

Beyond Traits and Behaviours: A Theoretical Framework for Leadership Potential Actualization

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ABSTRACT

The conventional methodologies of leadership scholarship has been skewed towards the application of predetermined models due to the attribution of traits or observable actions to the leaders and the dynamic, growth based processes in which leaders utilize their latent abilities have been theorized as questionable. In this paper, this gap is filled by creating a single conceptual framework that re-defines leadership as a multilevel, continuous process of human potential actualization. We perform a theoretically integrative review, based on an explicitly narrowed down corpus of scholarship embracing humanistic psychology, motivation theory, and six modern day paradigms of leadership. The inclusion criteria were according to theoretical centrality to the construct of potential actualization, publication in peer reviewed sources indexed in either Scopus or the Social Science Citation Index and both foundational and empirically revised sources (as per the integrative review approach by Torraco, 2005). According to the review, there are four interdependent core constructs, intrinsic motivation, self-awareness, learning orientation, and relationship dynamics are the most important psychological and interpersonal processes which result in leadership potential actualization. These constructs are recursive at three development stages, which are the leader self-actualization, facilitation of follower growth and flourishing of the entire organization. Contextual moderators including cultural orientation, ethical climate, organizational structure and diversity dynamics are examples of the boundary conditions of this process. Eight hypotheses of research are developed. The proposed Integrated Model of Leadership Potential Actualization (ILPA) theory overcomes the gap between humanistic psychology and organizational scholarship, eliminates the conflicts between the opposing paradigms, and provides the propositions to be addressed in the further empirical studies. In a practical sense, it reinvents leadership development as a competency learning process to a comprehensive human flourishing. The model has certain implication to the holistic, culturally aware and ethically grounded leadership practice in multifaceted organizations of the present era.

Keywords: Leadership potential actualization; self-actualization; humanistic psychology; transformational leadership; authentic leadership; servant leadership; integrated conceptual model; leadership development.

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1. INTRODUCTION

It is a sort of what happens to a leader when he or she becomes what he or she can be. Disciples are refreshed; companies are innovative; society flourishes. Nevertheless, even though there is a plethora of scholarship of leadership that has been accumulated over the century, the precise developmental mechanisms of how people convert latent capacity to actualized leadership is hypothetically fragmented. The study of

leadership has yielded timeless information on what an effective leader should look like and his/her qualities, his/her behavioral repertoires, his/her transformational qualities as rated by his/her followers, but relatively little on the dynamic, recursive processes by which these traits are nurtured throughout a lifetime (Day et al., 2014; Yukl, 2013).

One of the most promising ways of bridging this gap is the notion of potential actualization, which is borrowed (1968) of self-actualization as the highest part of human motivating striving and the idea of Rogers (1961, 1980) about the actualization tendency inherent in humans, the idea that human beings are inherently geared towards growth and potential actualization positions leadership not as a position to hold but as a journey of development to be taken.. Being able to achieve and at the same time enable others to achieve their potentials has become a strategic and ethical requirement in a world that has been characterized by scholars as VUCA conditions volatility, uncertainty, complexity and ambiguity (Day and Dragoni, 2015).

Though it is nowadays a common place in practitioner circles to think that development of leadership is to be founded on the nurture of self knowledge, endurance and vocation, the theoretical framework that underpins these attributes desirable is diffused throughout disciplinary traditions that rarely talk to one another. Humanistic psychologists have charted the inner lines of development and have done very little to take note of organizational facts. Inspirational and relational behaviors have been listed by leadership theorists without being completely rooted in developmental psychology. Human resource development scholars have operationalised competency frameworks without philosophical insight to provide an explanation as to why some leaders develop and others level off (McCauley and Van Velsor, 2004; Petriglieri and Petriglieri, 2015).

The paper seeks to close this gap by offering an integrative theoretical review on the approach by Torrance (2005) to integrative conceptual papers that synthesizes the knowledge and experience of humanistic psychology and self-determination theory, and six of the major systems of leadership to offer a coherent explanation of leadership potential actualization. To be more precise, the paper follows three main goals: (1) to elucidate the construct of potential actualization and distinguish it with the closely related yet distinct notions of empowerment, development of capabilities, and emergence of leadership; (2) to critically discuss how six theoretical traditions Maslow's hierarchy of needs, Rogers actualizing tendency, transformational leadership, servant leadership, authentic leadership, and Positive Organ.

The article has four aspects to the literature of leadership. It pushes forward a process based, multi-level leadership

both in humanistic psychology and in existential philosophy. Based on the conceptualization of Maslow accountability that goes beyond the unchanging biases of trait and behavioural paradigms. It is an obvious interdisciplinary interface between humanistic psychology and organizational science. It constructs propositions that can be tested, on which future empirical programmes can be based. And it offers a more implicit ethical and cultural re-definition which holds potential actualization as a responsibility to others, and not just a project of being able to develop self.

The paper is organized in the following way. Section 2 lays the conceptual bases, such as a formal definition, philosophical origins, and a distinction matrix. Six theoretical frameworks were critically compared and reviewed in section 3. Section 4 introduces the ILPA model, its four constructs, three stages of development, and the contextual moderators. The eight research propositions are obtained in Section 5. Section 6 is critical in discussing the theoretical tensions and contextual factors. Section 7 expounds theoretical, practical and research implications. Section 8 acknowledges that there are limitations and Section 9 is the conclusion.

2. CONCEPTUAL FOUNDATIONS

2.1 Defining Leadership Potential Actualization

In this paper, the leadership potential actualization is defined as the dynamic, repetitive process where the individual actualizes innate abilities, values and relational gifts gradually in a way that is authentic to self, responsive of others needs, and oriented to the collective prosperity. There are three characteristics of this definition. First, it is procession as opposed to attribution: it stresses becoming as opposed to being, path as opposed to goal. Second, it is inherently relational: development is not present in isolation: it is an inter-subjective process organized by the social situation and interactions. Third, it is ethically oriented: genuine self-realization which is harmful to others or manipulates power inequalities are not considered as such that can be realized in actualization in the meaning used here.

In this definition, it is important to draw a line between three constructs closely related to it that are sometimes confused with this definition in the literature. These differences are formalized in Table 1.

Construct	Core Mechanism	Locus	Ethical Orientation	Temporal Quality
Potential Actualization	Progressive realization of authentic capacities in service of self and others	Individual relational systemic	Inherently other regarding; flourishing is collective	Lifelong, recursive, nonlinear
Capability Development	Acquisition of skills and competencies through training or experience	Individual task	Neutral; may or may not align with values	Episodic; tied to training events
Empowerment	Delegation of authority, resources, or decision making latitude by an external agent	Dyadic/ structural	Contingent on context; can be withheld	Situational; dependent on power holder
Leadership Emergence	Recognition by others as occupying a leadership role	Social perceptual	Neutral; perception may diverge from authentic growth	Event based; socially constructed

Table 1. Distinguishing Leadership Potential Actualization from Related Constructs

2.2 Philosophical and Psychological Roots

The scholastic tradition of possible realization is a long one. The idea of the human being a tools or end-orientedness to which it is called to bring itself to fulfilment is an early articulation of this in the tradition of Aristotelian ethics, in which eudemonia flourishes with virtuous action which brings the highest abilities to expression (Kraut, 2018). It is not the hedonistic satisfaction but intentional perfection: the leader who labours at the boundaries of his/her capability but who

serves a collective good is as close as possible to what Aristotle meant by the good life.

