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## Mindful and Authentic: Examining Leaders' Impact on the Feedback Environment

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Mindful and Authentic: Examining Leaders' Impact on the Feedback Environment

by

Ché Lindsay Albowicz

A dissertation submitted to the School of Psychology at  
Florida Institute of Technology  
in partial fulfillment of the requirements for the degree of

Doctor of Philosophy  
in  
Industrial / Organizational Psychology

Melbourne, Florida  
May 2022

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## **Abstract**

Mindful and Authentic: Examining Leader's Impact on the Feedback Environment

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The majority of what is currently known about mindfulness at work focuses on the individual benefits of being mindful (see Glomb, Duffy, Bono, & Yang, 2011; Good, et al., 2016), leaving an opportunity to understand the interpersonal impact of mindfulness at work. The current study tested whether mindful individuals, specifically mindful leaders, impact the work experience of their direct reports. Building on initial evidence (Leroy et al., 2015; Nubold, Quaquebeke, & Hulsheger, 2019) and strong theoretical ties (Kernis, 2002), supervisor mindfulness was a significant predictor of direct reports' perception of authentic leadership behavior. Empathy was tested as a positive other-directed emotion that drives the perceptions of authentic behavior. Direct reports' perceptions of supervisor empathy displayed a significant relationship, whereas supervisors self-rated empathy did not, suggesting it is the display of empathic concern that is important to direct reports' ratings of authentic leader behavior rather than leaders' self-perceptions of empathy. While positive interpersonal outcomes of mindful and authentic leaders have been theorized (Reb et al., 2015), impacts to coaching and the feedback environment had yet to be tested. The current study found evidence

that mindful, authentic leaders promote a favorable feedback environment via the development of quality coaching relationships with their direct reports.

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## **Chapter 1**

### **Introduction**

Mindfulness, receptive nonjudgmental attention to the present, has become a trending topic. A quick Google search of mindfulness will return over 600,000,000 hits, with example guides to practicing mindfulness across all facets of life including being mindful with money, with relationships, and focal to the current study – at work. While there is empirical evidence for the benefits of mindfulness across multiple work-related domains (see Glomb, Duffy, Bono, & Yang, 2011; Brown, Ryan, & Creswell, 2007), as with many trends, there is a threat that “being mindful at work” could serve as a panacea for all workplace issues without sufficient empirical justification. Glomb and colleagues (2011) published the first review of mindfulness within the workplace. These authors made a point to caution against the mainstream acceptance of mindfulness without a clear understanding of when and why it is beneficial within the workplace.

While there is evidence that mindfulness is related to individual outcomes such as lower levels of negative affect (Giluk, 2009), emotional regulation (Glomb et al., 2011), and self-determined behavior (Brown & Ryan, 2003), there is much less literature on the impact of mindfulness on interindividual outcomes. While it is foundational to understand the individual level benefits of mindfulness, it is of theoretical and practical importance to expand understanding to include how an individual’s mindfulness influences others within the workplace. One area that has

yet to be thoroughly explored is the impact mindfulness has on leadership behaviors. Based on theories of mindfulness, Reb, Narayanan, and Chaturvedi (2012) suggest that mindful leaders should develop high quality relationships with direct reports because they are more present in the current moment. Being present when interacting with direct reports signals respect for the employee and allows leaders to better understand employees and their needs (Reb et al., 2015). To date, Reb and colleagues (2012) report that leader mindfulness is associated with lower levels of emotional exhaustion, increase psychological need satisfaction, increase in role performance and organizational citizenship behaviors, and decreased deviance in their direct reports.

Authentic leadership is defined by four core dimensions that focus on building self-awareness, building trusting relationships with direct reports that allow appropriate self-disclosure, balanced processing of stimuli, and congruence between positive values and actions (Neider & Schriesheim, 2011). Reb and colleagues (2015) explicitly identified mindful awareness and presence as key building blocks for positive authentic leadership behavior. More specifically, these authors highlight awareness is inherent to mindfulness and discussed as an enabler of authenticity, suggesting mindfulness may serve as an antecedent for authentic leadership. The development of strong relationships with direct reports is key to authentic leadership (Gardner et al., 2011). Two foundational elements of mindfulness, nonjudgement and present focused attention, can facilitate authentic

leadership via the development of high-quality and trusting relationships with direct reports.

These definitional components of authentic leadership build from authenticity theory (Kernis, 2003), but there is still some construct confusion when it comes to authentic leadership, resulting in a need for additional exploration (Gardner et al., 2011; Gardner et al., 2005). Further most of the attention has been directed at the outcomes or mechanisms of action of authentic leadership rather than what facilitates it (Gardner et al., 2011). A fruitful way to conceptualize authentic leadership is to consider this leadership behavior as a way of being, rather than a specific style of leadership, necessitating a holistic approach to understanding the leaders' behavior, character, and values (Nubold, Quakebeke, & Hulsheger, 2019). Consistent with initial evidence and authenticity theory (Leroy et al., 2015; Nubold et al., 2019) the current study empirically tests mindfulness as an antecedent condition for the development of authentic leadership. This exploration is of both theoretical and practical importance, as understanding how to foster authentic leadership can inform both selection and training efforts.

Responding to a call for additional research on the impacts of authentic leadership, we examine whether direct reports' perceptions of authentic leader behaviors can help build and support a positive feedback environment. The feedback environment is an organizational contextual factor that is vital to the development of continuous learning. Feedback serves a pivotal role in employee

development; however, feedback interventions do not always result in the positive outcomes expected (Kluger & DeNisi, 1996). While Reb and colleagues (2015) suggest that authentic leaders impact followers through effectively providing developmental feedback, this relationship has yet to be empirically tested.

The purpose of the current study is bifold. First, we take steps to understand the interpersonal impacts of mindfulness in the workplace through building the theoretical relevance of trait mindfulness to authentic leadership. Second, we examine how supervisor mindfulness impacts supervisor feedback and coaching processes, through authentic leadership. Mindful awareness builds clarity and can increase disclosure, supporting authentic relationships and relational leadership capabilities (Reb et al., 2015). One important leadership capability is the development and growth of their direct reports, thus understanding leadership behaviors that promote a supportive feedback environment is vital.

## **Chapter 2**

### **Literature review**

#### **Mindfulness**

Glomb and colleagues (2011) review of mindfulness at work describes mindfulness as a self-regulatory mechanism that works through three primary and numerous secondary, processes that improve self-regulatory functioning. The three focal processes are decoupling the self from relevant stimuli, decrease in automatic responding, and increased awareness of physiological systems (Glomb et al., 2011). These authors combined the work of Brown and Ryan (2003) and Brown and colleagues (2007), defining mindfulness as a receptive attention to and awareness of the present environment, without automatic evaluation, judgement, or the application of cognitive filters. While we may believe that we are truly operating in the present moment and experiencing the environment as it exists, this is not likely the case (Hyland et al., 2015). Instead, our consciousness is often interrupted by distractions, distorted based on our biases and expectations, and commandeered by emotional reactions. Mindfulness involves the capacity to perceive the world more clearly, with a consciousness free from clutter (Hyland et al., 2015). While mindfulness may be the latest of a slew of trending topics in organizational psychology, it is not a new concept. It is rooted in Buddhist philosophy (Brown et al., 2007) and is comprised at its core of awareness and attention (Brown & Ryan, 2003). Awareness refers to the broad observation of the environment, and attention

refers to the focus of that awareness on the present and focal target (Brown & Ryan, 2003). Brown and Ryan (2003) subsume a lack of immediate judgement and evaluation under the concept of attention, suggesting that mindful attention involves focusing a wider awareness on specific environmental elements objectively without automatic judgment to create a present moment attention. Brown and colleagues (2007) expanded upon this and explicitly included a non-evaluative, component to their definition of mindfulness, suggesting mindfulness is characterized by an objective experience of the environment, rather than perceiving the world through the lens of previous experiences, heuristics, or other self-relevant cognitive filters.

Mindfulness has been conceptualized as both a trait and state level construct. Consistent with evidence of within person fluctuations in mindfulness over time (Brown & Ryan, 2003), and evidence that mindfulness can be induced through contextual factors, and training and practice, Glomb and colleagues' (2011) definition establishes mindfulness as an enduring state of consciousness. While mindfulness is discussed as a processing state, individuals differ in the frequency at which they enter this form of processing, suggesting an underlying tendency toward mindfulness as a dispositional personality trait (Brown et al., 2007; Brown & Ryan, 2003). Trait mindfulness refers to a stable individual difference across time and situations that has developed through disposition, training, and social cues, whereas state mindfulness refers to within person fluctuations due to

immediate contextual or emotional factors. Mindfulness has been operationalized in two main ways: through self-report questionnaires, and through mindfulness-based practice (Davidson, 2010). Self-report can include trait measures and state measures of mindfulness, whereas mindfulness-based practice and mindful inductions can induce temporary mindful processing states or longer-term change.

Mindfulness practice introduces mindfulness as an independent variable that is manipulated through training or in an experimental function (Davidson, 2010) with the most well-known practical training program being the Mindfulness-Based Stress Reduction program (MBSR, Kabat-Zinn, 2003). The MBSR includes lecture, discussion, and practice. Mindfulness training programs tend to focus on developing awareness through daily exercises (Good et al., 2016). While traditional mindfulness training focuses on long term changes to mindful processing with motivated trainees, short mindfulness interventions that sample pieces of larger trainings are often used to induce states of mindfulness

Glomb and colleagues' (2011) review of the mindfulness at work literature established mindfulness as an antecedent to numerous employee outcomes. The literature (e.g., Good et al., 2016) has organized these outcomes into proximal (cognitive, emotional, behavioral, and physiological) and distal outcomes (workplace performance).

### ***Proximal Outcomes of Mindfulness***

The proximal outcomes of mindfulness summarized below include benefits to cognitive functioning, enhancements to emotional regulation and self-determined behavior, and increased awareness of physiological states.

Trait mindfulness is positively associated with cognitive processing (Glomb et al., 2011). Mindful individuals are less likely to experience cognitive failures (e.g., forgetting, getting distracted; Herndon, 2008), with higher levels of mindfulness positively related to cognitive performance, in particular, cognitive capacity and cognitive flexibility. Enhancements to working memory is a key means through which mindfulness influences cognitive capacity. Specifically, mindfulness is associated with higher working memory capacity (Roeser, Schonert-Reichl, Jha, Cullen, Wallace, Wilensky, Oberle, Thomson, Taylor, & Harrison, 2013; Glomb et al., 2011). The impact mindfulness has on cognitive flexibility can be seen in enhanced problem solving (Ostafin & Kassman, 2012). Rather than responding habitually, mindful individuals respond in ways that align with their goals, needs, and values (Brown et al., 2007) and ruminate less, especially in stressful situations (Broderick, 2005). The objective stance on internal emotions associated with mindfulness can decrease the cognitive deficits experienced in the presence of negative affect, thus reducing the chance that negative affect constrains thinking and impacts cognitive processing (Barsade & Gibson, 2007)



Mindfulness can drive how individuals experience emotions (Glomb et al., 2011). The Conceptual Act Theory of Emotions suggests that emotions are names we have given core affect (Barsade & Gibson, 2007), often through socialization or evaluations. Core affect is an unlabeled feeling, it does not include thoughts, cognitions, motivations, or behaviors that are associated with emotion (Barsade & Gibson, 2007). While we label core affect based on the evaluation of a target and call it an emotion, physiologically core affect does not differ distinctly across different emotions (Barsade & Gibson, 2007), suggesting changes in emotions and ability to regulate emotions can be influenced by attention. The focal point of attention, what stimulus is selected into attention, and how the stimulus is evaluated will influence which emotions are felt (Killingsworth & Gilbert, 2010; Wadlinger & Isaacowitz, 2011). With higher levels of mindfulness, thoughts, emotions, and affective experiences are separate from the beliefs, biases, and prejudices that can implant themselves and influence individuals' reactivity to emotional stimuli (Brown et al., 2007). Together this suggests mindfulness has a positive impact on what emotions are experienced.

In the presence of emotional reactions, mindfulness impacts how individuals respond. Mindful individuals experience decreased cortical and amygdala activation while labeling affect, resulting in less reactivity to negative stimuli (Creswell, Way, Eisenberger, & Lieberman, 2007). Overall, mindfulness is negatively related to neuroticism and negative affect (Giluk, 2009), and, in general,

positively related to down regulation of negative affect and upregulation of positive affect (Glomb et al., 2011). With studies suggesting mindful individuals are less likely to interpret ambiguous behavior as hostile (Heppner et al., 2007), mindful individuals were better able to cope in ambiguous and negatively appraised situations, and less likely to ruminate on those experiences (Broderick, 2005). For example, decentering and attentional broadening associated with mindfulness drives meaning-based coping, and the facilitation of positive reappraisal, which has been linked to enhanced health outcomes (Garland et al., 2009).

When it comes to behavioral regulation, mindfulness is associated with persistence (Evans, Baer, & Segerstrom, 2009) and self-determined behavior that is in line with goals and values (Brown & Ryan, 2003; Glomb et al., 2011). When obstacles to goal accomplishment are met, mindful individuals are less likely to view those barriers as indicative of their personal competence (Glomb et al., 2011) and more likely to adopt a learning orientation approach. The majority of mindfulness research on behavioral change falls outside of the work realm, and instead focuses on addictive behaviors and other clinical issues, such as reductions in cigarette cravings (Westbrook, Creswell, Tabibnia, Julson, Kober, & Tindle, 2013; Tang, Tang, & Posner, 2013), and compulsive sexual and eating behaviors (Papies, Pronk, Keesman, & Barsalou, 2015). The experiential and present focused processing associated with mindfulness equips individuals to consciously regulate their behavior and search for the best behavioral response to a stimulus that fits the

current environment (Good et al., 2016). While largely untested, this type of behavioral regulation is important to the work domain as leaders must flexibly respond to new situations, utilizing previous experience while adapting to present.

Mindfulness is associated with improved awareness and regulation of physiological states (Glomb et al., 2011). More mindful individuals are better able to recognize the impact of physiological arousal and how it impacts behavior than less mindful individuals (Glomb et al., 2011). Stress is one example of an emotional state that is associated with a bodily reaction. Mindfulness is linked to lower levels of cortisol, and faster recovery to baseline levels (Brown et al., 2012), as well as increased ability to regulate the experience of stress (Creswell & Lindsay, 2014). Together, the proximal outcomes discussed are important domains to understanding how mindfulness impacts individual functioning

### ***Distal Outcomes of Mindfulness***

Distal outcomes of mindfulness are those broader workplace outcomes such as benefits to workplace performance and interpersonal relationships. Mindfulness is associated with various forms of employee performance, including both self-ratings of supervisory performance (Reb et al., 2014), supervisor-ratings of performance (Shonin, Gordon, Dunn, Singh, & Griffiths, 2014), and third-party ratings of performance (Beach, Roter, Korthuis, Epstein, Sharp, Ratanawongsa, Cohn, Eggly, Sankar, Moore, & Saha, 2013). Trait mindfulness is associated with important individual metrics of positive workplace performance such as higher

levels of ethical behavior, lower levels of deviance, increased prosocial behavior (Reb, Narayanan, & Ho, 2015), decreased levels of counterproductive workplace behaviors (Krishnakumar & Robinson, 2015), and safety performance (Zhang, Ding, Li, & Wu, 2013). While individual performance ratings are important, the interpersonal impacts of mindfulness are of focal interest. Patients treated by more mindful physicians rated their satisfaction with the treatment higher than less mindful physicians (Beach, Roter, Korthuis, Epstein, Sharp, Ratanawongsa, Cohn, Eggly, Sankar, Moore, & Saha, 2013), and medical professionals who participate in mindfulness training had more favorable patient symptom outcomes (Grepmaier, Mitter, Loew, Bachler, Rother, & Nickel, 2007).

While many of the outcomes summarized thus far are intrapersonal or self-relevant in nature, there are key mindfulness outcomes that are of theoretical importance to having positive interactions with others. Generally speaking, mindfulness is an individual quality that impacts interpersonal behavior (Good et al., 2016) and promotes healthy relationships with others via perspective taking (Giluk, 2010) and present moment attention (Reb et al., 2015). One means through which these positive qualities emerge is through quality communication. Specifically, mindful individuals are more equipped to listen with awareness, be present, and less likely to preemptively judge which can enable active listening and effective responding (Reb et al., 2015; Beckman, Wendland, Mooney, Krasner, Quill, Suchman, & Epstein, 2012). Quaglia, Goodman, and Brown (2016) found

evidence that the attentional control associated with high levels of mindfulness resulted in improved facial recognition, suggesting that mindful leaders may be better at reading improved nonverbal cues and emotional states. This is consistent with the literature suggesting mindfulness results in lower levels of relational conflict (Good et al., 2016).

