

**Ibiyemi Omeihe**

University of the West of Scotland, School of Business and Creative Industries

Hamilton International Technology Park

Stephenson Place

Blantyre

Glasgow

G72 0LH

[ibiyemi.omeihe@uws.ac.uk](mailto:ibiyemi.omeihe@uws.ac.uk)

**Dr Christian Harrison**

University of the West of Scotland, School of Business and Creative Industries

Hamilton International Technology Park

Stephenson Place

Blantyre

Glasgow

G72 0LH

[Christian.Harrison@uws.ac.uk](mailto:Christian.Harrison@uws.ac.uk)

**Kingsley Omeihe**

University of Aberdeen

Kings College

Aberdeen

AB24 3FX

[king.omeihe@abdn.ac.uk](mailto:king.omeihe@abdn.ac.uk)

## **AUTHENTIC LEADERSHIP REPAIR WITHIN A DEVELOPING ECONOMY CONTEXT**

### **Abstract**

Despite increased academic attention on the construct of authentic leadership, the repair process remains neglected across extant literature. There is an evident dearth of empirical research in this area, and this study seeks to address the gap by exploring the nature of leadership repair. Consequently, it examines authentic leadership repair within a developing economy context. It adopts a qualitative approach using semi-structured interviews to capture the perspectives of 18 respondents within the Oil and Gas Industry. The paper expands on the leadership repair propositions provided in the qualitative enquiry to offer a model of authentic leadership repair. The results show that authentic leadership occur across three distinct phases; conversion, redemption and validation encapsulated in an undefined period.

## **AUTHENTIC LEADERSHIP REPAIR IN WITHIN A DEVELOPING ECONOMY CONTEXT**

### **Introduction**

What is the critical unspoken management question in practice? The most important question is not how to develop or inspire leadership but how can leadership be repaired. Because of evident corruption and leadership gaps, it is critical to uncover techniques to successfully repair leadership (Odeyemi, 2014, Kadafa, 2012, Ite et al., 2013). Hence, no examination of authentic leadership would be complete without an investigation of authentic leadership repair, especially within a developing economy context where the rapid transformation of the society is required for the development. Drawing on the above, this paper expands on the leadership repair propositions provided in the qualitative enquiry to offer a model of authentic leadership repair that failed leaders can adopt. In the undoubtedly complex world, particularly business contexts, the collective good rises above the self-interest of the leader and followers. Therefore, authentic leadership becomes exceptionally fundamental for today's organisations.

In the leadership literature, several scholars have focused their attention on authentic leadership in addressing leadership malfeasance and promoting performance (George, 2003a, Avolio and Gardner, 2005, Rego et al., 2015, Chang et al., 2020a, Chang et al., 2020b). This is not surprising, as the leadership approach emerged in response to infamous scandals in the United States of America at the end of the 20<sup>th</sup> century (Fusco et al., 2015b, Fusco et al., 2015a, Omeihe et al., 2021a). The events stirred people to action, probing and exploring resolutions to pursue a better future. The narrative inspired researchers and practitioners to re-evaluate leaders' roles to propose a leadership approach that can actively inhibit crisis (Luthans and Avolio, 2003, George, 2003b, Gardner et al., 2005, Avolio and Gardner, 2005). In the hopes of securing an ethical future for organisations by bringing the conduct of leaders under public scrutiny (Cooper et al., 2005, Gardner et al., 2011).

Energised by the pervasive outlook, the leadership domain is replete with studies on the positive impact of authentic leadership on organisational outcomes such as professional benefits, job satisfaction, commitment and organisational citizenship (Erkutlu and Chafra, 2017, Chang et al., 2020a, Soares and Lopes, 2020, Bandura and Kavussanu, 2018). What makes this research on authentic leadership so significant is not just its propensity to address the dynamic challenges within organisations that are ever-changing in response to new technologies micro and macro challenges. But it is the potential to address increasing concerns about various societal problems (Walumbwa et al., 2008, Corriveau, 2020, Omeihe et al., 2021c). For that reason, a growing body of literature acknowledges its significance to leaders, followers and organisations accordingly.

Research on authentic leadership is extensive, but definitions are subjective as it mirrors the choices of these scholars, probably because of its multidimensional nature (Omeihe et al., 2021b). Hence, some scholars focus on the characteristics of authentic leaders, competencies, behaviours, some on the components (Walumbwa et al., 2008), some on the denotative meaning, some on the process of becoming authentic, some on the role of the followers, some on the underlying root construct of all positive forms of leadership Avolio and Gardner (2005, p. 316), some on the outcomes and some on the combination of all the categories to varying degrees to name a few.

Perhaps no challenge to scholars and practitioners alike is the authentic leader's descriptions within extant literature. Because often, descriptions are based on characteristics, competencies,

attributes, actions. Scholars have struggled with this in several ways. For instance, Many descriptions provided within extant literature suggest that authentic leaders have been characterised as individuals who are deeply aware of their values and beliefs, who possess sufficient self confidence to express themselves and behave genuinely in agreement with their inner thoughts and feelings(Weiss et al., 2018a, Gardner et al., 2005, Ilies et al., 2005). Similarly, Luthans and Avolio (2003, p 246) widely cited paper suggests that authentic leaders' attributes include; moral reasoning capacity, confidence, hope, optimism, resiliency, and future orientation. Walumbwa et al. (2008), in their study, adopt the perspective that authentic leaders are of high moral character. Johnsen (2018) argues that the symbol of authentic leadership is that authentic leaders are morally accountable and engage in ethical behaviour. This suggests that authentic leaders behaving immorally is unacceptable (Spoelstra, 2013).

Interestingly, Johnsen (2018) argues that the authentic leader's ideal portrayal does not make It conceivable to understand how authentic leaders manage conflicts of interest with irresolvable demands and dilemmas. Collinson (2012) explicates this by highlighting that authentic leaders are depicted as “superheroes”, though Collinson argues that this portrayal of authentic leaders is faultless which is “detached from concrete organisational practices” (p. 99). More so, Luthans and Avolio (2003) argue that advancement in the study of leadership development has been hindered by an unrelenting for leadership characteristics and traits, including positive ones.

The combined concern for the fragility of organisations from the attainment of sustainable development has amplified the need for authentic leaders (Baron, 2016, Baron and Parent, 2015, Corriveau, 2020). The linkage between the need for authentic leaders within organisations and United Nations Sustainable Development Goals (SDGs) is that the set goals are ambitious as they are planned approaches to solve a range of problems which include poverty, corruption and human rights(Parkes et al., 2017, Storey et al., 2017). In particular, businesses are perceived as vehicles for attaining these goals because of their critical influences on the matters addressed by SDGs through the varied activities of these organisations (Weybrecht, 2017). Consequently, organisations are being stirred to reassess their roles within society to prevent crises (Storey et al., 2017) actively. Collectively, business leaders must become change agents with conviction to drive organisational transformation (Haertle et al., 2017, Corriveau, 2020).

From this point of view, the paper seeks to explore authentic leadership repair within a developing economy context, Nigeria. The country is the most populous country in Africa and the seventh most populous country globally (United Nations, 2020). It was estimated to have about 203 million people as of July 2018, with projections to increase to 263 million people by 2030 (UNDP Human Development Reports, 2020). This is about half of West Africa’s population (World Bank, 2020). In this study, the oil industry has been specifically selected as it is the most prominent sector in Nigeria, and it accounts for its most significant export (Odeyemi, 2014, Obioma, 2012, Uduji et al., 2019). The commodity contributes over 90% of foreign exchange earnings and over 85% of total government revenue(Odeyemi, 2014). This vibrant industry is plagued with many challenges that range from environmental hazards to socio-economic challenges. A common denominator of these challenges has been a failure of leadership both at the national and organisational level(Harrison et al., 2020, Harrison et al., 2018). This enthusiasm for this study is underpinned by the pivotal role Oil companies play in Nigeria's economic and social development(Omeihe et al., 2021a), as well as the dearth of studies on leadership as it relates to non-western contexts (Vecchio, 2003, Cogliser and Brigham, 2004, Omeihe et al., 2020). Hence, the paper aims to uncover the process of authentic leadership repair within a developing economy and to achieve this aim. It will address one

fundamental research question: How can authentic leadership be repaired within a developing economy.

In recent years, a more focused emphasis on followers' role in the authentic leadership process has been evident in the literature as authentic leadership emerges from the interactions between followers and leaders, which shapes its development over time (Sims et al., 2017, Sidani and Rowe, 2018). Accordingly, Carsten et al. (2010) affirm that leadership and followership are linked; therefore, one cannot be understood without the other. Hence, bringing to the forefront the significance of this relationship to the authentic leadership process (Sidani and Rowe, 2018). This aligns with the notion that authentic leadership develops from the interaction between leaders and their followers (Avolio and Reichard, 2008, Gardner et al., 2011). However, scholars are yet to fully explore the perceptions of employees and how they view the leadership of their leaders (Jensen and Luthans, 2006, Uhl-Bien et al., 2014, Crawford et al., 2018). This research acknowledges the importance of this relationship, and this is reflected in the research problem on authentic leadership repair within a developing economy and how it is investigated. The organisation of this paper is structured as follows: following the introduction provided above. The next section presents an overview of the extant literature on the description of authentic leaders, the role of followers in authentic leadership, and finally linking repair to authentic leadership. The following section provides an overview of the methodology, providing insights into the choices that shape the study. The next section presents the findings and discussion. The final section provides the conclusion limitations and charts the path for future studies.

