

# Authentic Leadership: Its Uniqueness and Impacts in Personal Development and Organizational Performance

**Linda Kasoki Kasali**

PhD Student, Biola University

## Abstract

The purpose of this study is to explore and analyze the uniqueness of authentic leadership (AL) through a systematic reading of scholarly findings and its impact on personal development and on the organizational performance. Authentic leadership is a new topic in leadership literature. AL is a form of leadership done in direct connection to leaders' authenticity. Scholars have viewed AL to be a response to the unethical leadership and at the same time as a positive leadership to adapt in organizations and nations. For the purpose of this study, the analysis of the uniqueness of AL is done through a critical study of its strengths and weaknesses both in the life of the leader and the followers with a Christian and cultural lenses. Its application is extended to the leadership of Congo Initiative-Université Chrétienne Bilingue du Congo (CI-UCBC).

**Keywords:** Authentic leadership, authenticity, personal development and organizational performance.

## Introduction

Authentic Leadership is one of the leadership styles which has attracted my attention the most because I usually prefer being authentic in my life. After attending Cross-Cultural Leadership course where many leadership styles were exposed, discussed and evaluated, I understood that good leaders should have multiples competencies as a response to their followers' needs. However, it is certain that a person cannot incorporate all competencies since a human being is by nature limited and with personal interest and personal orientation different from others. Unfortunately, whoever wants to be or become a leader should learn to make additional effort based on followers' needs and based on the defining vision of the group. That is why, I found it very important to study on the authentic leadership to understand how practically a leader can increase personal effort toward followers' needs at the same time, remain authentic based on personal gender, faith and ethics.

When reading different scholars as it is demonstrated in this paper, all other leadership styles should be based on authentic leadership. The reason is that a leader should learn to adopt all other styles of leadership with a sense of authenticity to avoid falling into compromising personal values mostly if the leader is a Christian. In this paper, I have demonstrated the uniqueness/importance of authentic leadership as a fundamental leadership style for effectiveness and integrity for the organizational performance and for personal development of the leader and the followers. The aim of this paper is not to disqualify other leadership styles but to explain that if authentic leadership is considered as fundamental, then any other leadership style will be strengthened through it.

In organisations, effective leadership facilitates higher-quality production with more efficient services; it provides a sense of cohesiveness, personal development, and higher levels of satisfaction among those conducting the work; and it provides an overarching sense of direction and vision, an alignment with the environment, a healthy mechanism for innovation and creativity, and a resource for invigorating the organisational culture (M. Tshiyoyo, 2015).

### **A. The Uniqueness of Authentic Leadership**

In presenting the uniqueness of AL, I will explain the basic foundations of AL and enumerate elements of its uniqueness. AL is unique as it relies on Authenticity of the leader in the way the leadership is exercised. Authenticity is core for happiness in life. Whoever is forced in what he/she does will never be happy because what he/she does, does not result from an inner passion or commitment but from external forces. Authenticity is what defines authentic leadership as “the ability to lead yourself and others according to creation motive”, after a careful evaluation of personal values and norms (Blekklingh, 2015, p. 149). I found this definition very interesting as Blekklingh (2015) views authentic leadership both toward the leader and the followers. Most of the time, we tempt to consider leaders only as people called to lead others. Though it is true, but it is also evident that leaders should learn to lead themselves first before attending to others. The reason is when we are not able to lead ourselves, we will fail in demonstrating self-control in our actions and words and also the ability to remain focused in pursuing the vision and accomplishing the appointed activities which we want the followers to do.

According to Maslow (1970, p. 22) cited by Gardner et al. (2011), on authentic leadership is demonstrated when leaders are true to their own nature in exercising their leadership based on their core values, beliefs, strengths and weaknesses. Once again this is a very powerful way to articulate or present an authentic leader. An authentic leader leads with his/her heart through a personal and sincere commitment but with recognition of personal strengths and weaknesses. Sometimes, we tempt to view leaders as perfect being while this can never be the case. Even though, a leader is really competent in many domains, but every leader has personal limitations or weaknesses. And it is very important to acknowledge that in leadership as a leader, willing to admit personal limitation and incapacity in leadership. Once again, this becomes very capital mostly in authentic leadership where a leader is a called to be true or natural in actions and words.

Though many literatures in leadership have explored different leadership styles and theories in a general sense, however, “Authentic leadership is generally treated as a stable, fixed essence or quality”, because it allows leaders to remain open and true to themselves in their relationship, values, norms, beliefs and limitations in the way they approach leadership (Alvesson & Einola, 2019). I have personally realized that when I am involved in doing something which matches with my desire and competencies, I do it with much energy and commitment. Even if I am not receiving the external motivation from people around me. External motivation is important but when we are doing what results from our passion, we are to remain focus in pursuing our goal even in midst of oppositions and discouragement. And I think many leaders can identify themselves with my experience.