There is evidence that leaders' mindfulness can influence direct report outcomes (e.g., job satisfaction, performance, and citizenship behaviors) through enhanced relationship quality (Reb et al., 2014). Mindful individuals regulate behavior during negative experiences (Long & Christian, 2015), and are less likely to process information in an ego-relevant way, allowing for more attention and focus to be placed on others and relationships. Thus, mindfulness seems to result in an other orientation rather than a self-orientation that could lead to increased prosociality (Good et al., 2016). Additionally, non-judgmental interactions with employees and increased presence enables the development of trust between leaders and direct reports (Mayer, Davis, Schoorman, 1995; Reb et al., 2015) facilitating learning and error correction through enhanced perceptions of psychological safety (Edmonson, 1999). Together mindful individuals are better able to communicate and build positive relationships with their direct reports. This suggests mindful individuals should have a positive impact on those around them via enhanced present attention, increased awareness, enhanced communication, and tendency towards prosocial behavior.

## **Models of Mindfulness**

There are several models that strive to identify the mechanisms by which mindfulness impacts intra and interpersonal outcomes. Identifying and understanding the processes that drive positive workplace outcomes is of theoretical and practical importance to building and sustaining it in the workplace. Three related yet distinct models of mindfulness are discussed: mechanisms of mindful meditation (Holzel et al., 2011), core process of mindfulness at work (Glomb et al., 2011), and the self-awareness, self-regulation, and self-transcendence (S-ART) model of mindfulness (Vago & Silbersweig, 2012). See Table 1 for an overview of mindfulness theories and components.

### ***Mechanisms of Mindful Meditation***

Holzel and colleagues (2011) proposed that mindfulness impacts outcomes through four mechanisms that impact self-regulation: (1) attention regulation, (2) body awareness, (3) emotion regulation, and (4) perspective of the self. These authors focus on the mechanisms as things that can be strengthened and trained through practice. Attention regulation focuses thought on the present moment, avoiding distractions and other distractions that could create task conflict (Holzel et al., 2011). Body awareness refers to the tendency to notice bodily sensations and drive perceptual clarity, clarity around how emotions impact physiological states (Holzel et al., 2011). Holzel and colleagues (2011) discuss emotional regulation as the effective alteration of emotional experiences, with mindful individuals more

likely to positively reappraise emotions. Finally, Holzel and colleagues (2011) use perspectives of the self to highlight the self- and meta-awareness associated with mindfulness, and the positive impact it has on experiences.

### ***Core Processes Supporting Mindfulness at Work***

There is widespread agreement that mindfulness leads to improved regulation of thoughts, emotions, behaviors, and physiological reactions (Glomb et al., 2011). Glomb and colleagues (2011) suggest mindfulness improves self-regulation through three core processes: 1) decoupling of the self, 2) decrease in automatic processing, and 3) increased awareness of physiological systems.

Decoupling of the self refers to the separation of the self-concept from stimulus response. This involves experiencing stimuli in an objective manner, without emotionally laden reactions that can occur when the self-concept is threatened. Second, mindfulness improves self-regulation through a decrease in automatic responding (Glomb et al., 2015). Where automaticity provides mental efficiency, it rescinds awareness, control, and intent (Bargh, 1994) making self-determined behavior unattainable. Third, mindfulness impacts self-regulation through increased awareness and regulation of physiological systems.

Understanding physiological signals from the body allows a balanced regulation of approach/avoid, fight/flight, and inhibition/activation systems, leading to agentic action.

### *S-ART Model of Mindfulness*

Vago and Silbersweig (2012) proposed three mechanisms through which the salutary effects of mindfulness occur: self-awareness, self-regulation, and self-transcendence (S-ART). The S-ART framework is based on the premise that “perception, cognitions, and emotions related to our ordinary experiences can be distorted or biased to varying degrees” (Vago & Silbersweig, 2012, p. 2). Vago and Silbersweig (2012) suggest mindfulness reduces these biases through meta-awareness (self-awareness), effective management of responses and impulses (self-regulation), and prosocial characteristics (self-transcendence).

The S-ART model encompasses and extends beyond self-regulation as the key mechanism of action. Vago and Silbersweig (2012) suggest intention and motivation, attention and emotion regulation, memory processes, prosociality, and nonattachment and decentering all serve as supporting mechanisms for mindful processing. By incorporating self-regulation, self-awareness, and self-transcendence into a single framework, S-ART discusses mindfulness in a broad way that encompasses perceptual, physiological, cognitive, emotional, and behavioral component processes, rather than trying to reduce the construct to a single dimension (Vago & Silbersweig, 2012).

**Self-Awareness.** While people generally believe they have a full conscious awareness of their everyday experiences, attention research suggests this is far from the truth (Vago & Silbersweig, 2012). There is a large amount of information that



is filtered out of our conscious experience unless there is a perceptual or semantic meaning assigned to it. Awareness at its most basic is our direct contact with reality (Brown et al., 2007); however, in general, awareness can be defined as the continuous monitoring of the internal and external environment without focusing attention on any one specific stimuli (Brown & Ryan, 2003). Clear awareness of the internal and external world is a fundamental element of mindfulness (Brown et al., 2007). Self-awareness is a highly developed skill, defined as cognizance of one's own awareness (Vago & Silbersweig, 2012), or meta-awareness.

Self-awareness allows a conscious experience of oneself that is not impacted by subjective or conditioned schemas. This is achieved through monitoring and control. The monitoring function of self-awareness aligns closely to mindful processing, focusing on the correctness of conscious experience. Control directs attention to what serves the current situation. Attending to inner states and perceptions is necessary for reflection and goal pursuit as it facilitates self-endorsed and situationally appropriate responding (Brown et al., 2007) and presence when interacting with others (Reb et al., 2015). Failing to be self-aware leads to habitual or automatized reactions as optimal functioning requires attention to be directed both internally and externally (Brown et al., 2007).

**Self-Regulation.** While the connection between mindfulness and self-regulation is well documented (see Glomb et al., 2015), it is of theoretical relevance to briefly review the self-regulation literature to understand how mindfulness can

drive self-determined behavior. Self-regulation refers to the ability to control and alter impulses and responses (Vago & Silbersweig, 2012) and guide individuals' behavior toward desired goals. Theories of motivation and self-regulation are built off of attention, as well as present events and previous experience, (e.g., self-determination theory, Deci & Ryan, 1985; control theory, Carver & Scheier, 1982) suggesting attention and awareness precedes the ability to self-regulate. There are two paradigms of self-regulation in organizational settings: cybernetics systems (classic control theory and negative feedback loop) and decision making (expectancy theory) (Vancouver, 2000). Within control theory, individuals will have a goal in mind and try to move towards completing the goal, all while monitoring the extent to which a discrepancy remains between the goal and the present states and taking steps to reduce that discrepancy (Carver & Scheier, 2002). Decision making approaches are less dynamic and will tend to relate to choices in a static situation (Vancouver, 2000).

Motivated Action Theory (MAT) is a dynamic self-regulation model that takes the control theory approach and incorporates activation resulting in a hierarchical model of goal orientation (Deshon & Gillespie, 2005). Within MAT, goals are defined as "internal representations of desired states where states are broadly construed as outcomes, events, and processes" (Austin & Vancouver, 1996, p. 338) and include values, needs, drives, and any standard that is desired (DeShon & Gillespie, 2005). DeShon and Gillespie (2005) outline the foundational

assumptions of MAT as: (1) actions are directed toward the attainment of goals, (2) the goals are hierarchical such that lower level goals serve the attainment of higher level goals, (3) action is controlled at any moment by a single goal, (4) goal activation level determines the specific goal that is guiding behavior at a point in time, and (5) the situation interacts with goal activation levels to determine behavior. Situations are interpreted based on current activation levels, leading to different reactions across similar situations depending on what goals are currently activated. Thus, there is a dynamic interaction between situational features and activated goals which will determine choices and regulate behaviors (DeShon & Gillespie, 2005).

Individuals have multiple goals, and with that comes the constant battle over which goals gain control of attention (DeShon & Gillespie, 2005). Individuals consciously and unconsciously decide how to allocate their resources and monitor the success of the current path. This not only requires decisions about where to allocate resources, but also a monitoring function to allow adaptation to contextual changes. Successful monitoring involves a keen awareness and understanding of the present moment. An awareness of the present moment, as seen in mindful processing, enables individuals to effectively determine where resources should be allocated. While this is broadly relevant to working adults, with leadership comes individual goal management, as well as team and subordinate goal management, making this process particularly relevant.

When it comes to self-determination and persistence, Evans, Baer, and Segerstrom (2009) examined the influence of mindfulness on self-regulating behaviors by examining persistence on a difficult task. Decreased automaticity and lack of immediate judgment influenced persistence through increasing awareness of the goal state discrepancies. This aligns well with the literature suggesting individuals acting mindfully tend to behave in ways that serve their underlying values and goals (Brown & Ryan, 2003). Mindfulness allows individuals to recognize what is valued, thus increasing the likelihood that behaviors will align to achieve those values.

As discussed by Glomb and colleagues (2011), decreased automaticity, decoupling of the self, and physiological awareness and regulation enhance self-regulation. While automatic processing is evolutionary in nature, it can be troublesome in the workplace when it constrains thinking. Increased awareness and regulation of physiological systems allows for enhanced interpretation of messages received from the body. Understanding physiological signals from the body allows a balanced regulation of approach/avoid, fight/flight, and inhibition/activation systems, leading to agentic action. Decoupling the self from experiences, events, and mental processes has been called many things, from non-judgmental awareness and witnessing awareness (Reb et al., 2015), to decentering (Garland et al., 2009) and reperceiving. While the terminology is inconsistent, they all broadly refer to creating space between the self and experiences, emotions, and events, allowing

objective observations of internal and external stimuli (Glomb et al., 2011). This clear, unbiased, and less restricted view of the environment and the self within that environment, facilitates perceiving stimuli without threat, encouraging informed and self-determined choices and supporting self-regulation (Reb et al., 2015). Decoupling reduces negative experiences that evoke self-consciousness, such as suppressing negative reactions resulting from interpersonal rejection (Heppner, Kernis, Lakey, Campbell, Goldman, Davis, & Cascio 2007). Mindfulness allows individuals to protect their self-esteem by perceiving the harmful stimuli objectively, without ego-involvement (Heppner et al., 2007). This was observed in a study by Long and Christian (2015), where mindfulness served as a self-regulatory buffer, weakening the link between injustice and retaliation.

In addition to behavioral regulation, mindfulness is associated with an enhanced tendency to regulate emotions and reactions to those emotions (Glomb et al., 2011). When discussing affective regulation, it is important to note this includes both the down regulation of negative emotions, as well as generation and management of positive emotions. Taking this one step further, mindful individuals tend to be more accepting of all emotional states, resulting in an enhanced ability to repair negative affective states (Brown et al., 2007). Drawing from the concept of core affect, physiological reactions are not inherently associated with emotional reactions (Barsade & Gibson, 2007). It is through experiences, expectations, and assumptions that physiological arousal is paired with emotions. Cognizance of

physiological reactions to experiences facilitates the ability to regulate those reactions, impeding automatic emotional responding from interfering with conscious processing and behavior.

**Self-Transcendence.** Self-regulation and self-awareness serve as building blocks for self-transcendent behavior in mindfulness theory. Self-transcendence refers to the “development of a positive relationship between the self and others that transcends self-focused needs and increases prosocial characteristics” (Vago & Silbersweig, 2012, p. 2). While self-transcendence is not consistently integrated into mindfulness theory (Fredrickson, Cohn, Coffey, Pek & Finkel, 2008), the idea of mindfulness being associated with loving kindness is not new to the construct as it can be traced back to Buddhist teachings. Within the SART theory of mindfulness, self-transcendence is the aspect that brings awareness to oneself and others around us.

The ability to sustain attention to oneself and others may increase the likelihood that one is able to observe the needs of others, and thus be more apt to respond to those needs (Brown & Ryan, 2003). Affective regulation also impacts positive other-directed emotions. Specifically, the negative and self-protective reactions that often occur when faced with the distress of another is less likely to result in response rigidity (Donald, Atkins, Parker, Christie, & Ryan, 2016), and instead fosters value driven behaviors such as kindness and warmth (Fredrickson, et al., 2008; Donald, Atkins, Parker, Christie, & Guo, 2016). Additionally, the affect

regulating behaviors associated with mindfulness are associated with prosocial behavior (Eisenberg et al., 2007).

Vago and Silbersweig (2012) directly link self-transcendence to prosociality. Self-transcendent values guide individuals to behave in ways that are both right and fair for both immediate others (benevolence) and the welfare of all (universalism) (Michie & Gooty, 2005). These values are reflective of prosocial behavior. Prosocial behaviors are those behaviors that are done voluntarily with the purpose of benefitting another (Eisenberg, et al., 2010); they are believed to be a vital component of the adaptation of humans, enabling cooperation and collaboration (Fehr & Fischbacher, 2003). At higher levels of mindfulness, aspects of prosociality increase (Vago & Silbersweig, 2012). The S-ART theory suggests the plasticity associated with prosociality provides evidence for the development of self-transcendence through removing the distinction between the self and other, and fostering loving-kindness to both entities (Vago & Silbersweig, 2012). It is that display of positive other-directed emotions that strengthens the association between prosocial values (self-transcendent values) and self-transcendent behavior (Michie & Gooty, 2005).

Schwartz's (1994) model of self-transcendence suggests individuals vary on a continuum with self-enhancement values on the opposite pole of self-transcendent values. Where self-transcendent values are directed with a concern towards others (benevolence and universalism), self-enhancement values are associated with the

pursuit of individual success, dominance over others, and personal gratification. Values associated with benevolence include honesty, responsibility, and loyalty, all of which are reflective of concern for the welfare for trusted others. Values associated with universalism reflect a general concern for the welfare of all people and include equality, social justice, and acceptance (Michie & Gooty, 2005). By incorporating both values of benevolence and universalism, leaders will be concerned with both in group and out group parties.

The association between self-transcendent values and prosocial behaviors depends on positive other-directed emotions (Michie & Gooty, 2005). Individuals differ in the tendency to experience positive emotions (Fredrickson, Tugade, Waugh, & Larkin, 2003) and in the tendency for those positive emotions to be self or other-directed. Leadership scholars agree that positive affect may be an important aspect to leadership; however, there has been limited exploration into the differentiation between self- and other-directed emotions (Michie & Gooty, 2005). Positive other-directed emotions can be grouped into three dimensions: appreciation, gratitude, and goodwill (Ortony et al., 1998). Admiration, esteem, respect, thankfulness, and gratefulness and empathy fall under appreciation and gratitude and reflect emotions elicited by the behavior of others (Ortony, et al., 1998). The emotions that fall within goodwill reflect empathic responses towards others (Michie & Gooty, 2005). The experience of positive other-directed emotions such as appreciation, gratitude, and goodwill, strengthen the association between



self-transcendent values and prosocial behaviors because there is consistency between emotions and values (Michie & Gooty, 2005). Thus, self-transcendence should be associated with empathy.

Empathy refers to the ability to see life from the perspective of another person (Cozolino, 2006, Glomb et al., 2011) and stems from the ability to perceive and respond to the thoughts, emotions, and experiences of others (Weiseke et al., 2012). Mindfulness is linked to empathy through decreased automaticity, decoupling of the self, enhanced physiological awareness (Glomb et al., 2011). Mindfulness aids this process through meta-awareness and self-transcendence. Tuning in to the self and understanding the interplay between physiological reactions and emotions, allows for enhanced social interactions. The increased interoceptive awareness associated with mindfulness (Vago & Silbersweig, 2012) may lead to an enhanced awareness of the impact one has on others, thus increasing their awareness of the needs of others in the environment.

Empathy is multidimensional and includes both cognitive and emotional components (Davis, 1983) such that empathic individuals understand the perspective of another person and the emotion that person is likely feeling while simultaneously maintaining their own perspective. Perspective taking is a cognitive form of empathy that encompasses the ability to understand and predict the emotions of others and is one of the main facets of prosocial behavior (Vago & Silbersweig, 2012). Empathy is vital to interpersonal interactions at work. For

instance, physician empathy is linked to positive patient outcomes (Di Blasi et al., 2001), and service employees' empathy is associated with positive perceptions of service encounters (Markovic et al., 2018). Additionally, Youngvorst and Jones (2017) found evidence that mindfulness predicts individuals' ability to process and evaluate messages and impacts supportive communication via empathy. Nguyen and colleagues (2019) established mindfulness and empathy interact to predict performance through prosocial behaviors and individuals that hold values supportive of empathy are more likely to behave prosocially, and promote social fairness (Prot et al., 2014).

### **Mindfulness and Leadership**

One area of particular interest is how leaders' mindfulness impacts their followers and workgroup. Reb, Narayanan, and Chaturvedi (2012) were one of the first to examine the impact of leaders' trait mindfulness on their followers within the workplace. These authors discuss leadership as a social and relational process between leaders and direct reports, focusing on attention and awareness as the key mechanisms of influence. There is ample research suggesting leader behaviors influence followers; however, the impact of leader awareness and attention on followers is less clear (Reb et al., 2012). In their initial investigation, Reb and colleagues found supervisor mindfulness was positively related to followers' well-being, in-task performance, and contextual performance, and negatively related to employee deviance (Reb et al., 2012).