## **Authentic Leaders**

One great strength of authentic leadership lies in the ease through which the influence of authentic leaders extend well beyond bottom-line success to tackling public policy issues and addressing organisational and societal problems (George, 2003a, Avolio et al., 2004). Because authentic leaders are described as having a highly developed sense of how their roles as leaders carry a responsibility to act morally and in the best interests of others (May et al., 2003, Hannah et al., 2011a), this has sparked much interest in describing these peculiar leaders by scholars and practitioners alike (Avolio et al., 2004, Shamir and Eilam, 2005).

A considerable literature surrounds these descriptions. For instance, Seco and Lopes (2013) offer four distinct dimensions originally proposed by Walumbwa et al. (2008) that define the behaviours of authentic leaders and, more importantly, which make followers affirm they are authentic. These dimensions include self-awareness, balanced processing, internalised moral perspective and relational transparency. Ultimately, authentic leaders have been described mainly concerning values, knowledge of self and development of followers. For instance, Ilies et al. (2005) argue that authentic leaders are intensely aware of their values and principles, concentrate on developing their followers within a positive organisational setting and are easily identified by attributes such as self-confidence, dependability and honesty.

Eagly (2005) argues that authentic leader values are self-oriented and shared values that promote the collective good. In the same vein, Harvey et al. (2006) affirm that a critical quality of authentic leaders is that they can choose authentic behaviours even when external solid pressures and incentives exist to act inauthentically. Drawing upon the descriptions within extant literature, Table 1 summarises vital descriptions of authentic leaders.

**Table 1: Descriptions of the Authentic Leaders**

Avolio, Luthans and Walumbwa (2004)	<i>Authentic Leaders are “individuals who know who they are and what they think and are perceived by others as aware of their values, moral perspective, knowledge and strengths” (p.4).</i>
Shamir and Eilam (2005)	<i>Authentic leaders “. . . hold their values to be true not because these values are socially or politically appropriate, but because they have experienced them to be true . . . through their lived experience, experienced emotions, and an active process of reflection” (p. 397).</i>  <i>Authentic leaders have the following attributes: (a) “the role of the leader is a central component of their self-concept, (b) they have achieved a high level of self-resolution or self-concept clarity, (c) their goals are self-concordant, and (d) their behaviour are self-expressive” (p.399).</i>
Cavazotte et al. (2021)	<i>“An inherent attribute of authentic leaders is their strong commitment to collective norms of conduct, which we refer to as ‘authentic leader morality’. Also, the values and emotions of authentic leaders are intrinsically linked to serving collective interests and doing what is right and fair; benevolence (concern for immediate others) and universalism (concern for the welfare of all people (p.2)”.</i>
Corriveau (2020)	<i>"Authentic leaders are self-aware and are guided by a strong set of ethical values that drive their actions. They create a climate of trust that stimulates the personal development of subordinates and organisational performance" (p.1).</i>
Luthans and Avolio (2003)	<i>“The authentic leader is confident, hopeful, optimistic, resilient, transparent, moral/ethical, future-oriented, and gives priority to developing associates to be leaders” (p.243).</i>
Michie and Gooty (2005)	<i>“Authentic leaders are guided by a set of values that are oriented towards what is right and fair for all stakeholders” (p. 443).</i>
Qiu et al. (2019)	<i>Authentic leaders also care about their followers and have a high level of integrity and credibility (79).</i>
Walker and Walker (2011)	<i>Authentic leaders help followers recognise their leadership potential and provide a role model for developing authentic leadership (p.386).</i>
Walumbwa et al. (2008)	<i>Authentic leaders act in agreement with deeply held principles and beliefs, building credibility that earns the trust and regard of followers.</i>

The descriptions above do not necessarily differ from the imagery of the authentic leaders prevalent within extant literature. Most conceptualisations capture three fundamental underpinnings in their descriptions. Firstly a pivotal allusion to values and beliefs that stir the leadership of authentic leaders. Secondly, an awareness of the self and its impact on self-

concept or clarity and finally, the impact of followers. The burden of authenticity is primarily placed on the leader as followers and subordinates watch these leaders closely. Authentic leaders do this in part by including followers in ethical decision making and being balanced, allowing their decisions to be challenged and therefore more thoroughly discussed and understood (Avolio and Gardner, 2005). In the same vein, authentic leaders create an atmosphere of trust among followers that permits unhindered sharing of opinions and feelings (Seco and Lopes, 2013).

Luthans and Avolio (2003) provide a widely referenced description and portrayal of authentic leaders, beginning with a depiction of a set of values inspiring these leaders to do the right thing for the followers, community and society. The core end of values is an implicit understanding that members or followers can contribute effectively. In a sense, these leaders nurture and develop their followers consistently, aligning their actions with inner values. This is a shorthand way of affirming that authentic leaders can judge issues objectively, exploring all the available alternatives before making decisions that align with their end values, hence conscientiously advancing task completion and leadership development in their followers. Indeed these leaders lead with courage, advancing in the face of adversity. They exhibit “confidence, hope, optimism, and resiliency” (Luthans and Avolio, 2003) but are also aware of their weaknesses and are willing to be vulnerable with followers (Couris, 2020).

Before proceeding further, the optimal traditional association of leadership and followership to hierarchical structures within organisations must seem more challenging, especially with the tendency for leadership literature on followers to undermine the importance of reciprocity and social constructions in the relationships between leaders and followers (DeRue, 2011). This is particularly significant as the first step on the road to authentic leadership is acknowledging the power that followers grant (Monzani et al., 2019b).

### **Linking followers to authentic leadership**

Having established that followers are critical to authentic leadership, it is necessary to uncover the role of these followers, sometimes described as authentic followership play in the process. Shamir and Eilam (2005) describe authentic followership as followers who share similar values and principles hence follow authentic leaders based on this congruence of purpose and understanding. Secondly, these followers can assess leaders objectively, acknowledging both strengths and weaknesses to pursue internal and external objectives. Thirdly, these followers validate a leader’s authenticity, constantly assessing the congruence of leadership values and principles with behaviours. In sum, authentic leadership development relies on authentic leaders and authentic followers who validate the leader's authenticity and follow authentically.

There is an implicit assumption that authentic behaviours inevitably produce positive outcomes in followers (Avolio and Gardner, 2005). This assumption appears one-sided because it neglects followers' fundamental role in leadership. For instance, followers' reactions (Gardner et al., 2005) followers' perception of a leader's self-knowledge and values (DeRue and Ashford, 2010, Oc et al., 2020). Reaffirming this, Monzani et al. (2019b) argue that managers depend on followers granting leadership to fulfil their tasks as leaders. Indeed re-echoing scholars call on more research on authentic follower development (Leroy et al., 2012, Cianci et al., 2014, Chaudhary, 2020).

A difficulty here has been followers providing a second opportunity for failed or inauthentic leaders within organisations. In describing leaders as inauthentic, Monzani et al. (2019b) suggest that inauthentic leaders are not necessarily motivated to remain aligned to their values and principles, significantly when it does not benefit them. In a similar vein, Johnsen (2018)

argues that the difference between authentic and inauthentic leaders does not hinge on whether they are faithful or betray their values but rather their ability to call into question their value commitments.

The clearest example is Skilling of Enron, a popular model of an inauthentic leader (Johnsen, 2018). However, Skilling's leadership was celebrated by business gurus before he was exposed, and there is no path, however, blurred to restoration within extant authentic leadership literature. This is essential as extant literature suggests a follower's trust as a precondition to leadership (Shamir and Lapidot, 2003, Shamir and Eilam, 2005, Leroy et al., 2012, Mehmood et al., 2016, Avey et al., 2019). Therefore, the follower's perception and decision on the leader's authenticity affect the trust a follower accords to a leader. However, up to this point, little is known about how leaders repair their relationships with followers.

### **Linking repair to authentic leadership**

Give the vast array of studies on authentic leadership (Gardner et al., 2011, Alilyyani et al., 2018). A prominent theme is that employees' perceptions of their managers' or leaders' authentic perceptions positively affect the authentic leader. In particular, it is suggested that the extent to which leaders' and followers' perceptions of authentic leadership align would lead to positive outcomes (Černe et al., 2013). This is consistent with Sidani and Rowe's (2018) argument that a person becomes an authentic leader when followers embrace their behaviour and grant them moral legitimacy. In terms of followership, followers keenly follow leaders they perceive to be authentic in nature and conduct (Darvish and Rezaei, 2011) and turn these leaders to inspire followers to action. However, perhaps contradicting the positive expectations associated with this leadership approach, the moral failures of leaders (Gregory, 2021, Sidani and Rowe, 2018) has led to the loss of followers in their leaders.

Consequently, the concern if leaders perceived as inauthentic can become authentic again. For instance, the former CEO of Enron, Jeff Skilling, is considered an incarnation of inauthentic leadership (Johnsen, 2018). It is argued that Skilling pretended to be a good leader but actually ignored his 'moral compass' and thus was a false claimant (George, 2003a, George et al., 2007). The emergent question is if this leader can be perceived as authentic again, and if yes, how can authentic leadership be repaired?

Existing research in the field points towards a lack of coherent and clearly defined leadership repair strategies that are also evident within the authentic leadership domain. Authentic leadership can encompass both tangible and intangible dimensions, within actual dimensions encompassing relational transparency, actions and behaviours coupled with intangible dimensions like the components of self-awareness, internalised moral perspective, balanced processing identified by Walumbwa et al. (2008). This has proven challenging to integrate; however, Gregory (2021) provides a link by suggesting that outward actions testified to the case study's integrity. In summary, leading in a way that revealed the strength of his character that was evident to all. One central review that examined leaders' indiscretions was conducted by Krylova et al. (2017). This study focused on the leaders' integrity-based wrongdoing and ensuing damage to followers' trust and moral identity.

