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Naïve and Sentimental Scholarship: A New Use for an Old Distinction in
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From the Editor

June 2014

Welcome to this 18th issue of the *International Leadership Journal*, an online, peer-reviewed journal. This issue contains three articles, a research note, a pedagogy piece, and a perspective piece.

In the first article, Mot and Rentsch investigate cross-cultural differences in leadership schemas associated with cultural antecedents of in-group and societal collectivistic values in Romania and the United States. They find unanticipated conclusions to some of their hypotheses, but note that understanding both the content and the structure of individuals' schemas will be important for leadership training programs in an increasingly global society.

Hanson and Parr's study explores the impact of perceptions of organizational leadership culture and finds significant effects on discretionary behavior. This finding suggests that as organizations become more transactional, employees are less likely to engage in work-related discretionary behavior, which should influence leaders to develop a more transformational organizational culture.

Alegre and Levitt evaluate the relation between emotional intelligence (EI) and transformational leadership through an in-depth analysis of the existing literature, which is divided into three streams based on the two conceptualizations of EI—ability and trait—and the two measures—ability tests and self-report questionnaires. Their review shows that while there is strong evidence of a relationship between trait EI and transformational leadership, the data is still scarce and unclear about the relationship between ability EI and transformational leadership.

In the research note, Levin and Sarros identify and examine three possible foundations for succession planning strategies of incumbents in family businesses: personal mortality, family altruism, and business orientation.

Alexakis and Preziosi present a seven-step model, based on the transcendental leadership paradigm, for organizational practitioners and researchers to use when exploring simulations/games. They argue that transcendental leaders are needed for effective game-playing pedagogy.

In his perspective piece, Harter contends that sentimental scholarship—in which an investigator's subjective experience figures prominently—has a place in the literature. He uses meditation, reflexivity, and genealogy as examples in which a researcher turns the instruments of scholarship onto him or herself.

We would also like to take this opportunity to welcome Kenneth Levitt, PhD, assistant professor of management at Frostburg State University, and Victor S. K. Lee, PhD, executive director of The Hong Kong Management Association, to this journal's editorial board. Please let us know your thoughts and feel free to submit articles for review. Enjoy!

Joseph C. Santora, EdD
Editor

ARTICLES

Identical Content, Different Connections: A Cross-Cultural Connectionist Analysis of Leadership Schema Structures*

Ioana R. Mot and Joan R. Rentsch
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The study described in this article investigated cross-cultural differences in schemas for leadership associated with cultural antecedents of in-group and societal collectivistic values. The leadership schema *structures* for respondents from the United States and Romania were examined and compared and mapped using Pathfinder. The Romanian sample displayed higher collectivistic values than the American sample. A cultural shift—expected to be associated with historical events—was observed in the Romanian sample. Unexpectedly, cultural differences based on age were also observed in the American sample. A comparison of leadership schemas revealed that the younger Romanians' schema *structure* was less coherent than that of the younger American participants. Similarly, the older Romanians' leadership schema displayed lower coherence than that of the older American participants. Implications for cross-cultural research and leadership training are discussed.

Key words: cognition, culture, leadership, schema structure

The relationships between national culture and leadership schemas has been studied in more than 60 countries with the major objectives of identifying universally accepted leader behaviors and attributes and understanding leadership conceptualizations in cross-cultural settings (House, Javidan, & Dorfman, 2002; Javidan & House, 2001; Scandura & Dorfman, 2004). Researchers have identified a small set of attributes that seem to be universally endorsed, including charismatic/value-based leadership and team-oriented leadership (House et al., 1999). The humane and participative leadership dimensions are also nearly universally endorsed (House et al., 1999). Additionally, Dorfman, Hanges, and Brodbeck (2004) list several leadership attributes, such as being trustworthy, just, honest, encouraging, dynamic,

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motivational, dependable, intelligent, decisive, informed, and excellence-oriented, as also being universally endorsed.

However, there is also evidence that conceptualizations of leadership differ as a function of cultural experience. For example, a study of 47 nations aimed at culture and managerial sources of guidance revealed that managers in Western Europe relied primarily on participation-oriented guidance, whereas managers in countries such as China and Romania relied more on widespread beliefs as a source of guidance (Smith, Peterson, & Schwartz, 2002). Den Hartog et al. (1997) compared Polish and Dutch managers on characteristics they considered important for outstanding leadership. The results of their study showed that Dutch managers valued attributes associated with integrity and inspirational leader behavior, but Polish managers valued diplomacy and administrative skills.

Such results may be explained by cultural values. In collectivist cultures, leaders need to communicate in ways that increase group cohesion; therefore, the language tends to be indirect and any type of communication that could lead to conflict is generally avoided. In individualist cultures, leaders are not as concerned with group cohesion, and the process of communication tends to be more direct (Javidan & House, 2001).

Several researchers have pointed to the need for additional research on the relationships between cultural values and leadership (e.g., Atwater, Wang, Smither, & Fleenor, 2009; Harms, Han, & Chen, 2012; Jackson, Meyer, & Wang, 2013; Schaubroeck, Lam, & Cha, 2007). Indeed, a better understanding of cross-cultural leadership conceptualizations provides the tools needed for better cross-cultural communication and work effectiveness. Without understanding the meanings attached to leadership by members of different cultures, the ability to work with people from different nations would be greatly impaired and work effectiveness would be limited.

Past leadership research has increased understanding of leadership conceptualizations in several cultures, including Germany, Thailand, and China; however, leadership conceptualization in cultures such as Romania and most of the former Communist countries has been largely neglected. In addition, to our

knowledge, the influence of within-nation cultural changes on leadership conceptualizations has been unexamined.

To address these research gaps, the purpose of the present article is to compare leadership schemas in Romanian and American samples. Romania was selected for study because the United States and Romania are developing closer economic and military relations (e.g., Babiuc, 2005; Embassy of Romania, n.d.; U.S. Census Bureau, n.d.). Cultural values and discrepant leadership conceptualizations may complicate these relations. In addition, due to the Romanian Revolution of 1989, the country is expected to have experienced a cultural shift and associated changes in leadership conceptualizations.

Culture and Leadership Schemas

Traditionally, *schemas* have been described as complex knowledge structures developed through experience (direct or indirect) and communication. They are stored in memory, organize information (hierarchically), influence perception and recall, and direct behavior (Ashforth & Fried, 1988; Lord & Kernan, 1987; Rentsch & Hall, 1994). They are considered discrete and separate memory structures that can be modified and accessed independently of one another with different schemas being stored in different locations in memory. Traditional models consider the content and the structure of schemas to be distinct from the processes that operate on them (Hanges, Lord, & Dickson, 2000).

Building on the model set forth by Hanges et al. (2000), the present study tested the connectionist model of leadership in a new, unexplored, culture (i.e., Romania). As opposed to traditional models, “connectionist models assume that information is processed in a *parallel* [emphasis added] and holistic fashion” (Hanges, Dorfman, Shteynberg, & Bates, 2006, 17). Hanges et al. (2000) and Hanges et al. (2006) define *schemas* as “stable *patterns of activity* [emphasis added] that emerge among the units in a network” (Hanges et al., 2006, 15–16). These “connectionist networks consist of concepts called ‘units’ or ‘nodes.’ The units are connected to varying degrees” (Hanges et al., 2006, 14). As learning occurs, the connections between units may be reinforced or disappear,

depending on the number of times they are activated (Foti, Knee, & Backert, 2008; Hanges et al., 2000; Hogue & Lord, 2007; Lord, Brown, & Harvey, 2001; Lord, Brown, Harvey, & Hall, 2001).

After repeated exposure to a particular input, a stable pattern of links (i.e., a schema) develops within the network. Even when individuals possess the same units, which represent schema *content*, the associations between those units may differ. Thus, individuals' schemas may differ in *structure*. Schema *structure* is important because, according to Hanges et al. (2000), different connections or associations between the nodes (or units) are indicative of different schemas.

Schemas represented as networks can be assessed using network analysis methods. For example, schema structure can be measured by determining the *centrality* and *coherence* of the network. *Centrality* refers to the number of interconnected links each unit has with other units in the network. *Coherence* measures indicate the internal consistency of a network.

Based on the connectionist model of leadership, Sy et al. (2010) examined leadership perceptions as a function of race within the American culture. Their study found support for the connectionist model of leadership and demonstrated "that race affects leadership perception through the activation of prototypic leadership attributes (i.e., implicit leadership theories)" (902).

Using the universal leadership attributes, several studies have also examined leadership schema structure across cultures from the connectionist perspective and have provided initial support for cultural effects. Hanges et al. (2001) examined leadership schema structure in the United States, Germany, and Mexico using participants' similarity ratings of 17 universal leadership attributes. The researchers measured differences in participants' leadership schema structure (centrality) and found that centrality differed between the three countries. Moreover, the central attributes in these schemas were related to societal cultural values.

Nishii, Gefand, Ang, Lange, and Taveesin (2004) obtained additional support for the relationship between culture and the structure of a leadership schema. They maintained that in individualist societies, cognitive consistency is a critical

feature within analytical systems of thought. In contrast, in collectivist societies, individuals must switch between multiple schemas depending upon the contextual situation in which the individual is embedded. Given that, depending on context, the schemas may be contradictory:

Nishii et al. (2004) hypothesized that the leadership schemas in collectivistic societies would have lower coherence and subsequently more attributes would be central in their leadership schema. . . . This type of leadership schema structure was hypothesized to allow individuals in collectivistic societies to quickly switch behaviors depending upon the social context that they [found] themselves in. (Hanges et al., 2006, 24)

The hypotheses were tested with samples from the United States, Germany, Singapore, and Thailand, and the results supported the original hypotheses. Leadership schemas in the United States and Germany (individualist cultures) were more internally consistent than the schemas in the more collectivist cultures (i.e., Singapore and Thailand), and leadership schemas for the participants from the United States and Germany had fewer central attributes than those from Singapore and Thailand.

Hanges, Lim, and Duan (2004) tested the relationship between attribute centrality and behavior and found that centrality of schema attributes was significantly related to behaviors in a combat assessment exercise. Taken together, the studies mentioned above provide initial support for Hanges et al.'s (2000) connectionist model of leadership.

The present study contributes to this line of research by examining the relationships between cultural orientation and leadership schema structure in a new, unexplored society (i.e., Romania). Additionally, due to historic changes, differences in cultural values within the nation were expected to manifest in differences in leadership schema structures.

Cultural Antecedents

Hanges et al. (2000) define *culture* as “the shared knowledge and meaning systems for a group of people” (142). Individualism and collectivism have been prevalent and influential factors in the classification of cultures (e.g., Kagitcibasi, 1997; Triandis, 1989, 1995). The fundamental characteristic of individualism is

the assumption that individuals are independent of one another. In *individualist cultures*, the emphasis is placed on individuals' goals over group goals (Triandis, 1988). Individuality is more important than group membership. Members of individualist cultures promote self-realization. Conversely, the fundamental characteristic of *collectivism* is that groups unite and obligate individuals. Group goals have precedence over individuals' goals in collectivist countries (Triandis, 1988). Collectivist cultures require that individuals fit into their groups. They are characterized by mutual obligations and expectations based on status (Schwartz, 1990). Collectivism can be encouraged both within society as a whole and from within a specific group. *Societal collectivism* refers to the extent to which society encourages individuals to belong to groups through the allocation of resources or through economic incentives. Javidan and House (2001) explain that, in this type of society, group membership and cohesion are highly valued, group goals and interests are more important than those of individuals, "important decisions are made by groups rather than individuals, and organizations take responsibility for employee welfare" (297). *In-group collectivism* "refers to the extent to which members of a society take pride in membership in small groups such as their family and circle of close friends, and the organizations in which they are employed" (Javidan & House, 2001, 297–298). Cultures ranking high on in-group collectivism value being a member of a family and of a close group of friends. Members of the in-group have very high expectations of one another; moreover, satisfying in-group expectations is critical.

Following Hofstede's organization of cultures, the United States and Romania are classified as having different cultural orientations. Traditionally, the United States has been described as the apogee of individualism (House et al., 1999), and as a country where individuals grow up knowing they are different and special due to their distinctiveness. In contrast, Romania has been traditionally described as a collectivist society (Luca, 2006). Historically, the Romanian culture has placed an emphasis on group identity and conformity to group norms. Therefore, in the present study, we tested the following hypothesis.

Hypothesis 1: The Romanian participants will display more collectivistic societal and in-group values than the American participants.

Historic Differences in Cultural Orientation

Most cross-cultural studies generally accept the traditional cultural values ascribed to the nation under study and do not specifically test whether those values have shifted in recent decades due to historic changes. However, societies such as Romania have experienced dramatic historic changes in recent decades. The Romanian Revolution of 1989 produced a dramatic conversion from communism to democracy. According to Schwartz and Sagie (2000), democratization increases the importance of independent thought and action and self-indulgence, and decreases the importance of tradition, conformity, and security. Consequently, within the Romanian population, we expected that one of the effects of the revolution would be on cultural orientation.

The age of 31 was chosen to be the demarcation in this study due to the fact that, at the time of the data collection, individuals 31 and older would have been 13 or older at the time of the revolution. According to Selman's Stages of Social Perspective Taking (Selman, 1976, 1980; Selman & Byrne, 1974), children demonstrate societal and in-depth perspective taking at around 12 to 15 years of age. Societal conventions are seen as means of attempting to resolve dilemmas. Personal/individual values are respected, but if a dilemma cannot be resolved, the values of the larger societal or cultural group become the authority. Because individuals' attitudes would have been molded during their childhood/formative years, the influence of the culture would have left an imprint on Romanian individuals as they would have already internalized societal rules by the age of 13 or 14. Consequently, it was expected that the younger (under 31) individuals would have a more individualist orientation than the older individuals (31 or over), who would have a more collectivist cultural orientation. The following hypothesis was tested:

Hypothesis 2: Older Romanian participants will display higher societal and in-group collectivistic values than the younger Romanian participants.

The young Romanian population, however, was not expected to be as highly individualist as the American population, due in part to the residual effects of communism in the Romanian culture. No age effects on cultural orientation were expected in the American population.

Collectivism and Schemas

According to Vygotsky (1978), the culture in which people grow up plays a vital role in their cognitive development. Results from cross-cultural developmental studies suggest that it is important to consider the activities that are valued and common within a culture in trying to explain the emergence of cognitive skills. Children ultimately show different cognitive attainments depending on the skills and abilities that are promoted in the context in which they grow up (Rogoff, 1989; Rogoff & Waddell, 1982). Therefore, cognitive growth must be understood in the context of culture. Because people in collectivist societies are socialized into numerous groups at birth, they are more likely to develop highly complex cognitive networks regarding teamwork and leadership relative to individuals born and raised in individualistic cultures. Furthermore, Nishii et al. (2004) attests that participants from an individualist society have fewer central leadership schema attributes and more coherent schemas than those from more collectivist societies.

Therefore, it is rational to assume that the leadership schemas of individuals born and raised in a collectivist society (i.e., Romania) would be less coherent than those of participants from an individualistic society (i.e., the United States). Therefore, the following hypotheses were tested:

Hypothesis 3: The leadership schema structure of the younger Romanian participants will be less coherent than the leadership schema structure of the younger American participants.

Hypothesis 4: The leadership schema structure of the older Romanian participants will be less coherent than the leadership schema structure of the older American participants.