According to Shamir and Eilam (2005) cited by Endrisant et al. (2007) “authentic leaders possess self-knowledge and a personal point of view and that they identify strongly with their leadership role and act according to their values and convictions”. This perspective is another aspect which justifies the foundation of authentic leadership. According to my analysis, other leadership styles focus more on what the leader should do toward the followers, or just exposed the leadership requirements with little accent

on how do leaders feel about their leadership role, what is their desire, what are their values, beliefs and even weaknesses. To sum-up is that AL gives space or a particular attention to the leaders' personality, values, beliefs, and weaknesses in relation to their duties.

Effectiveness in authentic leadership requires a good balance between the leader and the followers because “the congruence between leader self-perceptions and follower perceptions of authentic leadership is beneficial and that both need to be present at high levels to produce the most beneficial results in terms of followers' job satisfaction” (Černe et al., 2014). In authentic leadership, leaders should make sure that followers have understood aspects which express their authenticity in how they exercise their leadership's responsibilities to avoid being considered as proud people. In reinforcing the understanding of the AL, is to say that AL is based on Authenticity which expresses something which is original, authentic, correct, reliable, real, based on fact or originality. An important remarks about authenticity is that “authenticity does not mean satisfying others, helping people to get rewards or preventing” from their punishment when it is needed. It is neither comprising personal belief and values in willing to please others (Okmen et al., 2018, p. 57,58). But Authenticity, as I have mentioned it, is the ability to know one's own identity and defend it. Therefore, AL gives an opportunity to leaders to have time for self-discovering and build their self correctly and properly.

Once again, it is very important to differentiate between being proud or ego and being authentic in the leader's behavior. The difference lies on the motivation or the intension of the leader. When the leader acts based on the ego behavior, the leader acts by claiming or just pursuing a position regardless of the requirements but when the leader is motivated with authentic behavior, the leader acts based on the mission to achieve which connects to personal beliefs and values (Blekkingh, 2015).

### **B. A Brief History of the Development of Authentic Leadership**

Scholars in leadership studies mentioned that “the concept of authentic leadership has been discussed and explored since the early 1990s” (Okmen et al., 2018, p. 57). According to Tineke Wulffers (2017, p. 3), Bill George (2003) is the “well-known author on authentic leadership, when he asserts that there is a need for leaders who lead with purpose, values, and integrity”. Bill George (2003) found out that “authentic leaders have a genuine desire to serve others, they know themselves, and they fell free to lead from their core values” (Northouse, 2018, p. 310). However, authentic leadership theory and practice received increased attention after the Gallup Leadership Institute (GLI) summit held in 2005, “after recognition of the inappropriate and unethical leadership at that time” which was not promoting personal development, organizational performance in an objective way (Wulffers, 2017, p. 13). In the summit, participants realized a great need for leadership based on integrity, transparency, and with passion based on the authenticity of the leaders.

It is necessary to remind that “authenticity is a term that is used in psychology, as well as in sociology and existential philosophy” though slightly different in their perception (Wulffers, 2017, p. 13). In this paper, I will add another aspect concerning the understanding of authenticity that it is also a biblical term as many passages in the bible reiterate the need of authenticity in following and serving God. In the context of leadership, “authenticity is essentially the degree to which we are true to ourselves, despite external pressures, bearing in mind that we are in a material world where we encounter external forces and influences that might be very different from our own beliefs and values” (Wulffers, 2017, p. 13). Therefore, Authentic leadership was developed to put an accent or to emphasis on the authenticity of

leaders and their leadership's role to avoid duplicity in the leadership and in the leader's life (Northouse, 2018).

Authentic leadership is developed through an intrapersonal process and an interpersonal process. The intrapersonal processes recalls an inner and a careful evaluation of personal desire, values, beliefs, calling, passion and competencies (Wulffers, 2017), while the interpersonal process is when the leadership "results not from the leader's efforts alone, but also from the response of followers". In the another word, under the interpersonal process the "authenticity emerges from the interactions between leaders and followers" (Northouse, 2018, p. 309).

Apart from the intrapersonal and interpersonal process of AL, these three concepts are used by scholars in defining authenticity in developing AL '(1) *consistency* between an entity's internal values and its external expressions, (2) *conformity* of an entity to the norms of its social category, and (3) *connection* between an entity and a person, place, or time as claimed (Lehman et al., 2019).

