

‘Is It Authentic?’ A Conceptual Examination Of The Effect Of Acting On Leader Wellbeing and The Crossover Effect On Follower Well-Being.

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Abstract

This conceptual examination delves into the effect of acting on leader wellbeing and its potential crossover impact on follower wellbeing. The study investigates the authenticity of leaders' behavior and its implications for their own well-being, as well as the well-being of those they lead. By exploring the psychological and emotional aspects of acting in a leadership role, this research seeks to uncover the potential consequences of leaders' authentic or inauthentic behavior on their own mental health and the well-being of their followers. The findings aim to shed light on the importance of authentic leadership in promoting overall well-being within organizations.

Keywords: *Authentic leadership, authenticity, emotional labor, crossover, stress, JD-R theory*

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I. Introduction

In a world where organizations are more concerned about the ‘bottom line’ and are not averse to applying unscrupulous methods to meet these goals, we need leaders who can stand for what is right without being fazed by external pressures. There is a need for leaders that followers can trust to help them reach their true potential. This is one of the reasons why research on authentic leadership has received considerable attention from scholars (Avolio, Gardner, Walumbwa, Luthans & May, 2004; Avolio & Gardner, 2005; Gardner, Avolio, Luthans, May & Walumbwa, 2005; Ilies, Morgeson & Nahrgang, 2005; Luthans & Avolio, 2003) and practitioners (Gavin, 2019; Kruse, 2014; Shamir & Eilam, 2005).

Authentic leaders are self-aware, transparent, ethical, and can make unbiased decisions (Avolio et al., 2004; Avolio & Gardner, 2005; Gardner et al., 2005). They can influence their followers and foster their development by expressing themselves authentically and creating an environment for their followers to do the same (Avolio & Gardner, 2005). However, several scholars agree that we should not view leaders as either authentic or inauthentic; instead, we should view authenticity as a continuum (Avolio & Gardner, 2005; Gardner et al., 2005; Erickson, 1995). The level of authenticity of individual leaders varies; leaders can attain higher levels of authenticity the more they continue to stay true to their core values, beliefs, preferences, and emotions (Avolio & Gardner, 2005; Gardner et al., 2005).

Prior research on authentic leadership has mainly focused on how it improves follower attitudes and work outcomes (Gardner et al., 2005; Hassan & Ahmed, 2011; Hsieh & Wang, 2014; 2015; Ilies et al., 2005). However, research on authentic leadership's impact on leaders demands more development (Weiss, Razinskas, Backmann & Hoegl, 2018). More theoretical and empirical studies are needed to examine the effect of authentic leadership on leaders' well-being. Prior studies have shown that leader well-being affects leader effectiveness and is vital to organizational success (Park, Kim, Yoon & Joo, 2017). Given this, the current study aims to contribute to that development by examining the impact of authentic leadership on leader well-being. More specifically, the present study examines how varying levels of authenticity affect the well-being of leaders.

Drawing from the Job Demands-Resources theory, the current study conceptualizes emotional labor as a job demand that causes stress on the leader. Emotional labor is the process of managing one's emotions and attitudes to satisfy the requirements of a job (Ashforth & Humphrey, 1993; Grandey, 2000; Grandey, 2003). The research on emotional labor originates from studies that have examined the emotional effort that workers in service industries have to exert as part of their jobs (Ashforth & Humphrey, 1993; Grandey, 2000; Grandey, 2003). Although the existing literature has extended beyond the service industry, studies have primarily focused on employees, and studies on leaders still pale in comparison (Humphrey, 2012; Liu, Liu & Zeng, 2011; Morris & Feldman, 1996). This current study focuses on the effect of engaging in two of the main approaches to emotional labor—deep and surface acting. This present study proposes that leaders might engage in emotional labor to manage the requirements of their role (Humphrey, Pollack & Hawver, 2008; Humphrey, 2012; Wang & Seibert, 2015). The current study theorizes that engaging in emotional labor and the type of emotional labor a leader engages in will depend on their level of authenticity. Moreover, less authentic leaders would be more likely to engage in

emotional labor than more authentic leaders. The present study suggests that emotional labor requires emotional and cognitive effort, and the cognitive and emotional dissonance that emanates from its practice leads to stress for the leader (Humphrey et al., 2008; Huyghebaert et al., 2018; Wang & Seibert, 2015)