There are several reasons why leader mindfulness might improve the relationship quality between a leader and a subordinate. Attentional qualities associated with mindfulness could provide leaders with better perceptions of follower's needs and required relational support. This suggests that the quality of a leader's attention and awareness influences direct reports through leader behaviors directed toward the direct report, thus affecting important work-related outcomes. Increased empathy, improved affective regulation, and decreased automaticity are likely to facilitate trust and relationship building between a leader and a subordinate. This suggests the mindfulness of one individual could influence the work experience and outcomes of other organizational members.

Good and colleagues (2016) suggest the attentional and emotional processes of attentional stability, reduced emotional reactivity, and tendency to experience positive emotional tone (e.g., positive affect), may be explanatory mechanisms for how mindfulness improves relational functioning. Decreased automatic responding and decoupling of the self allow mindful individuals to be more aware of others in their environment, perceiving their emotions and reacting in ways that are appropriate. Non-judgmental present-moment awareness of internal thoughts and physiological reactions allows mindful individuals to be aware of perspectives outside their own, thus guiding reactions. Active regulation of behaviors and emotions enables leaders to be consistent, and increased empathy can facilitate leaders' ability to build relationships and establish connections to their employees.

The cognitive, affective, behavioral, and physiological awareness and regulation associated with mindfulness can aid leaders in effectively managing their emotions and emotional displays. Leaders' mood and emotional display can impact important outcomes in followers (Sy, Coté, & Saavedra, 2005; Lewis, 2000; Chi, Chung, & Tsai, 2011). Humphrey, Kellet, Sleeth, and Hartman (2008) suggest that leaders must be willing and able to express their emotions to be deemed effective. Emotionally expressive leaders are better able to create an empathetic identity and foster a Leader-Member Exchange (LMX) relationship (Humphrey et al., 2008). While emotional expression is valued in leadership roles, it is also necessary to consider the appropriateness of the expression. Affective regulation is comprised of reducing negative emotions and creating and maintaining positive emotions (Glomb et al., 2011). Mindfulness has been linked to the brain circuits responsible for regulating emotion (Davidson, 2000; Siegel, 2007). Regulating and displaying emotions appropriately is vital as employees use the emotional expressions of their leaders to inform their judgments and attitudes at work. Response flexibility refers to the ability to pause before taking verbal or physical action (Siegel, 2007). This tendency to pause before reacting to environmental or emotional stimuli allows the opportunity to consider multiple ways of responding and a careful assessment of the environment and the available options. All of these factors associated with the management of emotions should be associated with better leader-employee working relationships.

### *Authenticity*

Authenticity is conceptualized as an individual difference construct by which one's true or core self is unobstructed and congruent with one's daily operation (Kernis, 2003). Authenticity encompasses both behavioral and mental processes that aid in establishing an individual's core sense of self that is maintained across various contexts and over time (Kernis & Goldman, 2006). Authenticity has been described as having ownership of one's experiences and cognitive, emotional, motivational drives (Harter, 2002). This suggests that behaving authentically involves aligning actions with one's self concept, in which behaviors mirror genuine thoughts and beliefs (Luthans & Avolio, 2003), and taking a non-defensive open position towards internal experiences and evaluative information (Kernis & Goldman, 2006). Authenticity should not be conceptualized as an either/or condition as it is overly simplistic to say that an individual is either entirely authentic, or inauthentic. Instead, authenticity is more accurately discussed on a spectrum, where individuals reach levels of authenticity (Erickson, 1995). It is worth noting that authenticity theory posits individuals tend to behave in line with a positive self-concept. Consistent with the literature (see Gardner et al., 2011; Neider & Schriesheim, 2011; Reb et al., 2015 and others) individuals who behave authentically but in line with maladaptive or destructive values do not fall within the definition of the positive form of authenticity in the present study.

Kernis and Goldman's (2006) multicomponent conceptualization of authenticity specifically identifies awareness, unbiased processing, relational orientation, and authentic behaviors/actions as the four core interrelated elements of authenticity. Kernis' (2003) conceptualization of authenticity is heavily influenced by Rogers' (1961) concept of self-actualizing. Rogers' five-part conceptualization includes objective openness to experience, adaptably and flexibly living fully in the moment, trusting inner experience as a behavioral guide, freedom to choose how one will respond to the environment, and creativity rather than relying on restrictive norms. A review of the literature suggests there are four central themes of authentic functioning: (1) self-understanding, (2) an openness to evaluating both desirable and undesirable elements of the self, (3) genuineness of actions, and (4) value placed on open and truthful relationships as appropriate (Kernis & Goldman 2006; Kernis, 2003; Gardner, Coglisier, Davis, & Dickens, 2011).

Awareness refers an understanding of the motives, feelings, desires, and cognitions that drive one's behavior. The awareness component also includes the motivation to gain more self-understanding. Kernis' definition goes beyond a mere understanding of strengths and weaknesses, but includes an understanding that personality is not defined by the existence or dearth of something, but instead in awareness that self-representation is multifaceted. This conceptualization is contradictory to Campbell's (1990) conceptualization of singular self-concept clarity, and instead aligns with Sande, Goethals, and Radloff's (1988) multifaceted

self-concept. Kernis and Goldman (2006) endorse the multifaceted self-concept based on Paulhus and Martin's (1988) concept of functional flexibility, or the ability to engage different elements of the self in accordance with the environmental demands with confidence.

The second component of authenticity refers to unbiased processing of self-relevant information (Kernis, 2003). This involves objectively processing both positive and negative cognitions, internal experiences, and external evaluative information. Kernis (2003) discusses unbiased processing in conjunction with ego defense mechanisms, such that the lack of unbiased processing is often based on an effort to protect the ego or self-esteem rather than function authentically. Therefore, authenticity requires the willingness and ability to acknowledge and accept the core self with the absence of self-deception, defensiveness, or self-aggrandizement. A benefit of unbiased processing is the clarity it provides in terms of awareness and self-understanding. Additionally, awareness must be accurate and based on objective and unbiased information to influence authentic behavioral displays.

The third component of Kernis' (2003) definition of authenticity is behavioral authenticity. Authentic behavior reflects actions that are consistent with the true self and driven by self-understanding. This includes behaving in a way that is congruent with the true self, rather than in effort to please others, in pursuit of a reward, or to avoid a punishment (Kernis & Goldman, 2006). The behavioral component of authenticity is dependent on both the awareness and unbiased

processing components (Kernis & Goldman, 2006). Kernis (2003) is careful to point out that false self-behavior that is motivated by social role playing is not always inauthentic. Role experimentation can serve as a catalyst for personal growth and self-improvement (Kernis, 2003). Additionally, Kernis and Goldman's (2006) conceptualization includes a multifaceted self-concept, therefore authentic behavior is not static, it reflects the self-determined behavior that is consistent with one's multifaceted self-aspect. Authentic behavior is not reflected in an obligation to be one's true self, but instead it is action that is freely and naturally congruent with feelings and motives. There are contextual factors that can constrain authentic behaviors. When the environment is not conducive to the needs or motives, authenticity is then reflected in the awareness of those motives and an objective assessment of the environmental information.

The fourth component of authenticity encompasses the interpersonal manifestation of authenticity, relational authenticity. Relational authenticity refers broadly to truthfulness in close relationships (Kernis, 2003) and is thus grounded in self-knowledge (Kernis & Goldman, 2006). This involves valuing openness in your relationships and being genuine, sharing both strengths and weaknesses with trusted others. When one allows others to see their "real" self it can facilitate relationship building via trust and honesty (Kernis & Goldman, 2006).

Self-verification theory suggests people are motivated to surround themselves with people who verify their preexisting self-perceptions (Swann,



1983). Kernis and Goldman (2006) suggest this positive self-verification process is facilitated when the other three components of authenticity are present. Therefore, when authenticity is operative self-other congruence will be heightened (Kernis & Goldman, 2006). Developing secure attachment facilitates the genuine expression of the self without fear of criticism or rejection (Kernis & Goldman, 2006).

**Authentic Functioning.** Authentic functioning refers to operating authentically and is defined as “the unobstructed operation of one’s true, or core, self, in one’s daily enterprise” (Kernis, 2003, p. 13) and regulating oneself accordingly (Avolio & Gardner, 2005). Authentic functioning is the behavioral mechanism of authenticity that includes operating with self-awareness (awareness), processing information objectively (unbiased processing), behaving in accordance with the true self (authentic behavior), and building trusting relationships through honesty (relational authenticity). This conceptualization of authenticity incorporates a strong connection between self-knowledge and behavioral self-regulation (Kernis & Goldman, 2006). As self-awareness and unbiased processing of self-relevant information increases, behavior that is aligned with the true self is facilitated (Ilies et al., 2005). Deci’s (1980) self-determination theory posits authenticity occurs when actions reflect the true self via behavior that is autonomous and self-determined. Being true to the self fosters autonomous motivation, suggesting authentic functioning requires autonomous and self-determined behavior (Kernis & Goldman, 2006).

Self-determination theory posits that people tend towards self-determined behaviors; however, there are certain environments or roles that can constrain that tendency (Gagné & Deci, 2005). Work is one example of a context and role that can constrain self-determined behaviors. Under these conditions SDT suggests individuals will grow and internalize the role such that the required behaviors align with the self. This provides further evidence that both awareness and unbiased processing are crucial to authentic functioning in that they provide necessary information for operating authentically, and also that authentic functioning necessitates an incremental motivational approach that values growth.

### ***Authentic Leadership***

Authentic functioning can be applied to specific work-related roles, such as leadership (Avolio & Gardner, 2005), resulting in authentic leadership behavior. Authentic leadership therefore reflects “a context-specific (work related) and role-specific (leader) manifestation of authentic functioning” (Leroy et al., 2015, p. 1680). This multidimensional conceptualization of authenticity has provided the theoretical foundation for many theories of authentic leadership; however, incorporating authentic functioning into leadership has resulted in some confusion over the construct definition of authentic leadership.

Early conceptualizations of authentic leadership were grounded in the tendency to behave genuinely and kindly, focusing on leaders’ tendencies toward accountability and away from the manipulation of direct reports (see Henderson &

Hoy, 1983), confounding it with other constructs such as abusive supervision, organizational politics, and accountability. After a lack of attention, authentic leadership emerged again as a positive leadership style that included ethical (Begley, 2001) and spiritual factors (Bhindi & Duignan, 1997). While conceptualizations were heavily driven by morals and values, it was George's (2003) work that narrowed these values to those that are imperative to work, and in alignment with Kernis and Goldman's (2006) definition of authenticity. Later definitions (see Luthans & Avolio, 2003; Gardner et al., 2005; Ilies et al., 2005) of authentic leadership draw from authentic functioning to conceptualize authentic leadership as a values-based leadership that is similar yet distinct from transformational and other positive leadership styles.

Authentic leadership is broadly defined as having a clear understanding of oneself and behaving, and more specifically leading, in alignment with one's beliefs and values (George, 2003; George & Sims, 2007). Luthans and Avolio (2003) define authentic leadership within the organizational context as "a process that draws from both positive psychological capacities and a highly developed organizational context, which results in both greater self-awareness and self-regulated positive behaviors on the part of leaders" (p. 243). In their definition, Luthans and Avolio (2003) draw from positive organizational behavior (Luthans, 2002), transformational leadership theory (Avolio, 1999), and ethical perspective taking (Kegan, 1982) to develop a theory of authentic leadership that encompasses

increased self-awareness and self-regulation. Key to their model is that the developmental process of authentic leadership begins with how individuals interpret and grow from their accumulated life experiences and the influence authentic leaders have on their followers via modeling (Luthans & Avolio, 2003).

Some models of authentic leadership (e.g., Illies, Morgeson, & Nahrgang, 2005) mirror the domains of authenticity proposed by Kernis (2003), while others (e.g., Gardner et al., 2005) expand upon Kernis' model to include ancillary components. Avolio and Gardner (2005) identify multiple components they posit to be vital to authentic leader development: positive psychological capital, positive moral perspective, leader self-awareness, leader self-regulation, leader process/behaviors, follower self-awareness/regulation, and follower development.

Positive psychological capital and positive moral perspective are two antecedent conditions for authentic leadership. Confidence, hope, and resiliency (features of psychological capital) are resources that facilitate the development of authentic leadership (Avolio & Gardner, 2005). When paired with challenges, the presence of these positive psychological states can encourage continuous improvement of self-awareness and self-regulation, both of which are key to authentic leadership. Similarly, positive moral perspective refers to having moral and ethical core values. This suggests that authentic leaders' core values are positive and just. While important to authentic leadership development, there is some disagreement as to whether positive psychological capital and moral

perspective are inherent conditions or antecedent conditions of authentic leadership (Gardner & Avolio, 2005).

Gardner and colleagues (2005) ground their theory of authentic leadership in self-awareness and self-regulation. These authors suggest that self-reflection is key to building self-awareness. Self-reflection facilitates clarity of identity, awareness of core values and motives, and clarity of emotions. In building self-awareness, authentic leaders utilize introspection to understand what is guiding their behavior, testing their perceptions and adapting as necessary. Authentic leaders are acutely aware of their beliefs and values and how those values and beliefs impact thought processes and drive behavior. It is this grounded awareness that is foundational to authentic functioning via self-regulation.

Authentic self-regulation is the second main component of Gardner and colleagues' conceptualization of authentic leadership. Authentic self-regulation is the "process through which authentic leaders align their values with their intentions and actions" (Avolio & Gardner, 2005, p. 325). Gardner and colleagues (2005) suggest authentic self-regulation is grounded in self-determined behavior, where behavior is driven by intrinsic rather than extrinsic values. This also involves objectively processing positive and negative self-relevant information and using that information for continuous development. While this type of regulation is referred to as unbiased processing in authenticity theory (Kernis, 2003), Gardner and colleagues (2005) recognize there are inherent flaws in humans' abilities to

process self-relevant information. To account for these flaws in processing, Gardner and colleagues (2005) acknowledge the presence of cognitive biases and suggest authentic leaders process information in a balanced rather than a biased way, with the ability to process the relevant information at hand from multiple perspectives. The last component of Gardner and colleagues (2005) authentic self-regulation involves open and honest behavior in close relationships. Through displaying both positive and negative aspects of the true self, relational transparency facilitates the development of trusting relationships.

Understanding the leadership processes and behaviors of authentic leaders is important to understanding the interpersonal impacts of authentic leadership. Without specific leadership behaviors, authentic leaders are authentic individuals in a leadership role (Avolio & Gardner, 2005). Personal and social identification is one avenue through which follower's identify with authentic leaders and their values, thus impacting followers' behavior. Similarly, authentic leaders can impact followers through positively modeling authenticity through behaviors that support self-awareness and authentic self-regulation. Via modeling these behaviors, and supporting their direct reports' development, authentic leaders can impact the development of authenticity of their employees (Gardner et al., 2005). Specifically, these authentic leadership processes facilitate direct report self-awareness (clarity of values, identity, emotions) and self-regulation (balanced information processing,

transparent relationship development) (Avolio & Gardner, 2005; Gardner et al., 2005).

Through these leadership processes, an authentic leadership and authentic followership relationship is developed where direct reports have a strong sense of their self-concept and regulate their behavior such that they are aligned (Avolio & Gardner, 2005). Gardner and colleagues (2015) discuss the relationship between authentic leadership and authentic followership as a central component to authentic leadership theory. The authentic relationship positions the leader and direct report to pursue shared and complimentary goals, and with a dual focus on leader and follower development (Avolio & Gardner, 2005). This component of authentic leadership serves to differentiate it from related leadership theories such as transformational leadership (Avolio & Gardner, 2005). Rather than solely impacting follower development through top-down modeling, authentic leadership includes a reciprocal element through which the leader and direct report build a relationship and experience joint development (Avolio & Gardner, 2005).

Ilies and colleagues (2005) draw heavily on authenticity theory (Kernis, 2003, Goldman & Kernis, 2002) in their conceptualization of authentic leadership as a role specific manifestation of authentic functioning. These authors discuss authentic leadership as a values style of leadership in that authentic leaders “are deeply aware of their values and beliefs, they are self-confident, genuine, reliable and trustworthy, and they focus on building followers’ strengths” with the goal of

expanding their thought patterns and creating a positive work environment (p. 374). While this is similar to that outlined by Avolio and Gardner (2005), it views morality and ethical values (described as psychological capital and positive morality) as antecedents to authenticity rather than a condition of authenticity. This leaves a four-component model of authentic leadership: unbiased processing, self-awareness, relational authenticity, and authentic behavior (Ilies, et al., 2005).