Interestingly, Epitropaki et al. (2020) examined relationships transgressions and fractures in the workplace, emphasising the leader-follower dyad. This pointed out that power asymmetries characterise the leader-follower relationship due to hierarchical status differences that can influence the outcomes of relationship repair strategies employed. Prior research on leadership



transgression offers a typology of eight different types: absenteeism/slackness of duty, verbal/physical abusiveness, discrimination, partiality, dishonesty, incompetence, interpersonal sabotage and miscellaneous (Shapiro et al., 2011). With dishonesty related transgressions being the most recurrent. Other scholars have offered other typologies, such as Basford (2014) and Grover et al. (2014). Even with transgressions described as critical events (Flanagan, 1954b, Epitropaki et al., 2020). It is evident in descriptions of how followers perceive describe inauthentic leaders.

In contrast, five qualities were used to describe inauthentic leaders: self-centeredness, lack of emotion, autocratic, critical, and manipulative. Uncovering this perspective is essential as followers react positively to leaders that are perceived as authentic (Caza and Jackson, 2011). More importantly, transgressions prompt relationship reassessment processes over time.

As for relationship repair, scholars have offered strategies that may prove beneficial in repairing relationships strained by transgressions. These strategies include offering explanations for violations, demonstrating concern for the victim, offering apologies (Leunissen et al., 2013) and showing self-punishment (Epitropaki et al., 2020), with leader apologies being the most prominent within extant literature (Byrne et al., 2014, Cels, 2017). These remedial actions focus on repairing the trust that has been violated between leaders and followers. This approach becomes essential when misconduct leads to reputational damage, especially in a crisis and followers need reassurance (Benoit, 2015, Benoit, 2017, Benoit, 2018).

Existing research in the authentic leadership domain points towards a lack of coherent and clearly defined strategies for authentic leadership repair. This complexity is further amplified by the array of studies that suggest it seems it may be impossible for followers to assess a leader's authenticity and the extent to which actions align with inner values except by the observable behaviours of leaders (Mehmood et al., 2019a). The individual choices of leaders drive the process of becoming an authentic leader; these choices define who they become as leaders chart their path from a pool of endless possibilities (Lawler and Ashman, 2012). Hence, Followers assess a leader's authenticity based on how the leader acts, which may also be described as the leaders' behaviour (Černe et al., 2013). Followers are crucial to becoming an authentic leader as managers depend on followers granting leadership to fulfil their tasks as leaders (DeRue and Ashford, 2010, Monzani et al., 2019a). Thus leaders must recognise the follower's power and role within this process (DeRue and Ashford, 2010). This is particularly important in authentic leadership repair as followers affirm if a leader is becoming authentic based on how the leader acts, which may also be described as the leaders' behaviours, actions or attributes.

## **Methodology**

The study is rooted in the Interpretivism philosophy as this is grounded in deep level exploration and scrutiny of the phenomenon (Blumberg et al., 2014). It adopts a qualitative approach to adequately capture the research participants' rich interpretations and thick descriptions. This method has been adopted as it provides appropriate frames to richly capture the lived experiences of people with particular reference to the meanings given to events and experiences (Blumberg et al., 2014). Although there are notable differences between the quantitative and qualitative methods as documented in extant literature (King et al., 2018, Bell et al., 2018, Easterby-Smith et al., 2018); it is argued that each method should be embraced for its ability to address the specific research problems as no method is better than the other (Denzin and Lincoln, 2011).

The context of the study is Nigeria, which is Africa's leading oil exporter, and it accounts for about half of West Africa's population (Harrison et al., 2018). Nevertheless, it is plagued with poverty, instability, and insecurity (Omeihe et al., 2021a). Research participants were purposively selected within the study context across Oil SMEs in Lagos and Abuja in 2021. In an attempt to address the research question of how authentic leadership can be repaired? A rewarding approach may lie in examining the specific experiences of these followers in attempting to capture how inauthentic leadership be repaired using the developing economy context as a point of departure.

Based on the exploratory nature of the research questions, a phenomenological strategy offers the most opportunity to painstakingly explore the construct of authentic leadership within a developing economy context. Similarly, it proves the most effective strategy in addressing the research question as it enabled the research to capture the detailed descriptions of the followers of authentic leaders.

### Data collection

The authors sought to understand the perceptions of the followers of authentic leaders. These followers were selected purposively according to the research goal. A set of questions was presented to the followers in a semi-structured interview to describe authentic leaders and identify two authentic leaders within their organisation. The followers provided thick descriptions of the concept's meaning and how it could be repaired. The critical incidence technique was used during the interviews to widen the scope of discussion where important events and moments can be recalled (Flanagan, 1954a, Chell, 2014).

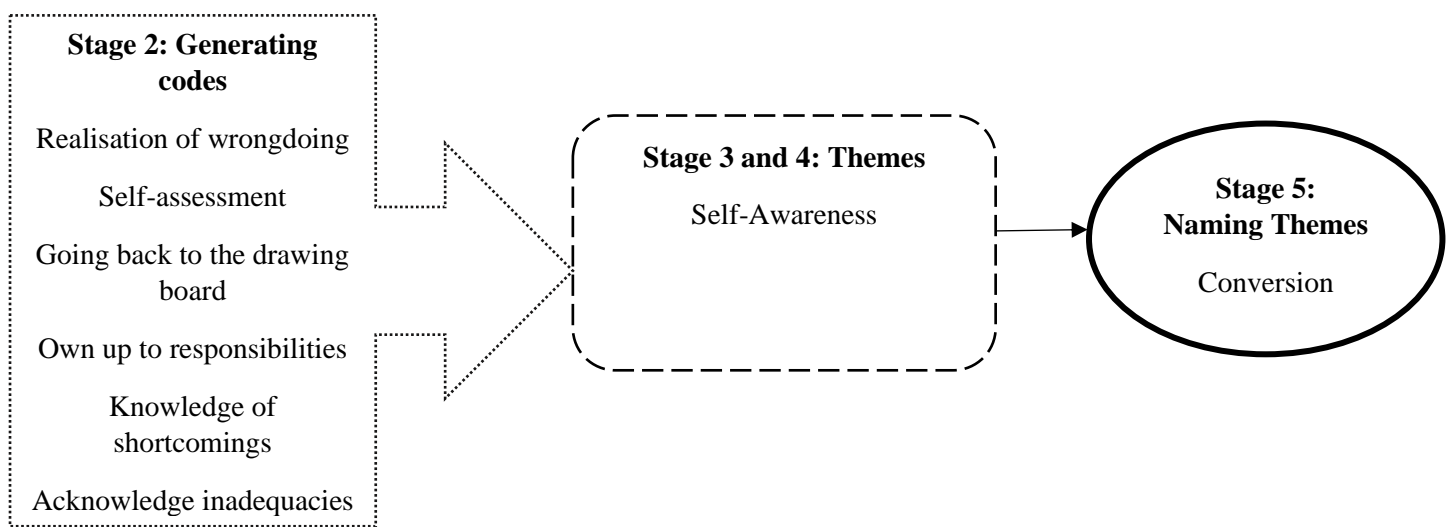
This technique was instrumental in uncovering the authentic leadership repair process. These followers had to reflect to provide rich contributions for the paper. The data were collected over six months. Interviews were recorded and transcribed with the knowledge and consent of the respondents. Interview questions emerged from the literature and were refined during the pilot study. A typical interview lasted for about 40 minutes, but this varied from participant to participant. The questions that steered the discussions were typically open-ended, and unexpected issues were pursued as they emerged from participants' reflections, a valuable contribution to the abductive approach adopted for the study. Table 2 provides an overview of the followers of identified authentic leaders:

**Table 2: Demographic profile of Followers**

Followers	Gender	Age	Educational level
A1	Female	40	Masters
A2	Male	40 - 50	Bachelor's Degree
B1	Female	41	Bachelor's Degree
B2	Male	30	Bachelor's Degree
C1	Male	30 - 35	Masters
C2	Female	40 - 45	MBA
D1	Female	30 - 40	BSC
D2	Female	43	Masters
E1	Female	40	Post Graduate
E2	Female	36	MBA
F1	Female	30 - 40	Bachelor's Degree
F2	Female	35	Masters
G1	Male	Late 30s	Masters
G2	Female	25 - 30	Masters
H1	Male	58	Secondary School
H2	Male	29	BSC
I1	Male	43	Masters
I2	Female	50	BSC

There were eleven female and seven male respondents, respectively. By considering the diverse perspectives of all the respondents together, the study was able to offer distinct strategies that may prove valuable to leadership repair. Given that, the study was interested in uncovering a pathway for contrition for failed leaders, which this study considers a critical contribution to extant literature. The analysis was conducted to uncover what inauthentic leaders can portray, demonstrate or do to be perceived as authentic in the eyes of their followers. Based on the above and coding procedure employed, the data was analysed using Braun and Clarke's (2006) 6 stage thematic analysis protocol and the results presented on one of the key themes is captured in Figure 1. This figure provides insight into the analysis process for the theme of self-awareness from stage 2 to 5

**Figure 1: Analysis process for the theme of self-awareness**



This process was adopted in coding and analysing the empirical data obtained in the study. Following the above, the findings on crucial central themes of conversion redemption emerged from respondents within a developing economy context with specificity to Nigeria will be appraised in the next section.

## Findings

In addressing the research question on how leadership can be repaired, the followers were first asked to identify and describe authentic leaders, followed by inauthentic leaders. When this was completed, followers were asked if identified inauthentic leaders could be given a second chance and were required to be perceived as authentic.

