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The International Journal of Leadership Studies (IJLS) is a refereed scholarly journal that exists to provide a forum for leadership scholars within the U.S. and around the world. To stimulate scholarly debate and a free flow of ideas, the IJLS is published in electronic format and provides access to all issues free of charge.

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From the Editor
Dr. William O. Welch, III

Greetings, Fellow Travelers. In this issue, we offer an eclectic mix of research and theory beginning with the exploration of Mahatma Gandhi's leadership qualities through the Servant Leadership Behaviour Scale (SLBS) lens followed by an intriguing theoretical consideration of how certain organizations might develop social responsibility strategies without sacrificing their financial goals. Next, an empirical study from a Turkish perspective explores the relationships between the concepts of transactional and authentic leadership, trust in leader, and organizational identification. The fourth paper is an empirical study that considers expanding the Competing Values Framework's utility by proposing distinctions between men and women, particularly with respect to transformational and transactional leadership. This is followed, in turn, by a research paper detailing the development and validation of an abbreviated Revised Self-Leadership Questionnaire. Our second theory paper for this issue tackles the difficult aspect of leader wisdom stipulating that as leader constructive development capacity increases, so does wisdom, and is followed by our final paper that examines the differences between college students' self-reported emotionally intelligent leadership behaviors based on levels of involvement in student organizations and holding formal leadership roles.

Although we don't have a Practitioner's Corner paper in this issue, we urge you to revisit and deeply reflect on the [Practitioner's Corner by Mensch and Dingman from IJLS Issue (Vol. 6, Iss. 1)](). For next summer, we are considering an IJLS Special Edition dedicated to exploring thoroughly this paper's profound implications for practical 21st century leadership theory, research and practice. We enthusiastically solicit your feedback on this consideration.

Your associate editor, Dr. Diane Norbutus, provides an excellent review of McCrimmon's (2006) *Burn! 7 Leadership Myths in Ashes*. McCrimmon's work offers a powerful argument for critically distinguishing leadership and management.

As noted in the previous issue (Vol. 7, Iss. 1), IJLS is structured to be first time author friendly, providing studies and theory of leading research that best reflects international 21st century yearning for democracy, equality, and human dignity. In keeping with our acceptance of the hermeneutic challenges to understanding when authors seek to express subtle leadership complexities in a non-native language, we request authors' continuing patience with our review and editing processes. Please note that it can take 120 to 150 days to thoroughly consider each manuscript from multiple perspectives that reflect their potential to enrich all of us and promote global respect and understanding. Although we are confident every potential author considers the IJLS purpose prior to submitting a manuscript, we recently developed and are now employing an expedited process for more quickly returning to authors manuscripts that, for whatever reason, do not, in our view, sufficiently align with that purpose.

Finally, Dr. Norbutus and I remain blessed for the talent of our managing editor, Eileen DesAutels Wiltshire, and her production colleagues, including Julia Mattera, communications specialist, Joy Henley, our new copy editor, and Sarah Stanfield, our web production specialist.

We always welcome your suggestions to improve our performance or IJLS itself. Please feel free to contact us at ijls@regent.edu. We will get back with you as soon as we possibly can.

Article Abstracts

MAHATMA GANDHI – AN INDIAN MODEL OF SERVANT LEADERSHIP

Annette Barnabas
M.A.M. College of Engineering, Tiruchirappalli, India

Paul Sundararajan Clifford
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This study explores the leadership qualities of Mahatma Gandhi in relation to six behavioral dimensions of the Servant Leadership Behaviour Scale (SLBS) model of servant leadership, proposed by Sendjaya, Sarros and Santora (2008), and highlights the importance of servant leadership qualities like service, self- sacrificial love, spirituality, integrity, simplicity, emphasizing follower needs, and modelling. It is a literary investigation of the life and leadership qualities of Gandhi, based on various books, personal correspondence, and statements including the autobiography of Mahatma Gandhi—*The Story of My Experiments with the Truth*—by using the model of SLBS. This research study demonstrates that Mahatma Gandhi personified the Servant Leadership Behaviour Scale model and illustrates the Indian contribution to servant leadership. It elucidates the need to include the concept of servant leadership in the curriculum of business schools and advocates the practice of servant leadership in different leadership positions.

BUILDING CORPORATE SOCIAL RESPONSIBILITY THROUGH SERVANT-LEADERSHIP

Matthew Kincaid
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History has shown that corporate social responsibility has consistently increased in societal importance, yet leaders of many organizations find themselves struggling to appease social responsibility critics while also fulfilling the financial obligations of their organizations (Achbor

& Abbot, 2004; Blowfield & Murray, 2008; Graham, 1998; Porter & Kramer, 2002). Servant-leaders, on the other hand, appear to be one of the few groups that are achieving both their financial responsibilities and corporate social responsibility initiatives with a high degree of success (Bennis, 2004; Fassel, 1998; Zohar, 1997). This paper examines the key principles of both corporate social responsibility and servant-leadership, and positions servant-leadership as one answer to the question of how organizations can develop social responsibility strategies without sacrificing their financial goals. Terms are defined, statistics are cited, and trends are discussed that illustrate today's ever-changing, dynamic world and the increased need for building more caring organizations and societies.

HOW CAN AUTHENTIC LEADERS CREATE ORGANIZATIONAL IDENTIFICATION? AN EMPIRICAL STUDY ON TURKISH EMPLOYEES

Meltem Çeri-Booms
Khazar University, Azerbaijan

This research presents the empirical results of a study exploring the relationships between the concepts of *transactional* and *authentic leadership*, *trust in leader* and *organizational identification*. The sample used in the analysis (N=232) was taken in Turkish companies that abide by *corporate governance* rules. The results of the study indicate that transactional leadership has a positive relation with trust in leader and that this relationship is *moderated* by authentic leadership. Furthermore, trust in leader, as a *full mediator*, develops organizational identification among followers. The results also identify authentic transactional leadership behaviors that promote followers' trust for their leaders and thus help to develop organizational identification. Implications and directions of future research are discussed at the end of the paper.

WOMEN'S LEADERSHIP: USING THE COMPETING VALUES FRAMEWORK TO EVALUATE THE INTERACTIVE EFFECTS OF GENDER AND PERSONALITY TRAITS ON LEADERSHIP ROLES

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SUNY-Empire State College

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SUNY-Empire State College

The Competing Values Framework (CVF) is useful for differentiating leadership roles (Quinn, 1988), as well as grouping these roles and personality traits (Belasen & Frank, 2008) into an organizing schema. This paper expands the CVF's utility by proposing distinctions between men and women, particularly with respect to transformational and transactional leadership. Using LISREL path analysis, findings show that being a woman manager influenced the conscientiousness personality trait, which, in turn, influenced the CVF role strengths of *monitor*,

coordinator, and *producer* – three roles associated with transactional leadership. Explanations for the failure of our findings to support the proposition that women would display stronger scores in transformational roles are provided. We conclude the study with a discussion of the Catch-22 women face as they try to get past the invisible glass barrier and provide implications for leadership development. Suggestions for future research are also included.

THE ABBREVIATED SELF-LEADERSHIP QUESTIONNAIRE (ASLQ): A MORE CONCISE MEASURE OF SELF-LEADERSHIP

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This research develops and validates an abbreviated version of the thirty-five item Revised Self-Leadership Questionnaire (RSLQ), as developed by Houghton & Neck (2002). Using six major dimensions from the RSLQ, and a sample of undergraduate students, we used an exploratory factor analysis (EFA) to identify three factors believed to embody the RSLQ. The EFA produced a nine-item scale. This shortened survey was administered to a United States government agency workforce. A confirmatory factor analysis was performed using these nine items to validate our proposed Abbreviated Self-Leadership Questionnaire (ASLQ). Our analyses suggest that the nine-item ALSQ is a reliable and valid measure that inherits the nomological network of associations from the original version of the RSLQ.

WISDOM DEVELOPMENT OF LEADERS: A CONSTRUCTIVE DEVELOPMENTAL PERSPECTIVE

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This paper proposes a framework linking constructive development theory and the development of wisdom in leaders. Kegan's (1982) theory of constructive development – consisting of five stages (Level 1 – Impulsive; Level 2 – Instrumental; Level 3 – Interpersonal; Level 4 – Institutional; Level 5 – Inter-individual) – is linked with the development of wisdom in leaders. A reciprocal relationship between constructive development and wisdom development is proposed. As leaders increase their capacity for constructive development, they will concurrently

develop wisdom. Future research and potential implications of this proposed framework are also discussed.

COLLEGE STUDENTS' EMOTIONALLY INTELLIGENT LEADERSHIP: AN EXAMINATION OF DIFFERENCES BY STUDENT ORGANIZATION INVOLVEMENT AND FORMAL LEADERSHIP ROLES

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The authors investigate the differences between college students' self-reported emotionally intelligent leadership (EIL) behaviors based on levels of involvement in student organizations and holding formal leadership roles. When students reported on their levels of consciousness of self, consciousness of others, and consciousness of context (the three facets of EIL), a number of findings reflect significantly higher levels of EIL for those students involved in four or more organizations and holding formal leadership roles as compared to students with less involvement. These results are shared in the context of past research and lead to implications for practice and research.

BOOK REVIEW: MITCH McCRIMMON'S (2006) *BURN! 7 LEADERSHIP MYTHS IN ASHES*

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Dr. Norbutus found the ideas in *BURN!* consistent with both the emerging understanding of non-positional emergent leadership and her considerable experience in organizational change efforts (Norbutus, 2007). She presents a pragmatic argument for defining leadership as simply voicing an ethical, moral change idea—making leadership an option for everyone.

MAHATMA GANDHI – AN INDIAN MODEL OF SERVANT LEADERSHIP

Annette Barnabas
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This study explores the leadership qualities of Mahatma Gandhi in relation to six behavioral dimensions of the Servant Leadership Behaviour Scale (SLBS) model of servant leadership, proposed by Sendjaya, Sarros and Santora (2008), and highlights the importance of servant leadership qualities like service, self-sacrificial love, spirituality, integrity, simplicity, emphasizing follower needs, and modelling. It is a literary investigation of the life and leadership qualities of Gandhi, based on various books, personal correspondence, and statements including the autobiography of Mahatma Gandhi—*The Story of My Experiments with the Truth*—by using the model of SLBS. This research study demonstrates that Mahatma Gandhi personified the Servant Leadership Behaviour Scale model and illustrates the Indian contribution to servant leadership. It elucidates the need to include the concept of servant leadership in the curriculum of business schools and advocates the practice of servant leadership in different leadership positions.

Leadership is an important area of study and research in business schools for decades now. There have been numerous research findings too in the Western countries on leadership (Jain & Mukherji, 2009, p. 435). But there is a scarcity of research on indigenous models of leadership in India, even though there are many excellent business schools in India along with skilled human talent (Jain & Mukherji, 2009, p. 435). Shahin and Wright (2004) argue that it is necessary to exercise caution when attempting to apply Western leadership theories in non-Western countries, because all concepts may not be relevant for effective leadership in these countries.

India is a fascinating and diverse country with many languages, cultures, castes, and religions. India has been shaped by various great leaders like Mahatma Gandhi, Rabindranath Tagore, Jawaharlal Nehru, Sarojini Naidu, and Ambedkar. These leaders are role models for leadership, and their outstanding leadership qualities can be studied and practiced in these days of worldwide change and development, because of the impact that they made in India by their leadership.

An important method of leadership development is by vicarious learning, which is based on learning from role models (Popper, 2005). There is a scarcity of research in India on the type

of leadership that can be taught and practiced in leadership development programs and Business Schools based on these indigenous role models (Jain & Mukherji, 2009, p. 435). This study aims to study the servant leadership qualities of Mahatma Gandhi, the great role model of truth and non-violence in Indian history (Nair, 1994, p. 7), and the great freedom fighter and servant leader from India, so that this concept can be taught and practiced by Indian and worldwide leaders.

Gandhi is widely acknowledged as one of the greatest leaders of the non-violent movements the world has ever seen. As a pioneer of *Satyagraha* (Shridharani, 1939), which is resistance through non-violent civil disobedience, he became one of the major political leaders of his time. Many other great leaders, like Martin Luther King Jr. (McGuire & Hutchings, 2007, p. 154) and Nelson Mandela (Fawell, 2007, p. 228), were inspired by the philosophy of non-violence of Gandhi. Many writers have acknowledged that Gandhi was a servant leader (Sims, 1994; Koshal, 2005; Blanchard & Miller, 2007; Nordquist, 2008; Salleh, 2009). Albert Einstein (1939, p. 80) referred to Gandhi as 'a beacon to the generations to come.'

The purpose of this paper is to re-examine the outstanding qualities of servant leadership that Gandhi provided and deconstruct the constituent components of his leadership to arrive at a better understanding of the qualities, characteristics, and effectiveness of servant leadership. Ford and Lawler (2007) find that the dominance of the behavioral and attitudinal dimensions in quantitative empirical studies of leadership has resulted in a relative dearth of qualitative approaches. There is hardly any study to find out whether Gandhi possessed all the characteristics of a servant leader. For this purpose, the Servant Leadership Behaviour Scale (SLBS) model of servant leadership with six dimensions proposed by Sendjaya, Sarros, and Santora (2008) is used in this study to examine the servant leadership qualities of Gandhi. This SLBS scale was developed as a result of extensive review of literature and it reflects a more comprehensive construct of servant leadership compared with existing measures.

The paper begins with a brief definition of servant leadership and the Indian origin of leadership concept. This is followed by an examination of the model of servant leadership and the investigation of the extent to which Mahatma Gandhi exemplified these qualities, as indicated by reference to excerpts from his personal life and work. The paper concludes with a discussion of how the servant leadership characteristics initiated by Gandhi can be studied and practised in India and all over the world.

Introduction to Servant Leadership

Robert K. Greenleaf coined the modern term *servant-leadership* (Spears, 1996) in 1970 in the essay entitled, *The Servant as Leader,* after reading Herman Hesse's (1956) short novel, *Journey to the East*. After reading this story, Greenleaf concluded that the central meaning of this novel was that a great leader must first of all become a servant and get the experience as a servant, and that this is central to his or her greatness (Spears, 1996). There are many passages in the Bible which depict the servant leadership qualities of Jesus Christ of Nazareth, who lived in the first century A.D. and taught His disciples, "But he who is greatest among you shall be your servant" (Matt. 23:11; New King James Version of the Holy Bible). Jesus modelled His teaching on servant leadership by washing the feet of His disciples, including the one who was to betray Him.

Indian Origin of Servant Leadership Concept

The Mahabharata, written by Rishi Veda Vyasa, is one of the two major Sanskrit epics of ancient India, the other being the *Rāmāyana (*Hee, 2007). The *Bhagavad Gita* is part of the *Mahabharata* and is one of the most revered Hindu manuscripts. Rarick and Nickerson (2009) state that a leader as per *Gita* tradition is a humanistic leader, a person who acts without self-gain, and who has great personal concern for followers. The *Bhagavad Gita*, while enlisting the qualities of a superior person, says that "he is one who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain, and forgiving" (Sivananda, 2000: 12:13). Thus, the *Bhagavad Gita* teaches some important concepts of servant leadership.

Arthasastra, written by Kautilya, is an ancient Indian treatise in management. Kautilya was the minister and adviser of King Chandragupta Maurya, who ruled North India in the 4th century B. C. (Muniapan & Dass, 2008). In *Arthasastra,* Kautilya (1915), while listing the duties of a king, wrote, "In the happiness of his subjects lies his happiness; in their welfare his welfare; whatever pleases himself he shall not consider as good, but whatever pleases his subjects he shall consider as good."

Journey to the East, written by Hesse, which is the book which prompted Greenleaf to propose and propagate the concept of servant leadership, is rich in ancient Eastern religious tradition, primarily the Hindu tradition (Sendjaya et al., 2008). Trompenaars and Voerman (2010), in the book *Servant Leadership across Cultures,* cite examples from Indian culture to show that servant leadership was practised in ancient India. Rabindranath Tagore, the Nobel Laureate for Literature from India, said philosophically: 'I slept and dreamt that life was joy. I awoke and saw that life is service. I acted and behold, service was joy' (Rude, 2003). Thus there are ample evidences in Indian literature that servant leadership was propagated and practiced in India.

Brief Profile of M. K. Gandhi

Mohandas Karamchand Gandhi, known as Mahatma Gandhi and the great leader of the masses in India, is the important architect and significant leader of the Indian freedom struggle. Gandhi[i] was born on October 2, 1869. He was a below average student and very shy during his school days. Gandhi went to England to study law in 1888. After finishing law school, he returned to India in 1891. Unable to practice law in India, he left for South Africa in 1893. His joy knew no bounds when he helped to resolve and settle a difficult, out of court legal dispute that involved his firm in South Africa. About his experience and joy, Gandhi (1948a, p. 168) wrote, "My joy was boundless. I had learnt the true practice of law. I had learned to find out the better side of human nature and to enter men's hearts." Then Gandhi's outlook changed and he looked forward to rendering service rather than making profit. In South Africa, he experienced the sufferings of the Indians due to racial tensions. This prompted him to lead the Indians to fight against racial problems by adopting the strategy of *Ahimsa* (non-violence) and *Satyagraha* (holding on to truth) (Heath, 1944). When he returned to India, he led Indians to fight the British with the same weapons. He was imprisoned many times when he practiced these principles of non-violence and underwent fasting. These servant leadership principles, applied in practice, forced the British to declare independence. At the stroke of midnight, on August 14, 1947, India became an independent nation. This was followed by a bitter struggle between the Hindus and

Muslims who lived in India and Pakistan. On January 30, 1948, Nathuram Godse assassinated Gandhi (Murphy, 2005) because Gandhi took a stand to make peace with Muslims by non-violent means and supported them even though he was a Hindu. On the day of his demise, nations all over the world paid homage to Gandhi.

> The world acknowledged his special place when the United Nations flew its flag at half mast when he was assassinated. He is the only individual with no connection to any government or international organisation for whom this has been done. (Nair, 1994, p. 2)

It was Rabindranath Tagore who popularized the term *Mahatma* which means great soul (Sen, 2004, p. 181). Gandhi was called Mahatma Gandhi because of his great ideals and contribution to the development of India as a nation.

The Servant Leadership Behaviour Scale Model

Sendjaya et al., (2008) identified more than 20 themes pertinent to servant leadership by extensive review of the literature and categorized them into six different dimensions of servant leadership behavior. They called it the Servant Leadership Behaviour Scale (SLBS), which consisted of six dimensions, namely Voluntary Subordination, Authentic Self, Covenantal Relationship, Responsible Morality, Transcendental Spirituality, and Transforming Influence. This SLBS model relates very well with existing empirical models of servant leadership, namely Laub's (2003) Organizational Leadership Assessment, Wong and Page's (2003) Revised Servant Leadership Profile, Barbuto and Wheeler's (2006) Servant Leadership Questionnaire, and Whittington, Frank, May, Murray and Goodwin's (2006) Servant Shepherd Leadership Scale.

The SLBS model extends the existing instruments by adding two important dimensions, namely spirituality and the morality-ethics dimension, both of which are omitted by others (Sendjaya et al., 2008). The validity and reliability of the SLBS were verified through a combination of qualitative and quantitative methods, including semi-structured interviews with 15 senior executives, content validity tested by quasi-quantitative approach, confirmatory factor analysis, and internal consistency reliability estimation (Sendjaya et al., 2008). Chathury (2008) has used SLBS model in his study and criterion validity (concurrent) is tested as part of this study by correlating servant leadership with perceptions of trust as measured by the Organizational Trust Inventory (Nyhan & Marlowe, 1997), and discriminative validity is also verified. Thus the SLBS model appears to be the most comprehensive instrument in its coverage of servant leadership characteristics and was used as part of this study.

Leadership Qualities of Mahatma Gandhi in relation to SLBS Model

The literary enquiry on the six behavioral dimensions of this model on Mahatma Gandhi is given below.

Voluntary Subordination

This quality is a revolutionary act of will to voluntarily abandon one's self to others by being a servant and by acts of service (Sendjaya, 2005). According to Nair (1994), Gandhi was a symbol of service to mankind.

> While most leaders identify with symbols of power to elevate themselves above the people they lead, Gandhi symbolized the people he was trying to serve. He tried to be like

them with his loin cloth and his commitment to voluntary poverty. He symbolized service rather than power. (Nair, 1994, p. 6)

Gandhi had the two outstanding qualities of voluntary subordination namely being a servant, combined with acts of service in his life.

Being a servant. This quality makes servant leaders view themselves as servants first, not leaders first (Sendjaya, 2005). Sir. R. Radhakrishnan (1939, p. 20) states: "Gandhi is among the foremost of the servants of humanity." Gandhi's (1948a) following statements show how he considered serving people a pleasure and privilege.

"Service of the poor has been my heart's desire, and it has always thrown me amongst the poor and enabled me to identify myself with them" (p. 190).

…service can have no meaning unless one takes pleasure in it. When it is done for show or for fear of public opinion, it stunts the man and crushes his spirit. Service which is rendered without joy helps neither the servant nor the served. But all other pleasures and possessions pale into nothingness before service which is rendered in a spirit of joy. (p. 215)

Acts of service. Gandhi's service started in his days in South Africa, where he taught English to Indians without any remuneration, to improve their living conditions among racial tensions (Gandhi, 1948a, p. 157). At one point, when a leper came to his door, he gave him food, dressed his wounds, looked after him, and then sent him to the hospital (Gandhi, 1948a, p. 249). As he longed to be involved in humanitarian work, he helped as a nurse in a hospital and spent two hours daily serving the patients when he was in South Africa (Gandhi, 1948a, p. 249, 250).

When the black plague, or pneumonic plague, which was more terrible and fatal than the bubonic, struck Indians in South Africa, Gandhi (1948a, p. 354-359) volunteered to nurse the victims, disregarding infection and fully knowing the risks.

When Gandhi was in South Africa with his family, the Zulu rebellion took place and many Zulus were injured and there was no one to attend to their injuries. At that time Gandhi (1948a, p. 487), along with twenty-three Indian volunteers, formed the Indian ambulance corps with the permission of the Governor and attended to the injured and nursed them back to health.

Authentic Self

According to Sendjaya et al. (2008), servant leaders are capable of leading authentically, as manifested in their consistent display of humility, integrity, accountability, security, and vulnerability. The study reveals that Gandhi had the quality of authentic self with all its subsidiary qualities given below.

Humility. Humility is the ability to make a right estimation of one's self (Sendjaya, 2005). Gandhi did not seek after influential posts. He was the leader of the Indian National Congress on its formation, but when young leaders like Jawaharlal Nehru rose up, he gave way to them to become leaders of the Indian National Congress. After independence, he did not hold any post in the government but remained a humble servant who sacrificed his life for the cause of India. Qadir (1939) writes about this, "One of the strong points of Gandhi's character is his supreme indifference to what people say about any course of conduct which he has decided for himself, for good reasons that satisfy his conscience" (p. 239).

Integrity. Integrity is consistency between words and deeds (Sendjaya, 2005). A high degree of integrity and self-efficacy, which Gandhi possessed as a boy, stayed with him throughout his adult years (Schwartz, 2008, p. 4). In South Africa, when Gandhi (1948a) practiced law, he stated: "I had always heard the merchants say that truth was not possible in business. I did not think so then nor do I do now" (p. 157).

> So far as I can recollect, I have already said that I never resorted to untruth in my profession, and that a large part of my legal practice was in the interest of public work, for which I charged nothing beyond out-of-pocket expenses, and these too I sometimes met myself. (p. 443)

In the middle of 1896, Gandhi returned to India from South Africa (Fischer, 1982, p. 68). He stayed in India for about six months and campaigned for the cause of ill-treated Indians in South Africa. This was reported in the South African Press with exaggeration and caused fierce resentment among the whites. In the end of December 1896, he sailed back to South Africa. On January 13, 1897, as soon as Gandhi stepped ashore, a menacing crowd surrounded him, and they threw stones, bricks, and rotten eggs at Gandhi. They tore off his turban and kicked and beat him. Several days later, the Natal authorities asked Gandhi to identify his assailants so they could be prosecuted. Gandhi knew several of his assailants but refused to prosecute. He said it was not their fault (Fischer, 1982, p. 72). Gandhi forgave his abusers. Gandhi preached forgiveness and there was consistency between his words and his actions.

> S. S. Wadia (1939), founder in India and editor of *The Indian,* P. E. Z., Bombay, writes, The so called inconsistencies and impracticalities of Gandhiji are understood when we see him as a Soul, and when we take into account the fact that he is one who refuses to make compromises between his head and his heart, who declines to go against his own conscience, who views all events not from the mundane standpoint, but as avenues for Soul – learning for himself and of Soul-service of others. He practices his philosophy, he lives up to his principles. (p. 298)

Gandhi thus practiced what he preached.

Accountability. Sendjaya (2005) defines accountability as the leaders' willingness to give the rights to a few trusted people to ask them hard questions on a regular basis, question the decisions and actions the leaders made, and make them accountable. An incident which happened in 1901, when Gandhi decided to return to India from South Africa after leading the South African Indians in their struggle for equality, demonstrates his accountability. On the eve of his departure, he was presented with gold and silver objects and diamond ornaments by the Indian community as a token of gratitude for his public service in South Africa (Fischer, 1982, p. 83). Gandhi (1948a) spent a sleepless night and about this incident he wrote in his autobiography:

> The evening I was presented with the bulk of these things I had a sleepless night…. It was difficult for me to forego gifts worth hundreds, it was more difficult to keep them. And even if I could keep them, what about my children? What about my wife? They were being trained to a life of service and to an understanding that service was its own reward. I had no costly ornaments in the house. We had been fast simplifying our life. … I decided that I could not keep these things. I drafted a letter creating a trust of them in favour of the community…. In the morning I held a consultation with my wife and children and finally got rid of the heavy incubus. (p. 270)

Gandhi thus created a community fund with the costly ornaments, which was held by trustees and the fund was used for serving the needs of South African Indians (Fischer, 1982, p. 85).

When Gandhi returned to India from South Africa, Ghanshyam Das Birla, of the famous business dynasty of Birlas, was responsible for most of the privately owned industry in India (Mehta, 1977, p. 59). Birla was a follower and benefactor of Gandhi. After Gandhi formally retired from the Indian National Congress, he lived and developed *Sevagram*, the ashram from where he became involved in the crusade against untouchability, promotion of handicrafts, organization of village rehabilitation work, and launching of a basic education movement. Business tycoon Birla financed most of Gandhi's spiritual activities during this period (1930 – 1947). Birla (Mehta, 1977) testifies about the accountability of Gandhi: "He sent me detailed accounts of everything that he spent or that was spent for him, down to the last paisa, even though I told him he could spend the money I gave him in any way he liked" (p. 62).

Security. A servant leader has an accurate understanding of his or her self-image, moral conviction, and emotional stability, and this security enables him to work behind the scenes willingly without seeking public acknowledgement (Sendjaya, 2005).

When Gandhi was in South Africa, he used to walk past the President Kruger's house in Johannesburg daily. One day, when there was a change in guard, he was pushed and kicked into the street. One of his influential friends saw the incident and asked him to go to court. But Gandhi (1948a) replied: "I have made it a rule not to go to court in respect of any personal grievance. So I do not intend to proceed against him" (p. 163). So Gandhi humbly forgave his abuser and was not hurt by the underestimation of his self by the guard.

Gandhi was a servant leader who worked behind the scenes willingly, without the need for constant acknowledgement or approval from others. Gandhi had a secure sense of self and he remained true to his self. L. Powys (1939), writes about this,

> The applause of the noisy world seems to affect him as little as does its hatred. His personal dignity is of a kind so supreme that he can suffer the most mortifying physical indignities and remain unviolated and inviolable. Harrried here and there, now being pulled through the window of a crowded train, now bending his spine to sweep up the dung of indentured labourers, now serving "untouchables[ii]" as though they were of his nearest kin, his perfect simplicity and perfect goodness appear utterly unaffected. (p. 234)

Vulnerability. Vulnerability is the capacity to be honest with feelings, doubts and fears, and the ability to admit mistakes openly (Sendjaya, 2005). Gandhi openly accepted his mistakes. Of this virtue Mallik (1948) writes:

> There were many instances when *Bapuji* [Gandhi] openly regretted the mistakes and blunders that he made. There was no occasion when he claimed perfection for himself or an unerring comprehension of truth. (p. 3)

Similarly, Nair (1994) admits that "Gandhi was not infallible, he committed mistakes but he was not afraid to acknowledge them" (p. 7).

Covenantal Relationship

This quality refers to behaviors of the leader that foster genuine, profound, and lasting relationships with followers (Sendjaya, 2005). Collaboration, equality, availability and

acceptance are the building blocks proposed by Sendjaya et al. (2008) to build Covenantal Relationship, and Gandhi had all these qualities.

Collaboration. Servant leaders always work with others collaboratively, giving each of them opportunities to express their individual talents collectively. Gandhi went to Pretoria, South Africa in 1893 (Fischer, 1982, p. 57). He personally suffered greatly at the hands of the European colonists who treated the Indians as outcasts. He was kicked out of the first class compartment even though he had a valid ticket; he was refused a hotel room, and was not allowed to sit inside a stagecoach along with white people. Within a week after he arrived in Pretoria, he summoned the local Indians to a meeting to discuss their wretched condition. He collaborated with them to fight for their rights (Fischer, 1982, p. 60-61). He worked along with the people and made them fight for their rights.

After he returned to India, Gandhi was the congress leader, but he worked and made plans in consultation with his co-workers always (Gandhi, 1948a, p. 503). For instance, when he wanted to start a school in six villages in Bihar, a very backward state of India, he did it in consultation with his companions from Bihar (Gandhi, 1948a, p. 512, 513).

Equality. In South Africa, where indentured laborers who work under a restrictive contract of employment for a fixed period in exchange for payment of passage, accommodation, and food were ill-treated, he treated them as equals (Gandhi, 1948a, p. 192).

When an untouchable family wanted to join Gandhi's ashram, he willingly gave them admission and persuaded others in the ashram to accept them and treat them as equals (Gandhi, 1948a, p. 485; Nair, 1994, p. 25). This brought opposition, and monetary help to the ashram stopped, but Gandhi, in spite of the difficulty, persisted and received monetary help miraculously to run the ashram (Gandhi, 1948a, p. 486).

In 1931, Gandhi spent two weekends at Oxford in England. He stayed with Professor Lindsay, the Master of Balliol, who later became Lord Lindsay of Birker (Fischer, 1982). Gandhi interacted with the students and the elite of Oxford in various public meetings and discussions.

"Both my wife and I said," Lindsay wrote in 1948,
"that having him in our house was like having a saint in the house. He showed that mark of a great and simple man that he treated every one with the same courtesy and respect whether one were a distinguished statesman or an unknown student. Any one who was in earnest in wanting an answer to a question got a real one." (Fischer, 1982, p. 356)
About the way Gandhi treated all people as equal, Radhakrishnan (1939) wrote:
Gandhi started his passive resistance movement on a mass scale to protest against the oppressive restrictions. He stood out for the essential principle that men are equal and artificial distinctions based on race and colour were both unreasonable and immoral. (p. 21)

Availability. Gandhi was available to his followers and built real and genuine relationships. When he returned to India from South Africa and started the Indian National Congress, he willingly spent his time with workers and carried out clerical work at the Congress office (Gandhi, 1948a, p. 277).

Sheridan (1939), traveler and author of many travel books, who was privileged to be with Gandhi during his Round Table Conference days in England in 1931 to model his portrait, wrote about his availability to all who sought his advice, "Every morning, from ten to twelve, he was

available to all those who sought his advice or proffered appreciation. He received them with a fraternal kindliness and tolerance, but never let them interrupt his spinning" (p. 271).

Heath, (1939) the Chairman of Indian Conciliation Group, London, wrote about Gandhi, "… he is also the man of much physical work, very approachable, lovable and humorous – right in the thick of the human struggle, moral and religious, social and political" (p. 92).

Acceptance - Sendjaya (2005) wrote that servant leaders relate with others with unconditional acceptance regardless of their backgrounds, limitations, characteristics, and past failures. Alexander (1939) states:

> …to Gandhi each one of the 'teeming millions' is an individual man or woman, with a personality as sacred as his own. He knows how to make friends with the most ignorant peasant as sincerely as with a man of his own educational level. To him, no man or woman is common or unclean. This is not a beautiful theory that he preaches: it is his daily practice. (p. 45)

Responsible Morality

Sendjaya (2005) states that this fourth dimension of servant leadership is manifested in the leader's moral reasoning and moral action.

Moral actions. As servant leaders always appeal to higher ideals, moral values, and the higher-order needs of followers, they make sure that both the ends they seek and the means they employ are morally legitimized, thoughtfully reasoned, and ethically justified (Sendjaya, 2005). Gandhi's way of fighting with the British was using *Satyagraha,* which, when literally translated, means insistence on truth (Shridharani, 1939). Gandhi championed love, non-violence, forgiveness, and peaceful civil disobedience as a response to the unjust laws by the British, and successfully led Indian masses to a largely bloodless revolution and finally independence (Fawell, 2007, p. 228).

When Gandhi was pressured to wear the sacred thread, which is a mark of a high caste Hindu, Gandhi (1948a) firmly refused.

> If the *shudras* [lowest caste] may not wear it, I argued, what right have the other *varnas* [classes of Hindu] to do so? And I saw no adequate reason for adopting what was to me an unnecessary custom. I had no objection to the thread as such, but the reasons for wearing it were lacking. (p. 479)

Moral reasoning. Gandhi was able to influence people by moral reasoning to do what is right. Britain declared war (First World War) on August 4, 1914, and Gandhi (1948a, p. 423) reached Britain on August 6, 1914. Even though India was under British Government and was fighting for independence, Gandhi, along with Indian men and women whom he mobilized, did their part in the war by treating the injured and providing for the injured. About this Gandhi (1948a) wrote,

> If we would improve our status through the help and cooperation of the British, it was our duty to win their help by standing by them in their hour of need … I thought that England's need should not be turned into our opportunity and that it was more becoming and far-sighted not to press our demands while the war lasted. I therefore adhered to my advice and invited those who would to enlist as volunteers. There was a good response,

practically all the provinces and all the religions being represented among the volunteers. (p. 425)

Transcendental Spirituality

This quality refers to the inner conviction in a leader that something or someone beyond self and the material world exists and makes life complete and meaningful (Sendjaya, 2005), and is expressed by religiousness, interconnectedness, sense of mission, and wholeness (Sendjaya et al., 2008). Gandhi's life was driven by his religion, truth and non-violence and a life of service to others (Nair, 1994, p. 3).

Religiousness. About Gandhi's religion, Andrews (1939) stated:
Mahatma Gandhi is essentially a man of religion. He can never think of any complete release from evil apart from God's grace. Prayer is, therefore, of the essence of all his work. The very first requirement of one who is a Satyagrahi – a striver after Truth – is faith in God, whose nature is Truth and Love. I have seen the whole course of his life changed in a few moments in obedience to an inner call from God which came to him in silent prayer. There is a voice that speaks to him, at supreme moments, with an irresistible assurance; and no power on earth can shake him when this call has come home to his mind and will as the voice of God. (p. 48)
Gandhi believed the *Bhagavad Gita*, the holy book of the Hindus, and read it regularly and also memorized some verses everyday (Gandhi, 1948a, p. 322).
Sims (1994) affirms that Gandhi 'was primarily a religious leader.' Azariah (1939, p. 57) wrote about Gandhi's dependence on God, "We in India know what this spirit consists in: sensitiveness to the supernatural and a frank recognition of man's dependence upon God in all details of life…"

Interconnectedness. Sendjaya (2005) defines interconnectedness as the alignment between the self and the world which starts with an inner awareness of one's self, the knowledge of which enables the individual to fittingly contribute to the world and engage in meaningful and intrinsically motivating work.
Ismail (1939) wrote about this interconnectedness of Gandhi,
Mahatma Gandhi has immense faith in himself – a faith which has increased with his mystical confidence in the efficacy of spiritual force and which sometimes borders on inspiration…. "Plain living and high thinking" is his maxim of life, and the degree to which he has disciplined his emotions, his conduct and his very physiology is at once the admiration and despair of lesser men. (p. 152)
Gandhi believed that his search for God led to service to the world that was intrinsically motivating. He wrote about this:
If I found myself entirely absorbed in the service of the community, the reason behind it was my desire for self-realization. I had made the religion of service my own, as I felt that God could be realized only through service. (Gandhi, 1948a, p. 197)

Sense of mission. According to Sendjaya (2005), a servant leader's sense of mission is a calling to service, not merely a job or a career. The fulfillment of that calling is manifested in the

experience of making a difference in the lives of others through service, from which one derives meaning and purpose in life.