The picture was enhanced and made more complex by existentialist philosophy. In many ways, Kierkegaard, Heidegger and Sartre affirmed that authenticity in adhering to commitments of freely chosen commitment, and not just adhering to societal scripts, is a fundamental human task (Guignon, 2004). The question to leadership is a troublesome one: to what extent do the institutional

positions and the hierarchies of an organization enable or inhibit a true self-expression? The individual authenticity versus structural conformity is not a philosophical issue, but one can observe it in the everyday life of leaders, as they feel the pull between the individual and the expected according to his or her organization.

Humanistic psychology changed these philosophical currents into science in psychology. The hierarchy of human motivation Maslow (1943, 1968) suggested that human motivation is arranged in a hierarchical manner; self-actualization is the urge to become everything one can possibly become and is the ultimate goal of human endeavours. Importantly, Maslow interpreted self-actualization as not being narcissistic self-absorption; it was a state that was marked by creativity, spontaneity, problem centeredness, and profound interpersonal relationships (KoltkoRivera, 2006). Rogers (1961, 1980) arrived at the same ground, but with a different inclination and claimed that all organisms possess an actualizing tendency that is a directional movement or a movement towards growth, complexity and actualization of potential. This tendency is not an object of training as it is released under the conditions of congruence, empathy, and unconditional positive regard, which Rogers considers to be natural.

All these traditions describe actualization as teleological (to a horizon of fuller becoming), relational (based on trust and psychological safety), and embodied (integrated along cognitive, emotional, and moral lines). This view holds that leadership is the social area, in which this highly personal process is not only enacted in others, but also instigated.

2.3 Leadership as a Developmental Process

Contemporary study of leadership has been more of a process based, developmental point of view. Rather than making the inquiry of what leaders are a list of fixed characteristics or even what they do a taxonomy of behaviours scholars have come to query how leaders develop (Day et al., 2014; Lord and Hall, 2005). It is reflective of a broader constructivist shift in social science, a shift which focuses on meaning making, identity formation, and adaptive learning over stable attribute.

A constructivist perspective on the issue of leadership development would suggest that the development of leadership may be compared to the progressive elaboration of leadership identity to which one internalizes the identity of a leader to become part of self concept (DeRue and Ashford, 2010). This identity is not arrived at but developed through cyclic action, contemplation, feedback, and redefinition. One of the most convincing arguments that Ibarra (2015) has put forward is that leaders must sometimes behave in different manners before they can experience being

authentic in a manner that identity expansion must come first before their subjective sense of authenticity.. This understanding makes a simple interpretation of the theory of genuine leadership more difficult and adds more complexity to the developmental theory of actualization.

Positive Organizational Scholarship (POS) takes this development focus to the organizational level by posing not just how individual leaders can but how an organization can develop in ways that can result in a large-scale human flourishing (Cameron, 2012; Cameron et al., 2003). This systems view is crucial: there is always a situational influence on potential actualization, which is influenced by the situational factors and which may either enhance or even repress the natural human desire to develop.

3. CRITICAL REVIEW OF THEORETICAL FRAMEWORKS

The concept of actualization of leadership potential is not an intellectual tradition which is one-dimensional. Rather, it is presented as the intersection of a few streams of theories which illuminate one side of the construct and leave others in the dark. This section will be a critical analysis of six frameworks, their contributions, limitations and how the frameworks are applied in relation to their applicability to actualization. It discusses it on the basis of the grounded and empirically renewed sources such as met analytic evidence whenever possible. The table format of the synthesis of the comparative analysis is given in 3.7.

3.1 Maslow's Hierarchy of Needs and the Architecture of Growth

One of the most significant models in the behavioural sciences has been the hierarchical model of human motivation proposed by Maslow (1943, 1954, 1968). Maslow has given us an interesting picture of human motivation as being necessitating by implying that people would be climbing the ladder of needs as physiological, safety, belonging, esteem and self-actualization. Self-actualization is the top tier of the hierarchy and it reflects the need to be everything one can, and is characterized by autonomy, spontaneity, creativity and the lifelong capacity to engage in significant relationships (Koltko Rivera, 2006).

There are two implications of this framework with regard to leadership. When leaders are content in meeting their lower order needs, theoretically, they can expand, they can possess a purpose, they can liberate others to grow which are the indications of what this paper refers to as potential actualization. Also, the leaders who create an environment where the needs of the followers become bigger and bigger are those who help the followers to develop, which once again resonates with the relational and facilitative side of transformational and servant leadership.

Nevertheless, a constant criticism of the Maslow model that no present-day appropriation can disregard has existed. There is little empirical support that the needs hierarchy is strict and sequential; the need satisfaction seems to work much more contextually and simultaneously than the pyramid indicates (Wahba and Bridwell, 1976). More essentially, the Maslow model has been criticized, though, as having institutionalized a culturally-specific, individualistic sense of the fully actualized person as autonomous, independent and self-expressive that cannot be easily transferred to collectivist cultural contexts where relational embeddedness and communal identity is experienced as a satisfying rather than limiting force (Neher, 1991). However, in its meagreness, the structure provided by Maslow provides an unparalleled teleology of development: it determines the line of human development and situates the self-actualization in its end.

3.2 Rogers' Actualizing Tendency: Growth as an Organism Drive

The contribution of Carl Rogers to the comprehension of the possible actualization is possibly even more fundamental than that of Maslow, since it functions at the process instead of structure level. Rogers (1961, 1980) outlined the organic striving mechanism, whereas Maslow explained what people are striving at the end of the day. The actualizing tendency the natural disposition of all living organisms to grow in ways that sustain and continue its existence is to Rogers not something to be sought, but something to be emancipated.. Human beings do not require to be instructed to grow, they require circumstances in which growth can take place naturally.

The framework proposed by Rogers is highly practical as far as leadership is concerned. Congruent leaders who demonstrate consistency in their internal experience and behaviours that match their expression offer a genuine relational presence that Rogers considered as one of the facilitative core conditions of the growth of others.. Unconditional positive regard by leaders who do not condition their positive regard on performance or agreement is the psychological safety that Edmondson (1999) has since shown empirically to be a precondition to learning, creativity and interpersonal risk taking in organizations. And leaders who are empathic in their understanding of the ability to place oneself in the frame of reference of another without losing their own develop the relational depth that servant leadership theorists have theorized as the basis of follower development.

The framework of Rogers has its limitations. Its therapeutic roots imply that it under-specifies the structural and organizational factors which define and frequently limit the manifestation of the actualizing tendency. The leader might have all the Rogation qualities and still fail to facilitate the development of followers

within an organization that is characterized by punitive hierarchy, a shortage of resources or a crunchy culture. The actualizing tendency exists in the real sense but exists within systems that can make it or make it less in point where we go back in Section 4.

