circumstances under which the two components of authenticity counteract with each other. In other words, relational authenticity, opposite to the authenticity to self, demands agents to act departing from their prototyped values or motivations. However, Yin/Yang School, as a root for all the Chinese philosophical thoughts, believing ‘paradoxical integration’, implies that two opposites are naturally interdependent while together to constitute a totality, contributing to paradoxical transcendence. Hence, leaders, if as a good li-practitioner, obtaining the transcendence in their values and merging them into the contextual demands, can achieve the consonance of self-authenticity with relational authenticity and thus become real authentic ones. The following cites the words from one of the representative leaders who was assessed as a good example of authentic leaders in the interviews.

The context-sensitivity in Confucianism stresses the concept of change. The Quotation 15 reveals that Chinese prefer to follow the changing context in order to master the changing context; in other words, “follow the law of change and master the practice of this law” (Worm, 2008: 17). Meanwhile, human-concerned thinking (being responsible to others) is also reflected from the above quotation. Instead of “abandoning one’s own person” (Hall & Ames, 1987: 116), breaking one’s own rules, or
dissolving one’s own values under temporary circumstances, *ren* (humanism) refers to extend “oneself into the circumstances of another” in order to concern for other’s interests (Munro, 1969: 116). The individuals who practice Confucian humanism enjoy the highest trustful relationships and other’s acceptance (Zhao, 2009), because such individuals embody “the qualities of the universe itself”, and their ‘personal-cosmic communication’ becomes “the encompassing context within which humans saw most clearly the meaning of their existence and the cosmic function that they fulfilled” (Munro, 1969: 97). Authentic leadership is based on the integration of the self with the context by vehicle of the self-awareness and self-regulation, knowing through the self and contexts and affiliating the interdependent self-authenticity and relational authenticity through self-cultivation.

**CONCLUSION**

The new model, summarizing the main ideas about the authenticity, evidently provides a dynamic, holistic and spatial pattern for authentic leadership and its development. In this model, leader’s positive psychological states and moral perspective as foundation in this framework to uphold the two major dimensions of authenticity, which interact, facilitate and affiliate with each other, and each grow out of the other, their continually dynamic process impelled by leader’s behaviors of both self-awareness and self-regulation. The positive moral and psychological perspectives, as inborn “enlightening virtue” (Tu, 1993) to authentic leaders, instead of a full expression of authenticity, is a precondition for leaders’ self-awareness and self-regulation, which enable authentic leaders to transform themselves to be authentic to self and contexts indeed. The clear differentiation of the two major leadership approaches of authentic and aesthetic leadership in Chinese organizations is also presented in Figure 4. This new model can be applied to Chinese context for the study of authentic leadership adequately and welcomed by Chinese leaders’ wide-range acceptance, due to its perfect fit
with the Chinese philosophy of Yin/Yang School and Confucianism. The motifs of this model represent ‘continuity, wholeness, and dynamism’ in authentic leadership, which are also the themes in the organismic life process in Confucian culture (Tu, 1985). As Tu (2000) suggests, if a society “encourages self-cultivation as a necessary condition for human flourishing is a society that cherishes virtue-centered political leadership” (2000: 206), the same applied to the organizations. Authentic leadership that requires self-awareness and self-regulations are compulsory elements for leaders is encouraged and broadly practiced in Chinese culture encompassing virtues and moral principles.

However, despite the strong evidential support for authentic leadership from this study, since China is still an emerging economy in spite of her rapid development in recent three decades, the whole social system is absent in effective formal institutions which can facilitate trust by providing a legal safeguards to protect the participants (Zhang & Ma, 2009; Bardhan, 2001; North, 1990; Skaperdas, 1992; Redding & Witt, 2007). The concern for harmony may represent genuine feelings or values for emotions, compatibility and mutual or total benefits of parties (Hempel, Zhang & Tjosvold, 2008) to those who have succeeded in transcending their values to the contextual needs. However, harmony also implies the accommodation to human nature (Fernandez, 2004; Pan & Yu, 2001; Cheung & Chan, 2008), which means being inauthentic to their original thinking if that have not been regulated or transcended by the time they behave in a harmonious manner. The failure to achieve the consonance in self-authenticity and relational authenticity lead to poor authenticity in social relations. However, in a sum, except the authentic relationships, Chinese leaders are much better in performing on other authentic leadership behaviors such as good psychological states and self-awareness, which are evidenced in both interview and questionnaire data and direct observation.
REFERENCES


Figure 1 The interview results about authentic leadership in POEs
Figure 2 The interview results about authentic leadership in SOEs