### **C. Critical Analysis of Authentic Leadership, including its Strengths and Weaknesses**

It obvious that all leadership styles have both the positive and the negative side based in how they are used and based on their results on people's lives and in the organizations. I have already affirm that according to me, authentic leadership should be fundamental among other leadership styles, because it relates to the inner of the leaders, their values, perspective, beliefs, competencies and weaknesses. To be able to do an effective transformational leadership for example, the leaders should first be authentic about themselves, because in many cases, it is possible to get involved for the development of the followers and never get transformed personally as a leader. The reason is that, the transformational leadership was not done based on the authenticity of the leader. In a very explicit way, I want to mention or demonstrate the strengths and weaknesses of authentic leadership.

#### **a. The strengths of Authentic Leadership**

In a general sense, authentic leadership has many qualities and is considered to be the best style of leadership because of the influence it products in people's lives and its input in the organizational performance. Many leaders are well known today because of their authenticity. Among them, we have Helen Suzman, "who was one of the first white South Africans who fought apartheid from within the parliament", Nelson Mandela and Archbishop Desmond Tutu, who "have always endeavored to be true to themselves and true to their leadership positions, with strong ethical underpinnings" (Wulffers, 2017, p. 10,11).

Authentic leadership respects the leader as a unique person with unique values, beliefs, competencies and weaknesses to pay attention to. It allows the leader to lead based on personal uniqueness. Every person is born with specific talents and abilities generally different from others. Therefore allowing everyone to be naturally, matters and condition the final result. AL also gives an opportunity for mutual satisfaction both to the leader and to the followers.

According to Tineke Wulffers (2017), authentic leadership promotes leaders as 'beacons of hope' through their being and did by inspiring others to reach the highest level of themselves because authentic leaders "are spiritually informed to consider the well-being of all those on whom they are able to have a positive effect" (p.2). That is why authentic leadership is considered as the better quality and the appropriate leadership style to give evident and appropriate response "in our current volatile world of uncertainty and complexity" (p. 12).

Another aspect of AL is that authentic leaders not only motivate their followers to pursue the vision of the group and fulfil the requirements of their mission, they also inspire them, since, motivation is generally considered as an external force influencing us to do something even when we are not fully convinced about it. But inspiration is the internal force convincing or influencing us to follow the vision or accomplish the tasks of the groups because of who the leader is based on his/her nature, values and integrity. In AL, leaders influence by inspiring not merely by motivating.

Authentic leadership opens doors for the leaders to have greater impact and influence beyond their sphere of influence, since authentic leadership is “a leadership by presence that transcends position. This means that even the leaders of authentic leaders may become their followers”(p. 7). What a great revelation? An authentic leader in the lowest position can have greater influence on the boss or on other leaders on the highest positions. Research has proved that the organizations which are based or formed on authentic characteristics in their leaders, employees experience more satisfied and commitment in their duties (Darvish & Rezaei, 2011).

Another aspect to consider is that “authentic leadership is seen as a leadership behavior which increases the positive climate in the organizations”, where hypocrisy is avoid, people increase their personal development because of the positive climate in line with organizational purposes, they internalizes the moral point of view, they acts effectively in the balanced distribution of information, adopts transparency in the relationships with the subordinates in the work environment which allow mutual thrust and support (Ayça, 2019, p. 791). Authentic leadership “moderates the relationship between creative self-efficacy and individual creativity” for a holistic transformation of the members (Lei et al., 2021).

To sum up the strengths of authentic leadership is that, AL promotes (1) personal uniqueness, (2) personal growth, (3) leading with passion, (4) integrity, (5) organizational performance, (6) mutual trust and engagement, (7) transparency and justice. Those are unchangeable qualities for effective leadership no matter which style of leadership is adopted.

#### **b. The Weaknesses of Authentic Leadership**

As I said, all leadership styles have their strengths and weaknesses, however, with different degree of impact. Some leadership styles may have a high level of weakness with a lower level of strength. But AL has a higher level of strength and a lower level of weakness which continue to prove its uniqueness and quality.

The negative side of authentic leadership is mostly connected to the sinful nature of human beings. Since the fall of Adam and Eve in the garden, all human being inherited the sinful nature which maintains human being in a permanent stage for evil. Apart from being separated from God because of the sin, human inherited the sinful nature which is the permanent inner power leading into evil (Gen. 3). That is why all human being need the renewal offers by God through the death of Jesus Christ on the cross to get the power over the sinful nature and over all the consequences of sins (Jn. 3:16). Therefore, whoever wants to get the power over the sinful nature, needs the redemption given by Jesus Christ through the power of Spirit of God. Therefore, authentic leadership is only appropriate to those renewed by the power of God to overcome the sinful nature, so that they reflect more closely what God expects each one to be.

The inner renewal of the leaders becomes imperative in AL because applying AL without redemption from sin, the authentic leaders will remain focus to their values, beliefs, dominated by sin and evil desire which will then become a poison to the followers and in the organization. So, when leaders are not yet renewed by the redemption power of God, instead of being ‘beacons of hope’ will become ‘beacons of destruction’ in their leadership.