3.3 Transformational Leadership: Inspiring Transcendence

The transformational leadership theory which was developed by Burns (1978) and further explained by Bass and his disciples (Bass, 1990; Bass and Riggio, 2006) occupies one of the first positions in the contemporary literature on leadership. Essentially transformational leadership is an elevation issue; whether a leader can inspire the followers to elevate their personal self-interest and commit themselves to some greater, more significant and more demanding causes than could be sustained by their present level of motivation. The four dimensions of idealised transformational behaviour affect, inspirational motivation, intellectual stimulation and individualised consideration have a relationship in one way or another to the processes of actualisation of potential.

The learning oriented nature of actualization in particular, is reflected in intellectual stimulation: the followers are encouraged to question assumptions, seek new knowledge, and develop their intellectual and creative capabilities. The individualized care resembles the empathic sensitivity and unconditional positive regard of Rogers in which the concerns of the individual needs of development and aspiration of the follower are taken care of. The association between transformational leadership and positive follower outcomes such as performance, commitment, creativity and wellbeing are always backed by met-analytic evidence (Judge and Piccolo, 2004).

However, the theory has its weaknesses that are well documented. Its heroic framing has been criticized as one which puts the leader in the forefront role in creating followers a view which undervalues the distributed and co-constructed nature of leadership in the contemporary organization (Tourish, 2013). More to the point, the risk of pseudo transformational leadership where leaders manipulate the language and performance of inspiration to command the followers to meet narcissistic or ideological objectives, has been documented by Tourish (2013) and Bass and Steidlmeier (1999). It is not an accident but a dark side of the transformation; it reveals an ethical weakness in the very core of the theory: inspiration which is not ethical is at best coercive. These issues justify the need to place possible actualization into a sound moral context an aspect that is touched in the ILPA model.

3.4 Servant Leadership: Leading Through Service

Robert Greenleaf (1977) was a considerably counter-cultural vision of leadership where the leader is first inclined toward the growth and well-being of his/her

followers and not to power, performance or even inspiration. It is because the servant leader is also a servant, and his or her authority is based not on positional but on moral quality of relationships and the extent of his or her devotion to the prosperity of others. There are seven dimensions of servant leadership that Van Dierendonck (2011) identifies and they include empowering and developing others, humility, authenticity, interpersonal acceptance, provision of direction as well as stewardship.

Servant leadership deals with both the moral and relationship features of the potential actualization. In placing the development of followers as the main measure of leadership achievement, it provides a remedy to the egocentric propensity that may corrupt both self-actualization paradigms as well as transformational leadership. Empirical evidence supports positive relationships between servant leadership and follower wellbeing, organizational commitment, and creative performance, particularly in an organizational environment where there is a strong ethical climate and relational trust (Eva et al., 2019).

Also, compared to most Western models of leadership, servant leadership is more aligned with collectivist cultural traditions due to their emphasis on interdependence, humility, and shared responsibility, which are more oriented toward the values of the Asian, African, and Latin American cultures (Greenleaf, 1977; Van Dierendonck, 2011). The theory has strains within, however. When the habitual developmental needs of the leader are subservient to the developmental needs of the followers, the eventual realization of the true reciprocity is threatened because followers will grow and leaders will not. Conceptual ambiguity in the operationalisation of constructs of servant leadership has also been an issue that has made the empirical developments rather problematic in a systematic review carried out by Parris and Peachey (2013).

3.5 Authentic Leadership: The Integrity of Self

According to the authentic leadership theory, well acquainted leaders will always act in accordance to their values, process information in a balanced and not self-serving way and will be more relational and ethical than those who do not (Walumbwa et al., 2008). Avolio and Gardner (2005) introduced a developmental theory that authentic leadership is built up through gradual cultivation of favourable psychological skills, ethical reasoning and self-perception that are provoked by the evoking events and life experiences.

It is this emphasis on development that makes authentic leadership a prototype nearest to the actualization construct. The path of the real life leader is, on significant levels, an example of a possible realization: it is marked by an increased level of self-awareness, moral courage,

and an enlarging ability of relational openness. It has been established that authentic leadership is related to trust of followers, psychological capital, engagement and wellbeing and is particularly relevant in those organizations, where there is a greater level of uncertainty (Ilies et al., 2005).

The theory has received a huge critical literature, but which should be taken seriously. Ford and Harding (2011) and Algera and LipsWiersma (2012) challenge the essentialist assumption of an authentic self to which the leader should and can be true, as the essentialist premise of authentic leadership. Using poststructuralist and social constructionist traditions, these critics posit that identity is not a predetermined inner core to be discovered but rather a dynamic and socially constructed and context dependent project. In this regard, the pursuit of authentic leadership may subconsciously imitate the conservative topicalities of identities rather than letting the genuine self-exploration. The other aspect of the theory is the Universalist ambitions which are confounded by the contextual variability of authenticity expression in gender, culture and role in an organization (Chan et al., 2005).

3.6 Positive Organizational Scholarship: Flourishing as a Systems Property

Positive Organizational Scholarship (POS) was founded towards the beginning of the millennium as values explicitly research based programme that focused on the conditions under which organizations and their occupants flourish (Cameron et al., 2003). POS, unlike many other studies in organizational research, focuses on the strengths that can be cultivated to bring about resilience, thriving, virtuous behaviour and positive deviance (Cameron, 2012). The result of this orientation has been a rich empirical literature on the constructs of psychological safety (Edmondson, 1999), positive emotions and broaden and build effects (Fredrickson, 2001) and the impact of high quality connections in facilitating both the individual and collective development (Dutton et al., 2006).

In potential actualization framework, POS is imperative, whereby the unit of analysis which is the individual leader is transformed to the system. The question is: what organizational factors enable leaders and followers to fulfill their potential? This system-view is a protection in the individualist bias which is the menace of humanistic psychology and of much of the theory of leadership. Organizations can also be designed to create thriving coexisting vitality and learning as an organizational culture, as opposed to an extraordinary personal achievement, as Spreitzer and Cameron (2012) have demonstrated.

The limitation the theories have been identified to have is the positivity bias in that by concentrating on the positive,

flourishing, and virtue, POS runs the risk of ignoring the structural inequalities, power relations, and dark side organizational phenomena that limit access to growth by most people (Fineman, 2006; Furnham, 2007). This criticism is not disproved by Dutton et al (2006) and notes that a complete positive organization science has to grapple with the condition of inequality that determines the actualization and non-actualization of the potential of various individuals.

3.7 Comparative Analysis: Convergences and Divergences

Of these six structures, several of thematic convergences exist. Firstly, any developmental orientation leadership is viewed as something that is going to increase and deepen with time, as opposed to predetermined gift. Second, all foreground the relational conditions that are facilitating growth, be they that are conceptualized in terms of psychological safety, unconditional positive regard, transformational inspiration, servant attentiveness, authentic transparency, or positive organizational climate. Third, an ethical aspiration leadership is not only effective but good, and the purposes it aims at are not self-serving.