<table>
<thead>
<tr>
<th></th>
<th>Positive psychological capital</th>
<th>Moral leadership</th>
<th>Leader's self-awareness</th>
<th>Leader's self-regulation</th>
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<tr>
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<td>low level</td>
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<tr>
<td>high level</td>
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Legend:
- none
- low level
- high level
Figure 3 The Refined Model of Authentic Leadership

- Self-awareness and regulation
- Authenticity to self
- Real authenticity
- Authenticity to contexts
- Positive psychological capital and moral perspective
- Authentic leadership
- Aesthetic leadership
<table>
<thead>
<tr>
<th>Dimension</th>
<th>Quotation No.</th>
<th>Quotations</th>
<th>Organization</th>
</tr>
</thead>
<tbody>
<tr>
<td>Positive psychological capital</td>
<td>1</td>
<td>I think the current leaders are really distinguished from those leaders I experienced before…I have been working here for 30 years…The former leaders seem hesitant in making any important or vital decisions…They might not be short of capabilities but at least confidence…Presently, it’s a very different story…Whatever they (top-level leaders) say or do, they trust their judgment and decisions are correct…</td>
<td>SOE 4</td>
</tr>
<tr>
<td>Personal Recognition</td>
<td>2</td>
<td>I believe our leader can bring our company to the bright future… Even though currently we are still negatively influenced from the world economic crisis, we have passed the toughest time and situation, so we don’t worry about the bad consequences as much as before, because we trust our leader. Our leader’s optimistic perspective really helped a lot at the difficult moment… I think largely due to his strong confidence in decisions and big hope to organizations, we are also emotional through his positive contagion, working as hard as usual and don’t lose the goal… I 100 percent to trust him after this time of crisis.</td>
<td>POE 1</td>
</tr>
<tr>
<td>Personal Recognition</td>
<td>3</td>
<td>He (my leader) is too inauthentic… He on the one side prefers to gives us lessons on moral issues such as being awarded through hard work instead of guanxi and gaining promotions based on performance instead of back doors… on the other side, as far as we know, he grasped this position from an experienced staff in our company singly relying on immoral methods…</td>
<td>SOE 3</td>
</tr>
<tr>
<td>Personal Recognition</td>
<td>4</td>
<td>Actually, I have no clear idea of whether she (my leader) relies on the immoral ways to gain her personal benefit… You know unethical behaviors are not permitted in our company or even in our society, so even if she did, she would definitely feel ashamed to do so and wouldn’t expose these behaviors to others… At least, from her daily statements and talk to us, she wouldn’t agree with these kinds of behaviors… Anyway, sorry, I really don’t know if she did (immoral things) or not in the practice.</td>
<td>SOE 1</td>
</tr>
<tr>
<td>Leader’s</td>
<td>5</td>
<td>Under most circumstances, my leader can control his feelings and emotions well. He seldom releases his anger or worries before us. Each time if he thought he would get negative emotions or bad feelings, he would prefer to reduce the interactions with others, such as staying in his office and not participating in our casual talk.</td>
<td>SOE 3</td>
</tr>
</tbody>
</table>
Since the first day when he (my leader) took office, he knew why he is here and what he would do in order to bring our department to a higher position in the whole company. Unlike some former leaders, all what he is doing is stick to the goal he stated at the beginning. We trust him and the future of our department.

He (my leader) is clear about his limitations and shortness. Due to the different background, he is fresh in this area. He has never participated in important decisions regarding the techniques or professional knowledge, leaving them for us to make. But at the same time, he was sitting beside to listen and tried to learn, I think.

My manager is such an empathetic person that she often takes our personal troubles or affairs as her own and tries her best to help…Actually, no matter how it (the result of her help) is in the end, we are very touched and grateful due to her attitudes towards our misfortune… We trust her as a good friend as well as a good leader.

She is such a clever lady that tries to know everything and everyone in detail…In this way, it’s much easier for her to control…

She is very good at dealing with the relationships with us and her leaders…She makes every effort to improve relationships…When conflicts occur to the relationships, she is able to quickly identify the problems and attempt to take actions to harmonize our relationships in any way, such as private talks and invitation for dinner…

My manager is very modest and learning hard…Even though he has been working here for his entire life and knows everything very well in our field, and I don’t think there is a problem that can conquer him, he keeps learning from the newspapers, websites, and books to update his knowledge. He always carries one proverb with his mouth “One is never too old to learn”… Despite his old age, he still tries to improve himself and help us to make progress by teaching us new things…He really sets a good example for us.