Ilies and colleagues (2005) discuss self-awareness as “one’s awareness of, and trust in, one’s own personal characteristics, values, motives, feelings, and cognitions” (p. 377). Drawing from the multifaceted self-concept supported by Goldman and Kernis (2002), self-awareness involves understanding the polarity of personality and understanding how this can impact cognition, emotions, and behavior. In line with Goldman and Kernis (2002), this definition of authentic self-awareness includes awareness as a consequence of a positive self-concept. In addition to an understanding of strengths and weaknesses, Ilies and colleagues’ (2005) authentic self-awareness includes emotional self-awareness as an important element to authentic leadership.

The incorporation of emotions into leadership theory is often associated with the emotional display rules for leadership, or inspirational styles of leadership that sway followers via rhetoric rather than reason (Michie & Gooty, 2005). Michie and Gooty (2005) suggest there is an alternative approach to understanding emotions in leadership via positive psychology and prosociality, where leaders who



hold positive other-directed values, will experience positive other-directed emotions and behave in accordance with those values. Values are deeply embedded beliefs that serve as a person's guiding principles (Schleicher, Hansen, & Fox, 2011; Schwartz, 1994).

Ilies and colleagues' (2005) adopt and extend Kernis' (2003) definition of unbiased processing. They view unbiased processing as key to personal integrity and character, as well as influential to authentic leaders' decision making and, therefore, behaviors. While authenticity theory focuses on passive receipt of internal and external information, Ilies and colleagues (2005) propose that individuals play an active role in seeking information-generating experiences. Situations differ in the positive and negative information they can provide; therefore, individuals are able to select environments that provide inaccurate or falsely positive self-relevant information, inhibiting authenticity. Authentic leaders seek out situations that can provide accurate positive and negative self-relevant information.

Authentic behavior refers to acting in accordance with one's values and core self (Kernis, 2003); however, there are environmental constraints within the leadership role that can inhibit this type of acting. Ilies and colleagues (2005) conceptualize authentic behavior as actions that are both true to the self and sensitive to the environmental context, or authentic self-monitoring. Authenticity is

not solely acting in a vacuum in ways that represent the self-concept, it is being sensitive to the environment and utilizing that information to self-regulate behavior.

Development of authentic relationships is the last component of Ilies and colleagues' (2005) conceptualization of authentic leadership. In line with Kernis' (2003) definition, relational orientation is related yet distinct from self-awareness, unbiased processing, and authentic behavior. Through these three processes, authentic leaders work towards openness and truthfulness in their interactions with others to build authentic, trusting relationships. These positive relationships facilitate open information sharing between leaders and followers.

Similar to Avolio and Gardner (2005), Ilies and colleagues (2005) suggest their four components of authentic leadership work together to influence follower outcomes via multiple processes. Unlike Avolio and Gardner (2005) and Gardner and colleagues (2005), Ilies and colleagues focus their model on the impact authentic leaders have in building the eudemonic well-being of their followers. These authors suggest authentic leaders impact their followers' wellbeing via personal and organizational identification, emotional contagion, positive behaviors, fostering self-determined behavior, and positive social exchanges. The theories of authentic leadership discussed thus far are summarized in Table 2.

According to social identity theory, the self-concept is not only informed by personal characteristics, but also by group identification. Group identification influences members to perceive themselves in alignment with group relevant

characteristics and build a group identity. Together, authentic leaders' self-awareness, authentic behavior, and relational orientation serve as leadership processes that facilitate followers' identification with the leader and, in turn, with the organization (Ilies et al., 2005).

With a focus specifically on well-being, Ilies and colleagues (2005) identify emotional contagion as a mechanism through which authentic leaders impact followers. Emotional contagion refers to the convergence of emotions due to interactions or working together. Emotional contagion by way of a leader is particularly interesting, as leaders can impact large groups of individuals and influence the affective tone of entire workgroups (Sy, Coté, & Saavedra, 2005). Kernis (2003) suggests that the self-awareness and relational orientation associated with authenticity should result in more positive emotions compared to inauthentic individuals. Therefore, authentic leaders are able to influence their followers by building positive emotions in the workgroups they lead.

Organizational learning comes both from direct experience as well as indirect experiences. Social learning and social information processing theories suggests that individuals can learn through observation (Bandura, 1977) and make sense out of their environment via the actions of others. Social learning is an important means through which authentic leaders can influence followers, as leaders serve as important role models to their followers (Weiss, 1977). Authentic leaders can therefore impact followers' behaviors via the modeling of authenticity

and continuous development. The impact leaders have on their followers via modeling may be strengthened through the relational orientation of authentic leaders.

In the work setting, many of the external pressures that can impact employees' motivation are under the leader's control (i.e., rewards, deadlines, and performance evaluations), therefore, leaders are able to influence follower's perception of self-determination (Deci, Connell, & Ryan, 1989). Leaders do this through providing autonomy and constructive feedback, and acknowledging the perspectives of followers, ultimately developing supportive relationships with their followers (Deci et al., 1989). By exhibiting these behaviors leaders support self-determined behavior and build trusting relationships. Authentic leaders' tendency toward self-determined behavior, along with their relational orientation and focus on building followers should provide an environment that supports and facilitates positive social exchanges and the self-determination among followers.

Thus far we have described two overlapping yet distinct theoretical approaches to authentic leadership: the authentic leadership and followership model of Gardner and colleagues (2005) and the four-component theory of Ilies and colleagues (2005). While the models emphasize and bucket the components of authentic leadership differently, they each draw heavily from Goldman and Kernis' (2002) theory of authenticity and together describe authentic leadership as the operation of one's true and core self, both individually and relationally, and include

four main components: self-awareness, balanced processing, authentic self-regulation through an internalized moral perspective, and interindividual authenticity through relational transparency.

Leadership scholars agree that to be considered authentic, thoughts and feelings must be consistent with beliefs and values (Harter, 2002), but what happens when a person's values are not of positive intent? Can an authentic leader be "bad"? This question has been asked of inspirational and charismatic leadership styles, suggesting a leader's influence on his or her followers may be detrimental if the leader's message or cause is not ethical. Howell and Avolio (1992) originally characterized authentic leadership as only applying to those leaders who are concerned for the common good and are guided by ethical and moral values; however, a conceptual understanding of what makes these authentic leaders good is less well understood.

### **Feedback Environment Processes: Feedback Environment and Coaching Relationship**

In the age of complex environments and the need for agility and adaptability, in order to succeed, organizations are often tasked with developing environments that sustain continuous learning. A key element to developing a learning organization is in the capability of its people to learn from current experiences and modify behaviors as necessary. This requires a workforce that is adept at acquiring information, recognizing the information as valuable, and

sharing their learnings. Thus, a learning organization is characterized by an environment that promotes comfort and acceptance of performance feedback in the goal of constant improvement. London and Smither (2002) discuss this type of environment as having a positive feedback culture.

Feedback is a workplace resource that helps employees manage their work-related performance. Feedback has been discussed as a self-regulatory process that aids in understanding your position relative to your goals. A feedback culture is an organizational environment geared for learning and development in which quality feedback is given, feedback is important to the organization, and the use of feedback is supported across all levels of the organization (London & Smither, 2002; Steelman, Levy, & Snell, 2004). Steelman and colleagues (2004) went on to clarify and solidify the feedback culture construct in their conceptualization of the feedback environment. The feedback environment refers to the contextual characteristics of the feedback process that occur in day-to-day operations between supervisors and direct reports. The feedback environment includes seven dimensions: credibility of the feedback source, quality of the feedback, feedback delivery, provision of both positive and constructive feedback, availability of the feedback source, and whether the feedback source promotes feedback seeking behavior. When the feedback environment is favorable, both positive and negative feedback are viewed as a valuable informational and communication tool that is provided informally and frequently. A favorable feedback environment is

associated with numerous positive outcomes, including role clarity (Whitaker, Dahling, & Levy, 2007), job satisfaction, affective commitment, reduced perceptions of workplace politics (Rosen, Levy, & Hall, 2006), creativity (Gong & Zhang, 2017), and reduced perceptions of job stressors and burnout (Peng & Chiu, 2010).

To understand the elements that can build and sustain a favorable feedback environment, it is necessary to first understand the feedback process. The research has been mixed regarding the benefits and consequences of feedback interventions within organizations, with some increasing performance, and as much as 38% resulting in a negative relationship with performance (Kluger & DeNisi, 1996). The Feedback Intervention Theory (FIT) was proposed by Kluger and DeNisi (1996) to help us understand the feedback process. Kluger and DeNisi's (1996) FIT is built around five assumptions. First, workplace feedback provides information regarding a discrepancy between current performance and a goal or standard. This is based in control theory (Carver & Scheier, 2002) and goal setting theory (Latham & Locke, 1990) such that feedback serves as a mechanism that can help an individual detect a discrepancy. When the feedback suggests there is a discrepancy, a motivational process to reduce the discrepancy elicits behavior. Upon receipt of this information, individuals can alter their goal, alter their behavior, or abandon their goal. Second, goals and standards are organized hierarchically such that lower-level goals inform higher level goals. Therefore, to meet higher level goals, certain lower-level goals

must first be achieved. Third, attention is a limited resource (Kanfer & Ackerman, 1989), so only discrepancies that receive attention will actively regulate behavior. Fourth, attention is normally directed at moderate levels within the hierarchy. When feedback is directed at goals too high in the goal hierarchy, anxiety can result. Lastly, feedback interventions can change the locus of attention (shifting it higher in the hierarchy or lower), which influences behavior.

Kluger and DeNisi (1996) suggest that we have three hierarchical levels of control that feedback can be directed toward: task learning, task motivation, and the meta-task level. Differentiating between these levels of control is important to consider as it helps in understanding what type of change can be expected from a feedback intervention. The task learning level is the lowest level in the hierarchy, it is stimulated by process feedback that enables learning and by providing feedback on how to correct performance. Feedback directed at this level is beneficial to the extent that it provides enough corrective information to develop a new course of action. Task motivation goals are the second level within the hierarchy. Feedback at this level provides information regarding knowledge of results and the discrepancy between the goal and the current state, thus motivating behavior. The distance between the current state and the end goal state will determine the behavioral reaction. The highest level in the hierarchy is information directed towards someone's self-concept and takes the form of meta-task information. It is meta-task feedback that can in part explain the inconsistency of feedback interventions. There



are multiple loops of action that can be triggered when feedback hits this level. If the task is simple, individuals can regulate the feedback back down to lower levels in the goal hierarchy, allowing the information to be used for performance improvement. Feedback at the highest level could also result in a negative emotional response, constraining resources and leading to a decrement in performance. Managing feedback at this level consumes cognitive resources and requires greater attention because self-protective mechanisms or emotional regulation can be triggered. This resource drain can result in multiple different results. In some cases, dominant tasks are focused on, leaving no resources left to manage non dominant tasks. This can result resulting in a drop in performance of periphery tasks. Alternatively, there could be a drop in all performance as the resources needed for task performance are caught up in self-regulatory activities (Kanfer & Ackerman, 1989).

Characteristics of the feedback, the recipient, and the source will impact whether feedback is acted upon. Ilgen, Taylor, and Fisher (1979) suggested a causal chain process in which individuals perceive feedback, accept the feedback as accurate or inaccurate, decide whether to act on the feedback, and then develop a behavioral intention. Ilgen and colleagues (1979) suggest that within each stage of the process, characteristics of the feedback, the source, and the recipient determine reactions to feedback. The first stage is perceiving feedback, this refers to the recognition that performance information is being delivered, and the intent of the

message is accurately understood. Within this stage, individuals are more likely to perceive positive feedback more accurately than negative feedback. This is based in the tendency for individuals to believe information that is congruent with their self-concept, and positive information tends to align with the self-concept. Negative feedback is more likely to elevate to the meta-task goal level. When it reaches that level, it could threaten the self-concept and result in an inaccurate perception of the information. When cognitive resources are allocated to protect the self-concept, they are not able to be directed towards gaining an accurate understanding of the information received.

The feedback source heavily influences whether or not feedback is accepted, which is the second stage of the feedback process. When recipients perceive the source to be credible, they are more likely to accept the feedback as information that will facilitate improvement. The sign of the feedback also plays a role in this phase. Individuals are hesitant to accept information that is discrepant with the self-view. Healthy human functioning often results in a positivity bias (Taylor 1989, Bazerman, 1990) that can lead people to not accept information that is discrepant regarding the self. The last two phases are mostly determined by whether the feedback was accepted or rejected, but the expectancies held and the distance between the current and goal states will influence the reaction (Kluger & Denisi, 1996). When you believe your behavior will lead to the desired performance, and that performance is linked to preferable outcomes that you

believe will come from the performance (Vroom 1964), you will be more likely to choose to respond and develop a behavioral intention.

Ilgen and colleagues' (1979) model is an important piece to understanding what happens when employees receive feedback. The causal chain was later validated by Kinicki and colleagues (2004) who found source credibility was an antecedent condition to the perception of feedback, and source credibility directly influenced the recipient's acceptance of the feedback. As source credibility is continuously found to drive responses to feedback (Steelman & Rutkowski, 2004; Kinicki et al., 2004), it is essential understand how source characteristics impact followers' perceptions of the feedback environment.

### ***Coaching Relationship***

Coaching is not a new phenomenon in the world of leadership development or performance management. Since the early 1990's, organizations have started to understand the benefits of both formal and informal coaching practices. From this, many different streams of coaching and coaching practices have been adopted. These range from training managers in coaching skills, contracting external coaches, or developing internal coaching programs and processes driven by an organizational talent strategy aligned with fulfilling business needs. While most forms of coaching maintain common processes, such as providing help through some sort of facilitation or intervention, types of coaching will differ in their focus and emphasis (Beatie et al., 2014). The most common form of coaching, and the

form focused on in this study, is the manager-as-coach framework. This takes place when managers coach their own direct reports through providing feedback and resources necessary to excel.

Peterson (2009) suggests individuals often desire coaching that is facilitative, supportive, and directed towards fulfilling personal goals and needs, above and beyond the goals of the organization. The current paper adopts Gregory and Levy's (2010) all-encompassing definition of coaching as a "developmental activity in which an employee works one-on-one with his/her direct manager to improve current job performance and enhance his/her capabilities for future roles and/or challenges, the success of which is based on an effective relationship between the employee and manager, as well as the use of objective information, such as feedback, performance, data, or assessments" (p. 111).

Coaching encompasses a variety of behaviors, across various foci, and can include communication, feedback, development, and learning (Gregory & Levy, 2010). Heslin and colleagues (2006) discuss coaching behaviors as those that guide, facilitate, and inspire followers. Leaders exhibit guidance through setting clear expectations and effective feedback. Facilitation refers to the aid coaches provide coachees in understanding, regulating, and solving dilemmas. Lastly, inspiration refers to a coach challenging the coachee to improve and develop.

While Heslin and colleagues' model focuses on the behaviors of the coach, Gregory and colleagues (2009) focus on the characteristics of the coach, suggesting

coaches need to be viewed as an effective source of feedback, and display credibility through a coaching relationship built on displays of integrity, trustworthiness, and expertise. The coaching relationship has been described as a precondition necessary for effective coaching (Ting & Riddle, 2006), and that the success of coaching depends on this relationship (Hunt & Weintraub, 2002). While the literature discusses the importance of the coaching relationship to successful coaching (Gregory & Levy, 2011; Gyllensten & Palmer, 2007; Hunt & Weintraub, 2002; Smither & Reilly, 2001; Ting & Riddle, 2006), there is little research specifically targeting this element of the coaching process (Gregory & Levy, 2011; Gyllensten & Palmer, 2007).

Various themes have emerged as integral to the success of the coaching relationship. Gregory and Levy (2010) identify four themes to a positive coaching relationship. First, the coaching relationship is characterized by genuine care and interest between the supervisor and the direct report. Genuine care and interest convey that coaching is a partnership, and the supervisor is authentic in their goal for the direct report's improvement and continuous learning. A second characteristic of the coaching relationship is effective communication. Effective communication pertains to the direct report's perception of the supervisor's availability, and how well the supervisor conveys his or her feedback to the direct report. The third dimension of the coaching relationship is direct report's comfort with discussing performance management with the supervisor. When there is a high

level of comfort with the coaching relationship, direct reports feel they can safely and openly discuss their needs and goals with the supervisor. The last dimension of the coaching relationship is that the relationship is based on facilitating development. Positive coaching relationships facilitate a learning environment and focus on the development of the direct report. Gregory and Levy (2010) encompass these characteristics in their definition of the coaching relationship as “a working partnership between an employee and his/her direct supervisor that is focused on addressing the performance and development of that employee” (p. 111).

London and Smither (2002) suggest that coaching behavior may be more natural to some than others, suggesting individual differences in the predisposition to developing coaching relationships. Readiness for coaching on the part of the coachee is an important individual characteristic necessary for a successful coaching implementation (London & Smither, 2002; Joo, 2005), and leadership traits, such as feedback orientation, are important for supervisors in predicting successful coaching behavior (Steelman & Wolfeld, 2018). With support for individual characteristics in the prediction of successful coaching implementations broadly, characteristics of the supervisor should be related directly to the development of a coaching relationship with the direct report (Gregory & Levy, 2010).