There are important divergences that should be noted along these convergences. The locus of their interests is very different: Maslow and Rogers are concerned with individual inner development process of the individual; transformational and authentic leadership are the integration of individual and relational level; servant leadership is more concerned with the development of others rather than the development of the leader; POS changes the frame to the system and culture of the organization. They are also dissimilar in the regard of cultural presumptions: the immense majority of the frameworks encode the individualist principles of autonomy, self-expression, personal authenticity which could not be applied to the settings of collectivism's directly. And they are not the same in their ethical stamina: there are systems (servant leadership, POS, authentic leadership in its purest formulation) which maintain strong ethical commitments, and systems (transformational leadership, in particular) which become targets of ethically tainted usurping. Such convergences and divergences are tabulated systematically in table 2.

Dimension	Maslow	Rogers	Transformational	Servant	Authentic	POS
Primary Locus	Individual	Individual relational	Leader follower dyad	Follower centered	Leader's inner life	Organizational system
Developmental Emphasis	Strong	Strong	Moderate	Moderate	Very Strong	Strong
Relational Grounding	Weak	Very Strong	Moderate	Very Strong	Strong	Strong
Ethical Explicitness	Moderate	Moderate	Weak Moderate	Very Strong	Strong	Strong

Cultural Breadth	Individualist	Individualist	Mixed	Collectivist friendly	Individualist	Mixed
Empirical Base	Weak	Moderate	Very Strong	Strong	Strong	Strong
Key Limitation	Cultural bias; weak hierarchy evidence	Under specifies structural conditions	Heroic bias; dark side risk	Leader self neglect; conceptual ambiguity	Essentialist identity premise	Positivity bias; neglects inequality

Table 2. Convergences and Divergences across Six Theoretical Frameworks

The combination of these convergences and divergences jointly inspires the integrative modelling exercise in Section 4: none of the frameworks would describe the entire complexity of the possible actualization of leadership, but each provides a vital component to a more comprehensive story.

4. THE INTEGRATED MODEL OF LEADERSHIP POTENTIAL ACTUALIZATION (ILPA)

4.1 Rationale for Integration

The existing frameworks are not competitive but complementary as suggested in the critical review in Section 3. Psychological and motivational theories of development are given by Maslow and Rogers. Organizational settings map that growth with the help of transformational leadership that plots inspirational and collective points of that leadership. The sense in which servant leadership is a remedy to the individualism bias is that it preconditions the development of others. Genuine leadership has the developmental route of self awareness and integrity. Frame is translated to systemic, cultural conditions. Integrated Model of Leadership Potential Actualization (ILPA) integrates these contributions into a single and coherent framework by identifying the four basic constructs in which actualization occurs, the three stage processes through which it occurs and contextual moderators in which actualization is limited.

The ILPA model was obtained using a systematic convergence process that is in line with the integrative review methodology by Torraco (2005).. The six frameworks reviewed were coded based on the core processes of psychology and relationships. Constructs that were developed in three or more frameworks were identified as candidate core constructs. Discriminate analysis of these candidate constructs was then evaluated on the basis of conceptual distinctiveness of these

constructs in relation to each other and face validity evaluation based on whether these constructs matched empirical studies on leadership development. The outcome of this process was four constructs: intrinsic motivation, self awareness, learning orientation and relational dynamics. The contextual moderators were based on limitations literature i.e. on critiques of the cultural and structural assumptions of each framework.

4.2 The Four Core Constructs

4.2.1 Intrinsic Motivation

Intrinsic motivation is the engagement of some intrinsic interest, personal signification and fulfilment of growth per se as compared to extrinsic rewards or aversion to penalty (Deci and Ryan, 2000; Ryan and Deci, 2017). Based on the Self-Determination Theory (SDT), here we can perceive it as the persistent psychological drive propelling the actualization process. There are three basic psychological needs that SDT has, autonomy, competence, and relatedness whose satisfaction is needed to facilitate intrinsic motivation to flourish. Once the leaders have their basic needs met, they can redirect their motivation energy to the higher order goals; building and communicating a vision, building the growth of others and achieving ethical goals that are not rooted in personal gain.

Intrinsic motivation and extrinsic motivation are not differentiated based on the intensity but rather the quality. Motivated by salary, status, or performance expectations of others are extrinsically motivated leaders who are likely to perform well, but unlikely to achieve the contemplation depth, interpersonal investment and moral sensitivity needed in actualization. On the other hand, leaders who get true joy in their jobs and see their leadership position as the way they work is fulfilling their

inner values and abilities, are, in a way, living models of self-actualization in Maslow's definition.

4.2.2 Self-awareness

Self-awareness refers to the reflective and accurate knowledge of the self relative to values, motivation, emotional patterns, strengths, weaknesses and the influence of a particular behaviour on others (Gardner et al., 2011; Walumbwa et al., 2008). Cognitive and affective ability is what enables genuine action capability to choose actions according to one of the highest commitments and not just one that responds to circumstantial pressures. The interpersonal expression of this inner awareness is the congruence that Rogers conceptualizes as the congruence between inner experience and outer expression.

Self-awareness is the guide of the actualisation process in the ILPA model. When leaders have highly-developed self-awareness, they are in a position to track the difference between their current and desired selves and to focus their energy on development on purpose, as opposed to by chance. They are also better equipped to deal with the role tension of authenticity that we have found out in Section 2.2: they will be in a position to draw a line between adaptive flexibility that can adapt their behaviour to the circumstances they need without compromising the core values and inauthentic performance that is characterized by the need to play a role that largely distorts the inner world.

4.2.3 Learning Orientation

Learning orientation refers to commitment by an individual to the dispositional process of development to the tendency to view challenges as chances to grow, seeking and assimilating feedback, maintaining curiosity, and nimbleness in the face of difficulty and novelty (Dweck, 2006). Learning orientation, in the context of leadership development is not a personality variable, but rather is a cultivated orientation toward experience that allows leaders to derive developmental value out of both failure and success. The growth mindset leaders (Dweck, 2006) see setbacks as data, but not judgments, and they tend to follow the long-term reflected leadership which enhances self-understanding and fine-tunes motivation.

Learning orientation and the possible actualization association are substantiated by the positive psychological capital theory according to which learning from adversity and resilience are considered the essential elements of the psychological resources that facilitate long-lasting performance and development (Luthans and Avolio, 2003). It too is aligned with the intellectual stimulation aspect of transformational leadership that suggests that effective leaders exemplify intellectual curiosity, as well as asking followers to challenge assumptions, in the process proving to them through practice that a learning position is valuable.

4.2.4 Relational Dynamics

Relational dynamics are considered to be those interpersonal attributes that express and catalyze actualization: trust, empathy, psychological safety, shared responsibility, and common purpose (UhlBien, 2006). The fact that the relational dynamics is one of the central constructs of the ILPA model can be related to one of the key assumptions in this paper: the fact that the actualization is not an isolated occurrence. It is intrinsically interpersonal and is determined by the quality of the relationships in which it is deployed and, in consequence, determines these relationships.

This is the point about which servant leadership and the humanistic framework by Rogers are most powerful. The servant leader establishes the relational conditions that can be described as empathetic, accepting and caring, which in Rogers's terminology liberate the actualising tendency of followers. Corresponding to the aspect of relational transparency of authentic leadership is the content of the leader follower relationship which again is one of the important channels of developmental influence transmission. In his study on psychological safety, Edmondson (1999) supports psychologically the results of other researchers and proves the hypothesis that teams in which the members feel free to make interpersonal risks tend to be more creative, more adaptive, and more read to address the processes and methods of learning that demand reflection and experimentation.