In terms of overall results in Table 3 below, 10 respondents confirmed that they were willing to give inauthentic leaders a second chance to be authentic leaders. In comparison, the other 8 respondents were unwilling to offer such an opportunity for recompense. However, all 18 followers offered remedial actions that would positively influence their leaders' perceptions if adopted by inauthentic leaders.

Though there is a commonality in the responses of respondents who were willing to give inauthentic or failed leaders a second chance, there is a broad spectrum of reasons for this predominant perspective. 4 of the respondents attributed their willingness to be given a second

chance to their beliefs and also been given a second chance. See quotes below:

*“Yeah, I will allow people to change... it is something influenced by my faith. That I can forgive easily, and I can get along. I do not have a conclusive view about stuff like that. I think my faith influences me. B2”*

*“Well, I mean my philosophy in life. I like to give.... I have been given second chances, so I would also love to give people a second chance.F2.”*

Interestingly, respondents were more forgiving and willing to give inauthentic leaders second chances to change, recalibrate their values and pursue the collective good of the organisation, which followers were a fundamental part of; it seemed like they were hopeful expectant. These perspectives were underpinned mainly by their acknowledgement of the vulnerable nature of humans who, despite experience and skill, is still flawed fundamentally. Follower G1 and I1, as stated below, aptly captures this:

*“No one is perfect. So, someone can be a leader and still probably fail, so that does not make me come back and say this person is no more leader because of what the person did. I just feel because of the human factor”.*

*"That there are not a large number of authentic leaders and authentic people in the world. So for someone to decide that they want to be authentic, which comes with much value, you know humanity and work in general. You know, I think! it is a good idea to give them a second chance.I1."*

Respondent G1 emphasised the human element, not focusing on leaders in isolation as there was an apparent self-identification on the vulnerable nature of living beings. These associations were, however, more evident from the response of followers B2, H2 and G2 as stated below:

*"Nobody is above mistakes, but after your mistake, can you apologise so when I see that heart in you forget it. You make a million mistakes, and we are together.B2."*

*“Every everyone deserves a second chance. Because you do not just judge people because of what they do at that moment, for sometimes, it might be there under some kind of pressure. Yeah, so you just give them that chance to bring out their best ability. H2”*

*"I think my own is just that everybody makes mistakes; I mean, people should be given the room to grow because we are also growing right. I am also growing ... I have grown, so I think living room for growth really and hoping that like with time, if the person has shown demonstrated that growth, yes, Obviously give the person a second chance. G2”*

Another respondent identified another perspective that highlighted the challenges the role of leadership plays and how it can impact leaders as follower B2 states, *"It can be lonely... sometimes the limelight, leadership, or responsibilities at a global stage make people lonely “.*

2 respondents were only willing to give a second chance if the inauthentic leaders had become self-aware to the point where they recognised there was had failed and were making committed efforts to be authentic. This was particularly insightful as most descriptions of authentic leaders from respondents were laden with higher expectations of behaviour values and actions. 2 respondents did not have specific reasons for giving a second chance. A fascinating perspective was provided by one respondent who was willing to offer a second chance strongly linked to the desire for more authentic leaders but did not anticipate any positive outcome from inauthentic leaders seeking to be authentic.

The followers were split across 11 females and 7 males in the study. Interestingly out of the

total number of 10 respondents willing to give a second chance, 6 respondents were male, and 4 were female. In contrast, the number of females unwilling to give a second chance was 7 to 2 males. Suggesting that the females were a bit unforgiving as these followers hold leaders highly accountable and consider the cost of another failure.

Elaborating on the remedial steps recommended by the followers, the respondents identified 38 key actions. However, these respondents consistently reiterated the need for consistency and transparency from aspiring authentic leaders as these were not just important in demonstrating that the leaders were on a path of path. They provided a reference point to assess these leaders. See below comments from followers E2 and G1:

*"When you asked me about whom I considered authentic earlier, I had said that being authentic, what I liked about it is the consistency. So if that person was able to consistently, over some time, show that they have the best interests of the company or the people that work with them at heart, then yeah, I OK to change my mind, I have to watch it over a while. E2"*

*"I would like to say this person is authentic. You have to be consistent. You have to be transparent. So when you are transparent, you let one know that yes, nobody, no one is perfect. I did this and owned up to the responsibility... Let your yes be yes and let you no be no.G1"*

The followers were quick to provide competencies, attributes that should be unmistakably portrayed by these inauthentic leaders seeking to repair their leadership. These were expected at different phases during the repair process. The followers sought leaders that were ready to take action all through the process as they assessed the genuine, almost similar to a man wooing his beloved, before considering the different gestures and shifting their mental position to accept the change. Table 3 below provides an overview of the 38 essential, actionable items.

**Table 3: 38 vital, actionable items**

No	Key actionable items	Number of times mentioned
1	Be Transparent	2
2	Prove they are authentic	1
3	Take ownership, get equipped.	1
4	Acknowledge Inadequacies	1
5	Apologise.	1
6	Prioritise people over profit	1
7	Provide Hope	1
8	Understand team members	1
9	Deliver on promises made	1
10	Be patient	1
11	Set achievable goals	1
12	Listen to advice	1
13	Reconnect and Inspire	1
14	Willingness to learn	2
15	An open mind to diverse perspectives	1
16	Consistent	3
17	Be Trustworthy	1
18	Trust followers	1
19	Espouse values openly	1
20	Make amends; Actively correct inadequacies	2
21	Espouse values openly	1

22	Explain and provide clarity to followers	1
23	Check on followers constantly	1
24	Be fair and objective	1
25	Be firm	1
26	Take responsibility and show remorse	1
27	Recalibrate values	1
28	Be focused	1
29	Demonstrate growth potential	1
30	Conduct self-assessment	1
31	Communicate clearly and effectively	1
32	Become accessible	1
33	Change the atmosphere around you	1
34	Be self-aware	1
35	Actively contribute to humanity	1
36	Demonstrate integrity	1
37	Be dependable	1
38	Feel the pulse	1

It is essential to state that the respondents consistently capture several of these actionable items in describing authentic leaders. However, this table only captures these recurrences when the followers describe remedial actions. In the discussions with followers, phases were apparent and are broadly captured in three stages of authentic leadership repair from the followers' perspective. These three phases are conversion, redemption and validation. The first phase is the conversion usually initiated by an event in the life of inauthentic leaders. This is the start of the three-stage process, all encapsulated in an undefined time. The actions within the stage equip the inauthentic leader for the repair process. The second phase, broadly categorised as the redemption phase, describes the process of gradually eradicating doubt, as the followers are unsure of the stance of the aspiring authentic leader. This critical phase requires the aspiring authentic leader's conscious actions that will be evident to the followers. The goal of the stage is to change the atmosphere around the authentic leader. In the final phase, the aspiring authentic leader actively takes ownership of the process, and followers' perceptions change over the period. Table 4 provides an overview of the responses of 18 followers and the remedial actions that inauthentic or failed leaders can portray. The table presents the answers to two interview questions, the first, can you give an inauthentic leader a second chance and secondly, what actions can repair authentic leadership? The responses are supported mainly with quotes to provide context.

**Table 4: Overview of followers' responses**

<b>Follower</b>	<b>Can you give me a second chance</b>	<b>Remedial actions</b>
A1	"I can give her a second chance, but I do not think things will change. No, because it is not within her control, leading to bad leadership. It is a ripple effect."	<b>Be Transparent</b> "I think it is a thin line between being transparent with me to say, I want it done this way, but I cannot for whatever reason."
A2	"No, I cannot...."	<b>They need to prove they are authentic leaders.</b> "I can't because authentic leaders put everyone else above themselves, and this

		leader has failed to do so...Trust has to be earned back again and prove they are leaders I would want to follow.”
<b>B1</b>	“I do not think I can give him a second chance because he has still not learnt. Right now, his business has folded up.”	<b>Take ownership, get equipped.</b> “If he takes ownership of what he is doing, going to learn it, and learning the onions of your business.”
<b>B2</b>	“Yes, I can give the person a second chance because; sometimes the limelight, leadership, or responsibilities at a global stage make people lonely....”	<b>1. Acknowledge Inadequacies and apologise.</b> <b>2. 2 Prioritise people over profit</b> ".... integrity does not mean you cannot mess up. You can mess up, but the fact that you can come out to say I am wrong is the main thing for me. I do not want a leader that cannot apologise."
<b>C1</b>	“Well, yes, so I did try to give a second chance.”	<b>1. Provide hope</b> <b>2. Understand your team members</b> "It is crucial that you provide that hope... people are looking forward to something. When you hear old stories about the amazing leader, but they have gone cold, there is no longer that spark, so does the hope the leader give goes there is now that cold feet that come in and people no longer say I want to do this.”
<b>C2</b>	“Not with what there is to lose. If there is a smaller portfolio, then you have to know what risks you are willing to take.”	<b>1. Deliver on promises made</b> <b>2. Be patient; It will be after some time</b> <b>3. Set achievable goals and targets</b> "Meet the campaign promises. Caring about the dissatisfaction of your audience or sphere of influence...." “It is after some time. After some time, I was initially wary of one or two of them where I was not sure. However, yeah, now I am convinced after some time watching them and spending time with them."
<b>D1</b>	“I will say no because I do not see any proof of or any signs that he is ready to change his current modus operandi. He seems like somebody who is set in his ways.”	<b>1. Listen to advice</b> <b>2. Know your followership, feel their pulse</b> <b>3. Reconnect and inspire</b> “Go down in the trenches with your people... address their concerns... Reconnect with your people and inspire them because it is only when you inspire before they allow you to lead.”
<b>D2</b>	“Sure, of course, once the person understands knows this is the	<b>1. Willingness to learn</b>