About this calling to selfless service in Gandhi's life in South Africa, Wolpert (2002) wrote:

> Soon after launching his monumental *Satyagraha* movement in South Africa, Gandhi resolved, as he wrote in 1906, that "sacrifice" was the "law of life." He gave up his pleasures as a British barrister, his Saville Row suits, and sexual relations with his wife, vowing to focus all the heat of his passion toward helping India's emigrée and indentured community, living in Natal and the Transvaal, win freedom from racial prejudice and discrimination…. . Gandhi's wife and eldest son found it impossible to understand his courting hatred and violent contempt in his selfless service to the Indian community. … he taught his self-sacrificing yogic spirit to relish the "delicious taste" of fasting, taking pleasure in every pain he suffered for the "common good. (p. 3, 4)

Gandhi believed in his calling to free the Indians in South Africa from racial discrimination. After his return to India in 1915, his mission was to free the Indians from the British rule, and towards the end of his life his mission was to remove hatred between Hindus and Muslims and make Indians live in harmony.

Wholeness. Gandhi strived to live a holistic, integrated life which promoted values that transcended self-interest and material success (Sendjaya, 2003). Gandhi gave away his money and personal possessions, renounced his career, and moved to a communal farm in South Africa. After returning to India, Gandhi lived in a small, mud-and-bamboo hut which contained a spinning wheel, a straw mat, a low writing table, and two shelves for a few books. He traveled like the poor, by third class rail or walked long distances by bare feet. He dressed like the poor, in his simple white loincloth. He made his own clothes and ate a meager diet of fruits and vegetables (Nojeim, 2005, p. 28).

About the source of his holistic integrated life, Radhakrishnan (1939) wrote:

> It is his faith in God that has created in him a new man whose power and passion and love we feel. He has the feeling of something close to him, a spiritual presence which disturbs, embarrasses and overwhelms an assurance of reality. Times without number, when doubts disturb his mind, he leaves it to God. (p. 15)

Transforming Influence

Central to the idea of servant leadership is its transforming influence on other people through trust, mentoring, modeling, vision, and empowerment (Sendjaya et al., 2008).

Trust. Servant leaders are willing to delegate responsibilities and share authority with others and trust them, even if doing so is risky (Sendjaya, 2005).

In South Africa, an ordinance called the Black Act was passed in July 1907, requiring Indians to be fingerprinted, registered, and to carry identification cards at all times, and failure to do so was to be punishable by prison, heavy fines, or deportation (Fischer, 1982, p. 104). Indians, led by Gandhi, resisted by picketing the offices at which they were supposed to register. The authorities arrested the leaders of the *satyagraha* movement, including Gandhi. Later, Gandhi was called to a conference with the Boer leader, General Jan Christian Smuts. Gandhi was offered a compromise by Smuts. Smuts asked the local Indians to register voluntarily to

prevent more immigrants from coming into South Africa and he promised to repeal the offensive Black Act. Gandhi agreed, and he and the other political prisoners were released. Indians opposed this compromise and questioned Gandhi in a public meeting on what would happen if General Smuts betrayed them. In response,

> 'A Satyagrahi,' Gandhi said, 'bids good-bye to fear. He is therefore never afraid of trusting his opponent. Even if the opponent plays him false twenty times, the Satyagrahi is ready to trust him for the twenty-first time - for an implicit trust in human nature is the very essence of his creed'. (Fischer, 1982, p. 106)

Smuts refused to fulfill his promise. Even though Gandhi knew it was risky, he was ready to trust even his enemy.

When the black plague, or pneumonic plague, struck Indians in South Africa, Gandhi's office workers also volunteered joyfully to help him nurse the victims, disregarding infection, fully knowing the risks of catching the disease (Gandhi, 1948a, p. 354-359). Powys (1939) wrote about this:

> It is impossible not to respond to the story of Mr. Gandhi's four Indian clerks who, when they were asked whether they would come with him to nurse men striken with the plague, with the terrible Black Death, answered simply, "Where you go we will go also." (p. 236)

This was a spontaneous response to his trust in the workers.

Mentoring. Gandhi was able to mentor his followers to follow *Satyagraha.* During his struggle for freedom in South Africa, an incident narrated by Sen (1945) shows how a *Pathan* (soldier) named Saiyad Ibrahim did not seek for revenge but:

> …bared his back and said to Gandhiji: "Look here, how severely they have thrashed me. I have let the rascals go for your sake, as such are your orders. I am a *Pathan*, and *Pathans* don't take but give a beating." To him Gandhiji said: "Well done, brother, I look upon such forbearance as real bravery. We will win through people of your type," and he was right, for, years later hundreds of *Pathans* took the pledge of non-violence, and many came to the Congress fold sheathing their swords rather than brandishing them to fight the battle of freedom. (p. 54)

Similarly, Shridharani (1939) wrote that there have been cases of Pathans "…. after starting out as hirelings of the government, joined the ranks of the *Satyagrahis* and became 'non-violent' soldiers" (p. 53).

Modelling. Gandhi was a model for *Satyagraha* and non–violence. He practiced what he preached. When the Natal Indian Congress was started, Gandhi (1948a, p. 185, 186) advocated all who joined to pay subscription; he set an example by paying the subscription.

In South Africa, after Gandhi started publishing the *Indian Opinion* from Phoenix, he faced difficulty as the printing machine failed to work. During that hard time, Gandhi worked along with his carpenters who had worked all day long in the night and operated the machine to print the journal on time. About this incident Gandhi (1948a) wrote:

> I woke up the carpenters and requested their cooperation. They needed no pressure. They said, "If we cannot be called upon in an emergency, what use are we? You rest yourselves and we will work the wheel. For us it is easy work." …. I partnered the carpenters, all the rest joined turn by turn, and thus we went on till 7 a.m. (p. 370)

During the early days of the Indian National Congress formation, when the workers were unwilling to clean toilets, Gandhi set an example by taking a broom and cleaning the toilets with

his own hands (Sen, 1945, p. 49). Similarly, in the ashram he started, there was a rule that all the inmates, including Gandhi, had to do all the work—even cleaning of toilets (Nair, 1994, p. 25). Gandhi modelled simplicity by wearing a simple loin cloth around his waist and a home spun cloth or blanket round his shoulders wherever he went. Be it to France or big function in London or in the sittings of the Round Table Conference, his attire was the same simple one (Qadir, 1939, p. 239).

Vision. Gandhi was a man of vision. Ismail (1939) described Gandhi:
…as the inspiring leader of a resurgent India who has given the Indians a new spirit, a sense of self-respect and a feeling of pride in their civilization, he is something more than a mere politician. He is a great statesman, a man of vision. (p. 152)
Prior to independence, Gandhi's vision was to see India independent, and after independence and partition, his vision was to see Hindus and Muslims live in unity without looking for revenge and retaliation. He said in a speech in Delhi,
I plead with all the earnestness at my command that all the Hindus, Sikhs and Muslims in Delhi should meet together in friendly embrace and set a noble example to the rest of India, shall I say, to the world? Delhi should forget what other parts of India have done or doing. Then only will it claim the proud privilege of having broken the vicious circle of private revenge and retaliation. (Gandhi, 1948b: p. 32)
He underwent fasting before independence and also for the union of Muslims and Hindus after the partition during periods of violence (Gandhi, 1948b, p. 331).

Empowerment. Empowerment is a key characteristic of servant leadership. This characteristic enables servant leaders to possess a commitment to and derive satisfaction from the growth of others, believing that people have an intrinsic value beyond their contribution as workers (Sendjaya, 2005).
Gandhi's first Indian campaign in 1917, on behalf of the peasants of Champaran, demonstrates how Gandhi empowered the peasants (Fischer, 1982, p. 189). Deceived and oppressed by the British landlords, the peasants invited Gandhi to Champaran, a remote area at the foothills of the Himalayas. He went to investigate their complaints but was advised by the British commissioner to leave. When he did not leave, he received an official notice ordering him out of the district. As he refused, he was summoned to court. On the day of the trial, masses of peasants appeared in town in a spontaneous demonstration of unity. The officials were bewildered and perplexed when Gandhi pleaded guilty. Judgment was postponed, and in a few days the case was withdrawn.
Gandhi conferred with the representative of the landlords and bargained to refund the illegal gain of the British landlords to the peasants. The peasants realized their rights and later the British planters abandoned their estates, which reverted to the peasants. Gandhi empowered the poor peasants by restoring their lands back to them.
He stayed with the peasants for a year and started schools and improved sanitary and health conditions. Louis Fischer (1982), in his biography of Gandhi, *The Life of Mahatma Gandhi,* commented on this episode, "In everything Gandhi did, moreover, he tried to mold a new free Indian who could stand on his own feet and thus make India free" (p. 196).
In a similar way, Gandhi (1948a, p. 572) persuaded the masses in India to follow the path of non-violence and truth. Gandhi and his followers travelled the villages of India carrying their pleas for non-cooperation with the British to the people and preached his social welfare program

- weaving homespun cloth (*khadi*), attaining Hindu-Muslim unity, and ending untouchability (Mehta, 1977, p. 159). This led to the non-violent struggle against the British, forced the British to quit India, and led to the empowerment of the masses.

Holmes (1939) wrote,

To Gandhi more than to any other Indian will be attributed the independence of India when this independence is at last won. To him also will be attributed the vast achievement of making his people worthy as well as capable of independence by reviving their native culture, quickening their sense of personal dignity and self respect, disciplining their inner lives to self control – making them spiritually as well as politically free. Added to this is his great work of delivering the untouchables from their bondage to affliction. (p. 113)

Greenleaf (2007) whose writings brought the image of the servant-leader into the world says that Gandhi gave the masses of common people a great dream of their own good society and thus empowered them by self help techniques and Gandhi wanted India to develop into a village based nation.

Gilbert Murray (1939), Emeritus Professor, University of Oxford, testified about Gandhi: In a world where the rulers of nations are relying more and more upon brute force and the nations trusting their lives and hopes to systems which represent the very denial of law and brotherhood, Mr. Gandhi stands out as an isolated and most impressive figure. He is a ruler obeyed by millions, not because they fear him but because they love him. (p. 197)

Gandhi was assassinated by Nathuram Vinayak Godse, for his servant leadership qualities and his egalitarian spirit that regarded Muslims as equals to Hindus. Godse was the editor and publisher of a Hindu Mahasabha weekly in Poona. Gandhi sacrificed his life for the cause dear to his heart. His sacrifice stopped the bloody violence between Hindus and Muslims that followed partition and helped India have peace.

Implications of this Study for Management Education and Leadership

This research study proves clearly that Mahatma Gandhi personified the model of servant leadership in an Indian culture. Hay and Hodgkinson (2006) argued for a more grounded conception of leadership and, as such, puts leadership back in the grasp of ordinary people by saying a leader is an ordinary individual who is imperfect and subject to existential struggles like all of us, and not seen in the one who is a heroic figure with inspirational powers. Gandhi was a great leader, yet he practiced the characteristics of leadership which an ordinary man can follow.

The Mind of Mahatma quoted Gandhi, saying, "I have not the shadow of a doubt that any man or woman can achieve what I have, if he or she would make the same effort and cultivate the same hope and faith" (Prabhu & Rao, 1945, para. 18). All leaders, whether they are great or small, can follow the servant leadership qualities of Gandhi and make an impact in the society, country, and business.

Vicarious learning is a "natural" form of learning; it can be effectively adopted for planned learning in schools of management and various kinds of workshops on management (Popper, 2005). Thus, management educators and trainers can intentionally study the life of Mahatma Gandhi and many other servant leader models like Jesus Christ, Martin Luther King Jr., Nelson Mandela, Mother Teresa, and others all over the world who impacted the people, nation, and the society, in educational and business settings in India and across other cultures.

Conclusion

Gandhi's ideals and characteristics featured in this paper depict clearly that he practiced servant leadership throughout his life in South Africa and India. The analysis in this study on servant leadership assists our understanding of the qualities of servant leaders. This study also shows how servant leadership can be followed in the Indian context. According to Winston and Ryan (2008, p. 213), "If Gandhi was a servant leader who engaged in humane leadership activities, then the notion of servant leadership would be an Indian ideal rather than a Western ideal." India is one of the fastest-growing economies in the world and has sent thousands of management leaders all over the world now. So every Indian manager could be exposed to the basic teaching and practice of servant leadership, which truly offers hope and guidance for a new era in human development.

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[i] The brief profile is based on the autobiography of Gandhi (1948a) *My Experiments with the Truth.*

[ii] The caste system in India is over 3,000 years old. A caste is a group membership that has a specific rank in society. The poor and low caste people are called as Scheduled Caste (SC) people in India. They are treated as untouchables as they used to perform scavenging and menial jobs. Low caste people cannot enter into temples or the area where the high caste people live. They are not treated on par with others and are isolated from other high caste people. However, after the independence of India in 1947 the new constitution banned the practice of untouchability and made it a punishable offence. The constitution of India has also encouraged movement away from the caste system and any discrimination based on caste.

BUILDING CORPORATE SOCIAL RESPONSIBILITY THROUGH SERVANT-LEADERSHIP

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History has shown that corporate social responsibility has consistently increased in societal importance, yet leaders of many organizations find themselves struggling to appease social responsibility critics while also fulfilling the financial obligations of their organizations (Achbor & Abbot, 2004; Blowfield & Murray, 2008; Graham, 1998; Porter & Kramer, 2002). Servant-leaders, on the other hand, appear to be one of the few groups that are achieving both their financial responsibilities and corporate social responsibility initiatives with a high degree of success (Bennis, 2004; Fassel, 1998; Zohar, 1997). This paper examines the key principles of both corporate social responsibility and servant-leadership, and positions servant-leadership as one answer to the question of how organizations can develop social responsibility strategies without sacrificing their financial goals. Terms are defined, statistics are cited, and trends are discussed that illustrate today's ever-changing, dynamic world and the increased need for building more caring organizations and societies.

The well-publicized ethical failures of companies such as Arthur Anderson, Enron, and WorldCom, and more recently Siemens, Lehman Brothers, and Washington Mutual, have significantly increased public awareness about the inner workings of large organizations and brought corporate responsibility issues to the forefront of the business world. Stories in the public media have swept the nation, and documentary filmmakers have had a heyday constructing less than flattering accounts of modern-day businesses. Several of the culprits of such scandals have been held accountable by the United States judicial system and are currently repaying their debts to society as formal guests of various state penitentiaries. As a result, the United States has experienced a surge in corporate social responsibility endeavors in the past few years in large and small businesses alike. However, even amid this surge in efforts, organizations are struggling to implement and carry out legitimate strategies successfully. For example, charitable donations by corporations have declined as a percentage of profits by nearly 50% over the past 15 years (Porter & Kramer, 2002, p. 28). As Doane (2008) explained,

> The problem is that the short-term incentives of the stock market are simply not compatible with the long-term objectives of sustainability. Consistent drives for quarterly profit figures won't reward companies who are prepared to make long-term and, indeed,

expensive investments in things such as poverty eradication or sustainable energy. (p. 245)

Executives have found themselves in increasingly difficult situations, trapped between investors applying tenacious pressure to maximize short-term profits and critics demanding higher levels of corporate social responsibility.

In an attempt to satisfy both groups, executives have tried to align the two efforts of profit achievement and corporate social responsibility actions such as philanthropy (philanthropy is a popular form of social responsibility that includes making monetary contributions to specific causes). Unfortunately for these executives, however, critics do not seem satisfied by increased levels of philanthropy, deeming such efforts public relations stunts. As Porter and Kramer (2002) observed, "What passes for strategic philanthropy today is almost never truly strategic, and often it isn't even particularly effective as philanthropy" (p. 29). Indeed, corporate spending on charitable causes in the United States skyrocketed from an estimated $125 million in 1990 to an estimated $830 million in 2002. Yet most of the money was spent on public relations and marketing efforts to promote the companies and their good deeds (p. 29). This dynamic has led to widespread cynicism about motives. A case in point: Phillip Morris Companies, one of the world's largest tobacco corporations, spent $75 million in 1999 on charitable causes and then allocated $100 million in funds to publicize its efforts (p. 29).

To be sure, not all companies have taken the same route as Phillip Morris. Some have found ways to align their financial goals with their social responsibility efforts and have done so in reputable ways (Porter & Kramer, 2002, p. 31). Cisco Systems, for example, created the Cisco Networking Academy, which is an educational program that trains computer network administrators. The academy provides jobs to high school graduates and trains them in areas that potentially could become bottlenecks to the firm's growth due to a shortage of qualified professionals (p. 31).

Cisco is one example of a company that has overcome the barriers to creating fundamental change with regard to its leadership philosophies, which in turn has helped the company to achieve a long-term outlook on corporate social responsibility. Bennis (2004), proclaimed that the reason the value basis of leadership is frequently discounted is that it is centered on faith, personal values, and belief systems, and this, he lamented, "threatens us" (p. xiv).

In contrast to leaders of companies like Cisco, many corporate leaders seem unmotivated by issues they do not see directly and immediately affecting their bottom line, and despite public pressures, continue to operate within the framework put forth by Friedman (1962) in his acclaimed book *Capitalism and Freedom*. Friedman insisted that social responsibility is not the job of corporate executives and that it should not be on their agendas. He asserted that such notions would begin to shift the capitalist market in the U.S. toward a socialist perspective (p. 86). True to these sentiments, issues that are not measured by Wall Street appear to fall low on the priority lists of many of today's corporate executives. Many organizations seemingly would rather stick with hierarchical leadership philosophies and focus their energies exclusively on wealth maximization. New initiatives with humanitarian backbones that prioritize the public good go against the grain of traditional management thinking and the school of pure capitalism. Consequently, they are brushed aside and left off of corporate agendas.

The sense of urgency to implement new, innovative leadership philosophies is becoming more and more visible through research and in the marketplace (Bakan, 2008, pp. 53-59). Guenther, Hoppe, and Poser (2006) conducted an analysis of corporate social responsibility in

the specific realm of the environmental reporting of mining, oil, and gas companies (Note: environmental reporting was in its own category in 2006, but in 2011 fell under the umbrella of sustainability reporting). The researchers set forth to answer the following questions: "What are companies reporting?" and "How are companies reporting?" (p. 7). The study centered on 35 indicators proposed by the Global Reporting Initiative (GRI), and it employed both qualitative and quantitative methodologies (p. 7). The outcome was 48 reports based on complete samples from the 2005 GRI surveys (p. 7).

From their analysis, the authors concluded that there is a "quantity-quality gap" with regard to the reporting of environmental indicators as set forth by the Global Reporting Initiative (Guenther, Hoppe, & Poser, 2006, p. 23). They explained:

> On average, companies report only one-third of the indicators suggested by GRI; moreover, they focus on the indicators perceived to be the most relevant for the industry or the specific business. The quantity-quality gap is most obvious for those indicators requiring data to be specifically collected, such as that for greenhouse gas emissions. (p. 23)

In the marketplace, economies are developing faster than ever before, and as they grow, the principles of corporate social responsibility take on increased importance due to the enormity of the potential harm organizations can inflict on individuals, the environment, communities, nations, and the world (Guenther et al., 2006, p. 52). Traditional leadership practices that focus solely on quantitative measurements such as gross domestic product (GDP) appear to no longer be valid as the exclusive health indicators of a country's economy (Hawken, Lovins, & Lovins, 1999, p. 3).

Certainly a reliable quantitative measurement provides great insight into various aspects of the economy. Focusing exclusively on GDP statistics as a measure of a country's success, however, often indicates that a country is doing better than it actually is because quantity, not quality, is reflected (Hawken et al., 1999, p. 3). As Nobel Prize-winner Joseph Stiglitz (2009) explained, "If we have poor measures, what we strive to do (say, increase GDP) may actually contribute to a worsening of living standards" (http://www.guardian.co.uk/commentisfree/2009/sep/13/economies-economic-growth-recession-global-economy). Stiglitz is not alone is his criticisms of relying too heavily on GDP measurements. Hawken, Lovins, and Lovins (1999) asserted,

> While technology keeps ahead of depletion, providing what appear to be ever-cheaper metals, they only appear cheap because the stripped rainforest and the mountain of toxic tailings spilling into river, the impoverished villages and eroded indigenous cultures—all the consequences they leave in their wake—are not factored into the cost of production. (p. 3)

Without awareness of and concern for the greater good of humanity, issues such as natural resource depletion will soon leave widespread societies facing what economist Robert Repetto called "illusionary gains in income and permanent losses in wealth" (Hawken et al., 1999, p. 61). In today's interconnected and rapidly changing global economy, where executives are constantly looking for new ways to cut costs and increase profits, there is considerable need for elevated levels of corporate social responsibility.

So What Does Corporate Social Responsibility Actually Mean?

The term *corporate social responsibility* is the moniker most widely used to describe the commonly held belief that businesses have responsibilities to society that extend beyond their financial obligations (Burchell, 2008, pp. 79-80). Many believe that firms must be accountable to more than merely their stockholders and investors; they must be answerable to the communities in which they operate and to all the societies they affect (Carroll, 2008, pp. 92-96). In its most authentic form, corporate social responsibility aims to serve society, not as a means to propel a business forward financially, but rather to give back to humanity and promote good in the world.

Long before the term *corporate social responsibility* was used, however, organizations had ideas and took action to make positive contributions to local communities and to society as a whole. For example, throughout the 20th century, companies such as Norwegian-based Norsk Hydro assumed responsibility for the well-being of the many mining and logging towns where its manufacturing plants operated. The corporation helped boost many local economies by providing jobs, but took its responsibility efforts further by building schools, housing, and clinics. By contrast, most other companies did nothing to give back to society outside of providing employment opportunities to local residents (May, Cheney, & Roper, 2007, p. 90).

Blowfield and Murray (2008) are two scholars who provided a profound backdrop for the notion of corporate social responsibility. They suggested that it was this divergence of action between proactive companies giving back to society and others doing nothing that fueled public, political, and academic debate about the positive and negative effects of businesses on society (p. 12). From these debates, questions such as the following arose: Were all of a company's profits legitimate if the company did harm to the environment while attaining them? Should companies be obligated to give a percentage of their profits back to their local communities? Could markets comprising vastly different types of corporations be relied on to set fair market prices for goods and resources? Could the government be relied on to decide what is in the public's best interest and in turn monitor corporate behavior? (p. 12).

Due to the range of questions and the ensuing debates surrounding corporate social responsibility, various notions and terms have been developed and brought forth into the business arena. The term *corporate social responsibility* initially referred to how the leaders of companies managed their operations and simultaneously gave back to local communities. By the 1950s, this focus had shifted away from company leaders to the organizations themselves. New terms such as *corporate social responsiveness* and *corporate social performance* then began to permeate the dialogue (Blowfield & Murray, 2008, p. 12).

In 2011, the vast number of global markets in the world and their inherent complexity led most business professionals to agree that "no single definition is sufficient enough to capture the range of issues, policies, processes, and initiatives" that comprise corporate social responsibility (Blowfield & Murray, 2008, p. 16). Companies operate in multiple industries that span a breadth of markets. They research, develop, test, and manufacture an eclectic assortment of products and services, and their presence, growth fluctuations, and practices affect a broad range of people in many different areas of the world. Thus, while there is no single, all-encompassing definition, the term *corporate social responsibility* is generally accepted as the overarching term that captures the various relevant social responsibility aspects of organizations—those that focus on how relationships between businesses and societies are defined, understood, and managed.

Included in all the various terms that have been used to describe the ideas and philosophies surrounding corporate social responsibility is one common theme: Companies bear

some level of responsibility to enhance the well-being of society. The differences among specific ideas, perspectives, and definitions revolve around which aspects of well-being are emphasized. For example, some companies view their responsibility in terms of how well they listen and respond to their stakeholders' concerns, whereas other companies emphasize achieving a balance between stakeholders' needs and profit maximization. Still others highlight the necessity of stewardship when a company expands its operations into developing nations (Blowfield & Murray, 2008, p. 13). Regardless of how an organization's goals and values affect the aspects of the common good it emphasizes, in the United States it is commonly accepted that "a legal construct such as a corporation can have values, and that notions of ethics, justice, responsibility, and obligation rooted in human experience can be meaningfully adapted to guide corporate behavior" (p. 18). This understanding forms the platform of corporate social responsibility.

The values set forth in a company's mission statement and code of ethics usually dictate the shape and size of the social responsibility notions, initiatives, and strategies the firm embraces. These values boil down to three competing ideas that "ultimately determine [a company's] corporate responsibility strategy," namely, the moral case, the rational case, and the economic case (Blowfield & Murray, 2008, p. 17). The *moral case* is what an organization believes its obligations are to society; the *rational case* seeks to work proactively to minimize the business restrictions society imposes on the firm; the *economic case* is aimed at adding financial value to the firm by maintaining its reputation among its stakeholders (pp. 17-18).

According to recent trends in business initiatives, however, values alone are no longer viewed as adequate to create a legitimate corporate social responsibility strategy. In the context of value-based strategies, responsibility is often thought of as an end state, or a corporate goal to strive toward, rather than an underlying belief (Blowfield & Murray, 2008, p. 20). Values are subjective and are often simplified to mean merely abiding by the laws of the land. People today are beginning to demand more from companies.

The subjective and contextual limits of value-based strategies have caused these strategies to be gradually rejected by both individuals and organizations (Blowfield & Murray, 2008, p. 18). It has become clearer in the past few decades that many people believe business should go much further than paying taxes and abiding by the laws of the land, even within the highest pressure, wealth-creating companies. Moreover, corporations are beginning to acknowledge that they have an obligation to make money but to do it in a responsible way, thereby creating a positive relationship with society. Companies are recognizing the need to put limits on what is considered acceptable behavior in the short term while forecasting the potential results of their actions over the long term (pp. 21-23).

It is no longer enough to simply exist without inflicting harm on others. Rather, companies today are expected to contribute positively to society, and it is this expectation and its accomplice, sheer pressure, that are propelling corporate social responsibility efforts forward. Issues revolving around societal well-being are beginning to capture some of the limelight on Wall Street as executives acknowledge its importance for business success (Blowfield & Murray, 2008, p. 10). The way business is conducted is becoming more transparent, and people are demanding better practices from the companies they support. Investors and consumers are becoming more cognizant of corporate social responsibility, and awareness of this factor is beginning to influence how and where they spend their money. These trends suggest that if companies desire longevity in the market, they would be well served to understand what it takes to hit the mark on social responsibility.

Principles that Characterize Companies that Hit the Mark

As noted previously, the rationale behind corporate social responsibility comprises divergent perspectives; thus, multiple definitions are needed to account for the array of demands that various industries and communities are placing on companies. Despite its broad spectrum, however, scholars Blowfield and Murray (2008) have broken the field down into digestible categories that they offer in the form of 10 predominant pillars. These pillars reflect the authors' experiences as academics, practitioners, and business consultants in various contexts, including the private sector, the non-profit world, and government organizations. For the purposes of the remaining discussion of corporate social responsibility, these pillars will be employed as the foundational principles of the topic. They are: (1) Business Ethics, (2) Legal Compliance, (3) Philanthropy and Community Investment, (4) Environmental Management, (5) Sustainability, (6) Animal Rights, (7) Human Rights, (8) Workers' Rights, (9) Corruption, and (10) Corporate Governance.

Business Ethics

In their 2008 work *Business Ethics*, Blowfield and Murray reported that business ethics in the United States is concerned primarily with helping individuals understand and steer through the moral dilemmas that arise in commercial contexts (p. 18). Similarly, Crane and Matten (2007) suggested that business ethics is the study of situations, activities, and decisions in which morally right and wrong issues are addressed, and does not involve right and wrong in terms of commercial, strategic, or financial issues (p. 52). The authors explained that business ethics apply not only to commercial businesses, but also to government organizations, pressure groups, not-for-profit businesses, and charities (p. 52).

Carroll (2008) distinguished the ethical norms embodied in the economic and legal responsibilities of companies from their ethical responsibilities. She described the ethical norms within the legal and economic responsibilities of a company as those issues dealing with fairness and justice. Ethical responsibilities, on the other hand, are declared to be "activities and practices that are expected or prohibited by social members even though they are not codified into law" (p. 93). Carroll pointed out the importance of practicing ethical responsibilities by emphasizing that a change in ethics or values almost always precedes the establishment of law. It is this change that is the "driving force" behind the creation of laws and regulations; thus, we cannot arrive at laws to be followed unless we are acting responsibly in terms of ethics (p. 93).

Legal Compliance

With regard to *legal compliance,* Blowfield and Murray (2008) proclaimed, "Any definition of responsibility that ignores legal compliance is inherently flawed" (p. 25). Similarly, Carroll (2008) asserted that legal compliance forms the "ground rules under which businesses must operate" and that these rules represent basic philosophies of fair practices as established by our lawmakers (p. 93). Obeying the law is viewed as perhaps the most fundamental obligation a company has to society, both in its mission and in its quest for profitability and longevity. Matten (2007a) expanded these notions and pointed out that legal compliance is less straightforward than adhering to established laws, but instead is a complex issue for corporate social responsibility due to the fact that it often requires voluntary action (p. 311). For example, in contexts such as air pollution, infringements against the law are described as difficult to

discover, whereupon voluntary compliance with the law takes on greater meaning. Similarly, people dealing with human rights in some countries often reportedly encounter situations in which corporate social responsibility is poorly governed and laws are not strictly enforced, meaning that penalties can be sparse and compliance voluntary to a certain degree (p. 311). Matten also explained that international cases exist in which a foreign country's ethical laws may be deemed inferior to those of the home country, indicating that corporate social responsibility might sometimes actually mean avoiding legal compliance with the foreign country (p. 311).

Philanthropy and Community Investment

Philanthropy and Community Investment is described as encompassing the actions that companies take to be good corporate citizens, such as making contributions to the arts, education, and the community (Carroll, 2008, p. 94). Blowfield and Murray (2008) suggested that philanthropic acts existed for many years before corporate social responsibility strategies emerged. Decades ago, business leaders such as Henry Ford and Dale Carnegie donated large portions of their personal wealth to foundations and charitable projects, and Exxon Mobil gave away as much as 5% of its pre-tax income to community development and education (p. 25).

Since the 1990s, companies have been taking a more strategic angle on philanthropic actions by giving back to specific organizations or efforts that align closely with their business ambitions. Blowfield and Murray (2008) estimated that "nearly half of companies align their community investment programs with business objectives" (p. 26). For example, AT&T's foundation funded education projects that helped the company build relationships with various government policy advisors, which ultimately put AT&T on the cutting edge of information technology policy development (p. 26). Cohen (2007) described how philanthropy can benefit a company through this strategic alignment: "Philanthropy can connect a corporation with the communities in which it operates and create an internal culture that improves recruiting and retention" (p. 363). Cohen referred to recruiting and retention in the contexts of both employees and customers, and suggested that improvements in these two areas can help an organization build trust and overcome much of the public skepticism toward corporations in today's marketplace. It is important to note that philanthropy, while a key pillar of corporate social responsibility, differs from other key cornerstones such as business ethics in that it is not seen as a moral obligation. In other words, while acts such as charitable contributions are maintained as important elements of well-constructed corporate social responsibility strategies, their absence is not viewed as social irresponsibility.

Environmental Management

In discussing environmental management, Blowfield and Murray (2008) suggested that attention to the natural environment first began gaining traction in the 1960s and has increased consistently thereafter. The authors also emphasized the growing importance of environmental management in the 21st century by explaining that the "greening revolution" that started in the 1990s should be viewed as a strategic opportunity rather than a costly problem (p. 27). This mental shift was also a turning point for governments around the world, particularly in Europe, where companies began considering entire product life cycles, "cradle to grave," at the initial design stages of product development (p. 27).

Environmental management in literature from 2008 to 2011 has been defined in the

following way:

> Conducting business activities in accordance with laws, regulations, and national administrative practices, as well as international agreements, standards, and objectives, for the purpose of preserving the environment and protecting public health and safety in a manner that contributes to the overall goal of "sustainable development." (Burchell, 2008, p. 132)

Overall, most business leaders seem to agree that the natural environment needs constant management to preserve its integrity and sustain its raw material contributions to manufacturing and other production processes. However, that environment continues to be sullied by pollution, contamination, and resource depletion for the sake of economic opulence.

Sustainability

Visser (2007) attested that sustainability requires meeting the needs of present generations without compromising the needs and abilities of future generations (p. 445). Hawkins (2006) claimed that sustainability means continuing to operate long-term while taking a "more measured view" of resource consumption, and simultaneously promoting economic and social growth for the community at large (p. 151). Blowfield and Murray (2008) offered that sustainability can be generally understood as "the ability to sustain a high quality of life for current and future generations" (p. 27). As shown here, the term *sustainability* is defined in numerous ways by various individuals and companies. It seems to have taken on a more normative or subjective meaning based on implicit or explicit values, rather than a scientific or objective one.

Regardless of the definition used, the quantity of scholarly articles on the topic suggests that it should be considered an important component of social responsibility. As Blowfield and Murray (2008) warned, "If we ruin our biosphere, as scientific evidence suggests, then all of our corporate responsibility initiatives become irrelevant" (p. 231). Economist Robert Repetto, as referenced in *Natural Capitalism*, makes known that a country can "exhaust its mineral resources, cut down its forests, erode its soils, pollute its aquifers, and hunt its wildlife and fisheries to extinction…. The result can be illusionary gains in income and permanent losses in wealth" (as cited in Hawken, Lovins, & Lovins, 1999, p. 61). In the end, theorists and business leaders alike continue to urge companies to think critically about what they produce and how they do so, and the public to consider carefully what it demands (buys) from corporate producers.

Animal Rights

Animal rights, frequently referred to as *animal welfare* or *animal liberation*, involves efforts to minimize, and when possible, eliminate animal suffering by affording animals the same consideration as human beings. Matten (2007b) suggested that justifications for animal rights stem from different religions, philosophies, and cultures, and that its issues are most prevalent in the food, cosmetic, and pharmaceutical industries (p. 18). Although much of the literature and many of the movements of corporate social responsibility strategies, policies, and their respective agendas focused on social and environmental concerns, Blowfield and Murray (2008) suggested that it was a movement toward animal rights that primarily stimulated corporate social responsibility campaigns in the 1980s (p. 29).

Methods for drawing attention to animal rights issues have included making available detailed books that illustrate animal cruelty across various industries. Harrison's (1964) depiction was one of the first publications to draw attention to factory farming by describing the horrific treatment of animals in food processing plants. Thirty-five years later, Robbins (2001) contested that not much had changed since Harrison's writings appeared. Using graphic examples, he portrayed the supply-chains in the U.S. food industry as being focused almost exclusively on profit, with little to no regard for animal rights, food safety, or sanitary conditions.

Although such portrayals of harsh animal treatment seemingly have become commonplace in various industries, it is important to recognize that many opposing movements exist, several of which have gained headway in the past decade. For example, People for the Ethical Treatment of Animas (PETA) successfully manages many highly visible campaigns that target specific companies and seek to establish animal welfare committees (Blowfield & Murray, 2008, p. 30). Additionally, the United States and European governments have strongly opposed commercial whale hunting in Japan, citing current practices as unsustainable and existing data on whale populations as unreliable (Wei, 2008).