## **Chapter 3**

### **Current Study**

#### **Mindfulness and Authentic Leadership**

The purpose of this study is to examine theories of leader mindfulness and authenticity within the context of employee development and feedback processes. Mindfulness promotes authenticity by allowing for self-awareness and self-regulation such that one's behaviors are concordant with one's strengths and values. Authentic leaders rely on balanced processing and relational transparency which should translate into insight and understanding of their subordinate's needs leading to more effective feedback processes. We build on the theoretical relevance of mindfulness to authenticity (Kernis, 2003), and initial evidence that mindfulness predicts authentic functioning (Leroy et al., 2013), and follower and leader ratings of authentic leadership (Nubold, Quaquebeke, & Hulsheger, 2020) and extend this work to the context of feedback processes.

Mindful self-awareness involves a clear understanding of one's internal and external world (Brown et al., 2007) and exerts control, stability, and efficiency over attention (Good et al., 2016). Mindful self-awareness enables reflection and facilitates clarity of core values, goals, emotions, and motives for behavior, and provides a strong sense of self (Gardner et al., 2005). Therefore, mindful self-awareness should set the stage for leader authentic self-awareness and balanced processing.

Mindful awareness and self-regulation should impact how direct reports perceive behavioral authenticity and relational transparency. Mindfulness is characterized by a decoupling of the self, decreases in automatic processing, and an increased awareness of physiological systems (Glomb et al., 2011), driving the ability to be present in the moment with direct reports (Reb et al., 2015). Present moment focus with direct reports can signal respect for the interaction and drive trusting relationships (Reb et al., 2015), an important element in developing relational transparency.

Mindful self-regulation should drive the balanced processing component of authentic leadership. While automatic processing is evolutionary in nature, the automatic application of beliefs, schemas, and opinions doesn't allow for impartiality (Brown et al., 2007) and results in behavior that may not be authentic or self-determined. Rather than reacting to the environment via habitual or inauthentic responding, mindful individuals view the world outside the lens of previous experience and cognitive biases or external pressures. Authentic leaders act in accordance with their core values and preferences rather than based on habitual or external pressures. While this suggests an authentic leader's sole goal is to align their behaviors with their core beliefs and values, they are not necessarily acting in a vacuum. Authentic leaders are sensitive to how their behaviors fit in their environment and are aware of the implications, allowing them to be present with their direct reports. Thus, authentic behavior is not a compulsion to be true to



the self or always behave with candor, but instead it involves feeling free to express core feelings, motives, and emotions in a mindful, self-determined manner (Kernis, 2003). Therefore, mindful self-regulation should facilitate balanced processing.

Michie and Gooty (2005) argue for the importance of self-transcendent values and emotions directed towards others (i.e., empathy) in the emergence of authenticity, specifically relational transparency and the positive moral perspective associated with authentic leadership. More specifically self-transcendence should positively impact authentic leadership through a tendency to behave openly and transparently with followers. Relational transparency is an active process that leaders engage in to be open regarding both positive and negative self-aspects, resulting in mutual trust with followers (Kernis, 2003). Emotional responses that are in line with self-transcending values can serve to create moral integrity and provide the building blocks for authenticity in relationships (Michie & Gooty, 2005).

When emotional responses do not match the values a leader claims to espouse, followers will perceive a lack of authenticity (Michie & Gooty, 2005). Congruence between values and emotions enables leaders to identify more strongly with their values and behave in a way that is consistent and authentic (Oakley, 1992). Emotional regulation and self-transcendence associated with mindfulness should facilitate empathy as an other-directed emotion. The positive values associated with self-transcendence and other-directed emotional displays of

empathy associated with mindfulness are key determinants for positive displays of authentic leadership. Thus, the display of empathy associated with mindfulness should be important to whether direct reports perceive their leader to be authentic.

Taken together mindfulness should directly impact authentic leadership and indirectly impact authentic leadership through perceptions of leader empathy. That is, a mindful leader leads with awareness, is able to effectively regulate attention and behavior, and is motivated by positive other-directed emotions. Thus, mindfulness facilitates the development of authenticity in leadership as leaders who are positive, guided by their core self with awareness of their own and others' emotions, and function transparently and in line with their self-concept. See Table 3 for the theoretical mapping of mindfulness components onto the components of authentic leadership.

***Hypothesis 1:*** Supervisors' trait mindfulness will predict followers' perceptions of authentic leadership.

***Hypothesis 2a & 2b:*** Supervisors' trait mindfulness will predict a.) followers' perceptions of supervisors' empathy, and b.) supervisors' self-rated empathy.

***Hypothesis 3a & 3b:*** Followers' perception of authentic leadership will be predicted by a.) supervisors' self-rated empathy and b.) followers' perceptions of supervisors' empathy.

***Hypothesis 4a & 4b:*** The relationship between supervisors' trait mindfulness and authentic leadership will be mediated by a.) supervisors' self-rated empathy and, b.) follower-ratings of supervisor empathy.

### **Leader Authenticity and Feedback Processes**

Authentic leadership behaviors should impact direct report perceptions of the feedback environment through modeling self-awareness and self-regulation, relational transparency, and via developing authentic relationships with followers. Through social information processing and positive modeling, leaders will support a positive feedback environment. Feedback is vital to gaining self-awareness, suggesting that authentic leaders will model and place value on feedback seeking behaviors including regular delivery of both positive and negative feedback. The perspective taking associated with authentic leadership should also aid in the delivery of both positive and negative feedback such that the leader understands how to deliver the message in a way that will be well received. Further, relational transparency should drive perceptions of feedback intentions based on positive and trusting relationships that authentic leaders foster (Walumbwa et al., 2010; Kernis, 2003) and impact how direct reports receive and interpret the feedback delivered.

***Hypothesis 5:*** Authentic leadership will predict followers' perceptions of the feedback environment.

Hunt and Weintraub (2002) suggest that the manager's openness to using feedback to inform learning and development are important to facilitating a positive

coaching environment. One of the foundational elements of authentic leadership is positive modeling and the development of followers (Gardner et al., 2005).

Authentic leaders model authentic self-regulation, which serves as an input for the development of authenticity in followers (Gardner et al., 2005). When followers observe their leaders display self-awareness and engage in transparent decision making, it may develop followers' trust and help to establish group norms that support those behaviors (Gardner et al., 2005) setting the stage for an effective coaching relationship. Specifically, authentic leaders foster a coaching culture through an emphasis on learning and development. While the factors vital to an effective coaching relationship are fairly well agreed upon (see Gregory & Levy, 2010), an investigation of the coach characteristics that contribute to an effective coaching relationship is warranted (Gyllenstein & Palmer, 2007; Bennet, 2006). Authentic leadership theory states that authentic leaders have prosocial behaviors and engage in positive other-directed emotions and will therefore be more likely to develop a positive coaching relationship with employees.

***Hypothesis 6:*** Followers' perceptions of authentic leadership will be positively related to followers' perceptions of the quality of the coaching relationship.

The presence of a quality coaching relationship should have implications for employee perceptions of the feedback environment. A powerful influence in an individual's perception of the feedback environment is the support that leadership has for communicating open and honest performance information (London &

Smither, 2002). To the extent that a leader develops a coaching relationship, and values feedback as an integral element to that relationship, he or she will support a positive feedback environment. It is through the coaching relationship that managers are able to shape the feedback environment perceived by direct reports.

Relationship quality and trust associated with a coaching relationship are critical in the development of a supportive feedback environment (London & Smither, 2004). Genuine care and interest, effective communication, comfort with the relationship, and the facilitation of development reflect a positive coaching relationship (Gregory & Levy, 2010). Therefore, leaders' display of genuine interest and care, and employees' comfort with developmental relationships should positively impact the feedback environment (Dahling, et al, 2017). When coaching supervisors are able to develop a safe space for development through a positive coaching relationship, individuals are likely to perceive a positive feedback environment (London & Smither, 2002). Consistent with recent research (Steelman & Wolfeld, 2018), we propose the quality of the coaching relationship should be positively related to perceptions of the feedback environment.

***Hypothesis 7:*** Followers' ratings of the quality of the coaching relationship will be positively related to their perception of the feedback environment.

Understanding how the contextual and interpersonal factors work together in the prediction of the feedback environment is important to practical application. Gregory and Levy (2011) found transformational leadership behaviors predicted

perceptions of the quality of the coaching relationship via the development of trust. This suggests that the behaviors associated with a leadership style alone may not be enough to predict the complexity of interpersonal relationships. This may also be true for the prediction of feedback processes. Therefore, we propose that the coaching relationship can serve as an explanatory mechanism through which a general leadership style can impact follower perceptions of the feedback environment. Specifically, we suggest that authentic leaders who develop quality coaching relationships with their direct reports will develop a positive feedback environment.

***Hypothesis 8:*** Followers' perceptions of the quality of the coaching relationship will mediate the relationship between direct report perceptions of authentic leadership and the feedback environment.

## **Chapter 4**

### **Methodology**

#### **Participants**

In order to examine the impact of leaders' mindfulness on employee outcomes, dyads were recruited for the current study. Each dyad includes a supervisor and one of their direct reports. Direct reports who worked less than part-time (20 hours) or did not have direct contact with their supervisor were screened out. Dyads were recruited from online and in-person college and graduate courses, via professional and social media sites such as LinkedIn and professional affiliate groups, and through Amazon's Mechanical Turk (MTurk). MTurk participants were paid two dollars for participation and completion of the study. Participants were limited to individuals within the United States to control for any cross-cultural differences that might exist. Participants were at least 18 years of age.

All items required an answer; therefore, no participants were removed due to number of items missed. Four attention check items were embedded within the survey to identify insufficient effort responding (IER). The direct report survey included three attention checks that asked participants to select a specific response option and the supervisor survey included one attention check that asked participants to select a specific response option. Direct reports who failed two attention checks were flagged for IER, and supervisors who failed one attention check were flagged while participating and removed from the data set. Dyads

needed to have both a qualified supervisor response with a qualified direct report response to be retained in the sample. Screening resulted in 116 qualified supervisors, 125 qualified employees. Out of those responses there were 93 qualified dyads.

Within the paired dyad sample, 32% of supervisors were female and 68% were male. Within the dyad sample, 56% of direct reports were female, 43% were male, and 1% chose not to respond. The majority of respondents in both the supervisor and employee samples were white (84% and 76% respectively). Only 3% of direct reports reported being supervised by their current manager for less than 6 months. On average, direct reports spend 10.89 hours per week working directly with their supervisors, with female supervisors spending 13.75 hours and male supervisors spending 9.71 hours on average with their direct reports. On average, female supervisors tended to spend more time with female direct reports ( $m = 15.03$  hours) than male supervisors ( $m = 9.02$  hours) do. Male direct reports spent a comparable amount of time with their supervisors, regardless of supervisor gender.

## **Measures**

### ***Mindfulness***

Supervisor's trait mindfulness was measured using the Mindful Attention Awareness Scale (MAAS; Brown & Ryan, 2003). The MAAS is widely used to measure trait mindfulness, focusing on mindful attention and awareness. Vago and



Silbersweig (2012) identify mindful awareness as a foundational and critical element that co-arises with S-ART processes. The MAAS contains 15 items that are rated on a six-point frequency scale, where 1 = almost always and 6 = almost never. A sample item is “I find it difficult to stay focuses on what’s happening in the present.” The MAAS displayed a sufficient reliability  $\alpha=0.91$ .

The MAAS was developed to assess mindful attention and awareness, to supplement the MAAS, a short subscale that focused on the interests of others was included assess the self-transcendence component of mindfulness (referred to as self-transcendence moving forward). The self-transcendence scale displayed sufficient reliability ( $\alpha = .84$ ).

### ***Empathy***

Supervisor empathy was measured using the General Empathy Scale (GES; Andreychick & Migliaccio, 2015). The GES is a seven-item scale that assesses an individual’s tendency to express empathy towards others. Supervisors rated how well each of the items describes them on a scale four-point scale, where 1 = does not describe me well and 4 = describes me very well. The reliability of the scale was good,  $\alpha=.90$ . A sample item is “I always try to tune in to the feelings of those around me.”

We also assessed direct reports’ perception of leaders’ empathy to understand whether there are differences between self-perceptions, and others’ perception of the display of positive other-directed emotions. Five items developed

by Kellet, Humphrey, and Sleeth (2006) to measure interactive empathy were used to assess followers' perceptions of supervisor empathy. The reliability of the scale was good,  $\alpha=.89$ . Followers rated how well each item describes their supervisor on a seven-point scale, where 1 = not at all characteristic and 5 = very characteristic. A sample item is "Makes others feel understood."

### ***Authentic Leadership***

Supervisor authentic leadership was measured using the Authentic Leadership Inventory (ALI, Neider & Schriesheim, 2011). The ALI is based in the Ilies and colleagues (2005) conceptualization of authentic leadership and was created to address concerns regarding the construct validity and discriminant prediction of Walumbwa and colleagues (2008) Authentic Leadership Questionnaire. The ALI demonstrates consistent reliability, is not associated with impression management, meets model fit standards, and discriminant validity evidence suggests it is different from other leadership styles such as transformational leadership (Neider & Schriesheim, 2011). Direct reports were asked to rate their supervisor's behavior on each of the four components of authentic leadership self-awareness (three items), relational transparency (three items), balanced processing (four items), and internalized moral perspective (four items). The reliability of the scale was good,  $\alpha=.95$ . The ALI contains 14 items that are rated on a seven-point agreement scale, where 1 = strongly disagree and 7 =

strongly agree. A sample item is “My leader objectively analyzes relevant data before making a decision.”

### ***Coaching Relationship***

The coaching relationship was measured using the Perceived Quality of the Employee Coaching Relationship scale (PQECR; Gregory & Levy, 2010). The PQECR is a 12-item scale with three items for each of the four dimensions of the coaching relationship: genuineness of the relationship, comfort with the relationship, effective communication, and facilitating development. All items are rated on a five-point agreement scale, where 1 = strongly disagree and 5 = strongly agree. The scale displayed strong reliability,  $\alpha=.95$ . A sample item includes “My supervisor helps me to identify and build upon my strengths.”

### ***Feedback Environment***

Direct report perceptions of the feedback environment were measured using the 21- item shortened version of the Feedback Environment Scale (FES; Steelman, Levy, & Snell, 2004). The FES assesses seven components of the feedback environment: source credibility, feedback quality, feedback delivery, favorable feedback, unfavorable feedback, source availability, and promotes feedback seeking. Items are rated on a seven-point agreement scale, where 1 = strongly disagree and 7 = strongly agree. The FES demonstrated good reliability,  $\alpha=.92$ . A sample item includes “My supervisor is too busy to give me feedback.”

## Chapter 5

### Results

Descriptive statistics, reliabilities, and correlations between measured variables were calculated before testing the hypotheses and the hypothesized model and are reported in Table 4. Scale reliabilities were calculated using Cronbach's alpha coefficients. The reliability coefficients of all measured scales ranged from .80 to .95 and were deemed acceptable as all values exceeded Nunally's (1978) recommended value of .70. Gender, reported average time spent working together per week, and the length of time supervised by present supervisor were all tested as controls. Generally, control variables did not have a significant impact on study variables and were not included in analyses, unless otherwise indicated.

#### **Hypothesis Testing**

##### ***Hypothesis 1***

Hypothesis 1 states that supervisors' trait mindfulness will predict followers' perceptions of authentic leadership. This hypothesis was tested using supervisor reported mindfulness, and direct report's perception of Authentic Leadership. Mindfulness significantly predicted perceptions of Authentic Leadership ( $R^2 = .06$ ,  $F_{(1, 91)} = 5.45$ ,  $p < .05$ ). While the relationship was significant supporting Hypothesis 1, it was weaker than expected. Supervisor mindfulness significantly predicts two of the four components of authentic leadership, self-awareness ( $R^2 = .07$ ,  $F_{(1, 91)} = 7.55$ ,  $p < .01$ ) and relational transparency ( $R^2 = .06$ ,  $F_{(1,$

$t_{(91)} = 6.17, p < .05$ ). The relationship between mindfulness and internalized moral perspective approached significance ( $R^2 = .04, F_{(1, 91)} = 3.53, p = .06$ ). There was no significant relationship between mindfulness and balanced processing ( $R^2 = .03, F_{(1, 91)} = 2.46, p = .12$ ).