	issue, or this is where you are getting it wrong."	<p><b>2. Have an open mind to see things differently</b></p> <p>"Open to collaboration ... and very objective and in his dealings ... put the business in a better position."</p>
<b>E1</b>	"No, are you kind of leader who will say one thing in your in front of your followers and then behind closed doors, you will say something else. "	<p><b>1. Be consistent</b></p> <p><b>2. Be trustworthy</b></p> <p><b>3. Trust your followers. It works both ways.</b></p> <p>"Yeah, so again, it comes down to consistency... Having your back does not necessarily mean I am telling you all good things, never criticising you, never giving feedback that you might not want to hear. It is just that I need to know that I can trust you.</p> <p>So, trust is one of those things that is incredibly fragile, especially when you bring it into the context of work and a professional environment. When trust is broken, I describe it as putting a mirror together. You can put it together, but the crack remains honestly."</p>
<b>E2</b>	"I am not certain. It is just accepting that this is who they are... So, in essence, what I am saying is no"	<p><b>1. Be consistent over time</b></p> <p><b>2. Espouse your values openly</b></p> <p>"So if that person was able to consistently over a while show that they have the best interests of the company or the people that work with them at heart, then yeah, I am OK to change my mind, but it has to be consistent. You know, I have to watch it over a while."</p>
<b>F1</b>	"Personally, no, I do not think so."	<p><b>1. Step-in and make amends when you can</b></p> <p><b>2. Explain yourself and provide clarity to followers</b></p> <p>"It came as a shock to me as the way things unfolded. It is a working environment. I do not think the leader will have to prove to me or me give the leader a second chance."</p>
<b>F2</b>	" My philosophy in life, I mean ... I have been given second chances, so I would love to give people a second chance. So yes, why not? "	<p><b>1. Follow up and check on your followers</b></p> <p><b>2. Be fair and objective</b></p> <p><b>3. Be firm</b></p> <p>"So if the leader wants to be authentic, then you just have to, you know, have a firm stance on certain issues, not because a particular group has said something."</p>



<b>G1</b>	" We can; No one is perfect."	<ol style="list-style-type: none"> <li><b>1. Be transparent</b></li> <li><b>2. Take responsibility and show remorse</b></li> <li><b>3. Be consistent</b></li> </ol> <p>"You have to be transparent. You let everyone know that yes, no one is perfect. I mean, yes, I did this and owned up to the responsibility and not just trying to hide things. When you can own up to your responsibilities and maybe own up to your actions, yeah, I think that is it, just let your yes be yes."</p>
<b>G2</b>	"Yeah, OK, I guess... Just everybody instead makes mistakes. "	<ol style="list-style-type: none"> <li><b>1. Go back in time, recalibrate, refresh, identify your values, and then return.</b></li> <li><b>2. Be more focused</b></li> <li><b>3. Demonstrate you have changed, growth potential</b></li> <li><b>4. Learn from mistakes</b></li> </ol> <p>"It has to be very clear that you have changed. Give the person a second chance, but if that growth potential has not been demonstrated, of course, there is no point in giving a second chance. So it depends on the person. "</p>
<b>H1</b>	"Yes"	<ol style="list-style-type: none"> <li><b>1. Actively correct inadequacies</b></li> </ol> <p>"It can be done."</p>
<b>H2</b>	"Yes, because everyone deserves a second chance."	<ol style="list-style-type: none"> <li><b>1. Conduct a self-assessment</b></li> <li><b>2. Communicate clearly and effectively</b></li> <li><b>3. Become accessible</b></li> <li><b>4. Change the atmosphere around you</b></li> </ol> <p>"OK, I feel once they notice that, workers are not able to relate to them. They should go back to the drawing board and see what they are not doing right or can do to improve the organisation.... Communicate clearly in a conducive atmosphere."</p>
<b>I1</b>	"Well, why not? I will be happy to do so."	<ol style="list-style-type: none"> <li><b>1. Be self-aware</b></li> <li><b>2. Actively contribute to humanity.</b></li> </ol> <p>"Be self-aware enough to realise that they have fallen off the wagon, and then now they want to be authentic again."</p>
<b>I2</b>	"I am not too sure I can do that with responsibility."	<ol style="list-style-type: none"> <li><b>1. Develop and demonstrate integrity</b></li> <li><b>2. Be dependable</b></li> </ol>

		<p>"The person has to develop the character of having integrity. That is, no matter what the situation is, he or she must stand by his or her word at all times and have the back of the team. That is when I think I, the person, can have the chance to lead again."</p>
--	--	--

## Discussion

The results above shed some light on this complex question on authentic leadership repair within a developing economy. It offers a probable path for inauthentic leaders seeking to become authentic, not just personally but also in the eyes of their followers. The phrase captures the conversion phase. The followers perceive that authentic leadership repair starts from there where the leader triggered by an event begins to reflect to assess his values beliefs. In the end, they become self-aware of inadequacies that plague their leadership. This supports George's (2003a) assertion that on the five dimensions that authentic leaders should seek to develop over a lifetime; 1) understanding purpose, (2) practising solid values, (3) leading with heart, (4) establishing connected relationships (5) demonstrating self-discipline. Becoming authentic requires personal growth, experience and hard work. The findings here reveal the interconnectedness of self-awareness, values and resultant self-regulation.

This is aptly captured by Luthans and Avolio's (2003) assertion that self-awareness is central to leadership development. Thus, the absence of self-awareness in areas of weakness may expose the leader to wrong decision-making as little effort will be made to strengthen and develop those shortcomings. Thus, the leader would be required to extend the current values as self-awareness and meaningful self-regulation. This will support the leader's development, which will regulate thoughts and behaviours. For instance, Monzani et al. (2019b) found that leaders' experiences led to increased awareness of self, values, connectedness and presence, triggering the intent to develop authentic leadership.

To conclude this phase, the followers expect that leaders apologise and develop an action plan for the next phase. Even though some followers do not think leaders will apologise or provide clarity considering the hierarchal relationship. Followers still expect them to do so and see it as the right thing to do. For instance, follower F1 states:

*"Probably if she had explained herself as to why she took that stance to the subordinates, which she never did anyway."*

Scholars have offered strategies that may prove beneficial in repairing relationships strained by transgressions within extant literature. These strategies include offering explanations for violations, demonstrating concern for the victim, offering apologies (Leunissen et al., 2013) and showing self-punishment (Epitropaki et al., 2020), with leader apologies being the most prominent within extant literature (Byrne et al., 2014, Cels, 2017). This helps to repair trust that has been violated between leaders and followers.

The redemption phase describes the phase where authentic leaders take corrective action to address their inadequacies. Scholars have identified several qualities of authentic leaders such as honesty, integrity, transparency (Ngunjiri and Hernandez, 2017), effective communicators (Gill et al., 2018), self-awareness (Weiss et al., 2018b). These qualities are not enough to identify as authentic, as followers must acknowledge leadership. This suggests that aspiring authentic leaders should continue to demonstrate these qualities actively. In a similar vein, Li

et al. (2014) argue that authentic leaders demonstrate authenticity to themselves intrapersonally and to subordinates interpersonally, portraying consistency that enable subordinates easily and confidently infer authenticity.

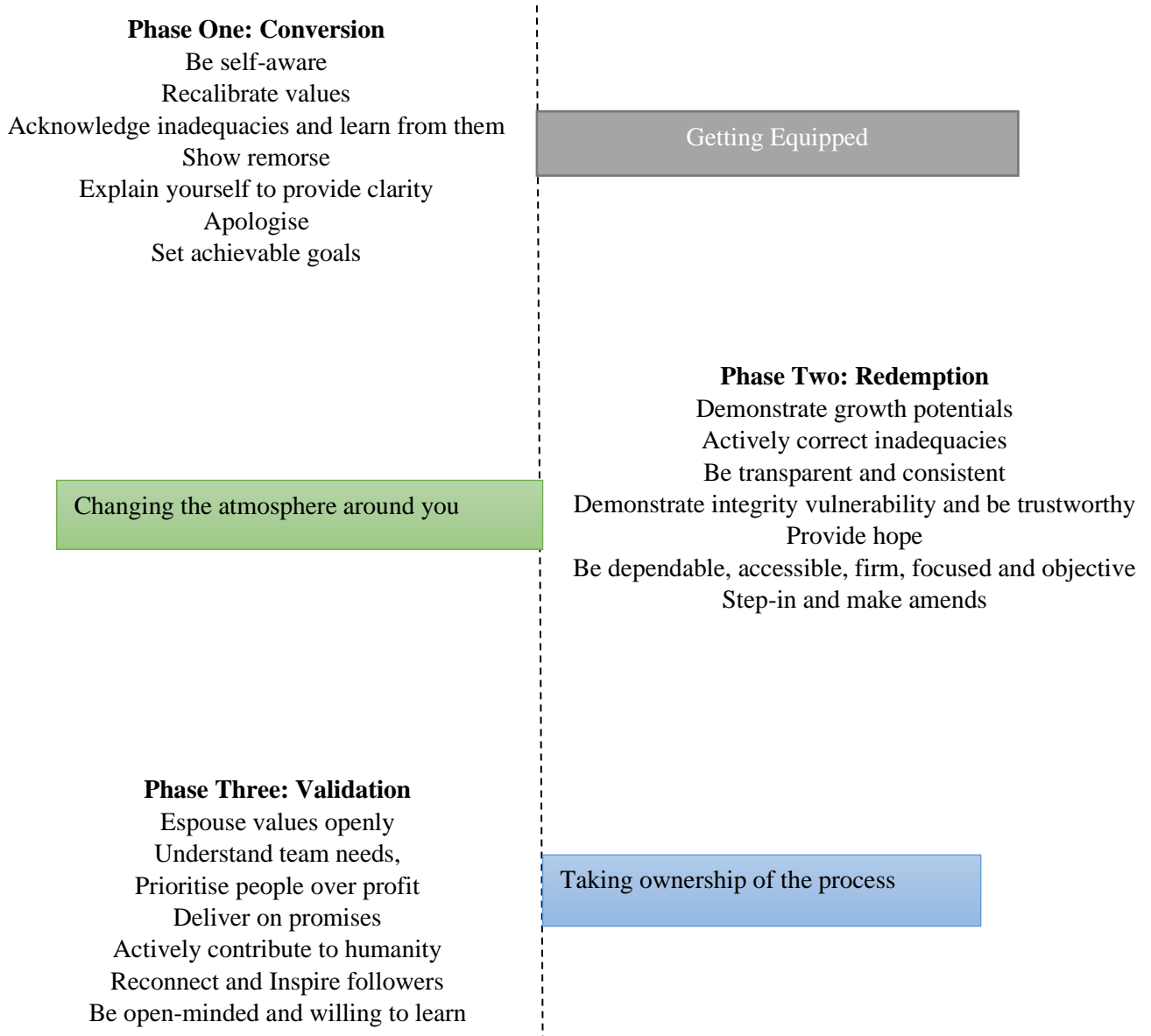
The stories of the followers seem to back up the importance of self-disclosure, supporting extant literature that argues that authentic leaders express self-disclosure to surpass themselves and demonstrate that limits can be conquered, thus encouraging development (Luu and Vo, 2020, Joo and Jo, 2017). Lending a voice on the role of self-disclosure, Qiu et al. (2019) argue that relational authenticity and transparency displayed in authentic leaders produce a high level of employee trust. As Duncan et al. (2017) state, relational transparency is the degree to which the leader presents his/her true self (as opposed to a false and distorted self) to others, openly sharing Information and expressing his/her true thoughts and feelings. This reinforces a level of openness with others that allows others to be comfortable and forthcoming with their ideas, challenges, and opinions. Authentic leaders achieve effectiveness through self-initiated disclosure of authenticity, which followers interpret as trust and respect. Second, the connections created by authentic leaders with their subordinates are much more intimate and emotional (Li et al., 2014). Aspiring authentic leaders would only have succeeded when their followers noticed and acknowledged the changes made by authentic leaders.