Human Rights

Human rights were introduced in 1948 in the Universal Declaration of Human Rights, which is still a widely cited codification of human rights. The Declaration includes liberties such as rights to life, recognition before the law, freedom of thought, and freedom from torture and slavery (Blowfield & Murray, 2008, p. 31). In addition to the Universal Declaration of Human Rights, a separate initiative from the past decade, The United Nations Global Compact, is believed to have advanced the human rights movement significantly. This initiative brought forth 10 key principles, the first two of which focused exclusively on human rights. These two principles, as illustrated by Burchell (2008), are that businesses should support and respect the protection of internationally proclaimed human rights, and that businesses should make sure that they are not complicit in human rights abuses (p. 138). Additionally, although The Universal Declaration declared that upholding its stated rights is the responsibility of individuals, in recent years, with the development of new initiatives such as The United Nations Global Compact, businesses have been singled out as "one of the key social institutions that has responsibilities beyond its conventional fiduciary obligations" (Blowfield & Murray, 2008, p. 30).

Note that the issues pertaining to human rights for businesses are shown to be very different across industries in the marketplace. For example, companies such as Gap Inc. and Hewlett Packard have focused in the past on issues dealing with fair wages, worker rights, welfare issues, and working conditions, whereas companies such as British Petroleum (BP) have paid close attention to issues such as indigenous people's rights and the management of civil protests (Blowfield & Murray, 2008, p. 31).

Workers' Rights

Stemming from human rights issues are workers' rights. Workers' rights have been honored for a long time, thanks to organizations such as the International Labor Organization (ILO) and the international trade union movement. Until the past two decades, however, the topic was much less promoted and publicized than many other international rights issues. In the 1990s, the issue of worker exploitation became a major headline as stories from Indonesian Nike,

Reebok, and Adidas factories began flowing rapidly through the media, causing a snowball effect for other similar stories.

Despite arguments that countries such as Indonesia are better off because they have been provided with many new jobs and their economies have grown tremendously as U.S. corporate giants have built factories in these locations to capitalize on low-wage workers, it quickly became nearly impossible to ignore "the stark reality of high-priced jeans and sports shoes, and low-waged, abused workers" (Blowfield & Murray, 2008, p. 31). It appears that as heated workers' rights protests began taking place across the globe, companies began responding by developing workers' rights and welfare codes, and joining collaborative initiatives to encourage higher standards that include principles about forced labor, child labor, freedom of association, and discrimination.

Recently, however, workers' rights have also come under fire in the United States as government officials lobby to restrict the rights of unions. "Labor leaders say legislative battle over curbs on government employees' power and pay are an assault on unions and their support of the Democratic Party," reports Niquette (2011). Bills to restrict collective bargaining are being considered in various states around the country, including Wisconsin, Ohio, Michigan, Tennessee, and Idaho.

Corruption

Corruption is a key area of concern for corporate social responsibility that has increasingly gained attention. Globalization opened markets and supply chains across the world, but brought with it a significant increase in corruption. Nussbaum and Wilkinson (2007) defined corruption as "the misuse of entrusted power for private gain" (p. 139). The authors explained that corruption can take many forms, including fraud, bribery, conflicts of interest, defalcation, embezzlement, nepotism, trading in influence, collusive bidding, extortion, illegal information brokering, and insider trading (p. 140). Relating to corporate social responsibility, corruption is stated to be a widespread issue arising in companies throughout the world that "damages societies, economies, enterprises and the lives of people" (p. 140). Hence, striving to minimize and ultimately eliminate corruption is described as a major driver of many corporate social responsibility initiatives.

Blowfield and Murray (2008) asserted, "Business has long been criticized from different parts of the ideological spectrum for using bribery and corruption to influence policy, win contracts, and otherwise distort both the functioning of free markets and the political process" (p. 35). The authors pointed out that the most common examples of corruption in the marketplace are low wages, unsafe counterfeit products, hazardous living and working conditions, an undermining of democracy and governance, and the encouragement of inefficient business management.

Despite developments in combating corruption with initiatives such as the Extractive Industry Transparency, which compares company payments with government revenues from oil, gas and mining, and through principles within organizations such as the United Nations' Global Compact, the notion of corruption in business is continually downplayed by some companies (Blowfield & Murray, 2008, pp. 271-274). This is believed to be occurring for two main reasons. First, various individuals and organizations have suggested that what is deemed corruption in the United States is often culturally acceptable in foreign societies, and therefore abiding by certain policies in some instances is a waste of time, energy, and money. Hawkins (2006) stated, "What

one individual considers corruption another part of the world sees as custom and practice…. Thus one may take the moral high ground but must also understand that trading may not provide clean options in some cases" (p. 64). Second, many companies have appeared to fear losing business to less heedful competitors if they uphold strict corruption policies, particularly in foreign markets (Blowfield & Murray, 2008, pp. 34-35).

Corporate Governance

The tenth and final key pillar of corporate social responsibility, corporate governance, is defined by Blowfield and Murray (2008) as the manner in which rights and responsibilities are shared between different corporate actors (p. 35). The authors show corporate governance to be the accountability portion, or the execution aspect, of corporate social responsibility initiatives.

As noted previously, in the past 10 years, major corporate collapses, from Arthur Anderson and Enron to Siemens and Lehman Brothers, have caused a major surge in corporate social responsibility initiatives. The irony, however, is that many of these companies had strong corporate social responsibility policies. What they lacked was legitimate corporate governance. Blowfield and Murray (2008) explained, "The fact that Enron had been praised for its corporate responsibility just before it collapsed because of failed governance made it very clear that ignoring the latter can seriously undermine the credibility of the former" (p. 35). Hawkins (2006) clarified in regard to the Enron collapse, "The company's vision was based on respect, integrity and excellence. It was people that failed, not the rules of engagement" (p. 115).

Hawkins (2006) also asserted that, if the idea of business leaders adopting and implementing corporate social responsibility concepts in their organizations is going to be trusted and promoted, then clearly there need to be benchmarks for corporate performance that are focused on corporate ethos and actual results rather than public relations campaigns (p. 113). He further pointed out that the benchmarks for corporate governance need to be balanced so that levels of legislation do not increase; instead, benchmarks should assist in developing "an integrated system that links executive authority, financial accounting, board accountability and stakeholder aspirations to transparency" (p. 114).

Since the era of turmoil beginning with the Enron and WorldCom collapses, corporations such as Walt Disney, IBM, and Intel have begun including corporate governance sections in their corporate social responsibility reports. As well, the topic of corporate social responsibility has made its way onto corporate governance reforms such as the UK Company Law Review (Blowfield & Murray, 2008, p. 35).

In light of companies moving toward incorporating corporate social responsibility notions into their standard practices, the question of how an organization can successfully develop a long-term strategy without sacrificing its financial goals remains. Leisinger (2007) asserted, "For business corporations *and* society to sustainably thrive and prosper, a balancing of mutual interests is essential" (p. 319). As organizations evolve in this direction, the ability to change and to both adopt and implement new behaviors and strategies internally is required. Facilitating such change, however, particularly at the core levels of organizations, is no easy feat.

Changing and Embracing New Principles

So how do some companies successfully change their standard practices? Heath and Heath (2010) noted, "For anything to change, someone has to start acting differently" (p. 4). For someone to begin acting differently, such as by living out the principles of social responsibility, Zohar (1997) suggested that change and meaning must be tied together (p. 2). "Real change, fundamental transformation, requires that we change the underlying patterns of thought and emotion that created the old structures in the first place," Zohar advised (p. 2). Simply put, the thinking behind the thinking must be altered. Bennis (2002) echoed Zohar's viewpoint, explaining that change can be accomplished through a shared vision that is meaningful to employees (p. 104).

This change is not easy to create and almost always encounters resistance, but if it is to take place, it must begin with leadership—those individuals in organizations who guide the direction in which their companies travel (Heath & Heath, 2010, p. 19). A tried-and-true way of understanding how a change in leadership philosophy can permeate an organization and help it achieve its objectives is to study examples of where it has occurred. One such example seen within corporations in various industries is a shift toward servant-leadership principles. Servant-leadership, formally introduced by Robert Greenleaf in the 1970s, is a leadership philosophy in which serving others is the top priority (Greenleaf, 2002, p. 27). Servant-leadership overcomes many of the inherent flaws found in leadership approaches that are rooted in power. Such flaws arise because:

> According to this [power] model, leadership is all about the attainment, exercise and retention of power. The boss has only one goal: to ensure that people do what he or she wants. It consists mostly of handy strategies to win. Ethics and morals do not come into their vocabulary or, at best, only as an afterthought. (Trompenaars & Voerman, 2009, p. 80)

Followers of servant-leadership principles take a different approach. Rather than using power to control and coerce, they use it consciously in order to serve.

Specific characteristics of servant-leadership include listening, persuasion, stewardship, and community building, all of which are gaining traction in today's business world (Spears, 1998, pp. 4-6). DeGraaf, Tilley, and Neal (2004) suggested that servant-leadership not only is gaining ground, but also is critical to success as the business world continues to change rapidly (p. 134). They proclaimed, "Both customers and staff today want leaders who will listen and empower, rather than dominate and tell them what to do" (p. 134).

The characteristics of servant-leadership help organizations that embody them foster meaning in the workplace—the key ingredient put forth by Zohar (1997), Bennis (2002), and Senge (2002) as necessary for creating effective change in organizations. Examples of these principles at work can be seen in many different areas of the market, including the airline industry. For instance, Colleen Barret, president of Southwest Airlines, used servant-leadership characteristics to motivate 32,000 employees and kept 96.4 million customers happy (McGee-Cooper, Looper, & Trammel, 2008, p. 54). She is described as growing, inspiring, and supporting others to "lead with a Servant's Heart" (p. 54). Trompenaars and Voerman (2009) declared,

> Employees look for meaning and advancement in their work, and they can only find this if they are given the chance to exercise their talents. This is precisely what servant-leaders do: they serve their employees. In the process, they improve standards, thereby

serving clients too. (p. 81)

Other notable corporations, such as Starbucks, Interface, Motorola, Cisco Systems, the Vanguard Group, and TDIndustries have adopted the principles of serving both their employees and their clients as the guiding philosophy at the top levels of their organizations (Bogle, 2004, p. 98; Zohar, 1997, p. 3). For example, at TDIndustries, servant-leadership is a proclaimed way of life; consequently, every new employee must complete a basic servant-leadership training course when joining the company (www.tdindustries.com).

The aforementioned key principles of servant-leadership, to which the above-mentioned companies all subscribe, were formally introduced by Larry Spears after he had done a tedious and comprehensive review of all of Greenleaf's original writings. The list of principles includes 10: (1) listening, (2) empathy, (3) healing, (4) awareness, (5) persuasion, (6) conceptualization, (7) foresight, (8) stewardship, (9) the growth of others, and (10) community building.

Listening

The first, and arguably the most essential principle, is listening. Spears instructed, "Listening, coupled with regular periods of reflection, is essential to the growth of the servant-leader" (Spears, 1998, p. 4). The word *listening* was stated and discussed by Greenleaf more times in his writings than any other word or idea. Listening differs significantly from hearing. Listening requires an active, responsive concentration, whereas hearing is merely a passive attention. Most of us hear things all the time, but how often do we actually listen?

Traditionally, leaders are placed in positions of power because they are effective communicators and decision makers. However, the best test for a leader to assess whether he or she is communicating at a deep and significant level is to ask: Am I listening? Servant-leaders must work to listen to what is both said and unsaid, and reach a deep level of understanding and communication with others to gain trust. Additionally, listening involves getting in touch with oneself to understand what one's own body, spirit, and mind are communicating.

Empathy

Spears (1998) reiterated the importance of listening when discussing empathy by affirming, "The most successful servant-leaders are those who have become skilled empathetic listeners" (p. 4). Servant-leaders must strive to understand and empathize with others. Individuals who fully accept others and empathize with them are more likely to be trusted and therefore able to communicate and lead effectively. Servant-leaders do not try to solve others' problems, but rather accept and empathize with them amid their problems.

Healing

The third principle iterated by Spears is healing. Servant-leaders must learn to heal themselves and others. Given the pain and suffering that exist in the world, regardless of its specific magnitude, healing is undoubtedly one of the "great strengths" of servant-leadership because it offers the opportunity to "help make whole" any person who comes into contact with it (Spears, 1998, p. 4). While one is never completely healed, servant-leaders constantly share in the search for wholeness with those whom they lead (p. 4).

Awareness

Having an acute sense of awareness is crucial if servant-leadership is to be embodied effectively. Servant leaders must strive to open wide the doors of perception beyond the usual alertness of sight, sound, smell, and touch to increase both general and self-awareness (Spears, 1998, p. 4). As Greenleaf put it,

> The cultivation of awareness gives one…the ability to stand aside and see oneself in perspective in the context of one's own experience, amid the ever present dangers, threats, and alarms. Then one sees one's own peculiar assortment of obligations and responsibilities in a way that permits one to sort out the urgent from the important and perhaps deal with the important. (2002, p. 41)

Persuasion

Persuasion is used to achieve long-term change and is manifested in a genuinely healthy and convincing way. Servant leaders convince rather than coerce, through a gentle, non-judgmental argument that a wrong should be righted by individual voluntary action (Spears, 1998, p. 4). Persuasion often takes place one person at a time and is perhaps the most vivid example of the distinction between traditional authoritative leadership and servant-leadership. Persuasion deviates from the traditional notions of coercion and compliance into a non-authoritarian model.

Conceptualization

Spears (1998) declared, "Servant-leaders are called to seek a delicate balance between conceptual thinking and a day-to-day focused approach" (p. 5). Servant-leaders must nurture the ability to believe in greatness by maintaining perspectives that go beyond day-to-day realities. This is a skill that can be practiced and developed, and in most cases, should be. In traditional business structures, managers are charged with accomplishing short-term goals, and thus they are typically consumed with this focus. However, managers who wish to become servant-leaders must break the boundaries created by a narrowly focused, operational mind, and stretch their thinking to a broader, conceptual level while not losing sight of the daily operations.

Foresight

Foresight is the one servant-leadership characteristic that "is deeply rooted within the intuitive mind" and the only one "with which one may be born" (Spears, 1998, p. 5). Through education and practice, the other characteristics can all be consciously developed, but foresight remains less understood and less written about. Regardless, it is a necessary characteristic of an effective leader to comprehend lessons from the past, realities of the present, and likely consequences of a decision in the future. The servant-leader sees a long sweep of history projected into the future that better enables the foreseeing of likely events.

Stewardship

Servant-leaders strive to create trust within organizations and institutions to work for the greater good of society. Stewardship is built on the commitment to serving the needs of others

and is therefore one of the great pillars of servant-leadership. As well, stewardship provides a wealth of guidance to the spirit that is servant-leadership since it emphasizes operating from openness and persuasion rather than control and coercion (Spears, 1998, p. 5).

Growth in Others

Servant leaders maintain a commitment to the growth of others. They foster the belief that people have intrinsic value beyond their tangible contributions, and therefore commit to the personal, professional, and spiritual growth of all people within their scope of influence. Spears stated,

> This can include (but is not limited to) concrete actions such as making available funds for personal and professional development, taking a personal interest in the ideas and suggestions from everyone, encouraging worker involvement in decision making, and actively assisting laid-off workers to find other employment. (Spears, 1998, p. 6)

Building Community

As Greenleaf (2002) observed, "Where community doesn't exist, trust, respect, and ethical behavior are difficult for the young to learn and for the old to maintain" (p. 52). Building community is the tenth and final key principle Spears gleaned from the extensive work of Greenleaf; the latter explained that "living in community as one's basic involvement will generate an exportable surplus of love that we may carry into our many involvements with institutions that are usually not communities: businesses, churches governments, and schools" (p. 52). Because traditional communities have dwindled away beneath the shadows of large corporations, and in turn many longstanding values that once played major roles in shaping peoples' lives have dissipated, servant-leaders must look for new ways of building community (including within corporations).

The understanding of servant-leadership has been further developed by the writings of scholars who have added to the work of Greenleaf and Spears. Stephen Covey, for instance, has written of the captivating power of servant-leadership in several of his publications, including the forewords to some of Greenleaf's and Spears' most notable works. In his foreword (2002) to Greenleaf's 25th anniversary edition of his book *Servant-Leadership: A Journey Into the Nature of Legitimate Power and Greatness,* Covey explained that a powerful movement is gaining traction in the global marketplace, and cited two forces as the fuel that is propelling this movement forward. The first is the globalization that is occurring in the marketplace, which connects people across the globe in new and profound ways. The second is the powerful principles that give "'air' and 'life' and creative spirit to humans" (p. 1). One of these principles that Covey asserted is both "fundamental" and "timeless" is servant-leadership (p. 2). He attested that there must be something that enables people to live with change at the core of organizations if they are to achieve longevity in today's rapidly changing, globally connected marketplace (p. 3). This ability to live with change, Covey explained, comes from an inner moral sense of what is right and wrong, an essential quality that distinguishes servant-leaders from others (p. 3).

Covey's pertinent and convincing thoughts illustrated in Greenleaf's book are echoed in his foreword (1998) to Spears' book *Insights on Leadership.* Covey stated,

> The deepest part of human nature is that which urges people—each one of us—to rise above our present circumstances and to transcend our nature. . . . Perhaps this is why I

have found Robert Greenleaf's teaching on servant-leadership to be so enormously inspiring, so uplifting, so ennobling. (p. xi)

Covey (1998) explained further many of the evolving dynamics in today's globalizing marketplace, emphasizing the connectedness and interdependency of decision making, and cited servant-leadership as the key to "promoting a sense of community, of togetherness, of connection" (p. xv).

M. Scott Peck, in his essay *Servant-Leadership Training and Discipline in Authentic Community*, described how building authentic community is essentially an education in servant-leadership. According to Peck, learning how to become a good listener, how to empty oneself, how to change, and how to achieve an increased level of consciousness is essential for achieving authentic community. These principles are also core elements of servant-leadership. Specifically, Peck cited listening as the biggest key to building authentic community, which is also the most emphasized attribute of a true servant-leader in Greenleaf's original writings (L. Spears, personal communication, June 22, 2009). Peck (1995) described the necessity of putting aside theologies and personal ideologies, not because they should be disregarded, but rather because one cannot truly listen without first emptying him or herself (p. 93). Peck also pointed out a significant connection between servant-leadership and authentic community in that both are built from a foundation that is "inherently ethical" (p. 98). He asserted that organizational structures and authentic community are potentially synergistic when based on an ethical mission, as opposed to the incompatibility that exists between the two when an organization operates from an unethical position.

In terms of applying the principles of servant-leadership to the marketplace, Graham (1998) asserted, "When high-level strategic decision makers are also servant-leaders, the values underlying servant-leadership will influence the choice of enterprise strategy" (p. 149). One example of this notion in action is that of the Vanguard Group, a servant-leadership-oriented mutual fund corporation that has created a culture in which serving others is held in the highest regard. The company openly affirms the principles of listening, empathy, service, initiative, and cooperation (Bogle, 2004, p. 103). In less than 35 years, the Vanguard Group has become one of the world's top financial institutions (pp. 92-94). Yet the organization has been belittled by many of its competitors and industry experts (p. 103). In his essay *On the Right Side of History*, Vanguard founder John Bogle reported, "Surely our competitors—even the most successful of them—look with sort of detached amusement and skepticism at our emergence as an industry leader." He added, "We have dared to be different, and it seems to be working just fine" (p. 103).

Graham (1998) put forth the possibility that servant-leadership can occur anywhere and affect anybody (p. 145). She pointed out, however, that corporate executives have the potential to affect more people around the world than most other individuals. It is at the most senior level of an organization that strategic decisions are made and policies put forth that affect vast numbers of people both internal and external to the company. It is also at the top levels of organizations that ethical-based approaches to decision making have yet to firmly take hold. "The whole field of strategic analysis from an ethical perspective is quite young," asserted Graham (p. 145).

In examining this phenomenon, Jordan (2010) conducted a study that looked at the relationship between the salaries of individuals within an organization and their respective decisions that address social responsibility (termed *prosociality*). Jordan presented 84 managers from a Fortune 200 company with a multitude of ethical dilemmas to determine what factors affected how they navigated these dilemmas (p. 402). For example, a manager would be faced with the decision of continuing manufacturing operations while knowing such action might be

directly connected with many workers becoming ill, or instead halting operations to investigate the potential link, but in turn sacrificing company profit. Jordan's findings showed that higher paid managers were less likely to focus on the well-being of "non-powerful employees" and other stakeholders in the community (pp. 402-420). Of her findings, Jordan asserted, "It's a power story. Individuals who are higher in the hierarchy of an organization, who get more salary and have more power, are feeling less constrained by legal issues. They feel invincible" (University of Groningen, 2010, p. 1).

It is not surprising, then, considering the promotion of an elevated level of ethical awareness in the workplace is a fairly new phenomenon that many people still subscribe to older, more traditional business frameworks. For example, a basic understanding of the fundamental structure of corporations is that long-term, corporate success is directly tied to financial achievements (Achbor & Abbot, 2004). Moreover, corporations are constructed as entities whose primary objective is to maximize profitability, and their level of success is often based wholly on this factor (Achbor & Abbot, 2004). In the wake of the ethical scandals of the 2000s, however, corporate obligations have been pushed beyond financial achievements to also become closely connected to social responsibility (Achbor & Abbot, 2004). Not surprisingly, many corporate executives are finding themselves conflicted, attempting to maximize the profits of their organizations at the same time that they are trying to appease the expectations of corporate social responsibility critics. Interestingly, however, it turns out that the two efforts are integral. Although the phenomenon is not clearly illustrated on a widespread scale in today's marketplace, history has provided various examples of companies achieving both goals.

Included in these examples are servant-led companies such as Starbucks, Interface, Motorola, Cisco Systems, the Vanguard Group, Tom's Shoes, and TDIndustries, all of which have maintained positions in their respective industries at the upper echelon of corporate social responsibility initiatives and standards (Bogle, 2004, p. 98; Zohar, 1997, p. 3). Notably, servant-leadership and corporate social responsibility appear to embody similar foundational principles. For instance, a servant-leader emphasizes the importance of stewardship and community building, which lie at the foundation of philanthropy and community investment, major pillars of corporate social responsibility. Additionally, awareness and foresight are key characteristics of servant-leadership that underscore the corporate social responsibility ideals of environmental management and sustainability.

Other examples depicting the power of servant-leadership from a broad perspective include the notion of placing nominal values on all of the earth's natural resources, an idea that is being discussed and evaluated by major opinion leaders in the marketplace (Achbar & Abbot, 2004). One such leader is Ray Anderson, the CEO and founder of Interface, Inc., the world's largest commercial carpet manufacturer. Anderson suggested that progressive ideas such as valuing natural resources as much as the consumer goods they are used to produce will begin to change forever the way business is conducted, and will separate companies that achieve longevity in the global marketplace from those that do not. Accordingly, Anderson has shifted many of the operating procedures of his company to more environmentally friendly practices (Achbor & Abbot, 2004). Anderson (2009) explained,

> In 1994, at age sixty and in my company's twenty-second year, I steered Interface on a new course—one designed to recue our environmental footprint while increasing our profits. …No one had ever attempted that kind of transformation on such a large scale before. We aimed to turn the myth that you could do well in business or do good, but not both, on its head. Our goal was to prove—by example—that you could run a big business

both profitably and in an environmentally responsible way. And we succeeded beyond
my own high aspirations. (p. 2)

Concluding Remarks

Several companies have been referenced in this article in conjunction with ethical
failures, but the list expands well beyond these examples. This article suggests that
understanding and working toward servant-leadership presents one solution to the shortcomings
that many of these companies have with regard to social responsibility efforts. Senge (2002), a
leading scholar in leadership studies, observed, "In an era of massive institutional failure, the
ideas in servant leadership point toward a possible path forward and will continue to do so" (p.
345). Senge pointed out how working adults have nearly doubled the hours they spend working
each week in the United States, and the vast majority of this working population reports being
generally unhappy. Not surprisingly, these same working people contend that they are attracted
to visions of corporate social responsibility such as improving workplace conditions, building
trust, fostering open communication, and eliminating political game-playing. It is for these
reasons, combined with the transformational power of servant-leadership, that Senge believes
servant-leadership will have a greater impact in the future than it has had in the past. Simply put,
in his view, the time for servant-leadership has come. Similarly, in the concluding notes of her
critically acclaimed book *Rewiring the Corporate Brain,* Zohar (1997) warned, "I believe that it
is only from such a basis of spiritual servant-leadership that really deep transformation can come
about in the corporate world. Without it, there can be no fundamental rewiring of the corporate
brain" (p. 154).

As you ponder the notion of social responsibility, consider the servant-leadership
affirmations from leaders of three of today's most profitable corporate giants, Kohl's, Starbucks,
and the Vanguard Group. The current CIO of Kohl's, Jeff Marshall, advocates servant-leadership
as his core framework for managing his 650 direct reports. "I'm a strong believer in servant
leadership," reports Marshall. "My job is to promote, provide, and protect for 650 folks here"
(Vandan Plas, 2007). Echoing these sentiments, former Starbucks CEO Howard Behar explained
how every day he worked to fulfill the goals of servant-leadership in the marketplace and build a
more caring organization. He commented, "Caring is not a sign of weakness, but rather a sign of
strength. Without trust and caring, we'll never know what could have been possible." He later
added, "Servant-leadership is a way of being, and it works" (H. Behar, personal communication,
April 5, 2011). Lastly, Vanguard founder John Bogle asserted that the "idealistic visions" of
servant-leadership can be integrated into an organization to create caring, sharing, and serving
businesses. In the concluding comments of his essay *On the Right Side of History* (2004), he
marveled, "In the mutual fund industry the central idea of serving is being proved in the
marketplace by tens of millions of investors" (p. 111).

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HOW CAN AUTHENTIC LEADERS CREATE ORGANIZATIONAL IDENTIFICATION? AN EMPIRICAL STUDY ON TURKISH EMPLOYEES

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This research presents the empirical results of a study exploring the relationships between the concepts of *transactional* and *authentic leadership*, *trust in leader* and *organizational identification*. The sample used in the analysis (N = 232) was taken in Turkish companies that abide by *corporate governance* rules. The results of the study indicate that transactional leadership has a positive relation with trust in leader and that this relationship is *moderated* by authentic leadership. Furthermore, trust in leader, as a *full mediator*, develops organizational identification among followers. The results also identify authentic transactional leadership behaviors that promote followers' trust for their leaders and thus help to develop organizational identification. Implications and directions of future research are discussed at the end of the paper.

Today's businesses realize more and more that maintaining and developing the continuous potential of companies' workforces has become key to remaining competitive. Hence, they focus more on their employees. Grojean and Thomas (2005) suggest that the result of employee-focused efforts is the establishment of employee identification with the organization, which is referred to as organizational identification (OI) in the field of organizational behavior. OI has many benefits both for the employees and for the organization. It motivates employees to focus more on tasks that benefit the organization rather than on purely self-directed goals (Kitapçı, Çakar, & Sezen, 2005). Evidence indeed shows that people who identify themselves with an organization are more likely to behave in the best interest of the organization (e.g. De Cremer & Van Knippenberg, 2002; Kitapçı et al., 2005; Riketta, 2005). OI also decreases the incentive to leave and increases extra role behavior, job and organizational satisfaction, and job involvement (Riketta, 2005). All of these are concepts that employees can hardly experience in today's era of intense competition and ethical misconduct.

Due to its positive outcomes on employee behaviors and attitudes, understanding and analyzing OI of organizational members became one of the main topics for researchers in organizational behavior (Lane & Scott, 2007). The research in this field has usually concentrated on organizational and individual factors that develop OI (Mael & Ashforth, 1992; Riketta, 2005).

Also, the present study concentrates on one of the factors that might develop OI (i.e. leadership behaviors), but beyond that, it tries to explore *how* leaders can develop OI in followers. Researchers have often argued that leaders influence OI because of their impact on the followers' self-concepts (e.g. Mael & Ashforth, 1992; Lord & Brown, 2004). However, exactlywhat it is that makes leaders so influential on followers remains unknown. The aim of this study is to answer this question. It examines if transactional leaders create OI through building trust on their followers and tries to explore whether the influence of transactional leadership will be stronger on trust in leader when the leader is also authentic in his/her nature.

Theoretical Background and Hypotheses

Conceptual Model

This study assumes that authentic leadership behaviors moderate the relationship between transactional leadership behaviors and trust in leader, which in turn develops organizational identification for followers as exhibited in Figure 1. In other words, the study explores the moderating effect of authentic leadership between transactional leadership and trust in leader and also analyzes the mediating effect of trust in leader between transactional leader behaviors and OI.

Figure 1: The Conceptual Model
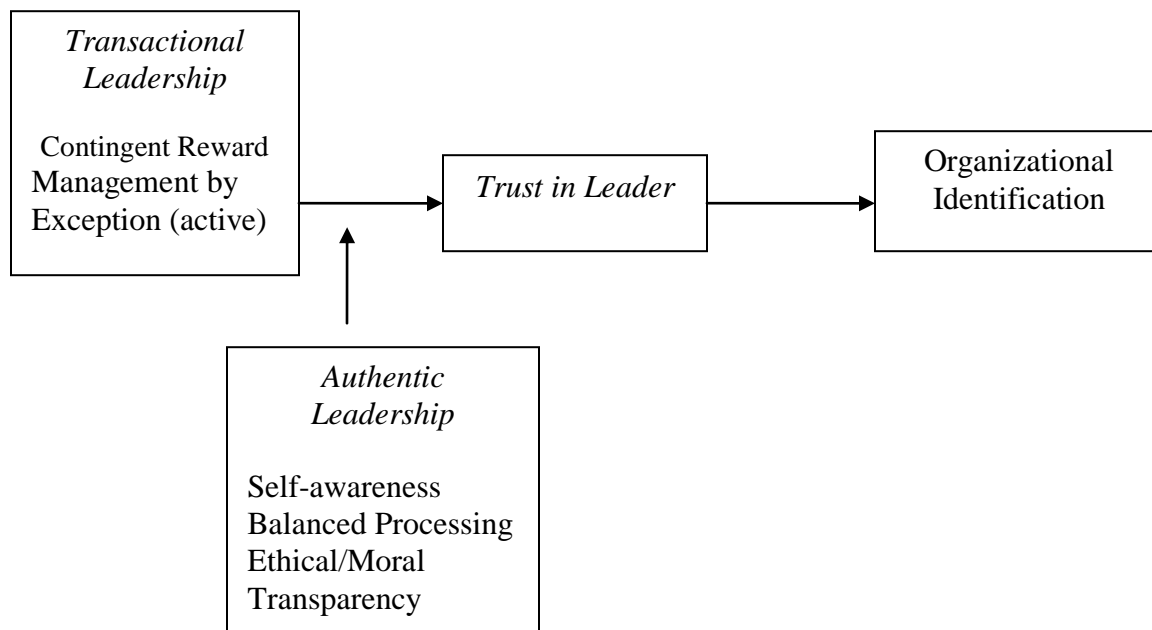
Trust in Leader

Boe (2002) defines trust as *"to have implicit faith in; to be confident and confined in a person or a thing"* (p. 14). In terms of trust in leader, the faith and confidence Boe describes is directed at the leader. In order to clarify this concept, it is better to present some of the definitions of interpersonal trust, of which trust in leader a variant.

Nyhan and Marlowe (1997) define interpersonal trust as *"the level of confidence that one individual has in another's competence and his or her willingness to act in a fair, ethical, and predictable manner"* (p. 616). Whitener, Brodt, Korsgaard and Werner (1998) also give a similar definition of interpersonal trust: *"the expectation or belief that the other party will act benevolently and one can not control or force the other party to fulfill this expectation"* (p. 513). Mayer, Davis and Schoorman (1995) define interpersonal trust as "*the willingness of a party to be vulnerable to the actions of another party based on the expectation that the other will perform a particular action important to the trustor, irrespective of the ability to monitor or control that other party"* (p. 712). According to these definitions, trustors have voluntary vulnerability in a trust relationship because of the confidence they have in the trustee. Mayer and Gavin (2005) state that, in vulnerability, a certain level of risk taking is inherent. People in organizations often work interdependently. In other words, they depend on each other to achieve organizational and personal goals. Taking risks by trusting someone becomes especially crucial in such situations where dependency exists.

Borgen (2001) characterizes successful corporations as having effective social bonds featured by trust. Among these social bonds, the bond between the leader and followers is undoubtedly the most pivotal one, as the followers are very often vulnerable to their leaders' actions. They let or sometimes have to let their leaders decide over important things that affect them in the workplace. However, when they lack trust in their leaders, they might focus on self-protection and cover their backs, which will make them dedicate less time and energy to contributing to the organizational goals. In short, trust provides a mechanism for enabling employees to work together more effectively (Clark & Payne, 1997). The definitions of interpersonal trust given above also describe the characteristics of the parties in trust relationships (i.e. being dependable, fair, ethical, truthful and benevolent). The importance of these characteristics is relevant to this study and will be explored in the section about authentic leaders.

Research on organizational and individual outcomes of trust in leader presents very important results for the efficiency of organizations. Watsi, Tan, Brower, and Önder (2007) claim that, when the leader is viewed as trustworthy, subordinates will be motivated to have higher organizational outcomes such as performance, satisfaction, and lower turnover rates. This, in turn, also contributes to the leader's perceived effectiveness. Ertürk (2006), in his research conducted on Turkish academics, concludes that trust in supervisor is a mediator between organizational justice and organizational citizenship behavior (OCB) and also between organizational trust and OCB. He further concludes that people will engage in OCB because they have trust in their managers or leaders who look after them like a family. Research done by Yoon and Suh (2003) on call center employees' OCB levels in Korean travel agencies also confirms this finding. The research showed that, when employees believe their managers are trustworthy, employees tend to spend more time and energy on OCB. Employees do this, for example, by helping others, which, in turn, increases the quality of the service operations. Perry and Mankin (2007) have examined the relationships between managerial trust, organizational trust, and work satisfaction. The study is done in two different work environments: a municipal fire department and a manufacturing firm with opposing levels of trust, the former with high and the latter with low levels. Perry et al. (2007) did not find a correlation between managerial and organizational trust. They suggested that employee trust in the chief executive can be independent of trust in the organization or that trust in leader does not necessarily create organizational trust. However, interestingly, the link between organizational and managerial trust was found to be work

satisfaction. Work satisfaction seemed to reach its highest level when managerial trust is high. Furthermore, Dirks and Ferrin (2002) reported a meta-analysis that analyzes 106 studies exploring the relationships between trust in leader and 23 different constructs. They found significant and strong relationships between trust in leader and organizational commitment on the one hand, belief in the information provided by the leader and satisfaction with the leader on the other.

Transactional Leadership

Goodwin, Wofford, and Whittington (2001) define transactional leaders as *"those who focus on the motivation of followers through rewards or discipline, clarifying for their followers the kinds of rewards that should be expected for various behaviors"* (p. 759). Egri and Herman (2000) suggest that the main concern of transactional leaders is the accomplishment of the subordinates' task performance in terms of meeting organizational goals and objectives. Leaders make their followers reach these goals by providing them with contingent rewards. In simpler terms, transactional leaders give followers something they want in exchange for something the leaders want (Kuhnert & Lewis, 1987). Hence, the behaviors of transactional leaders can be seen as an exchange process of implicit bargaining (Den Hartog, Van Muijen, & Koopman, 1997) between the leader and the follower, based on their contractual obligations (Antonakis, Avolio, & Sivasubramaniam 2003). Therefore, effective transactional leaders must regularly fulfill the expectations of their followers (Kuhnert & Lewis, 1987) if they want their followers to contribute to the organizational goals. However, although transactional leadership is important for followers' performances, it might not be enough to motivate them. Keeley (1995) claims that organizations would turn into mere marketplaces for self-serving transactions, if there was only the transactional leadership style in the workplace, since there would be no one to transform the organizations. As a result, organizations would not be able to get rid of the status quo, the bureaucracy, and traditions. In order to achieve this, an organization needs transformational leaders, according to Keeley. However, this does not imply that transactional and transformational leaders are necessarily mutually exclusive. Bass (1985) claims that both leadership styles can be observed in the same leader. In fact, he claims that, if transformational leadership is based on transactional leadership, the effect of the latter will be higher. Parallel to this view, Bass & Steidlmeier (1999) also affirm that transactional and transformational leadership are interrelated and the best type of leadership emerges when they are used together.