Furthermore, this paper contributes to the existing literature by linking crossover theory to the authentic leadership literature to explain how authentic leaders' well-being can have direct consequences for their followers. Although the literature on crossover theory has primarily focused on the transmission of emotional and mental states from one partner to the other in the home (Bakker, Westman & Hetty Van Emmerik, 2009; Bakker & Demerouti, 2018), this paper builds on literature that has examined the crossover process in the workplace (Bakker & Schaufeli, 2000; Westman & Etzion, 1999; Westman & Bakker, 2008). This current study suggests that engaging in emotional labor not only has consequences for leaders' well-being but ultimately leads to the impaired well-being of their followers as well (Humphrey et al., 2008; Humphrey, 2012). The current study proposes emotional contagion as the key mechanism through which the crossover effect of leader well-being occurs. The study also theorizes that the quality of the relationship that leaders have with their followers influences the crossover process. The following sections will delve into the existing literature, and some implications for scholars and practitioners will also be discussed.

II. Literature Review And Research Propositions

Authenticity, Authentic Leadership, and Emotional labor

Scholars across different disciplines have debated what it means to be authentic. The concept has its origins in Greek philosophy ("to thine own self be true") (Avolio & Gardner, 2005; Gardner et al., 2005; Harter, 2002). Authenticity requires individuals to own their personal experiences, thoughts, beliefs, and preferences and act according to what they consider to be their true selves (Avolio & Gardner, 2005). Following this definition, some might query if being authentic is the best thing for everyone. For instance, do we want a manager who is narcissistic or neurotic to be authentic?

Nevertheless, it is essential to note that there is a vital caveat to this definition of authenticity. It draws from positive psychology, and so authenticity in the current study is constrained to the display of positive behavior (Avolio et al., 2004; Avolio & Gardner, 2005; Gardner et al., 2005). Authenticity is fundamentally concerned with how individuals view themselves rather than how others view them (Avolio & Gardner, 2005; Erickson, 1995). This is not to say that interpersonal relations and external factors do not influence an individual's concept of self; however, these external perceptions do not replace the meanings individuals attribute to themselves (Avolio & Gardner, 2005; Gardner et al., 2005; Erickson, 1995). Authentic individuals have a clearly defined image of themselves and are unfettered by the expectation of their society (Avolio & Gardner, 2005).

There is consensus in the existing literature that authenticity exists on a spectrum (Avolio & Gardner, 2005; Gardner et al., 2005; Erickson, 1995; Weiss et al., 2018). It is not that an individual is either authentic or not (i.e., authenticity is not a dichotomous construct) (Gardner et al., 2005). Instead, individuals become more authentic as they become more self-aware and remain true to their core values, beliefs, and preferences (Avolio & Gardner, 2005; Gardner et al., 2005; Weiss et al., 2018). Therefore, authenticity is a developmental process, and individuals are constantly trying to achieve higher levels of authenticity (Avolio & Gardner, 2005; Erickson, 1995).

Several researchers have conceptualized authenticity as the foundation for positive leadership theories such as transformational leadership, ethical leadership, and empowering leadership (Avolio & Gardner, 2005; Luthans & Avolio, 2003). For instance, a transformational leader needs to be self-aware and cognizant of their values to motivate followers to commit to a shared vision. Luthans and Avolio (2003) define authentic leadership as "a process that draws from both positive psychological capacities and a highly developed organizational context, which results in greater self-awareness and self-regulated positive behaviors on the part of leaders and associates, fostering positive self-development" (p.243). Authentic leaders are aware and in touch with who they are and how people perceive them. They are cognizant of the contexts in which they operate, are aware of other people's moral values, knowledge, strengths, and are confident, optimistic, and of high moral character (Avolio et al., 2004; Avolio & Gardner, 2005; Ilies et al., 2005; Luthans & Avolio, 2003).