Similarly, to the MAAS, self-transcendence significantly predicted perceptions of Authentic Leadership ( $R^2 = .05, F_{(1, 91)} = 4.99, p < .01$ ). When both mindfulness and self-transcendence were regressed onto authentic leadership, the model ( $R^2 = .10, F_{(2, 90)} = 4.86, p < .01$ ) and beta weights for both mindfulness ( $\beta = .21, p < .05$ ) and self-transcendence ( $\beta = .20, p < .05$ ) were significant. Unlike the MAAS, when self-transcendence and mindfulness were regressed onto the balanced processing subcomponent of authentic leadership the model became significant ( $R^2 = .08, F_{(2, 90)} = 3.85, p < .05$ ), however, only the beta weight for self-transcendence was significant ( $\beta = .23, p < .05$ ) suggesting self-transcendence accounted for unique variance in authentic leadership.

An aggregate measure of MAAS and self-transcendence was also tested. The aggregate mindfulness measure displayed sufficient reliability ( $\alpha = .88$ ). Similarly to the MAAS and the self-transcendence measures, the aggregate mindfulness measure significantly predicted perceptions of Authentic Leadership ( $R^2 = .09, F_{(1, 91)} = 8.61, p < .01$ ). Unlike the MAAS or self-transcendence, the aggregate mindfulness expanded measure predicted all four of the authentic leadership dimensions.

### ***Hypotheses 2a & 2b***

Hypothesis 2 examines the impact of supervisor mindfulness on supervisor empathy (self- and direct report rated). The relationship between self- and direct-report rated empathy was small, yet significant ( $r = .31, p < .01$ ) suggesting self and other ratings of empathy are related yet distinct. Hypothesis 2a states that supervisors' trait mindfulness will predict self-rated empathy. Supervisor gender is a significant predictor of supervisor's self-rated empathy ( $R^2 = .11, F_{(1, 91)} = 11.53, p < .001$ ), with women providing higher self-rated empathy compared to men, and was thus added as a control in testing hypothesis 2a. Using hierarchical linear regression, supervisor gender was entered in step 1 followed by supervisor mindfulness in step 2. While the overall model was significant ( $R^2 = .12, F_{(2, 90)} = 5.88, p < .05$ ), neither the beta weight ( $\beta = .06, p > .05$ ) for mindfulness at step 2 nor the change in r squared ( $\Delta r^2 = .01, p > .05$ ) were significant providing no support for Hypothesis 2a.

The relationship between self-transcendence and supervisor empathy was tested. Supervisor gender was entered in step 1 followed by self-transcendence in step 2. The model ( $R^2 = .28, F_{(2, 90)} = 17.89, p < .001$ ), change in  $R^2$  ( $\Delta R^2 = .06, p < .01$ ), and beta weight for self-transcendence ( $\beta = .41, p < .001$ ) provided support for the predictive power of self-transcendence on supervisor's self-rated empathy.

Hypothesis 2b states that supervisors' trait mindfulness will predict direct reports' perceptions of supervisors' empathy. Supervisor gender was not related to

direct-report ratings of empathy and was not included in the analysis. Supervisor mindfulness did not significantly predict direct reports' rating of supervisor empathy ( $R^2 = .03$ ,  $F_{(1, 91)} = 3.23$ ,  $p > .05$ ) failing to provide support for Hypothesis 2b. Self-transcendence alone significantly predicted direct reports' rating of supervisor empathy ( $R^2 = .28$ ,  $F_{(1, 91)} = 7.47$ ,  $p < .01$ ). Finally, the relationship between the aggregate mindfulness measure and supervisor self-rated empathy approached significance ( $R^2 = .03$ ,  $F_{(1, 91)} = 3.37$ ,  $p = .07$ ), but significantly predicted direct reports' rating of supervisor empathy ( $R^2 = .07$ ,  $F_{(1, 91)} = 7.47$ ,  $p < .01$ ).

### ***Hypothesis 3a & 3b***

Hypothesis 3a states supervisors' self-rated empathy will predict direct reports' perception of authentic leadership. Supervisor's self-reported empathy was not a significant predictor of overall authentic leadership ( $R^2 = .03$ ,  $F_{(1, 91)} = 2.95$ ,  $p > .05$ ). Out of the four components, supervisor's self-reported empathy only significantly predicted the balanced processing component of authentic leadership ( $R^2 = .05$ ,  $F_{(1, 91)} = 5.14$ ,  $p < .05$ ), thus Hypothesis 3a was not supported.

Hypothesis 3b states that direct reports' perception of leader empathy will predict perceptions of authentic leadership. Direct reports' ratings of supervisor empathy significantly predicted overall authentic leadership ( $R^2 = .64$ ,  $F_{(1, 91)} = 160.75$ ,  $p < .001$ ). In addition to predicting overall authentic leadership, direct reports' ratings of supervisor empathy significantly predicted each of the four components of authentic leadership: self-awareness ( $R^2 = .54$ ,  $F_{(1, 91)} = 107.4$ ,

$p < .001$ ), relational transparency ( $R^2 = .54$ ,  $F_{(1, 91)} = 105.1$ ,  $p < .001$ ), balanced processing ( $R^2 = .50$ ,  $F_{(1, 91)} = 90.88$ ,  $p < .001$ ), and internalized moral perspective ( $R^2 = .50$ ,  $F_{(1, 91)} = 90.31$ ,  $p < .001$ ), providing support for Hypothesis 3b.

#### ***Hypothesis 4a & 4b***

Hypothesis 4a states that the relationship between supervisors' trait mindfulness and authentic leadership will be mediated by supervisors' self-rated empathy. The PROCESS macro for R was used to test for the indirect effect of mindfulness on authentic leadership through supervisor-rated empathy. The relationship between supervisor mindfulness and supervisor's self-reported empathy was not significant. The indirect effect of mindfulness on authentic leadership through the supervisor-rated empathy was not significant ( $\beta = .00$ , 95% C.I. [-.04, .06]) thus Hypothesis 4a was not supported.

Hypothesis 4b states that the relationship between supervisors' trait mindfulness and authentic leadership will be mediated by direct reports' ratings of supervisor empathy. The relationship between mindfulness and direct report ratings of supervisor empathy approached significance ( $r = .19$ ,  $p = .08$ ) and the indirect effect of mindfulness on authentic leadership through direct report rated supervisor empathy was significant ( $\beta = .14$ , 95% C.I. [.01, .28]) providing support for Hypothesis 4b.

The mediating effect of self-transcendence and authentic leadership through perceptions of empathy was also tested. While the indirect effect of self-



transcendence on authentic leadership through supervisor self-rated empathy was not significant ( $\beta = .04$ , 95% C.I. [-.10, .20]), the indirect effect was significant with direct report ratings of supervisor empathy ( $\beta = .25$ , 95% C.I. [.10, .41]). The relationship between the aggregate mindfulness measure and authentic leadership through perceptions of empathy was tested. While the indirect effect of the aggregate mindfulness measure on authentic leadership through supervisor self-rated empathy was not significant ( $\beta = .02$ , 95% C.I. [-.03, .12]), the indirect effect was significant with direct report ratings of supervisor empathy ( $\beta = .21$ , 95% C.I. [.09, .33]).

### ***Hypothesis 5***

Hypothesis five states that authentic leadership will predict followers' perceptions of the feedback environment. Perceptions of authentic leadership significantly predicted direct reports' perceptions of the feedback environment ( $R^2 = .43$ ,  $F_{(1, 91)} = 69.31$ ,  $p < .001$ ), providing support for Hypothesis 5. Correlations between components of authentic leadership and the subscales of feedback environment ranged from  $r = .08$  to  $r = .63$ , with provision of unfavorable feedback and feedback availability subscales having the weakest relationships with authentic leadership components, and credibility, provision of favorable feedback, and promoting feedback seeking having the strongest relationships (See Table 5). The feedback delivery subscale of the feedback environment did not meet Nunnally's

(1978) minimum threshold for reliability ( $\alpha = .46$ ) and was not included in subscale analysis.

### ***Hypothesis 6***

Hypothesis six states direct reports' perceptions of authentic leadership will be positively related to direct reports' perceptions of the quality of the coaching relationship. Authentic leadership demonstrated a significant positive relationship with perceptions of the coaching relationship ( $r = .79, p < .01$ ) providing support for hypothesis 6. Correlations between subcomponents of authentic leadership and the coaching relationship ranged from  $r = .47$  to  $r = .74$  (See Table 6).

### ***Hypothesis 7***

Hypothesis 7 states direct reports' ratings of the quality of the coaching relationship will be positively related to their perception of the feedback environment. The coaching relationship demonstrated a significant positive relationship with perceptions of the feedback environment ( $r = .82, p < .001$ ) providing support for Hypothesis 7. Correlations between subcomponents of the coaching relationship and the feedback environment ranged from  $r = .13$  to  $r = .76$  (See Table 7).

### ***Hypothesis 8***

Hypothesis 8 states direct reports' perceptions of the quality of the coaching relationship will mediate the relationship between direct report perceptions of authentic leadership and the feedback environment. The Process macro for R was

used to test this relationship. The indirect effect of authentic leadership on feedback environment through the coaching relationship was significant ( $\beta = .64$ , 95% C.I. [.43, .83]), supporting Hypothesis 8.

### **Exploratory Analysis**

In addition to the hypothesized relationships, theoretically derived exploratory analyses of the study variables were also conducted. The relationship between mindfulness and elements of the feedback process were explored first. The relationship between supervisor trait mindfulness and the quality of the coaching relationship approached significance ( $r = .19$ ,  $p = .08$ ) and supervisor mindfulness was significantly positively related to direct report's perceptions of the feedback environment ( $r = .21$ ,  $p < .05$ ). To build on those relationships, a model testing the relationship of mindfulness on the feedback environment through authentic leadership was tested. The model was significant ( $R^2 = .44$ ,  $F_{(2, 90)} = 34.72$ ,  $p < .001$ ) and the indirect effect of mindfulness on feedback environment through authentic leadership ( $\beta = .15$ , 95% C.I. [.05, .26]) was significant. Taking this exploration a step further, the relationship between mindfulness and feedback environment was tested with authentic leadership and the coaching relationships added as serial mediators. The model was significant ( $R^2 = .68$ ,  $F_{(3, 89)} = 62.20$ ,  $p < .001$ ) with both the total effect ( $\beta = .22$ , 95% C.I. [.01, .44]) and the indirect effect of mindfulness on feedback environment through authentic leadership and the coaching relationship significant ( $\beta = .15$ , 95% C.I. [.04, .27]). Results were similar

when testing the self-transcendence measure and the aggregate mindfulness measures. Including self-transcendence as the independent variable in the serial mediation, the total ( $\beta = .60$ , 95% C.I. [.41, .78]) and indirect effects ( $\beta = .11$ , 95% C.I. [.17, .19]) were both significant. When including the aggregate mindfulness measure, both the direct effect ( $\beta = .51$ , 95% C.I. [.26, .77]) and indirect effect ( $\beta = .17$ , 95% C.I. [.08, .28]) were significant.

To better understand the impact of positive other-directed emotions (empathy) on coaching and the feedback environment, two mediation models were tested. A model testing the impact of supervisor's self-rated empathy on the feedback environment through the coaching relationship was significant ( $R^2 = .70$ ,  $F_{(2, 90)} = 103.29$ ,  $p < .001$ ), with a significant indirect effect ( $\beta = .23$ , 95% C.I. [.05, .40]). When substituting direct reports' ratings of supervisor empathy, both the model ( $R^2 = .69$ ,  $F_{(2, 90)} = 98.72$ ,  $p < .001$ ) and the indirect effect ( $\beta = .52$ , 95% C.I. [.38, .67]) were significant. Together these results provide support for the importance of empathy on perceptions of the coaching environment and the overall feedback environment.

Positive other-directed emotions should also impact perceptions of the coaching relationship. Perceptions of the coaching relationship were significantly positively related to both supervisor's self-reported empathy ( $r = .30$ ,  $p < .01$ ) and direct-report ratings of supervisor empathy ( $r = .77$ ,  $p < .001$ ). As evidenced in Hypotheses 3b and 6, authentic leadership is significantly related to direct reports'

ratings of supervisor empathy and the coaching relationship. Therefore, a model examining the impact of authentic leadership on the coaching relationship through direct report ratings of supervisor empathy was tested. Both the total effect of authentic leadership on the coaching relationship ( $\beta = .79$ , 95% C.I. [.11, .50]) and the indirect effect through direct report ratings of supervisor empathy ( $\beta = .30$ , 95% C.I. [.43, .60]) were significant.

## **Chapter 6**

### **Discussion**

Since the beginning of 2020 when the novel Coronavirus first emerged in the United States, workplaces have struggled to adapt to the complexity of operating within a global pandemic. As the world stabilizes with the introduction of vaccines, the newest challenge organizations are battling is the “Great Resignation” with more than 4 million Americans voluntarily leaving their positions as of January 2021 (U.S. Bureau of Labor Statistics). Many leaders struggle to understand what they can do from their individual seat to build a positive environment for their teams and retain their workforce. The purpose of the current study was to examine the interpersonal impacts of leader mindfulness and authentic leadership on their direct reports. Mindfulness in the workplace has been conceptualized as paying attention to what is happening in the environment (one’s internal environment and external environment) and observing these aspects without judgement (Glomb et al. (2011). The self-regulatory processes associated with mindfulness should give an individual the tools needed to understand themselves and their colleagues (2015) argue that mindfulness could be an avenue through which authentic leadership behaviors are facilitated. These authors pose a call for additional research; however, to date this relationship has not been thoroughly tested. First, we sought to build on the current literature linking supervisor mindfulness with authentic leadership (Nubold et al., 2020) by testing whether empathy serves as a

mechanism of action in this relationship. Empathy as a positive other-directed emotion is theorized to be important to authenticity, as the display of positive other-directed values is vital to the authentic display of self-transcendent behavior (Michie & Gooty, 2005).

Second, mindful leaders' tendency to be present in the moment should have a positive impact on the quality of relationship they build, impacting perceptions of authenticity and increasing their understanding of employees' needs. We examined the impact of mindful supervisor's authentic leadership behaviors on building a positive work context via a positive coaching relationship and a favorable feedback environment. Mindful leaders tend to be more present in their interactions with their direct reports (Reb et al., 2015). This mindful presence should impact employees by signaling respect for the direct report and allowing the supervisor to have a better understanding of the direct report's needs (Reb et al., 2015), both of which are key aspects of effective coaching and feedback. The current study contributes to the literature by empirically testing the linkage between mindfulness, authentic leadership, and perceptions of the feedback environment.

In the current study, mindfulness was conceptualized in line with Vago and Silbersweig's (2012) tripartite model that includes self-awareness, self-regulation, and self-transcendence. The S-ART model of mindfulness encompasses cognitive, emotional, and behavioral components rather than distilling mindfulness to a single dimension or placing a sole focus on self-regulatory benefits as is often done

(Glomb et al., 2011). While this conceptualization is beneficial for the theoretical development of mindfulness, self-transcendence is not commonly included in measures of mindfulness. Therefore, hypotheses including mindfulness were assessed using both the MAAS which focuses on mindful attention and awareness as critical components of self-awareness and self-regulation, a separate short form measure of self-transcendence, and an aggregate measure that includes both. Differences in prediction are noted.

Gaining an understanding of the relationships between supervisor mindfulness and authentic leadership was a focal point for the current study. While the relationship was weaker than predicted, higher levels of supervisor self-rated mindfulness were associated with direct report ratings of supervisor authentic leadership behaviors. This supports earlier work that found positive relationships between mindfulness and authentic functioning (Leroy et al., 2013) and supervisor mindfulness and authentic leadership (Nubold et al., 2020). When looking at the factors within authentic leadership, as expected, the self-awareness and relational factors of authentic leadership were positively related to both mindfulness and self-transcendence. However, only the self-transcendence measure of mindfulness was related to the behavioral authenticity component of authentic leadership. This suggests self-transcendence is an important element of mindfulness that predicts above and beyond the attention and awareness only approach to mindfulness and



could be an important factor in understanding the “goodness” of authentic behavior within leadership roles.

Higher levels of mindfulness have been associated with increased prosociality (Vago & Silbersweig, 2012), and positive other-directed emotions are vital to how self-transcendence is behaviorally displayed (Michie & Gooty, 2005). To build on earlier work and extend our understanding of the S-ART construct space and its prediction of authentic leadership, the effect of empathy as a positive other-directed emotion was examined. Empathy was chosen as the relationship between empathy and mindfulness is well established (Glomb et al., 2011, Dekeyser et al., 2008), and some suggest empathy is vital to the emergence of authenticity (Michie & Gooty, 2005).

Consistent with the literature on self and other rating congruence (Schoorman & Mayer, 2008), self and direct report ratings of supervisor empathy were only moderately positively related, suggesting not all leaders are cognizant of how their positive other-directed emotions are perceived by their direct reports. Unexpectedly, mindfulness was not significantly related to self-rated or direct report rated supervisor empathy. However, higher levels of self-transcendence were associated with higher supervisor self-reported empathy and direct-report’s ratings of supervisor empathy. This suggests that the self-awareness and regulation components of mindfulness may not consistently translate into positive other-directed emotions. Similarly, and consistent with expectations, direct reports’

perceptions of empathy were important in the prediction of authentic leadership, whereas supervisors' self-rated empathy was not. This is important for supervisors to understand in their interactions with their direct reports. Simply believing you are behaving in an empathetic way is not enough to drive direct reports' perceptions of authenticity, supervisors must display those empathetic behaviors in a way that is tangible and recognized by others for it to translate into positive perceptions of authentic leadership.