The relationship between transactional leadership and trust in leader. This study proposes that transactional leaders instill trust in their followers. The reason for this assumed relationship is related to the characteristics of the trustee defined by Mayer et al. (1995). These are namely, *ability, integrity* and *benevolence* of the trustee. Thus, leaders can create trust in their followers by exhibiting these characteristics. Integrity and benevolence are two of the main characteristics of authentic leaders, which will be explained in more detail in the following section. Ability, on the other hand, although it should probably be inherent in every type of leader, is one of the main requirements when selecting a transactional leader. Mayer et al. define ability as *"the group of skills, competencies, and characteristics that enable a party to have influence within some specific domain"* (p. 717). They include 'specific domain' in their definition, because the trustee might be competent in some technical area, but may have little aptitude, training, or experience in a more interpersonal area, like interpersonal communication.

In this case, the trustee might be trusted in terms of his competence to do the analytical tasks, but s/he might not be trusted in terms of initiating contact with an important customer (Mayer et al., 1995). Indeed, transactional leaders might develop trust on their followers by exhibiting different abilities. For instance, Kuhnert and Lewis (1987) suggest that the most required ability for a transactional leader is the leader's *ability* to meet and respond to the reactions and changing expectations of their followers. Bass and Bass (2008), on the other hand, suggest that the task *ability* of transactional leaders is one of the most important ones. Furthermore, their *abilities* to actively set standards for followers, to create an enabling structure (by designing of the work and resource allocation, core norms of conduct), and to set functional norms (Avolio & Bass, 2004) are also some other types of abilities that are commonly looked for in transactional leaders. Hence, based on Mayer et al.'s findings, it can be stated that all these required abilities of transactional leaders in different domains might develop trust on the followers.

Transactional leaders are more likely to create trust on followers when they are given limited power in the workplace. According to Burns (1978), there are two types of exchanges between the leader and the follower: lower- and higher-order transactions. Lower-order ones are salary increases, bonuses, and promotion, and they depend upon the leaders' control of resources (Yukl, 1981). If providing these rewards is not under the leader's direct control, the leader's bargaining power is diminished. In such situations, providing higher-order transactions, like non-tangible rewards (i.e. respect, recognition and *trust*)**,** might be one of the only options to maintain followers' performance (Kuhnert & Lewis, 1987). In short, a transactional leader is inclined to create trust in the followers to motivate them and to actualize contractual obligations, when his/her power on lower order transactions is restricted.

Dirks and Ferrin (2002) confirmed in their meta-analysis that there is a positive relationship between transactional leadership and trust in leader (r_.50). However, the studies they included in this meta-analysis have mainly been conducted in Western cultures. Whether or not transactional leaders create trust in their followers in a Turkish context still remains unknown. It is one of the aims of this study to explore this question. Therefore, following hypothesis is posed:

H_1:   Transactional leadership is positively related to trust in leader.

Authentic Leadership and its Moderating Role

Authentic leadership comes from 'authenticity,' a word etymologically rooted in Greek philosophy, meaning 'to thine own self to be true' (Avolio & Gardner, 2005). Hence, Gardner & Schermerhorn (2004) explain authenticity as saying what one is really thinking and feeling, and then behaving accordingly. Therefore, authentic individuals achieve higher congruence between ideal and actual selves. Authentic leaders demonstrate transparent decision making, confidence, optimism, hope, resilience, and consistency between words and deeds. They have transparent intentions, recognize their own weaknesses, and achieve their authenticity by being aware of and accepting themselves. They are in touch with their emotions and their effects on themselves and on others.

This study poses that some of the characteristics of authentic leaders, like integrity, consistency (Whitener et al., 1998), fairness, accountability, and honesty (Gardner, Avolio, Luthans, May, & Walumbwa 2005) might increase the level of trust followers have in their transactional leaders, if their leaders also embrace these characteristics. For instance,

transactional leaders motivate followers based on contingent rewards. If transactional leaders are at the same time authentic in their natures, they will be more likely to have *integrity*—another dimension of trust defined by Mayer et al. (1995)—and to be *consistent* with providing appropriate and on-time rewards and recognitions. This consequently makes them more likely to be trusted (Jung & Avolio, 2000). Integrity refers to *"the trustor's perception that the trustee adheres to a set of principles that the trustor finds acceptable"* (Mayer et al., 1995, p. 717). Mayer et al. (1995) give some examples for integrity, such as consistency of the party's past actions, credible communications about the trustee from other parties, belief that the trustee has a strong sense of justice, and the extent to which the party's actions are congruent with his or her words. Such behaviors match quite extensively with the definition of an authentic person as it was described in the previous paragraph.

Transactional leaders, who are also authentic in their natures, will display justice in their behaviors. Justice creates a supportive context which is necessary for *benevolence (*Burke, Sims, Lazzara, & Salas, 2007) which is one of the three dimensions of trust found by Mayer et al., (1995). In such contexts, ambiguity is reduced, consistency is promoted, and fairness is perceived. This which, in turn, makes the leader seem benevolent. Mayer et al. (1995) define benevolence as *"the extent to which a trustee is believed to want to do good to the trustor"* (p. 718) and *"it is the perception of a positive orientation of the trustee toward the trustor"* (p. 719). Dirks and Ferrin (2002) also claim that transactional leaders create more trust on their followers when they place less emphasis on the exchange relationship based on contract, but more emphasis on ensuring that they are perceived as having *integrity,* being dependable, and *fair*. Pillai, Schriesheim and Willams (1999) support this view and suggest tha,t if interpersonal treatments to subordinates are perceived to be fair, subordinates' trust in leader will be enhanced.

In short, if a transactional leader is also authentic, followers will have stronger trust in him/her, because they are not only rewarded for their performance, but they are also rewarded fairly and consistently. Bass and Steidlmeier (1999), in fact, refer to this type of leaders in their theoretical work and label them as 'authentic transactional leaders.' In their study, transactional leaders' practices, like telling the truth, keeping promises, negotiating fairly, and allowing free choices, are considered as authentic, whereas bribes, nepotism, and abuse of authority are considered as inauthentic. Based on this information, it can be hypothesized that:

H$_2$:   Authentic leadership perceptions moderate the relationship between transactional leadership perceptions and trust in leader.

Organizational Identification

Riketta (2005) suggests that all different definitions of OI in the literature refer to an individual's feeling of being a part of the organization, internalizing organizational values and/or feeling pride in his/her membership. OI can be considered as an overlap between the employees' image of the organization and the image of the self (Riketta & Van Dick, 2005), because people who have OI may see themselves as personifying with the organization (Kitapçı et al., 2005). In other words, via OI, the organization provides the individual with a sense of identity.

In the literature, several benefits of OI are discussed. OI, first of all, acts as an important precondition to having a high job satisfaction. Riketta (2005) presents a detailed meta-analysis of the research on OI. In this study, 96 different researches with 20,905 independent samples were analyzed. Occupational and work-unit attachment, job and organizational satisfaction, and job

involvement were correlated significantly and positively with OI. Furthermore, the intention to leave was moderately (r = -0.48), significantly, and negatively related with OI, while in-role and extra role performance were weakly (r = .17), but significantly, related with OI.

Relation between trust in leader and OI: The mediating role of trust in leader. There are some studies in the literature analyzing the relationship between trust in leader and many organizational and individual outcomes (e.g. Podsakoff, MacKenzie, Moorman & Fetter, 1990; Jung & Avolio, 2000). However, among those, studies which take OI as an outcome are very limited in number. In the study of Kitapçı et al. (2005), which was conducted on 133 middle level managers working in 35 manufacturing firms in Turkey, it was found that trust in supervisor has an effect on OI and that both trust and OI were negatively related to turnover intentions.

In the literature, there are even fewer studies in which trust in leader was specifically approached as a mediator between the leadership behaviors and OI. Nevertheless, it is possible to find some research exploring the mediating role of trust in leader between leader behaviors and some other organizational or individual outcomes, like organizational commitment, follower performance, and job satisfaction (e.g. Pillai et al., 1999; Podsakoff et al., 1990; Jung & Avolio, 2000). Although these studies do not directly explore OI as the main study concept, they prove that leader behaviors are usually related to positive work attitudes and behaviors, like performance, satisfaction, and OCB through trust in leader. It would then be logical to assume that OI, as another positive work attitude, might also be related to leader behaviors via trust in leader.

Specifically, transactional leaders design the work, allocate resources, set a clear direction, and provide necessary information about the roles, organizational values, and norms of the followers. When the followers trust their leaders, they will believe the information given to them and the direction set by the leader without question. Furthermore, they will clearly know what the organization stands for and what it means to be a member of it. This knowledge might make the follower identify him/herself with the organization, especially if the mission and values of the organization match with the followers' personality and value systems. Hence, it can be concluded that transactional leadership behaviors might develop OI and that this relationship could be mediated via trust in leader. Thus, the third hypothesis is:

H_3:   Transactional leadership is positively related to OI and this relationship is mediated by trust in leader.

Method

Sample Selection and Data Collection

Authentic leadership is a relatively new concept, which has not yet been tested well empirically. Its major characteristics are honesty, transparency, and consistency with one's self and others, as well as having both integrity and high ethical standards. Such leadership characteristics emerge only with difficulty and are hard to maintain in any type of organization. Even if the personality of the leader is authentic in his/her nature, fierce competition, internal and external pressures to be efficient, and low job security in the country might force leaders to adopt unethical and self-protecting leadership styles.

For this reason, this study chose organizations that have some control mechanisms on their leaders in order to reach leaders who are more likely to be authentic. Therefore, the organizations that were selected are those that apply *corporate governance* rules, by aiming to rule organizations in such a way that it brings benefits for all the stakeholders of the company and by requiring leaders to behave ethically and unconventionally.

In order to check the quality, efficiency, and reliability of the scales used in the main study, a pilot study was conducted at the end of March and at the beginning of April 2008 among the MBA students of the Business Administration Department at a private university in Turkey. 68 data were collected. Apart from the one of OI, all the other Cronbach alpha results[1] were proven to be satisfactory, which illustrated that there was a high consistency among the variables in the scales. The criticisms and no-responses to the 4th statement of OI showed that the relatively low Cronbach alpha coefficient was caused by this particular statement. Thus, it was revised so as to render it more readily understandable. In addition, some minor changes were applied to the wording of the other scales' items.

The main survey also took place in Turkey. It was distributed in three ways. Firstly, in two companies, accounting together for 29% of the respondents, data were collected in the traditional pen and paper way. Secondly, a soft copy of the survey was emailed to some of the respondents. Thirdly, due to the low response rate to the hard and soft copies, the survey was uploaded to a private survey website.

The respondents were 232 middle-level workers who were asked to rate their department managers between the months of May and October 2008. The exact number of leaders who were rated on hard and soft copy surveys is known (56 leaders), thanks to follow-up emails and face-to-face conversations. However, it is hard to know the exact number of leaders rated by those who answered the survey online, since the names of the companies and the leaders, as well as the email addresses of the respondents, were kept anonymous. Nevertheless, the respondents' answers to the demographic questions about their company, their sector, and their leaders' genders suggest that at least 40 different leaders were rated. Based on this, it seems that in total approximately 100 different leaders were evaluated. Gender wise, there was an almost equal number of female (117) and male (115) respondents taking part in the study. 48.7% of the respondents were aged between 20 and 30 and 39.7% between 31 and 40. Most participants (73.3%) had undergraduate degrees. There were slightly more single respondents (50.4%). Twenty percent of the respondents had been working with the same leader for a period of between 7-12 months and another 20% for about 13-24 months. Out of the five categories classifying people according to their total work experience, three had very similar results: 67 respondents had been working between 13-60 months (23.9%), 66 people between 61-120 months and 67 people between 121-244 months. The majority of the leaders rated were male (67.2%). A majority of respondents worked for companies operating in the service sector (53.9%), and most respondents worked in large companies with more than 500 (42.2%) employees. Finally, most of the respondents (30.6%) came from companies that had been operating in their respective sectors between 11 to 25 years.

Measures

Multifactor leadership questionnaire (MLQ). Transactional leadership was measured with MLQ, initially developed by Bass (1985). After some modifications, its 2004 version was used for the study. There are basically two components to transactional leadership: contingent reward and management by exception. Each component has 3 items. Respondents completing the survey evaluated how frequently and to what degree they had observed their leaders engaging in 6 specific behaviors. However, due to low reliability test results (0.557), the second component was eliminated after the factor analysis and transactional leadership was only represented by the 'contingent reward' factor in further analyses. *Contingent reward* refers to providing followers with material and psychological rewards based on contractual obligations and to the efforts spent to achieve a certain performance level. A five-point Likert scale (ranging from 1- Strongly Disagree to 5 - Strongly Agree) rating the frequency of observed leader behaviors was used in the study.

Authentic leadership questionnaire (ALQ). It was developed by Gardner et al. (2005) and has 4 components. *Self-awareness (SA)* refers to being able to *"understand own talents, strengths, sense of purpose, core values, beliefs and desires"* (Avolio & Gardner, 2005, pp. 324). *Balanced Processing (BP)* refers to the unbiased collection and interpretation of self-related information and both negative and positive trigger events in the leader's life. An authentic leader does not exaggerate nor ignore the reality. Authentic behaviors are guided by the values, emotions, beliefs, thoughts, and feelings of the leader, and not by external pressures or contingencies. *Relational Transparency (RT)* indicates that the leader displays trust, openness and self-disclosure in his/her relationships. The *Ethical/Moral (E/M)* dimension refers to the degree to which the leader sets a high standard for moral and ethical conduct by his/her own decisions and behaviors. Self-awareness and ethical/moral dimensions are each composed of 4 items, relational transparency of 5 and balanced processing of 3. Thus, in total, there were 16 ALQ items.

Organizational trust inventory (OTI). The 8-item OTI scale, developed by Nyhan and Marlowe in 1997, was used to measure the trust levels between the employee and the supervisor.

Organizational identification. It was measured by the use of the 6-item Mael and Ashforth scale, developed in 1992. In total, 36 items and 10 demographic questions were utilized for this survey. The reliability test results of contingent reward, ALQ, the trust inventory, and OI were found to be 0.706, 0.901, 0.949, and 0.76 respectively and are thus considered to be high (Hair, Anderson, Tatham, & Black, 2006). The survey was conducted in Turkish. All the scales were translated by the author and backtranslated by an independent translation firm. Subsequently, the author and two other scholars in the field of organizational behavior, one of whom is bilingual (English-Turkish), compared and worked on the two translations until it was agreed that the English and Turkish versions were equivalent in meaning. The same procedure was followed for the translation of ALQ. In this case, however, instead of using a group of expert scholars, the author of the scale, Prof. Bruce Avolio, was contacted directly by email to check the backtranslation. According to Prof. Avolio, 3 statements out of 16 posed some minor problems, which were duly addressed. The scale took its final form when Prof. Avolio approved all the statements after receiving clarification about each statement and after being presented with 3

options for each translation. As the scale had not been translated into Turkish before, Prof. Avolio also asked the author to send the Turkish version and the English backtranslation to the publisher of ALQ, so it could be included in the database for future use by other researchers.

Results

Apart from the reliability tests, KMO test and Bartlett's test of sphericity were applied at the beginning of each factor test in order to calculate if the data were appropriate for the factor analysis (Sipahi, Yurtkoru, & Çinko, 2006). For all the data, the KMO results were high[2], Bartlett's tests were significant and Cronbach alpha results gave high consistencies[3]. The factor analysis for transactional leadership (contingent reward), OI and trust in leader gave a one-component solution, and the factor analysis for authentic leadership a four-component one. Although the composition of the items for authentic leadership was not totally identical to the original composition of the items defined by Gardner et al. (2005), there was a considerable match between them, so it was even possible to label each factor with its original name[4]. Also, Cronbach's Alpha was calculated for each factor of authentic leadership. The first three factors provided high consistencies (0.82, 0.7, 0.845 respectively), while the reliability of the fourth factor was found to be lower (0.687), but still acceptable (Hair et al. 2006).

Hypotheses Testing

H$_1$:   Transactional leadership is positively related to trust in leader.

A simple regression analysis for this hypothesis exhibits that there is a significant, positive, and strong relation (r = 0.66; p = 0,00) between transactional leadership and trust in leader and that transactional leadership can explain 44% of trust in leader. Thus, *H1 is supported* (Table 1).

Table 1: Regression Results between Transactional Leadership and Trust in Leader (*N* = 232)

Independent Variable	*B*	*SE B*	β
Transactional Leadership	.641	0.47	.668**

Note. R^2 = .446 (*p* < .01).
**p < .01.

H$_2$:   Authentic leadership moderates the relationship between transactional leadership and trust in leader.

Before testing this hypothesis, a collinearity test between the two leadership styles was performed to look for a potential correlation between them. For this purpose, the *systematic way* defined by Hair et al. (2006) was followed. The results illustrated that there was no collinearity between transactional and authentic leadership. Hence, they could be considered as two different concepts.

The moderating role of authentic leadership was tested with a step-wise regression analysis to see whether the effect of transactional leadership on trust in leader changes when it interacts with authentic leadership. Before the regression analysis, the distributions of the

independent variable (transactional leadership) and the moderator (authentic leadership) were examined to decide how the variables should be centered. Centralizing the independent and moderating variable was necessary to avoid an increase in the standard error of beta coefficients that prevents possible significant relationships. The variables did not have normal distributions. Therefore, in order to centralize the variables, their standard deviations were divided by their median values, after which the result was extracted from the variables. These centralized variables were multiplied with each other in order to find their interaction terms. Finally, the dependent variable (trust in leader) was regressed on the centered independent variable, the centered moderator and their interaction terms, which were then entered into the analysis separately and in successive steps. According to the results exhibited in Table 2, ΔR^2 for all three models, also the interaction term in the third model, is found to be significant. This means that authentic leadership does have a moderating role between transactional leadership and trust in leader. However, ΔR^2 is only 0.01 for the third model, where the interaction term is, and this means that the explanatory power of the moderator was low and authentic leadership as a moderator explains 1.1% of the trust in leader variance. Thus, based on these findings, *H2 is supported*.

H$_3$:   Transactional leadership is positively related to OI and this relationship is mediated by trust in leader.

For the first part of the hypothesis, the Pearson Analysis was performed and the results showed that there is a significant, positive, but somewhat moderate relation (r=0.269; p=0,00) between trust in leader and OI. For the mediation effect, the steps proposed by Baron and Kenny (1986) were followed. *Step (1)* establishes that the dependent variable (DV) is significantly correlated with the independent variable (IV). The DV is regressed on the IV to estimate and test the path (c) between them. This establishes that there is an effect to be mediated. Step (2) establishes that the IV is significantly correlated with the mediating variable (MV).

Table 2: Step-wise Regression Analysis of Authentic Leadership (as the moderator) and Transactional Leadership on Trust in Leader

Constructs	*B*	*SE B*	β
Step 1			
Constant	4.276	.049	
Transactional Leadership	.627	.048	.672***
Step 2			
Constant	5.383	.134	
Transactional Leadership	.284	.057	.304***
Authentic Leadership	.658	.076	.531***
Step 3			
Constant	5.227	.147	
Transactional Leadership	.019	.121	.021
Authentic Leadership	.558	.085	.450***

Transact.*Authent	-.125	.051	-.361*

Note. R^2 = 0.452 for Step 1: ΔR^2 = 0.147 for Step 2: ΔR^2 = 0.011 for Step 3. * $p < .05$, *** $p < .001$

Subsequently, the MV is also regressed on the IV to estimate and test the path (a) between them. Step (3) establishes that the MV affects the DV. It is not sufficient just to correlate the MV with the DV because the mediator and the outcome may only be related because of the joint influence of the IV. Therefore, the IV must be controlled in establishing the effect of the MV on the DV (path b). The DV is regressed both on the IV and MV simultaneously in order to estimate and test path b. Step (4) determines whether the MV completely mediates the relationship between the IV and the DV. In order to establish this, the effect of the IV on the DV, while the MV is controlled (path c), should be zero. The effects in both steps three and four are estimated in the same equation. Table 3 exhibits the results for each of these steps. It shows that transactional leadership can explain 44% of trust in leader. Thus, both concepts have a positive and significant relationship with each other. In addition, transactional leadership also has a positive, significant, but weak relationship with OI. When OI was regressed on both transactional leadership and trust in leader, the beta coefficient of transactional leadership went down to .127 in the third regression analysis from .250 in the second. Furthermore, it became insignificant. This supports the assumption that transactional leadership does not have any effect on OI when trust in leader is controlled. Although the explanatory power of trust in leader on OI is low, it has a fully mediating role between transactional leadership and OI.

An additional mediation (SOBEL) test was done to verify the previous regression analyses for H3 by applying an interactive calculation tool for mediation tests, which was created by Preacher and Leonardelli (2001). The SOBEL test calculates the critical ratio to understand whether the indirect effect of the IV on the DV via the mediator is significantly different from zero. The SOBEL test coefficient (Z = 2.132, p < .05) confirmed that the association between transactional leadership and OI was mediated by trust in leader. Therefore, *H₃ is supported*.

Results and Discussions

First, the results of the study indicate that all the transactional leadership behaviors that were included in the analysis influence trust in leader. This illustrates that rewarding employees based on their efforts, performance level, and contractual obligations causes followers to develop trust in their leaders. Specifically, trust is created by behaviors such as assisting followers in exchange for their efforts, expressing satisfaction when the followers meet expectations, and making clear what followers can expect to receive when performance goals are achieved. The reason that these behaviors create trust can be linked to benevolence, one of the trust dimensions defined by Mayer et al. (1995). By considering the individual needs of their followers, transactional leaders act *benevolently*. The results that were obtained support the study of Dirks and Ferrin (2002), who reported a significant relation (r = 0.50) between transactional leaders and trust in leader. However, the correlation between these two concepts in the present study is stronger (r=0.66). This might be due to cultural differences (American vs. Turkish) between the respondents in both studies or it could be explained by the fact that transactional leadership is only represented by 'contingent reward' in the current study. The findings that were obtained equally confirm the study of Gillispie and Mann (2000), who found a significant relation between contingent rewards and trust in leader.

Second, the regresssion analyses illustrate that authentic leadership does have a moderating role between transactional leadership and trust in leader. In other words, followers will trust transactional leaders more if they also possess authentic leadership characteristics. The reason for this is that such leaders will be consistent in providing both material and psychological rewards and recognition. Furthermore, they will execute contracts fairly and reliably. Such behaviors will increase the trust followers have in their leaders (Whitener et al.,1998; Jung & Avolio, 2000). However, the explanatory power of authentic leadership is found to be low ($\Delta R^2 = 0.011$), which means that the moderating effect authentic leadership has on the relationship between transactional leadership and trust in leader is not high. This means that the respondents have trust in their transactional leaders, because they provide them with help and recognition in exchange for their efforts and because the leaders in question clarify the expectations when performance goals are reached. Whether the leader is ethical, fair, honest and/or transparent, while displaying these behaviors, changes the respondents' trust levels only slightly. Nevertheless, the results support the view of Jensen and Luthans (2006), who suggest that employees' work-related attitudes could be impacted positively, if their leaders are seen as authentic.

Table 3: Multiple Regression Models Testing the Transactional Leadership - Trust in Leader - OI Chain

	B	SE B	β
1st Regression (OI is regressed on transactional leadership)			
Constant	3.050	.185	
Transactional Leadership	.194	.050	.250***
2nd Regression (trust in leader is regressed on transactional leadership)			
Constant	1.650	.175	
Transactional Leadership	.641	.047	.668***
3rd Regression (OI is regressed on both transactional leadership and trust in leader)			
Constant	2.803	.162	
Transactional Leadership	.908	.134	.127
Trust in Leader	.149	.094	.185*
SOBEL Test		**Z = 2.132**	**P < .05**

Note. $R^2 = 0.446$ for the First Regression, $\Delta R^2 = 0.063$ for the Second Regression, $\Delta R^2 = 0.081$ for the Third Regression. * $p < .05$, *** $p < .001$

Third, the results show that transactional leadership has a low explanatory power on OI. This could be due to the fact that there are many factors other than leadership behaviors affecting OI. For instance, Riketta (2005), in his meta-analysis, found that organizational tenure, age, and job level are the antecedents to OI. In addition, Mael and Ashforth (1992) distinguish between organizational antecedents to OI (e.g., organizational distinctiveness, organizational prestige and intraorganizational competition) and individual antecedents (e.g., tenure, satisfaction with the organization, and sentimentality). Nevertheless, trust in leader develops OI of followers albeit weakly ($\Delta R^2 = 0.006$). Epitropaki and Martin (2005) point out that transactional leaders usually follow the existing system, avoid risk, and clarify the performance expectations and tasks for the followers. By providing necessary information about the followers' roles, organizational values, and norms, transactional leaders help followers to be more involved in their work and the organization, which, in turn, levels up their OI. However, since transactional leaders concentrate mainly on goals and rewards rather than on providing information, the effect they have on OI might not be very high. Parallel to this view, Mignonac, Herrbach and Guerrero (2006) suggest that, in today's business world, the relationship between employer and employee became transactional rather than relational, which causes identification to be lost easily. The exchange and contractual process between the leader and the follower in transactional leadership does not necessarily aim to change the follower's personal values or to develop identification, a deep sense of trust and commitment or strong emotional attachment to the leader (Jung & Avolio, 2000). A transactional leader works on the current needs of followers and satisfies those needs once the pre-determined performance goals are reached. Hence, this contractual exchange between the leader and the follower may not necessarily have a big impact on the followers' OI levels.

Fourth, one of the most important findings of this study is the fully-mediating role of trust in leader between transactional leadership behaviors and OI. Although the explanatory power of trust in leader on OI is low ($R^2 = 0.08$), the fully-mediating role of trust in leader between transactional leadership and OI shows that transactional leaders facilitate the perceptions of trust in leader, which consequently makes followers identify with the organization. A possible explanation for this, as has been explained in this study before, might be the link between transactional leadership actions and the *ability* dimension of trust. The transactional leader's ability to design the work and clarify the expectations and roles, as well as his ability to introduce the organizational norms and values to followers effectively, positively affects followers' trust in their leaders. Thus, followers who trust their leaders also believe in the information the leader provides about their work and the organization. This might make them more involved with what they do and more attached to their organization. Moreover, it might cause followers to identify with the organization. The fact that trust in leader fully mediates this relationship shows that there is only one condition for a transactional leader to create OI, which is to build followers' trust for him/her. The previous analyses confirm that leader behaviors do not have a big impact on OI and it seems that the limited effect of transactional leadership on OI occurs *only* when the leader is trusted. Furthermore, if the leader possesses authentic leadership characteristics, this relationship will be even stronger.

Managerial Implications

The study shows that trust in leader is a very important concept that contributes to the efficiency and effectiveness of the organization, because it has an influence on many

organizational and individual outcomes, such as performance, satisfaction, turnover rates, and OCB (e.g., Watsi, et al., 2007; Ertürk, 2006). Leaders who realize this importance will try to adopt strategies that develop trust, and the present research might help them to define these strategies by pointing out specific trust-building behaviors. Accordingly, leaders who want to foster a relationship of trust with the employees can learn a lot from the transactional leadership style. They will achieve this goal by recognizing employees when they meet expectations, offering help to them, and clarifying what followers can expect to receive when performance goals are achieved. This last point deserves special attention, especially in countries where job opportunities are limited and economic instability forces people to choose jobs with stable financial returns.

As far as the authentic leadership style is concerned, the positive elements that a manager wanting to create trust among his employees can distill from this leadership style are transparency, self-awareness, and balanced processing. This means that a manager should be aware of how her/his actions impact others and should know when it is time to re-evaluate his/her positions, if s/he strives to create trust. Transparent behaviors, like displaying emotions in line with feelings, knowing and admitting mistakes, and encouraging everyone to express their ideas, are found to have an impact on the trust followers have for their leaders. Since it has been shown that authentic leadership has a moderating role between transactional leadership and trust in leader, a manager who wants to be trusted could combine characteristics from both leadership styles. His/her transactional actions should be consistent, ethical, transparent, and fair. This is a finding that might be very useful for the manager of the future, as there has been a general uneasiness and failure of employees to identify with their organization since scandals like Enron started to shake the business world about 10 years ago. The current economic and financial crisis did not help to restore faith.

From the analysis, it also became clear that the correlation between the concepts of transactional leader and trust in leader was stronger in Turkey than in the U.S. This might suggest that a Turkish manager who adheres to the transactional leadership style will be more successful in creating trust on his/her followers than an American manager who does this. Although this might be something that requires further research, leaders in multinational companies should take this finding into account. They might like to adopt appropriate leadership styles depending on the country where they work.

The literature of this study also points out the importance of OI for the effectiveness and efficiency of organizations. The study has tried to define specific transactional leadership behaviors that affect OI. However, the results show that this relation is not very strong. Therefore, leaders who want to develop OI among their employees should also find some other ways to achieve it, e.g., developing organizational prestige (Riketta, 2005). Nevertheless, the results indicated that credible and trustworthy managers with authentic and transactional leadership characteristics could be able to create OI. These findings equally suggest that a company that wishes its employees to identify with their organization should look for leaders who can build trustworthy relations with their followers.

Limitations of the Study and Future Suggestions

The first limitation of the study is the data collection method that was used to gather data. Although collecting data through the internet increased confidentiality and was instrumental in reaching many respondents quickly, tracking the numbers of leaders who were rated was

difficult, since more than one respondent might have rated the same leader. However, it was obvious that additional questions about the leader would raise fear and unwillingness to respond to the questionnaire among the respondents. Indeed, some potential respondents who were contacted to give information for the study were suspicious and did not want to take part in the research even online, in spite of the fact that they were not required to give their own names and email addresses, nor the ones of their respective companies.

The sampling criteria chosen for the data could also be considered as a limitation. It was enough for a person to be working for a company applying *corporate governance* rules to be included in the sample group. This single requirement gave rise to a heterogeneous sample group of people that work in many different companies and in different sectors. It made it possible to reach a broad evaluation of many different leaders, but it also implies that the results cannot be generalized to single industry settings. To do that, the study should be replicated in specific sectors.

Authentic leadership is still such a novel and ambiguous concept that any research on it will necessarily be new in Turkey. However, the amount of empirical studies on authentic leadership is also low worldwide. Therefore, this research will also contribute to the world literature. It would be particularly interesting to focus new research in this field on the relations of authentic leadership with organizational (e.g., performance, commitment, OCB) and individual outcomes, (e.g., well-being, burnout, job alienation). Furthermore, Fields (2007) suggests that higher levels of work unit performance will have a positive effect on follower consensus about the leader authenticity and integrity. Future researchers should also explore this or include 'unit performance' as a variable in their research to confirm or disconfirm this claim. In addition, there is a need to test the reliability and validity of the scale used in this study in different cultures and different samples.

Future research could also examine the conditions (moderators) under which these variables influence the reported outcomes. In that case, the moderators could be organizational, like organizational climate and culture, and/or individual, like propensity to trust. Moreover, future research can also look into the influence processes of leadership styles by using more accurate research techniques to assess the style of the leader (e.g., observations, diaries, more field experiments), instead of surveys. In such cases, organizing a simulation that extends over several weeks might be very beneficial.

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[1] Cronbach alpha results for the research concepts in the pilot study: Transactional Leadership: 0.70, ALQ: 0892, Trust in Leader: 0.931, OI: 0.599.

[2] KMO results for the study concepts: Contingent Reward: 0.663, Authentic Leadership: 0.899, Trust in Leader: 0.993, OI: 0.784

[3] Cronbach alpha results for the study concepts : Transactional Leadership: 70.6, Authentic Leadership: 0.901, Trust in Leader: 0.949, OI: 0.76.

[4] 1st Factor: SA, SA, SA, SA, SA, BP, 2nd Factor: BP, BP, RT, RT, 3rd Factor: RT, RT, RT, E/M, 4th Factor: E/M, E/M, E/M

WOMEN'S LEADERSHIP: USING THE COMPETING VALUES FRAMEWORK TO EVALUATE THE INTERACTIVE EFFECTS OF GENDER AND PERSONALITY TRAITS ON LEADERSHIP ROLES

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The Competing Values Framework (CVF) is useful for differentiating leadership roles (Quinn, 1988), as well as grouping these roles and personality traits (Belasen & Frank, 2008) into an organizing schema. This paper expands the CVF's utility by proposing distinctions between men and women, particularly with respect to transformational and transactional leadership. Using LISREL path analysis, findings show that being a woman manager influenced the conscientiousness personality trait, which, in turn, influenced the CVF role strengths of *monitor*, *coordinator,* and *producer* – three roles associated with transactional leadership. Explanations for the failure of our findings to support the proposition that women would display stronger scores in transformational roles are provided. We conclude the study with a discussion of the Catch-22 women face as they try to get past the invisible glass barrier and provide implications for leadership development. Suggestions for future research are also included.

T his paper addresses the interactive effects of gender and personality traits on transformational and transactional leadership using the Competing Values Framework (CVF). First, we review theories and studies relating to transformational and transactional leadership roles, including gender studies that seek to relate the disproportionate representation of women in senior levels of management to the 'vision thing' (Ibarra & Obodaru, 2008). Second, we examine the tenets of the CVF as an organizing schema to help group and differentiate leadership roles (Quinn, 1988). We then provide a categorization of leadership roles and personality traits and discuss its relevance to studying women leadership (Belasen & Frank,

2008) followed by a review of the research objectives of the current study, methods of analysis and results. Finally we suggest a number of explanations for the findings that, in addition to transformational strengths, women perceive themselves as strong in CVF-related transactional roles. We conclude the study with a discussion of the Catch-22 women face as they try to get past the invisible glass barrier and provide implications for leadership development and suggestions for future research.

Transformational and Transactional Roles

As the number of women in the workforce and in leadership roles increases (Jenner & Ferguson, 2009), it is important to understand the intersection of gender and leadership. Debates about the leadership styles of women and men gained momentum in the 1990s because of new research attempting to identify the styles that are especially attuned to contemporary organizational conditions (Eagly & Carli, 2004). The new emphasis was on leadership that is transformational in the sense that it is future-oriented rather than present-oriented and that strengthens organizations by inspiring followers' commitment and creativity. As its name implies, transformational leadership is a process that that changes and transforms individuals (Northouse, 2001).

Mounting evidence that transformational leadership contributes to increased employee motivation and performance has encouraged research into the mechanisms behind its achievements (Alimo-Metcalfe, 1995; Barker & Young, 1994; Eagly, Johannesen-Schmidt, & Van Engen, 2003; Rosener, 1990; Kark, Shamir, & Chen, 2003; Trinidad & Normore, 2005). There is new support for the finding that the success of transformational leadership can be attributed to interpersonal abilities that enhance personal identification of the follower with the leader, and to promote social identification with the work unit (Kark, et al., 2003). The transformational leader affects the feelings of the follower, creating positive identification with both the leader and the work unit. Ironically, this interaction is characterized by both dependence and independence, an interpersonal dependence between the leader and constituents and an empowering independence that encourages work group identification (Kark et al., 2003).

Burns (1978) used the term "transforming leadership" to describe a relationship in which "leaders and followers raise one another to higher levels of motivation and morality" (p. 18). For Burns, leadership is quite different from wielding power, because it is inseparable from followers' needs.