We may be tempted to know the difference between the sinful nature, the personality, values and beliefs. The sinful nature is the inner nature leading into disobedience against the word and will of God (2Thes. 2: 10-12; Gal. 5: 19-21; 1Jn. 3: 4-6). When God recommends to love one another, the sinful nature will lead to hate and harm others without pity. When someone is still under the power of sin, applying authentic leadership may be very dangerous because personal values and beliefs may be very harmful, even though the person has needed or qualified competencies. But personality is quality which differentiate us from others based on our attitude, and character as a result of our biological, social, psychological and cognitive functionality (Barratt, 1985).

Another aspect of difference is between sinful nature and personal weaknesses. I have mentioned it that authentic leaders acknowledge their competencies and weaknesses. Sinful nature as I mentioned it, is related to human willing which stands against God's law while weaknesses, in my understanding is more related to failure in doing something and failure in enduring something, incapacity in accomplishing something or enduring something.

After making those differences, in a very explicit way, I think the weaknesses of authentic leadership are (1) over personal estimation if the leader is not yet renewed by the redemption power of God, (2) lack of tolerance toward others different from us, (3) resistance to change where needed because we want to remain the same, (4) lack of humility, (5) resistance to growth. For this particular aspect in relation to growth, I think it is revealed when a particular weakness oppose or stand against our personal growth. In the first way is when the leader fails to acknowledge or admit a weakness. In the second way, is when the leader acknowledge a weakness but does want to make any effort to change when it is possible.

#### **D. Evaluation of Authentic Leadership through the lens of Culture, and the lens of Faith**

Leadership style becomes meaningful when it is connected to cultural norms and belief of a specific people. Bill George (2003) cited by Northouse (2018, p. 310) said that Authentic leaders have five basic characteristics in common (1) they have a strong sense of purpose, (2) they have strong values about the right thing to do, (3) they establish trusting relationships with others, (4) they demonstrate self-discipline and act on their values, (5) they are sensitive and empathetic to the plight of others.

Those five characteristics are put in use or applied based on each one's culture and religion's belief. For the purpose of this paper, I will base my reflection on Congolese culture and Christian belief. Authentic leaders have great sense of integrity, however, 'it is important to understand that authentic leaders are not perfect human beings. We have for example Mandela despite the great impact he had in his leadership as an authentic leader, he "acknowledged that he had made mistake like all of us, but he always introspected and considered how not to repeat those mistakes" next time as much as possible (Wulffers, 2017, p. 10). So, authentic leaders do not harm willingly, but if that happen, they quickly try to learn a lesson from their mistake to avoid it next time and get back on the truck as quick as possible.

##### **a. Understanding Authentic leadership through the Congolese Culture**

Congolese culture is dominated by the honor and shame culture. In general basis, people act to preserve the honor of the family or the personal honor. In some level to be authentic in Congolese culture is somehow viewed as being an arrogant person and proud. In most of the time, people do not act based on who there are but based on how people will interpret their action and attitude because their focus is to avoid shame on themselves.

In many Congolese tribes, there are rules or laws established to determine how young people should interact with old people, how the wife should interact with her husband, how children should interact with

their parents with some practical actions. I personally think that rules or laws are very important in promoting harmony among people. However, all rules or laws have principles behind them which are communicated such as respect, integrity, consideration, love, tolerance, and so on. Therefore, the most important thing about the rules, according to me, are the application of the principles behind them not necessary the form or actions on how the rules are applied. The form or actions can deceive but the respect of the principles reveal the intention through different meaningful actions done with a free conscience and freedom. And this way of interpreting or analyzing thing leads to authenticity.

So, the problem about authentic leadership in Congolese culture is the obligation attached to the forms or actions pre-established on how to respect the rules already made in the community and not really the respect of the principles behind them. As, a young lady, I have the obligation to respect the old ladies, but not by remaining totally silent when an old lady is speaking as it is the case in some tribes. In doing so, I can remain silent when deeply from my heart there is no respect toward that old lady. A wife can pretend to show respect to her husband by avoid eating on the same table with her husband, when deeply from her heart, she does not respect her husband in many other ways. Which means the wife is not authentic in her respect toward her husband. Another reality regarding that, is that the wife can do things toward her husband to avoid shame on her couple while from her inner intention, there is no respect to her husband. But if the accent is made on respect without imposing the forms on how that respect can be done, wives in their freedom will demonstrate their respect toward their husbands in an authentic way without compromising to their inner feeling and values.