Following the same rationale, because we expected to observe a difference in cultural orientation among Romanians associated with age, we also anticipated a difference between the younger and the older Romanians' schema structure. Therefore, the following hypothesis was evaluated:

Hypothesis 5: The leadership schema structure of the younger Romanian participants will show more coherence than the leadership schema structure of the older Romanian participants.

Finally, based on the previously noted literature (i.e., Nishii et al., 2004), a direct relationship between collectivism and leadership schema structure was hypothesized:

Hypothesis 6: Collectivistic societal and in-group values will be negatively related to the coherence of leadership schema structures.

Method

Participants

The sample consisted of 282 participants, including 144 Romanians (younger $n = 69$; older $n = 75$) with an average age of 34.02, 59.1% female, and an average of 14.53 years of formal education. The sample also included 138 Americans (younger $n = 72$; older $n = 66$) with an average age of 33.56, 56.9% female, and an average of 16.4 years of formal education.

One-way analyses of variance (ANOVAs) were computed to evaluate differences in the same-age samples on the following variables: age and years of formal education. The only significant differences observed in the two younger groups was years of formal education, $F_{(1, 138)} = 36.19, p < .01$. The younger Americans displayed higher levels of education ($M = 15.47$) than the younger Romanian group ($M = 13.48$). Similarly, the two older groups differed significantly in terms of years of formal education, $F_{(1, 137)} = 11.24, p < .01$. The older American group had higher levels of formal education ($M = 17.33$) than the older Romanian group ($M = 15.57$). No significant age differences were found between

same-age groups (i.e., younger Romanians and younger Americans; older Romanians and older Americans).

Measures

Leadership schema. The Leadership Schema Structure Questionnaire was developed based on Dorfman et al. (2004). For each of the universal leadership dimensions, attributes were randomly selected and incorporated in the Leadership Schema Structure Questionnaire. The questionnaire contained 13 attributes presented in grid format. Participants provided 78 ratings of relatedness of each attribute to every other attribute. Each pair of attributes was rated on an 11-point Likert-type scale ranging from 1 (*highly unrelated*) to 11 (*highly related*).

Inter-rater reliability coefficients, assessed using $r_{wg(78)}$, for each group were .90 for older Romanians, .96 for younger Romanians, .95 for older Americans, and .85 for younger Americans. Leadership schemas were derived by analyzing the relatedness ratings using Pathfinder (Schvaneveldt, 1990).

Cultural orientation. The Cultural Orientation Questionnaire was adapted from the Project GLOBE Phase 2 Beta Questionnaire (Hanges, 2010) and consisted of eight items pertaining to societal collectivism and in-group collectivism. Higher scores were indicative of higher collectivism. Hanges and Dickson (2004) report inter-rater reliability coefficients for all four scales exceeding the .85 marker, which is considered favorable for developed instruments (Nunnally & Bernstein, 1994). Gupta, DeLuque, and House (2004) present discriminant and convergent validity evidence supporting the construct validity of the measure. The r_{wg} inter-rater reliability coefficients obtained in the present study are presented in Tables 3 through 5.

Demographic information. Participants indicated their age, gender, citizenship, country of birth, ethnic background, parents' country of birth, and years of formal education on a survey.

Design and Procedure

Data were collected in two locations in each country. Convenience sampling was employed in both countries of interest. A majority of the data collection did not take place in a structured setting. Rather, individuals were approached, given a brief description of the study, and asked to participate. If they agreed to participate, they were given a questionnaire packet composed of an introductory and instruction page and all of the measures noted above. Due to the unstructured nature of the data collection, participants were instructed to return the completed questionnaires within five days.

Results

Descriptive statistics for all variables are shown in Table 1 below.

Table 1: Sample Inter-correlation Matrix

Variable	M	SD	1	2	3	4	5	6	7 ^a
1. Age	33.79	13.83	-						
2. Gender (female=0, male=1)	.42	.49	-.12*	-					
3. Age Group (1=younger, 2=older)	1.50	.50	.85**	-.08	-				
4. Nation (1=Romanian, 2=American)	1.49	.50	-.02	.02	-.04	-			
5. Societal Values	4.42	.92	-.16**	.03	-.14*	-.38**	-		
6. In-group Values	5.76	.95	.02	-.30**	.00	-.28**	.30**	-	
7. Leadership Coherence ^a	.45	.16	-.04	-.03	-.05	.25**	-.05	-.01	-

Note. For cultural variables, higher means denote higher collectivism; $N = 282$.

^a $n = 240$; one-tailed correlations.

* $p < .05$; ** $p < .01$.

Tests of Culture Hypotheses

Hypothesis 1: The Romanian participants will display more collectivistic societal and in-group values than the American participants.

Hypothesis 1 was tested using planned t -tests. The analysis revealed that societal values were significantly different ($t_{(276)} = 6.99, p < .01$) between Romanians ($M = 4.77$) and Americans ($M = 4.06$). A significant difference for in-group values ($t_{(269)} = 4.87, p < .01$) was also obtained, with Romanians presenting higher scores ($M = 6.02$) than Americans ($M = 5.50$). Therefore, Hypothesis 1 was supported. The Romanians displayed higher collectivistic societal and in-group values than the American participants. The correlation coefficients for societal and in-group collectivism with nation are presented in Table 1 on the previous page.

Hypothesis 2: Older Romanian participants will display higher societal and in-group collectivistic values than the younger Romanian participants.

Hypothesis 2 was evaluated using planned comparison t -tests. The analysis revealed collectivistic societal values were related to age for Romanians ($t_{(132)} = 2.35, p < .05$). The younger Romanians' societal values score ($M = 4.95$) was higher than that observed for the older Romanians ($M = 4.60$), indicating that the relationship was in the opposite direction of what was hypothesized. For in-group values, results indicated that the scores were significantly different between the age groups ($t_{(142)} = -2.62, p < .01$). The mean difference was in the expected direction. The older Romanians' score ($M = 6.20$) was higher than of the younger Romanians ($M = 5.84$). Taken together, these results provide partial support for Hypothesis 2. The correlations associated with Hypothesis 2 are presented in Table 2 on the next page.

Table 2: Romanian Sample Inter-correlation Matrix

Variable	M	SD	1	2	3	4	5	6 ^a
1. Age	34.02	14.10	-					
2. Gender (female=0, male=1)	.41	.49	-.27**	-				
3. Age Group (1=younger, 2= older)	1.52	.50	.85**	-.31**	-			
4. Societal Values	4.77	.92	-.16*	.02	-.20**	(.79)		
5. In-group Values	6.02	.84	.21**	-.27**	.22**	.26**	(.82)	
6. Leadership Coherence ^a	.41	.15	-.10	-.01	-.04	.07	.04	-

Note. For cultural variables, higher means denote higher collectivism; $N = 144$.

^a $n = 120$; one-tailed correlations.

* $p < .05$; ** $p < .01$; $r_{wg(4)}$ inter-rater reliability coefficients appear on the diagonal.

Although no significant differences were hypothesized, we tested the effects of age in the American sample. Unexpectedly, in-group values were significantly different as a function of age in the American sample ($F_{(1, 136)} = 6.51, p < .05$). The younger Americans' mean collectivism score for in-group values ($M = 5.69$) was significantly higher than that of the older Americans ($M = 5.27$). The correlation of collectivistic in-group values with age group for the American sample was statistically significant ($r = -.21, p < .01$; see Table 3).

Table 3: U.S. Sample Inter-correlation Matrix

Variable	M	SD	1	2	3	4	5	6 ^a
1. Age	33.56	13.58	-					
2. Gender (female = 0, male = 1)	.43	.50	.05	-				
3. Age Group (1 = younger, 2= older)	1.48	.50	.84**	.17*	-			
4. Societal Values	4.06	.79	-.21**	.06	-.14	(.85)		
5. In-group Values	5.49	.99	-.16*	-.33**	-.21**	.19**	(.76)	
6. Leadership Coherence ^a	.49	.17	.00	-.05	-.06	.02	.08	-

Note: For cultural variables higher means denote higher collectivism; $N = 138$.

^a $n = 120$; one-tailed correlations.

* $p < .05$; ** $p < .01$; $r_{wg(4)}$ interrater reliability coefficients appear on the diagonal.

Due to the results of Hypothesis 1 and Hypothesis 2, we also tested whether collectivism differed between the younger Romanian and younger American groups, and between the older Romanian and older American groups. The means for the younger Romanian group for societal values and in-group values were 4.95 and 5.84, respectively. In the younger American group, the means were 4.16 and 5.69, respectively. The results of one-way ANOVAs indicated that the younger groups differed significantly on societal values ($F_{(1, 139)} = 28.74$, $p < .05$), but did not differ in their levels of collectivistic in-group values ($F_{(1, 139)} = 0.73$, $p > .05$). The correlations of all collectivism scores with nation for the younger groups are presented in Table 4 on the next page.

Table 4: Younger Sample Inter-correlation Matrix

Variable	<i>M</i>	<i>SD</i>	1	2	3	4	5	6 ^a
1. Age	22.13	3.72	-					
2. Gender (female = 0, male = 1)	.45	.50	-.05	-				
3. Nation (1 = Romania, 2 = United States)	1.51	.50	.15*	-.22**	-			
4. Societal Values	4.55	.96	-.16*	.12	-.41**	(.77)		
5. In-group Values	5.76	.92	-.06	-.24**	-.08	.29**	(.79)	
6. Leadership Coherence ^a	.45	.15	.03	-.10	.29**	-.18*	.08	-

Note. For cultural variables, higher means denote higher collectivism; $N = 141$.

^a $n = 120$; one-tailed correlations.

* $p < .05$; ** $p < .01$; $r_{wg(4)}$ Inter-rater reliability coefficients appear on the diagonal.

The older Romanians' societal values ($M = 4.60$) and in-group values ($M = 6.20$) were compared to societal values ($M = 3.95$) and in-group values ($M = 5.27$) reported by the older Americans. For the older groups, the results indicated significant differences for both societal values ($F_{(1, 139)} = 22.56$, $p < .05$), and in-group values ($F_{(1, 139)} = 39.39$, $p < .05$). The correlations of all collectivism scores for the older groups are presented in Table 5 on the next page.

Table 5: Older Sample Inter-correlation Matrix

Variable	<i>M</i>	<i>SD</i>	1	2	3	4	5	6 ^a
1. Age	45.46	9.79	-					
2. Gender (female = 0, male = 1)	.38	.49	-.13	-				
3. Nation (1 = Romania, 2 = United States)	1.47	.50	-.00	.27**	-			
4. Societal Values	4.29	.87	-.07	-.11	-.37**	(.81)		
5. In-group Values	5.76	.98	.08	-.35**	-.47**	.33**	(.76)	
6. Leadership Coherence ^a	.44	.18	-.01	.02	.21*	.04	-.09	-

Note. For cultural variables, higher means denote higher collectivism; $N = 141$.

^a $n = 120$; one-tailed correlations.

* $p < .05$; ** $p < .01$; $r_{wg(4)}$ Inter-rater reliability coefficients appear on the diagonal.

Tests of Leadership Hypotheses

The entire dataset was used for testing Hypothesis 1 and Hypothesis 2. All other hypotheses were tested on a sub-set of data ($N = 240$) in order to preserve an equal number ($n = 60$) of participants in each group (i.e., younger Romanians, older Romanians, younger Americans, and older Americans).

The Romanian sub-sample ($n = 120$) was comprised of 60 participants under 31 years of age (55.0% males) and 60 participants age 31 and above (30.5% males). The participants reported a mean of 14.78 years of formal education. The American sub-sample ($n = 120$), was comprised of 60 participants under 31 years of age (36.7% males) and 60 participants age 31 and above (50.0% males). The reported years of formal education ($M = 16.52$) were higher than those observed in the Romanian sub-sample.

Hypothesis 3: The leadership schema structure of the younger Romanian participants will be less coherent than the leadership schema structure of the younger American participants.

Hypothesis 4: The leadership schema structure of the older Romanian participants will be less coherent than the leadership schema structure of the older American participants.

In order to test Hypotheses 3 and 4, the coherence of each participant's leadership schema was computed and the relevant mean values were analyzed using planned comparison *t*-tests. For the younger groups, the Romanians' coherence coefficient ($M = .41$) was lower than that observed for the Americans ($M = .50$). The planned *t*-test comparison revealed that this difference was statistically significant ($t_{(117)} = -3.29, p < .01$). Therefore, Hypothesis 3 was supported. The correlation of nation with leadership coherence for the younger groups was statistically significant ($r = .29, p < .01$; see Table 4).

For the older groups, the Romanians' coherence coefficient ($M = .40$) was lower than that of the Americans ($M = .48$). Again, the planned comparison revealed that this difference was statistically significant ($t_{(114)} = -2.34, p < .05$). Therefore, Hypothesis 4 was also supported. The correlation of nation with leadership coherence for the older groups was also statistically significant ($r = .21, p < .05$; see Table 5).

Several related exploratory analyses were conducted. Using Pathfinder, one Pathfinder network (PFNET) was computed for each group. The coherence coefficients of the PFNET for each group were .68 for the younger Romanians, .69 for the older Romanians, .78 for the younger Americans, and .78 for the older Americans.

The structural similarity of the groups' PFNETS was computed. The younger Romanians' PFNET was compared to the younger Americans' PFNET, and the older Romanians' PFNET was compared to the older Americans' PFNET (see Table 6 on the next page).

Table 6: Group Level Leadership PFNET Similarity Analyses

Groups	Com	Ccom	Sim	Csim	Tprob
Younger Romanians' PFNET vs. Younger Americans' PFNET	8	6.15	.50	.41	.000008
Older Romanians' PFNET vs. Older Americans' PFNET	10	8.15	.71	.63	.000000003
Younger Romanians' PFNET vs. Older Romanians' PFNET	10	8.15	.71	.63	.000000003
Younger Americans' PFNET vs. Older Americans' PFNET	8	6.15	.50	.41	.000008

Note. *Com* = links in common; *Ccom* = com corrected for chance; *Sim* = similarity; *Csim* = sim corrected for chance; *Tprob* = probability of com by chance.

The comparison of the younger groups showed that the two leadership schema structures had eight structural paths in common and a similarity of .50, $p < .01$. The comparison of the older groups revealed that these schemas contained 10 structural paths in common and had a similarity of .71, $p < .01$. Additionally, to further investigate the leadership schema structures of the four groups, their corresponding PFNETs were mapped using Pathfinder (see Figures 1 through 4 on the following pages) and the central attributes were inspected for each group's PFNET. The younger Romanians' and younger Americans' PFNETs both display "team builder" as a central attribute. This attribute was also the one central attribute common in the comparison of the older groups' PFNETS.