Transformational leadership, on the other hand, offers an emotional bond that raises the level of motivation and morality in both the leader and the follower. Building on the initial conceptualization, Bass (1985; 1990) extended the concept of transformational leadership to describe those who motivate followers to do more than they originally intended to do by presenting followers with a compelling vision and encouraging them to transcend their own interests for those of the group or unit.

Transformational roles have been typically categorized into four types: idealized influence, inspirational motivation, intellectual stimulation, and individual consideration. Idealized influence refers to leaders who have high standards of moral and ethical conduct, who are held in high personal regard, and who engender loyalty from followers. Inspirational motivation refers to leaders with a strong vision for the future based on values and ideas that

generate enthusiasm, build confidence, and inspire followers using symbolic actions and persuasive language. These two traits, idealized influence and inspirational motivation, are highly correlated and are sometimes combined to form a measure of charisma. The third trait, intellectual stimulation, refers to leaders who challenge existing organizational norms, encourage divergent thinking, and who push followers to develop innovative strategies. Individual consideration, the fourth transformational leadership trait, refers to leader behaviors aimed at recognizing the unique growth and developmental needs of followers as well as coaching followers and consulting with them.

Burns (1978) also introduced the distinction between transactional and transformational leaders. Transactional leadership refers to the bulk of leadership models, which focus on the exchanges that occur between leaders and their followers. For example, managers who use rewards and sanctions to achieve compliance of employees with stated performance objectives are exhibiting transactional leadership. Transactional leadership behaviors are aimed at monitoring and controlling employees through rational or economic means. Using contingent rewards, transactional leaders focus their attention on exchange or trade relationships providing tangible or intangible support and resources to followers in exchange for their efforts and performance and sanctioning undesired behaviors or unattained performance levels. To deal with unexpected surprises or non-routine events, transactional leaders may also rely on management by exception, revising and updating standards and monitoring deviations from these standards. In the passive version of management by exception, leaders take an inactive approach, intervening only when problems become serious. Active management by exception characterizes enhanced monitoring activities by transactional managers who initiate corrective actions and intensely evaluate progress toward achieving desired performance levels (Bono & Judge, 2004). Bass (1990) included laissez-faire under the transactional leadership label, though it can be viewed as non-leadership or the abdication of leadership responsibilities.

Gender Effects on Transformational and Transactional Leadership

We find that the literature on women leadership often seeks to identify unique attributes that distinguish between the styles of men and women performing leadership roles (Eagly & Carli, 2007; Eagly, Johannesen-Schmidt, & Van Engen, 2003). A common view is that gender leadership styles reflect the power differentials seen in society as a whole (Fine, 2007), and that masculine qualities, such as task focus, assertiveness, authoritativeness, and lack of emotionality, more so than communal qualities, appear synonymous with leadership within US and European cultures (Izraeli & Adler, 1994; Schein, 2001; Fine & Buzzanell, 2000). Nonetheless, feminist researchers have strongly reasoned that transformational leadership might be particularly advantageous to women because of its androgynous qualities and, indeed, the substantial research literature comparing women and men on these styles has yielded interesting outcomes including the finding that women are less likely to promote themselves than men due to systemic and stereotypical barriers (Bowles & McGinn, 2005; Eagly & Carli, 2007).

Meanwhile, as organizations reinforce masculine qualities through rewards and incentives (Chin, 2004), images such as "The Glass Ceiling" and "The Glass Cliff" (Weyer, 2007; Ryan, Haslam, & Postmes, 2007) continue to reflect reality. Eagly and Carli (2007) go so far as to argue that, since there are actually several barriers that women must overcome to reach

senior positions, we should move beyond the glass-ceiling metaphor, and that a more accurate metaphor would be the 'labyrinth'—associated with inertia that moves in a circular path—a Catch-22.

The effects of gender on leadership roles and leadership effectiveness has gained renewed attention with Eagly, Johannesen-Schmidt, and Van Engen's (2003) seminal meta-analysis of 45 studies that compared male and female managers on measures of transformational, transactional, and laissez-faire leadership styles. In general, the meta-analysis revealed that, compared with male leaders, female leaders were more transformational as well as engaged in the contingent reward that characterizes transactional behavior. Male leaders were more likely than female leaders to manifest the two other aspects of transactional leadership: active management by exception and passive management by exception. Men were also higher on laissez-faire leadership.

The argument that men and women are biologically and socially different would certainly suggest basic dispositional and personality differences between men and women (Semykina & Linz, 2007). Women managers see themselves as being more agreeable, while men see themselves as being agreeable at times and assertive at other times (Judge, Higgins, Thoresen & Barrick, 1999). Fittingly, when researchers studied perceptions of effective leadership skills, women were seen as giving more attention to detail, as being more emotional, and as being more likely to seek input from others. Men were seen as more likely to delegate detail work to others (Irby, Brown, Duffy, & Trautman, 2002). Women often score significantly higher than men on conscientiousness and national cultures frequently signify this. In Russia, for example, men exhibit internal locus of control, while women were found to have external locus of control (Semykina & Linz, 2007). Even in terms of Prediger's (1982) "people-things" and "ideas-data" dimensions, both men and women related to the people-things dimension with women leaning more toward the people side and men leaning more toward the task side (Lippa, 1998). Yet other approaches made the case that, although relations leadership was associated with agreeableness and task leadership was associated with assertiveness and conscientiousness (Won, 2006), there was no support for gender differences in relationship versus task orientation (Toren, Konrad, Yoshioka, & Kashlak, 1997; Won, 2006).

Women's self-reports of assertiveness, dominance, and masculinity (Twenge, 1997, 2001), and the value that women place on job attributes, such as freedom, challenges, leadership, prestige, and influence (Konrad, Ritchie, Lieb, & Corrigall, 2000), have all become as prevalent as in men. They also work harder and wisely choose the leadership style that they feel comfortable with, and that does not contradict their feminine image. They can be go-getters in management, and inspire others as leaders, at the same time. One of the crucial survival skills that successful female leaders have in common is adaptability. Female leaders were rated as having more idealized influence, providing more inspirational motivation, being more individually considerate, and offering more intellectual stimulation (Daft, 2011). For example, no differences were found in task-leadership (Won, 2006; Toren, Konrad, Yoshioka, & Kashlak, 1997), women were stronger in the *producer* role (Parker, 2004), women were higher in conscientiousness (Cavallo & Brienza, 2006), women are more analytical (Hayes, Allinson, & Armstrong, 2004), women are more detailed (Irby, et al., 2002), and yet, no support was found for how significant others perceive effectiveness between genders (Vilkanis, 2000), and only

small differences were found in women's tendencies toward transformational leadership styles in the Eagly and Johannesen-Schmidt (2001) meta-analysis.

The above studies, as well as more recent findings (Frank & Belasen, 2008a; 2008b), are also consistent with the view that women are "as good" as men (if not better than men) in performing leadership roles, and therefore gender is not necessarily a reliable indicator of leadership performance.

Transformational Leadership and the 'Vision Thing'

Transformational leadership draws on the confluence of vision and interpersonal communication to mobilize support and commitment of followers. If women have the ability to influence followers to embrace and enact the vision, then they certainly possess qualities of successful visionary leaders. Ibarra and Obodaru (2008), for example, found that, with one exception, forwardness of thinking, women managers displayed stronger skills than men in all measurement areas, including process and practicality. Unfortunately for women seeking career advancement to higher levels of an organization, vision and innovation are strong markers for promotion potential. A primary reason is the perceived causal path that exists between vision and forward thinking, business performance, financial performance, and overall stakeholder satisfaction (Cameron, Quinn, DeGraff, & Thakor, 2006; Hart & Quinn, 1993). Strengths in other areas may not always compensate for perceptions of weakness in innovativeness and vision. Innovativeness is also a stronger predictor of promotability than relationship skills (Post, DiTomaso, Lowe, Farris & Cordere, 2009).

There are three strong reasons why innovation and vision (forward thinking) are essential elements for achieving senior positions and are the obstacles women face in advancement to top levels. First, although women managers are often thought to have a "female advantage" of greater relational skills than men, giving them an edge when both are equally qualified for promotions, that "advantage" is only an advantage when the female is also perceived as being visionary and innovative (Post, DiTomaso, Lowe, Farris, & Cordere, 2009). Thus, the transformational leadership advantage exists only when the candidate for promotion displays not only relationship skills but also visionary, forward-thinking skills. Next, vision appears more frequently as an essential quality in upper-level managers than in mid- and lower-level managers (Hart & Quinn, 1993; Cameron, Quinn, DeGraff, & Thakor, 2006). As a personal and executive characteristic, vision distinguishes top level managers from other managers. Finally, when asked to rate the relative contribution of managerial attributes to leadership effectiveness, graduates of executive leadership programs selected "ability to inspire others," a reflection of vision, as the top requirement for successful leadership (Prime, Carter, & Welbourne, 2009).

If women are perceived as being less visionary and innovative (Ibarra & Obodaru, 2008) and if they are seen as being less successful in handling novel or exceptional situations, does this lead to the perception that they are less effective managers and less qualified to perform top level leadership roles? If so, then how can we explain reports that companies with a higher proportion of women at the top performed better in both the short and long terms (Burgess & Tharenou, 2002)? These arguments for vision as an essential requirement for top-level leadership outline the context of the executive glass ceiling paradox, and give shape to four obstacles women face in upward mobility: Women are seen as being lower in vision than men by their male peers

(Ibarra & Obodaru, 2008); women are perceived as being stronger in relationship oriented skills, which are of low priority in top-level leadership skills (Prime, Carter & Welbourne, 2009); women are seen as being stronger in transactional, organizational skills (Frank & Belasen, 2008a); and finally, the so-called "female qualities" of relationship and organizational skills are seen as more important at lower levels of the managerial hierarchy (Frank & Belasen, 2008b).

Competing Values Framework

Given the expanding presence of women in management, it becomes increasingly important to understand whether men and women share similar behavioral characteristics when performing the Competing Values Framework (CVF) transformational and transactional leadership roles. The CVF is highlighted in the literature as one of the 40 most important frameworks in the history of business, and the framework has been studied and tested in organizations for more than 25 years (Cameron, Quinn, DeGraff, & Thakor, 2006). The purpose of this paper, therefore, is to extend the CVF to investigations of women in leadership.

Originated by Quinn and Rohrbaugh (1983), and Quinn (1988), the Competing Values Framework (CVF) highlights the contradictory nature inherent in organizational environments and the complexity of choices faced by managers when responding to competing tensions. These responses include a variety of transactional and transformational roles differentiated by situational contingencies. The CVF displays the repertoire of leadership roles by aligning pairs of roles with specific organizational environments (Figure 1). For example, the *innovator* and *broker* roles rely on creativity and communication skills to bring about change and acquire the resources necessary for change management. The *monitor* and *coordinator* roles are more relevant for system maintenance and integration and require project management and supervision skills. While the *director* and *producer* roles are geared toward goal achievement, the *facilitator* and *mentor* roles are aimed at generating a motivated work force driven by commitment and involvement. The upper part of the framework contains transformational roles while the lower part includes transactional roles (Quinn, 1988). Denison and Spreitzer (1991) pointed out that, when managers overemphasize one set of values (or play certain roles extensively without considering the other roles), the organization may become dysfunctional. High-performing managers, on the other hand, display behavioral complexity that allows them to master contradictory behaviors while also maintaining some measure of behavioral integrity and credibility. The concept of paradox reinforces the idea that the structure of this behavioral complexity is not neat, linear, or bipolar, but must take a more complicated form (Denison, Hooijberg, & Quinn, 1995). Support for this framework was found in a study by Buenger, Daft, Conlan, and Austin (1996) that showed that giving priority to certain organizational environments (e. g., *compliance*) might impede the accomplishment of goals in other areas (e. g., *collaboration*).

Figure 1. Competing Values Leadership: Transformational and Transactional Roles
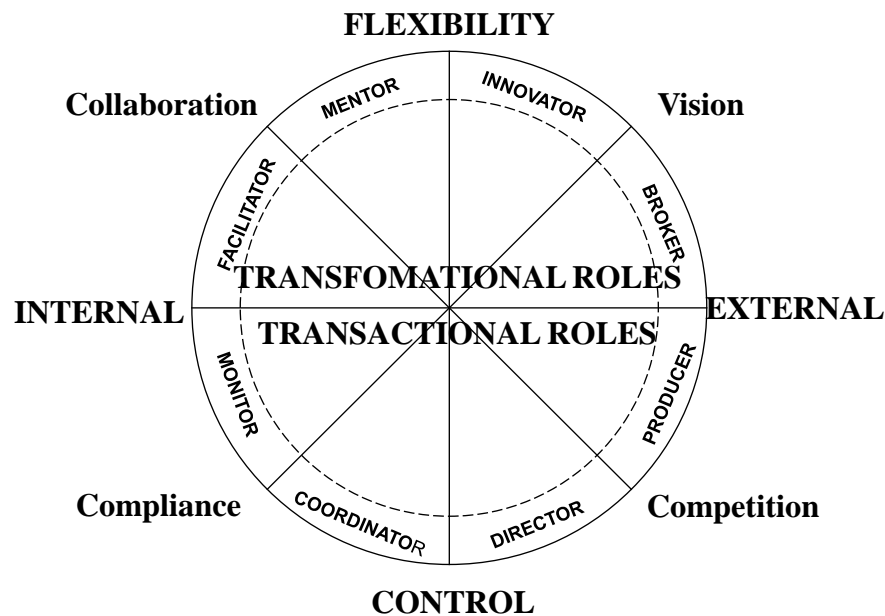
Recently, the CVF has received renewed attention from organizational researchers and leadership development scholars. Much of this attention has focused on the wide applicability of the CVF as a diagnostic and development tool, with particular attention on cultural variables (Cameron & Quinn, 2007; Garman, 2006; Igo & Skitmore, 2006), human resource development (Belasen & Frank, 2004; Panayotopoulou, Bourantas & Papalexandris, 2003), and the relationships between leadership roles and management education (Belasen & Rufer, 2007). One study which rated the importance of the different roles perceived by managers in a large financial institution showed that there are many striking similarities in the importance of the roles played by managers at different levels (Belasen, 1998). Overall, the evidence suggested that managers at each level were able to identify with all eight CVF roles, with distinctions relating to scope based on hierarchical levels. Lower levels connected well with functional knowledge and technical skills to manage work units while higher levels relied more on conceptual skills and institutional knowledge. Other directions of research came from investigations that set out to modify the CVF configuration to include an additional role (Vilkinas & Cartan, 2001; 2006), justification for the reordering of the CVF roles within each quadrant (Belasen & Frank, 2005; Denison, et al., 1995), and variation in emphasizing particular roles depending on situational contingencies (Hooijberg, Bullis, & Hunt, 1999).

Competing Values Framework and Women's Leadership

While the connection between female themes and transformational skill-related differences between men and women seems to be well documented (Eagly, et al., 2003; Eagly & Carli, 2007), the relationship of these beliefs to the eight CVF roles, particularly the roles in the upper (transformational) quadrants, bears exploration. This viewpoint would predict the strengths from women managers as depicted in Table 1.

Unfortunately, these predictions require further support since research on gender differences within the CVF is scarce, methodologies vary widely, and results are mixed. For example: self-assessments of retail sales managers place women higher than men in *mentor* and *broker* roles (Kim & Shim, 2003), women who are communication and information technology managers preferred the *producer* role (Parker, 2004), and finally, assessments of both men and women found no significant differences in perceptions of role performance competencies (Vilkinas, 2000).

Table 1: Transformational and Transactional Roles

Transformational	Feminist Theme	CVF focus
Collaboration	Caring Empowering	Mentor Facilitator
Vision	Forward Thinking Innovative	Broker Innovator
Transactional	Feminist Theme	CVF focus
Competition	Consultative Inclusive	Director Producer
Compliance	Fair	Coordinator
	Equitable	Monitor

Based on: Frank & Belasen, 2008a. Roles women transform, roles women play.

If effective managers, particularly upper-level managers, are more successful in handling novel or exceptional situations and generally exhibit greater behavioral and cognitive complexity (Denison, et al., 1995; Hart & Quinn, 1993) than less effective (and presumably lower-level) managers, do men and women alike manifest these behaviors in playing leadership roles? Are there any significant differences between men and women in playing the transformational and transactional roles? Do they emphasize the same roles across different situations or task environments? An interesting question is how managers actually choose appropriate roles to play and how cognitive styles, reflected in personality traits, affect these choices. The interplay of traits and leadership roles, for example, is a well-known tool for selecting individuals and matching them with organizational positions (Dastmalchian, Lee, & Ng, 2000).

Research often focuses on how women lead, while rarely examining the dispositional underpinnings that would explain why their leadership styles might differ (Fine, 2007). Style and skill theories look at "how" managers manage, but only recently have traits (the dispositional "why") been causally connected to managerial styles. Recent work by Belasen and Frank (2008), for example, reports causal paths illustrating the influence of traits on corresponding CVF role

strengths. The trait, conscientiousness, for instance, was causally related to the strengths in the *compliance* quadrant of the CVF (see Table 2).

Table 2: Traits associated with CVF Roles

Personality Traits	CVF Quadrant Roles
Agreeableness	**Collaboration:** Mentor Facilitator
Openness to New Ideas	**Vision:** Innovator Broker
Assertiveness	**Competition:** Director Producer
Conscientiousness	**Compliance:** Coordinator Monitor

Based on: Frank & Belasen, 2008a. Roles women transform, roles women play.

Prior to Frank and Belasen's (2008a) study, trait research typically addressed both men's and women's differences, but did not tie traits to specific CVF managerial role behaviors. Thus, the current research also provides a unique opportunity to build on trait/role findings by assessing gender differences in traits and their corresponding CVF roles.

Since women are often seen as more emotional and people oriented, it would seem that their behaviors would align more closely with their fundamental dispositions and personality traits, consistent with beliefs that women are biologically and temperamentally different from men. Belasen and Frank (2008) found direct influences of traits on managerial styles, thus indicating that gender differences in traits should correspond to gender differences in managerial styles.

Research Objectives

This paper expands the Competing Values Framework's utility by proposing distinctions between men and women particularly with respect to the upper two transformational quadrants (*collaboration, vision*) and the lower two transactional quadrants (*competition, compliance*). Specifically:
1. Women's self-perceptions as having strengths in the roles identified with the two upper quadrants of the CVF will be higher than men's for these four roles (*mentor, facilitator,*

innovator, broker). These roles are characterized by forward thinking, flexibility and an interpersonal focus, are transformational in nature, and therefore are expected to be perceived by women higher than their self-perceptions of transactional roles (lower two quadrants of *coordinator, monitor, producer, director*).

2. Women will also have higher emphasis than men on the personality traits (*agreeableness, openness*) associated with the upper half of the CVF model as shown in Table 2.

Methods

A representative sample of successful mid- to upper-level managers was selected from a pool of nearly 300 managers participating in an online MBA program, with a response rate of approximately 33%. (N = 132, 67 were women, 65 were men (See Table 3 for a demographic distribution of this sample).

Table 3: Demographics of Respondents

Years At Rank	Women	Men
<1	30%	10%
1-3	42%	42%
3-6	13%	30%
7-12	10%	10%
>12	5%	8%

Position	Women	Men
CEO	2%	9%
Director	10%	15%
President	6%	4%
VP	11%	5%
Manager	51%	50%
Supervisor	14%	13%
Self	18%	5%

Number of Employees in Organization	Women	Men
10,000 +	31%	34%
5000-9999	6%	3%
1000-4999	5%	5%
500-999	53%	5%
250-499	6%	6%
100-249	4%	6%
20-99	16%	16%
< 20	36%	26%

Respondents generally represented higher levels of management within their organizations. Over half of the respondents represented large organizations and had a wide range of experience within their present positions. Demographically by gender, approximately 50% of women had been on the job less than three years and 40% reported to the vice presidential level or higher. About 42% of the women described themselves as managers, while 30% described themselves as directors. The average age for women was 39 while the average age for men was 41. Approximately 33% of men had been on the job less than 3 years and 50% reported to the vice presidential level or higher.

A 60-item research instrument was developed from a consolidation of two separate instruments assessing (a) competing values skills; and, (b) personality traits (Frank & Belasen, 2008b). To reassess the validity of the survey items, we conducted a Confirmatory Factor Analysis. The highest loading items in each factor were submitted to Chronbach's alpha reliability analyses to support their suitability for constructing scales for additional analyses.

We used LISREL to examine the relationships between traits and roles (Belasen & Frank, 2008). The LISREL method estimates the unknown coefficients of the set of linear structural equations. It is particularly useful in accommodating models that include latent variables, measurement errors in dependent and independent variables, reciprocal causation, simultaneity, and interdependence. The model consists of two parts, the measurement model and the structural equation model. The measurement model specifies how latent variables or hypothetical constructs depend upon or are indicated by the observed variables. It describes the measurement properties (reliability and validity) of the observed variables. The structural equation model specifies the causal relationships among the latent variables, describes the causal effects, and assigns the explained and unexplained variance.

One problem is that the Factor Analysis has to be for ordinal data and we can only do that in LISREL. Moreover, LISREL results have their own built-in scale reliability. Significant paths always mean significant scale reliability because that is part of the technique. This means that we don't have the usual Chronbach's alpha reliability table we often see in different studies based on instrument validation. Another problem is that if we try to run the SPSS scale reliability feature using the items produced by the LISREL ordinal factor analysis, the reliabilities aren't significant because LISREL computes "weights" contributed by each variable whereas SPSS does not. Hence, we included two different factor analysis tables. The one for ordinal data is from LISREL. The other one is from SPSS but is not specifically for ordinal data and, therefore, it is not technically appropriate for this application (see Tables 4a, 4b).

Table 4a: Ordinal factor analysis, Varimax rotation, LISREL

Factors items denoted with * that form significant paths in the model indicate distinctions between male and female leadership characteristics. All other factor items were included in the original model but eventually dropped out, indicating lack of significant differences in those areas between male and female leadership.

(Eigenvalues for factors 1 through 7 are greater than 1. 0. Eigen value for Factor 8 = 0. 93.)

	Factor1 Explains 13% of Variance **Agreeable** (trait)	Facto2 Explains 10% of Variance **Monitor** (Role)	Factor3 Explains 9. 3% of Variance **Conscientio us** (trait)	Factor4 Explains 9. 2% of Variance **Vision** (Role)	Factor5 Explains 8.7% of Variance **Open** (trait)	Factor6 Explains 8. 5% of Variance **Coordinator** (Role)	Factor7 Explains 8.0% of Variance **Assertive** (trait)	Factor8 Explains 7. 0% of Variance **Director - Producer** (Role)
AG-59	**0. 664**	.018	-0.164	0.099	.139	0.007	0.074	0.122
AG-58	**0. 640**	.010	-0.114	0.012	.123	0.063	0.115	0.029
AG-60	**0. 634**	.03xq9	-0.254	0.106	0.036	0.034	-0.043	0.193
AG-57	**0. 626**	.248	0.013	0.104	.076	0.143	0.077	-0.019

Mon-33*	0. 038	**.610**	-0.263	0.154	.054	0.019	0.168	0.222
Mon-34*	0. 146	**.536**	-0.043	0.136	.110	0.143	0.211	0.101
Con-44*	0. 239	.221	**-0.680**	-0.025	.109	0.139	0.027	0.074
Con-45*	0. 121	.044	**-0.644**	0.222	.140	0.171	0.125	0.008
Vis-12	0. 132	.060	-0.119	**0.739**	.073	0.068	0.057	0.079
Vis-13	0. 048	.085	-0.010	**0.545**	.126	-0.006	0.171	0.282
Vis-11	0. 170	.300	0.036	**0.519**	.260	0.123	0.004	0.080
OP-9	0. 131	.062	-0.160	0.156	**.651**	0.057	0.071	0.181
OP-10	0. 192	.040	-0.032	0.252	**.603**	0.046	0.216	-0.019
Coor-39*	0. 077	.007	-0.100	0.122	.030	**0.779**	0.111	0.117
Coor-40*	0. 181	.191	-0.184	0.036	.121	**0.684**	0.092	0.044
Assert-29	0. 040	.222	-0.143	0.089	.017	0.053	**0.621**	0.225
Assert-28	0. 102	.070	-0.012	0.125	.157	0.105	**0.534**	0.216
Dir/Prod-21	0. 080	.117	0.029	0.127	.069	0.062	0.199	**0.635**
Dir/Prod-22	0. 068	.172	-0.148	0.236	.137	0.112	0.153	**0.517**
Dir/Prod-24*	0. 049	.402	0.108	0.323	.404	0.046	-0.227	**0.543**

Table 4b: Ordinal factor analysis, Varimax rotation, LISREL
Factors items that form significant paths in the model indicate distinctions between male and female leadership characteristics. All other factor items were included in the original model but eventually dropped out, indicating lack of significant differences in those areas between male and female leadership.

(Eigenvalues for factors 1 through 7 are greater than 1. 0. Eigenvalue for Factor 8 = 0. 93.)

Factor1 Explains 13% of Variance **Agreeable** (trait)	Factor2 Explains 10% of Variance **Monitor** (Role)	Factor3 Explains 9.3% of Variance **Conscientious** (trait)	Factor4 Explains 9. 2% of Variance **Vision** (Role)	Factor5 Explains 8. 7% of Variance **Open** (trait)	Factor6 Explains 8. 5% of Variance **Coordinator** (Role)	Factor7 Explains 8. 0% of Variance **Assertive** (trait)	Factor8 Explains 7. 0% of Variance **Director - Producer** (Role)

Findings

Based on a previous LISREL model with causal paths between personality traits and CVF leadership roles (Belasen & Frank, 2008), a path analysis of these items was conducted, using the CVF roles as latent variables, to indicate a relationship between women and these CVF roles (see Figure 2). A significant path indicates that women scored higher than men for these constructs.

Only significant paths are shown in Figure 2, which shows paths that were significant between the dummy single indicator gender variable (where a dummy variable value of 1 indicates a woman respondent) and the latent variables as indicated by path T-values. Again, it is important to point out that non-significant paths do not appear in LISREL model results, in part, because poor or incorrect measurement typically does not produce a valid path analysis. Using LISREL path analysis, being a woman influenced the conscientiousness personality trait, which, in turn, influenced the CVF role strengths of *monitor* and *coordinator*.

Being a woman also directly influenced (without the intervening personality trait, conscientiousness) a single indicator of *producer* role strengths. It is important to note that this path analysis brings in the *coordinator* role, the second *compliance* role, in addition to the *monitor* and *producer* roles found in the regression analysis. There were no areas where men scored higher than women. Finally, paths in the remaining quadrants were not significant and did not appear in the final path diagram. See Table 5 for fit indices.

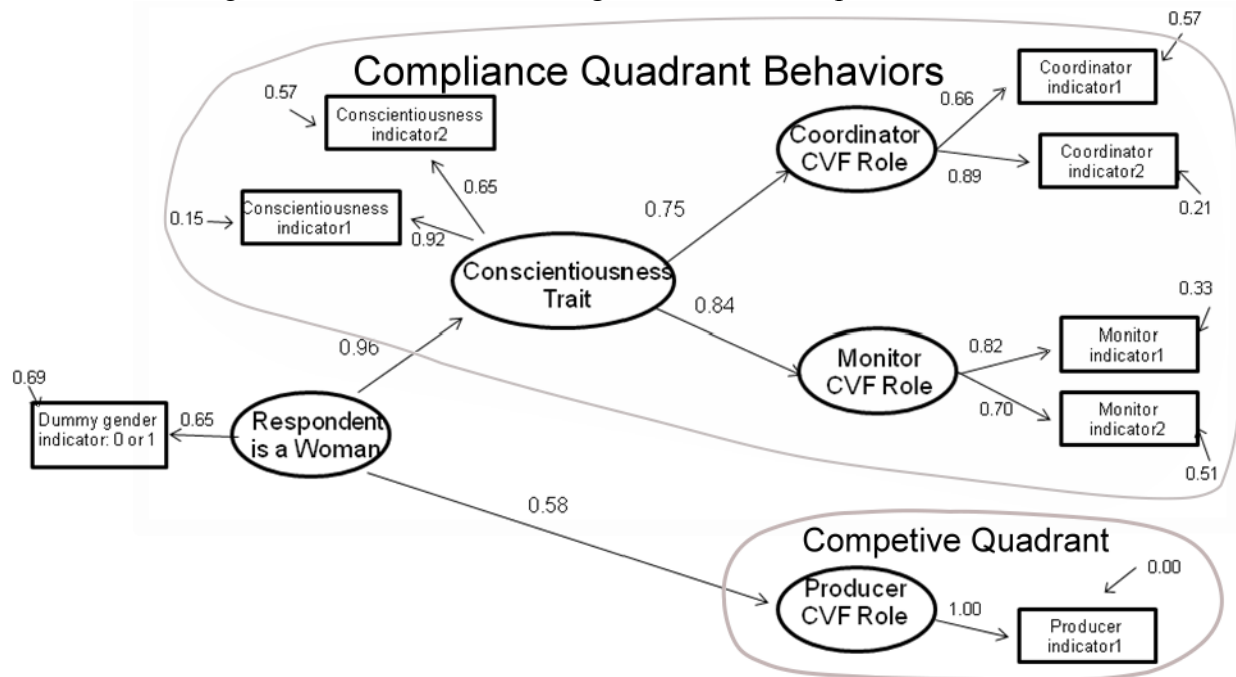Figure 2: Women's Role Strengths: Standardized path coefficients

Table 5: LISREL Fit Indices for Women's Role Strength Model

Fit Measure	Fit Results	Significance
Minimum Fit Function Chi-Square	118.35)	($p = 0.0$, $df = 17$
Root Mean Square Error of Approximation (RMSEA)	0.21	P-Value for Test of Close Fit (RMSEA < 0.05) = 0. 00
Comparative Fit Index (CFI) =	0.98	N/A
Goodness of Fit Index (GFI) =	1.00	N/A

Discussion

Our findings that female self-perception scores were significantly higher than male self-perception scores in the transactional roles of *monitor* and *coordinator* (*compliance* quadrant), and *producer* (one of two *competition* quadrant roles) would indicate that, in spite of common perceptions, women do not always see themselves as having strengths in the nurturing, relationship aspects of transformation leadership. To the contrary, in this study, women saw their strengths as being not at all transformational, but more transactional, focused on practical, efficient, task achievement oriented managerial leadership.

Explanations for the failure of our findings to support the proposition that women would display stronger scores in transformational roles include the following: First, since our sample population came from an MBA program rather than from helping or service organizations, it is possible that the women who took part in the study were not strong exemplars of traditional approaches to women leadership because self-selection into the business education program

could indicate a subset of women who are likely to exemplify a more balanced view of the importance of all of the CVF roles.

Second, it is also not inconceivable that the men in our sample, due to the educated and diverse nature of its population, yielded to behaviors that were compatible with feminist approaches and were more transformational in managerial styles than we might have anticipated. The current study is based on self-reported perceptions of leadership behaviors, and, although it can be argued that research designs based on self-reports might produce results that vary from those based on evaluation by co-workers, findings from literature often report results from both types of research design (Judge, Higgins, Thoresen & Barrick, 1999; Twenge, 1997, 2001; Kim & Shim, 2003; Parker, 2004). As suggested by Eagly, et al., (2003: 572): "Self-definitions of managers may thus reflect an integration of their managerial role and gender role, and through self-regulatory processes, these composite self-definitions influence behavior, thereby shading the discretionary aspects of managerial behavior in gender-stereotypic directions."

Third, although unlikely, it is possible that the CVF roles do not correspond as strongly with transformational managerial behaviors as we might have anticipated. In fact, while Figure 1 shows a configuration of the transformational/transactional roles split between upper and lower parts, the women in our sample showed stronger bias toward the *left side* (or internal) versus the *right side* (or external) of the CVF configuration, displaying behaviors that are closely associated with the socio-technical systems (left side) more so than performance systems (right side). Hence, operationalization of these roles might not reflect the exact same constructs as previous research on transformational leadership has shown (Avolio & Bass, 1988; Bass, Avolio & Goodheim, 1987; Bass, Waldman, Avolio & Bebb, 1987; Bennis & Nanus, 1985; Conger & Kanungo, 1987; House, Spangler & Woycke, 1991; House, Woycke & Fodor, 1988; Roberts, 1985; Trice & Beyer, 1991).

Nevertheless, for other possible explanations of the unexpected and surprising results, we must also consider the possibility that differences in perceptions toward conscientiousness and monitoring would lead women to score themselves higher than men, when there is actually little practical difference in their behaviors (Costa, Terracciano, & McCrae, 2001). Finally, we must consider the possibility that differences in the nature of the sample might account for the previous failures to find a strong monitoring role for women. Ultimately, we are left with the conclusion that, in spite of the fact that the other three quadrants *(competition, vision, collaboration)* have been represented as showing distinctions between women and men in previous studies, women have not shown *compliance* quadrant strengths in previous research. This is surprising, since traits can influence CVF role behaviors (Belasen & Frank, 2008) and studies have shown gender differences in conscientiousness (Cavallo & Brienza, 2006; Gelissen & DeGraff, 2006), analytical cognitive styles (Hayes, et al., 2004), and detail-orientation (Irby, et al., 2002).

According to Costa et al., (2001) personality variations between each gender category, in comparison to variations within the genders, are actually fairly small. Since variations between genders are small, and reports of gender differences in personality rarely lead to actual differences in managerial effectiveness (Xie & Whyte, 1997), perhaps we should search elsewhere for an explanation of our unexpected results. Proven, successful managers are tested and honed by experience and education. Viewing the managerial progression as an evolutionary process, upper levels of management are populated with higher proportions of well-balanced,

emotionally mature managers. Strong trait and behavioral differences, gender-related or not, are filtered out along the way. Evidence of this leveling process is seen in the differences in role strengths found at the different levels of management discussed in Belasen (1998), and by Xie and Whyte (1997), where gender differences decreased as managerial levels increased. Indeed, Xie and Whyte (1997) found that gender differences in personality and needs were stronger than differences in managerial attributes, indicating that, although men and women might start from different dispositions and tendencies, only those individuals who adapt to (and allow themselves to be molded by) the requirements of the next level in the managerial progression will increase their chances to climb the corporate ladder. It is worth noting that these findings are also consistent with previous research finding that personality traits precede managerial roles behaviors. In other words, managerial roles strengths are based, in part, on fundamental personality traits (Frank & Belasen, 2008b).

Implications for Leadership Development

Ibarra and Obodaru (2008) describe an international survey of over 1,000 executives who were asked to rate men and women as leaders. While men outscored women in some areas, and women outscored men in other areas; not surprisingly, men were seen as being more effective leaders overall. Most relevant to the results of our current study, however, were two subsequent findings. First, the most significant quality in contributing to leadership effectiveness was a perception that the leader excels at inspiring others--a clear emphasis on the importance of the CVF *vision* quadrant (upper right). Secondly, responding to a question about areas where men saw women as being strongest, women's strengths were seen as being in their skills in helping others, ironically, the very quality ranked lowest of all qualities contributing to leadership effectiveness!

Again, as mentioned earlier, women with more effective relational skills than men were not more effective than men as leaders, although women who were noted as being innovative proved to be more promotable (Post, DiTomaso, Lowe, Farris, & Cordero; 2009) and, according to Belasen (1998), managers' roles will change in emphasis as they move upward or downward through the administrative hierarchy. Here, too, we see evidence of vision at the higher levels, with practical and monitoring roles at the lower levels.

Research has shown that women possess both advantages and disadvantages as leaders, with the disadvantages arising primarily in roles that are men-dominated or otherwise defined in masculine ways. Many of the difficulties and challenges that women face arise from the incongruity of the traditional women's role and many leader roles. Prime, Carter, and Welbourne (2009), on the other hand, confirmed that gender is a reliable indicator of perceived differences in women's and men's leadership performance. In other words, men and women are expected to behave differently from one another, rendering gender a dichotomous variable. This incongruity creates vulnerability whereby women encounter prejudicial reactions that restrict their access to leadership roles and negatively bias judgments of their performance as leaders. Women encounter resistance when their behaviors go against prevailing gender expectations. For example, their vision might not be recognized if it manifests itself differently than in men.