I think my manager realizes his weaknesses because he doesn’t ‘feel ashamed to ask and learn of his inferiors’. He is a fresh to our department and has less background in IT… Sometimes, he even invited us for dinner to create the chance to learn the skills from us.
| 13 | My manager is such of integrity… He doesn’t mind the criticism from us and even welcomes and accepts criticism from us as long as it’s helpful to his improvement in any way. |
| 14 | I think my manager has strong abilities because he can adapt to the new surroundings very well. In recent years, our senior managers were changed very frequently. You know, each new manager has his own style and preference. I don’t know how our manager can persuade all of them to continue with our project without any barriers from the top level of management. It’s really difficult as some good projects in other departments have been canceled due to the inconsistent opinions from the top level managers, as far as I know… |
| The refined model | 15 | It’s very difficult to balance my own values with the practical situations. Sometimes you feel that only if you subscribe all your belief and values to the reality, otherwise there is no way out. However, after deliberation, there is always a resolution to help me out of dilemma. Change and then smooth away…However, this change you know doesn’t mean the fundamental change in the principle values but the ways of doing things…Such change is good to my followers, the whole department and to me… |

POE 4

SOE 3

POE 3
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Abstract
Authentic leadership, as an emerging leadership paradigm, has witnessed the scholar’s sharply increasing interest and great efforts to develop this construct in leadership theories. Echoing to this trend, this paper contributes to developing authentic leadership theory from sociological and philosophical perspective by doing case studies in Chinese context. Both qualitative and quantitative data were collected from eight Chinese organizations. The findings that Chinese authentic leaders concentrate on authenticity not only to ‘the self’ (as literature states) but to ‘the context’ are further discussed by deploying Chinese philosophy. Through providing a deep insight into Chinese authentic leadership behaviors, this paper has practical implications to better understand Chinese business world and leaders’ practice, in order to improve organizational performance in China.

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INTRODUCTION

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However, as a new construct, this leadership theory still lacks deep and sufficient understanding of how authenticity works in the leadership process and the validity of existing theory in a non-Western context. We, accepting Wood’s (2005) critique of current understanding of process in
leadership that has not freed itself from ‘the fallacy of misplaced leadership’, offer a process understanding of authentic leadership practice in the Chinese context. This paper contributes to the literature by filling in this theoretical gap in both deductive and inductive way.

LITERATURE REVIEW

Authentic Leadership

Authentic leaders behave in consistency with their deep personal values and convictions (Avolio et al., 2004). In order to build up the credibility of and win followers’ trust and respect to their action theories, authentic leaders are initially perceived to have “the positive capacities of confidence, optimism, hope and resiliency as personal resources” (Avolio & Gardner, 2005). Leader’s strong display of their positive psychological capital will help to strengthen the follower’s believing their espoused theories as their theories-in-used. The “willpower reflects the individual’s motivation and determination that goals can be achieved and a person’s belief that successful plans can be formulated to attain the goals” (Avolio et al., 2004: 808). All positive psychological states are preoccupations for processing authentic leadership; for example, as positive psychology argues, openness indicates the potential to keep a good awareness of self and environments, and optimism and self-confidence enable leaders to transcend their values and affiliate with on-going changing contexts (Seligman, 2002).

Employing these affective resources, authentic leaders can achieve self-transcendence through self-awareness and self-regulation.

In order to construct authentic leadership as a perfect positive leadership style in literature, moral perspective, as an inherent quality of authentic leaders, is encompassed in Luthans and Avolio’s (2003) definition of authentic leadership. May et al. (2003) confirm in their research that authentic leaders “draw upon moral capacity, efficacy, courage, and resiliency to address ethical issues and achieve
authentic and sustained moral actions” (Avolio & Gardner, 2005: 324). Even though some scholars (Sparrowe, 2005; Shamir & Eilam, 2005) worry that the definition of authentic leadership that includes positive psychological resources and moral perspective would dilute the meaning of ‘authenticity’ and suggest better to consider them as the best possible antecedents or consequences of authentic leadership instead, we stand by Luthans and Avolio’s model that includes moral perspective when it is applied to study authentic leadership in Chinese context. Due to the ethics of Confucianism that is rooted in Chinese blood and down-to-earth behavioral style, most of Chinese believe moralities and virtues are authentic values in human beings.

Authenticity, as a primary criterion for authentic leaders, can be achieved through heightened levels of self-awareness and self-regulation (Avolio & Gardner, 2005; Gardner et al., 2005; Sparrowe, 2005). Self-awareness, as a key component of authenticity, refers to one’s basic and fundamental awareness of one’s own knowledge, capabilities, experiences, values, cognitions, emotions, and motives (Gardner et al., 2005), among which values, cognitions, and emotions are stressed in the literature (Avolio & Gardner, 2005). Self-awareness is an emerging process in which agents will keep updating their recognition about the self and their existence in contexts (Avolio & Gardner, 2005).