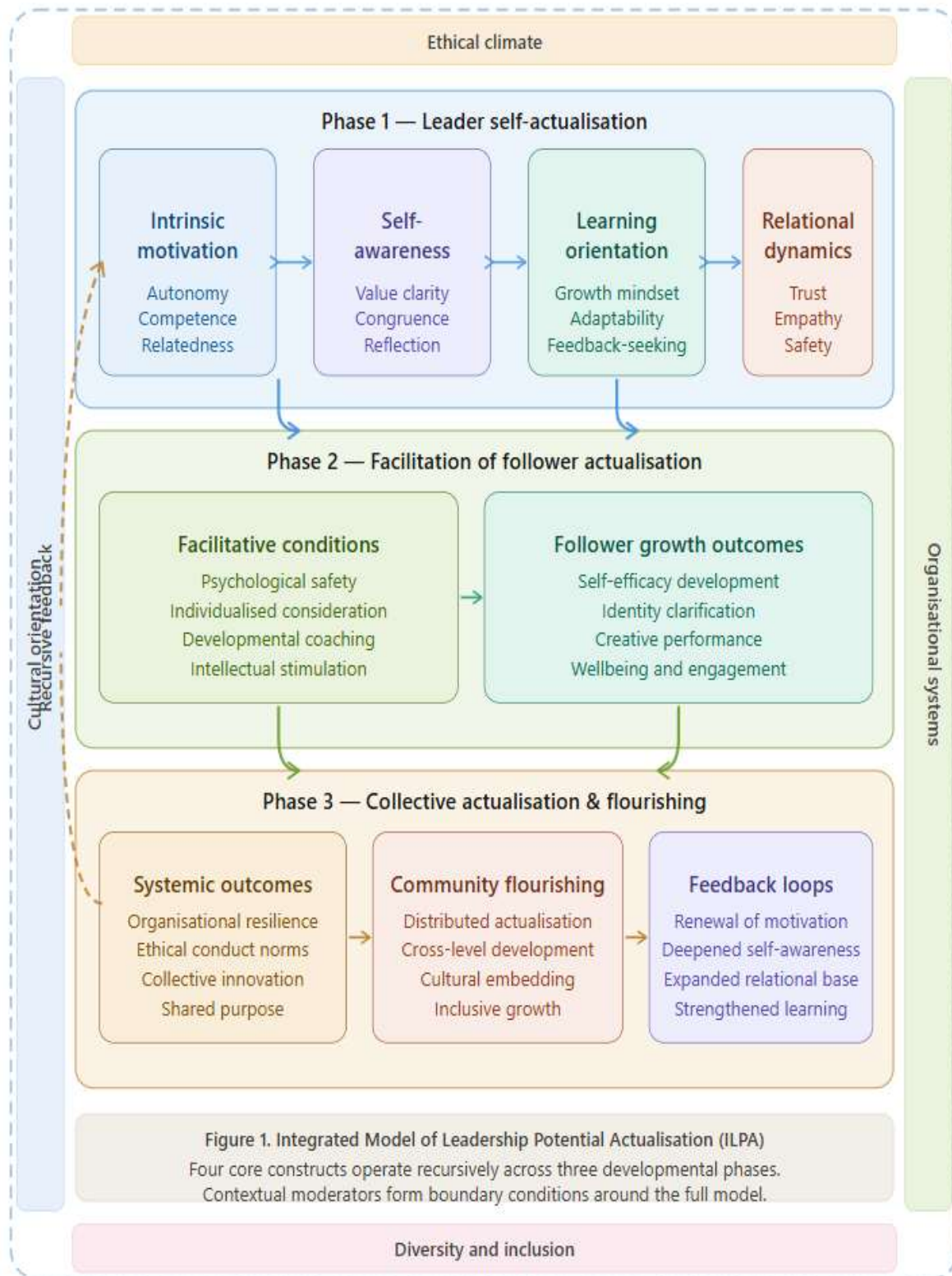


Figure1. The Integrated Model of Leadership Potential Actualization (ILPA).

The figure illustrates the four core constructs (intrinsic motivation, self-awareness, learning orientation, relational dynamics) operating recursively across three developmental phases (leader self-actualization, follower actualization facilitation, collective flourishing), moderated by cultural orientation, ethical climate, organizational systems, and diversity and inclusion. Arrows indicate bidirectional and recursive influence.

4.3 The Three Developmental Phases

The four constructs do not operate independently; they interact dynamically across three developmental phases that are best understood as recursive spirals rather than sequential stages. Advancement via these stages is not necessary or irreversible; leaders can revert to previous stages in reaction to emerging challenges, role changes or major life occurrences.

Phase 1: Leader Self Actualisation

An actualization process begins with the inside job of the leader. Live stocked and directed by self motivation and self knowledge, leaders withdraw into a habit of periodical introspection that delineates their values, their disjunction between their current faculty and their developing aspiration as well as their ethical courage to act by their most dramatic commitments and not by carrying out their work. It is a stage that is the most humanistic (Maslow, Rogers) and authentically grounded in theory in terms of leadership theory and is aptly supported in practice through developmental coaching, 360degree feedback, and reflection journaling.

Phase 2: Facilitation of Follower Actualization

The more the leaders develop personally, the more they will automatically begin to give more attention to the

needs of development of their underlings. With relational dynamics and learning focus, they develop the interpersonal and organizational environments where followers are able to explore, to take risks and to develop. It is a blend of the facilitated change (intelligence stimulation, individualized consideration) of the transformational leadership and the relational leadership (servant leadership) and the study of psychological safety of POS. More importantly, it is a period during which one changes their focus out of the self development towards other development: out of the actualizing oneself towards facilitation of other ones actualizing, without detaching themselves of the inner work during the Phase 1. The two stages are not directional with one coming before the other.

Phase 3: Collective Actualization and Organizational Flourishing

The circumstances of collective actualization can arise when leaders actively promote the development of followers, and the organizational systems are designed to promote, but not deter it. Organizations start to act like developmental communities that are resilient, innovative, ethical and persistent in their performance as opposed to being merely production systems. The stage is the closest to the POS conception of a thriving organization and it is the social and systemic manifestation of what started as the inner journey of the individual leader. Here the recursive aspect of the model is evident as collective flourishing promotes self-actualization of leader, further motivation, wider self-understanding, and the cycle repeats.