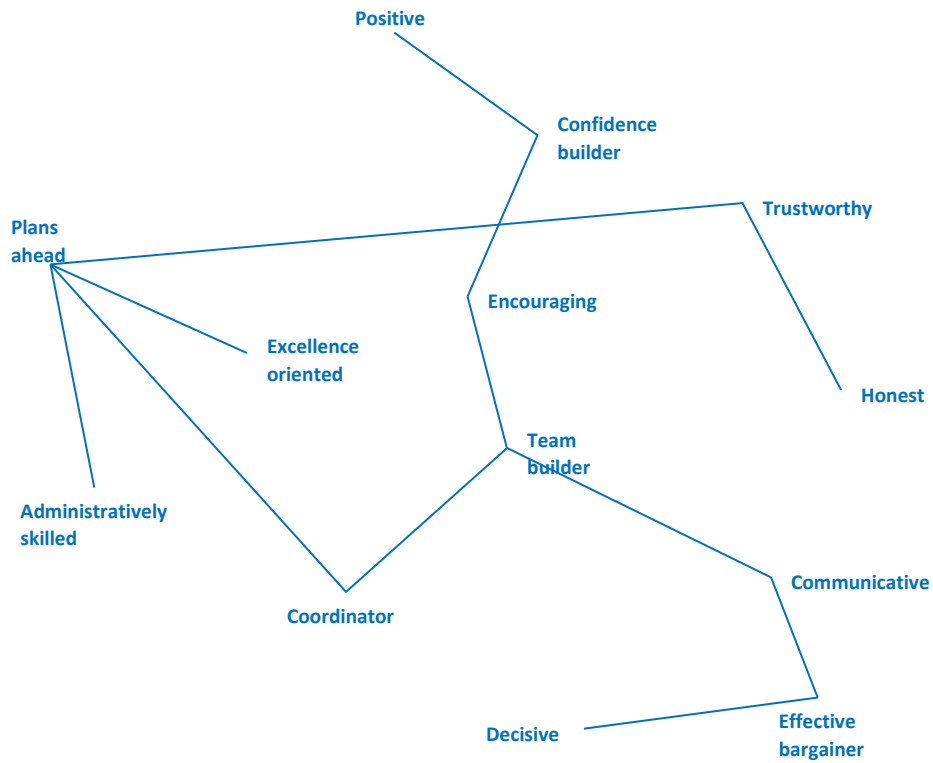


Figure 1. Leadership PFNET for the Younger Romanians

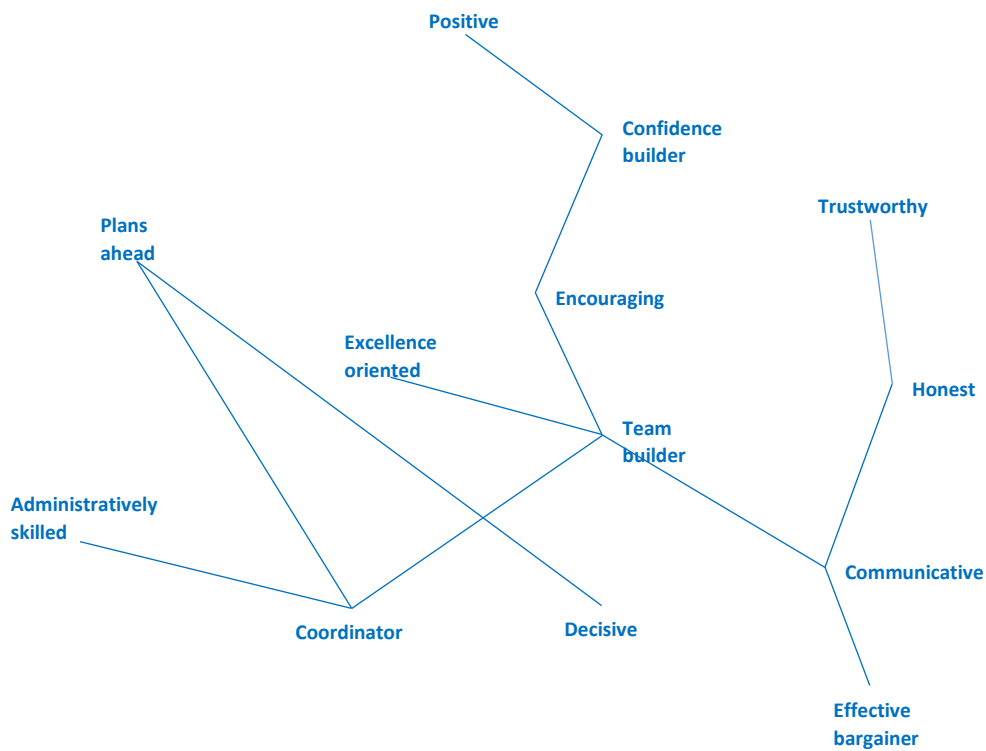


Figure 2. Leadership PFNET for the Younger Americans

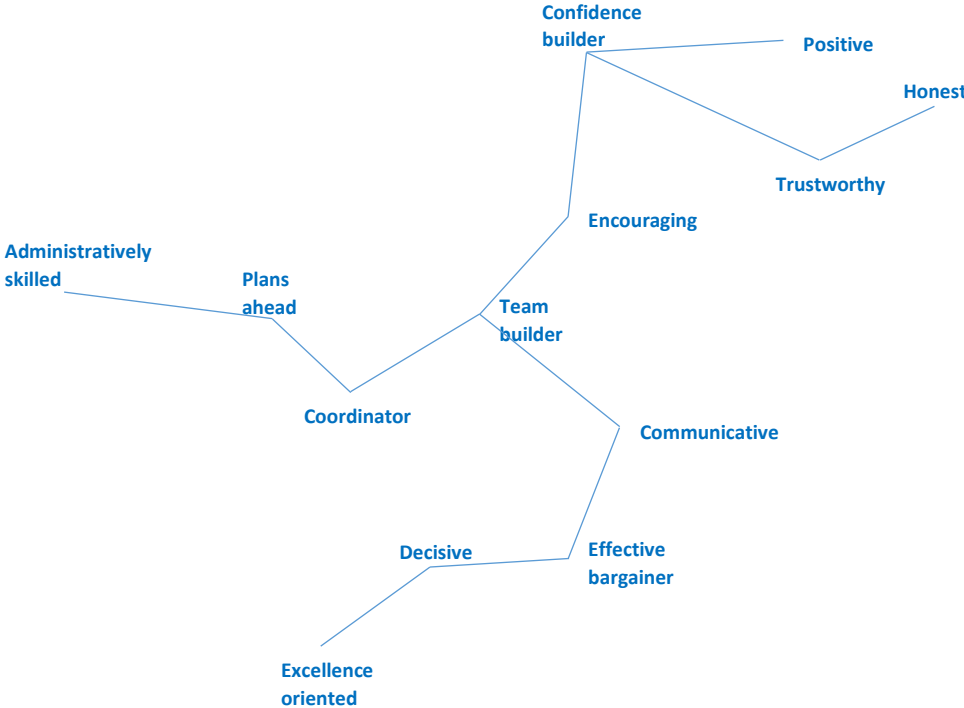


Figure 3. Leadership PFNET for the Older Romanians

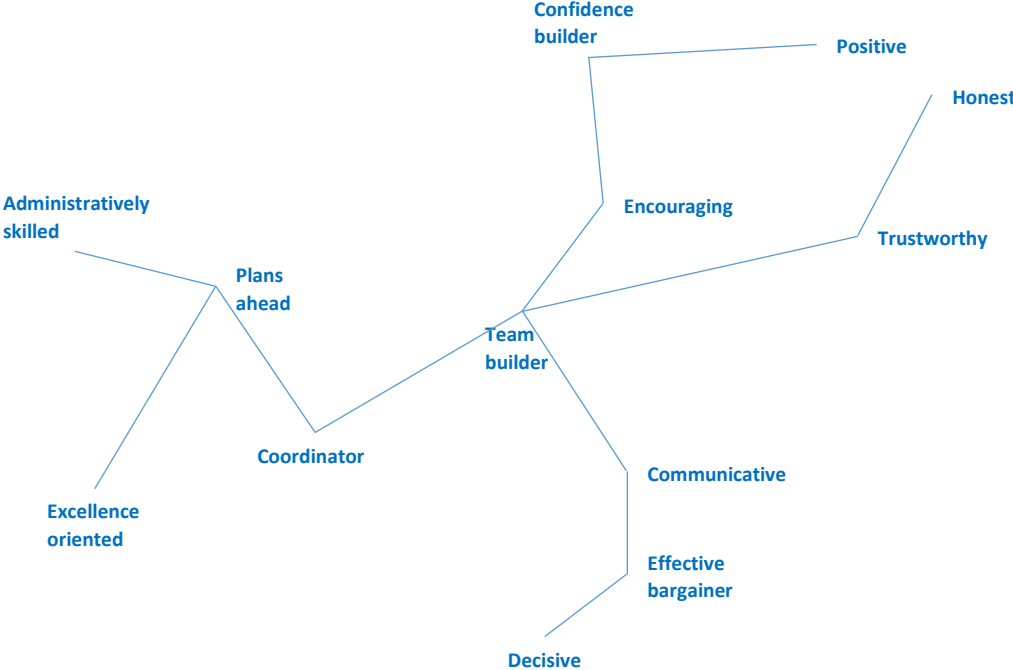


Figure 4. Leadership PFNET for the Older Americans

Hypothesis 5: The leadership schema structure of the younger Romanian participants will show more coherence than the leadership schema structure of the older Romanian participants.

In order to test Hypothesis 5, the mean coherence for the younger and older Romanian participants was compared. The average leadership coherence of the younger Romanians' schema structure was higher ($M = .41$) than that of the older Romanians ($M = .40$). A planned comparison t -test revealed that this difference was not significant ($t_{(114)} = .38, p > .05$). Therefore, Hypothesis 5 was not supported. The correlation of age group and leadership coherence in the Romanian sample was not significant ($r = -.04, p > .05$; see Table 2).

Additional exploratory analyses were conducted to further examine age effects on leadership schemas. The younger Americans displayed higher average leadership schema coherence ($M = .50$) than the older Americans ($M = .48$). A one-way ANOVA revealed that the differences between the two groups' average leadership coherences were not statistically significant ($F_{(1, 118)} = .44, p > .05$). The correlation of age group and leadership coherence in the American sample was not statistically significant ($r = -.06, p > .05$; see Table 3).

Similarity analyses were also performed for younger and older Romanian PFNETs and for the younger and older American PFNETs (see Table 6). The Pathfinder similarity analyses indicated that the younger Romanian (Figure 1) and older Romanian (Figure 2) leadership PFNETS share 10 links in common and have a great degree of similarity ($.71, p < .01$). The younger (Figure 2) and older Americans' (Figure 4) leadership PFNETs share eight links in common, and have a similarity of $.50, p < .01$. As observed in the between-culture comparisons, the within-culture comparisons also evidenced one common central attribute "team builder."

Direct Test of the Leadership-Culture Hypothesis

Hypothesis 6: Collectivistic societal and in-group values will be negatively related to the coherence of leadership schema structures.

Hypothesis 6 was tested by correlating the leadership schema coherence coefficients with the scores obtained on the value scales. Coherence and cultural orientation/collectivism coefficients were obtained for all participants. Leadership coherence coefficients did not correlate significantly with either in-group ($r = -.01$, $p > .05$) or societal ($r = -.05$, $p > .05$) collectivism value scales (see Table 1). Therefore, Hypothesis 6 was not supported.

Post-hoc exploratory analyses. Leadership coherence did not have a significant correlation with societal practices. However, the correlation with in-group practices was significant ($r = -.15$, $p < .05$; see Table 2). Upon further investigation, it becomes clear that this correlation is apparent in the younger groups ($r = -.16$, $p < .05$; see Table 4).

Discussion

As the world is moving toward globalization, there is an increased need to understand culture and its effects on all communication and work-related processes. Most of the cross-cultural studies to date have been performed, due to convenience, with American, Western European, Korean, and Japanese samples. Van de Vijver and Leung (2001) expressed a need for more studies involving other cultures that have not been as infused with Western influences. We addressed this issue through the choice of an Eastern European nation. Romania was chosen because the nation has only recently (in a historical sense) been infused with Western influences. Additionally, due to the troubled past of Romanian psychology, the nation offers a fertile ground for specialized research.

Leadership research in Romania has been sparse (e.g., Smith et al., 2002). Due to both the lack of recent studies on Romanian cultural values and the relatively recent political shift to a democracy, a potential cultural change in the Romanian population was also examined. With the intention of advancing the understanding of both culture and leadership cross-cultural cognition, we tested and compared the leadership cognitive models and the collectivistic societal and in-group values in two countries with traditionally different cultural classifications, Romania and the United States.

Collectivistic Culture

The results revealed that the two cultures indeed differed, with the Romanian sample displaying significantly higher collectivistic scores on both measures of collectivism: societal values and in-group values. These findings were consistent with past research that portrays the American culture as the apogee of individualism while portraying Romania as a collectivistic society (ITIM, n.d.; Luca, 2006).

The within-culture analysis results also supported our hypothesis that the Romanian Revolution of 1989 would be associated with cultural values. As hypothesized, the results indicated that older Romanians valued family and close in-groups (in-group values) more than younger Romanians. However, contrary to expectations, the results also suggested that younger Romanians appreciated group membership and cohesion more than the older Romanians, and found group goals and interests to be more important than individual ones (societal values). These results confirm the notion that high collectivistic societal values do not automatically imply high collectivistic in-group values (Javidan & House, 2001). These results may also indicate that perhaps a cultural shift is occurring within the Romanian population.

Intriguingly, younger Americans also differed from older Americans on collectivistic in-group values. Younger Americans reported significantly higher collectivistic in-group values than older Americans, indicating that younger Americans take more pride in their small group memberships, such as their family and close circle of friends, than their older counterparts.

To the authors' knowledge, no published studies have reported data demonstrating a cultural shift in the American population. However, Matsumoto, Kudoh, and Takeuchi (1996) suggest that a cultural shift is taking place in the United States as a "result of the increased role of women in society, and their generally more collectivistic nature" (84) and due to "the increasing diversity of a U.S. population that essentially harbors more collectivistic cultural values" (84). The authors reported different collectivism means for different ethnic subgroups

within the American culture and reported that this flexibility with culture “also allows for cultural differences across generations” (90).

In addition, it is notable that there has also been a growing American emphasis placed on teams/small groups in the industry and in the classroom (Hollenbeck, DeRue, & Guzzo, 2004). This team and teamwork emphasis may promote more collectivist values in younger Americans, who have had more exposure to the phenomenon than older Americans.

Due to the observed evidence suggesting a cultural shift not only in the Romanian population (as anticipated) but also possibly in the American population, future studies are needed to determine if a cultural shift has occurred or if the results are reflective of a cohort effect. We speculate that this change was due to the relatively recent emphasis placed on teams and teamwork in the United States. However, to our knowledge, no other studies to date have reported a change in in-group collectivistic values in the American population. At a minimum, however, the findings underscore the importance of measuring cultural orientation each time it is of interest and not accepting the preset cultural orientation scores provided by past research.

In addition to the within-nation cultural differences, several interesting results were obtained in comparing the two younger groups and the two older groups, respectively. As expected and consistent with the available literature, the older Romanians displayed higher collectivistic societal and in-group values than the older Americans. Similarly, consistent with the available body of literature, when compared to younger Romanians, younger Americans displayed significantly lower collectivistic societal values. In-group values, however, were not different for the two younger groups.

It is important to note that, taken together, the above analyses suggest that, even though the older groups differ dramatically on in-group values, the younger groups do not. The results suggest that the past two decades may have influenced younger Romanians to hold lower collectivistic in-group values, while the younger Americans' collectivistic in-group values *may* have increased. Even

though coming from opposite directions, our results indicate that the two younger groups seem to have reached the same level of in-group collectivism.

Because national boundaries are, figuratively, disappearing very rapidly due to the rapid pace of globalization, it is hoped that these results point to simpler or better cross-cultural communication patterns. In this study, the younger populations have the same values for close in-groups. They have the same understanding and expectations. Therefore, to a certain extent and depending on the situation, we would expect communication between the two younger groups not to suffer from problems that usually plague cross-cultural communication.