Self-regulation refers to the process in which “authentic leaders align their values with their intentions and actions” (Avolio & Gardner, 2005: 325). Since leaders can become consonant with their self-awareness through cultivating their behaviors (Luthans & Avolio, 2003), self-regulation is regarded as crucial to most formulations of authentic leadership (Sparrowe, 2005). On the one side, self-regulation ensures one’s words reflecting inner voices and one’s deeds congruent with inner values (Sparrowe, 2005); on the other side, it improves the fit of one’s behaviors with emerging contexts and act in accordance with the self-transcendent values (Michie & Gooty, 2005).
Authentic leadership, going beyond the traditional leadership approaches—e.g. charismatic, transformational, servant leadership—that attributes leadership to individual agents in the social interactions, have shift concern to inter-relatedness of leaders’ authenticity as discrete individual. However, it still fails to fully recognize procedural nature of reality in which the changing of individual identity constitutes an ever-changing process of becoming, which is identified as a weakness in leadership studies by Wood (2005). In order to fully realize the implication of the process view, this study makes a further step in the development authentic leadership theory in the Chinese context where we find the cultural foundation, i.e. Confucian pragmatic worldview, have coherence with progress approach that Wood (2005) suggests.

**Chinese Philosophy—Confucianism**

Much of Chinese philosophy can be traced deep into China’s past, although some of the forces of modernization undermine traditional Chinese values to some degree (Tu, 1998). Confucianism, as the dominant Chinese philosophy (Tu, 1993), plays a pivotal role in guiding Chinese thinking and behavior (Nankervis & Ngok, 2007). Confucius believes the morality and politics (leadership) are inseparable (Tu, 1993). Hence, considering the core ethics in Confucianism that suggests conformity forms with morality and virtue and governs the social values and human belief, despite an increasing negative report of Chinese corruptions and immoralities, moral perspective still functions as individual’s espoused theories even in Chinese contemporary societies, in that all the immoral behaviors are regarded as inauthentic in Chinese contexts.

Confucianism suggests daily examination of one’s actions against the moral principles, revelation of the faults and mistakes in behaviors, and corrections on the mistakes accordingly (Yang, Peng & Lee, 2008). The process of self-awareness implies “a ceaseless process of inner moral and spiritual
transformation” (Tu, 1985: 22). Positive recognition of their own capabilities for accomplishing the jobs, leading tasks, managing teams, stabilizing emotions and maintaining the control of lives helps to strengthen their belief in original values and goals. “The ethical self naturally develops from consciously empathetic relationships” because the feeling of empathy, “the response to your own actions as you feel with the other”, arises from ‘taking on the attitude of the other as your own (Keith, 2009: 75). Hence, the self-awareness, associated with a certain degree of the ability to empathize, the gentle response to other’s business, is what grounds leader’s positive psychological states and moral behaviors. Self-awareness is consistent with the main arguments in Confucian pragmatism and context-sensitive approach to life. Confucianism suggests self-consciousness and a holistic world view to Chinese, in which the self is defined in the interdependent relations to each other (Worm, 2008) and self-consciousness functions as the reflective of these social interactions and behaviors (Keith, 2009).

Based on the above literature review of authentic leadership and Chinese philosophy, i.e. Confucianism, we propose that authentic leadership behaviors in the existing leadership theories should be upheld by Chinese leadership practice in Chinese organizations. We intend to examine this proposition by using case studies, and further develop authentic leadership theories in Chinese context based on the new findings from field studies.

**METHODOLOGY**

This study examined eight Chinese organizations (four private-owned enterprises, i.e., POEs and four state-owned enterprises, i.e., SOEs) using case studies, interviews, and direct observation as primary data sources. As we agree with Wood’s (2005) argument that leadership is becoming rather being, the ontological assumption suggest that interview and participant observation are most effective and reliable methods to investigate the process approach in leadership. In each organization, eight
Due to no validate scale for authentic leadership insofar as leadership literature, this research relies on four agreed-upon common features in Luthans and Avolio’s study (2003) to study authentic leadership in Chinese organizations. Apart from empirically examining these existing dimensional behaviors in Western literature in Chinese context, qualitative research with semi-structured interviews and participant observation we adopt for this study allows for new ideas emerge from findings. By doing content analysis in qualitative research, data were coded and interpreted majorly by a Chinese scholar who understands well implicit information from the same cultural background and double checked by member participants.