The four main components of authentic leadership are self-awareness, balanced processing, relational transparency, and an internalized moral perspective (Avolio & Gardner, 2005; Gardner et al., 2005; Gardner, Fischer & Hunt, 2009; Walumbwa, Avolio, Gardner, Wernsing & Peterson, 2008). Self-awareness refers to the state of being cognizant of one's existence (Avolio & Gardner, 2005; Gardner et al., 2005). It requires leaders to reflect on their values, beliefs, thoughts, emotions, knowledge, and abilities to understand the self (Avolio & Gardner, 2005; Gardner et al., 2005; Gardner et al., 2009). Therefore, authentic leaders are constantly gaining new information about whom they are and developing their inner selves. Balanced processing refers to a leader's ability to objectively make decisions without allowing biases to distort self-assessments and social comparisons (Avolio & Gardner, 2005; Gardner et al., 2005; Gardner et al., 2009). Authentic leaders put aside their egos when making decisions and support those decisions without being defensive. Relational transparency involves a leader

displaying their true self to their colleagues and followers. It refers to a leader being open, trustworthy, and consistent in their interactions with their associates (Gardner et al., 2009; Walumbwa et al., 2008). An internalized moral perspective concerns a leader attaining a high level of moral development and engaging in high standards of ethical conduct (Walumbwa et al., 2008). An authentic leader needs to be self-regulated by internal moral values and principles and not external influences or pressures (Gardner et al., 2005; Gardner et al., 2009; Walumbwa et al., 2008).

Several studies have shown authentic leadership to yield positive follower outcomes such as organizational commitment (Gatling, Kang & Kim, 2016; Rego, Vitoria, Magalhaes, Ribeiro & Cunha, 2013), work engagement (Hassan & Ahmed, 2011, Hsieh & Wang, 2015), knowledge sharing (Edu-Valsania, Morino & Molero, 2016) and organizational citizenship behaviors (Joo & Jo, 2017). Authentic leadership also fosters the development of authentic followers (Avolio & Gardner, 2005; Gardner et al., 2005; Gardner et al., 2009; Luthans & Avolio, 2003). Authentic leaders lead by example as they are open, transparent about their decision-making processes, and consistent in their words and actions (Avolio & Gardner, 2005). Followers can emulate their leaders through emotional contagion and positive social exchange processes (Avolio & Gardner, 2005; Humphrey et al., 2008; Ilies et al., 2005). Existing research argues that the authentic leader's ability to self-regulate, self-monitor, and not acquiesce to external pressures or influences provides positive benefits for the leader's well-being (Gardner et al., 2009; Weiss et al., 2018).

However, given the notion that authenticity exists on a continuum, it is safe to say that there are no completely authentic leaders or inauthentic leaders. It would be unrealistic to imply that all leaders are entirely self-regulated and self-aware; doing so would create an impression of a utopic world where perfect humans exist. As individuals, we might react to specific situations or events in ways that astonish us, and this is because we are constantly learning about ourselves. Self-development and self-actualization are lifelong processes (Shamir & Eilam, 2005). On this basis, we can assume that different leaders might display varying levels of authenticity (Weiss et al., 2018). Leaders on the lower end of the authenticity spectrum might not be as self-aware or transparent as their counterparts on the higher ends of the authenticity spectrum (Gardner et al., 2009; Weiss et al., 2018). Some leaders might have to act to foster positive follower impressions (Gardner et al., 2009; Humphrey, 2012). For example, in a crisis, a leader might act bravely or confidently for the benefit of their followers even though they might feel anxious or scared.

Surface and deep acting are two of the main approaches that a leader could employ that constitute emotional labor (Ashforth & Humphrey, 1993; Grandey, 2000; 2003). Surface acting involves superficially modifying one's emotions or actions to conform to the accepted or prevailing norm (Ashforth & Humphrey, 1993; Grandey, 2000; 2003). While surface acting, a person does not attempt to modify their true feelings or beliefs; they only try to temporarily conform to emotional display rules to please their audience (Ashforth & Humphrey, 1993; Grandey, 2000; 2003). In contrast, deep acting involves an individual attempting to modify their actual feelings to match the expected actions or emotions (Grandey, 2000; Grandey, 2003). Deep acting is an effortful process that requires the individual to self-monitor and self-regulate their emotions to fit the appropriate display rule (Grandey, 2003).