The differences and similarities in cultural values among these four groups are important to understand because they underscore the fact that cultural-based communication difficulties may not necessarily occur solely *between* but also *within* national cultures. Because the data was collected from a cross-sectional sample, however, inferences regarding a cultural shift must be made cautiously and should be replicated in future research.

Understanding the similarities and differences between the two cultures addressed in this study is also necessary because the economic and military relations between the two cultures have steadily become stronger throughout the last decade (Babiuc, 2005). The U.S. Census Bureau (2014), for example, noted an increase in both imports and exports with Romania from more than \$232 million in exports and \$472 million in imports in the year 2000 to approximately \$730 million in exports and \$1,010 million in imports in the year 2010. Moreover, U.S. military training facilities have been operating in Romania since 2007, and there have been speculations that these U.S. military bases may soon become permanent (Embassy of the United States, n.d.; Pawlak, 2007). Understanding the existing cultural differences can lead to better dialogue and cooperation and, ultimately, to an overall improvement in the interactions/relations between the two nations.

Leadership Schemas

The present study mapped leadership schema structures by employing the connectionist model. These types of analyses have been applied in only three

cross-cultural studies thus far, involving the United States, Germany, Mexico, Singapore, and Thailand (Hanges et al., 2001; Hanges et al., 2004; Nishii et al., 2004). There is still a need for testing the connectionist model of leadership posed by Hanges et al. (2000), and the present study accomplishes this goal while also providing additional insight into the leadership cognition in the Romanian nation.

Our results support and extend past research (e.g., Hanges et al., 2006). Between-nation results revealed that Romanians' leadership schema coherence was lower than those of Americans, indicating that Romanians have the potential to adapt more readily to different leadership contexts than their American counterparts. No significant within-culture differences in leadership schema coherence were found.

Hanges et al. (2001) reported "team builder" to be one of the more central leadership attributes in societies that hold more collectivistic values. In the present study, it appears that the attribute of "team builder" is central in both cultures and for all participants (both younger and older). Future leadership training should capitalize on this commonality. For example, training could incorporate techniques and teach team-building behaviors leaders could practice.

Attribution theory points out the fact that leadership and its effects may not be identified and measured objectively (Kelley, 1972; Pfeffer, 1976). According to the attribution theory, leadership represents an inference that individuals make about others and exists only as a perception (Calder, 1977; Green & Mitchell, 1979). The closer a leader's actions match the prototype held by others (Sauer, 2011), the more favorable the leader's relations and outcomes.

In general, prototypes can differ by country and by national culture. Prototypes embody a mix of various characteristics. In the present study, however, only core characteristics found to be universal across leadership situations were chosen. Nonetheless, according to the present results, when investigating the strength of the relationship between the different leadership characteristics, some of them seem to be more evocative of effective leadership than others. In other words,

although all of the chosen characteristics were universal, the characteristic of “team building” emerged as the most central in all of the groups of interest.

Because team building is a central leadership attribute for all of the groups in the present study, in a cross-cultural interaction involving Romanian and American participants, the individual who immediately (Rush et al., 1981) displays a large amount of team-building behaviors would probably be perceived by everyone as the most likely successful leader, as it would fit the majority’s *leader prototype* (Maurer & Lord, 1991), or mental image of how a model leader should behave and interact with others.

Moreover, organizational citizenship behavior (OCB) research (Conway, 1999; Smith et al., 1983; Yaffe & Kark, 2011) has postulated that leaders’ modeling of organizational citizenship behaviors will more than likely result in followers’ emulating them, in turn influencing and producing an increase in the overall OCB for the entire workgroup (Naumann & Ehrhart, 2005). Therefore, not only does an increase of team-building behaviors lead to an attribution of leadership, but it could also lead to an increase in group OCB (Yaffe & Kark, 2011) and, potentially, to higher group effectiveness.

Additionally, clear knowledge of each cultural group’s connections (i.e., links) between the various leadership schema attributes (i.e., nodes) may have implications in terms of not only vertical, but also shared, leadership (Ramthun & Matkin, 2012). The authors explain that “multicultural shared leadership may enable organizations to execute distributed leadership practices in cultural contexts previously ignored” (309).

Leadership Schema and Collectivistic Values

The present study tested the relationship between collectivism and leadership schema structure in Romania, a culture not addressed in previous research. Although the direct relationship was not significant in our study, several of our results seem to point to a correlation between collectivism and schema coherence. Considering the fact that one previous study has already found a correlation between these variables (Nishii et al. (2004), as reported in Hanges et

al., 2006), the non-significant results of the correlation may point to moderators not measured in the present study.

Although not hypothesized, the correlation between in-group practices and leadership coherence was significant. Further studies should explore this relationship in more detail.

Limitations

The majority of data collection took place in unstructured environments, through convenience sampling, using a survey methodology. This approach was taken to obtain a representation of the population in all four groups. Collecting data in classroom settings would not have afforded the wide variety of participants. However, future research should attempt to broaden the data collection approach. On a related note, although the sample size was sufficient for testing the hypotheses, a larger sample size would permit broader generalization of the results. For the present study, our efforts were aimed at obtaining a broad representation in each group by collecting data in several locations and attempting to reach a variety of individuals.

Although a premise of the present study was the fact that Romania's culture would be heavily influenced by the transition from communism to democracy, a cultural shift could be due to a multitude of other causes, such as increased intercultural contact or changes in the natural environment.

The study was cross-sectional, therefore limiting the conclusions we may draw regarding cultural shifts. We strongly urge future researchers to conduct longitudinal studies in order to draw stronger causal inferences regarding the effects of significant cultural events, such as political and cultural revolutions.

Contributions and Directions for Future Research

Despite its limitations, the present study makes several significant contributions to both the applied and the theoretical fields. In order to map schema structures, the Leadership Schema Structure Questionnaire was developed. One of the most controversial topics in cross-cultural research pertains to the origin of the instruments used in its studies. The problem is that "imported . . . instruments are

more likely to run into bias problems because they may be inadequate in tapping the underlying . . . constructs outside their culture of origin” (Van de Vijver & Leung, 2001, 1012). The most useful type of instrument in cross-cultural studies is a multi-centered one, a test developed based on all of the cultures incorporated in the study. In the present study, the questionnaire was developed using multiple cultural samples (i.e., through Project GLOBE). Additionally, all of the instruments underwent a rigorous translation process.

Most of the cross-cultural studies to date have been performed, due to convenience, with American, Western European, Korean, and Japanese samples. Van de Vijver and Leung (2001) expressed a need for more studies involving other cultures that have not been as infused with Western influences. In the present study, this issue is addressed through the choice of an Eastern European nation, Romania, where leadership research has been sparse (e.g., Smith et al., 2002). Moreover, leadership cognition has not been studied from a connectionist perspective in this country. Therefore, the present study provides some insight into leadership cognition in the Romanian nation.

The present study measured cultural orientation in both nations of interest and observed evidence suggesting a cultural shift not only in the Romanian population (as was anticipated) but also possibly in the U.S. population. Future studies are needed in order to determine if a cultural shift has occurred or if the finding is reflective of a cohort effect (based perhaps on relatively recent emphasis placed on teams and teamwork during the younger Americans’ formative years, or any other presently unidentified common formative experiences).

Moreover, the present study mapped leadership schema structures by employing a connectionist model. These types of analysis have only been applied in three cross-cultural studies thus far, involving the United States, Germany, Mexico, Singapore, and Thailand (Hanges et al., 2001; Hanges et al., 2004; Nishii et al., 2004). There is still a need for testing the connectionist model of leadership posed by Hanges et al. (2000), and the present study accomplishes this goal.

Finally, the present study has implications for team and leadership training in general. In the present study, age effects were apparent within both national samples. Consequently, even though these differences may be due to a variety of different factors (e.g., experience, cultural orientation, etc.), our results point to the importance of investigating age effects when attempting to understand leadership cognitions.

Conclusion

In the present study, we examined leadership based on the connectionist model originally proposed by Hanges et al. (2000). We believe the above results present a powerful description of leadership conceptualizations in two considerably different cultures.

Effectively managing and leading groups requires a clear understanding of the manner in which individuals think about these concepts. The present study underscores the importance of understanding not only the characteristics attributed to effective leadership, but also the unique connections between those characteristics. The world is moving toward globalization. Therefore, it is becoming progressively more critical to develop training programs that will facilitate work across national boundaries. Understanding both the *content* and the *structure* of individuals' schemas is a first step toward better training programs and, ultimately, toward efficient and productive multicultural teams.

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The Impact of Organizational Leadership Culture on Discretionary Behavior Within Organizations^{*}

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This article describes a predictable, but previously poorly investigated, relationship between transformational/transactional organizational leadership culture and participation in discretionary behavior. Perceptions of organizational leadership culture were found to have a significant effect across the organization on one measure of discretionary activity: the completing and returning of a work-related questionnaire. Utilizing wave analysis and one-way analysis of variance (one-way ANOVA), findings suggest that respondents from different organizational culture types responded to the questionnaire at different rates. Later respondents perceived lower levels of transformational culture and higher levels of transactional culture within their organization than early respondents did. This finding suggests that as organizations become more transactional, employees are less likely to engage in work-related discretionary behavior. Therefore, in practical terms, there are strong reasons why leaders should make organizational culture as transformational and non-transactional as reasonably possible. Other implications of findings are discussed and future inquiries are suggested.

Key words: culture, discretionary, leadership, transformational, transactional

Organizational culture has a strong and pervasive presence in both academic and practitioner analyses of organizational success and effectiveness. These analyses have investigated both the indirect and direct effects of organizational culture on performance. For example, a long list of organizational factors such as ethical conduct (Logsdon & Wood, 2005; Valentine, Greller, & Richtermeyer, 2006), organizational change (Dijk & Dick, 2009; Graetz & Smith, 2010; Nasim & Sushil, 2011), leadership (Kvalnes, 2014; Nyberg & Sveningsson, 2014), innovation (Lundvall, 2009; Voelpel, Leibold, & Streb, 2005), employee retention (McKay et al., 2007; Minor, Dawson-Edwards, Wells, Griffith, & Angel, 2009), and organizational development (Duckers, Wagner, Vos, & Groenewegen, 2011) have been either explicitly or implicitly described as moderating variables

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between organizational culture and performance. More direct relationships have also been drawn between organizational culture and performance (Chan, Shaffer, & Snape, 2004; Parry & Proctor-Thomson, 2002). Indicators such as hours of productive work (Anker, Chernyshev, Egger, Mehran, & Ritter, 2003; Bescond, Chataignier, & Mehran, 2003) and economic performance ratings (Al-Tuwaijri, Christensen, & Hughes II, 2004; Ritzberger, 2008) are included in these types of analyses as measures of organizational effectiveness.

An overriding theme in this literature is that organizational culture is intimately related to organizational performance and success. However, although much of this literature focuses on how culture impacts individuals' work role behaviors, such as employee turnover, leadership style, and innovation, less discussed is the impact that organizational culture has on individuals' extra-role, or discretionary, behavior. This is despite the inherent conceptual relationship between extra-role behavior and enhanced organizational efficiency and performance. Therefore, discretionary behavior may, in fact, provide a link between organizational culture and organizational performance.

Discretionary Behavior

To date, there has been only minimal consideration of discretionary behavior in organizational settings. One exception is the growing body of literature concerned with *organizational citizenship behavior* (Organ, 1988; Xerri & Brunetto, 2013). Organ describes OCB as "individual behavior that is discretionary, not directly or explicitly recognized by the formal reward system, and that in the aggregate promotes the effective functioning of the organization" (4). OCB factors developed by Organ and others (Organ, 1988; Podsakoff, MacKenzie, Moorman, & Fetter, 1990) include altruism, sportsmanship, civic virtue, conscientiousness, and courtesy.

In this article, we take the lead for the OCB literature and define *discretionary* or *extra-role behavior* within organizations as voluntary activity by individuals that is neither a requirement, nor an expectation of the work role, but nevertheless

contributes to organizational functioning. In addition, we define such behavior as not producing direct work-role benefits for the individual.

Despite a general dearth of information regarding the relationship between organizational culture and positive discretionary behavior, there is some evidence to suggest that such a relationship exists. For example, Turnipseed & Murkison (1996) found that OCB factors were positively related to work climate variables including involvement, task orientation, cohesion, clarity of role expectations, and supervisor support and concluded that “the work environment is a significant cause of OCB” (45). Our aim is to test the relationship between transformational and transactional leadership culture as a more specific characteristic of the work environment and an alternate measure of discretionary behavior. That alternate measure of discretionary behavior is the voluntary completion of a work-related questionnaire.

We did not test the impact of discretionary behavior on organizational culture. We are assuming that the completion of a questionnaire is not an example of a discretionary behavior that will have any impact on culture. On the contrary, however, we are assuming that organizational culture will have an impact on willingness to complete a questionnaire.

Questionnaire Response as Discretionary Behavior

Herein we are suggesting that timing of questionnaire response acts as a good measure of discretionary behavior. We base this argument on the presumption that responding to survey requests is completely voluntary and without direct or immediate benefits to the respondent. In addition, although responding to the questionnaire is not likely to directly impact on work-role or organizational objectives, it remains work related by virtue of the questionnaire content and may have long-term influence on industry and organizational management knowledge. It is what Tomaskovic-Devey, Leiter, & Thompson (1994) would call an “extra role request.” This questionnaire asked respondents about work-related phenomena such as lines of authority, decision-making processes, attitudes, and norms of behavior.

A second reason to utilize questionnaire response as a variable of discretionary behavior is that there is a small but telling body of literature concerned with the organizational antecedents of questionnaire response rates and nonresponse. Tomaskovic-Devey et al. (1994) suggest that individuals who choose to participate in the extra-role behavior of completing a survey, typically identify more strongly with the firm and the firm's goals than individuals who choose not to participate in such activity. Thus, if the firm environment, structure, or culture limit individual identification with the organization, it is likely that nonresponse levels will be higher. Tomaskovic-Devey et al. identify centralized, bureaucratic, formalized, and larger organizational structures as those most likely to limit personal identification with the firm and hence discourage individuals from participating in extra-role requests. Moreover, respondents' own reasons for nonparticipation, such as being too busy to complete the questionnaire, considering the questionnaire irrelevant, or being required by company policy to abstain from participation (Johnson, O'Rourke, Burriss, & Owens, 2002), support this picture of formalized and bureaucratic organizations.

Given these prior findings, we wanted to more fully test the relationship between organizational factors and discretionary behavior by using an instrument that measured the transformational and transactional characteristics of organizational culture.

Organizational Leadership Culture

In this article, we assess the relationship between factors of transformational and transactional culture and the degree of participation in discretionary behavior. We have chosen to use these particular dimensions of organizational leadership culture because of the clear and simplified categorization of culture they afford, as well as their relevance to past findings about the impact of organizational factors on the discretionary activity of questionnaire response.

Transformational Culture

Bass and Avolio (1993) state that within a transformational culture, "there is generally a sense of purpose and a feeling of family" (116). Leaders within such

a culture act as mentors and coaches to their followers and are positive role models. They consistently espouse organizational goals and encourage employees to take up the organization's vision. Furthermore, within transformational cultures, innovation and open discussion of issues and ideas from all levels of the organization is encouraged and supported (Bass, 1998). Employees of transformational cultures go beyond their self-interests and strive toward organizational goals. Therefore, it is expected they are more likely to participate in discretionary behavior than employees in more transactional cultures.