The third stage, the validation stage, is a delicate phase in authentic leadership repair as consistently described by the followers. The time for validating the change and reassessing the followers' initial inauthentic description as authentic underpinned the discussions. As followers consistently affirmed that shifting their perspectives required time to clear all doubts that the changes were fundamental and real. For the validation process, the needs of the followers take centre stage in their decision-making process. The authentic leaders' ability to be open-minded, permitting diverse views was emphasised. This supports Gill and Caza's (2018) argument that promote mutual dialogue, thus listening to alternate views.

Interestingly, May et al. (2003) argue that an important issue to consider on why authentic leaders do not emerge as they should maybe have two key reasons. These include (1) Organisational leaders focusing on short-term performance and neglecting the opinions of followers and (2) Being attentive to the business needs. In essence, Weiss et al. (2018a) suggest that interactions with followers support authentic leaders in replenishing personal resources, decreasing stress, and increasing engagement. In sum, the authentic leader can establish, maintain relationships and lead with purpose based on values that lead to them being perceived as desirable leaders contributing to their success (Lloyd-Walker and Walker, 2011) as authentic leaders are expected to demonstrate behaviours that show the alignment of leaders' values and principles to actions, promoting assurance that leader will act appropriately and establishing that followers are capable of the same (Hannah et al., 2011b). This is particularly important because a leader's inconsistent behaviour impacts followers' perceptions of authentic leadership across diverse contexts (Mehmood et al., 2019b).

The discussions within the paper offer a path to authentic leadership repair by illuminating the expectations and judgements of followers within a developing economy context. This is crucial, as it will facilitate authentic leadership development within organisations and society. As leadership is described as a process where individuals influence each other. These social interactions contextual variables may influence leadership and follower identities across diverse contexts and periods. Perhaps contradictory to DeRue and Ashford's (2010) argument recognises that identities evolve, however, argues that it becomes permanent for the leader and follower once an identity is assumed. Figure 2 provides an overview of the phases highlighting the critical actions within the subcategories.

**Figure 2: Model of authentic leadership repair**



**Conclusion**

Existing research towards a lack of coherent and clearly defined strategies for leadership repair is also evident within the authentic leadership domain. Hence, the study explores authentic leadership repair in Nigeria's developing economy. It offers a probable path for inauthentic leaders seeking to become authentic, not just personally but also in the eyes of their followers. The respondents identified 38 critical items in the repair process in addressing the research question. These items were broadly categorised in three phases of authentic leadership repair. The three phases are conversion, redemption and validation. The conversion phase is usually initiated by an event in the life of inauthentic leaders. This is the start of the three-stage process, all encapsulated in an undefined period. The actions within the stage equip the inauthentic leader for the repair process. The second phase, broadly categorised as the redemption phase, describes the process of gradually eradicating doubt, as the followers try to explore and assess the change of the stance of the aspiring authentic leader. This is a critical phase requiring conscious actions by the aspiring authentic leader, which must be evident to the followers. The

goal of the stage is to change the atmosphere around the authentic leader. For the final phase, the aspiring authentic leader actively takes ownership of the process, and followers' perceptions change over the period. Elaborating on the remedial steps recommended by the followers, this paper expands on the leadership repair propositions provided in the qualitative enquiry to offer a model of authentic leadership repair that failed leaders can adopt.

This dynamic process of authentic leadership repair will be central to determining the path to redemption for failed or inauthentic leaders. This is a particularly crucial and essential area requiring extensive research by scholars, as it will constitute an avenue for leadership growth and mobility. Finally, the lack of progress in authentic leadership literature is attributed mainly to the absence of a clear path to leadership repair, which pervades leadership due to the complexity of this nature of research. However, it is crucial that scholars actively commence these discussions on leadership repair, as the findings presented in the study is a glimpse of the broad approaches inherent in leadership repair. Future research can unpack the perspectives of leaders and followers alike across contexts.

### **Limitations of the study**

Despite the broad implications of the study's findings to the authentic leadership domain, some limitations are evident. The first relates to the perspectives pursued in the investigation of authentic leadership repair; specifically, only the followers' perceptions are captured in this study. While the study recognises that authentic leadership from the interactions between followers and leaders shapes its development over time, This study focused mainly on followers' perspectives because, consistent with extant literature, a person becomes an authentic leader when followers embrace the leader's behaviour and grant them legitimacy. However, future studies can explore the perceptions of authentic leaders within the repair process to broaden the current understanding.

## REFERENCES

- Alilyyani, B., Wong, C. A. and Cummings, G. (2018) 'Antecedents, mediators, and outcomes of authentic leadership in healthcare: A systematic review', *International Journal of Nursing Studies*, 83, pp. 34-64.
- Avey, J., Larson, M., Hughes, L. and Norman, S. M. (2019) 'The development of trust in virtual leader-follower relationships', *Qualitative Research in Organisations and Management: An International Journal*, 15(3), pp. 279-295.
- Avolio, B. J. and Gardner, W. L. (2005) 'Authentic leadership development: Getting to the root of positive forms of leadership', *Leadership Quarterly*, 16(3), pp. 315-338.
- Avolio, B. J., Gardner, W. L., Walumbwa, F. O., Luthans, F. and May, D. R. (2004) 'Unlocking the mask: a look at the process by which authentic leaders impact follower attitudes and behaviours', *The Leadership Quarterly*, 15(6), pp. 801-823.
- Avolio, B. J. and Reichard, R. J. (2008) 'The rise of authentic followership'.
- Bandura, C. T. and Kavussanu, M. (2018) 'Authentic leadership in sport: Its relationship with athletes' enjoyment and commitment and the mediating role of autonomy and trust', *International Journal of Sports Science & Coaching*, 13(6), pp. 968-977.
- Baron, L. (2016) 'Authentic leadership and mindfulness development through action learning', *Journal of Managerial Psychology*, 31(1), pp. 296-311.
- Baron, L. and Parent, E. (2015) 'Developing Authentic Leadership Within a Training Context: Three Phenomena Supporting the Individual Development Process', *Journal of Leadership & Organizational Studies*, 22(1), pp. 37-53.
- Basford, T. E. (2014) 'Supervisor transgressions: A thematic analysis', *Leadership & Organization Development Journal*.
- Bell, E., Bryman, A. and Harley, B. (2018) *Business research methods*. Oxford university press.
- Benoit, W. (2017) 'Image repair on the Donald Trump "Access Hollywood" video: "Grab them by the p\* ssy"', *Communication Studies*, 68(3), pp. 243-259.
- Benoit, W. L. (2015) 'Bully or dupe?: Governor Chris Christie's image repair on the bridge lane closure scandal', *Speaker & Gavel*, 52(2), pp. 7.
- Benoit, W. L. (2018) 'Crisis and image repair at United Airlines: Fly the unfriendly skies', *Journal of International Crisis and Risk Communication Research*, 1(1), pp. 2.
- Blumberg, B. F., Cooper, D. R. and Schindler, P. S. (2014) *Business research methods*. McGraw-hill education.
- Braun, V. and Clarke, V. (2006) 'Using thematic analysis in psychology', *Qualitative research in psychology*, 3(2), pp. 77-101.
- Byrne, A., Barling, J. and Dupré, K. E. (2014) 'Leader apologies and employee and leader well-being', *Journal of business ethics*, 121(1), pp. 91-106.
- Carsten, M. K., Uhl-Bien, M., West, B. J., Patera, J. L. and McGregor, R. (2010) 'Exploring social constructions of followership: A qualitative study', *Leadership Quarterly*, 21(3), pp. 543-562.
- Cavazotte, F., Mansur, J. and Moreno, V. (2021) 'Authentic leadership and sustainable operations: How leader morality and selflessness can foster frontline safety performance', *Journal of Cleaner Production*, 313, pp. 127819.
- Caza, A. and Jackson, B. (2011) 'Authentic leadership', *The SAGE handbook of leadership*, pp. 352-364.
- Cels, S. (2017) 'Saying sorry: Ethical leadership and the act of public apology', *The Leadership Quarterly*, 28(6), pp. 759-779.
- Černe, M., Jaklič, M. and Škerlavaj, M. (2013) 'Authentic leadership, creativity, and innovation: A multilevel perspective', *leadership*, 9(1), pp. 63-85.