Authentic leadership theory posits, that leaders can self-regulate and act or make decisions devoid of external influences (Avolio & Gardner, 2005; Gardner et al., 2005; Luthans & Avolio, 2003). However, scholars agree that certain emotionally challenging situations associated with the leadership role require even the most authentic leaders to modify their emotional displays (Gardner et al., 2009; Humphrey, 2012; Wang & Seibert, 2015; Weiss et al., 2018). Although both approaches (i.e., deep and surface acting) constitute emotional labor and still require effort (Grandey, 2003), the choice of approach might depend on the leader's level of authenticity. Leaders who are higher on the authenticity spectrum might likely decide to deep act or 'fake in good faith' to seem more authentic to their followers (Gardner et al., 2009; Grandey, 2000; 2003; Weiss et al., 2018).

Studies such as Gardner et al. (2009) have proposed deep acting to positively relate to favorable follower impressions, follower perception of leader authenticity, and leader felt authenticity. Hence, leaders who are higher on the authenticity spectrum might possess a stronger desire to put themselves in the 'shoes' of their followers. In contrast, we can assume that leaders on the lower end of the authenticity spectrum might likely surface act to modify their emotional displays because they might not be as proficient as more authentic leaders in self-regulation (Grandey, 2000; Grandey, 2003; Weiss et al., 2018). Following authentic leadership theory, however, we can expect that the more authentic a leader is, the less likely they are to engage in emotional labor in the form of deep or surface acting. On this basis, this study proposes that:

Proposition 1a: *Authentic leadership will be negatively related to emotional labor in the form of deep acting or surface acting; where the more authentic a leader is, the less likely they are to engage in emotional labor in the form of deep or surface acting.*

Proposition 1b: *In situations where leaders might need to modify their emotional displays, leaders with higher levels of authenticity will choose to deep act over surface act and vice versa.*

The contingent role of leader-organization value congruence

Value congruence refers to the similarity between values, beliefs, or principles between individuals and their organizations (Edwards & Cable, 2009; Kristof, 1996). Existing studies have found person-organization value congruence to be a predictor of positive work outcomes such as job satisfaction, organizational commitment, work engagement, and organizational identification (Amos & Weathington, 2008; Meglino, Ravlin & Adkins, 1989; Ostroff, Shin & Kinicki, 2005; Ren & Hamann, 2015). However, existing studies have linked incongruence between individual and organization values to adverse outcomes such as increased turnover intentions, absenteeism, presenteeism (Adkins, Ravlin & Meglino, 1996; Ostroff et al., 2005; Wright & Pandey, 2008).

The fundamental values of organizations often dictate how leaders are expected to act or the emotions they are expected to display (Edwards & Cable, 2009; Kristof, 1996). A discord between an authentic leader's core values and their organization's values can lead to emotional and cognitive dissonance (Humphrey, Ashforth, & Diefendorff, 2015; Weiss et al., 2018). Studies have shown person-job fit to influence an employee's preference between deep acting or surface acting (Humphrey et al., 2015). Employees who identify and enjoy their roles are more likely to exert the effort required to deep act, and those who identify less with their positions would be more likely to resort to surface acting. (Humphrey et al., 2015). The absence of leader-organization value congruence can prompt a leader to engage in emotional labor through surface or deep acting to meet the emotional display standards of their organization (Grandey, 2003; Weiss et al., 2018). In contrast, leader-organization value congruence should minimize the need for a leader to act in ways against their core values and beliefs (Grandey, 2003; Weiss et al., 2018). Following this, we theorize that:

Proposition 2a: *Leader-organization value congruence will influence the leader's choice between deep acting or surface acting; where the more congruent an authentic leader's values are with their organization, the more likely they are to engage in deep acting over surface acting.*

Proposition 2b: *Leader-organization value congruence will moderate the relationship between authentic leadership and emotional labor; where the more congruent an authentic leader's values are with their organization, the less likely they are to engage in emotional labor in the form of surface or deep acting.*