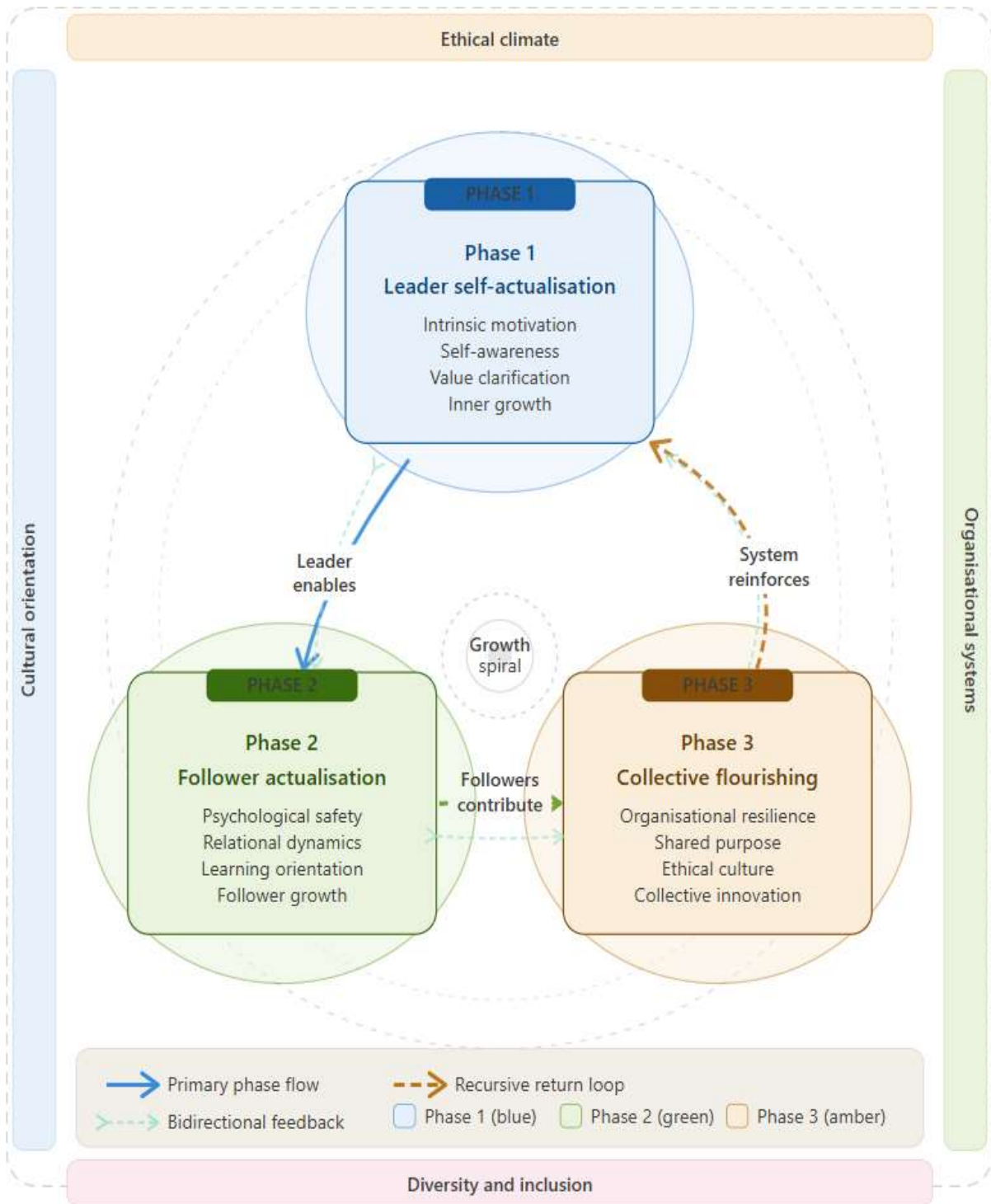


Figure 2. The Three Phase Recursive Developmental Cycle of the ILPA Model. The figure symbolizes the dynamic and spiral interplay of two successive phases (Phase 1) Leader Self-Actualization and (Phase 2) Facilitation of Follower Actualization and the feedback loops as 2-way development loops. The surrounding situation indicated by the boundary conditions as moderators appear as contextual moderators.

4.4 Contextual Moderators

Leadership potentials are not actualized in a vacuum. The ILPA model identifies four classes of contextual moderators that shape the expression, direction, and accessibility of the four cores constructs across all three phases.

Cultural orientation specifically the individualism–collectivism dimension (Hofstede, 2001) and related value dimensions documented in the GLOBE study (House et al., 2004) shapes the very meaning of actualization. In individualist cultures, actualization is characteristically framed as personal autonomy, self-expression, and the realization of individual potential. In collectivist cultures, by contrast, actualization is more naturally framed as interdependent fulfilment the realization of one's potential in and through the community, rather than in spite of it. A culturally sensitive reading of the ILPA model must therefore resist the imposition of a single actualization script and remain open to culture specific expressions of the four core constructs.

Ethical climate moderates whether the actualization process is directed toward prosodies or antisocial ends. Potential actualization is not inherently virtuous: leaders can actualize dark potentials for manipulation, exploitation, or narcissistic dominance with the same psychological energy that others direct toward growth and service (Conger, 1990; Padilla et al., 2007). The presence of a moral organizational climate, or rather, a common moral norms, accountability systems and psychological safety to address ethical issues is thus one of the most important moderators of the path through which the potential actualization travels (Hannah et al., 2011).

The structural design of work, availability of developmental resources (mentoring, coaching, feedback systems, developmental assignments) and the existing cultural norms of risk, failure and learning are the organizational systems that become facilitators or inhibitors to actualization at individual and collective levels. Strong hierarchies, punitive reaction to failure and a short term narrowly focused performance aids in creating an atmosphere where actualization is forcefully repressed (Edmondson, 1999; Schein, 2010). By contrast, developmental ecosystems enhance the actualization process, rendering the reflective practice, interpersonal learning and deliberate growth transparent, precious and institutionalized.

How diversity and inclusion plays out is what will make the difference between those who get his or her potential and those who do not. Studies have continuously discovered that these women leaders have to endure gendered double binds of being penalized in circumstances where they cannot fit in these gender roles due to stereotypical behaviors which are linked with

authenticity of self expression (Eagly and Carli, 2007). The minority ethnic, racial and socioeconomic leaders are restricted by other systemic obstacles to access mentoring and sponsorship, implicit performance evaluation bias and psychological cost of code switching that subjugates the expression of potential and its acknowledgment by organizational gatekeepers (Nkomo, 2011). Any leadership potential actualization model that does not take into account these dynamics is not only partial, but also complicit in the inequalities of which it does not take notice.

5. RESEARCH PROPOSITIONS

Based on the ILPA model and theoretical backgrounds, eight formal research propositions are formed. These propositions are designed to inform future empirical research, and to bring the essence of the model to the fore and testable. They are developed on different levels of analysis according to the multilevel nature of the model.

Proposition 1 Intrinsic Motivation and Self-Awareness

P1: Leaders whose basic psychological needs for autonomy, competence, and relatedness are satisfied will demonstrate higher levels of self-awareness, as reflected in greater value clarity, reduced defensive processing, and more accurate self-assessment.

Proposition 2 Self-Awareness and Relational Dynamics

P2: Leader self-awareness will positively predict the quality of relational dynamics with followers, as reflected in higher levels of follower reported psychological safety, trust, and perceived leader authenticity.

Proposition 3 Learning Orientation and Developmental Phase Progression

P3: Leader learning orientation (growth mindset, openness to feedback, tolerance for failure) will moderate the relationship between self-awareness and facilitation of follower growth, such that the relationship is stronger when learning orientation is high.