Empirical research on leadership styles and organizational performance done in two Congolese towns (Bakavu and Goma) dominated by very small family businesses reveals three results fundamentals (1) both leadership and performance are confirmed to be multidimensional, (2) the autocratic leadership is the more adopted both by men and women, (3) only participative/democratic leadership style have positive impact on businesses' performance (Akonkwa et al., 2022). That shows that authentic leadership is a greatly needed even in Congo to abolish autocratic leadership and reinforce participative/democratic leadership to boost businesses and even eradicate unethical leadership in politic which can be more influenced by the autocratic leadership as both men and women in Congo tempt to adopt it.

Congo is among the African countries which had endured many crisis, politic instability, war, and poverty. Therefore, "given the state's failure in Congo, among the priority is to create a strong and restored nation. To reach to that, the country need to have leaders who are transformational or visionary in the way to improve the life stage of its population and put in use all wealth of the country for its development". Research had proved that to enhance leadership development in Congo, "the three pillars must be interconnected spirituality, intelligence and morality" (M. Tshiyoyo, 2015). And these pillars are nothing else than the need of authentic leadership in Congo.

Bill George (2003) argued that "people today want to have access to their leaders and they want their leaders to be opened with them" (Northouse, 2018, p. 312). Unfortunately, this attitude is missing in many Congolese leaders. In a general way, Congolese leaders are used to 'Patron Leadership' where the leaders is above everyone, he is the one who controls everyone and everything. There is a long protocol to attend to the leader. And Congolese leaders do not want be corrected because they consider themselves more powerful than any other person. All that needs to be eradicated in Congolese leadership, because in good leadership, leaders are ready to receive the critics and even the blame from their followers (Tshiyoyo, 2012) for harmony and mutual respect in the organization/group.

According to some scholars, the greatest challenge in Congo is the use of power and the unethical leadership in the politics and economics. That has made Congo though full with natural resources which could make it to be the richest countries in the world, unfortunately, the lack of ethics and authentic leaders in the country have affected negatively how the Congolese riches is used. The consequence of that is the entire population is put under a hopeless situation (Mualaba, 2020).

#### **b. Understanding authentic leadership through Christian belief**

I have mentioned it earlier that authenticity is also a biblical concept not only a sociological and psychological or philosophical term. “Authentic leaders operate from a set of values that focuses on what they perceive to be right for those whom they lead” and that make them to be values-centered persons (Wulffers, 2017, p. 17). The biblical passage below shows the importance of authenticity in the Bible.

Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven. Many will say to me on that day, ‘Lord, Lord, did we not prophesy in your name and in your name drive out demons and in your name perform many miracles?’ Then I will tell them plainly, ‘I never knew you. Away from me, you evildoers!’ Mathew 7: 21-23, NIV

Based on my understanding of this passage, God is a ‘values-centered’ not a ‘actions-centered’. God does not give much credit to what we do, but mostly on how we do what we are called to do. With this analysis, I want to say that authentic leadership has its root in Christianity than in sociology and psychology as Bill George (2003) noticed. And it is even strengthened with this summary which says that authentic leadership is considered ‘as a logical extension of the authentic self, and can be considered as a foundation of positive leadership’ (Wulffers, 2017, p. 18).

God is against people who appeared godly by appearance but are evil or dangerous from within. And Authentic leadership is established when individuals incorporate or connect their true selves in their role as leaders. They remain true from within and outside. They are the same in private and in the public (Laeroy et al., 2012).

Therefore, AL as a foundation to all other leadership styles which leads to true transformation both for the leader and the followers (Bass & Steidlmeier, 1999), leaders willing to apply transformational leadership or even servant leadership, must be authentic, since authenticity should characterize the way they will do the transformational or servant leadership toward their followers. If that is not the case, the leadership will be weak.

In Exodus 32: 1-4, we see the example of Aaron who was unable to remain authentic and maintain a firm belief in God when the people asked him to make for them a god, because Moses their leader was like disappeared in the presence of God, and they could not interact with God directly. By fear to get the blame from his people, Aaron chose to compromise personal belief to please his people. This is an example of not being able to maintain one’s own authenticity in midst of troubles, oppressions and problems.

AL is very demanding and can expose the leaders in difficult situations when the belief of the leaders does not match with the expectations of the followers. Therefore, in contradictory situations, authentic leaders should learn to stand firm like Peter and John who said in Acts 4: 19-20, ‘which is right in God’s eyes: to listen to you, or to him? You be the judges! As for us, we cannot help speaking about what we have seen and heard’ when they were oppressed and forced to renounce to their belief in Jesus.

#### **E. Practical Application of Authentic Leadership at Congo Initiative- Université Chrétienne Bilingue du Congo (CI-UCBC)**

Congo Initiative-Université Chrétienne Bilingue du Congo (CI-UCBC) was created as an organization of



a holistic and integrated development program with five other centers operating under the non-profit organization called Congo Initiative. Thus, the mission and values of these different centers are connected to the great vision of the Congo Initiative under which they operate. However, each center has specific objectives to achieve in order to accomplish and materialize the vision of Congo Initiative.