Women have less human capital invested in education and work experience than men (Eagly & Carli, 2004), although new studies have shown a shift in the number of graduating

women across many academic and professional fields in business and management (Jenner & Ferguson, 2009). Women choose not to pursue top leadership positions for socio-cultural reasons, which can also explain the results of our study that was based on a sample of well educated women (see also Hoyt, 2007). It is a no win situation: women succeed in areas where culture allows, but they do not promote themselves as much as men do (Babcock & Laschever, 2003; Eagly & Carli, 2007); yet that very success undermines their chances for advancement. The filtering-out may take place at far lower levels than we thought, and that is why women in our sample scored high in conscientiousness.

Easing this dilemma of role incongruity requires that women leaders behave extremely competently while reassuring others that they conform to expectations concerning appropriate behavior for women. This double-standard requirement, observed or expected, to display extra competence around the CVF roles, makes it especially difficult for women to gain recognition for high ability and outstanding achievement. Therefore, successful women leaders generally work hard and seek leadership styles that do not unnecessarily elicit resistance to their authority by challenging norms dictating that women be egalitarian and supportive of others (Eagly, et al., 2003: 825). Already playing the CVF roles effectively, the women in our sample seemed to shift their energy from personal, non-value-maximizing behaviors to compliance-enhancing activities in areas we could best describe as diligence (Frank & Belasen, 2008b). Vision is a critical quality for top-level leadership, yet our research findings point to their strengths in the opposite quadrant, that of compliance. Of course, strength in an opposite quadrant doesn't preclude strengths in both, but whether it reflects reality or not, female managers are viewed as having lower skills in one of the most essential qualities for top-level management.

Based on evidence that women have to "earn" advancement, whereas men are simply assumed to be managerial material, we know that women have to have stronger skills to achieve the same level of management. If we assume that women with less desirable strengths do not advance, those who survive do so for a reason.

Assuming that to be true, we should consider just which CVF areas would be the most advantageous for women to exhibit without running the risk of being perceived as going over into the negative zone of overemphasizing certain roles to the expense of other roles (Quinn, 1988). Conceivably, of the four quadrants, the *compliance* quadrant might arguably be considered as the safest for women if they must have very strong skills in at least one other area. High collaboration competencies would be playing right into gender stereotypes, just as high scores in the *vision* quadrant wouldn't be taken seriously. For competition competencies, very high strengths could be seen as going head-to-head with men and thus behaving in a non-traditional way, which might also be perceived as tipping toward the negative zone for women. *Compliance* roles, however, as long as they are well balanced, are the only ones left where strong skills are highly valued and are not inconsistent with traditional gender role perceptions.

Women are expected to be friendly, supportive, and skilled in socialization processes, yet agreeableness is a handicap in career advancement (Mueller & Plug, 2006); on the other hand, men who are not friendly (agonistic) are more likely to receive promotions. Women are more conscientious and analytical, are both people- and task-oriented, and are more flexible than men. Yet, men are granted power automatically, whereas women have to earn it. Women can earn authority by being better in areas where they aren't competing head-on with traditional male

stereotypes. However, of the eight CVF roles, of the four quadrants, is there one particular area, or situational contingency, in which women should excel? Or must they excel in all?

Implications for Research

Vilkinas (2000) found no differences in perceived leadership effectiveness between genders. But, do we know whether these women had to demonstrate higher skill levels than men to be seen as equally effective? Parker (2004) found women to be ranked higher in performing the *producer* role (*competition* quadrant), but the sample was comprised of IT managers whose requisite skills also fit well into the lower CVF quadrants. One could argue that the nature of IT work requires higher levels of monitoring and coordination in conducting *producer* role skills. In the retail field (Kim & Shim, 2003), women saw themselves as higher in *mentor* and *broker*; but the retail field is a very different environment, so we wouldn't necessarily expect these results to apply to all situations. A plausible answer lies in the need for women to demonstrate value-maximizing behaviors in areas that have been traditionally dominated by men (Irby, et al., 2002). In a study of senior managers' stereotypic perceptions of leadership behaviors, for example, Prime, Carter, and Welbourne (2009) found that, with the exception of "networking," female respondents perceived that more women than men leaders were effective at all of the behaviors classified as feminine including "supporting," "rewarding," "mentoring," "networking," "consulting," "team-building," and "inspiring." Male respondents, on the other hand, attributed significantly higher effectiveness to women (i. e., women are better than men) that act out the roles of "supporting others" and "rewarding subordinates." Furthermore, male respondents perceived male managers as more effective than women in "inspiring others." In terms of "problem solving," "upward influence," and "delegation," male respondents rated male managers as more effective than women on all three variables, while women rated male managers higher on all three except for "problem solving." A follow-up post hoc study conducted by the same researchers revealed mixed results with male respondents designating inspiring, consulting, and rewarding behaviors as gender neutral.

These findings suggest that gender is a reliable indicator of perceived differences in women's and men's leadership performance. In other words, men and women are expected to behave differently from one another, rendering gender a dichotomous variable. These findings also have implications for women moving through the corporate ladder and who are evaluated strictly on performance-based criteria such as critical thinking and identifying innovative solutions to problems.

Longitudinal studies, based on skill assessments for both men and women at fixed time intervals, would help us obtain baseline or benchmark skill level for men and woman and allow us to track which skill sets among both men and women eventually lead to career advancement. Unfortunately, limitations in the type of demographic information collected from our sample prohibit drawing firm conclusions regarding gender and managerial level. If, as it seems, men tended to be slightly older and held higher positions than women, does this indicate that the women are hyper effective, or are they just true to their level of management (Frank & Belasen, 2008a). Such data might actually be found in archival sources of organizations that maintain records of previous skill assessments.

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THE ABBREVIATED SELF-LEADERSHIP QUESTIONNAIRE (ASLQ): A MORE CONCISE MEASURE OF SELF-LEADERSHIP

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This research develops and validates an abbreviated version of the 35-item Revised Self-Leadership Questionnaire (RSLQ), as developed by Houghton & Neck (2002). Using six major dimensions from the RSLQ, and a sample of undergraduate students, we used an exploratory factor analysis (EFA) to identify three factors believed to embody the RSLQ. The EFA produced a nine-item scale. This shortened survey was administered to a United States government agency workforce. A confirmatory factor analysis was performed using these nine items to validate our proposed Abbreviated Self-Leadership Questionnaire (ASLQ). Our analyses suggest that the nine-item ALSQ is a reliable and valid measure that inherits the nomological network of associations from the original version of the RSLQ.

> "Times of upheaval require not just more leadership but more leaders.
> People at all organizational levels, whether anointed or self-appointed,
> must be empowered to share leadership responsibilities."
> -Rosabeth Moss Kanter

The nature of leadership is changing in today's dynamic and fast-paced organizations. The top-down, bureaucratic leadership approaches of the by-gone industrial era no longer make sense in a knowledge-based world marked by complexity and instability (Uhl-Bien & Marion, 2009; Uhl-Bien, Marion, & McKelvey, 2007). In these present times of economic uncertainty and fierce competition, many firms are shifting away from a traditional top-heavy leadership paradigm to embrace a new model of leadership that involves empowering employees

at all organizational levels to take greater responsibility for their own work-related behaviors and actions (Pearce & Manz, 2005). The heroic leader high atop the vertical structure can no longer be expected to have all the knowledge and skills necessary to direct all aspects of knowledge-based work. Instead, today's highly-educated and motivated workers are more often encouraged to lead themselves and to share critical leadership roles that were once filled by a traditional vertical leader (Pearce & Manz, 2005).

Not surprisingly, then, the concept of self-leadership, the process of influencing oneself to perform more effectively, has attracted a significant amount of attention over the past two decades (Neck & Houghton, 2006). Numerous practitioner-focused articles and books on the topic of self-leadership have been published (e. g., Blanchard, 1995; Drucker, 2005; Manz & Sims, 2001; Neck & Manz, 2010; Sims & Manz, 1996; Waitley, 1995) and self-leadership has been the focus of dozens of academic journal articles spanning more than two decades (e. g., Boss & Sims, 2008; Konradt, Andressen & Ellwart, 2009; Manz, 1986; Manz & Sims, 1987; Markham & Markham, 1995; Prussia, Anderson & Manz, 1998; Roberts & Foti, 1998; Stewart, Carson & Cardy, 1996). Moreover, the self-leadership concept is often included in management and leadership textbooks (e. g., McShane & Von Glinow, 2010; Nahavandi, 2009).

Self-leadership has generated an impressive body of literature, yet the majority of these writings have been conceptual in nature. Empirical work has been slow to develop in part because a valid and reliable measurement scale was not available for many years (Neck & Houghton, 2006). Since the publication of the Revised Self-Leadership Questionnaire (RSLQ; Houghton & Neck, 2002), more empirical studies have been forthcoming (e. g., Curral & Marques-Quinteiro, 2009), and over the past several years the RSLQ has been validated across a number of samples and cultural settings (e. g., Ho & Nesbit, 2009), with the scale now having been translated into at least five different languages. Although the RSLQ has proven to be an effective measure of self-leadership, the scale's length (35 items) has posed some data collection challenges to researchers. When self-leadership is being examined along with other variables of interest, overall survey length can very quickly become unwieldy, leading to rater fatigue and inaccuracy as well as incomplete and unusable surveys. To date, no brief and concise self-leadership instrument has been developed. Thus, the purpose of the current study is to develop and present an Abbreviated Self-Leadership Questionnaire (ASLQ) that may prove useful as a general assessment of self-leadership for certain empirical research applications.

Self-Leadership: Conceptual Overview

Self-leadership (e. g., Manz, 1986; Neck & Houghton, 2006; Neck & Manz, 2010) is a process of behavioral and cognitive self-evaluation and self-influence whereby people achieve the self-direction and self-motivation needed to shape their behaviors in positive ways in order to enhance their overall performance. More precisely, self-leadership involves specific sets of strategies and normative prescriptions designed to enhance individual performance. Self-leadership strategies operate within the theoretical context of several classic theories of self-influence, including self-regulation (Kanfer, 1970; Carver & Scheier, 1981), self-control (Cautela, 1969; Mahoney & Arnkoff, 1978, 1979; Thoresen & Mahoney, 1974), intrinsic motivation theory (e. g., Deci and Ryan, 1985), and social cognitive theory (e. g., Bandura, 1986). Self-leadership strategies are traditionally divided into three primary categories: behavior-focused strategies, natural reward strategies, and constructive thought strategies (e. g., Neck & Houghton, 2006).

Behavior-focused Strategies

Behavior-focused strategies provide specific approaches for identifying ineffective behaviors and replacing them with more effective ones through a process of self-observation, self-goal setting, self-reward, self-correcting feedback, and self-cueing (Neck & Houghton, 2006). Self-observation allows for the examination of one's own behaviors for the purpose of identifying behaviors to be changed, enhanced, or eliminated (Mahoney & Arnkoff, 1978, 1979; Manz & Sims, 1980). Self-goal setting encourages individuals to develop and adopt specific goals and related reward contingencies in order to energize and direct necessary performance-related behaviors (Mahoney & Arnkoff, 1978, 1979; Manz & Sims, 1980). A plethora of goal setting research suggests that accepting specific, challenging, and realistic performance goals can significantly impact task-related performance (e. g., Locke & Latham, 1990). Next, individuals should link self-set rewards to goal attainment. Self-rewards may be as simple mentally praising oneself for a job well done or something much more tangible, such as treating oneself to a new outfit or a night at the movies. Self-correcting feedback involves a constructive self-examination of failures and unproductive behaviors in order to reshape these behaviors in more positive directions. However, excessive self-punishment, including harsh and unrealistic self-criticisms, leading to feelings of guilt and inadequacy, is often counterproductive and should be avoided (Neck & Houghton, 2006; Manz & Sims, 2001). Environmental cues, such as to-do lists, Post-it® notes, or inspirational wall hangings, can serve as an effective means of keeping attention and effort focused on the task at hand (Houghton & Neck, 2006; Neck & Manz, 2010). Self-leadership's behavior-focused strategies are especially helpful for managing necessary but potentially unpleasant behaviors, such as studying for a professional certification exam or finishing a major work project, that are nonetheless instrumental for long-term goal attainments.

Natural Reward Strategies

Natural reward strategies allow individuals to find enjoyment in a given task or activity, leading to increased feelings of competence, self-control, and sense of purpose (Deci & Ryan, 1985). Individuals can employ natural rewards either by building more pleasant and enjoyable features into a task or activity so that the task itself becomes more gratifying or by shifting cognitive focus to the intrinsically rewarding aspects of the task (Neck & Houghton, 2006). Examples of shifting cognitive focus might include decorating one's workplace with personal touches or jogging along a beautiful scenic mountain trail. Both are examples of building more pleasant features into a task, while choosing to concentrate attention on the aspects of a major project that are more interesting and less tedious.

Constructive Thought Strategies

Constructive thought strategies are aimed at reshaping certain key mental processes in order to facilitate more positive and optimistic thinking patterns and mental processes that can have a significant impact on individual performance (Neck & Houghton, 2006; Neck & Manz, 1992, 1996). Strategies include identifying and eliminating dysfunctional beliefs and assumptions, engaging in positive self-talk, and constructive mental imagery. Dysfunctional beliefs and assumptions often result in habitually dysfunctional thought processes, which can lead to depression, unhappiness, and personal ineffectiveness (Burns, 1980; Ellis, 1977). Through a process of identifying and altering these distorted beliefs, individuals can minimize

dysfunctional thinking processes and engage in more rational and effective cognitive processes (Burns, 1980, Ellis, 1975). Self-talk or self-dialogue may be defined as what we covertly tell ourselves (Ellis, 1962; Neck & Manz, 1992). Negative self-talk tends to correspond with negative emotional states, which in turn affect cognition (Ellis, 1977; Neck & Manz, 1992). By heightening awareness of the content of internal dialogues, individuals can effectively reduce or eliminate negative, irrational or pessimistic self-talk while encouraging more optimistic self-dialogues (Seligman, 1991). Constructive mental imagery refers to the process of visualizing successful performance prior to actual performance (Manz & Sims, 1991; Neck & Manz, 1992). Individuals who visualize and mentally rehearse the successful performance of a task in advance are more likely to experience successful performance of the actual task than those who visualize failure or other negative outcomes (Finke, 1989). Empirical research findings tend to support this assertion. For example, a meta-analysis of 35 empirical studies reported a significant positive effect for mental imagery on individual performance (Driskell, Copper, & Moran, 1994). Indeed, research across numerous disciplines (sports psychology, clinical psychology, education, and communication) provides support for the role of rational beliefs and assumptions, positive self-talk, and constructive mental imagery as effective means for improving individual performance (e. g., Neck & Manz, 1992).

Recently, self-leadership theorists have identified some additional self-leadership strategy dimensions that reflect some important nuances of self-leadership (e. g., Georgianna, 2005, 2007; Müller, 2006). For example, *self-awareness strategies* involve specific efforts to focus attention on oneself in order to selectively process self-related information resulting in knowledge about oneself (Georgianna, 2007; Carver & Scheier, 1998). Considered in this way, self-awareness may be seen as a complimentary or even prerequisite process in relationship to self-observation as described above. Likewise, *volitional strategies* go beyond the basic processes of self-goal setting to address the forming of goal implementation intentions that specify when, where and how goal striving will be initiated (Georgianna, 2007). When coupled with the behavior-focused strategies outlined above, volitional strategies may help individuals become even more effective at engaging in difficult or unpleasant tasks. Indeed, research has shown that goal implementation intentions may be instrumental for motivating relatively distasteful behaviors such as undergoing cancer screenings (Sheeran & Orbell, 2000) and engaging in breast self-examinations (Orbell, Hodgkins, & Sheeran, 1997). Finally, *motivational strategies* involve an intentional focus on performance outcomes such as performance-approach goals or, in other words, as a process of visualizing personal competency and effectiveness leading to successful performance (Georgianna, 2007). Motivational strategies may also involve the use of intermediate or more proximal goals in order to achieve longer-term or more distal goals as well as the use of self-rewards to facilitate goal striving (Georgianna, 2007). Although the additional strategies discussed here overlap somewhat with the three classic self-leadership strategy dimensions discussed above, they nevertheless make a substantial contribution to our overall understanding of self-leadership by addressing several subtle aspects of performance-related cognitive and behavioral processes.

In the years since its inception, the self-leadership concept has been investigated in several applied settings. For example, the effectiveness of self-leadership strategies has been examined in the context of appraisals (Neck, Stewart, & Manz, 1995), organizational change (Neck, 1996), self-leading teams (Neck, Stewart, & Manz, 1996), entrepreneurship (D'Intino, Goldsby, Houghton, & Neck, 2007), diversity management (Neck, Smith, & Godwin, 1997), job satisfaction (Houghton & Jinkerson, 2007; Roberts & Foti, 1998), non-profit management (Neck,

Ashcraft, & VanSandt, 1998), team performance and processes (Konradt, Andressen & Ellwart, 2009; Stewart & Barrick, 2000), succession planning (Hardy, 2004), creativity and innovation (Carmeli, Meitar, & Weisberg, 2006; DiLiello & Houghton, 2006), and ethics (VanSandt & Neck, 2003). Neck and Houghton (2006) offer a more detailed review of self-leadership development, research, and applications over the past two decades.

Self-Leadership: Criticisms and Responses

Due to its strong intuitive appeal and applied nature, self-leadership has enjoyed an enduring popularity among academics and business practitioners alike (Neck & Houghton, 2006). Nevertheless, the self-leadership concept has been subject to two primary criticisms involving conceptual distinctiveness and measurement issues. The first criticism suggests that self-leadership is conceptually indistinct from and redundant with classic theories of motivation such as self-regulation. As mentioned above, self-leadership strategies are founded upon and operate within the context of other established theories of motivation and self-influence, leading some theorists to question whether or not self-leadership is a unique concept relative to these related theories. Similarly, some have argued that self-leadership is simply a recasting of individual difference variables included as a part of existing personality constructs such as conscientiousness (e. g., Markham & Markham, 1995, 1998; Guzzo, 1998). For example, Markham and Markham (1998) contend that "one of the major stumbling blocks of self-leadership theory is its uniqueness when compared to more traditional views of similar psychological processes" (p. 197) and go on to conclude that "it is possible that various aspects of self-leadership simply recast previous personality traits…" (p. 198). Similarly, Guzzo (1998) expresses doubt as to whether "self-leadership is distinguishable from other, existing psychological constructs such as the personality dimension of conscientiousness…" (p. 214).

Critics such as these who suggest that self-leadership is indistinct from classic theories of motivation and personality do not seem to appreciate the fact that self-leadership is a normative or prescriptive model rather than a deductive or descriptive theory (Neck & Houghton, 2006). Normative theories are common in applied fields such as business and offer prescriptions regarding how something *should* be done. Descriptive theories, on the other hand, provide explanations regarding the basic operation of various phenomena, but usually don't provide specific normative advice for managing the given process. Indeed, normative and descriptive theories often provide differing perspectives on the same phenomenon (Hilton, 1980), with descriptive theories sometimes helping to explain how and why the prescriptions of normative models operate. As Neck and Houghton (2006) have argued, self-leadership consists of a particular set of behavioral and cognitive strategies that are based upon, related to, and yet distinct from other theories of personality, motivation, and self-influence, such as self-regulation theory and social cognitive theory.

For example, self-regulation theory provides a broad descriptive view of human behavioral processes. This theory does not, however, suggest that self-regulation always operates effectively or always leads to successful performance outcomes. Indeed, Latham and Locke (1991) suggest that "although people are natural self-regulators in that goal-directedness is inherent in the life process, they are not innately effective self-regulators" (p. 240). Although self-regulation theory prescribes few strategies for increasing self-regulatory effectiveness, self-leadership, operating within the conceptual framework of self-regulation, prescribes specific

behavioral and cognitive strategies aimed at enhancing individual self-regulatory effectiveness (Neck & Houghton, 2006).

Research also supports the idea that self-leadership strategy dimensions are distinct from, yet related to, certain key personality traits (Neck & Houghton, 2006). For instance, Stewart and his colleagues (Stewart et al., 1996) reported an interaction effect between conscientiousness and self-leadership training, such that those scoring lowest in conscientiousness subsequently showed the greatest increase in self-leadership behaviors as a result of the training, thus supporting the proposition that self-leadership behaviors are amenable to change (e. g., Manz, 1986), whereas personality characteristics tend to be more stable (e. g., Costa & McCrae, 1994). More recently, Houghton, Bonham, Neck, and Singh (2004) used structural equations modeling to compare the hierarchical factor structures of self-leadership and a set of personality traits that included extraversion and conscientiousness. Their results provided additional empirical support for the idea that the self-leadership strategy dimensions are distinct from personality traits, especially at lower levels of abstraction (Houghton et al., 2004).

The second criticism has focused on self-leadership measurement issues. In the early years of self-leadership research, the majority of self-leadership publications were either conceptual in nature or practitioner-focused, with relatively few empirical studies examining self-leadership in organizational contexts. As Markham and Markham (1998) commented, there was "a lack of widespread research use of these constructs either from a validation or predictive study perspective" (p. 208). This lack of early empirical research in the self-leadership domain was due in large part to the fact that a valid self-leadership measurement scale had not yet been developed. Thus, in setting an agenda for future self-leadership research, Markham and Markham (1998) called for the construction and validation of individual self-leadership scales that are unique with respect to Big 5 personality dimensions. In subsequent years, self-leadership researchers responded to this call by developing self-leadership measurement scales that have been shown to have both construct and discriminant validity (e. g., Houghton & Neck, 2002), resulting in more published empirical self-leadership research in recent years (Neck & Houghton, 2006). In the following section, we provide a detailed overview of the developments in self-leadership measurement over the past decade, leading into a discussion of the purpose for the current study.

Self-Leadership Measurement

Anderson and Prussia's (1997) Self-Leadership Questionnaire (SLQ) was the first published self-leadership assessment scale. The SLQ was developed based on early self-leadership assessment prototypes created by Manz and Sims (1991). Although the 50-item Anderson and Prussia instrument represented an excellent first step in self-leadership scale development, the original SLQ was plagued by some inherent reliability and validity problems and therefore required additional refinement. Subsequently, Houghton and Neck (2002) developed and presented a Revised Self-Leadership Questionnaire (RSLQ). Ambiguous and ineffective questions from the Anderson and Prussia SLQ were either eliminated or rewritten, while additional items were added from Cox's (1993) previously unpublished self-leadership scale.

The RSLQ has demonstrated reasonably good reliability and validity across a number of empirical studies (e. g., Carmeli et al., 2006; Curral & Marques-Quinteiro, 2009; Houghton, Bonham, Neck & Singh, 2004; Houghton & Jinkerson, 2007). Furthermore, the RSLQ has been

translated into at least six foreign languages including Chinese (Ho & Nesbit, 2009; Neubert & Wu, 2006), Afrikaans (van Zyl, 2008), Portuguese (Curral & Marques-Quinteiro, 2009), Turkish (Dogan & Sahin, 2008), Hebrew (Carmeli et al., 2006), and German (Andressen & Konradt, 2007). Translated versions of the scale have generally shown good reliabilities and validities together with stable factor structures that further confirm the original findings of Houghton and Neck (2002) and support a significant degree of cross-cultural validity for the self-leadership construct itself. In a notable exception to these findings, Neubert and Wu (2006) reported that a Chinese translation of the RSLQ did not universally generalize to the Chinese culture and that a modified model of self-leadership including self-goal setting, visualizing successful performance, self-talk, self-reward, and self-punishment demonstrated the best fit among the alternative models they tested. Building upon the work of Neubert and Wu (2006), Ho and Nesbit (2009) further refined and modified a Chinese version of the RSLQ to better reflect the social and relations-based features of a collectivist culture, resulting in a considerably more valid and reliable instrument.

Although additional studies are needed to further assess the reliability and validity of the RSLQ, in both its English and its translated versions, the research findings of the past several years have been very encouraging and to date appear to confirm the RSLQ as an effective measure of self-leadership. Yet despite its relatively strong psychometric properties, the RSLQ suffers from a major limitation of its potential effectiveness: scale length. The full RSLQ includes 35 items, which can become a challenging issue when self-leadership is being examined along with other variables of interest. Overall survey length can quickly become unwieldy, leading to rater fatigue, inaccuracy and missing survey data. While some researchers have simply chosen to shorten the scale themselves (e. g., Andressen & Konradt, 2007; Curral & Marques-Quinteiro, 2009), a brief self-leadership scale has yet to be developed and validated. Thus, the purpose of the current study is to develop and present an Abbreviated Self-Leadership Questionnaire (ASLQ) that may prove useful as a general assessment of self-leadership.

Methods

Sample One: Scale Development and Exploratory Factor Analysis

In order to create a succinct and abbreviated scale, we chose thirteen items from among the thirty-five items included in the RSLQ. We selected the one or two highest factor loading items for each of the eight primary dimensions (excluding self-punishment[i]) that emerged through the factor analysis of the RSLQ, as reported by Houghton & Neck (2002). The eight dimensions include: visualizing successful performance, self-goal setting, self-talk, self-reward, evaluating beliefs and assumptions, self-observation, focusing on natural rewards, and self-cueing. All selected items had factor loadings greater than .727. We chose to use items from the RSLQ as a starting point for our abbreviated scale because, as noted above, the RSLQ has demonstrated good reliability and validity across several empirical studies and it is the most widely used measure of self-leadership currently available.

A number of multivariate techniques are available for empirically identifying factors (or groupings) and their associated survey items (or data cases). For example, canonical correlation analyses, which include discriminant analysis, are popular data reduction techniques. Principal components analysis (PCA) is similar to the canonical analyses in that both procedures involve linear combinations of correlated variables and variable weightings (Tabachink & Fidell, 2007).

Since the goal of this research is to reduce the thirty-five original RSLQ items by two-thirds, we are cognizant that the resultant factor structure will change considerably. Tabachink & Fidell (2007) note that PCA can be used in the initial stage of a study where the goal is to reduce or consolidate variables and to generate hypotheses about underlying factors. Therefore, we proceed with the PCA because it "should be used when the primary goal is to identify latent constructs and there is insufficient basis to specify an a priori model" (Fabrigar, Wegener, MacCullum, and Strahan, 1999: 283).

The first sample was composed of 430 undergraduate students enrolled in a management course at a large university located in the mid-Atlantic region of the United States. All survey variables were measured on a Likert-type scale (1 = strongly disagree to 5 = strongly agree). Results of the initial exploratory, principal components factor analysis using varimax rotation yielded three factors with eigenvalues greater than one, accounting for 73.2% of the variance. Nine items converged into three distinct factors as shown in Table 1.

Table 1: Item Descriptions, Factor Loadings of Sample One

Item (*original dimension*)	Factor 1 Behavior Awareness & Volition $\alpha = .70$	Factor 2 Task Motivation $\alpha = .67$	Factor 3 Constructive Cognition $\alpha = .54$
1. I establish specific goals for my own performance (*self-goal setting*).	**.798**	.124	.118
2. I make a point to keep track of how well I'm doing at work (*self-observation*).	**.737**	.024	.128
3. I work toward specific goals I have set for myself (*self-goal setting*).	**.787**	.208	.137
4. I visualize myself successfully performing a task before I do it (*visualizing successful performance*).	.198	**.881**	.118
5. Sometimes I picture in my mind a successful performance before I actually do a task (*visualizing performance*).	.081	**.899**	.126
6. When I have successfully completed a task, I often reward myself with something I like (*self-reward*).	.202	**.626**	.121
7. Sometimes I talk to myself (out loud or in my head) to work through difficult situations (*evaluating beliefs and assumptions*).	.061	.112	**.871**
8. I try to mentally evaluate the accuracy of my own beliefs about situations I am having problems with (*self-talk*).	.301	.024	**.768**
9. I think about my own beliefs and assumptions whenever I encounter a difficult situation (*evaluating beliefs and assumptions*).	.207	.147	**.844**

We named each of the three factors to embody the meaning and the origins rooted in the classic self-leadership dimensions outlined above. Accordingly, we label factor one as Behavior Awareness and Volition (BAV), factor two as Task Motivation (TM), and factor three as Constructive Cognition (CC). Four of the original thirteen items selected failed to load cleanly on any of the interpretable factors and were therefore eliminated from the abbreviated scale. Two of the deleted items represented the RSLQ natural rewards dimension and two represented the RSLQ self-cueing dimension.

Sample Two: Confirmatory Factor Analysis

A government agency workforce, with nine regional offices, was invited to participate in the survey. The Tailored Design Method (Dillman, 2000) was used to deploy the online survey. Two e-mails were sent to the agency employees. The first e-mail included the informed consent notification, the purpose of the study, the approval and sponsorship of the study, confidentiality statement and a link to the online survey. The second e-mail served as a reminder. The reminder e-mail summarized the initial message, added a personal note and provided a four-day extension and a link to the online survey.

We obtained 663 responses through the web-based survey link. Of these, 643 were fully completed surveys. Participants were 60% female, reported a mean age of 46 years, and had an average tenure of 12 years. A response rate check indicated a fairly representative percentage response from each of nine regional offices within the agency with no indications of any type of systematic non-response bias. The 35% response rate for this study is considered to be fairly good for an employee survey when considering the results from other federal employee surveys from similar study populations using e-mail surveys (Sheehan, 2001).

All survey variables were measured on a Likert-type scale (1 = strongly disagree to 5 = strongly agree). We used the nine items identified through the Sample 1 exploratory factor analysis. Three items were labeled for each dimension: Behavior Awareness and Volition (BAV1-3), Task Motivation (TM1-3), and Constructive Cognition (CC1-3). The coefficient alpha for the revised nine-item scale showed an acceptable reliability level of 0.73 (Nunnally and Bernstein, 1994) as an overall measure of self-leadership.

Structural equation modeling (SEM) with maximum likelihood estimation was used to assess the overall model fit. Results revealed the following goodness of fit indices: $\chi2 = 37.83$, *df* $= 23$, $p < .05$; comparative fit index (CFI) $= .99$; normed fit index (NFI) $= .98$; non-normed fit index (NNFI) $= .98$; adjusted goodness of fit index (AGFI) $= .97$; and root mean square error of approximation (RMSEA) $= .02$. CFI, NFI, NNFI & AGFI indices greater than 0.90 and RMSEAs less than 0.08 indicate good model fit (Browne and Cudek, 1993; Hair, Anderson, Tatham, & Black, 1998). The SEM is shown in Figure 1.

Discussion

We developed and tested a 9-item abbreviated version (ASLQ) of the widely used 35-item RSLQ. Three factors emerged in our exploratory factor analysis with three items loading on each factor. We named the three factors Behavioral Awareness and Volition (BAV), Task Motivation (TM), and Constructive Cognition (CC). We propose that these three factors encapsulate the heart of the classic self-leadership strategy dimensions (e. g., Neck & Houghton,

2006), while also reflecting some of the additional self-leadership strategies suggested more recently (e. g., Georgianna, 2007). As shown in Table 1, the BAV factor contains items from the self-observation and self-goal setting sub-dimensions of the RSLQ and reflects the classic behavior focused strategies dimension. However, these items seem particularly appropriate for capturing the concepts of self-awareness and volition as described by Georgianna (2007).

Figure 1: Abbreviated Self-leadership Questionnaire 3-factor model
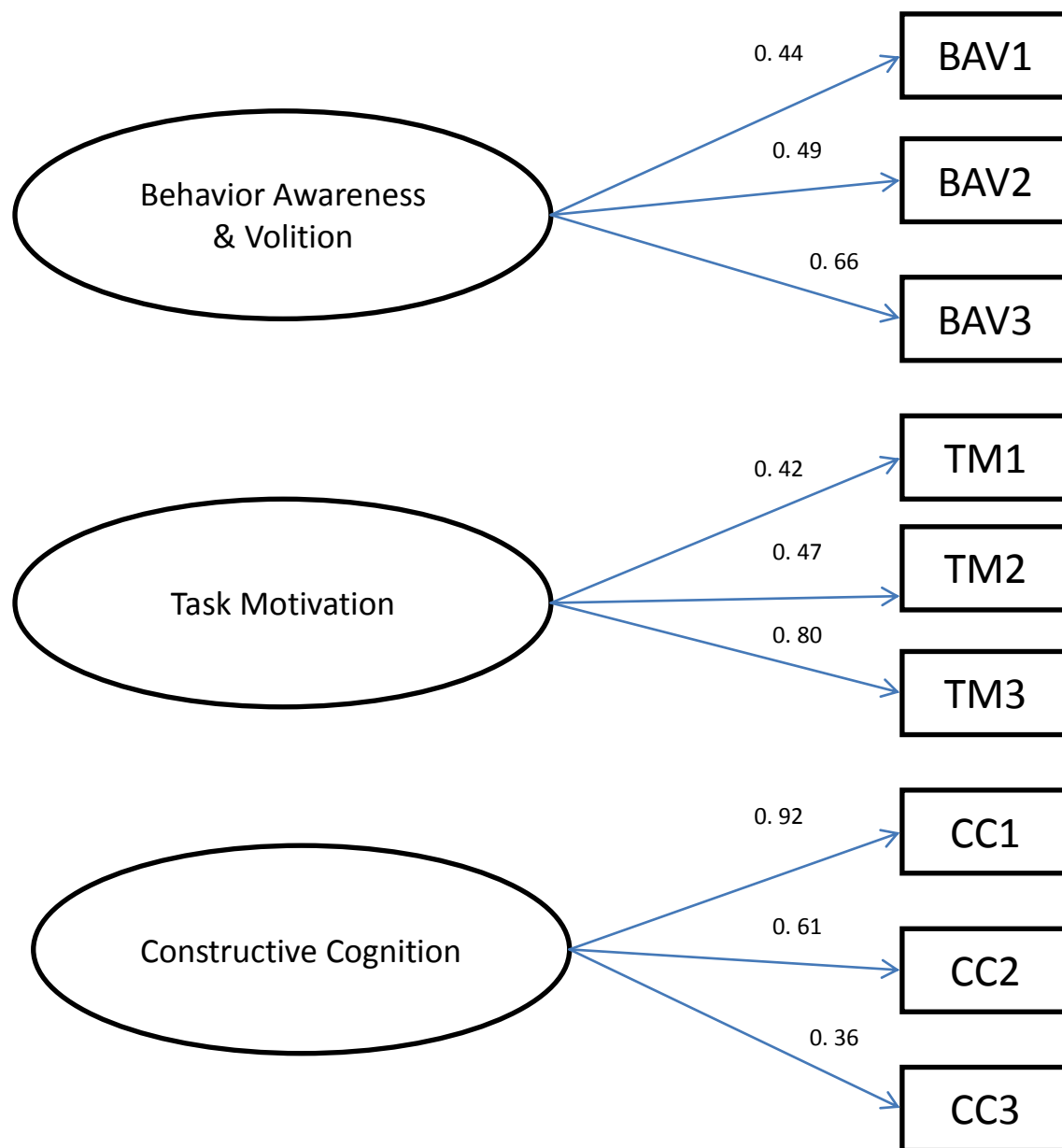
All paths significant at p < 0.05; χ2 (23) = 37.83, p < .01; AGFI = .97 CFI = .99; RMSEA = .02; NNFI = .98; NFI = .98

Similarly, the TM factor is comprised of items from the visualizing successful performance and self-reward sub-dimensions of the RSLQ, thus representing both the behavior focused and constructive thought strategies dimensions. The TM factor also captures key motivational strategies such as a performance-approach goals and self-set rewards to facilitate goal strivings (Georgianna, 2007). Finally, the CC factor includes self-talk and evaluating beliefs and assumptions items from the original RSLQ and thus represents the classic self-leadership strategy dimension of constructive thought.