Authentic Leadership, Emotional Labour, and Leader Wellbeing

This current study conceptualizes stress as a concrete indicator of leader well-being. LePine, LePine, and Jackson (2004) define stress as "an individual's psychological response to a situation in which there is something at stake for the individual and where the situation taxes or exceeds the individual's capacity or resources" (p.883). Job demands are those psychological, physical, mental, or organizational aspects of a job that require mental or physical effort or skills and consequently accrue certain psychological or physical costs (Bakker & Demerouti, 2007; Demerouti, Bakker, Nachreiner & Schaufeli, 2001, McVicar, 2016; Schaufeli & Bakker, 2004). Existing studies have examined job demands such as emotional demands, workload, and physical environment (Demerouti et al., 2001, Ducharme, Knudsen & Roman, 2007). Job resources are physical, psychological, or organizational assets available to help individuals meet work goals, stimulate personal growth and development, and reduce the costs associated with job demands (Bakker & Demerouti, 2007; Demerouti et al., 2001; McVicar, 2016; Schaufeli & Bakker, 2004). Some studies have examined job resources such as organizational support, job training, and co-worker support (Demerouti et al., 2001; Ducharme et al., 2007). According to the Job Demand-Resources (JD-R) model, deficits in job resources compared to job demands lead to feelings of burnout, stress, and emotional exhaustion (Bakker & Demerouti, 2007; Demerouti et al., 2001; Schaufeli & Bakker, 2004).

Every leadership role has its challenges, and that of an authentic leader is no exception (Harms, Crede, Tynan, Leon & Jeung, 2017; Schaubroeck, Cotton & Jennings, 1989; Weiss et al., 2018). The current study argues that the demands of authentic leadership can lead to stress for the leader. The authentic leader needs to be consistent and transparent in their relationship with followers (Avolio & Gardner, 2005; Luthans & Avolio, 2003). They also influence followers and assist them in becoming their most authentic selves (Avolio & Gardner, 2005; Ilies et al., 2005). This often requires them to develop personal relationships with their followers (Avolio & Gardner, 2005; Gardner et al., 2005; Ilies et al., 2005). Interacting with followers might require leaders, especially those who are less authentic, to hide their genuine emotions or act in ways that contradict their core values or beliefs (Gardner et al., 2009; Humphrey, 2012; Wang & Seibert, 2015; Weiss et al., 2018). They might engage in emotional labor to manage the impressions of their followers (Gardner et al., 2009; Humphrey, 2012; Wang & Seibert, 2015; Weiss et al., 2018). Thus, this study conceptualizes emotional labor as a demand for authentic leadership.

Engaging in emotional labor requires effort and an ability to regulate one's emotions (Gardner et al., 2009; Grandey, 2000; Grandey, 2003; Huyghebaert et al., 2018). Regardless of the intention, surface and deep acting are internally false (Grandey, 2003) and require a leader to contradict their true selves. Surface or deep acting could cause emotional dissonance and deplete a leader's available resources (Arnold, Connelly, Walsh & Ginis, 2015; Grandey, 2003). Existing studies have shown emotional labor to be related to adverse outcomes for

employee well-being (Cropazano, Weiss & Elias, 2003; Grandey, 2003; Hülshager & Schewe, 2011). A meta-analysis conducted by Hülshager and Schewe (2011) found that emotional labor positively related to indicators of impaired well-being such as emotional exhaustion, depersonalization, and psychological strain.

Existing studies have shown that deep acting or surface acting leads to different stress levels or strain for individuals (Brotheridge & Grandey, 2002; Grandey, 2003; Humphrey et al., 2008). Due to the disconnect between an individual's actual feeling and outward emotional display, surface acting causes stronger emotional and cognitive dissonance for the actor than deep acting (Gardner et al., 2009; Grandey, 2003). Studies have shown that the emotional dissonance that an individual experience because of surface acting is positively related to emotional exhaustion. For example, Grandey (2003), in their study of 131 administrative assistants, found surface acting to be positively related to emotional exhaustion. Although deep acting requires more effort and attention than surface acting (Grandey, 2003), because it ultimately reduces the emotional dissonance one feels and increases feelings of authenticity (Gardner et al., 2009; Grandey, 2003), studies have found it to lead to weaker feelings of stress and emotional exhaustion than surface acting (Brotheridge & Grandey, 2002; Grandey, 2003). For instance, Brotheridge and Grandey (2002) analyzed the emotional demands reported by workers in five occupational groups and found surface acting positively related to depersonalization beyond work demands while deep acting was associated with feelings of personal accomplishments.