Vision of CI-UCBC: is to train national Christian executives well equipped to transform their respective communities and their nation the Democratic Republic of Congo.

Mission of CI-UCBC: is to create and develop an authentic, regenerated and modeled community of Disciples of Christ with the mission of transforming society in the Democratic Republic of Congo.

Values of CI-UCBC:

- **Community life:** providing opportunities for sharing experiences and spiritual practices and promoting spiritual formation characterized by mentoring and discipleship.
- **Reflection:** Mode and framework offered for dialogue, learning, interactive aimed at reconciling knowledge and practice in everyday life.
- **Service:** Promoted as a supervisory and training framework for men and women agents of the Kingdom of God, loving the fear of God but immersed in the society.
- **Integration:** Develop an integrated ministry on both a personal and collective level, harmoniously combining thoughts, emotion and action, theology, politics and business.

#### **a. CI-UCBC Leadership and Function**

In the beginning in year 2007, according to my analysis, CI-UCBC adopted situational approach in the way the leadership comity was structured to meet the community's expectation by avoiding to give a highest leadership position to a woman, because at that time, locally an effective leader was considered to be a men not a women. The situational approach focuses on leadership in situations or context because different situation or context requires specific and adapted kind of leadership. Therefore, 'to be an effective leader requires that a person adapt his or her style to the demands of different situations' (Northouse, 2018, p. 167). Because of the expectation of our local community, there was a lack of authenticity in the way the leadership team were organized. But as years pass, CI-UCBC is getting closer to the ideal which is to give equal leadership change both to men and women. Some ladies are now responsible of some department and services.

However, it is important to remind that even if women leadership is needed but it is still challenged by old perspectives, cultures, and religions standards. This means, 'although the predicament of female leaders has improved significantly in recent decades, there is still long way to go' (Northouse, 2018, p. 576), and that is still experienced at CI-UCBC as well as the leadership comity of CI-UCBC has only men with a lady as the rector's assistance without 'executive power'. She is more as a secretary not as 'decision making person' in the organisation.

Based on CI-UCBC moto 'Being Transformed to Transform', CI-UCBC promotes also transformational leadership, because from its origin, CI-UCBC operates for the change and transformation of students and staff in taking into consideration people's 'emotion, values, ethics, standard, and long-term goals' even though additional effort needs to be made (Northouse, 2018, p. 263). Apart from the transformational leadership, CI-UCBC's philosophy is based on servant leadership. CI-UCBC leaders have done their best to promote proximity between them and with other staff; between them and students, even if there is still a need for extra effort on the way the servant leadership is applied to avoid a sense of discrimination among staff and students.

In a general sense, the transformational and servant leadership adopted at CI-UCBC is somehow combined with authentic leadership. That is a great accomplishment and CI-UCBC leaders must be congratulated for that. And that is what I revealed in previous paragraphs, saying that all other leadership styles should be combined with authentic leadership to strengthen the leadership and promote personal development and organizational performance. However, the authenticity in CI-UCBC leadership is not yet profound and well stable. Tineke Wulffers (2017, p. 11) said there is still an opportunity for a better if ‘we too can reflect on what has not gone as well as we would have liked and strive to do better in the future’. However, striving for better is not enough, we need to purposefully ‘understand both our purpose and our hierarchy of values’ (p. 8) because what will inspire people is mostly who we are not primarily ‘what we ought to do as leaders’ (p. 9).

#### **b. Recommendation to increase Authentic Leadership style at CI-UCBC**

In relation to what is an authentic leadership as presented in this paper based on its uniqueness, my recommendations to increase authentic leadership at CI-UCBC are that (1) leaders should remain authentic in their actions and words beyond the simple way of pursuing the vision, mission and values of CI-UCBC to the level of incarnating them in their personal lives, by making the idea behind the vision, mission, and values of CI-UCBC who they are indeed, (2) The annual objectives and target of CI-UCBC should continue to take into consideration particular issues without comprising to its vision and values, (3) the community life which is prone at CI-UCBC must be done without hypocrisy and discrimination, (4) there must be transparency, objectivity and coherency in the way people are hired or affected into different responsibilities and services.

#### **Conclusion**

Leadership is a great attribution with a lot of responsibilities toward the followers and the organization we represent. However, the impact of the leadership depends on the style adopted and about the nature of the leaders in the way they are exercising their influence on their followers in pursuing the vision of the organization/of the group. Among several leadership styles, in this paper, I demonstrated in reference to many scholars’ research that AL is the positive leadership and the foundation for effective leadership which promotes individual development and organizational performance. After a careful analysis of the cultural and political context of Congo, I found that AL will be among the great tool in rebuilding stability and development of the Congo. The application of AL analysis was on the leadership at CI-UCBC by suggesting practical recommendation on how AL may be increased at CI-UCBC to enhance personal development of the employees and the performance of the organization.