Empathic concern is one approach to identifying and measuring this tangible aspect of empathy and refers to the display of emotions focused on the welfare of others (Batson, 2011). Recent work identified this behavioral display of empathy to be relevant to the receipt of negative performance feedback (Young, Richard, Moukarzel, Steelman, & Gentry, 2017). Specifically, employees who experienced empathic concern were more likely to report positive affect after a negative feedback episode and to rate their supervisor's behavior as effective (Young et al., 2017). In addition to investigating the role of empathy in perceptions of leader authenticity, the current study builds on our understanding of empathic concern as an important element of supervisor and direct report relationships. While self-rated supervisor empathy was positively related to perceptions of the coaching relationship and the feedback environment, direct report ratings displayed stronger relationships, suggesting it is that empathic concern that drives those positive perceptions. Building on insights from Young and colleagues (2017),

mediation analyses identified the coaching relationship is a key mechanism that facilitates the positive effect of supervisor empathy on perceptions of the feedback environment. This suggests that while effective displays of empathy are important to establishing a positive and supportive feedback environment, it does so through enabling a quality relationship.

While the role of direct reports in leadership theories is sometimes under-emphasized (Howell & Shamir, 2005), understanding how supervisors interact with and impact their direct reports is vital to understanding how to build positive employee experiences at work. Therefore, identifying leader characteristics and behaviors that create positive environments is key for organizations to understand . Gardner and colleagues (2005) established a theoretical model of authentic leadership and followership that supports cyclical development of both supervisors and direct reports based in trust, guidance, and development. The present study served as a practical test of this theory to understand how authentic leaders can support the development of their direct reports via building positive feedback environments and establishing coaching relationships.

Supervisors have a direct impact on how their direct reports perceive the feedback environment (Steelman et al., 2004). While authentic leadership is associated with the development of direct reports via modeling and supporting self-regulation and self-awareness (Gardner et al., 2005), at present no study has tested whether authentic leadership impacts development through establishing a

supportive feedback environment. The current study addressed this gap, finding that higher ratings of supervisor's authentic leadership behavior were associated with more positive perceptions of the feedback environment. This provides support for authentic leadership behaviors as a positive driver of development within organizations.

Amongst the subfactors of the feedback environment, credibility of the feedback source and promoting feedback seeking behavior had the strongest relationship with the subscales of authentic leadership. Therefore, direct reports who experience more authentic leadership behaviors from their supervisor tend to perceive that feedback source as credible and believe that source genuinely promotes feedback seeking. This is vital to learning because in order for feedback to be useful and change behavior, it must first be accepted, and credible feedback is more likely to be accepted than information that is not viewed as credible (Ilgen et al., 1979). The strong relationship with promotion of feedback seeking is consistent with authentic leaders building and establishing trust with others (Kernis, 2003) and informing direct reports of the value placed on feedback seeking via social information processing. Through modeling feedback seeking in pursuit of increased self-awareness and creating trusted spaces for growth, authentic leaders build an environment that allows their direct reports to be vulnerable and ask for performance information without fear of repercussions.

The coaching relationship is a vital component to effective supervisor and direct report coaching (Gregory & Levy, 2010; Steelman & Wolfeld, 2018), with some saying successful developmental coaching is dependent upon this relationship (Hunt & Weintraub, 2002). The literature suggests people differ in their aptitude for being a coach (London & Smither, 2002) and some characteristics of supervisors, such as feedback orientation, are important to the development of the coaching relationship (Steeleman & Wolfeld, 2018; Gregory & Levy, 2010). The current study extended our understanding of how authentic leadership behaviors impact the coaching relationship. Building on the literature that direct reports build rapport and personal identification (Wong et al., 2010) as well as trusting relationships (George & Sims, 2007) with authentic leaders, higher ratings of supervisors' authentic leadership behaviors were associated with higher ratings the coaching relationship. This provides support for the positive interpersonal effects of leader's authentic functioning on their direct reports. The positive impact authentic leadership has on the quality of coaching relationships speaks to the importance of leader's actioning their role in an authentic way and potentially providing space for more inclusive representations of leaders.

A key contribution of this study is defining authentic leadership and quality coaching relationships as mechanisms through which supervisors' mindfulness impacts direct reports' perceptions of the feedback environment. Reb and colleagues (2015) theorized that mindful awareness and presence should positively

impact their leadership tendencies, but to date the mechanisms of action for important employee outcomes were not well understood. Building on the theory suggesting supervisors' psychological presence promotes employee engagement (Kahn, 1992), the current study identified that mindful awareness is associated with perceptions of a favorable feedback environment through authentic behavior and building high quality development focused relationships. This supports the theory suggesting attention and presence can effectively tune supervisors into the needs of their direct reports, allowing them to better understand how to effectively develop and provide support (Reb et al., 2015) and further supports conceptualizing leadership as a social and relational process between supervisors and direct reports (Reb et al., 2012).

### **Limitations**

The current study was not without limitations. The data collected was cross-sectional, therefore relationships in the present study are relational and causation cannot be determined definitively. Additionally, measures were self-reported and could therefore suffer from inflation (Podsakoff, Mackenzie, Lee, & Podsakoff, 2003). While common method variance is a risk with the present design, it is necessary to use self-report data because it is a valuable means to definitively assess individual perceptions. One means of addressing these shortfalls was to implement a multisource approach, assessing supervisor and direct report dyads.

Data collection occurred during the rise of the COVID-19 pandemic, and thus it is difficult to determine the extent of an effect this had on study participants and the findings. To gauge the impact, direct reports were asked to note how the pandemic has impacted how they work with their supervisors, but no meaningful patterns emerged. It is possible that the effects associated with empathy were magnified based on working and living through crises and additional research is warranted. In addition, rather than using a single scale and changing referent, supervisor self-rated and direct report rated empathy utilized two separate measures reducing our ability to compare measures. Additionally, recruiting dyads was difficult throughout the pandemic and a portion of the sample was recruited from MTurk. Attention checks and qualification screens were in place to ensure MTurk participant quality. While studies suggest panel type data sources provide equivalent data quality to conducting studies with undergraduates, replication in a field or organizational setting would increase confidence in the results. Finally, after removing unqualified dyads, only 93 pairs were included in the present study. Increasing the sample size would increase the power and potentially garner stronger results.

While there are multiple commonly used measures of mindfulness, at present there is no single measure that effectively captures the full S-ART conceptualization. The impacts of mindfulness on awareness and self-regulation are well understood and often of focal interest when studying mindfulness (see Glomb

et al., 2015); however, the results of the present study support including self-transcendence component of mindfulness as an important addition in future measures of the construct. This is complimentary to some tools that examine loving self-kindness as a key component of mindfulness and could build a stronger understanding of how mindful supervisors can positively impact others in terms of wellness. Additional research and development for a tool that assesses self-awareness, self-regulation, and self-transcendence in a singular tool could serve to further our understanding of the interpersonal impacts of mindfulness.

### **Future Research**

Future research should look to build and expand upon the findings of the present study. As summarized above, one key area of opportunity is research and development of a single tool that fully assesses the S-ART conceptualization of mindfulness. While the MAAS and short form self-transcendence measure provided fruitful insight, additional research to build and validate an S-ART scale could drive a better understanding of the impacts of mindfulness outside of self-awareness and self-regulation. Including self-transcendence could be a key to building additional clarity of the interpersonal impacts of mindfulness. More specifically, the relationship between mindfulness and authentic leadership was weaker than expected. It would be worthwhile to reassess this relationship using a more robust measure of mindfulness.



Empathy was an important construct in the relationships assessed. There is a chance that the display of empathic concern was elevated in the current study due to the COVID-19 pandemic. Leaders serve as a key element of organizational support (Humphrey, Kellert, Sleeth, & Hartman, 2008), and as such employees may look to their leaders to provide the structural and emotional support to weather the storm. Leaders who are able to help their employees navigate affective events may be better positioned to drive positive outcomes rather than frustrations (See the affective events theory, Weis & Cropanzano, 1996). While the impact of empathy may be inflated in the present study, previous research in the benefits of supervisor empathy to delivering feedback (Young et al., 2017) suggests it is still vital for leaders to support organizational learning.

While leaders and their employees can differ in their perspectives of leader behaviors (Atwater & Yammarino, 1992), Nubold and colleagues (2019) recently found evidence that both leader and direct-report ratings of authentic leadership were related and similar in conceptual make-up. Assessing self- and direct-report rated authentic leadership could provide additional insights on whether authenticity, or the tangible authentic leadership behaviors are the driving the associated relationships with feedback processes.

### **Practical Implications**

The present study has numerous practical implications. First, understanding the antecedent conditions and mechanisms driving perceptions of leader

authenticity are important for leadership development programs. The majority of the research has focused on the outcomes of authentic leadership (Nubold et al., 2019), ignoring the practical importance of identifying how to foster it. Empathic concern and mindfulness are meaningful antecedents of authentic leadership, and trainable attributes that could be included in leadership development. Further, while the display of mindfulness is less transparent, findings of the current study suggest solely experiencing empathy is less important to employee ratings of authentic leadership and outcomes as the display of empathic concern. Awareness of this disconnect will be important for leaders to have the greatest positive impact on their teams.

In a war for talent, organizations are taking a holistic approach to attracting and retaining talented employees. One avenue leaders can have a direct impact on building an appealing work context is through effectively displaying critical management behaviors such as providing coaching and development (Gregory & Levy, 2010). The current study found evidence that both leaders' authentic behaviors and empathy are important for creating a culture of development within organizations. Arming leaders with tools to support the development of their direct reports is not only important to their individual success but can also drive team level outcomes. This also provides insights into individual differences in leaders' tendencies to provide their employees with the necessary developmental support.

Identifying key mechanisms in developing a learning environment can highlight opportunities for leader and manager training.

### **Conclusion**

The present study supports and builds on theory and initial empirical evidence that mindful and authentic leaders positively influence their direct reports developmental experiences at work. Empathy and relationship quality were supported as key mechanisms of action in these relationships, providing tangible and practical implications for leader selection and development programs.

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## **Appendix A:**

### **Measures**

#### **Supervisor Mindfulness (Brown & Ryan, 2003)**

1. I could be experiencing some emotion and not be conscious of it until some time later.
2. I break or spill things because of carelessness, not paying attention, or thinking of something else.
3. I find it difficult to stay focused on what's happening in the present.
4. I tend to walk quickly to get where I'm going without paying attention to what I experience along the way.
5. I tend not to notice feelings of physical tension or discomfort until they really grab my attention.
6. I forget a person's name almost as soon as I've been told it for the first time.
7. It seems I am "running on automatic" without much awareness of what I'm doing.
8. I rush through activities without being really attentive to them
9. I get so focused on the goal I want to achieve that I lose touch with what I am doing right now to get there.
10. I do jobs or tasks automatically, without being aware of what I'm doing.
11. I find myself listening to someone with one ear, doing something else at the same time.

12. I drive places on “automatic pilot” and then wonder why I went there.
13. I find myself preoccupied with the future or the past.
14. I find myself doing things without paying attention.
15. I snack without being aware that I’m eating.

### **Perceived Quality of Coaching Relationship (Gregory & Levy, 2010)**

#### ***Genuineness of the relationship***

1. My supervisor and I have mutual respect for one another
2. I believe that my supervisor truly cares about me
3. I believe my supervisor feels a sense of commitment to me

#### ***Effective communication***

4. My supervisor is a good listener
5. My supervisor is easy to talk to
6. My supervisor is effective at communicating with me

#### ***Comfort with the relationship***

7. I feel at ease talking with my supervisor about my job performance
8. I am content to discuss my concerns or troubles with my supervisor
9. I feel safe being open and honest with my supervisor

#### ***Facilitating development***

10. My supervisor helps me to identify and build upon my strengths
11. My supervisor enables me to develop as an employee of our organization

12. My supervisor engages in activities that help me to unlock my potential

**Authentic Leadership (Neider & Schriesheim, 2011)**

***Self-awareness***

1. My leader describes accurately the way that others view his/her abilities.
2. My leader shows that he/she understands his/her strengths and weaknesses.
3. My leader is clearly aware of the impact he/she has on others

***Relational Transparency***

4. My leader clearly states what he/she means.
5. My leader openly shares information with others.
6. My leader expresses his/her ideas and thoughts clearly to others.

***Balanced Processing***

7. My leader asks for ideas that challenge his/her core beliefs.
8. My leader carefully listens to alternative perspectives before reaching a conclusion.
9. My leader objectively analyzes relevant data before making a decision
10. My leader encourages other to voice opposing points of view.

***Internalized Moral perspective***

11. My leader shows consistency between his/her beliefs and actions.
12. My leader uses his/her core beliefs to make decisions.

13. My leader resists pressures on him/her to do things contrary to his/her beliefs.

14. My leader is guided in his/her actions by internal moral standards

### **Feedback Environment (Steelman, Levy, & Snell, 2004)**

#### ***Source Credibility***

1. My supervisor is generally familiar with my performance on the job.
2. In general, I respect my supervisor's opinions about my job performance.
3. My supervisor is fair when evaluating my job performance.

#### ***Feedback Quality***

4. My supervisor gives me useful feedback about my job performance.
5. The feedback I receive from my supervisor helps me do my job.
6. The performance information I receive from my supervisor is generally not very meaningful. (R)

#### ***Feedback Delivery***

7. When my supervisor gives me performance feedback, he or she is considerate of my feelings.
8. My supervisor generally provides feedback in a thoughtless manner. (R)
9. My supervisor is tactful when giving me performance feedback

#### ***Favorable Feedback***

10. I seldom receive praise from my supervisor. (R)

11. My supervisor generally lets me know when I do a good job at work.
12. I frequently receive positive feedback from my supervisor.

***Unfavorable Feedback***

13. My supervisor tells me when my work performance does not meet organizational standards.
14. On those occasions when my job performance falls below what is expected, my supervisor lets me know.
15. On those occasions when I make a mistake at work, my supervisor tells me.

***Source Availability***

16. My supervisor is usually available when I want performance information.
17. My supervisor is too busy to give me feedback. (R)
18. The only time I receive performance feedback from my supervisor is during my performance review.

***Promotes Feedback Seeking***

19. My supervisor is often annoyed when I directly ask for performance feedback. (R)
20. I feel comfortable asking my supervisor for feedback about my work performance.
21. My supervisor encourages me to ask for feedback whenever I am uncertain about my job performance.

**Supervisor Empathy, self-rated (Andreychick & Migliaccio, 2015)**

1. I find that I am “in tune” with other people’s emotions
2. I am not really interested in how other people feel (R)
3. I don’t give others’ feelings much thought (R)
4. I always try to tune in to the feelings of those around me
5. It’s easy for me to get carried away by other people’s emotions
6. My feelings are my own and don’t reflect how others feel (R)
7. I feel deeply for others

**Supervisor Empathy, follower-rating (Kellet, Humphrey, & Sleeth, 2006)**

1. Values others as individuals.
2. Feels emotions that other people experience.
3. Makes others feel understood.
4. Shares others’ feelings of happiness.
5. Encourages others to talk about how they feel.

**Supervisor Self-Transcendence, self-rated (Gerbasi & Prentice, 2013)**

1. I am constantly looking for ways for people I know to get ahead.
2. Hearing others praise people I know is something I look forward to.
3. I want to help people I know do well.
4. The success of my friends is important to me.