RESULTS AND DISCUSSIONS

Positive Psychological Capital

Figures 1 and 2 provide that leaders of this study in both POEs and SOEs display almost the same level of positive psychological states to their subordinates. In interviews, when asked about the questions such as “Does your leader show a high degree of confidence in him-/her-self?” “Is your leader always optimistic even when misfortune comes?” and “Does your leader always hold strong hope towards the future?” most of answers were positive. In addition, from the observation in these eight organizations, a high percentage of leaders hold strong self-confidence and believe what they are doing is on the right track for organizational development. At the weekly meetings, a number of leaders would prefer to take an advantage of this chance to express their hope to or confidence in leading the team, unite or organizations to the success. “As long as you believe me and we work hard
towards the goal collectively, our brilliant future is near” is one of the most popular sayings in leader’s mouth. At the very much frustrated moment or misfortunate situations, Chinese leaders are reported to behave more and more confident and resilient in competences to cope with the problems, seen in Quotations 1 and 2 in Table 1.

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Insert Figures 1, 2 and Table 1 Here
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Positive Moral Perspective

The findings from case studies indicate that leaders in SOEs are more inauthentic regarding moral perspective than those in POEs due to more corruptions and immoral conductions were reported by interviewees, seen from Figures 1 and 2. Distinct from the Western Christian ideas that humans are sin, Confucianism trusts the ‘enlightening virtue’ is inherent in human nature and humans possess power to realize the potential, transforming it from the potential to the daily presence through self-cultivation (Tu, 1993). Under these ethics, the immoral behaviors are perceived divergent from the mainstream of social ethics and inauthentic to their deep values in the self of humans. The Quotations 3 and 4 in Table 1 fully prove this standpoint.

Leader’s Self-Awareness

May et al. (2003) address that “knowing oneself and being true to oneself are essential qualities to authentic leadership” (2003: 248). Hence, self-awareness serves as the foundation for leaders to become authentic to themselves. Both interviews and questionnaires of this study found that a very small number of leaders either in POEs or in SOEs fail to understand their own values, feelings, surroundings, obligations of positions, and weaknesses and strengths. Quotations 1 and 5-8 in the counterparts in aesthetic leadership can be applied here as well. Leaders’ positive psychological states should be highly correlated with their self-awareness, which is also evidently shown in the results in
both interviews and questionnaires. In addition, from a developmental perspective, relational authenticity can be achieved through building up the trustfulness as well as openness in relationships with others and continually increase environmental mastery (Illies et al., 2005; Kernis, 2003), seen in Quotations 9 and 10.

The natural holistic views to the world make Chinese see themselves inseparably as part of a group (Markus & Kitayama, 1991). Hence, clear recognition of one’s position and interactions in the relationships and surroundings is of great importance to help leaders find their own inner values and thought in a given relations to others and environments. Nevertheless, from the observations in SOEs, most employees displayed the low level of trust or conditional trust in their relationships with leaders. Even though put into the harmonious atmosphere or relationships with leaders in the workplace, they are more suspicious about the authenticity of the good relationships. Instead of absolutely negative response to the questions pertaining to trustfulness in relationships, in daily interactive activities with leaders, they hesitate to take advantage of the personal favors offered by leaders or refuse them by polite reasons even though they are in need of their help. Their worries that the big deal behind or unexpected sophisticated circumstances will further occur to the relationships prohibit them from totally enjoying the relationships with leaders. In contrast, the relationships between leaders and followers in POEs seem more authentic regardless of the positive authenticity. Whether harmonious or not the relationships are, employees feel more free to act and react according to the relationships, due to unconditional trust in the relationships.

Leader’s Self-Regulation

Figures 1 and 2 show that self-regulation is predominantly practiced by Chinese leaders in both POEs and SOEs, which are further proved in the Quotations 11-14. Through observation, authentic leaders,
rather than fall into the lofty vision statements and contradicted behaviors, seek the reference of their statements in the course of daily practice (Reave, 2005), echoing their espoused values and goals to the organizations via their daily leadership practice. Through self-regulation, authentic leaders are able to generate alternative action according to given circumstances, so as to seek congruence with their espoused visions, further model these through their engagement, and make them available to followers through their exemplary activities and experiences. To Confucius, not only is the paradigmatic sage regarded himself as a teacher, but also as a learner, and he exemplifies the learning process as ‘a definite shape’ (Tu, 1993).

THE REFINED MODEL OF AUTHENTIC LEADERSHIP

Insofar as the literature about authentic leadership and findings obtained from this study, two categories of authenticity as vital pillar for authentic leadership could be concluded. On the one side, authenticity requires leaders to act in accordance with their inner values and feelings (Harter, 2002), and on the other side, the relational authenticity requires leaders to act in a way that consistent with the context within which they exist (Illies et al., 2005), the absence on either of which fails to constitute the real authenticity. Nor does authentic leadership emerge. Figure 3 depicts the model of authentic leadership constructed based on the literature and research findings.