Our results have important applications for self-leadership measurement. To begin, we suggest that the 9-item ASLQ will be most useful when a brief overall measure of self-leadership is required or when the use of the more in-depth 35-item RSLQ is not practical. As mentioned above, the coefficient alpha for the ASLQ was 0.73, above the acceptable reliability threshold established in the literature (Nunnally & Bernstein, 1994) and a fairly good number for such a brief scale covering such a diverse construct. However, we forward that the ASLQ is not especially useful for measuring self-leadership strategy dimensions in isolation. Although we found, through our EFA and CFA, three distinct factors representing three coherent and rationale groupings of self-leadership strategies, these factors were interpreted conceptually primarily to demonstrate how the abbreviated scale represents the overall construct of self-leadership. Due to the small number of items per factor and the resulting marginal scale reliabilities (see Table 1), we do not recommend that these abbreviated sub-scales be used in isolation to measure specific categories of self-leadership strategies. Instead, for those researchers who require a separate measure of a given self-leadership strategy dimension (e. g., constructive thought), we recommend using the appropriate measurement sub-scale of the original RSLQ.

Developing a brief measurement scale to reflect a complex construct can be challenging and problematic. Not surprisingly, our scale development efforts and the resulting ASLQ are subject to certain limitations. First, we examined our 9-item scale using a sample of undergraduates and a sample of employees of a government agency. Thus, the generalizability of our findings cannot be speculated with certainty. However, we have no reasons to suspect that either students or government employees should be systematically different from other groups of interest in terms of their self-leadership behaviors and strategy use. Nevertheless, future research should examine whether our findings will generalize to other samples of interest. Second, although we examined the ASLQ's stability using both EFA and CFA in two large samples respectively, we could have tested scale stability across time via test-retest reliability. Using this technique, a subset of one of the large samples would have completed the ASLQ a second time, which would have allowed for an assessment of scale reliability over the two administrations. Third, although we conceptually examined construct validity of the ASLQ, we did not examine the scale's convergent validity (i. e., the scale should correlate with scores on another instrument designed to measure the same construct) and discriminant validity (i. e., the scale should be uncorrelated with other scales that are not designed to measure that construct). Finally, the ASLQ does not contain any items to directly measure the classic self-leadership strategy dimensions of natural rewards and self-cueing. Of the four items eliminated due to weak factor loadings in our EFA, two represented the RSLQ natural rewards dimension and two represented the RSLQ self-cueing dimension. The natural rewards dimension has been particularly troublesome for self-leadership scale developers. The natural rewards sub-scales in both the Anderson and Prussia (1997) SLQ and the Houghton and Neck (2002) RSLQ demonstrated the lowest sub-scale reliabilities of any sub-scale on either instrument. In addition, EFA factor loadings for the natural reward items were the lowest of all items included in the RSLQ and

suffered from relatively high cross-factor loadings. It is therefore not surprising that the natural reward items failed to fit well in the context of a brief scale. Similarly, self-cueing is a somewhat tangential self-leadership strategy that focuses more on altering a person's behavioral environment than on directly altering a person's behavior (cf. Neck & Manz, 2010). It is therefore understandable that the self-cueing items did not fit well in a brief scale designed to provide an overall measure of self-leadership. We suggest that researchers who are particularly interested in the natural rewards or self-cueing dimensions of self-leadership should use the RSLQ and/or the natural rewards or self-cueing subscales.

Despite these limitations, the ASLQ shows good promise as a brief self-leadership measurement scale. As mentioned above, we believe that the ASLQ will be especially useful for researchers who wish to measure self-leadership as one variable of interest in the context of a larger model and who therefore find it impractical to use the full 35-item RSLQ. Future research should continue to examine the psychometric properties of the ASLQ relative to the RSLQ and other scales of interest. In short, the ASLQ has great potential to facilitate future empirical self-leadership research as our understanding and application of this popular normative model of self-influence continues to expand into the future.

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[i] Self-punishment was excluded because this dimension has more recently been reconceptualized in the self-leadership literature as "self-correcting feedback" (e. g., Neck & Houghton, 2006) and because excessive self-punishment involving self-criticism and guilt can become self-destructive (Manz & Sims, 2001).

WISDOM DEVELOPMENT OF LEADERS: A CONSTRUCTIVE DEVELOPMENTAL PERSPECTIVE

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This paper proposes a framework linking constructive development theory and the development of wisdom in leaders. Kegan's (1982) theory of constructive development – consisting of five stages (Level 1 – Impulsive; Level 2 – Instrumental; Level 3 – Interpersonal; Level 4 – Institutional; Level 5 – Inter-individual) – is linked with the development of wisdom in leaders. A reciprocal relationship between constructive development and wisdom development is proposed. As leaders increase their capacity for constructive development, they will concurrently develop wisdom. Future research and potential implications of this proposed framework are also discussed.

The concept of wisdom has gained increased attention in the literature with attempts to define, operationalize and measure this complex and multidimensional construct (Webster, 2007; Sternberg, 2007). The concept of wisdom, explored from both explicit and implicit perspectives, has evolved from work in the conceptual realm as well as empirical research. Conceptual studies have explored wisdom using the constructs of compassion (Ardelt, 2004), procedural knowledge and life span contextualism (Baltes & Staudinger, 2000), mental attention and consciousness (Pascual-Leone, 2000), seeing through illusion (McKee & Barber, 1999) and ability to find deeper meanings (Sternberg, 2005a). Empirical studies have complemented this research by exploring constructs of moral reasoning (Pasupathi & Staudinger, 2001), life experience analysis (Bluck & Glück, 2004), integration and embodiment (Yang, 2008b), age and performance (Mickler & Staudinger, 2008), self-transcendence (Le, 2008), scale development (Greene & Brown, 2009), wisdom-related performance (Glück & Baltes, 2006), and age and culture (Takashashi & Overton, 2002). In spite of the increasing foci of wisdom in the literature, there was a lack of consensus of its origins, definitions and development.

Of particular interest is wisdom development, including the antecedents of wisdom as it may mirror development in other developmental models, including Kegan's (1982, 1994)

constructive developmental Social Orders of Consciousness and its impact on leadership development. Harris and Kuhnert (2008) extended a constructivistic developmental approach to leadership by determining effectiveness measured by how leaders construct meaning. As leaders move through the developmental process, there was an increased capacity for understanding personal and interpersonal worlds with more complex perspectives that enabled leaders' capacity to lead others (Strang & Kuhnert, 2009). However, in the many ways that wisdom had been conceptually explored as developmental, there was no empiricism to support these assertions. Even with the emphasis on cognition in wisdom literature, there have been no explicit links between cognitive development and the development of wisdom. This seems overdue as wisdom development is a focus within multiple disciplines. This paper explores the developmental nature of wisdom, employing Kegan's constructive developmental theory. We propose that constructive development will coincide with a progression in wisdom development.

Wisdom

Wisdom has been described as a complex phenomenon of multiple constructs working together in a synergistic way (Webster, 2007). While many definitions of wisdom have been proposed, they have been categorized according to four perspectives (see Yang, 2008b): 1) composite of personality characteristics or competencies; 2) positive results of human development; 3) either end-state or capacities that emerge after higher levels of cognitive structures are developed; and 4) collective system of knowledge concerning the meaning and conduct of life. These perspectives differed in their approaches to operationalize wisdom, but most included cognitive, reflective, and affective elements (Ardelt, 2004).

A number of essential components of wisdom emerged from review of the literature. Personality characteristics such as openness, attempts to find creative solution strategies, and the ability to entertain discordant opinions and novel approaches were described as essential for wisdom emergence (Webster, 2007). Other components essential to wisdom were possession of factual knowledge, self-knowledge, and other-knowledge (Baltes & Kunzmann, 2004; Sternberg, 2007). Not only was it important to have expertise and factual knowledge, wisdom also required self-knowledge that entailed in-depth insight into self, strategies for self-management, incorporation of different self-domains, the ability to balance the values of others with those personally held, and management of life uncertainties (Mickler & Staudinger, 2008). Other-knowledge was also described as essential, which included understanding a wide variety of people in varying contexts, engaging them, and having a willingness to help them (Greene & Brown, 2009). Wisdom was viewed as developing in the context of compassionate relationships with others (Montgomery, Barber & McKee, 2002). Webster (2007) described wisdom development as a result of relationships that lead leaders to question old ways of understanding, expectations, habits, and automatic ways of responding; the result of such questioning was greater self-knowledge and wisdom. Wisdom growth and development were seen as a process that unfolded through relationships and interpersonal dynamics, resulting in self-transcendence and the ability to see human nature and problems with increased awareness and complexity (Le, 2005).

A theme that also emerged from the literature as an antecedent for wisdom development was the presence of critical life experiences that were morally ambiguous and multifaceted with no well-defined outcomes; in particular, negative events, critical transitions, and positive resolution of problems that engaged people with the demand for meaning-making. These events, however, did not contribute to wisdom development unless there was an element of reflectiveness about these events and the meaning constructed by those experiencing them (Webster, 2007). As leaders learned from their experiences, balanced perspectives on difficult life matters, honed a set of coping skills, and gained self-efficacy in the management of life events, wisdom emerged (LaBouvie-Vief & Diehl, 2000). Reflection on their past and present life allowed leaders to engage in identity formation and maintenance, self-understanding, problem-solving, and adaptive coping strategies (Webster, 2007).

Many theorists asserted that integration of perspectives resulting in complexity of thought was the essence of wisdom; wise people were able to integrate dual extremes and think dialectically as the mind integrated multiple dimensions, and increased in developmental complexities and adaptation abilities (Takahashi, 2000; Yang, 2008b). As the mind moved from conflicting thoughts and emotions to being more open, leaders progressed into higher stages of consciousness and ultimately toward wisdom (Pascual-Leonen, 2000). By looking at phenomena and events from many different perspectives and by engaging in self-examination, self-awareness and self-insight, leaders were gradually able to overcome subjectivity and gained a more thorough and sympathetic understanding of themselves and others (Ardelt, 2004).

Wisdom was also defined as contextual because it was seen as emerging in the midst of life decisions and management, and it was within these situational contexts that leaders attempted to "live the best life" or "transform negative events into positive outcomes" (Yang, 2008a). Baltes and Smith (1997) proposed that, as leaders navigated intra- and interpersonal relationships and life tasks, wisdom began to take shape and develop. The process of encountering a specific challenge was influenced by self-awareness of personality traits, identification of strengths and weaknesses, current developmental-stage worldview, and value systems. As leaders had a willingness to reflect, gain insight from contradictory life experiences, and to respond in a way that benefited both self and others they were seen as having developed wisdom.

Wisdom was described in the literature as a natural stage of adult development; one was not born a leader, nor was wisdom a gift that was granted at a certain stage of life. Sternberg (2007) described wisdom as a process of developing expertise that one can decide to use and develop, that included both skills-based and attitude-based components. Wisdom development was seen as intentional, a perspective that required effort and was viewed as a lifelong developmental process (Webster, 2007). The deliberate integration of different thinking modes, perspectives, roles, and interests at various levels as well as the ability to reflect on experiences created a wider angle and integrated perspectives of self and others (Yang, 2008b). Those who were open to new experiences were creative, thought about the how and why of an event, demonstrated more social intelligence or were oriented toward personal growth demonstrated greater wisdom (Pasupathi & Staudinger, 2001). Wisdom development was described as a real-life process that began when leaders cognitively integrated disparate elements that resulted in a positive result for self and others (Sternberg, 2005b). As a higher level of cognitive structure was developed, the anticipated result was wisdom (Yang, 2008). While it seemed that wisdom itself might be manifested differently in different life phases, full use of one's wisdom appeared to be a developmental achievement (Bluck & Glück, 2004).

Kegan's Developmental Theory of Social Consciousness

Kegan's theory of social orders of consciousness was described as a developmental model based on the following tenets: development was lifelong, was a process distinct from life tasks, was more than the accumulation of new information as it represented qualitative changes in the ways we know, was identified by an inherent mismatch between demands and capacities, and transpired through ongoing interaction between the person and the environment (Kegan, 1982). As a constructivistic theory, progressive changes were explored in how leaders constructed meaning, interpreted and understood their experiences, or how they "knew" epistemologically and are described as orders of the mind (Kegan, 1982, 1994). These orders or "balances" include affective, cognitive, and social elements, and impacts how these elements are organized (see Table 1). They were structured on the subject-object relationship; those experiences that were "subject" are those that "leaders were tied to, fused with or embedded in" and triggered automatic behavioral, cognitive, and emotional responses. Experiences that were "object," however, were those that leaders could reflect on, handle, look at, be responsible for, relate to each other, take control of, internalize, assimilate, or otherwise operate on (Kegan, 1982, 1994). Leaders were seen as having organizing principles around which they created a system of understanding their experiences and were identified by these developmental orders which included cognitive, affective, and social aspects (Grabinski, 2005).

Each order had both intrapersonal (self-concept) and interpersonal (relationship) dimensions which incorporated the earlier orders, resulting in a qualitatively different experience with a more complex and inclusive perspective than the previous order. Progression through the developmental orders involved a change in the subject-object relationship and, as constructive development evolved, thinking became more flexible, open, complex, and tolerant of differences. The result was increased constructive capacity that was generally more adaptive and incorporated more constructivistic options with a developed ability to relate to or see that in which leaders were formerly enmeshed (Eriksen, 2007). These 'orders,' numbered 0-5 as identified by Kegan (1982), spanned lifelong development. The initial order, 0 or "incorporative," occurs in infancy with innate needs of food and care met through parents. The first order, labeled as "impulsive," is usually navigated in early childhood, with the small child demanding fulfillment of needs and wants, requiring constant supervision, and beginning to learn rules. The first two stages (0-1) are generally navigated in childhood. For the purpose of this paper, we will focus on the Second, Third, Fourth and Fifth Orders of Consciousness.

The Orders

The Second Order (Instrumental) is typically navigated by adolescents, ages 7-10, and yet may include some adults. Individuals within this stage discover that feelings and beliefs exist over time and become aware that others may also hold feelings and beliefs that differ from their own. This order presents with ego-centrism—that others are dichotomized by either helping us or preventing us from getting our needs met. For example, people in the Second Order of constructive development will follow rules only insomuch as those rules are in their best interest

and will break them if doing so will help meet personal needs. Consequently, these individuals need clear boundaries and good supervision.

The Third Order (Socialized) was exemplified by leaders who were socialized, had the ability to take others into account, had the capacity for insight, thought before acting, exercised common sense, considered long-term consequences of their choices, had friends, and developed a meaningful life based on clear ideals (Kegan, 1982). People in this order present as embedded in the institutions of which they were a part, such as family or work, and identified themselves in relationship to these institutions. These leaders co-constructed their sense of meaning with others and sources in their environment but were not differentiated from them. The sense of self was based on a fusion of others' expectations and, while they coordinated others' points of view, they were limited in their ability to reflect on that shared reality and how they were influenced by it (Ignelzi, 2000; Kegan & Lahey, 1984). For example, people in the Third Order may have various roles with which they identify, which engender a sense of loyalty to others within their circles of family and institutions and especially those deemed as expert or authoritative.

Those in the Fourth Order (Self-authoring) were described as well-controlled, self-possessed, self-directed, had the ability to set boundaries, balanced their multiple roles, encouraged the development of others, had a defined sense of identity and created the "bigger" vision based on values while holding multiple perspectives and viewpoints (Kegan, 1982). They could internalize multiple points of view, reflect on them, and construct them into their own theory about themselves and their experience; because of this self-determination, they were able to retain a stable sense of self across contexts and relationships (Ignelzi, 2000; Kegan & Lahey, 1984). For example, people in the Fourth Order of constructive development have an active self-governing system, which can take others' views and perspectives into account without becoming embedded in them. People in this stage are often self-motivated and self-directed in their decision making while still being empathetic (rather than submissive) towards external references or authorities.

The Fifth Order (Self-transformational) was marked by openness, a sense of being incomplete, and an ability to tolerate emotional conflict and plurality within the sense of self. Fifth order adults realize the limits of their own inner system and are more likely to see the world in 'shades of gray. ' In realizing that self-authorship was a disconnected and lonely stage, leaders in this stage tended to return to connectedness and pursued transforming conversations that included negative feedback, the challenge of differences, and welcomed paradox and contradictions as part of their developmental process (Kegan, 1994). For example, people in the fifth stage of constructive development present with the ability to mediate and facilitate between their current views and the circumstances that make their views inadequate. Open-mindedness and willingness to re-define, re-examine, and re-conceptualize even the most basic self-system beliefs are commonplace with people in this stage.

Table 1: Affective, Cognitive and Social Aspects of Constructive Development Stages in the Workplace

	Stage 2 Instrumental	**Stage 3 Socialized**	**Stage 4 Self-authoring**	**Stage 5 Self-transforming**
Emotions	Embedded in feelings, realizes that others have feelings, unable to experience empathy	Self-awareness of feelings, limited ability to reflect upon emotions, able to keep feelings covert	Able to view feelings as object, sees feelings as information in a complex system, can identify emotions and emotional conflict	Tolerates emotional conflict and emotional plurality
Cognitions	Embedded in worldview, realizes that others have differing views, needs rules	Holds viewpoints of others, more concrete, values fairness, focus on values	Holds multiple points of view, is able to reflect on self-knowledge, think abstractly, identify inner motivations	Welcomes paradoxes and contradictions, holds multiple viewpoints without judgment
Social	Others exist as helping or impeding needs getting met, manipulates others to meet needs	Co-construct meaning with others, relationships are important, they are fused with expectations of others	Construction that is related to, but differentiated from others, manages multiple roles	Returns back to interconnected-ness, but without fusion

While these orders are a hallmark of human development, the movements between them are marked by transitional points through which an individual progresses from one to another. Leaders may find themselves at some point in transition far more than within one of the orders. When life experiences create a dissonance or tension in leaders, they will begin the transition toward the next order. With additional experiences and understanding, the leader moves progressively out of one order into the next, experiencing some struggle and resistance in the process. These transition points may be viewed as a continuum until fully embedded within the new order (Kegan, 1994). Because leadership and wisdom development are defined as a focus on others, they usually do not emerge until the Third Order. As leaders transition from the Third Order and toward the Fourth, they will let go of their self-identity embedded within the institutions and frames of reference and begin to develop a sense of authorship as separate from institutional boundaries. As leaders begin to progress from the Fourth Order to the Fifth, they will begin to hold their independence from the expectations of others and the importance of multiple perspectives and value systems subject and begin to return to connectedness, embracing multiple perspectives and integrating paradoxes and contradictions into their worldview. As

leaders begin to hold object those elements that were previously subject, they develop greater freedom to understand self, respond more effectively to others, think in more complex ways, and act in ways that have been conceptually defined as "wise" (Figure 1).
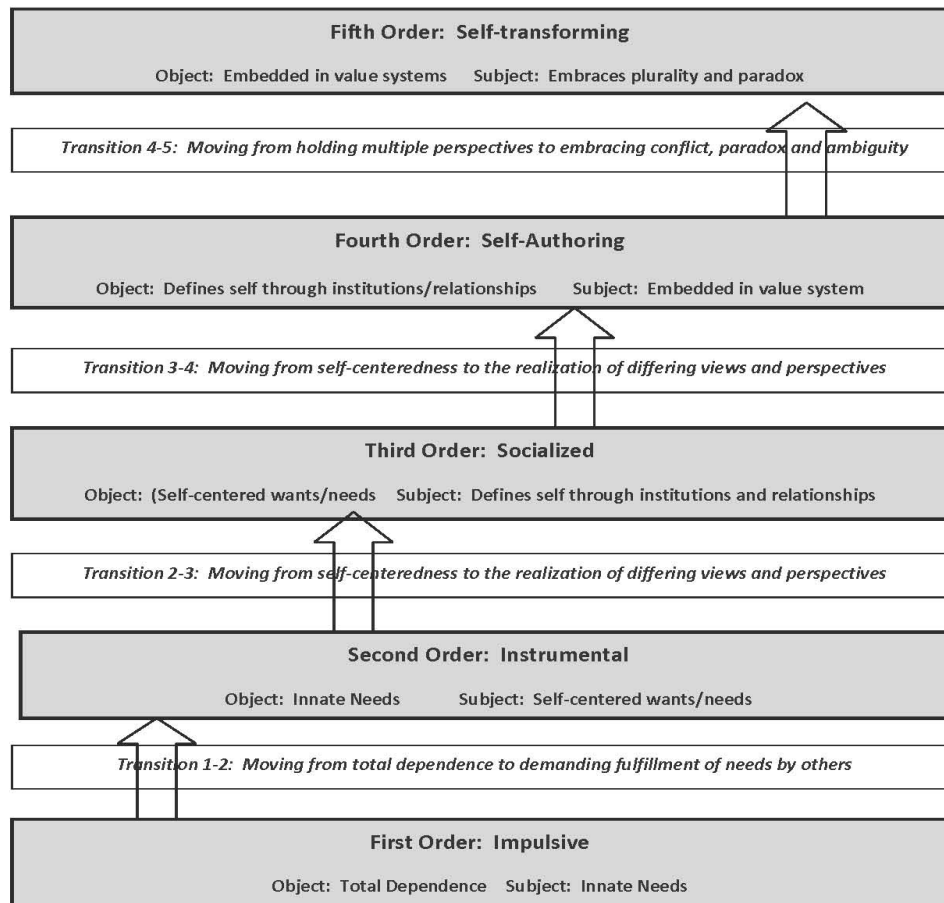

Figure 1. Progression through Kegan's Orders of Constructive Development

Developmental Transitions

Because the models of Kegan's Social Orders of Consciousness and wisdom are both developmental in nature, it is important to explore progression through the developmental process. Prominent in Kegan's (1982, 1984, 1994) constructive development was the concept that human development continuously involved a tension between stagnation and movement within the cognitive, moral, and psychosocial arenas. Transition occurred when leaders' capacities were challenged by the demands of modern life, such as constant change and diversity. When leaders were confronted with the limits of their perspectives, imbalance was created along with motivation toward movement to the next stage (Duys & Hobson, 2004). Experiences that transformed and triggered development were those that included dilemmas, uncertainty, doubt, and crisis; these experiences that created feelings of disillusionment and fragmentation were 'pedagogical entry points' where the dilemma was engaged as a transformative experience

(Taylor, 2007). These same 'pedagogical entry points' were also found in literature describing wisdom development.

Pasupathi and Staudinger (2001) proposed a developmental model that viewed wisdom as emerging in those open to new experiences, those that were creative, and those that could view life events from multiple perspectives. Wisdom was the result of positive human development that emerged after a higher cognitive structure was developed through the positive resolution of exigencies of life and as a result of critical transitions (Yang, 2008b). Baltes and Smith (1997) described wisdom as emerging from the moment that leaders' responses to a challenging situation were influenced by their ability to engage in life planning, reflection, and a willingness to examine unspoken assumptions and contradictory life experiences while transforming them. Leaders that were seen as wise were able to integrate different thinking modes, perspectives, roles and interests at various levels (Yang, 2008b).

Baltes and Smith (2008) described a framework for understanding wisdom as a complex and dynamic system of expertise in the fundamentals pragmatics of life. This domain of knowledge, or a way of understanding life, included life planning (future goals), life management (dealing with critical problems), and life review (making sense of past experiences), and was described in two levels (factual and procedural; lifespan contextualism). The first level consisted of factual and procedural knowledge, including both understanding of human nature and interpersonal issues and expertise in knowing how and when to apply that knowledge. The second level included lifespan contextualism with knowledge about sociocultural, historical, and biological factors on an individual's life, value relativism with knowledge about differences in values, goals and priorities and the recognition and management of life uncertainties and complexities (Baltes & Smith, 2008).

Transitions into both the progressive orders described by Kegan (1982) and higher levels of wisdom as described by Baltes and Smith (1997) and Pasupathi and Staudinger (2001) are described as non-linear in a spiral conceptualization (Figure 2).
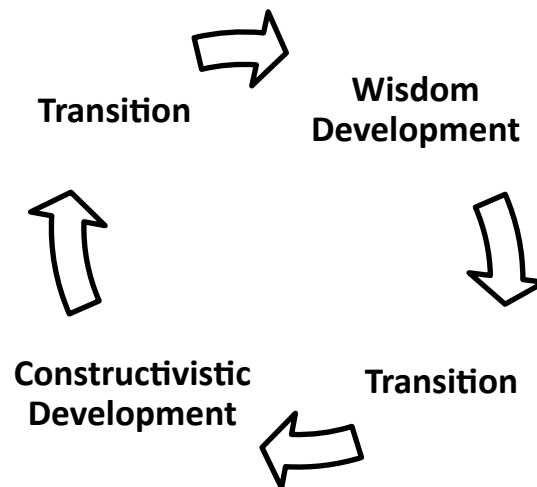

Figure 2. Constructive Development and Concurrent Wisdom Development

Connecting Kegan's Constructivistic Development and Wisdom Development

A review of Kegan's constructive developmental theory and wisdom development leads several similar themes: 1) the inclusion of cognitive, affective, and social elements, 2) the developmental nature of both constructs, 3) the increased ability to deal with complexity, 4) the ability to be self-aware and reflective, and 5) the impact of challenging situations and dissonant events to trigger further development. As higher orders develop, so do subsequent levels of wisdom, concurrently—as a consequence of critical transition points. While it is expected that wisdom develops concurrently with constructive development, this work does not explicate which may precede the other. Development within Kegan's Orders and concurrent wisdom development is illustrated (See Table 2). As leaders transition to more complex thinking, self-reflection, and increased capacities of dealing with the world, they experience concurrent progression in both constructive development and wisdom development.

Table 2: Kegan's Orders of Constructive Development and Concurrent Wisdom Development

SOCIAL ORDERS OF CONSCIOUSNESS		WISDOM DEVELOPMENT	
Stage 1: Impulsive	Young Children—durable objects, concrete information	No Wisdom Possible – focus is entirely on wants and needs with no concern for consequence or processes for obtaining	Who, when, where? Concrete information
Stage 2: Instrumental	Adolescents: Sees consequences, others are means to an end, rule-bound, self-centered	Procedural Knowledge – wisdom reflects an understanding of what is necessary to get desired outcomes, how to maximize returns, how to beat the system	Strategies of information search, decision making and advice giving, monitoring of emotional reactions, cost-benefit analysis, means-ends analysis
Stage 3: Socialized	Older adolescents/majority of adults—subordinate needs to include the needs of others, internalizes needs of others, guided by institutions (school, religion, etc), think abstractly self-reflective on own and others actions, self is defined as relationships	Life-span Contextualism – wisdom reflects appreciation and acceptance of external norms and standards, wisdom comes from experts, references, professionals, friends, family, mentors, and other external cues and indicators.	Age-graded contexts (issues of adolescence), culturally graded contexts (changes in norms), idiosyncratic contexts across time/life domains (terminal illness), interrelations, tensions, priorities of life domains
Stage 4: Self-Authoring	Some adults—internal judgments about social environment, personal authority to evaluate, development of empathy, self-motivated, self-directed	Relativism – wisdom reflects an understanding and tolerance of differing external indicators and references, but is not bound by any one of them; wisdom comes from a balance of internal processes and priorities weighed against these external authorities.	Religious and personal preferences, current vs. future values, historical period, cultural relativism

| **Stage 5: Self-Transforming** | Few adults—limits to own inner system, sees shades of gray and complexity of issues, interindividual, makes unlikely connections between groups, individuals an ideas | Uncertainty – wisdom reflects an awareness of the limitations of self-views; wisdom comes from the openness to re-examine, re-define, and re-evaluate views and the creation of a lucid perspective, and adaptation to changing contexts | No perfect solution, optimization of gain vs. loss, future not fully predictable, backup solutions |

Proposition: *Leaders' constructive development will coincide with their wisdom development.*

Discussion

This paper presents a framework linking the constructs of constructive developmental theory and wisdom. Progression in constructive development and wisdom development are proposed to occur concurrently. As leaders develop their capacity for constructing more complex world views, subsequent proportional increases in wisdom development are expected, just as wisdom development will present with constructive development.

While it is difficult to determine if development in one area predicts development in the other, what may be purported is the concurrent development processes where progression in one area is also reflected in progression of the other. For example, individuals who are in the Third Order may be embedded within their institutions and relationships—for them, wisdom will be found within the reliance on those relationships—"I know something about life because this is what the experts/friends/parents/supervisors have imparted to me about life."

For individuals in the Fourth Order, they may have realized the limits of the wisdom imparted by those individuals in their lives and while considering that wisdom, realize the importance of their own value and belief system—"I am aware of multiple views about life, but my view does not come from those of others."

For individuals in the Fifth Order who hold multiple views and perspectives, wisdom is found in the complexity and diversity of multiple systems—"I have realized that the views I took today about life don't reflect the experiences and contexts that tomorrow's bring and when the tomorrows come, my views from today may be have become obsolete."

 Recognizing the connection between constructive development and wisdom could have profound implications for leadership development within multiple disciplines. If relationships exist between leaders' constructive development and their wisdom, strategies to foster the developmental processes can become central to development of leadership initiatives. Additionally, leaders' constructive development may foster wisdom development in followers.

The proposed framework has the potential for leadership qualities to be enhanced through increased understanding of the connections between constructive development and wisdom. These developmental processes could be enhanced through transformational learning that include encouragement of reflection, the development of relationships that support and challenge, opportunities to think critically, exposure to diversity, and experiential learning (Ignelzi, 2000 & Taylor, 2007). Kegan (1984, 1992) proposed that constructive development can be initiated by learning about self; hence, wisdom development may be developed from self-awareness of social

orders of consciousness. Leaders' self-awareness may lead to constructive developmental progression, which in turn could lead to enhanced wisdom development.

There is a need for research testing the connections between Kegan's constructive developmental theory and wisdom development. One challenge for this endeavor is empirically testing the relations of these constructs necessary to assess constructive developmental levels. The process most commonly used involves extensive interview, transcription, and coding that is both time-consuming and cost-prohibitive (Lahey, Souvaine, Negan, Goodman, & Felix, 1988). Funded projects or those that combine teaching with research may offset some of these financial issues. Another promising undertaking for researchers will be to develop and validate a psychometric representation of the levels of construction articulated in Kegan's Social Orders of Consciousness. Such a measure will alleviate the financial obstacles and provide countless opportunities for studying the antecedents and impacts of constructive development progression.

This work proposed a framework to explain the relationships between constructive development and wisdom development. With increased attention to the impacts of constructive development as well as increased attention paid to the antecedents of wisdom development, scholars can guide substantive contributions in the organizational behavior field.

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COLLEGE STUDENTS' EMOTIONALLY INTELLIGENT LEADERSHIP: AN EXAMINATION OF DIFFERENCES BY STUDENT ORGANIZATION INVOLVEMENT AND FORMAL LEADERSHIP ROLES

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The authors investigate the differences between college students' self-reported emotionally intelligent leadership (EIL) behaviors based on levels of involvement in student organizations and holding formal leadership roles. When students reported on their levels of consciousness of self, consciousness of others, and consciousness of context (the three facets of EIL), a number of findings reflect significantly higher levels of EIL for those students involved in four or more organizations and holding formal leadership roles as compared to students with less involvement. These results are shared in the context of past research and lead to implications for practice and research.

Involvement in the college experience both in and out of the classroom is consistently identified as significantly contributing to a variety of college student outcomes (Astin, 1984, 1997; Pascarella & Terenzini, 2005). One such outcome receiving substantial consideration is leadership development, which is often identified in institutional mission statements, emphasized in learning outcomes, and focused on in a variety of institutional initiatives (Astin & Astin, 2000; Council for the Advancement of Standards in Higher Education, 2009; Keeling,

2004; Kezar & Moriarty, 2000). *Involvement* is described by Astin (1984) as "the amount of physical and psychological energy that the student devotes to the academic experience" (p. 518) and can include a range of experiences and activities such as studying, interacting with peers and faculty, athletics, and involvement in student organizations. Research on the impact of the college environment on student outcomes identifies that a number of these involvement experiences contribute to the outcome of leadership (Astin, 1997; Kuh, Hu, & Vesper, 2000; Pascarella & Terenzini, 2005).

The concept of *leadership*, much like *involvement*, is a broad term, which encompasses many different meanings and possible outcomes (Antonakis, Cianciolo, & Sternberg, 2004; Northouse, 2007). As colleges and universities continue to emphasize leadership as an outcome, it is important that institutions focus on the type of leadership and the specific outcomes they are seeking to develop and cultivate in their students (Astin & Astin, 2000). Many institutional missions focus on developing leadership skills to better the local community and to create change and promote social responsibility. More contemporary models of leadership align with these goals (Haber, 2010). Just as colleges and universities need to better define and model the type of leadership they strive for in their missions, there is a parallel need to better understand student leadership development and the potential role of the college environment in their development.

One such contemporary framework of leadership, emotionally intelligent leadership (EIL), integrates research and scholarship on leadership theory and emotional intelligence into a mixed model designed specifically for college students (Shankman & Allen, 2008). EIL asserts that leaders understand that awareness and regulation of emotions in self and others is critical to long-term, sustainable leadership. With an intentional focus on self, others and context, emotionally intelligent leaders can better identify, diagnose, and navigate the complexities of leadership. The 21 capacities of EIL are the behaviors that equip leaders (and followers) with the knowledge, skills, and abilities to achieve results. While this model promotes the leadership capacities (e.g., developing relationships, citizenship, self-awareness, capitalizing on differences) that many colleges and universities seek to promote and develop, there is only one research study to date using this framework (Shankman, Haber, Facca, & Allen, 2010).

The purpose of this study is to better understand what differences, if any, exist in college students' EIL based on different levels of student organization involvement. A second purpose is to investigate what differences, if any, exist in college students' EIL based on whether students hold a formal leadership role in a student organization. A better understanding of the relationship between involvement and students' EIL will help scholars and practitioners better design and develop interventions to promote student leadership development and help prepare them to be emotionally intelligent leaders in, and beyond, the college environment.

Student Organization Involvement, Formal Roles, and Leadership

Student organization involvement and formal leadership roles within these organizations offer an important backdrop for understanding college student leadership development (Astin, 1984, 1997; Pascarella & Terenzini, 2005). These experiences provide an opportunity for students to develop their leadership capacity and engage with others in working toward group goals and affecting change. Leadership educators (college student administrators and faculty) support these students in instructional, advising, mentoring, and regulatory roles. As such,

leadership educators have the potential for significant engagement with, and influence on, these students and their leadership development.

Much of the research on student organization involvement suggests positive outcomes for developing leadership capacity. These specific studies and outcomes focus on the positive association of student organization involvement with leadership ability, public speaking ability, and interpersonal skills (Astin, 1997); developing purpose, lifestyle planning, cultural participation, and life management (Cooper, Healy, & Simpson, 1994); socially responsible leadership outcomes (Dugan, 2006; Dugan & Komives, 2007; Haber & Komives, 2009); and leadership self-efficacy (Dugan, Garland, Jacoby, & Gasiorski, 2008). In addition, a number of scholars have identified the positive role of holding a formal leadership position in developing student leadership capacity (Astin, 1997; Cooper et al., 1994; Dugan & Komives, 2007; Haber & Komives, 2009; Kuh & Lund, 1994; Posner & Brodsky, 1994; Posner & Rosenberger, 1997).

One measure of involvement is the *number of hours* a person spends participating in student organizations; this was found to be positively associated with leadership ability and interpersonal skills (Astin, 1997). However, recent research on breadth of involvement, measured by the *number of organizations* in which a student is involved, resulted in contrary results. Breadth of involvement was not identified to be positively associated with any outcomes, and, in fact, breadth of involvement was negatively associated with the socially responsible leadership outcome of *commitment* (Dugan & Komives, 2007; Haber & Komives, 2009). So, while there seems to be consistency in the research on the role of student organization involvement when it comes to leadership outcomes, there is also some disconfirming research that suggests a potential negative relationship with the *number* of organizations in which a student is involved. Breadth of student organization involvement therefore warrants additional exploration.