Extant research has revealed employee authenticity to be related to positive well-being and feelings of satisfaction, and a sense of identity (Van den Bosch & Taris, 2014; Van den Bosch, Taris, Schaufeli, Peeters & Reijseger, 2019). However, in the leadership role, acting might help leaders influence the attitudes and performance of their followers (Humphrey, 2012; Humphrey et al., 2008; Gardner et al., 2009; Wang & Seibert, 2015). Nevertheless, deep acting or surface acting is expected to influence the level of stress that a leader experience. Indeed, studies such as Humphrey et al. (2008) proposed that leaders who surface act would experience stress and depersonalization than those who choose to deep act. Following earlier propositions in this current study, we expect that leaders with lower levels of authenticity will decide to surface act over deep act. Therefore, leaders on the lower end of the authenticity spectrum might experience more stress than leaders on the higher end. One study conducted by Weiss et al. (2018) found that emotional labor led to mental depletion for leaders who had low levels of authenticity. Following this, we can expect that leaders who do not remain true to their core values and engage in a fake display of emotions will incur costs that could be detrimental to their mental and emotional well-being (Demerouti et al., 2001; Schaufeli & Bakker, 2004).

Proposition 3a: *Emotional labor will be positively related to leader stress.*

Proposition 3b: *Leaders with lower levels of authenticity will likely experience more stress than leaders with higher levels of authenticity.*

Proposition 3c: *Emotional labor will mediate the relationship between authentic leadership and stress.*

Crossover Effect of Leader Stress on Follower Wellbeing

Existing studies have investigated the impact of leadership behaviors on employee well-being (Arnold, 2017; Inceoglu, Thomas, Chu, Plans & Gerbasi, 2018; Kelloway, Barling, Turner & Loghlin, 2012; Liu, Siu & Shi, 2010; Rahimnia & Sharifirad, 2015). However, research has shown different leadership styles to have varying effects on employee well-being. Skogstad, Hetland, Glasø, and Einarsen (2014) found that laissez-faire leadership positively related to subordinate stress. However, the existing literature has mainly focused on the effect of leadership on positive forms of employee well-being (Inceoglu et al., 2018). Several studies have shown authentic leadership to predict positive follower well-being (Ilies et al., 2005; Wang & Hsieh, 2013). Wang and Hsieh (2013) analyzed data collected from 386 employees and found that supervisors' consistency between words and action positively related to employee engagement. Studies have also found authentic leadership to alleviate follower stress and burnout (Laschinger & Fida, 2014; Rahimnia & Sharifirad, 2015). Laschinger and Fida (2014) conducted a time-lagged analysis of 205 nurses in Ontario and found that when the nurses perceived their leaders to be authentic, they were less likely to experience burnout. However, existing studies are yet to examine the effect of varying levels of leader authenticity on follower well-being. Few studies have examined how leaders' well-being can negatively affect employee well-being (Diebig, Poethke & Rowold, 2017). Thus, this current study examines how the impaired well-being of authentic leaders can have direct consequences for their followers.

The current study uses crossover theory to explain how leaders' well-being can directly impact their followers' well-being. Crossover theory explains the process that occurs when the job stress or psychological strain that an individual experiences affects another person's stress or strain level in the same social environment (Bakker et al., 2009; Bakker & Demerouti, 2018). Crossover theory has primarily been used in work-family research to explain how a person's work-related experiences (positive or negative) affects the well-being of their partners (Bakker et al., 2009; Bakker & Schaufeli, 2000; Bakker & Demerouti, 2018; Westman, Etzion & Danon, 2001). Several studies have also used crossover theory to explain how the transmission of work-related stress from one partner to the other has led to work-family conflict (Hammer, Bauer & Grandey, 2003; Westman & Etzion, 2005). Although crossover theory has mostly focused on the transfer of negative work experiences to the home,

some studies have also examined the crossover of positive affective states such as work engagement and life satisfaction, from work to the home (Bakker, Demerouti & Schaufeli, 2005; Demerouti, Bakker & Schaufeli, 2005). Existing studies have found that these positive experiences' crossover leads to work-family enrichment (Greenhaus & Powell, 2006).