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Insert Figure 3 Here
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Figure 3 well captures the whole process of authentic leadership and even its development. We can see that normative Chinese authentic leadership emerges simultaneously from outside of temporal contexts, and is reconstituted by the virtuoso leaders according to the temporal requirements of a given context. This process perspective gives us an understanding of what constitutes authentic leadership in the Chinese context. Not only does it recognise the ‘excluded middle’ in the process approach
mentioned by Wood (2005), it also adds to our understanding of the way in which normative social values are made operational in a given situation. Accepting a positive psychological tendency \((\text{Seligman, 2002})\) in humans, leaders’ positive psychological resources and moral perspective are regarded as preoccupations for two major components of authenticity. Good emotions and psychological states can aid individuals to gain useful information and valuable knowledge about their own self, others and dynamic environments (Lazarus, 1991), ‘counteract the threats of insecurity’ in the environments (Redding, 1993), and develop more addictiveness to react to the surroundings (Avolio et al., 2004). The ethical law or principles are baselines for leader’s behaviors, on the recognition of which all behaviors divergent from them are considered as inauthentic to inner human values. Self-awareness helps leaders to realize their own values, motivations, feelings and cognitions, through which they are authentic to themselves. However, self-authenticity is not of sufficiency for leaders to become real authentic ones unless relational authenticity is taken into account. ‘All-embracing fullness’ around humans should be concretely realized as well (Tu, 1985). In this way, self-awareness, “informed by one’s openness to an ever-expanding circle of human-relatedness” (Tu, 1985: 63), also helps leaders to acknowledge their interactions with others and surroundings. Full authenticity requires leaders to transcend their own values according to the context through self-regulation and self-cultivation. Only are those who behave according to self-transcendent values with changing contexts considered as real authentic leaders. Thus, in the whole process of the authentic leadership, drawn upon leaders’ positive psychological and moral resources such as self-confidence, optimism, and integrity, self-awareness and self-regulation serve as the fundamental impetus for leaders to achieve self-transcendence and become fully authentic in changing contexts. It should be noted that those who are rather sensitive to fit their behaviors for the surroundings without
transcending their inner values or motives according to the emerging contexts might be inauthentic to themselves but authentic to the specific circumstances. Single considering the relational authenticity and behaving properly across different situations without values self-transcended may result in a set of proper behavioral styles that is aesthetic leadership as discussed before, which is inconsistent with the essence of authentic leadership in this sense. Strictly speaking, in Chinese context, to the positive leadership, authentic leadership is like the root and trunk while aesthetic leadership is like the branches, because of self-cultivation as root and trunk and harmonious human relations as branches in Confucian world (Tu, 1985).

The whole model of authentic leadership subscribes itself into the Confucian thinking of pragmatism and ethics. Confucius believes that “if you let people follow their feelings (original nature), they will be able to do good” (Mencius). With the emphasis of the importance of moral feeling and sentiment as human natural, leaders’ authentic behaviors should include moral perspective and positive affective resources as the base within the framework of authentic leadership. One of the major concepts of shu in Confucianism, suggesting that individual “begins with being true to oneself, and, on that basis, negotiating harmony with one’s context” (Hall & Ames, 1987: 288), provides a full deliberation on the whole ideas of authenticity and the relationships of its two components as stated in Figure 3. In the practice, leaders may find the circumstances under which the two components of authenticity counteract with each other. In other words, relational authenticity, opposite to the authenticity to self, demands agents to act departing from their prototyped values or motivations. However, Yin/Yang School, as a root for all the Chinese philosophical thoughts, believing ‘paradoxical integration’, implies that two opposites are naturally interdependent while together to constitute a totality, contributing to paradoxical transcendence. Hence, leaders, if as a good li-practitioner,
obtaining the transcendence in their values and merging them into the contextual demands, can achieve the consonance of self-authenticity with relational authenticity and thus become real authentic ones. The following cites the words from one of the representative leaders who was assessed as a good example of authentic leaders in the interviews.

The context-sensitivity in Confucianism stresses the concept of change. The Quotation 15 reveals that Chinese prefer to follow the changing context in order to master the changing context; in other words, “follow the law of change and master the practice of this law” (Worm, 2008: 17). Meanwhile, human-concerned thinking (being responsible to others) is also reflected from the above quotation. Instead of “abandoning one’s own person” (Hall & Ames, 1987: 116), breaking one’s own rules, or dissolving one’s own values under temporary circumstances, ren (humanism) refers to extend “oneself into the circumstances of another” in order to concern for other’s interests (Munro, 1969: 116). The individuals who practice Confucian humanism enjoy the highest trustful relationships and other’s acceptance (Zhao, 2009), because such individuals embody “the qualities of the universe itself”, and their ‘personal-cosmic communication’ becomes “the encompassing context within which humans saw most clearly the meaning of their existence and the cosmic function that they fulfilled” (Munro, 1969: 97). Authentic leadership is based on the integration of the self with the context by vehicle of the self-awareness and self-regulation, knowing through the self and contexts and affiliating the interdependent self-authenticity and relational authenticity through self-cultivation.