Proposition 4 Relational Dynamics and Follower Actualization

P4: The quality of relational dynamics established by the leader will positively predict follower developmental outcomes, including follower self-efficacy, creative performance, identity clarity, and wellbeing.

Proposition 5 Collective Phase and Recursive Feedback

P5: Collective organizational flourishing, as reflected in team resilience, shared purpose, and ethical climate, will provide positive reinforcing feedback to leader self-actualization, deepening leader intrinsic motivation and self-awareness over time.

Proposition 6 Cultural Orientation as Moderator

P6: Cultural orientation (individualism–collectivism) will moderate the expression of each core construct, such that in collectivist contexts, relational dynamics will show stronger relationships with actualization outcomes than intrinsic motivation, while the reverse pattern will hold in individualist contexts.

Proposition 7 Ethical Climate as Moderator

P7: Organizational ethical climate will moderate the direction of potential actualization, such that in strong ethical climates, actualization is more likely to be directed toward prosodies and collective ends, while in weak ethical climates, actualization is associated with increased risk of narcissistic, pseudo transformational, or exploitative leadership.

Proposition 8 Diversity Access as Boundary Condition

P8: Access to developmental resources (mentoring, coaching, sponsorship, developmental assignments) will mediate the relationship between leader potential and actualized leadership growth, with mediation being stronger for leaders from historically marginalized gender, ethnic, and socioeconomic groups.

The propositions are supposed to be generative but not exhaustive. They are priority directions of empirical research and they can be tested through various research designs such as longitudinal survey research, experience sampling research, multilevel modelling and comparative cross-cultural field research.

6. CRITICAL DISCUSSION

6.1 Theoretical Tensions Inherent to the Model

It will be characterized by certain tension between any integrative model that is based upon a range of theoretical traditions and the ILPA model will not be an exception. The simplest is a personal and group actualization struggle. Maslow and Rogers relied on the individual journey towards sincerity and completion; servant leadership and POS is anticipated to expand and thrive the society. They are not only incompatible in other stresses, but in some of their formulations, in incompatible systems of morality: one of them is the stress upon individual liberation, the other upon social duty. This tension has been filled by the ILPA model which is neither possible to resolve by theoretical fiat but rather can be positively embraced that the achievement of actual leadership is one of progressive discovery that there exists no competition between self-development and other forms of development but rather a complement. This is what Koltko Rivera (2006) has upheld in a story of the post-Maslow thinking whereby self transcendence mobility beyond personal fulfilment to service of something bigger was proclaimed as a following step to self actualization. It also goes hand-in-hand with the wisdom of the servant leadership, which the ultimate

individual development was possible in the very process of being a helper to someone to develop.

The second one is the conflict of role demands and authenticity. The true leadership theory assumes that, the action taken is the most right psychologically and morally based on his or her values that matter most. But leaders are not just in the position but have their own expectations of the normative scripts of how a leader is supposed to talk, make decisions and project himself and these scripts, most of the times are not matched with the own authenticity. This is made difficult by the fact that Ibarra (2015) explains that in the case of developmental transitions, leaders might be forced to experiment with new behavioural repertoire before they archive them as part of themselves. Authenticity is not seen as a process that brings into existence an already known true self but as a process: as a negotiation between the values towards which the self is striving, and the demands of the relational and institutional environment in the ILPA model. It is a dynamic integrity and an authenticity that does not betray integrity but is a developmentally appropriate integrity.

A third struggle is systemic constraint and developmental aspiration struggle. The ILPA model, similar to any other developmental model, will have a degree of voluntarism, the unwritten policy according to which development is largely a matter of individual wish and initiative. When left to play out, such an assumption reinvents a meritocracy mythology that fails to consider the structural conditions of unequal access to development resource, organizational cultures that promote risk and reward conformity, discriminatory practices of gate keeping that define who is and is not actually realized and who is and is not. To resolve this, ILPA model makes attempts to resolve the systems and dynamics of diversity in an organization as formal moderators, rather than background conditions, and the implication of structural inequality on an organization theory of leadership actualization are too systematic to be handled by a single piece of theoretical writing.

6.2 The Dark Side of Potential Actualization

The focus of the paper on growth, flourishing and human potential must not be allowed to blot out a grim truth: potential actualization may assume dark forms. Without the ethical influence of genuine values, leaders who build their influence, strategic thinking, and interpersonal impact capabilities may become very efficient in manipulation and exploitation and the formation of destructive cults of personality (Conger, 1990; Padilla et al., 2007). According to the toxic triangle model by Padilla and colleagues (2007) to have destructive leadership, a vulnerable leader is not enough but also vulnerable followers and a permissive organizational

environment are needed exactly what a model of actualization should prevent not foster.

The ILPA model addresses this risk through three structural features. First, by defining potential actualization as inherently other regarding growth that does not contribute to collective flourishing is excluded from the definition the model embeds an ethical criterion at the level of the construct itself. Second, by incorporating ethical climate as a formal contextual moderator (Proposition 7), the model identifies the organizational conditions that channel actualization toward prosodies or antisocial ends. Third, by connecting the learning orientation construct to self-awareness and reflective practice, the model implies an ongoing process of moral self-examination a willingness to scrutinize not only whether one is effective but whether one's effectiveness is in service of worthy ends.

6.3 Cultural Validity and Non-western Perspectives

As noted throughout this paper, the theoretical traditions from which the ILPA model draws are predominantly Western in origin, encoding cultural assumptions about individual autonomy, linear self-development, the valorisation of authenticity as personal expression that do not travel universally. Cross cultural leadership research has documented substantial variation in leadership ideals and practices across national and regional contexts (House et al., 2004; Rockstuhl et al., 2011). Personhood and leadership According to Ubuntu philosophy, e.g. in Ubuntu philosophy personhood and leadership is inherently relational: one can be fully self only within and through community, and thus the distinction between self-actualization and collective actualization is conceptually undermined. Role appropriate conduct within the development of virtue is a type of self-directed and social actualization in Confucian traditions.

The ILPA model tries to adapt this cultural diversity by conceptualizing the four main constructs in a level of abstraction that can enable culture specific exposition, and by considering cultural orientation as a formal moderator (Proposition 6). Particularly, the relational dynamics construct is established in such manners that it is aligned to both individualist and collectivist cultural logics. Nonetheless, a complete culturally valid theory of leadership potential actualization will involve qualitative research which puts into serious consideration non-western philosophical and cultural traditions as sources of knowledge not as place where a Western framework can be implemented. This is a major line of investigation to come.

6.4 Limitations of the Present Study

This article contributes to the theoretical knowledge on the subject and, by extension, inherently limits itself by nature attached to conceptual work. To begin with, a rigorous methodology but also with interpretive

judgements, the integrative review methodology incorporates interpretations in how the frameworks are chosen and synthesised, which opens the potential of the unconscious confirmation bias; different integrative frameworks could foreground different constructs or highlight the different theoretical relationships. Second, the literature surveyed has a bias towards the scholarship of English languages that is published in Western-based academic journals, likely under representing theoretical traditions of the Global South, East Asia, and the knowledge systems of Indigenous peoples. Third, propositions of the ILPA model are not empirically tested yet; until there is sufficient empirical research to substantiate them, the projections of the model can be treated as a theoretical hypothesis. Fourth, the paper is silent on the issue of measurement: four important constructs are explained on a level of abstraction that will need rigorous operationalisation before it can be tested, and the current tools might not be sufficient to assess the aspect of development and relationship that the model focuses on.