Indeed, some scholars have extended the literature to include the crossover of experiences between co-workers in the workplace (Bakker & Schaufeli, 2000; Westman & Etzion, 1999; Westman & Bakker, 2008). Bakker & Schaufeli (2000) conducted a study on 154 Dutch high school teachers and found a significant crossover of burnout between participants and their colleagues. One of the crossover process mechanisms is emotional contagion (Bakker et al., 2009; Bakker & Demerouti, 2018; Westman, 2002). Emotional contagion is "the tendency to automatically mimic and synchronize facial expressions, vocalizations, postures, and movements with those of another person and, consequently, to converge emotionally" (Hartfield, Cacioppo & Rapson, 1994, p.5). The emotions and moods of leaders and their followers converge through emotional contagion because they often work together and share experiences daily (Avolio & Gardner, 2005; Hartfield et al., 1994; Ilies et al., 2005).

According to the broaden and build theory (Fredrickson, 2001; 2003), leaders' positive emotions can be contagious and spread to other members of the organization. In the same vein, leaders can transfer negative emotions to their followers. Few studies have found crossover effects of leader well-being to follower well-being. One study by Tariq, Weng, Garavan, Obaid & Hassan (2019) found that the spillover effect of a supervisor's poor sleep on their next day abusive supervisory behavior had a crossover effect on their subordinate's poor sleep. Another study conducted by Westman & Etzion (1999) found a significant crossover of job-induced tension from principals to teachers and vice versa. Authentic leaders' self-awareness, combined with an internalized moral perspective and relational transparency, can impact followers' feelings of identification with their leader (Avolio & Gardner, 2005; Ilies et al., 2005). The sense of identity the follower has with their leader will also influence their well-being through emotional contagion. Following this, we propose that.

Proposition 4a: *Leader stress will have crossover effects on follower stress.*

Proposition 4b: *The relationship between authentic leadership and follower stress will be serially mediated by emotional labor and leader stress.*

The moderating role of leader-member exchange quality

Leader-Member Exchange (LMX) theory examines the relationship between leaders and followers and how the quality of those relationships influences work-related attitudes and behaviors (Dienesch & Liden, 1986; Graen & Uhl-Bien, 1995; Liden, Sparrowe & Wayne, 1997). Leader-member exchanges are categorized into high-quality and low-quality exchanges (Graen & Uhl-Bien, 1995; Liden et al., 1997). Low-quality exchanges are relationships that are constrained to the dictates of an employment contract (Graen & Uhl-Bien, 1995; Liden et al., 1997). In low-quality relationships, leaders and their followers adhere strictly to their organizational roles and do not stray from them (Fisk & Friesen, 2012; Graen & Uhl-Bien, 1995; Liden et al., 1997). In contrast, high-quality exchanges are characterized by mutual trust, support, and a relationship that goes above and beyond what employment contracts stipulate (Graen & Uhl-Bien, 1995; Liden et al., 1997). In high-quality relationships, leaders and followers share mutual interests, values, and goals (Fisk & Friesen, 2012; Graen & Uhl-Bien, 1995; Liden et al., 1997).

Compared to followers with a low-quality relationship with their leaders, the trust, respect, or loyalty followers with high-quality relationships have for their leaders influences their work attitudes and behaviors (Fisk & Friesen, 2012). Existing studies have shown the quality of leader-follower relationships to be related to work-related outcomes. A study conducted by Breevaart, Bakker, Demerouti & Van Den Heuvel (2015) found that employees in high-quality LMX relationships reported more developmental opportunities, support, and an increase in work engagement. Followers who have high-quality relationships with their leaders are more likely to experience emotional contagion with their leaders. They will also be more likely to perceive changes in their leaders' moods and emotions than their colleagues with low-quality relationships (Fisk & Friesen, 2012; Niu, Yuan, Qian & Liu, 2018). Authentic leaders experiencing stress could transfer stress to their followers with whom they share high-quality relationships. The psychological and emotional connection between the followers and their leaders could lead to a crossover effect.