#### **Reference:**

1. Akonkwa, D. B. M., Lunanga, E., Mukulu, J. B., Bugandwa, T. C., & Mwaza, E. F. (2022). Leadership Styles and Small Enterprises’ Performance: Is Gender an Issue? Empirical Study from Democratic Republic of Congo. *Journal of Entrepreneurship and Innovation in Emerging Economies*, 8(1), 60–82. <https://doi.org/10.1177/23939575211044318>
2. Alvesson, M., & Einola, K. (2019). Warning for excessive positivity: Authentic leadership and other traps in leadership studies. *The Leadership Quarterly*, 30(4), 383–395. <https://doi.org/10.1016/j.leaqua.2019.04.001>

3. Ayça, B. (2019). The Impact of Authentic Leadership Behavior on Job Satisfaction: A Research on Hospitality Enterprises. *Procedia Computer Science*, 158, 790–801. <https://doi.org/10.1016/j.procs.2019.09.116>
4. Barratt, E. S. (1985). *Impulsiveness Defined Within a Systems Model of Personality | 4 | Adva.* <https://www.taylorfrancis.com/chapters/edit/10.4324/9781315825601-4/impulsiveness-defined-within-systems-model-personality-ernest-barratt>
5. Bass, B. M., & Steidlmeier, P. (1999). Ethics, character, and authentic transformational leadership behavior. *The Leadership Quarterly*, 10(2), 181–217. [https://doi.org/10.1016/S1048-9843\(99\)00016-8](https://doi.org/10.1016/S1048-9843(99)00016-8)
6. Blekkingh, B. W. (2015). *Authentic Leadership: Discover and Live Your Essential Mission.* <https://eds.p.ebscohost.com/eds/ebookviewer/ebook/bmx1YmtfXzk4NzE4NF9fQU41?sid=0eae7405-44fc-4b33-ab40-7519e7ddf4f7@redis&vid=1&format=EB>
7. Černe, M., Dimovski, V., Marič, M., Penger, S., & Škerlavaj, M. (2014). Congruence of leader self-perceptions and follower perceptions of authentic leadership: Understanding what authentic leadership is and how it enhances employees' job satisfaction. *Australian Journal of Management*, 39(3), 453–471. <https://doi.org/10.1177/0312896213503665>
8. Darvish, H., & Rezaei, F. (2011). *EBSCOhost | 69672677 | THE IMPACT OF AUTHENTIC LEADERSHIP ON JOB SATISFACTION AND TEAM COMMITMENT.* [https://eds.p.ebscohost.com/abstract?site=eds&scope=site&jrnl=18420206&AN=69672677&h=GAgpiW9gHERxhSFUywYbWgN2QHBwbKSjwWdzAA36wJnLI840YS5qBX%2b07w0S7DR%2bxA2%2fShsja0gXBKNZuumsbQ%3d%3d&crl=c&shibtoken=A3ApA6VzY7kQfLkN-YvwWJciN0kSbarBh7DBT86vMpl4q4HB8XXts6VJR1rrhjgeMGdfEEFkvYh-gtMQsKjTsJX19gACZVQO\\_bklg0Fg6WztJS9HH5y-oH2j0gsmhnGOCaz2Xl4kebAU-3SLDKWgMvrNbhSdNaaY9CiDRix-3Omt0JANCNpGkpL3GofcAaYE2GCW45JSYOjN9qJ1DQxNOzTESjxCDDfy9Rp6fygRGrT1B\\_C3gHgZrYiQbIQ2Nu0nJzpF6uAkb2jnNgpJvYVdEvwcdzGr\\_NKWtXc8M1-gOhZfKG1rparVi6HkcsUAQB92U3JtH1b-0\\_jbfN47QrdO0vDQOpbxDRF9HSOgibxslC6c7aRhFemGIUvLnhlewQHNEdyKYhvGXkXvncWlc7xSdWCTCn9zJ-6Wom5pjcPuApBXSMSjRjQijq7\\_GRP6azJckvZqdE6Zvt1XJcC7h61SUx3ZZw8GqPLc&resultLocal=ErrCrlNoResults&resultNs=Ehost&crlhashurl=login.aspx%3fdirect%3dtrue%26profile%3dehost%26scope%3dsite%26authype%3dcrawler%26jrnl%3d18420206%26AN%3d69672677](https://eds.p.ebscohost.com/abstract?site=eds&scope=site&jrnl=18420206&AN=69672677&h=GAgpiW9gHERxhSFUywYbWgN2QHBwbKSjwWdzAA36wJnLI840YS5qBX%2b07w0S7DR%2bxA2%2fShsja0gXBKNZuumsbQ%3d%3d&crl=c&shibtoken=A3ApA6VzY7kQfLkN-YvwWJciN0kSbarBh7DBT86vMpl4q4HB8XXts6VJR1rrhjgeMGdfEEFkvYh-gtMQsKjTsJX19gACZVQO_bklg0Fg6WztJS9HH5y-oH2j0gsmhnGOCaz2Xl4kebAU-3SLDKWgMvrNbhSdNaaY9CiDRix-3Omt0JANCNpGkpL3GofcAaYE2GCW45JSYOjN9qJ1DQxNOzTESjxCDDfy9Rp6fygRGrT1B_C3gHgZrYiQbIQ2Nu0nJzpF6uAkb2jnNgpJvYVdEvwcdzGr_NKWtXc8M1-gOhZfKG1rparVi6HkcsUAQB92U3JtH1b-0_jbfN47QrdO0vDQOpbxDRF9HSOgibxslC6c7aRhFemGIUvLnhlewQHNEdyKYhvGXkXvncWlc7xSdWCTCn9zJ-6Wom5pjcPuApBXSMSjRjQijq7_GRP6azJckvZqdE6Zvt1XJcC7h61SUx3ZZw8GqPLc&resultLocal=ErrCrlNoResults&resultNs=Ehost&crlhashurl=login.aspx%3fdirect%3dtrue%26profile%3dehost%26scope%3dsite%26authype%3dcrawler%26jrnl%3d18420206%26AN%3d69672677)
9. Endrissat, N., Müller, W. R., & Kaudela-Baum, S. (2007). En Route to an Empirically-Based Understanding of Authentic Leadership. *European Management Journal*, 25(3), 207–220. <https://doi.org/10.1016/j.emj.2007.04.004>
10. Gardner, W. L., Cogliser, C. C., Davis, K. M., & Dickens, M. P. (2011). Authentic leadership: A review of the literature and research agenda. *The Leadership Quarterly*, 22(6), 1120–1145. <https://doi.org/10.1016/j.leaqua.2011.09.007>
11. Laeroy, H., Anseel, F., Sels, L., & Gardner, W. L. (2012). *Authentic Leadership, Authentic Followership, Basic Need Satisfaction, and Work Role Performance: A Cross-Level Study—Hannes Leroy, Frederik Anseel, William L. Gardner, Luc Sels, 2015.* <https://journals.sagepub.com/doi/abs/10.1177/0149206312457822>