CONCLUSION

“The ‘essence’ of leadership is not the individual social actor but a relation of almost imperceptible directions, movement and orientations, having neither beginning nor end” (Wood, 2005: 1115). The new model, summarizing the main ideas about the authenticity, evidently provides a dynamic, holistic
and spatial pattern for authentic leadership and its development. In this model, leader’s positive psychological states and moral perspective as foundation in this framework to uphold the two major dimensions of authenticity, which interact, facilitate and affiliate with each other, and each grow out of the other, their continually dynamic process impelled by leader’s behaviors of both self-awareness and self-regulation. The positive moral and psychological perspectives, as inborn “enlightening virtue” (Tu, 1993) to authentic leaders, instead of a full expression of authenticity, is a precondition for leaders’ self-awareness and self-regulation, which enable authentic leaders to transform themselves to be authentic to self and contexts indeed. The clear differentiation of the two major leadership approaches of authentic and aesthetic leadership in Chinese organizations is also presented in Figure 4. This new model can be applied to Chinese context for the study of authentic leadership adequately and welcomed by Chinese leaders’ wide-range acceptance, due to its perfect fit with the Chinese philosophy of Yin/Yang School and Confucianism. The motifs of this model represent ‘continuity, wholeness, and dynamism’ in authentic leadership, which are also the themes in the organismic life process in Confucian culture (Tu, 1985). As Tu (2000) suggests, if a society “encourages self-cultivation as a necessary condition for human flourishing is a society that cherishes virtue-centered political leadership” (2000: 206), the same applied to the organizations. Authentic leadership that requires self-awareness and self-regulations are compulsory elements for leaders is encouraged and broadly practiced in Chinese culture encompassing virtues and moral principles.

However, despite the strong evidential support for authentic leadership from this study, since China is still an emerging economy in spite of her rapid development in recent three decades, the whole social system is absent in effective formal institutions which can facilitate trust by providing a legal safeguards to protect the participants (Zhang & Ma, 2009; Bardhan, 2001; North, 1990;
Skaperdas, 1992; Redding & Witt, 2007). The concern for harmony may represent genuine feelings or values for emotions, compatibility and mutual or total benefits of parties (Hempel, Zhang & Tjosvold, 2008) to those who have succeeded in transcending their values to the contextual needs. However, harmony also implies the accommodation to human nature (Fernandez, 2004; Pan & Yu, 2001; Cheung & Chan, 2008), which means being inauthentic to their original thinking if that have not been regulated or transcended by the time they behave in a harmonious manner. The failure to achieve the consonance in self-authenticity and relational authenticity lead to poor authenticity in social relations. However, in a sum, except the authentic relationships, Chinese leaders are much better in performing on other authentic leadership behaviors such as good psychological states and self-awareness, which are evidenced in both interview and questionnaire data and direct observation.
REFERENCES


Figure 1 The interview results about authentic leadership in POEs
Figure 2 The interview results about authentic leadership in SOEs
Figure 3 The Refined Model of Authentic Leadership