Transactional Culture

An organizational culture that is predominantly transactional focuses on contractual relationships and agreements (Bass & Avolio, 1993). In such a culture, every action, relationship, and behavior has an ascribed value. Bass and Avolio suggest that in this sort of culture, individualism is very strong and, therefore, concern for self-interest, rather than organizational aims, predominates. Further, because employees working in this type of culture are less likely to identify with the mission or vision of their organization, commitment is often short term, persisting only to the extent of rewards provided by the organization (Bass, 1998). Transactional culture tends to support and maintain the status quo and, as such, provides less flexibility than transformational culture does. Like the formalized organizations described by Tomaskovic-Devey et al. (1994), organizations with a strong transactional culture may create an environment in which individuals are less likely to participate in extra-role (and not directly rewarded) behavior.

Impact of Organizational Leadership Culture on Behavior

Transformational and transactional culture theory suggests distinct and divergent relationships with discretionary activity. Transformational culture may be related to increased participation in extra-role activity. However, a strong transactional culture is likely to limit individual's identification with organizational goals and objectives and, therefore, negatively impact an individual's desire to go beyond

what is expected and agreed upon. Although the relationship between leadership culture and discretionary activity has not been investigated to date, previous work on transformational leadership behaviors and OCB provides support for this proposed relationship (Podsakoff, Whiting, Podsakoff, & Blume, 2009). Thus, while the relationship between transactional/transformational culture and discretionary activity is predictable from the extant literature on leadership behaviors, there is a need to investigate this relationship more explicitly, especially with regard to leadership culture.

Method

Subjects and Procedure

The questionnaires were distributed to 6,025 managers throughout New Zealand. This sample incorporated both public and private sector organizations, as it was generated from member lists of both the National Institute of Management and the National Institute of Public Administration. The questionnaire addressed a broad range of leadership issues concerning future leaders. It had a total of 144 items, covering such topics as organizational culture, subordinate leadership style, perceived leader integrity, role conflict, and social process of leadership. These questionnaires were accompanied by a cover letter from the relevant institutes encouraging members to participate. Surveys were completed and returned in postage-paid envelopes.

Measures

Organizational Description Questionnaire (ODQ). Bass and Avolio's (1993) organizational culture theory was developed in parallel with existing individual transformational leadership theory (Avolio & Yammarino, 2013; Bass & Avolio, 1993). The Organizational Description Questionnaire (ODQ) is the operationalization of these theoretical organizational culture constructs. The ODQ is a scale of 28 statements of organizational conduct designed to measure transformational and transactional culture. For example, transformational culture items include statements about high levels of trust within the organization, how

mistakes or deviations from the norm are dealt with positively, and that innovation or new ideas are welcomed and encouraged. Conversely, transactional items include statements about strict reliance on rules and procedures, the importance of maintaining the status quo, and high competition for resources. Each of the items require respondents to indicate whether they believe the statement is true or false of their organization, or, alternatively, a third category is available if they are “undecided or cannot say” (Bass & Avolio, 1993).

The ODQ consists of two scales of 14 items each that have been designed to provide a single-factor solution representing each of the transformational and transactional cultural constructs. For each item, respondents indicate whether the statement is true of their organization, false, or if they are undecided. These scales are scored on a range of 0 to 28, where a score of 0 would indicate 14 false responses, a score of 28 would indicate 14 true responses, and a score of 14 would indicate equal numbers of true and false responses. Therefore, a low score indicates a very minimal manifestation of that particular culture type within an organization, and a high score indicates that the culture type is strongly representative of that organization. Reliability estimates of the 14-item scales of transformational and transactional culture in the current study are suggested to be adequate for measuring strong reliability ($\alpha = 0.88, 0.74$ respectively). The validity and reliability of the ODQ have been reported by Parry & Proctor-Thomson (2001).

Multifactor Leadership Questionnaire (MLQ). The respondents who rated their own organizational culture also rated the leadership style of a direct subordinate in a management position. These ratings made up part of the broader survey of leadership.

The Multifactor Leadership Questionnaire (MLQ 5x short) originally developed by Bass (1985), was used to measure transformational, constructive transactional, and passive leadership. The MLQ 5x short is made up of 45 items describing nine specific leader behaviors. Transformational leadership factors measured on this scale are idealized attributes, idealized behavior, inspirational motivation, intellectual stimulation, and individualized consideration. The scale

also measures constructive transactional leadership (contingent reward) and corrective transactional leadership (management-by-exception-active, management-by-exception-passive and laissez faire). For each item, respondents are required to identify how frequently the person in question exhibits the stated behavior.

Results

Response Rates

There were 1,354 usable surveys returned, for a response rate of just under 23%. This is not an unusual response rate based on historical trends for this particular data set (Baruch & Holtom, 2008). Also, as Waldman, Ramirez, House, & Puranam (2001) have claimed, response rate is not crucial for broad-brush population research such as this. Moreover, we were researching the generalized constructs rather than the characteristics of the population, thus a sample representation of the population was a secondary issue. Moreover, the large number of potential respondents who did not have subordinates may have confounded the response rate. Based on feedback from respondents and anecdotal evidence, it was assessed that this could account for up to 20% of the total sample.

However, due to the relatively low response rate, we performed an initial cross-tabulation analysis of early (within the first two weeks; coded as "1"), midterm (two to three weeks; coded as "2"), and late (after 3 weeks; coded as "3") responses against all demographic characteristics and measurement scales. Identification of systematic response trends would indicate a nonresponse bias. This type of analysis is based on the premise that very late respondents in the research sample are the most akin to those who do not respond at all (Moser and Kalton, 1971). This procedure is also called *wave analysis* (Rainey, Sanjay, & Bozeman, 1995).

No significant differences were found between early and late respondents' distributions of gender, age, ethnicity, or industry type. Of the total sample, 78% of the respondents were male and 22% were female. Approximately 96% of

these respondents were of middle-management level or higher. The majority of the sample identified themselves as European (95%), with the next largest group identifying themselves as Maori or Pacific Islander (2.64%), and the mean age range was 40 to 55 years. Approximately 20% of respondents were from the public sector, and 80% were from the mainly private sector.

Despite a consistent demographic distribution of the respondents over the three specified response periods, differences *were* found across four variable types: (a) sector type (public or private), (b) management level of respondents, (c) two of the nine measures of individual leadership behavior, and (d) both measures of organizational leadership culture.

Industry Sector and Discretionary Behavior

The means and standard deviations of all relevant variables are indicated in Table 1 below. Table 2 (on the next page) presents the correlations between all variables. Public sector organizations are typically described as more formalized and bureaucratic than their private sector counterparts, on average (Boyne, 2002). Because of previous findings relating such organizations to the discretionary behavior of survey response, the first cross-tabulation analysis assessed the relationship between sector type and response time. As expected, a significant chi-square distribution was demonstrated ($\chi^2 = 8.517$, $df = 2$, $p = 0.014$), indicating that later respondents (the closest to non-respondents) were more likely to work within a public sector organization. Private sector respondents were more likely than public sector respondents to respond promptly. These findings support the assertion that individuals are less likely to participate in the discretionary behavior of survey response if they work within bureaucratic and formalized organizational environments.

Table 1: Means and Standard Deviations of Transformational/Transactional Culture and Leadership Measures

	Mean	Std. Dev.
Organizational Culture (scale 0–28)		
Transformational Culture Cores		
Transformational Scores	22.75	6.31
Subordinate Leadership (scale 0–4)	12.89	6.12
Idealized Behavior (transformational)		
Management-by-exception-passive (corrective transactional)	2.61	0.84
Discretionary Behavior (scale 1 = prompt–3 = late)	1.21	0.77
Organizational Culture (scale 0–28)	1.40	0.64

Table 2: Pearson's Correlations Between Discretionary Behavior, Organizational Culture, and Individual Leadership

	Early–late	TF org ^N culture	TA org ^N culture
Organizational culture			
Transformational culture (TF)	-.054*		
Transactional culture (TA)	.077**	-.612**	
Individual leadership— transformational			
Idealized influence—attributed	-.041	.39**	-.30**
Idealized influence—behaviors	-.058*	.38**	-.28**
Inspirational motivation	-.054*	.43**	-.36**
Intellectual stimulation	-.037	.37**	-.25**
Individualized consideration	-.047	.35**	-.25**
Individual leadership— Constructive transactional			
Contingent reward	-.046	.37**	-.24**
Individual leadership— Corrective transactional			
MBE-active	-.005	.039	.070*
MBE-passive	.052	-.26**	.26**
Laissez faire	.048	-.31**	.30**

Note. N = 1.354

*p < .05. **p < .01. Other correlations non-significant.

Management Level and Discretionary Behavior

The second finding demonstrated a significant difference in management level between early and late respondents ($X^2 = 21.14$, $df = 8$, $p = 0.007$); the higher the organizational level of the respondent, the quicker they were to respond.

Therefore, non-respondents are more likely to be middle or senior managers than CEOs. Differentiated levels of connection and identification to the organizational objectives and the feeling of agency within the organization by the individual may explain such a finding.

Subordinate Leadership. As expected, ratings of transformational, constructive transactional, and corrective transactional subordinate leadership behaviors were found to be significantly correlated to transformational and transactional organizational culture type. For example, transformational culture scores correlated positively with scores for transformational and constructive transactional leadership behaviors (r between 0.35 and 0.43), but correlated negatively with the more passive corrective-transactional leadership scores (r between -0.26 and -0.31). Similarly, transactional culture correlated positively and significantly with ratings of passive transactional leadership (r between 0.26 and 0.30), but correlated negatively with transformational and constructive transactional leadership factors (r between -0.24 and -0.36). Because of the significant relationship between subordinate leadership and organizational culture, further analysis of these leadership variables was conducted to determine the relationship between subordinate leadership and response time.

One-way analyses of variance (ANOVAs) were used to assess the mean difference for the leadership styles across response time periods. The results suggested only a very limited relationship between subordinate leadership behavior and response time. One transformational factor (idealized behavior) and one corrective transactional leadership factor (management-by-exception-passive) were found to be significantly different across the three time periods of response (see Table 3 on the next page). However, given that only two of the nine leadership factors demonstrated a significant trend across the response time periods, additional research is needed to develop these findings. Because of these findings, and because all correlations between individual leadership and discretionary behavior were miniscule or not significant, we can infer a weak relationship between individual leadership and discretionary behavior by coworkers.

Table 3: One-Way ANOVA of Differences in Organizational Culture and Individual Leadership Scores for dependent variable of Discretionary Behavior

		Sum of Squares	Df	Mean Square	F	Sig.
Idealized Behavior (transformational leadership)	Between Groups	4.45	2	2.23	3.18	.04
	Within Groups	930.17	1,330	.70		
	Total	934.62	1,332			
Management-by-exception-passive (corrective transactional leadership)	Between Groups	6.17	2	3.09	5.22	.006
	Within Groups	785.30	1,329	.59		
	Total	791.48	1,331			
Transformational Culture	Between Groups	252.79	2	126.40	3.19	.04
	Within Groups	53,608.29	1,351	39.68		
	Total	53,861.09	1,353			
Transactional Culture	Between Groups	301.958	2	150.98	4.05	.018
	Within Groups	50,357.87	1,351	37.28		

NB. Idealized behavior and MBE-p are only two of the nine leadership behaviors represented in the MLQ. ANOVAs for the other seven leadership behaviors were not significant.

Transformational/Transactional Culture and Discretionary Behavior

Our primary focus of analysis concerned the relationship between organizational leadership culture and the discretionary behavior of survey response. We assessed the culture profile of each of the three response time period groups using one-way analysis of variance (ANOVA). Significant differences of perceived transformational culture means were found between the early and late respondent groups (see Table 3 above).

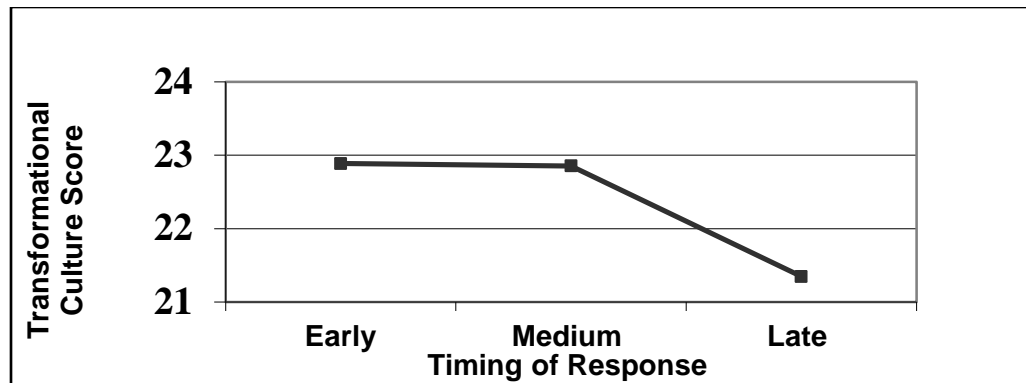


Figure 1. ODQ scores for transformational culture across time
 Note. The difference of means between early and late respondent groups is significant, $p < 0.05$.

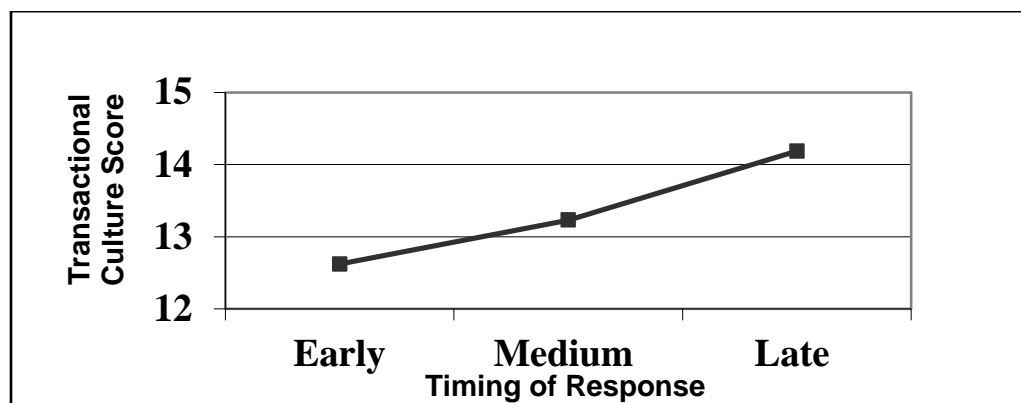


Figure 2. ODQ scores for transactional culture across time
 Note. The difference of means between early and late respondent groups is significant, $p < 0.05$.

Specifically, there is a trend of significantly lower levels of perceived transformational culture in conjunction with progressively later responses (see Figure 1 above). In contrast, significantly and consistently higher levels of transactional culture were perceived by later respondents (see Table 3 on the previous page and Figure 2 above). Table 4 (on the next page) lists the one-way ANOVAs for the transformational and transactional culture MLQ items that had the most significant variation across lateness of response.