7. IMPLICATIONS

7.1 Theoretical Contributions

The theory has four contributions which are interrelated in the paper. First, it builds up even further a process oriented paradigm of the scholarship of leadership that does not abandon the fruitful results that such models have produced whilst it still replaces the frozen bias of such latter paradigms. The ILPA model provides a theoretically enriched, empirically generative account of how leadership capacity is developed over time by defining 4 constructs, 3 stages of development, and 8 propositions which can be tested. Second, it also creates a transparent linkage between humanistic psychology as a tradition that has at times been perceived as too therapeutic to be used as and through organization and of organizational leadership research, and demonstrates that the classical wisdom of Maslow and Rogers are still living intellectual capital of a developmentally minded science of leadership.

Third, the role played by the paper in ethics of leadership theory is exclusive since moral orientation is not defined as an addition virtue but a level of the construct definition. By relocating name of actualisation is always inherently other with regard to and the facilitation of ethical climate as a formal moderator by placing this stipulation on the purpose behind following growth, the model ensures that the ultimate goal of growth is always counter balanced with the ramifications of releasing the dark side appropriations that have compromised the transformational leadership theory specifically.. Fourth, the paper bridges the gap between theoretical aspiration/empirical research design that slows down many integrative leadership frameworks due to the lack of testable and formal propositions.

7.2 Practical Implications for Leadership Development

The ILPA model is also directly connected with the structure of the leadership development programmes. The model shows that the desired effective development cannot be reduced to competency training thanks to which the transfer of skills and behaviors is possible but should target the inner work of the leaders: the construction of self-knowledge, improvement of intrinsic motivation, cultivation of learning attitude, and establishing relational insights. Practically this entails development architecture that involves reflective practice (structured journaling, inspirational practices, the inquiry of narrative), developmental coaching (oriented around explaining values, exploring identity, relation skills), experiential learning (stretch assignments, exposure to cross culture, leadership in ambiguous situations) and systemic feedback (360degree processes which display the influence of the leader on the realisation of others).

Human resource development professionals and executive coaches may also apply the ILPA model as an assessment framework and simplify their mapping analysis of the development of individual leaders in the four constructs and point out areas they grow well. Talent management systems that pay attention to the actualization-potential that takes into consideration the existing performance in an organization as well as preparation of development in the development process, learning and agility in learning plus relational dynamics between employees of various forms would be in a better position to identify and nurture leadership talent among the diverse populations in an organization.

The model proposes to institutional design that, in order to institutionalize the context within which the process of leadership can be universally actualized, one will need systemic interventions: building developmental cultures that naturalize reflexivity, risk, and learning by failure; serving historically underserved populations in developmental ways; and through institutional sponsorship systems intending to align organizational purpose to personal meaning in a way that underpins intrinsic motivation across the workforce. The organization which does not demand upon the ILPA model does not merely bring rises in its perceived power-Jordan and the others leaders; it is a community of development with actualization a common need and structuralized likely consequence.

7.3 Future Research Directions

The eight propositions derived in Section 5 define a research programme that will require varied methodological approaches. Cross sectional survey studies can establish baseline relationships among the four constructs and their antecedents and outcomes. Longitudinal panel studies can examine the

developmental dynamics postulated in the model whether, for instance, leader self-awareness deepens over time in response to feedback and reflection, and whether this deepening predicts changes in follower outcomes. Experience sampling methodology can capture the within person dynamics of potential actualization in real time tracking how daily variations in intrinsic motivation, relational quality, and reflective engagement interact to produce or inhibit growth.

Cross cultural comparative studies are particularly urgent given the limitations of the model's predominantly Western theoretical base. Qualitative research in non Western contexts exploring how potential actualization is experienced, expressed, and constrained in, for instance, South Asian joint family leadership traditions, East Asian Confucian leadership practices, or African Ubuntu informed communal leadership could both validate the cross cultural reach of the ILPA model and generate culturally specific extensions of it. Research on the digital and hybrid work context is also a priority, given the radical transformation of relational dynamics, psychological safety, and developmental support structures wrought by remote and distributed working arrangements. Lastly, studies especially aimed at the dark side of concerns of how actualization processes are hijacked into narcissistic, exploitative, or damaging purposes would delineate key boundary conditions to the ethical assertions of the model.

8. LIMITATIONS

There are a number of limitations that should be explicitly mentioned. Being a purely theoretical paper the ILPA model has not been empirically tested; its propositions are theoretical based hypotheses as opposed to empirically determined results. The systematic approach of the integrative review methodology is associated with interpretive decisions that bring the risk of unconscious bias in the selection of the framework and its synthesis; independent researchers may prioritize the theoretical traditions and come to a slightly different set of core constructs.

The reviewed literature is biased in favor of English language and Western scholarship, which is extensive. Their assertions of cross cultural applicability are based on perceived theoretical diversity in that literature (especially by incorporating the cultural framework proposed by Hofstede but not proved) but have not been tested by interaction with non Western academic traditions or empirical studies in non Western settings. This gap needs to be met in future work.

It should also be noted that the measurement challenge is also a challenge. The four central constructs are defined on a level of abstraction that enables integration of theory, but need specific operationalisation before they can be empirically tested. Existing instruments for self-

awareness, intrinsic motivation, learning orientation, and relational quality exist but may not fully capture the developmental and relational dimensions that the ILPA model emphasizes. Scale development and validation studies will be a necessary preliminary step for the empirical research programme the model envisages.

9. CONCLUSION

This paper has argued that leadership is most richly understood not as a fixed endowment of traits, a repertoire of behaviours, or a positional role, but as a continuous, multilevel process of human potential actualization. Drawing on an integrative review of six theoretical traditions, we have proposed the Integrated Model of Leadership Potential Actualization (ILPA) a framework that identifies four interdependent core constructs (intrinsic motivation, self-awareness, learning orientation, and relational dynamics), a three phase recursive developmental cycle (leader self-actualization, facilitation of follower growth, and collective organizational flourishing), and four classes of contextual moderators (cultural orientation, ethical climate, organizational systems, and diversity dynamics). From this framework, eight testable research propositions have been derived.

The paper contributes to leadership scholarship by bridging humanistic psychology and organizational science, by embedding ethical grounding at the level of the construct definition, by reconciling tensions among competing theoretical traditions, and by providing a generative platform for empirical research. In practice, it recasts leadership development as the development of human flourishing instead of the development of competencies, and has far-reaching implications on how organizations recognize, develop, and support their leaders.

Above all, perhaps, the paper proposes a rethinking of what leadership is about. When leadership is, after all, about the realization of human potential in the leader, in the followers, in the communities and organizations in which they co-exist then whether a leader is doing any good can not be unattached to whether the people around him or her are developing. Companies that recognize the value of this do not just raise leaders; they become the type of human communities where everyone can, to the greatest degree, become what he or she can be.

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