- Self-awareness and regulation
- Authenticity to self
- Real authenticity
- Authenticity to contexts
- Positive psychological capital and moral perspective
- Authentic leadership
- Aesthetic leadership
<table>
<thead>
<tr>
<th>Dimension</th>
<th>Quotation No.</th>
<th>Quotations</th>
<th>Organization</th>
</tr>
</thead>
<tbody>
<tr>
<td>Positive psychological capital</td>
<td>1</td>
<td>I think the current leaders are really distinguished from those leaders I experienced before...I have been working here for 30 years...The former leaders seem hesitated in making any important or vital decisions...They might not be short of capabilities but at least confidence...Presently, it's a very different story...Whatever they (top-level leaders) say or do, they trust their judgment and decisions are correct...</td>
<td>SOE 4</td>
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<td>Personal Recognition</td>
<td>2</td>
<td>I believe our leader can bring our company to the bright future... Even though currently we are still negatively influenced from the world economic crisis, we have passed the toughest time and situation, so we don’t worry about the bad consequences as much as before, because we trust our leader. Our leader’s optimistic perspective really helped a lot at the difficult moment...I think largely due to his strong confidence in decisions and big hope to organizations, we are also emotional through his positive contagion, working as hard as usual and don’t lose the goal...I 100 percent to trust him after this time of crisis.</td>
<td>POE 1</td>
</tr>
<tr>
<td>Personal Recognition</td>
<td>3</td>
<td>He (my leader) is too inauthentic...He on the one side prefers to gives us lessons on moral issues such as being awarded through hard work instead of guanxi and gaining promotions based on performance instead of back doors...on the other side, as far as we know, he grasped this position from an experienced staff in our company singly relying on immoral methods...</td>
<td>SOE 3</td>
</tr>
<tr>
<td>Leader’s</td>
<td>4</td>
<td>Actually, I have no clear idea of whether she (my leader) relies on the immoral ways to gain her personal benefit...You know unethical behaviors are not permitted in our company or even in our society, so even if she did, she would definitely feel ashamed to do so and wouldn’t expose these behaviors to others...At least, from her daily statements and talk to us, she wouldn’t agree with these kinds of behaviors...Anyway, sorry, I really don’t know if she did (immoral things) or not in the practice.</td>
<td>SOE 1</td>
</tr>
<tr>
<td>Leader’s</td>
<td>5</td>
<td>Under most circumstances, my leader can control his feelings and emotions well. He seldom releases his anger or worries before us. Each time if he thought he would get negative emotions or bad feelings, he would prefer to reduce the interactions with others, such as staying in his office and not participating in our casual talk.</td>
<td>SOE 3</td>
</tr>
<tr>
<td></td>
<td><strong>self-awareness</strong></td>
<td><strong>POE 1</strong></td>
<td><strong>SOE 4</strong></td>
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<td>6</td>
<td>Since the first day when he (my leader) took office, he knew why he is here and what he would do in order to bring our department to a higher position in the whole company. Unlike some former leaders, all what he is doing is stick to the goal he stated at the beginning. We trust him and the future of our department.</td>
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<td>7</td>
<td>He (my leader) is clear about his limitations and shortness. Due to the different background, he is fresh in this area. He has never participated in important decisions regarding the techniques or professional knowledge, leaving them for us to make. But at the same time, he was sitting beside to listen and tried to learn, I think.</td>
<td></td>
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<tr>
<td>8</td>
<td>My manager is such an empathetic person that she often takes our personal troubles or affairs as her own and tries her best to help...Actually, no matter how it (the result of her help) is in the end, we are very touched and grateful due to her attitudes towards our misfortune... We trust her as a good friend as well as a good leader.</td>
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<td>9</td>
<td>She is such a clever lady that tries to know everything and everyone in detail...In this way, it's much easier for her to control...</td>
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<td>10</td>
<td>She is very good at dealing with the relationships with us and her leaders...She makes every effort to improve relationships...When conflicts occur to the relationships, she is able to quickly identify the problems and attempt to take actions to harmonize our relationships in any way, such as private talks and invitation for dinner...</td>
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<td>11</td>
<td>My manager is very modest and learning hard...Even though he has been working here for his entire life and knows everything very well in our field, and I don’t think there is a problem that can conquer him, he keeps learning from the newspapers, websites, and books to update his knowledge. He always carries one proverb with his mouth “One is never too old to learn”… Despite his old age, he still tries to improve himself and help us to make progress by teaching us new things...He really sets a good example for us.</td>
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<td>12</td>
<td>I think my manager realizes his weaknesses because he doesn’t ‘feel ashamed to ask and learn of his inferiors’. He is a fresh to our department and has less background in IT... Sometimes, he even invited us for dinner to create the chance to learn the skills from us.</td>
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<td>Page</td>
<td>Text</td>
<td>POE</td>
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<tr>
<td>13</td>
<td>My manager is such of integrity... He doesn’t mind the criticism from us and even welcomes and accepts criticism from us as long as it’s helpful to his improvement in any way.</td>
<td>POE 4</td>
<td></td>
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<tr>
<td>14</td>
<td>I think my manager has strong abilities because he can adapt to the new surroundings very well. In recent years, our senior managers were changed very frequently. You know, each new manager has his own style and preference. I don’t know how our manager can persuade all of them to continue with our project without any barriers from the top level of management. It’s really difficult as some good projects in other departments have been canceled due to the inconsistent opinions from the top level managers, as far as I know…</td>
<td>SOE 3</td>
<td></td>
</tr>
<tr>
<td>The refined model</td>
<td>It’s very difficult to balance my own values with the practical situations. Sometimes you feel that only if you subscribe all your belief and values to the reality, otherwise there is no way out. However, after deliberation, there is always a resolution to help me out of dilemma. Change and then smooth away…However, this change you know doesn’t mean the fundamental change in the principle values but the ways of doing things…Such change is good to my followers, the whole department and to me…</td>
<td>POE 3</td>
<td></td>
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</tbody>
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