Table 4: ANOVAs of Significantly Different Transformational and Transactional Item Scores for Dependent Variables of Discretionary Behavior

ODQ Item*		Sum of Squares	df	Mean Square	F	p<
Transformational Culture Items (less manifestation with late response)						
2. Going out of one's way for the organization	Between Groups	3.80	2	1.90	3.79	.02
	Within Groups	671.46	1,339	.50		
	Total	675.26	1,341			
4. Searching for ways to improve	Between Groups	3.88	2	1.94	5.31	.01
	Within Groups	492.61	1,348	.37		
	Total	496.48	1,350			
8. Knowing where to go for help	Between Groups	4.85	2	2.42	5.48	.00
	Within Groups	595.83	1,348	.44		
	Total	600.68	1,350			
16. Encouragement of initiative	Between Groups	2.31	2	1.16	3.10	.05
	Within Groups	501.26	1,346	.37		
	Total	503.57	1,348			
22. We admit mistakes, and move on	Between Groups	4.78	2	2.39	3.79	.02
	Within Groups	847.04	1,344	.63		
	Total	851.8	1,346			
Transactional Culture Items (higher manifestation with late response)						
11. Hard to find key people	Between Groups	5.60	2	2.80	3.15	.04
	Within Groups	1,199.68	1,349	.89		
	Total	1,205.28	1,351			
15. Mistakes can harm your career	Between Groups	4.53	2	2.27	3.02	.05
	Within Groups	1,009.93	1,346	.75		
	Total	1,014.46	1,348			
17. Decision making requires several levels of authorization	Between Groups	10.621	2	5.31	5.75	.01
	Within Groups	1,244.423	1,348	.923		
	Total	1,255.044	1,350			
21. People are hesitant to say what they think	Between Groups	7.00	2	3.50	4.12	.02
	Within Groups	1,144.25	1,348	.85		
	Total	1,151.25	1,350			
23. Internal competition for resources	Between Groups	7.211	2	3.615	4.08	.02
	Within Groups	1,184.452	1,342	.883		
	Total	1,191.662	1,344			
27. Avoidance of responsibility for actions	Between Groups	7.207	2	3.60	4.295	.02
	Within Groups	1,129.310	1,346	.839		
	Total	1,136.517	1,348			

Note. Wording has been considerably abbreviated.

These results suggest support for predicted relationships between organizational leadership culture and discretionary behavior. Specifically, the more bureaucratic, formalized, and transactional a culture, the less likely it is that individuals of that organization will participate in extra-role activities. On the other hand, individuals within a more transformational culture are more likely to demonstrate discretionary behavior.

Discussion and Conclusions

Our findings suggest an important association between organizational leadership culture and participation in discretionary work-related behavior. The strength of both transformational and transactional culture varied significantly across the three response-time periods. Based on extant theory suggesting that late respondents are the most similar to non-respondents, we propose that participation in discretionary behavior is positively linked to transformational culture but negatively linked to transactional culture. More particularly, transactional culture demonstrates a slightly stronger effect on reducing discretionary behavior than transformational culture has on enhancing it.

However, the current data do not allow resolution of the questions about how and why organizational culture, and particularly transactional culture, impacts an individual's inclination and capacity to participate in discretionary activity. Baruch and Holtom (2008) point out that an individual will not participate in the discretionary activity of completing and returning a questionnaire if they either did not receive the questionnaire or they did not wish to respond. Although the first of these reasons is likely to be primarily a function of the research design and common to all organizational cultures, the second condition might provide a more useful framework with which we can begin to reason why culture and questionnaire response are related. For example, as discussed previously, Johnson et al. (2002) found that reasons non-respondents gave for not responding included being too busy to complete the questionnaire, considering the questionnaire irrelevant, and being required by company policy to abstain from participation. These reasons, within the context of a highly transactional

culture, may provide a starting point to begin to tease out some of those unanswered questions.

Don't have time. Managers may be too busy managing transactions to undertake "extra" discretionary activities, such as filling out questionnaires. This is not to say that filling out questionnaires is a core activity, but it is an example of discretionary work activity, as we argued at the start of this article. By examining items from the ODQ that have significant F statistics from the ANOVA (see Table 4 above), we can posit that managers in more transactional cultures may be too busy

- bargaining and competing for resources;
- finding key people when they are needed. This characteristic is closely aligned to the passive corrective-transactional individual leadership behavior of management-by-exception-passive, representing an avoidance of a leadership role by individuals;
- following and observing a chain of command or hierarchy of authority;
- determining, then enacting, rules and procedures before being able to actually do the work; and/or
- observing contractual obligations or being limited by contractual caveat.

Managers in such a culture might be too busy "putting out fires," rather than leading proactively and developing employees to make decisions themselves instead of having to rely on the hierarchy or bureaucracy for judgment.

Survey irrelevant. We found differences between public and private sector cultures and management levels. All are quite possibly related to a psychological distance from feeling ownership of the organization's goals and objectives. Managers at a more senior level are more likely to see the relevance of the knowledge to be gained from research. Lower levels of the hierarchy, especially in "procedural" and "non-learning" organizations, are less likely to see the benefit to be gained from completing a questionnaire.

Company policy against. Transactional culture typically is bounded by formal structures and rules that create a more bureaucratic organization. Transactional culture is more likely to be characterized by bargaining and competition for

resources, resistance to change, enforcing channels of communication and levels of authority, punishing rather than rewarding risk-taking, contractual obligation; these characteristics represent implicit, rather than explicit, policies against discretionary behavior.

Implications

Transactional culture is more readily correctable than transformational culture. For instance, it is easier to change resource allocation principles, the discretion and autonomy possessed by individuals, reward mechanisms, contractual complexity and rigidity; than it is to change the climate and attitudes of the workplace. We would contend that, for the most part, the ODQ items that represent a transformational culture reflect climate and attitudes rather than organizational systems and processes. In any case, the substantial negative correlation between transformational and transactional culture (i.e., the more transformational a culture, the less transactional it is, and vice versa) means that freeing up the systems, processes, and structures that create transactional culture will also help create a feeling of transformational culture among organizational members. Also, it makes sense that freeing up the systems will enhance the attitudes and climate of the workplace, rather than asserting that improving that improving attitudes and climate will free up the systems.

The results also suggest that organizational culture may be more important than individual leadership in promoting discretionary behavior. Previous findings have suggested that transformational leadership behavior by individuals is positively correlated with OCB (Podsakoff et al., 2009). However, our results found only minimal effect of individual leadership on late questionnaire response compared to the effect of organizational culture. Furthermore, the correlations between individual leadership factors and transformational/ transactional culture were all less than +/- .43. It is likely that the broad range of factors that create organizational culture, in addition to individual leadership, may cause these modest correlations. For example, in addition to individual leadership, transformational/transactional culture also includes organizational norms, attributions, expectations, as well as organizational systems, processes, and

structures, all of which are likely to impact discretionary behavior. Individual leadership will have little impact on discretionary behavior when systems, processes, and reward mechanisms still reinforce a transactional culture.

Impact of transformational culture. However, there are several possible explanations for why and how a transformational culture might encourage and enhance discretionary behavior. These interpretations are derived from the transformational items with significantly different means across discretionary behavior (see Table 4). First, people might go out of their way for the common good of the organization, an attitude that generates discretionary behavior. Second, there is a continual search for ways to make improvements in the workplace. This is also an attitude that is favorable toward discretionary knowledge-related behaviors such as filling out research-based questionnaires. Third, new ideas are greeted with enthusiasm and mistakes are treated as learning opportunities. As a consequence, attempting extra tasks, as in a learning environment, are not seen as risky and can be attempted with safety. Fourth, initiative is encouraged, reflecting a climate that encourages discretion and innovation, rather than conformity and compliance.

Much of transformational culture reflects attitudes and climate. Specifically, it is about attitudes and climate that favor initiative, risk-taking, learning, self-sacrifice, extra effort and reward. Much of transactional climate is about systems and processes, while transformational climate is largely about a *lack* of systems and processes. The public sector is less likely to have a transformational climate and attitudes. Instead, it is generally seen to be reliant on systems and processes to achieve its outcomes.

Further Research

Further qualitative research is needed to find out how and why discretionary behavior is less present in transactional cultures. Qualitative analysis of qualitative and quantitative data may shed more light on the phenomenon of discretionary behavior. It will also ascertain how culture, climate, individual leadership, and other phenomena affect the display of discretionary behavior.

Moreover, as has been argued elsewhere (Parry & Proctor-Thomson, 2001), the ODQ may be problematic as it forces a dichotomous split between transformational and transactional cultures. Researchers need to discriminate between sub-factors of both transformational and transactional cultures. Transformational culture clearly has a one-factor solution. Transactional culture was found by Parry and Proctor-Thomson to have up to four factors, although none possess adequate internal reliability. A one-factor solution for transactional culture has adequate internal reliability.

Another avenue for research is that discretionary behavior in terms of promptness or lateness in responding to questionnaires is likely to be related to other forms of discretionary behavior. These other manifestations of organizational discretionary behavior need to be operationalized and investigated. One way to do that is to test organizational citizenship behaviors against transformational and transactional organizational cultures. However, we need other criteria that determine discretionary behaviors in organizations and alternate measures of those discretionary behaviors. One such measure could be *discretionary* effort (Merriman, Clariana, & Bernardi, 2012), as opposed to *extra* effort (Bass & Avolio, 1993).

Discretionary behavior may be the intermediary link between organizational culture and objective measures of organizational performance. Research designs are needed that can investigate this issue. In particular, comparative structural equation modeling would give insights into the comparability of various combinations of dependent, independent, intervening, and moderating variables.

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The Relation Between Emotional Intelligence and Transformational Leadership: What Do We Really Know?

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From a theory point of view, transformational leadership and emotional intelligence are regarded as strongly interconnected. For this reason, there is an array of studies in this area. However, the results are unclear and often contradictory. The reason lies in the different definitions of *emotional intelligence* (EI) used by scholars, and the diverse measures and methods used to investigate this relationship. Considering the two main conceptualizations of emotional intelligence—ability and trait—and the two main types of measures—ability tests and self-report questionnaires—Ashkanasy and Daus (2005) propose three streams of research in the study of emotional intelligence. The first stream is represented by those scholars who use the ability-based definition and measurement of EI. The second stream corresponds to those authors who follow the ability definition of EI, but use self-report questionnaires to measure it. The third stream is represented by those scholars who use the trait definition of EI and use self-report questionnaires to measure it. In addition, data-gathering methods can focus on only one source of information (e.g., managers), or use diverse informants (e.g., managers and subordinates). This study reviews the existing peer-reviewed empirical studies of the relationship between transformational leadership and EI and organizes the data by research stream and whether they use a mono- or multi-informant methodology. In general, the review shows that while there is strong evidence of a relationship between trait EI and transformational leadership, the data is still scarce and unclear about the relationship between ability EI and transformational leadership. The significance of these results is discussed in depth.

Key words: ability tests, emotional intelligence, self-report measures, transformational leadership

Organizations rely on their leaders to guide them in achieving their goals. There are different ways of leading an organization, or different leadership styles. Transformational leadership is considered in many aspects an optimal type of leadership (Bass & Avolio, 1994a; Piccolo & Colquitt, 2006), and has been linked to positive outcomes both for employees (Schaubroeck, Lam, & Cha, 2007; Walumbwa, Avolio, & Zhu, 2008; Wang, Law, Hackett, Wang, & Chen, 2005) and

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organizations (Bass & Riggio, 2006; Fuller, Patterson, Hester, & Stringer, 1996; Judge & Piccolo, 2004; Lowe, Kroeck, & Sivasubramaniam, 1996). However, the antecedents of transformational leadership are not completely clear. Some scholars have proposed that emotional intelligence (EI) may be one important antecedent of effective leadership (Brown, & Moshavi, 2005; Goleman, 1998; Mayer & Caruso, 2002; Megerian & Sosik, 1996). The proposition has awakened strong interest in the research community. Studies investigating the relationship between those two constructs are abundant. Nevertheless, results are not completely clear. This article dissects the investigation available and organizes the findings in a way that they can be easily interpreted.

Transformational Leadership

The concept of transformational leadership was first proposed by James MacGregor Burns in his book *Leadership* (1978). In this seminal work, Burns explains the differences between transactional and transformational leaders in terms of motivational techniques. Transactional leaders are described as basing their leadership styles on exchange relationships with their employees. The leader offers desired outcomes, such as financial rewards, promotions, higher status, and preferred treatment in exchange for the desired level of performance from their subordinates. Although this type of influence is powerful, it can lead to resentment, which can lead to other negative outcomes, such as minimal compliance levels, lower performance, and, ultimately, turnover. On the other hand, transformational leaders are described as charismatic and able to influence followers through inspiration. Burns believed that transformational leaders are able to obtain a higher level of commitment than transactional leaders, and that this results in a positive organizational culture and higher levels of performance.

The concept of *transformational leadership* was further developed and refined by Bass and Avolio (1994a) and Bass (1996). It is defined as a type of leadership that transcends short-term goals and offers employees a focus on higher order intrinsic needs (Judge & Piccolo, 2004). It consists of four dimensions:

individualized consideration, intellectual stimulation, inspirational motivation, and idealized influence (Bass & Riggio, 2006). *Individualized consideration* refers to the mentoring of others and includes the ability to exhibit empathy. A leader with this skill is able to provide support, encouragement, and coaching to followers and set challenging goals that are based on the specific needs of the individual. *Intellectual stimulation* is the ability of leaders to challenge assumptions and get followers to think in creative ways. Leaders with this skill stimulate thought by soliciting input of others; encouraging followers to challenge old ways of operation; view problems from a new perspective; participate in developing new, more efficient work processes; and overcome resistance to change. *Inspirational motivation* involves creating a vision that is appealing to others. Leaders with this skill communicate a sense of optimism about the future that is internalized by followers. They communicate an appealing vision, show credible conviction in its potential, and use identifiable symbols to focus subordinate effort (Bass, 1996). *Idealized influence* is closely related to charisma and includes the ability to gain the respect of others. Leaders with this skill model the behaviors they demand from their followers, arousing strong emotions and identification in their followers.

Emotional Intelligence

Emotional intelligence is a term that has become very popular due to Goleman's (1995; 1998) extraordinary editorial success. However, because it is a very new concept, its definition is still in discussion. Mayer and Salovey (1997) understand emotional intelligence basically as a cognitive ability to process emotional information. On the other hand, Goleman (1995), Baron and Parker (2000), and others define the construct in more general terms that include a combination of positive cognitive and non-cognitive emotional dispositions and personality traits. Because of the disparity in definitions, Petrides and Furnham (2001) propose two types of emotional intelligence: ability EI and trait EI. *Ability EI* is based on Mayer and Salovey's definition of emotional intelligence, and it is related to a certain extent to general intelligence. *Trait EI* is based on the definitions of Goleman (1998), Bar-On (1997), and Petrides (2009), among others. Their definitions,

although they sometimes include different groups of skills, coincide in integrating social and emotional traits and dispositions unrelated to cognitive ability and closely related to personality traits. Precisely because proponents of the trait EI construct consider it to be a combination of different emotional and social abilities, each author proposes different emotional and social skills as components of EI. For instance, Goleman (1998) proposes that EI is composed of 21 competencies organized into four clusters: self-awareness, self-management, social awareness, and relationship management. Bar-On, on the other hand, proposes five components: intrapersonal intelligence, interpersonal intelligence, adaptability, general mood, and stress management. Interestingly, the general mood scale is not used to compute a total EI coefficient. Petrides proposes 15 facets of EI (e.g., adaptability, assertiveness, emotion perception, emotion management, impulsiveness, etc.), grouped into four dimensions: emotionality, self-control, sociability, and well-being. Bisquerra and Pérez-Escoda (2007) propose five components: emotional awareness, emotional regulation, personal autonomy, social competence, and life competencies and well-being. There seems to be a different list of trait-EI components for each author. However, all of these definitions also share strong similarities.