- Chang, W., Busser, J. and Liu, A. (2020a) 'Authentic leadership and career satisfaction: the mediating role of thriving and conditional effect of psychological contract fulfilment, *International Journal of Contemporary Hospitality Management*.
- Chang, W., Busser, J. and Liu, A. (2020b) 'Authentic leadership and career satisfaction: the mediating role of thriving and conditional effect of psychological contract fulfilment, *International Journal of Contemporary Hospitality Management*, 32(6), pp. 2117-2136.
- Chaudhary, R. (2020) 'Authentic leadership and meaningfulness at work Role of employees' CSR perceptions and evaluations', *Management Decision*.
- Chell, E. (2014) 'The critical incident technique: philosophical underpinnings, method and application to a case of small business failure', *Handbook of research on small business and entrepreneurship*: Edward Elgar Publishing.
- Cianci, A. M., Hannah, S. T., Roberts, R. P. and Tsakumis, G. T. (2014) 'The effects of authentic leadership on followers' ethical decision-making in the face of temptation: An experimental study, *The Leadership Quarterly*, 25(3), pp. 581-594.
- Cogliser, C. C. and Brigham, K. H. (2004) 'The intersection of leadership and entrepreneurship: Mutual lessons to be learned, *The Leadership Quarterly*, 15(6), pp. 771-799.
- Collinson, D. (2012) 'Prozac leadership and the limits of positive thinking, *leadership*, 8(2), pp. 87-107.
- Cooper, C. D., Scandura, T. A. and Schriesheim, C. A. (2005) 'Looking forward but learning from our past: Potential challenges to developing authentic leadership theory and authentic leaders', *Leadership Quarterly*, 16(3), pp. 475-493.
- Corriveau, A.-M. (2020) 'Developing authentic leadership as a starting point to responsible management: A Canadian university case study, *International Journal of Management Education*, 18(1).
- Couris, J. D. (2020) 'Vulnerability: The secret to authentic leadership through the pandemic', *Journal of Healthcare Management*, 65(4), pp. 248-251.
- Crawford, J., Dawkins, S., Martin, A. and Lewis, G. (2018) *Conceptualising Authentic Followers and Developing a Future Research Agenda. Authentic Leadership and Followership: International Perspectives*.
- Darvish, H. and Rezaei, F. (2011) 'The impact of authentic leadership on job satisfaction and team commitment', *Management & Marketing*, 6(3), pp. 421.
- Denzin, N. K. and Lincoln, Y. S. (2011) *The Sage handbook of qualitative research*. sage.
- DeRue, D. S. (2011) 'Adaptive leadership theory: Leading and following as a complex adaptive process', *Research in Organizational Behavior*, 31, pp. 125-150.
- DeRue, D. S. and Ashford, S. J. (2010) 'Who will lead and who will follow? A social process of leadership identity construction in organisations', *Academy of management review*, 35(4), pp. 627-647.
- Duncan, P., Green, M., Gergen, E. and Ecung, W. (2017) 'Authentic leadership--is it more than emotional intelligence?', *Administrative Issues Journal: Education, Practice & Research*, 7(2), pp. 11-22.
- Easterby-Smith, M., Thorpe, R., Jackson, P. R. and Jaspersen, L. J. (2018) *Management and business research*. Sage.
- Epitropaki, O., Radulovic, A. B., Ete, Z., Thomas, G. and Martin, R. (2020) 'Leader-follower transgressions, relationship repair strategies and outcomes: A state-of-the-science review and a way forward, *The Leadership Quarterly*, 31(1), pp. 101376.
- Erkutlu, H. and Chafra, J. (2017) 'Authentic Leadership and Organisational Job Embeddedness in Higher Education', *Hacettepe Universitesi Egitim Fakultesi Dergisi-Hacettepe University Journal of Education*, 32(2), pp. 413-426.
- Flanagan, J. (1954a) 'The Critical Incident Technique. Psychological Bulletin. Vol. 51, No. 4'.

- Flanagan, J. C. (1954b) 'The critical incident technique', *Psychological Bulletin*, 51(4), pp. 327.
- Fusco, T., O'Riordan, S. and Palmer, S. (2015a) 'Authentic Leaders are... Conscious, Competent, Confident, and Congruent: A Grounded Theory of Group Coaching and Authentic Leadership Development', *International Coaching Psychology Review*, 10(2), pp. 131-148.
- Fusco, T., O'Riordan, S. and Palmer, S. (2015b) 'An existential approach to Authentic Leadership Development: A review of the existential coaching literature and its relationship to Authentic Leadership', *Coaching Psychologist*, 11(2), pp. 61-71.
- Gardner, W. L., Avolio, B. J., Luthans, F., May, D. R. and Walumbwa, F. (2005) "'Can you see the real me?'" A self-based model of authentic leader and follower development', *Leadership Quarterly*, 16(3), pp. 343-372.
- Gardner, W. L., Coglisier, C. C., Davis, K. M. and Dickens, M. P. (2011) 'Authentic leadership: A review of the literature and research agenda', *The leadership quarterly*, 22(6), pp. 1120-1145.
- George, B. (2003a) *Authentic leadership: Rediscovering the secrets to creating lasting value*. John Wiley & Sons.
- George, B. (2003b) *Authentic leadership: Rediscovering the secrets to creating lasting value*. John Wiley & Sons.
- George, B., Sims, P., McLean, A. N. and Mayer, D. (2007) 'Discovering your authentic leadership', *Harvard Business Review*, 85(2), pp. 129-+.
- Gill, C. and Caza, A. (2018) 'An Investigation of Authentic Leadership's Individual and Group Influences on Follower Responses', *Journal of Management*, 44(2), pp. 530-554.
- Gill, C., Gardner, W., Claeys, J. and Vangronsvelt, K. (2018) 'Using theory on authentic leadership to build a strong human resource management system', *Human Resource Management Review*, 28(3), pp. 304-318.
- Gregory, T. (2021) 'The Leadership of an Authentic King', *Transparent and Authentic Leadership*: Springer, pp. 53-70.
- Grover, S. L., Hasel, M. C., Manville, C. and Serrano-Archimi, C. (2014) 'Follower reactions to leader trust violations: A grounded theory of violation types, likelihood of recovery, and recovery process', *European Management Journal*, 32(5), pp. 689-702.
- Haertle, J., Parkes, C., Murray, A. and Hayes, R. (2017) 'PRME: Building a global movement on responsible management education', *The International Journal of Management Education*, 15(2), pp. 66-72.
- Hannah, S. T., Avoli, B. J. and Walumbwa, F. O. (2011a) 'Relationships between Authentic Leadership, Moral Courage, and Ethical and Pro-Social Behaviors', *Business Ethics Quarterly*, 21(4), pp. 555-578.
- Hannah, S. T., Walumbwa, F. O. and Fry, L. W. (2011b) 'LEADERSHIP IN ACTION TEAMS: TEAM LEADER AND MEMBERS' AUTHENTICITY, AUTHENTICITY STRENGTH, AND TEAM OUTCOMES', *Personnel Psychology*, 64(3), pp. 771-802.
- Harrison, C., Burnard, K. and Paul, S. (2018) 'Entrepreneurial leadership in a developing economy: a skill-based analysis', *Journal of Small Business and Enterprise Development*.
- Harrison, C., Omeihe, I., Simba, A. and Omeihe, K. (2020) 'Leading the way: the entrepreneur or the leader?', *Journal of Small Business & Entrepreneurship*, pp. 1-17.
- Harvey, P., Martinko, M. J. and Gardner, W. L. (2006) 'Promoting Authentic Behavior in Organisations: An Attributional Perspective', *Journal of Leadership & Organizational Studies*, 12(3), pp. 1-11.
- Ilies, R., Morgeson, F. P. and Nahrgang, J. D. (2005) 'Authentic leadership and eudaemonic well-being: Understanding leader-follower outcomes', *Leadership Quarterly*, 16(3), pp. 373-394.