Proposition 5: *The crossover effect of leader stress on follower stress will be moderated by the quality of leader-member exchanges, where those effects will be stronger for followers with high-quality relationships with the leader.*

Scholarship Implications

A vast number of the existing literature have examined the influence of authentic leadership on follower well-being (Avolio et al., 2004; Avolio & Gardner, 2005; Gardner et al., 2005; Ilies et al., 2005). However, research on the impact of authentic leadership on leader well-being is scant. The current study examines how authentic leadership affects leaders' own well-being. The current study also builds on existing literature on

follower well-being by showing that leader well-being can have a direct crossover effect on the well-being of followers. More specifically, this study contributes to the existing literature by examining authentic leadership as a continuum and explores how varying levels of authenticity can influence leader well-being. The current study also conceptualizes emotional labor as a demand of authentic leadership and examines the adverse effects of emotional labor on leaders' well-being.

The present study posits leader-organization value congruence as a moderator of the relationship between authentic leadership and emotional labor. The current study theorizes that the extent of alignment between the leader's values and their organization influences a leader's display of emotional labor through deep or surface acting. Although this study proposes this to be a vital factor influencing this relationship, future studies could examine other variables that moderate the relationship between authentic leadership and emotional labor, such as the leaders' gender, leader-follower value congruence, and individual differences.

This study also integrates crossover theory with authentic leadership theory to explain the mechanism by which leaders' mental and emotional states could have ripple effects on their followers. The current study also suggests that the transmission from leaders to followers is not limited to positive emotions (Fredrickson, 2003). Although the current study focuses on emotional contagion as the transmitter of emotional states between leaders and followers, future studies could examine other mechanisms that could lead to crossover.

This study also explores the implications of leader-follower exchanges on followers' well-being. It is suggested that the adverse effects of fake display of emotions by an authentic leader have stronger consequences on followers who have a high-quality relationship with the leader. However, this study suggests that highly authentic leaders will see no need to engage in emotional labor and thus, will not experience the ensuing stress resulting from its practice. Therefore, the followers who share emotional connections with those leaders will also not experience leader induced stress. Future studies could examine the impact of leader-member exchange quality on authentic leaders' choice to engage in emotional labor.

Practical Implications

This study offers some important implications for practice. First, this study reinforces the need for managers to be true to themselves. It echoes other studies that have highlighted the benefits of staying true to one's core values (Gardner et al., 2005; Ilies et al., 2005; Luthans & Avolio, 2003). This study also highlights the negative consequences faking has on leaders' well-being. It shows that by displaying fake emotions, leaders harm themselves and harm their followers. The study also highlights, that leaders can create a positive work environment for themselves and their followers by exhibiting positive behaviors. Therefore, this study suggests that managers and supervisors try to be their most authentic selves at work to safeguard their well-being and that of their employees.

The study also proposes that leader-organization value congruence is a factor that influences leaders' need to engage in emotional labor. Leaders who have values that align with their organization's values will be less inclined to surface or deep act. In contrast, leaders who have incongruent values with their organization will struggle to express their true selves at work. Therefore, we suggest that organizations need to make sure that their values and that of those they recruit into leadership positions are aligned. Considering this might influence organizations' decision on whether to hire managers externally or promote within the organization. Leaders also need to ensure that they are clear about an organization's values and that they are congruent with theirs before they join the organization. As the current study shows, this is imperative because leader-organization value incongruence adversely affects leaders and the whole organization. Organizations need to be cognizant that emotional labor is one of the demands of being a leader. They need to provide resources that will alleviate the stress associated with engaging in emotional labor. Organizations need to work with their managers to provide avenues for them to express their true selves to diminish the need to engage in deep or surface acting.

III. Conclusion

This study built on existing literature on authentic leadership by examining a potential negative side effect of authentic leadership. It also highlighted the consequences of engaging in emotional labor on the leader's well-being and the crossover effect on followers' well-being. The propositions that ensue from this study provide some significant implications for scholarship and practice.

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