Table 1: Emotional Competencies included in Each Definition of Emotional Intelligence

Goleman (1998)	Bar-On (1997)	Petrides (2009)	Bisquerra & Pérez-Escoda (2007)
21 competencies organized in four clusters:	5 main components:	15 facets, grouped in four dimensions:	5 main components:
Self-awareness Self-management Social awareness Relationship management	Intrapersonal intelligence Interpersonal intelligence Adaptability Stress management General Mood	Emotionality Self-control Sociability Well-being	Emotional awareness Emotional regulation Personal autonomy Social competence Life competencies and well-being

The study of EI is further complicated by discussions about its measurement. EI can be measured using ability tests or self-report questionnaires. Ability tests are tests of maximum performance that present the respondent with tasks to solve with right and wrong answers. Self-report questionnaires ask respondents to report on their self-perceived abilities.

Because of this double discrepancy among scholars in the definition and measurement of EI, Ashkanasy and Daus (2005) have proposed three research streams in the study of EI. Stream 1 represents those scholars who use the ability-based definition and measurement of EI in their research. The most important representatives of this stream are Mayer, Salovey, and Caruso. Stream 2 is represented by those authors who follow the ability definition of EI, but use self-report measures. Among those, the best known are probably Wong and Law (2002), who developed a measure of EI based on the Mayer and Salovey (1997) definition, and Schutte, who developed a different measure of EI based on the same definition (1999). Stream 3 is represented by those scholars who use the trait definition of EI and use self-report questionnaires to measure it. Among these authors, three teams of researchers are the best known: Goleman, Boyatzis, and McKee; Baron and Parker; and the one headed by Petrides. They all have developed their own self-report measures of EI: Goleman (1998), Boyatzis and Burckle (1999), and Boyatzis, Goleman, and Rhee, (2000) developed the Emotional Intelligence Competencies (ECI), Bar-On (1997) the Emotional Quotient Inventory (EQ-i), and Petrides (2009) the Trait Emotional Intelligence Questionnaire (TEIQue).

The measures from the three research streams have been extensively used, and their results have been compared and studied. The ability measures, in general, show acceptable correlations with measures of general intelligence (Copestake, Gray, & Snowden, 2013; Roberts et al., 2006), and in this sense, they seem to validate the ability approach to EI. The measures developed by Stream 3 authors, in general, show moderate, and sometimes strong, correlations with personality measures, and therefore are also consistent with a trait vision of EI (Parker, Keefer, & Wood, 2011). Stream 2 measures, however,

tend to correlate more with Stream 3 measures and with personality measures than with Stream 1 measures or with general intelligence tests (Pérez, Petrides, & Furnham, 2005). Petrides (2009) believes that the data-gathering method determines the kind of information collected, and, therefore, the kind of EI that is measured. According to him, self-report measures, even if constructed based on ability definitions, still reflect participants' beliefs about their abilities, and those beliefs are based on personal dispositions and traits, and not in actual ability. The results obtained to date seem to validate this assertion.

Some authors reject the concept of EI altogether and believe that EI is only a combination of personality traits that have already been studied and measured before (Waterhouse, 2006). Stream 1 authors argue that this is true of Stream 3 definitions, or trait definitions, of EI, but not of EI as they define and measure it (Ashkanasy & Daus, 2005). It seems clear that ability measures of EI have shown low correlations with personality traits, and, therefore, the claims of Stream 1 researchers seem justified. On the other hand, Stream 3 measures of EI show, for the most part, moderate to strong correlations with personality measures. Moreover, Cavazotte, Moreno, and Hickman (2012) have shown that trait EI can be predicted with a combination of high agreeableness, low neuroticism, high IQ, and high empathy. Other authors have also been able to predict trait EI using personality traits. Therefore, the accusation that trait EI is just a new repackaging of personality traits may be justified. Nevertheless, the idea that a particular combination of specific personality traits, general intelligence, and socio-emotional abilities such as empathy are antecedents of important and positive behavioral outcomes, especially in the area of relationships and work, may make trait EI a very valid construct to study.

Emotional Intelligence and Transformational Leadership

Several authors propose that EI is an antecedent of transformational leadership (Ashkanasy & Tse, 2000; Dulewicz & Higgs, 2003; Goleman, 1998; Goleman et al., 2002; Mayer & Caruso, 2002). It seems clear that the behaviors that

transformational leaders display require a series of emotional abilities (George, 2000).

Idealized Influence

Leaders who become positive role models and are able to put followers' needs above their own needs can exercise idealized influence (Corona, 2010; Kupers & Weibler, 2006). Being a positive role model requires leaders to know what they believe in, what they feel, and what they want, and that they are self-confident in their ability to accomplish their goals (Megerian & Sosik, 1996). Those characteristics are facilitated by the ability of self-awareness (Boyatzis et al., 2000). Self-aware leaders can more easily gain followers' respect and trust (Megerian & Sosik, 1996). Being a positive role model also requires leaders to know how to respond positively in challenging and stressful moments when emotions run high (George, 2000). That requires a strong ability for emotional regulation (Bar-On, 1997). Also, for leaders to be able to put their team's needs above their own needs, they need to be able to refrain from egocentric tendencies and be capable of self-sacrifice (Megerian & Sosik, 1996). Those capabilities are facilitated by their ability to control their own emotions (Goleman, 1995). They also need to be able to understand followers' needs and expectations (Gardner & Stough, 2002), and that clearly requires the ability of empathy (Caruso, Mayer, & Salovey, 2002).

Intellectual Stimulation

Leaders' ability to promote intellectual stimulation—encouraging followers to question established ways and methods of doing things and welcoming new ideas, new solutions, and risk-taking behaviors (Bass & Avolio, 1993; Corona, 2010)—partially depends on their self-confidence, which is facilitated by their self-awareness (Boyatzis et al., 2000). It also depends on their ability to consider different points of view, a characteristic of emotionally intelligent people (Caruso et al., 2002). For followers to engage in problem solving and generate new ideas,

they need an atmosphere of safety and positive affect (Isen, 2001) that it is facilitated by the leaders' ability for emotional regulation and empathy. Also, negative criticism may destroy any followers' attempts to propose new ideas or take risks. Leaders need to be capable of constructive criticism, which requires an understanding of followers' emotional states, and social skills to communicate in encouraging rather than destructive ways (Megerian & Sosik, 1996). Flexibility and openness are also needed to promote critical thinking. Leaders who are able to show a positive mood, even in the face of followers' errors, and promote open dialogue and the generation of new ideas increase both the leaders' and the followers' job satisfaction (Goleman, 1995).

Individualized Consideration

Understanding the needs of followers and working to develop their full potential, often engaging in mentoring, are requirements for leaders' exercise of individualized consideration (Shibru & Darshan, 2011). Understanding others' emotions, thoughts, and points of view requires the ability of empathy (Barbuto & Burbach, 2006). For a leader to develop followers' full potential, an understanding of their strengths and limits is essential. Self-aware leaders are characterized by their understanding of their own strengths and limits (Boyatzis et al., 2000), which facilitates this task. Understanding followers' expectations and desires is also essential, a skill that requires empathy as well (Gates, 1995). That, too, is facilitated by certain social skills, such as the ability to listen to followers (Avolio & Bass, 2002).

Inspirational Motivation

George (2000) also proposes that emotionally intelligent leaders are at an advantage for inspiring and motivating followers by creating a vision for the organization. According to her, creativity is facilitated by positive mood, and by definition, emotionally intelligent people are better equipped than others to take advantage of their positive moods (as well as other emotions). She also proposes that emotionally intelligent leaders can communicate that vision more efficiently and motivate their followers because they are better at understanding

their followers' feelings, aspirations, and preferred modes of communication. They can use that knowledge to evoke, frame, and mobilize emotions, creating an emotional connection with them. Additionally, to motivate others, leaders need to be self-motivated and persistent, which are characteristics of people with high levels of emotional intelligence (Goleman, 1995). Followers sense when leaders have a strong sense of purpose, and that increases their intrinsic motivation. A sense of purpose relies on leaders' self-awareness (Megerian & Sosik, 1996). Followers' motivation also depends on the leaders' optimism, enthusiasm, and resilience when meeting setbacks (Bass, 1985), which are dependent on their emotional control (Boyatzis et al., 2000). Leaders' ability to motivate also depends on their ability to send the right messages at the right moment, which is dependent on their ability to read and understand the social context in each moment (George, 2000). This ability is also dependent on leaders' ability of empathy (Goleman, 1995).

EI and Transformational Relationships: Research Findings

Because the literature has identified two types of emotional intelligence—ability EI and trait EI—and three streams of research, it is important to analyze the research findings corresponding to each stream separately. There is extensive research on the relation between trait EI and transformational leadership. However, most of the investigation is based on one source of information (generally the leaders) and one way of gathering data (for the most part, survey questionnaires). Those studies may reflect common method variance. Therefore, for each stream, I review mono-source or mono-method studies followed by a review of studies that use more than one source (usually both leaders and followers) or more than one way of gathering data.

Stream 3: Trait EI and Transformational Leadership

Mono-Source and Mono-Method Studies. Gardner and Stough (2002) studied 250 high-level managers from different industries. Using the Swinburne University Emotional Intelligence Test (SUEIT; Palmer & Stough, 2001) and the Multifactor Leadership Questionnaire (MLQ; Bass & Avolio, 2000), they found all

five components of EI measured by the SUEIT—emotional recognition and expression, emotions direct cognition, understanding emotions external, emotional management, and emotional control—to be related to the four transformational leadership (TFL) dimensions—inspirational motivation, idealized influence, individualized consideration, and intellectual stimulation. They also found EI to predict leadership behavioral outcomes such as extra effort, satisfaction, and effectiveness.

Those findings were supported one year later by Higgs and Aitken (2003). These authors investigated EI-leadership relationships among 40 managers working for the New Zealand Public Service using an EI questionnaire developed by Dulewicz and Higgs (2000). This questionnaire measures seven EI abilities, some of which are clearly personality traits. Many authors would reject these abilities as components of EI, but their inclusion is coherent with a personality view of EI. The authors found correlations of four emotional intelligence dimensions—self-awareness, motivation, intuitiveness, and conscientiousness—with overall leadership potential, as well as with cognitive and interpersonal competencies for leadership. The same year, Mandell and Pherwani (2003) also found positive correlations between EI and TFL in a study of 32 managers and supervisors employed in mid-size to large organizations in the northeastern United States. They also investigated potential differences by gender and found no difference.

Also in 2003, Dulewicz and Higgs published three studies on the relation between EI and TFL. They used a group of job and personal competencies questionnaires to measure EI, IQ, and MQ (management competencies). In the first study, using data from a study on United Kingdom boards, 339 CEOs and directors with at least one year of experience in high leadership positions evaluated how important different EI abilities were for good leadership. The authors concluded that managers considered EI abilities to be essential for good leadership. In the second study, an investigation of 90 directors of companies quoted in the London Stock Exchange showed that directors with higher job responsibilities had higher EQs than managers lower in the companies'

hierarchies, even though they did not have higher managerial competencies. In the third study, the authors compared directors to managers, and again they found the EQs of directors to be higher than those of managers.

Three years later, Hayashi and Ewert (2006), in a study with 48 outdoor leaders who answered the EQ-i (Baron & Parker, 2000) again found that EI components related to the TFL dimensions. Interpersonal intelligence related to four leadership skills measured—intellectual stimulation, idealized influence, individualized consideration, and inspirational motivation—while intellectual stimulation correlated with EI and with four of its components—interpersonal intelligence, adaptability, stress management, and general mood.. Inspirational motivation also correlated with EI and two of its components—general mood and interpersonal intelligence.

Using Goleman's (1995) concept of EI, Hackett & Hortman (2008) gathered responses from 46 assistant principals of American public schools. They used the Emotional Competencies Index–University Edition (ECI–U; Goleman, 1998) to measure 21 EI competencies and their correlation with the TFL dimensions. They found that 16 of those competencies correlated with intellectual stimulation, 13 correlated with inspirational motivation, 8 correlated with idealized influence, and 8 correlated with individualized consideration. Corona (2010) corroborated this relationship between EI components and TFL dimensions in a study of 103 members of a Hispanic-American organization using the EQ-i (Baron & Parker, 2000) and the MLQ (Avolio & Bass, 2004). Interpersonal intelligence, adaptability, and general mood correlated with all of the TFL dimensions, while intrapersonal intelligence correlated with individualized influence and inspirational motivation, and stress management only correlated with individualized consideration. Tang, Yin, and Nelson (2010) investigated 50 Taiwanese and 50 American academic leaders. They used the Emotional Skills Assessment Process (ESAP; Nelson & Low, 2003) to measure emotional intelligence and the Leadership Practices Inventory (LPI; Kouzes & Posner, 1995) to measure transformational leadership. They also found positive relations between components of one variable and the other. Fitzgerald and Schutte (2010), in a

study of 118 Australian retail managers, found that EI can not only be an antecedent of TFL, but also a moderator. They found that an intervention based on using an expressive writing technique to improve leadership skills was more effective for those managers with higher EI. This moderating role was confirmed by Farahani, Taghadosi, and Behboudi (2011) in a study of the relationship between TFL and organizational commitment developed with 142 Iranian insurance experts. Using the EQ-i and the MLQ, the authors found that this relationship was stronger for those experts with higher EI. In 2012, Yitshaki studied the relationship between EI and TFL in 99 Israeli entrepreneurs using the Assessing Emotions Scale (AES; Schutte et al., 1998) to measure EI and the MLQ (Bass & Avolio, 1995) to measure TFL. Confirming previous results, EI predicted higher scores in idealized influence, intellectual stimulation, and individualized consideration. Vivekananda and Prasad (2011) also found a positive relationship between self-awareness and TFL in a study with 136 Indian software product development managers. Finally, Yuan, Hsu, Shieh, and Li (2012), in a longitudinal study with 342 Taiwanese employees, found that high TFL scores at the start of the study predicted increases in EI. At the same time, EI level predicted increases in scores of employees' task performance and organizational citizenship behavior. In 2013, Esfahani and Soflu also investigated the relationship between emotional intelligence and transformational leadership. They used the Emotional Intelligence Questionnaire (EIQ; Dulewicz & Higgs, 2000) and the MLQ (Bass & Avolio, 1995). They report a high correlation ($r = .61$) between the two variables. In summary, research on trait EI and TFL using one source of information extensively supports the hypothesis that EI is an antecedent of TFL. It also supports the idea that EI moderates the relationship between other antecedents and TFL, with higher EI favoring a higher effect of the antecedent on TFL. Finally, at least one study seems to indicate that EI could also play a mediating role between TFL and positive organizational outcomes.

However, those results have been obtained using only one source of information, and for the most part using only survey questionnaires. The probability that those positive results are the consequence of common method

bias is high, and therefore they need to be confirmed by other studies that use different sources of information or different methods of data gathering. On the other hand, in at least two studies (López-Zafra, Garcia-Retamero, & Berrios Martos, 2012; Palmer, Walls, Burgess, & Stough, 2001) in which positive correlations between EI and the dimensions of TFL were obtained, no correlation between EI and transactional leadership were obtained. If all the positive correlations between EI and TFL were due to common method variance, EI and transactional leadership should have shown positive correlations as well, which did not happen. Therefore, there is some reason to believe that the relations obtained from all those studies cannot be completely dismissed.