12. Lehman, D. W., O'Connor, K., Kovács, B., & Newman, G. E. (2019). Authenticity. *Academy of Management Annals*, 13(1), 1–42. <https://doi.org/10.5465/annals.2017.0047>
13. Lei, S., Qin, C., Ali, M., Freeman, S., & Shi-Jie, Z. (2021). The impact of authentic leadership on individual and team creativity: A multilevel perspective. *Leadership & Organization Development Journal*, 42(4), 644–662. <https://doi.org/10.1108/LODJ-12-2019-0519>
14. Mualaba, C. J. (2020). *Leadership and citizenship in the Democratic Republic of Congo (DRC): A Christian-ethical appraisal* [Thesis, North-West University (South Africa)]. <https://repository.nwu.ac.za/handle/10394/36404>
15. Northouse, P. G. (2018). *Leadership: Theory and Practice* (8th edition). SAGE Publications, Inc.
16. Okmen, S., Elçi, M., Murat, G., & Yılmaz, Y. (2018). *THE IMPACT OF AUTHENTIC LEADERSHIP ON ORGANIZATIONAL LEARNING CAPACITY*. <https://doi.org/10.20460/JGSM.2018.261>
17. Tshiyoyo, M. (2015). Leadership development in the Democratic Republic of the Congo (DRC). *Administratio Publica*, 23(1), 139–160. <https://doi.org/10.10520/ejc-adminpub-v23-n1-a8>
18. Tshiyoyo, M. M. (2012). *Leadership and Governance Imperatives for Development in the Democratic Republic of the Congo—ProQuest*. <https://www.proquest.com/openview/dd46788e7186d97a98a4cb96247b523f/1?pq-origsite=gscholar&cbl=2026366&diss=y>
19. Wulffers. (2017). *Authentic Leadership Effectiveness for Individuals and Teams: A Coaching Approach*. <https://eds.p.ebscohost.com/eds/ebookviewer/ebook/bmx1YmtfXzE1OTUxNzhfX0FO0?sid=707ab1b1-6b4e-4b3d-8734-5f53f32016c9@redis&vid=1&format=EB>