5. I keep an eye out for other's interests.
6. It is important to me that others are happy.



## Appendix B

### Tables and Figures

**Table 1**

*Summary of discussed mindfulness theories and components*

Study and Construct Label	Components
Vago & Silbersweig (2012) <i>S-ART</i>	<ul style="list-style-type: none"><li>• Self-Awareness</li><li>• Self-Regulation</li><li>• Self-Transcendence</li></ul>
Holzel et al., (2011) <i>Mindfulness Mechanisms</i>	<ul style="list-style-type: none"><li>• Attention Regulation</li><li>• Body Awareness</li><li>• Emotion Regulation</li><li>• Perspective of the self</li></ul>
Glomb et al., (2011) <i>Core Mindfulness Processes</i>	<ul style="list-style-type: none"><li>• Decoupling of the self</li><li>• Decreased automaticity of responding</li><li>• Self-Awareness and Self-Regulation</li></ul>

**Table 2**

*Summary of discussed authentic leadership theories and components*

Study and Construct Label	Components
Kernis (2003) <i>Authenticity</i>	<ul style="list-style-type: none"><li>• Self-Awareness</li><li>• Unbiased Processing</li><li>• Relational Orientation</li><li>• Authentic Behavior</li></ul>
Avolio & Gardner (2005) <i>Authentic Leadership</i>	<ul style="list-style-type: none"><li>• Positive psychological capital</li><li>• Positive moral perspective</li><li>• Leader self-awareness</li><li>• Leader self-regulation</li><li>• Leader processes/behavior</li><li>• Follower self-awareness/regulation</li><li>• Follower development</li></ul>
Illies et al., (2005) <i>Authentic Leadership</i>	<ul style="list-style-type: none"><li>• Unbiased processing</li><li>• Self-awareness</li><li>• Relational authenticity</li><li>• Authentic behavior</li></ul>
Gardner et al., (2005) <i>Authentic Leadership and Followership</i>	<ul style="list-style-type: none"><li>• Self-Awareness<ul style="list-style-type: none"><li>○ Values</li><li>○ Identify</li><li>○ Emotions</li><li>○ Motives/goals</li></ul></li><li>• Self-Regulation<ul style="list-style-type: none"><li>○ Internalized</li><li>○ Balance processing</li><li>○ Relational Transparency</li><li>○ Authentic behavior</li></ul></li></ul>

**Table 3**

*Theoretical mapping of mindfulness components to authentic leadership*

*components*

Mindfulness Components	Authentic Leadership Components
Self-awareness	<ul style="list-style-type: none"><li>• Self-awareness</li></ul>
Self-regulation	<ul style="list-style-type: none"><li>• Balanced processing</li><li>• Authentic behavior</li></ul>
Self-transcendence	<ul style="list-style-type: none"><li>• Relational transparency</li><li>• Relational transparency</li></ul>

**Table 4***Descriptive Statistics and Intercorrelations among Study Variables*

	<b>M</b>	<b>SD</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>
1. Coaching Relationship	4.29	0.68	(.95)					
2. Authentic Leadership	5.62	1.03	.79**	(.95)				
3. Feedback Environment	5.56	0.88	.82**	.66**	(.92)			
4. Empathy (DR rated)	4.20	0.79	.77**	.80**	.71**	(.89)		
5. Empathy (Sup. rated)	3.03	0.54	.30*	.18	.39**	.31*	(.80)	
6. Supervisor Mindfulness	4.58	0.94	.19	.24*	.21*	.19	.02	(.91)

*Note: Coefficient alphas are displayed in parentheses. \*\* $p < .01$ ; \* $p < .05$ .*

**Table 5***Intercorrelations between Authentic Leadership and Feedback Environment subscales*

	<b>M</b>	<b>SD</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>	<b>11</b>
1.	5.49	1.19	(.84)										
2.	5.88	1.22	.83**	(.90)									
3.	5.35	1.32	.77**	.73**	(.88)								
4.	5.70	1.15	.69**	.74**	.72**	(.90)							
5.	6.24	0.90	.58**	.61**	.58**	.63**	(.79)						
6.	5.56	1.34	.48**	.49**	.47**	.53**	.72**	(.77)					
7.	5.35	1.14	.36*	.33*	.37*	.40**	.56**	.50**	(.46)				
8.	5.30	1.49	.56**	.59**	.58**	.52**	.73**	.59**	.46**	(.88)			
9.	5.51	1.05	.18	.14	.21*	.08	.27*	.36*	.02	.18	(.85)		
10.	4.80	0.62	.36*	.36*	.45**	.38**	.46**	.33*	.25*	.41**	.10	(.79)	
11.	5.69	1.15	.53**	.53**	.62**	.53**	.68**	.59**	.38**	.69**	.41**	.40**	(.71)

*Note: Scale abbreviations are as follows: 1= AL-Self-Awareness, 2=AL- Relational Transparency, 3= AL-Balanced Processing, 4=AL-Internalized Moral Perspective, 5=FES-Source Credibility, 6=FES-Feedback Quality, 7=FES-Feedback Delivery, 8=FES-Favorable Feedback, 9=FES-Unfavorable Feedback, 10=FES-Source Availability, 11=FES-Promotes Feedback Seeking; Coefficient alphas are displayed in parentheses. \*\* $p < .01$ ; \* $p < .05$*

**Table 6***Intercorrelations between Authentic Leadership and Coaching Relationship subscales*

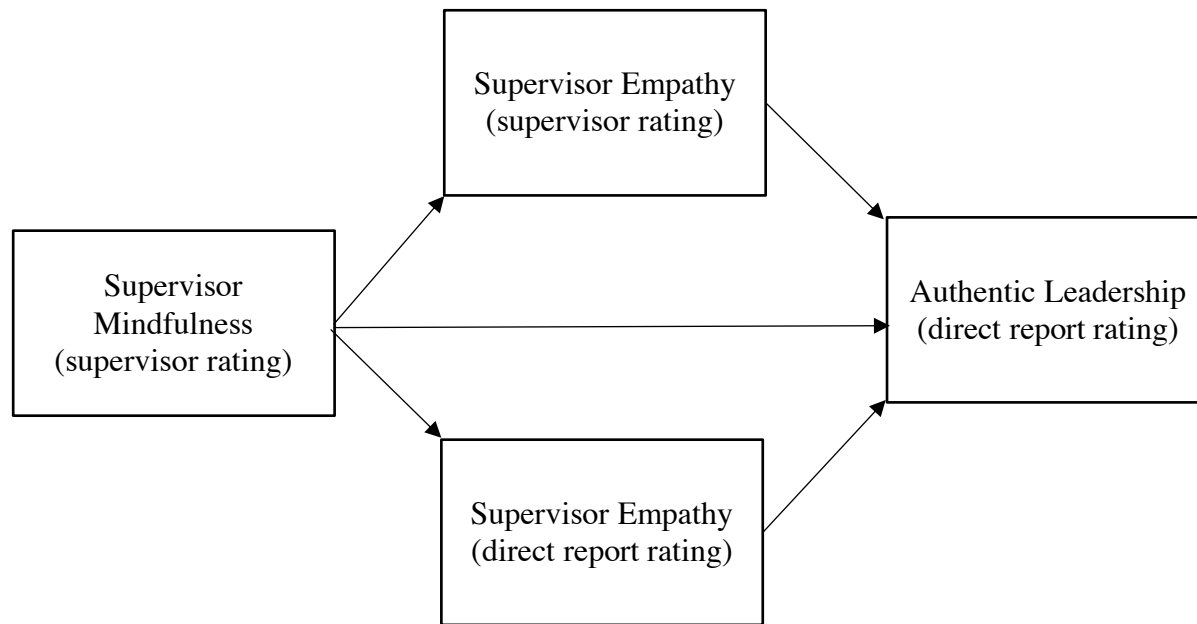
	<b>M</b>	<b>SD</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>
1. C - Genuineness	4.44	0.76	(.87)							
2. C - Communication	4.37	0.74	.73**	(.85)						
3. C - Comfort	4.33	0.83	.81**	.76**	(.88)					
4. C - Development	4.18	0.92	.65**	.58**	.69**	(.92)				
5. AL - SA	5.49	1.19	.61**	.74**	.64**	.56**	(.84)			
6. AL - RT	5.88	1.22	.67**	.73**	.74**	.54**	.83**	(.90)		
7. AL - BP	5.35	1.32	.61**	.66**	.66**	.58**	.77**	.73**	(.88)	
8. AL - IMP	5.70	1.15	.69**	.61**	.65**	.47**	.69**	.74**	.72**	(.90)

*Note: Coefficient alphas are displayed in parentheses. \*\* $p < .01$ ; \* $p < .05$ .*

**Table 7***Intercorrelations between Coaching Relationship and Feedback Environment subscales*

	M	SD	1	2	3	4	5	6	7	8	9	10	11
1.	4.44	0.76	(.87)										
2.	4.37	0.74	.73**	(.85)									
3.	4.33	0.83	.81**	.76**	(.88)								
4.	4.18	0.92	.65**	.58**	.69**	(.92)							
5.	6.24	0.90	.74**	.57**	.68**	.72**	(.79)						
6.	5.56	1.34	.61**	.52**	.51**	.69**	.72**	(.77)					
7.	5.35	1.14	.41**	.33*	.39**	.33*	.56**	.50**	(.46)				
8.	5.30	1.49	.68**	.64**	.67**	.76**	.73**	.59**	.46**	(.88)			
9.	5.51	1.05	.21*	.13	.16	.32*	.27*	.36*	.02	.18	(.85)		
10.	4.80	0.62	.32*	.18	.33**	.36*	.46**	.33*	.25*	.41**	.10	(.79)	
11.	5.69	1.15	.69**	.61**	.71**	.74**	.68**	.59**	.38**	.69**	.41	.40**	(.71)

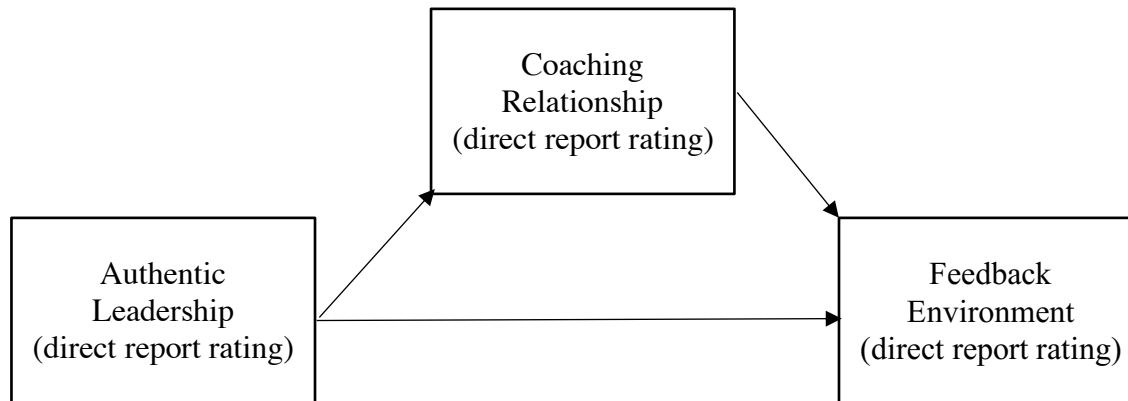
*Note: Scale abbreviations are as follows: 1= Coaching-Genuineness, 2=Coaching -Effective Communication, 3= Coaching-Comfort with Relationship, 4=Coaching-Facilitating Development, 5=FES-Source Credibility, 6=FES-Feedback Quality, 7=FES-Feedback Delivery, 8=FES-Favorable Feedback, 9=FES-Unfavorable Feedback, 10=FES-Source Availability, 11=FES-Promotes Feedback Seeking; Coefficient alphas are displayed in parentheses. \*\*p < .01; \*p < .05.*



**Figure 1.**

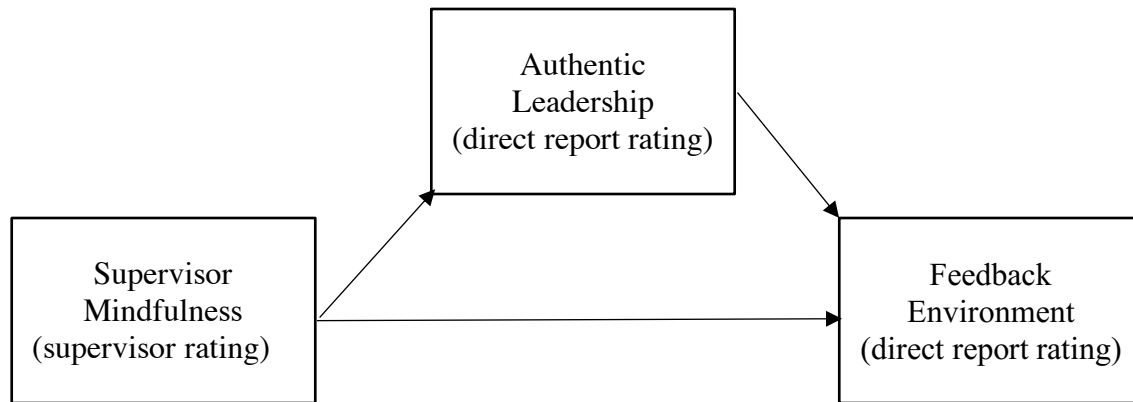
*Theorized model of the Impact of Supervisor Mindfulness on Authentic Leadership through Supervisor Empathy*





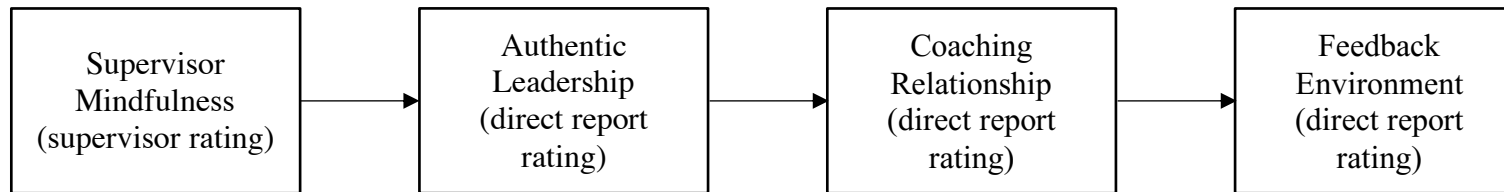
**Figure 2.**

*Theorized model of the effect of Authentic Leadership on the Feedback Environment through the Coaching Relationship*



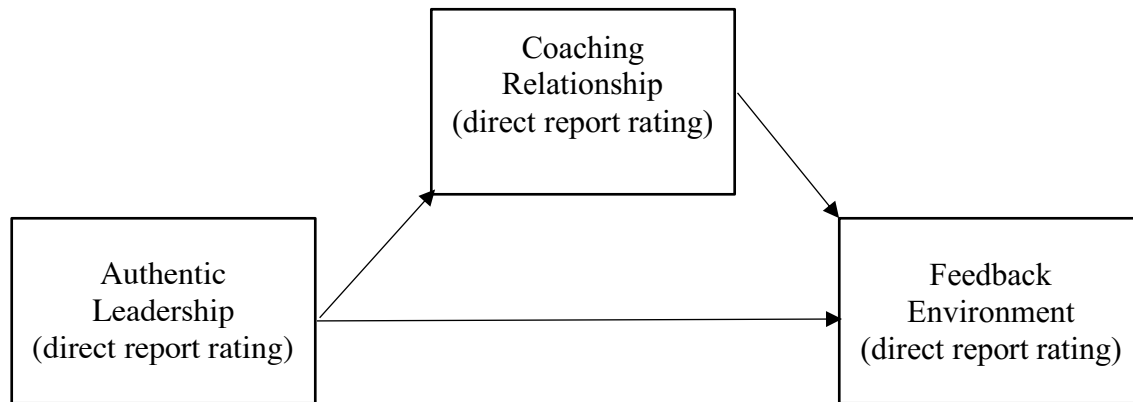
**Figure 3.**

*Exploratory model of the effect of Supervisor Mindfulness on the Feedback Environment through Authentic Leadership*



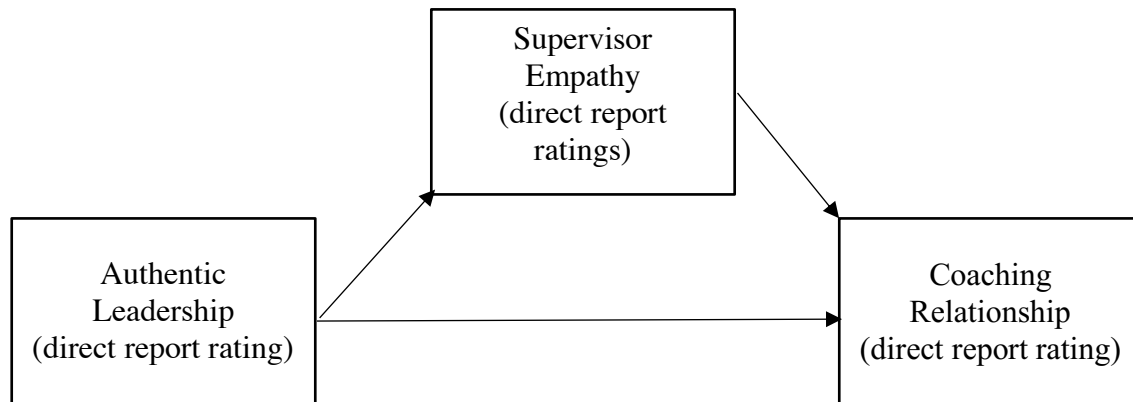
**Figure 4.**

*Exploratory model of the effect of Supervisor Mindfulness on the Feedback Environment through the Authentic Leadership and the Coaching Relationship*



**Figure 5.**

*Exploratory model of the effect of Authentic leadership on the Feedback Environment through the Perceptions of the Coaching Relationship*



**Figure 6.**

*Exploratory model of the effect of Authentic Leadership on the Feedback Environment through Supervisor Empathy*