The aforementioned research also suggests some consistent findings that support the role of student organization involvement and holding a formal leadership position on a variety of leadership outcomes. In addition to further exploring the experience of student involvement, there is a need to further study college students' EIL. Research has not yet been conducted on the role of student organization involvement and holding a formal leadership role using the EIL model. In fact, research on emotional intelligence (EI) as it relates to leadership with a college student population is a fairly uncharted territory.

The limited research on EI and college students focuses on students' workplace success (Liptak, 2005), social network size (Austin, Saklofske, & Egan, 2005; Van der Zee, Thijs, & Schakel, 2002), mental health (Gupta & Kumar, 2010), and academic success/achievement (Jacques, 2009; Parker, Summerfeldt, Hogan, & Majeski, 2004; Samples, 2010). The authors found only two dissertations specifically focused on college students, emotional intelligence, and leadership (Bissessar, 2009; Cavins, 2005). These two dissertations examine emotional intelligence and leadership as separate constructs and support the empirical connection between the two. The EIL conceptual model bridges the two bodies of literature and research and can shed additional insight on student leadership development with a particular focus on emotional intelligence, which is briefly highlighted in the next section.

Emotionally Intelligent Leadership

Emotionally intelligent leadership (EIL), which integrates scholarship and research on leadership and emotional intelligence (Shankman & Allen, 2008), is a contemporary leadership

model that warrants additional focus in empirical research. Research suggests that effective leadership (Bass, 2008) and emotional intelligence (Bar-On, 2006; Goleman, Boyatzis & McKee, 2002; Mayer, Salovey, & Caruso, 2000; Petrides & Furnham, 2000) are valuable to both organizational and personal success. The integration of these concepts with a specific focus on college students allows for a more holistic approach to understanding student leadership development.

The EIL conceptual model proposes three facets of emotionally intelligent leadership: consciousness of context, consciousness of self, and consciousness of others, and 21 specific capacities across these three facets (see Table 1). Consciousness of context involves awareness of the larger environment in which leadership takes place and is a combination of the *setting* and *situation*. This facet of EIL draws heavily from the work of Fiedler (1972), who suggested that leadership is more than simply a great man or woman; leadership is a relationship between the leader, the followers, and the context or situation. Around the same time, situational leadership emerged, which suggested that leadership style is "how you behave when you are trying to influence the performance of someone else and is a combination of directive and supportive behaviors" (Blanchard, Zigarmi & Zigarmi, 1985, p. 46). Likewise, Day (2001) suggests that leadership is "a complex interaction between the designated leader and the social and organizational environment" (p. 583).

Consciousness of self emphasizes the inner work of leadership. Included in the EIL conceptual model are intrapersonal aspects of leaders that include understanding and recognizing one's strengths and limitations, emotional reactions, priorities and goals, and sense of self. This facet emphasizes the critical role that reflection and increasing self-understanding play in effective leadership. To that end, this facet demonstrates the obvious intersection of many leader-centric theories and models (Bass, 1985; Kouzes & Posner, 2008) with the various models of emotional intelligence (Bar-On, 2006; Goleman, Boyatzis & McKee, 2002; Mayer, Salovey, & Caruso, 2000; Petrides & Furnham, 2000).

Consciousness of others involves awareness of others and managing relationships, emphasizing the important role that group members have in the leadership process (Blanchard et al., 1985; Kellerman, 2008; Komives, Lucas, & McMahon, 2007). To this point, Chaleff (2003) suggests that "all important social accomplishments require complex group effort, and, therefore leadership and followership" (p. 14). Other scholars have focused on followership as a concept central to leadership and organizational effectiveness, identifying aspects of effective and less-effective followership (Kellerman, 2008; Kelley, 1988).

A unique aspect of the EIL conceptual model is that it integrates theories of social and emotional intelligence (Bar-On, 1997; Goleman, 1995; Goleman et al., 2002; Mayer, Salovey, & Caruso, 2000; Petrides & Furnham, 2000) into a model of leadership. The EIL conceptual model offers emotional intelligence as a foundation for effective leadership. Although an inherent controversy still challenges research on emotional intelligence (Zeidner, Roberts, & Matthews, 2008), or what some call emotional or social competence (ESC) (Cherniss, 2010), the EIL model suggests that leadership is a dynamic relationship between leaders, followers, and the context. Further, no single model of leadership or emotional intelligence can do the concepts justice. For instance, Ferris (2010) suggests that "it does not seem plausible that any one of the EI approaches by itself can meaningfully help us understand EI; they all need to be accounted for in a meaningful theory of EI" (p. 142). Like Ferris (2010) and Cherniss (2010), the authors suggest that the various models of emotional intelligence highlight varied and not mutually exclusive components of an individual (e.g., general intelligence, personality, performance). The authors

suggest that to isolate any one of these would be limiting; at one time or another, demonstrating one's emotional intelligence may include any of the above, or even *all* of the above. By definition, therefore, the EIL model suggests that EI is a collection of personality traits, behaviors, competencies, knowledge, skills, abilities, and cognitive abilities. After all, each of us brings a baseline level of cognition about emotions (Mayer & Salovey, 1997), inherent personality traits (Bar-On, 2010; Petrides & Furnham, 2000), and performance levels/competencies (Goleman et al., 2002) to any formal or informal leadership opportunity. EIL honors those complexities from both the EI and leadership literature.

Table 1: The Three Facets and 21 Capacities of Emotionally Intelligent Leadership

Consciousness of Context	
Being aware of the environment in which leaders and followers work	
Environmental awareness	Thinking intentionally about the environment of a leadership situation
Group savvy	Interpreting the situation and/or networks of an organization
Consciousness of Self	
Being aware of yourself in terms of your abilities and emotions	
Emotional self-perception	Identifying your emotions and reactions and their impact on you
Honest self-understanding	Being aware of your own strengths and limitations
Healthy self-esteem	Having a balanced sense of self
Emotional self-control	Consciously moderating your emotions and reactions
Authenticity	Being transparent and trustworthy
Flexibility	Being open and adaptive to changing situations
Achievement	Being driven to improve according to personal standards
Optimism	Being positive
Initiative	Wanting and seeking opportunities
Consciousness of Others	
Being aware of your relationship with others and the role they play in the leadership process	
Empathy	Understanding others from their perspective
Citizenship	Recognizing and fulfilling your responsibility for others or the group
Inspiration	Motivating and moving others toward a shared vision
Influence	Demonstrating skills of persuasion
Coaching	Helping others enhance their skills and abilities
Change agent	Seeking out and working with others toward new directions

Conflict management	Identifying and resolving problems and issues with others
Developing relationships	Creating connections between, among, and with people
Teamwork	Working effectively with others in a group
Capitalizing on difference	Building on assets that come from differences with others

Note: Taken from *Emotionally Intelligent Leadership for Students: Inventory* by M. L. Shankman, S. J. Allen, and T. M. Facca, 2010, San Francisco, CA: Jossey-Bass. Reprinted with permission from Jossey-Bass.

Due to the recent emergence of the EIL conceptual model, research using this framework to study college student populations is in its infancy. One recent study examined gender and EIL measures within the college student population (Shankman, Haber, Facca, & Allen, 2010). The study found that a number of emotionally intelligent leadership behaviors differed by gender. Women reported demonstrating higher levels of EIL across multiple measures of *consciousness of self* and *consciousness of others* (Shankman, Haber, Facca, & Allen, 2010). Although the study did not focus on student organization involvement directly, the researchers did examine gender differences across different levels of involvement, resulting in gender differences based on these different levels of involvement. This finding suggests a need for further research into the relationship between student organization involvement and the EIL.

As discussed above, student organization involvement and holding formal leadership roles in organizations are valuable experiences associated with student leadership development. Likewise, emotional intelligence and effective leadership have been shown to facilitate individual and organizational success in a number of contexts (Bass, 1990; Bar-On, 2006). Further examining these research findings in the college context through studying the relationship between student involvement and emotionally intelligent leadership can shed additional light on college student leadership development and the college experience. It can also enable leadership educators, scholars, and practitioners to gain a better understanding of where to best allocate time and resources. For instance, this research can be used to more purposefully design, construct, and promote student involvement experiences to meet established learning outcomes of the institution and prepare students to be effective and emotionally intelligent leaders. Additional research using EIL can expand researchers' and leadership educators' understanding of the conceptual model to better serve student leadership development needs.

Purpose of the Study and Research Questions

This study examined differences in college students' emotionally intelligent leadership self-reported behaviors based on differing levels of student organization involvement and holding formal leadership roles. This purpose suggests the following two research questions:

RQ1. What differences, if any, exist in college students' emotionally intelligent leadership based on different levels of student organization involvement?

RQ2. What differences, if any, exist in college students' emotionally intelligent leadership based on whether students hold a formal leadership role in a student organization?

Methods

This quantitative study examined self-reported emotionally intelligent leadership behaviors of 566 college students from 139 higher education institutions throughout the United States. Data were collected in Spring 2008 using a pre-published version of the Emotionally Intelligent Leadership for Students-Inventory (Shankman, Allen, & Facca, 2010). The survey instrument, data collection procedures, participants, and analysis procedures are described below.

Instrument

The Emotionally Intelligent Leadership for Students-Inventory (EILS-I) is a 24-item inventory designed to measure students' self-reported emotionally intelligent leadership behaviors. Eight items make up each of the constructs of consciousness of context, consciousness of self, and consciousness of others (Shankman, Allen, & Facca, 2010). Sample items in the survey are presented in Table 2.

Table 2: Sample Items from EILS-I

Facet of EIL	Sample Items
	When serving in a formal or information leadership role, I…
Consciousness of Context	*Learn the expressed and implicit values of the group*
	Recognize patterns of behavior
Consciousness of Self	*Monitor how my emotions affect my interactions with others*
	Work on my limitations
Consciousness of Others	*Help others enhance their skills and abilities*
	Work to build a sense of team

The survey items are measured on a five-point Likert scale ranging from *Never* to *Always.* After responding to the 24 statements, the participants' scores for the variables that fall into each construct category were added to arrive at a score between 8 and 40 on each of the three constructs (assuming full completion of the survey). Participants also completed a series of demographic and involvement questions. Because the EILS-I is a self-report instrument, the findings reflect the students' assessment of their own leadership capacities. Like other self-reported data, there is the potential for participants to respond in ways that are socially desirable as opposed to how they actually lead or how others perceive them as leading. Well-documented challenges exist regarding self-report instruments (Donaldson & Grant-Vallone, 2002; Gonyea, 2005).

Cronbach's alpha was used to assess the reliability of the scales measuring the three consciousness facets (context, self, others). Reliability of the assessment tool ensures that the facets (scales) of emotionally intelligent leadership are statistically reliable constructs. Each scale achieved a strong level of internal consistency reliability (Consciousness of Context, $\alpha = .81$; Consciousness of Self, $\alpha = .73$; Consciousness of Others, $\alpha = .82$).

Data Collection

Professionals involved in student leadership development at small, medium, and large public and private institutions identified students involved in leadership programming, courses, and activities. This strategy of data collection and identifying participants was used to recruit students from a range of institutional types and to identify students who were experienced with and involved in campus life. Identified students received an email link to an online assessment. Participation was purely voluntary and an informed consent page stated that responses would be anonymous.

Participants

A total of 566 students from 139 colleges and universities in the United States participated in this study. The respondents reflect a reasonable distribution of women (69%) and men (31%), mostly aged 18-23 from varied class ranks, primarily Caucasian (87%), yet with 13% representing other racial groups (Table 3). Likely due to how the participants were recruited, participants reflected high levels of campus involvement. Because of this, it is important to note that the population studied was primarily what can be called *involved* students and does not reflect the general student population. Thus, the scope of this study is limited to these involved students; although it does not reflect an average subset of college students, it does allow for the examination of differing levels of involvement. Only 5% of responses reported no involvement in student organizations, while 10% percent reported involved in one organization, 31% in two organizations, 25% in three organizations, and 29% in four or more organizations. For the purpose of this study, students were grouped into three involvement categories: *no* involvement (5%); *some* involvement, which includes one to three organizations (66%); and *much* involvement, which includes four or more organizations (29%). Eighty-six percent of the participants served in a leadership role in an organization at the time of the study.

Table 3: Demographic Characteristics of Participants (N = 566)

Characteristic	*%*
Gender	
Women	69%
Men	31%
Age	
18-23	92%
24+	8%
Class year	
Freshmen	10%
Sophomores	28%
Juniors	32%
Seniors	22%
Graduate students	7%
Race/ Ethnicity	
Caucasian/ White	87%
Hispanic/ Latino	4%

Asian/ Pacific Islander	3%
African American	2%
Middle Eastern	1%
Multi-Racial	3%

Data Analysis

To answer both research questions, t-tests were used to identify significant mean differences between the constructs (the facets of consciousness of context, self, and others) and the 24 specific measures of leadership behaviors that reflect consciousness of context, self, and others. For research question one, significant differences were tested across three groups of students: those with *no* involvement, those with *some* involvement (one to three organizations), and those with *much* involvement (four or more organizations). For research question two, significant differences were tested between those students who held a formal leadership role and those who did not.

Results

The findings from the two research questions are presented below. First, differences by involvement are presented, followed by findings on EIL differences between students who held a formal leadership role and those who did not.

Differences by Involvement

As mentioned previously, t-tests were used to answer research question one: *What differences, if any, exist in college students' emotionally intelligent leadership based on different levels of student organization involvement?* Results for the mean difference indicated significant differences between participants across the three different levels of organizational involvement.

No involvement and some involvement. In examining the overall constructs of *consciousness of context*, *consciousness of self*, and *consciousness of others*, significant differences emerged for all three constructs between those students with *no* involvement in organizations and those with *some* involvement (one to three organizations) (Table 4). For each of these differences, those students with *some* involvement scored significantly higher than those with *no* involvement on consciousness of context, $t = 4.27(392)$, $p < .001$, which was the most significant difference, as well as consciousness of others, $t = 3.58 (383)$, $p < .001$, and consciousness of self, $t = 3.51 (385)$, $p < .001$.

Table 4: Construct Differences - No Involvement and Some Involvement

	No Involvement		Some Involvement				
Construct	M	SD	M	SD	df	t	p
Context	27.14	5.30	30.78	4.27	392	4.27	.000

Others	29.14	3.32	32.17	4.38	383	3.58	.000
Self	30.23	2.93	32.74	3.56	385	3.51	.001

A number of significant differences emerged between students with *no* involvement and those with *some* involvement. Those with *some* involvement scored significantly higher on each of the measures in Table 5 compared to *no* involvement. The five specific measures that resulted in the highest significance (as captured by the t statistic and the *p* value) lie within the consciousness of self and consciousness of context constructs.

Some involvement and much involvement. Similar to findings comparing students with *no* involvement to *some* involvement, significant differences emerged across all three consciousness constructs between students with *some* involvement (one to three organizations) and *much* involvement (four or more organizations) (Table 6). The highly involved are significantly more conscious of self, $t = 2.62$ (523), $p < .01$, conscious of others, t (508) = 2.11, $p < .05$, and conscious of context, $t = 1.99$ (510), $p < .05$.

A number of significant differences emerged for the individual EIL measures between those with *some* and *much* involvement (Table 7). Again, each of these significant differences reflects higher scores with more involvement. All three consciousness constructs are represented in the specific measures that emerged as significant, and all three consciousness constructs are also represented among the five measures reflecting most substantial difference between highly involved students compared to those with some involvement.

Table 5: Significant Differences - No Involvement and Some Involvement

		No Involvement		Some Involvement				
Specific Measure	Construct	*M*	*SD*	*M*	*SD*	*df*	*t*	*p*
Work on my limitations	Self	2.93	.55	3.54	.87	36	5.30	.000
Understand how group environment influences my leadership style	Context	3.04	.96	3.74	.87	395	4.09	.000
Monitor how my emotions affect interactions with others	Self	3.29	.81	3.95	.84	396	4.0	.000
Try to understand informal traditions of a group	Context	3.11	.99	3.82	.81	29	3.68	.001
Learn expressed/implicit values of a group	Context	3.32	.91	3.96	.76	29	3.63	.001

Work to resolve conflicts	Others	3.64	.78	4.15	.85	396	3.09	.002
Align disparate viewpoints	Others	3.29	.71	3.77	.87	393	2.87	.004
Listen carefully to what is and isn't being said	Others	3.61	.92	4.07	.84	395	2.82	.005
Recognize patterns of behavior in a group	Context	3.61	.74	3.99	.80	396	2.46	.014
Identify external influences on a group	Context	3.32	1.0	3.72	.85	395	2.37	.018
Consider needs of others	Others	3.93	.66	4.25	.73	396	2.47	.024
Think about how decisions are received	Others	3.68	.72	4.06	.83	395	2.36	.019
Help others enhance skills and abilities	Others	3.43	.92	3.82	.89	394	2.25	.025
Establish positive tone	Self	4.00	.67	4.28	.73	32	2.15	.039
Work toward a shared goal	Self	4.07	.60	4.32	.69	33	2.09	.045
Tailor leadership style to situation	Context	3.64	.99	3.98	.83	394	2.01	.045

Table 6: Construct Differences - Some Involvement and Much Involvement

	Some Involvement		Much Involvement				
Construct	*M*	*SD*	*M*	*SD*	*df*	*t*	*p*
Self	32.74	3.57	33.64	3.43	523	2.62	.009
Others	32.17	4.38	33.04	4.15	508	2.11	.036
Context	30.78	4.27	31.60	4.41	510	1.99	.047

No involvement and much involvement. In examining significant differences in the three consciousness constructs between students with *no* involvement and those with *much* involvement (four or more organizations), significant differences are found for each of the three consciousness constructs (Table 8). The largest differences exist for the consciousness of context construct, $t(185) = 4.79$, $p < .001$, followed by consciousness of self, $t = 4.77$ (173), $p < .001$, and consciousness of others, $t = 4.70$ (181), $p < .001$.

Numerous significant differences emerged for the specific measures of EIL between those with no involvement and those highly involved. Students with *much* involvement scored

significantly higher on all but four measures compared to students with *no* involvement. Each of the measures that emerged as significantly different in the prior two comparisons (*none* vs. *some* and *some* vs. *much*) emerged as significant, with the exception of *understanding how group members relate* (context), which was significant for *some* vs. *much* involvement groups. The five measures that reflected the largest significant differences were: *working on one's limitations* (self), $t = 5.20$ (56), $p < .001$; *taking time to understand the informal traditions of a group* (context), $t = 4.53$ (33), $p < .001$; *understanding how the group environment influences leadership style* (context), $t = 4.39$ (187), $p < .001$; *listen carefully to what is said and what is not being said* (others), t (187) $= 3.99$, $p < .001$; and *learn the expressed/implicit values of the group* (context), t (34) $= 3.98$, $p < .001$. These significant differences reflect the three consciousness constructs, with three of the five being consciousness of context measures.

In examining those measures that were significantly different for *no* involvement vs. *much* involvement, compared to the other two comparison groups, two additional measures were significantly different. These significant differences are: *thinking how leadership styles align with group culture* (context), t (187) $= 2.29$, $p < .05$, and *capitalize on my strengths* (self), t (185) $= 2.16$, $p < .05$.

Table 7: Significant Differences - Some Involvement and Much Involvement

Specific Measure	Construct	Some Involvement		Much Involvement		df	t	p
		M	*SD*	*M*	*SD*			
Work toward a shared goal	Self	4.32	0.69	4.51	0.65	525	2.87	.004
Help others enhance skills and abilities	Others	3.82	0.89	4.04	0.83	323	2.73	.007
Build sense of team	Others	4.08	0.80	4.27	0.74	523	2.53	.012
Try to understand informal traditions of a group	Context	3.82	0.81	4.00	0.75	327	2.53	.012
Improve my abilities	Self	4.02	0.75	4.19	0.76	298	2.45	.015
Listen carefully to what is and isn't being said	Others	4.07	0.84	4.26	0.78	528	2.42	.016
Understand how group members relate	Context	3.88	0.85	4.06	0.83	528	2.18	.029

Table 8: Significant Differences by Construct - No Involvement and Much Involvement

Construct	No Involvement		Much Involvement		df	t	p
	M	SD	M	SD			
Context	27.14	5.30	31.60	4.41	185	4.79	.000
Self	30.23	2.93	33.64	3.43	173	4.77	.000
Others	29.14	3.32	33.05	4.16	181	4.70	.000

Differences Based on Holding a Formal Leadership Role

Research question two was also analyzed utilizing t-tests. The research question read: *What differences, if any, exist in college students' emotionally intelligent leadership based on whether or not students hold a formal leadership role in a student organization?* Results from the second research question indicate a consistent pattern that holding a formal leadership role is associated with higher levels of emotionally intelligent leadership.

Results for the mean differences in the consciousness constructs indicate significant differences between leaders (those who hold a formal leadership position) and non-leaders (those who do not hold a formal leadership position). The consciousness of context construct was significantly higher for leaders at 31.09 while non-leaders scored 29.30, t (552) = 3.34, $p < .001$. The consciousness of others construct was also significantly higher for leaders at 32.46 as compared to non-leaders at 31.16, t (539) = 2.45, $p < .05$. The consciousness of self construct did not result in a significant difference between leaders and non-leaders.

Table 9 highlights the results for specific measures in which significant differences were identified between the means of the leader versus non-leader groups. Significant differences span the three consciousness constructs. More significant differences emerged for the consciousness of others construct than for the other two consciousness constructs.

Table 9: EIL Measure - Formal Leadership Roles

Specific Measure	Construct	Leader		Non-leader		df	t	p
		M	SD	M	SD			
Try to understand informal traditions of a group	Others	3.89	0.79	3.51	0.93	99	3.43	.001
Learn expressed/implicit values of a group	Context	4.00	0.77	3.70	0.83	103	2.97	.004
Align disparate viewpoints	Others	3.78	0.82	3.48	1.00	96	2.48	.015
Help others enhance skills and abilities	Others	3.91	0.89	3.66	0.90	555	2.20	.024
Think about how decisions are received	Others	4.10	0.85	3.88	0.74	556	2.27	.023

Understand how group environment influences my leadership style	Context	3.78	0.89	3.51	1.00	99	2.25	.027
Capitalize on my strengths	Self	4.16	0.71	3.98	0.75	556	2.10	.037
Understand how group members relate	Context	3.96	0.84	.208	0.88	557	2.04	.041

Discussion

These findings reflect a consistent pattern of significant differences between level of involvement in student organizations and self-reported EIL behaviors. These findings also support the existing literature on the role and impact of student organization involvement in developing student leadership outcomes (Astin, 1997; Cooper et al., 1994; Dugan, 2006; Dugan & Komives, 2007; Haber & Komives, 2009). The results of this study corroborate that involvement in student organizations matters. This study finds that students who are highly involved (four or more organizations) report significantly higher levels of EIL behaviors compared to those more moderately involved (one to three organizations). This applies across all three facets of EIL (consciousness of context, self, and others).

The results of this study add to the limited research base on EIL. The only other study to date that examines EIL focused on gender differences in EIL behaviors and gender differences, and identified gender differences in EIL based on differing levels of student organization involvement (Shankman, Haber, Facca, & Allen, 2010). The present study adds to this research, suggesting that EIL behaviors vary across different levels of involvement and whether a student holds a formal leadership role. While this study identifies that more involvement is associated with significantly higher EIL behaviors, findings from the Multi-Institutional Study of Leadership suggested that, in some cases, breadth of involvement was actually a *negative* predictor of socially responsible leadership (Dugan & Komives, 2007; Haber & Komives, 2009). Further research into the relationship between socially responsible leadership and EIL outcomes could help clarify the impact of breadth of involvement. This concept of breadth of involvement on leadership outcomes warrants additional exploration as to how involvement is defined and in what ways it benefits, detracts from, or does not affect leadership outcomes. Additionally, broadening this research to examine breadth and depth of involvement together might provide additional insight on *how* students are involved and how this relates to leadership outcomes.

The result that students who held a formal leadership role in student organizations reported higher levels EIL behaviors is also consistent with past research on formal leadership roles (Cooper et al., 1994; Dugan & Komives, 2007; Haber & Komives, 2009; Kuh & Lund, 1994). Holding a formal leadership role in a student organization appears to facilitate student leadership development in the EIL facets of consciousness of context and consciousness of others but not consciousness of self. From this, one could conclude that the experience of holding a formal leadership is associated with developing a greater understanding and ability to work with others in a specific context. However, an important implication of this study is that further investigation is necessary to better understand the relationship between holding a formal leadership role and consciousness of self.

Of particular importance are the findings related to consciousness of others. The consciousness of others construct and a number of the specific measures for consciousness of

others (e.g., building a sense of team, listening carefully to what is and isn't being said, and helping others enhance their skills and abilities) were significantly higher based on greater involvement, as well as whether the student held a formal leadership role. Perhaps the breadth of involvement and leadership experience advances students' understanding of leadership as relational in which "others" (members, followers, etc.) play a major role, rather than a minor one. These findings may also suggest that greater levels of involvement and holding formal leadership roles are associated with students' understanding of leadership as less "leader-centric" and more as a collaborative endeavor. This parallels the leadership identity development (LID) model, which suggests that, as students engage in a number of experiences and developmental processes, their understanding and practice of leadership progresses from a positional focus to more of a relational focus (Komives, Owen, Longerbeam, Mainella, & Osteen, 2005). As students' leadership identity becomes more relational as they make "a commitment to developing leadership in others and having a passion for issues or group objectives that the person wants to influence" (Komives et al., 2009, p. 14). Future research examining EIL alongside LID could provide insight and greater understanding of how students' leadership views and behaviors develop.

Consciousness of context was the facet of EIL that evidenced significant differences across three of the tests in this study (*no* involvement vs. *some* involvement, *no* involvement vs. *much* involvement, holding a formal leadership role). This suggests that at least some student organization involvement or holding a leadership role in an organization is associated with a significantly different experience for students as it relates to the EIL facet of consciousness of context. This also suggests that hands-on experience, as either a member or formal leader in a student organization, is associated with an increase in students' awareness and understanding of the internal dynamics of a group and the role the environment plays in student organizations.

These consistent findings that student involvement matters in students' development of emotionally intelligent leadership can inform the practice of college student educators. As leadership continues to be valued and promoted as an outcome of higher education (Astin & Astin, 2000; CAS, 2009), the role of student involvement should continue to play a prominent role in the student experience. Encouraging students to get involved in student organizations should continue to be promoted and valued as a part of the college experience. This research suggests that involvement in *more* organizations is associated with higher self-reported levels of emotionally intelligent leadership behavior. It is also important to note that in this research involvement in four or more organizations was one category; there could be a point of saturation or over-commitment that was not captured in the framework of this study. Thus, promoting involvement in a few different organizations (such as an academic club, an intramural team, and a special interest group) could promote leadership development. In addition, given that those holding a formal leadership role reported significantly higher levels of EIL behaviors, college student educators should continue to encourage students to seek out these roles and advise student leaders to create new leadership opportunities and roles within organizations for other students, such as chairs or co-chairs of sub-committees, for other members of their organizations.

Limitations should be considered when reviewing the findings of this study. The present study used non-probability sampling (purposive), which has similar limitations to a convenience sample (e.g., self-selection error). Therefore, it may not be appropriate to generalize the current findings to a larger, uninvolved student population. A second limitation is the self-report nature of the inventory used to gather data. Well-documented challenges exist regarding self-report instruments (Donaldson & Grant-Vallone, 2002; Gonyea, 2005), which were briefly discussed in

the methods section above. A third limitation is the EILS-I instrument itself. Given the short amount of time this assessment survey has been in use, more work is needed to determine predictive and construct validity of the assessment, which are "determined usually after years of experience by numerous investigators" (Litwin, 1995, p. 45). Predictive and construct validity are therefore determined over time and not yet established for this instrument. A fourth limitation is that the quality and depth of student involvement is not examined. As a result, these findings simply report breadth of involvement and cannot be generalized to depth or quality of involvement. Perhaps an opportunity for further research is to examine how depth and quality of involvement impact students' EIL.

Conclusion

The present study adds to the body of literature underscoring the importance of involvement in the leadership development of college students and supports the efforts of college campuses to promote student involvement. Students involved in multiple organizations report a higher level of consciousness of self, others, and context as compared to peers with less involvement. Further, students who serve in leadership roles report significantly higher levels of EIL behavior with regard to others and context as compared to their peers who did not hold formal leadership roles.

According to Astin (1984), "Student involvement refers to the quantity and quality of the physical and psychological energy that students invest in the college experience" (p. 528). This study supports the value of "quantity of energy" measured in the form of student involvement suggesting that student involvement and self-perceived leadership ability are related. In their original work on the concept of EIL, Shankman and Allen (2008) suggest that the collegiate environment provides a "practice field" for leadership and its development. This study contributes to the growing empirical evidence that student involvement matters by demonstrating that student organization involvement and holding a formal leadership role is in many cases associated with greater self-reported EIL behaviors.

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BOOK REVIEW: MITCH McCRIMMON'S (2006)
BURN! 7 LEADERSHIP MYTHS IN ASHES

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Dr. Norbutus found the ideas in *BURN!* consistent with both the emerging understanding of non-positional emergent leadership and her considerable experience in organizational change efforts (Norbutus, 2007). She presents a pragmatic argument for defining leadership as simply voicing an ethical, moral change idea—making leadership an option for everyone.

You might think a book written in 2006 would be outdated, but not so with *Burn! 7 Leadership Myths in Ashes*. Mitch McCrimmon argues convincingly for a unique definition of leadership—one that empowers everyone and reinstates the much maligned field of management. If leaders provide new ideas and challenge the status quo, anyone can do it. Implementation becomes a management function. The implications of this approach are far reaching and empowering. No longer must we wait for someone's permission, education, or training to be a leader—It is in us already waiting to be voiced.

Highlights

As many of us remember, management took a big hit in the 80s as an American scapegoat to Japanese business success. Since management was considered to be bad, much of what needed to be done in organizations was then pushed under the umbrella designation of leadership and handed off to those in a position of authority. In *Burn! 7 Leadership Myths in Ashes*, McCrimmon (2006) provides the rationale to rethink the consequences of these earlier decisions, consider a new definition of leadership, and identify the ramifications for all manner

of things—from organizational innovation to leadership development programs. It is a whirlwind tour in a tight informative package that packs a real punch.

To give credence to his perspective, McCrimmon looks at outsiders: Martin Luther King, Gandhi, and Nelson Mandela. Each changed their societies—King in the United States, Gandhi in India, and Mandela in South Africa. None of these men had a position in the institution they impacted, so McCrimmon argues that these men demonstrated leadership by having both an idea for meaningful change and the courage to voice it. That is all it takes to be a leader. Leadership is not a role or a position, and does not need to be taught. These are just some of the many myths that McCrimmon dispels.

Key insights from this perspective include:

- *Leadership is not about taking charge of people*. King, Gandhi, and Mandela were not in charge of anyone—they had no position of authority—yet they changed societies. However, someone does need to be in charge to have decision making authority, allocate resources, etc.—That person would be designated as a manager.
- *Leaders and managers can both be transformational or transactional*. These are terms which define styles of influence. For example, Jim Collins (2001), in *Good to Great,* found that exemplary executives were quiet, collaborative, and determined. Leadership is independent of style—how the idea is communicated is immaterial.
- *Leadership is not a set of skills which people need to develop.* If you have an idea and the courage to express it, you are, during that process, a leader. As McCrimmon (2006) noted, "Courage is neither learned nor a skill" (p. 3). Skill building is for managers, executives, and supervisors in order for them to be effective and efficient at supervising people and business processes.
- *Leadership does not involve emotional intelligence*. This explains why we see people such as Winston Churchill as great leaders even when they demonstrate an abrasive style. From McCrimmon's view, Churchill was a leader when he warned of Nazi Germany and encouraged the mobilization of troops even though no one wanted to listen to what he was saying.
- *Leaders and managers each have their place within an organization*. Managers should not be replaced by leaders. Leaders voice their ideas and promote new directions, while managers implement ideas and maintain the effective and efficient running of the organization. Both are essential and they can, of course, be one person doing different things at different times.
- *Leaders do not necessarily need to work closely with followers*. King, Gandhi, and Mandela did not work directly with the governments they were trying to influence. These, as well as many others alive and dead, are still influencing others without any direct contact. Managers, on the other hand, do need to work closely with followers.
- *It is not the responsibility of leaders to soothe anxieties.* By McCrimmon's definition, leaders promote change and are therefore the creators of anxiety, not the soothers of it. Managers are the ones who should be expected to act in a paternalistic way.

McCrimmon (2006) returns the prestige of management to complement his view of leadership. Management is brought "back from the dead as a supportive, empowering, facilitative and inspiring function to take the lion's share of moving people from A to B" (p. 7). He points out that the confusion between leadership and management has lead to a focalization of leadership theory.

Because this view of leadership is sharply focused on having something to say and the courage to say it, many of the activities engaged in by executives are not focused on leadership, but on management. In addition, leadership, like creativity, cannot be developed, it can only be encouraged.

Having dealt with the fundamentals of this view of leadership, McCrimmon continues by challenging specific aspects of the leadership literature such as Kouzes and Posner's, *The Leadership Challenge*, because such authors assume people in authority positions are leaders regardless of whether or not they are actually leading anyone. The idea that women make better leaders is also challenged because women's heightened relationship skills would actually make them better managers and not necessarily better leaders. Risk taking, needed for McCrimmon's definition of leadership, is traditionally a more masculine trait, though certainly not limited to men. Women may be better equipped to create a more accessible message of change. Servant leadership is taken to task with McCrimmon noting the construct would be appropriate for managers whose function is to serve the public—especially in professional organizations. However, he, like Jacobs (2011), calls into question the appropriateness of trying to serve the needs of organizational members in all situations.

Observations

This book is not for the faint of heart. McCrimmon's thesis is a challenging one for the multitudes steeped in the dominate paradigm of a person being called a leader because of the position held. As Yukl (2006) encouraged readers to consider, no longer is leadership just a dyadic one-way leader-follower relationship. McCrimmon has extended this line of reasoning to create a simple but powerful definition of leadership. The implications are significant and, in my mind, well worth the effort to consider.

For instance, leadership would be everyone's job—engaging others to consider innovative solutions and continuous quality improvements consistent with the notions of knowledge creation (Nonaka & Takeuchi, 1995). Managers would be freed from the overwhelming burden of being the only source of good ideas and could embrace their role of managing effective, efficient operations to include enabling leadership in others (Nielsen, 2004). It goes beyond empowerment to the intrinsic motivation possible for everyone (Pink, 2009).

McCrimmon invokes complexity as a reason everyone needs to be a leader. Much of his argumentation is consistent with Stacey's (2001, 2010) complex responsive processes of relating theory that uses complexity science as a metaphor for understanding human interaction. At the heart of Stacey's theory is an explanation of how we change and how we stay the same which provides the theoretical basis for leadership in all, also the heart of McCrimmon's message. Taken together, these two authors provide a powerful new way of understanding organizing and insights into high performance.

If there is a shortcoming of McCrimmon's thesis, it is that he does not merely downplay the moral and ethical aspects of leadership; he actually concludes it is not part of the leadership act. To him, leadership is about the idea for change, regardless of the moral and ethical implications of such change. However, I am in good company with Burns (1978), Ciulla (1998), and O'Toole (1995), among many others, who concluded that there must be a moral and ethical aspect to leadership, or it should not be called leadership—it would more appropriately be called miss-leading (James MacGregor Burns as cited in Ciulla, 1998).

Accommodating this concern would change McCrimmon's definition of leadership to someone who has a moral and ethical idea for change and the courage to voice it. McCrimmon had the courage to voice his paradigm-changing idea. His notions are liberating because, if we subscribe to his thesis, we no longer need to wait for someone with the title of leader—we can step up, be the leader, and start burning away the myths that bind us.

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