- Ite, A. E., Ibok, U. J., Ite, M. U. and Petters, S. W. (2013) 'Petroleum exploration and production: Past and present environmental issues in the Nigeria's Niger Delta', *American Journal of Environmental Protection*, 1(4), pp. 78-90.
- Jensen, S. M. and Luthans, F. (2006) 'Entrepreneurs as authentic leaders: Impact on employees' attitudes', *Leadership & Organization Development Journal*.
- Johnsen, C. G. (2018) 'Authenticating the Leader: Why Bill George Believes that a Moral Compass Would Have Kept Jeffrey Skilling out of Jail', *Journal of Business Ethics*, 147(1), pp. 53-63.
- Joo, B.-K. and Jo, S. J. (2017) 'The effects of perceived authentic leadership and core self-evaluations on organisational citizenship behavior', *Leadership & Organization Development Journal*, 38(3), pp. 463-481.
- Kadafa, A. A. (2012) 'Oil exploration and spillage in the Niger Delta of Nigeria', *Civil and Environmental Research*, 2(3), pp. 38-51.
- King, N., Horrocks, C. and Brooks, J. (2018) *Interviews in qualitative research*. sage.
- Krylova, K. O., Jolly, P. M. and Phillips, J. S. (2017) 'Followers' moral judgments and leaders' integrity-based transgressions: A synthesis of literatures', *The Leadership Quarterly*, 28(1), pp. 195-209.
- Lawler, J. and Ashman, I. (2012) 'Theorizing leadership authenticity: A Sartrean perspective', *leadership*, 8(4), pp. 327-344.
- Leroy, H., Palanski, M. and Simons, T. (2012) 'Authentic Leadership and Behavioral Integrity as Drivers of Follower Commitment and Performance', *Journal of Business Ethics*, 107(3), pp. 255-264.
- Leunissen, J., De Cremer, D., van Dijke, M. and Reinders Folmer, C. 'Sorry Seems to Be the Hardest Word: Forecasting Errors in the averseness of an Apology'. *Academy of Management Proceedings: Academy of Management Briarcliff Manor, NY 10510*, 13911.
- Li, F., Yu, K. F., Yang, J., Qi, Z. and Fu, J. H.-y. (2014) 'Authentic Leadership, Traditionality, and Interactional Justice in the Chinese Context. 真实型领导力、传统性与交互公平感在中国环境中的关系', *Management & Organization Review*, 10(2), pp. 249-273.
- Lloyd-Walker, B. and Walker, D. (2011) 'Authentic leadership for 21st century project delivery', *International Journal of Project Management*, 29(4), pp. 383-395.
- Luthans, F. and Avolio, B. J. (2003) 'Authentic leadership development', *Positive organisational scholarship*, 241, pp. 258.
- Luu, T. T. and Vo, T. T. (2020) 'Crafting study tasks among medical students: the role of authentic medical teachers', *BMC Medical Education*, 20(1), pp. 430.
- May, D. R., Chan, A. Y. L., Hodges, T. D. and Avolio, B. J. (2003) 'Developing the moral component of authentic leadership', *Organizational Dynamics*, 32(3), pp. 247-260.
- Mehmood, Q., Hamstra, M. R. W., Nawab, S. and Vriend, T. (2016) 'Authentic leadership and followers' in-role and extra-role performance: The mediating role of followers' learning goal orientation', *Journal of Occupational and Organizational Psychology*, 89(4), pp. 877-883.
- Mehmood, Q., Hamstra, M. R. W. and Schreurs, B. (2019a) 'Employees' perceptions of their manager's authentic leadership Considering managers' political skill and gender', *Personnel Review*, 49(1), pp. 202-214.
- Mehmood, Q., Schreurs, B. and Hamstra, M. R. W. (2019b) 'Employees' perceptions of their manager's authentic leadership', *Personnel Review*, 49(1), pp. 202-214.
- Michie, S. and Gooty, J. (2005) 'Values, emotions, and authenticity: Will the real leader please stand up?', *The Leadership Quarterly*, 16(3), pp. 441-457.

- Monzani, L., Knoll, M., Gessner, S., van Dick, R. and Maria Peiro, J. (2019a) 'Between a Rock and Hard Place: Combined Effects of Authentic Leadership, Organizational Identification, and Team Prototypicality on Managerial Prohibitive Voice', *Spanish Journal of Psychology*, 22.
- Monzani, L., Knoll, M., Gessner, S., van Dick, R. and Peiró, J. M. (2019b) 'Between a rock and hard place: Combined effects of authentic leadership, organisational identification, and team prototypicality on managerial prohibitive voice', *The Spanish Journal of Psychology*, 22.
- Ngunjiri, F. W. and Hernandez, K.-A. C. (2017) 'Problematizing Authentic Leadership: A Collaborative Autoethnography of Immigrant Women of Color Leaders in Higher Education', *Advances in Developing Human Resources*, 19(4), pp. 393-406.
- Obioma, B. K. (2012) 'Corruption reduction in the petroleum sector in Nigeria: Challenges and prospects', *Mediterranean Journal of Social Sciences*, 3(15), pp. 98-98.
- Oc, B., Daniels, M. A., Diefendorff, J. M., Bashshur, M. R. and Greguras, G. J. (2020) 'Humility breeds authenticity: How authentic leader humility shapes follower vulnerability and felt authenticity', *Organizational Behavior and Human Decision Processes*, 158, pp. 112-125.
- Odeyemi, J. O. (2014) 'A political history of Nigeria and the crisis of ethnicity in nation-building', *International Journal of Developing Societies*, 3(1), pp. 1-12.
- Omeihe, I., Harrison, C. and Omeihe, K. 'Authentic leadership skills within a developing economy context'. *35th BAM Annual Conference Proceedings: Recovering from Covid: Responsible Management and Reshaping the Economy*.
- Omeihe, I., Harrison, C. and Omeihe, K. O. 'Authentic Leadership: A Systematic Literature Review'. *35th BAM Conference Proceedings 2021: British Academy of Management*.
- Omeihe, I., Harrison, C., Simba, A. and Omeihe, K. (2020) 'The role of the entrepreneurial leader: a study of Nigerian SMEs', *International Journal of Entrepreneurship and Small Business*.
- Omeihe, I., Omeihe, K. O. and Harrison, C. 'The Rise or Fall of Authentic Leadership. *Academy of Management Proceedings: Academy of Management Briarcliff Manor, NY 10510, 13926*.
- Parkes, C., Buono, A. F. and Howaidy, G. (2017) 'The Principles for responsible management education (PRME): The first decade—What has been achieved? The next decade—Responsible management Education's challenge for the Sustainable Development Goals (SDGs)', *The international journal of management education*, 15(2), pp. 61-65.
- Qiu, S., Alizadeh, A., Dooley, L. M. and Zhang, R. (2019) 'The effects of authentic leadership on trust in leaders, organisational citizenship behavior, and service quality in the Chinese hospitality industry', *Journal of Hospitality and Tourism Management*, 40, pp. 77-87.
- Rego, A., Reis Júnior, D. and Pina e Cunha, M. (2015) 'Authentic Leaders Promoting Store Performance: The Mediating Roles of Virtuousness and Potency', *Journal of Business Ethics*, 128(3), pp. 617-634.
- Seco, V. and Lopes, M. P. (2013) 'Calling for authentic leadership: The moderator role of calling on the relationship between authentic leadership and work engagement', *Open Journal of Leadership*, 2(04), pp. 95.
- Shamir, B. and Eilam, G. (2005) "'What's your story?'" A life-stories approach to authentic leadership development, *Leadership Quarterly*, 16(3), pp. 395-417.
- Shamir, B. and Lapidot, Y. (2003) 'Trust in organisational superiors: Systemic and collective considerations', *Organization Studies*, 24(3), pp. 463-491.

- Shapiro, D. L., Boss, A. D., Salas, S., Tangirala, S. and Von Glinow, M. A. (2011) 'When are transgressing leaders punitively judged? An empirical test', *Journal of Applied Psychology*, 96(2), pp. 412-422.
- Sidani, Y. M. and Rowe, W. G. (2018) 'A reconceptualisation of authentic leadership: Leader legitimation via follower-centered assessment of the moral dimension', *Leadership Quarterly*, 29(6), pp. 623-636.
- Sims, C. M., Gong, T. and Hughes, C. (2017) 'Linking leader and gender identities to authentic leadership in small businesses', *Gender in Management*, 32(5), pp. 318-329.
- Soares, A. E. and Lopes, M. P. (2020) 'Are your students safe to learn? The role of lecturer's authentic leadership in the creation of psychologically safe environments and their impact on academic performance', *Active Learning in Higher Education*, 21(1), pp. 65-78.
- Spoelstra, S. (2013) 'Leadership studies: Out of business', *Critical Perspectives on Leadership*: Edward Elgar Publishing.
- Storey, M., Killian, S. and O'Regan, P. (2017) 'Responsible management education: Mapping the field in the context of the SDGs', *The International Journal of Management Education*, 15(2), pp. 93-103.
- Uduji, J. I., Okolo-Obasi, E. N. and Asongu, S. A. (2019) 'Multinational oil companies in Nigeria and corporate social responsibility in the HIV/AIDS response in host communities', *Local Environment*, 24(5), pp. 393-416.
- Uhl-Bien, M., Riggio, R. E., Lowe, K. B. and Carsten, M. K. (2014) 'Followership theory: A review and research agenda', *The leadership quarterly*, 25(1), pp. 83-104.
- Vecchio, R. P. (2003) 'Entrepreneurship and leadership: common trends and common threads', *Human resource management review*, 13(2), pp. 303-327.
- Walumbwa, F. O., Avolio, B. J., Gardner, W. L., Wernsing, T. S. and Peterson, S. J. (2008) 'Authentic leadership: Development and validation of a theory-based measure', *Journal of Management*, 34(1), pp. 89-126.
- Weiss, M., Razinskas, S., Backmann, J. and Hoegl, M. (2018a) 'Authentic leadership and leaders' mental well-being: An experience sampling study', *Leadership Quarterly*, 29(2), pp. 309-321.
- Weiss, M., Razinskas, S., Backmann, J. and Hoegl, M. (2018b) 'Authentic leadership and leaders' mental well-being: An experience sampling study', *The Leadership Quarterly*, 29(2), pp. 309-321.
- Weybrecht, G. (2017) 'From challenge to opportunity—Management education's crucial role in sustainability and the Sustainable Development Goals—An overview and framework', *The International Journal of Management Education*, 15(2), pp. 84-92.