Multi-Source and/or Multi-Method Studies. Results using multi-informant data have not been as clear. Sosik and Megerian (1999) studied 63 managers and 192 subordinates in a business unit of a large U.S.-based information services and technology (IT) firm. The managers answered an ad-hoc questionnaire measuring nine components of EI and the MLQ (Bass & Avolio, 1997), and the subordinates answered only the MLQ. When they analyzed the data from the managers only, they found clear relationships between EI and TFL, but those correlations disappeared when the authors used the leadership data gathered from the subordinates. Brown, Bryant, and Reilly (2006) studied 161 managers who answered the EQ-i (Baron & Parker, 2000) and 2,250 subordinates who answered the MLQ (Bass & Avolio, 1993). They worked in a large manufacturing branch of an international technology company in the United States. No relationships between EI and TFL appeared, though TFL predicted important organizational outcomes such as: leader satisfaction, leader effectiveness, extra effort, and supervisor satisfaction. Moss, Ritossa, and Ngu (2006), surveyed 263 Australian pairs of government-employed managers and subordinates. They used the Swinburne University Emotional Intelligence Test (SUEIT; Palmer & Stough, 2001) to appraise the EI of managers. Subordinates completed the MLQ to report on their managers' leadership styles. The authors could not find any relationship between two EI components—the ability to understand emotions and the ability to manage emotions—and TFL.

Understanding the emotions of others and emotional management did not moderate the relationship between regulatory focus and leadership style either. Moreover, Modassir and Singh (2008), in an investigation of 57 Indian managers and 57 subordinates, did not find correlations between the self-reported EI of the managers and their TFL as reported by their subordinates. EI was measured using the 33-item composite EI scale developed by Schutte et al. (1998), while the MLQ (Avolio & Bass, 1995) was used to measure leadership style. However, EI correlated with some dimensions of organization citizenship behavior, such as conscientiousness, civic virtue, and altruism.

However, several studies that also used more than one source of information, typically managers and subordinates, have found relationships between trait EI and TFL. For example, Barling, Slater, & Kelloway (2000) asked 57 managers of a large pulp and paper organization to answer the EQ-i (Baron & Parker, 2000) and at least three subordinates per manager to answer the MLQ (Bass & Avolio, 1995). They created three groups based on their level of EI, and found that three TFL dimensions—idealized influence, inspirational motivation, and individualized consideration—and one transactional leadership dimension—contingent reward—were significantly higher in the group of managers with the highest EI. No differences were observed for intellectual stimulation. Two years later, Wolff, Pescosolido, and Druskat (2002) interviewed 382 MBA students who were grouped into 48 self-managing teams. For a complete academic year, teams worked on different small and large course-related projects. The authors used Boyatzis and Kolb's (1995) taxonomy of managerial competencies to measure their emotional intelligence abilities and leadership abilities. They also used team members' feedback to measure attainment of informal team leadership status. They found that empathy predicted pattern recognition, perspective taking, and member support and development, which in turn predicted task completion, which in turn predicted informal team leadership status. Sivanathan and Fekken (2002) surveyed 12 residence supervisors, 58 residence dons, and 232 student residents from a Canadian university. They found that the TFL of the residence dons as reported by the residents, but not transactional or laissez-faire

leadership styles, correlated with the EI of the resident dons as reported by the dons themselves. Barbuto and Burbach (2006) also found correlations between EI components and TFL dimensions. They used a measure of EI based on Goleman's (1998) definition (Carson, Carson, & Birkenmeier, 2002) that includes five components: empathetic response, interpersonal skills, intrinsic motivation, mood regulation, and self-awareness. Overall EI correlated with individualized consideration and inspirational motivation. Empathetic response correlated with all four TFL dimensions. Interpersonal skills correlated with individualized consideration, inspirational motivation, and idealized influence. Intrinsic motivation correlated with intellectual stimulation. Self-awareness and mood regulation did not correlate with any dimension of TFL.

Two more multi-source studies with positive results have appeared in the last few years. In 2010, Bratton, Dodd, and Brown surveyed 146 managers working at the North American unit of a large international manufacturing company who answered the MLQ (Bass & Avolio, 1993) and the EQ-I (Baron & Parker, 2000). They also surveyed 1,314 employees, who reported on the 146 managers' leadership styles using the MLQ. They compared the responses of managers and employees and divided the managers into three groups: underestimators, in-agreement-estimators, and overestimators, depending on whether their estimation of their own TFL style was lower than, equal to, or higher than the scores given by their employees. They found that underestimating managers were scored higher by their employees in EI than the overestimating or in-agreement managers. They also scored higher on intrapersonal intelligence, one of the four EI dimensions measured by the EQ-i. Rozčenkova and Dimdiņš (2011), in a study with 156 Latvian army commanders and 588 subordinates, found a positive relationship between the commanders' TFL and the soldiers' EI. They used the EQi (Bar-On, 1997) to measure emotional intelligence and the MLQ (Bass & Avolio, 1990) to measure transformational leadership. Furthermore, they found that the adaptability, stress management, and good mood characteristics of the soldiers mediated the relationship between the commanders' transformational leadership style and the soldiers' social

identification with their unit. Finally, Quader (2011), in a study of 51 managers and at least 51 subordinates, mostly of British nationality and working in the banking and construction industries, also found that EI linked to TFL. Interestingly enough, though, they found that transactional leadership correlated more strongly than transformational leadership with EI, a finding contrary to other research and the authors' own hypotheses.

Multi-source studies of trait EI show contradictory findings. Some studies found no relation between TFL and EI, and others found significant positive relationships. It is difficult to explain these differing findings as, on average, those two groups of studies do not differ in the measuring instruments; most studies in both groups use the MLQ to measure TFL and either Baron and Parker's (2000) EQ-i or Goleman's (1998) ECI to measure EI. They do not differ in the size of the sample; both groups vary from 50 to 400 managers and from 50 to 2000 subordinates. They do not differ in the nationality of participants; both groups included American and international samples. Finally, they somehow differ in the typology of participants, with samples in the no-correlation group always including business managers and subordinates, while samples on the positive-correlations group included university dons and college students and army commanders and soldiers. However, at least two of those positive studies also examined managers and subordinates.

In summary, for Stream 3 studies, those focused on trait EI measured using self-report questionnaires, the evidence of a positive relationship between EI and TFL is overwhelming for mono-source studies and divided for multi-source studies.

Stream 2: Self-Reported Ability EI and Transformational Leadership

Mono-Source and Mono-Method Studies. The first authors to study self-reported ability EI in relation to transformational leadership using only one source of information were Palmer et al. (2001). They asked leaders about their EI using the Trait-Meta Mood Scale (TMMS; Salovey, Mayer, Goldman, Turvey, & Palfai, 1995), a self-report measure of emotional intelligence based on Mayer and Salovey's (1997) definition of EI. They also asked them about their leadership

using the MLQ (Avolio, Bass, & Jung, 1995). They did not find a clear relationship between EI and TFL, but they did find relations between EI components and TFL dimensions. Emotional monitoring correlated with idealized influence, inspirational motivation, and individualized consideration, but it did not correlate with intellectual stimulation, nor with transactional leadership or with management by exception. Emotional management also correlated with inspirational motivation and individualized consideration.

Ashkanasy and Dasborough (2003) could not find relationships between self-reported EI using the Wong and Law Emotional Intelligence Scale (WLEIS; Wong & Law, 2002) and scores in an ad-hoc leadership measure in a study with 144 Australian second-year university students attending a semester-long leadership course. López-Zafra et al. (2012) surveyed 431 Spanish undergraduate students. Participants answered the Trait Meta-Mood Scale (Salovey et al., 1995) to measure EI and a reduced version of the MLQ (Bass, 1985) to measure TFL. They found that emotional clarity and emotional repair predicted TFL, charisma, inspirational motivation, and intellectual stimulation. Also, emotional repair, but not emotional clarity, predicted individualized consideration. Yunus and Anuar (2012) surveyed 147 Malayan bank employees. They answered the WLEIS (Wong & Law, 2002), which measures four dimensions of EI: self-emotions appraisal, others' emotions appraisal, use of emotion, and management of emotion. To measure TFL, employees answered the MLQ (Bass & Avolio, 1994b). The authors found that inspirational motivation correlated with others' emotions appraisal and use of emotion. Idealized influence also correlated with use of emotion. Intellectual stimulation correlated with use of emotion and management of emotion. Finally, individual consideration correlated with others' emotional appraisal, management of emotion, and use of emotion.

Multi-Source and/or Multi-Method Studies. Multi-source studies of self-reported ability-EI, for the most part, show positive relations between EI and TFL. For example, Ashkanasy and Dasborough (2003) investigated 144 second-year undergraduate students attending a Leading and Managing People course at an

Australian university. They found correlations between students' ability EI measured early in the course with the WLEIS (Wong & Law, 2002) and their knowledge of leadership concepts as reflected in a multiple-choice final exam. Furthermore, the students' answers to a self-awareness and emotional intelligence question correlated with their performance in a leadership project and with the rating of their peers on their leadership performance. Wang & Huang (2009) surveyed 51 Taiwanese managers and 252 subordinates working at small- to medium-sized textile business firms. The managers answered the WLEIS (Wong & Law, 2002) to measure their EI, and the subordinates rated their managers' leadership using the MLQ (Bass & Avolio, 1997). They found that EI positively correlated with TFL. Emotional intelligence also mediated the impact of TFL in group cohesiveness. Hur, van der Berg, and Wilderom (2011) investigated the relationship between EI and TFL in a sample of 859 South-Korean public sector employees reporting on 55 team leaders. Employee responses were randomly divided into three groups. EI was measured using Group A's responses to the WLEIS. TFL was measured using Group B's responses to the MLQ. Finally, data on other variables such as leader effectiveness, team effectiveness, and service climate was collected from Group C participants. The authors found strong correlations between EI and TFL. EI also mediated the relationship between TFL and leader effectiveness and social climate. Recently, Zacher, Pearce, Rooney, and McKenna (2013), in an investigation of personal wisdom and leader-member exchange quality, studied 75 Australian religious leaders and 158 subordinates. Among other questionnaires, the religious answered the WLEIS (Wong & Law, 2002), while their employees answered the MLQ (Bass & Avolio, 1993). They found that EI correlated with inspirational motivation, but not with any of the other three dimensions of transformational leadership.

On the other hand, Lindebaum and Cartwright (2010) surveyed 55 British project managers, 62 line managers, and 110 team members. Project managers answered the WLEIS (Wong & Law, 2002) to measure EI, and the line managers and team members answered the WLEIS and the Transformational Leadership Questionnaire (TLQ; Alimo-Metcalfe & Alban-Metcalfe, 2001) to measure the EI

and TFL of their project managers. The TLQ measures six dimensions of TFL: showing genuine concern, networking and achieving, enabling, being honest and consistent, being accessible, and being decisive. The study showed no correlations between the project managers' self-report of EI, and the line managers' and team members' reports of the project managers' TFL. Only same-source reports of the project managers showed a correlation between EI and TFL. Adding to the contradictory results, Cavazotte et al. (2012) investigated a sample of 325 mid-level managers and 325 subordinates employed by a large Brazilian company in the energy sector. They used the Wong and Law (2002) EI questionnaire and the MLQ (Bass & Avolio, 1997). They found that EI scores correlated with TFL scores but that EI had no predictive power beyond personality and intelligence measures.

In summary, for Stream 2 studies, which use self-reported ability EI measures, the bulk of the evidence both using mono-source and multi-source studies indicates a relationship between EI and TFL. However, at least one study couldn't find this relationship. Furthermore, only one study investigated the predictive power of EI beyond personality and intelligence measures, and the study concluded that EI had no predictive power beyond those variables. Therefore, significant doubt remains about this relationship.

Stream 1: Ability EI (Measured Using Maximum Performance Tests) and Transformational Leadership

Despite the fact that this research stream is somehow considered the most scientifically rigorous of the three, there are a lot fewer studies that have used maximum performance tests of ability EI than studies using self-report questionnaires. There are a few reasons to explain why this is the case. First, ability EI tests are much longer than self-report measures and are much more time consuming. This makes them difficult to use when studying big samples, or samples of people who have very little free time, such as leaders and managers. Second, ability EI tests are copyrighted and very expensive. Most researchers cannot afford to pay the fees, so they prefer to use other, more affordable measures. Third, ability EI measures have also their critics (see MacCann,

Matthews, Zeidner, & Roberts, 2004; Matthews, Zeidner, & Roberts, 2002), who believe that there are issues with their scoring systems and the reliability of some of their scales that make them less than desirable. Finally, although an ability EI definition seems more scientifically rigorous, it may also be less interesting from a practical point of view. Especially in a field such as management, a combination of personality traits, socio-emotional skills, and intelligence may be more predictive of positive outcomes than a more restrictive cognitive ability to process emotional information.

There is only one ability EI measure currently available based on tests of maximum performance, which is the MSCEIT (Mayer, Salovey, Caruso, & Sitarenios, 2003). The MSCEIT measures the actual performance of respondents in a series of emotional problem-solving tasks using 141 items. It provides 15 main scores: one total score, two area scores (experiential EI and strategic/reasoning EI), four branch scores (perceiving emotions, facilitating thought, understanding emotions, and managing emotions), and eight task scores. The overall Emotional Intelligence Score (EIQ) provides an overall index of the respondent's emotional intelligence. A total EIQ score compares an individual's performance on the MSCEIT to those in the normative sample of more than 5,000 respondents (consensus scoring) or to those of a pool of experts (expert scoring). Those scoring methods are controversial, as they do not guarantee correct answers and are affected by problems of skewness and kurtosis (MacCann et al., 2004).

The area scores enable one to gain insight into possible differences between the respondents' ability to perceive and utilize emotions (experiential EI) and their ability to understand and manage emotions (strategic EI).

The first branch score provides information about the respondent's ability to recognize how individuals are feeling and the ability to express feelings (perceiving emotions). Respondents have to solve two tasks concerned with the ability to perceive and identify the emotional content of four different faces (faces task) and six artistic images and photos (pictures task).

The second branch, which also consists of two tasks, measures the respondent's ability to use his or her emotional experiences to inform thought, improving problem solving, reasoning, decision making, and creative endeavors (facilitating thought). The facilitating task involves identifying how emotions may be useful to perform five different activities. The sensations task requires the participant to relate emotions to other mental sensations, such as color or taste.

The third branch investigates the respondent's ability to understand emotions, how they change, how they combine, and how they can be labeled (understanding emotions) using two tasks. The changes task involves looking at the respondents' ability to understand changes and progression of emotion over time. The blends task looks at how individuals identify the individual components of complex emotions.

Finally, the fourth branch consists of two tasks that measure the respondents' ability to control emotions without suppressing them (managing emotions). In the emotional management task, the test taker is required to rate the effectiveness of alternative actions in achieving a certain result in five situations that require the person to regulate his or her emotions. In the social management task, respondents are also asked to incorporate emotion into a decision.

Mono-Source—Mono-Method Studies. There is only one mono-source study that uses an ability EI maximum performance test. This is the previously-mentioned Ashkanasy & Dasborough (2003) study of 144 Australian college students. The authors not only used the WLEIS, but they also used the MSCEIT with a smaller part of the sample. They could not find any correlations between the students' ability EI and their leadership as measured by a peer-reported questionnaire. However, their EI scores correlated with their knowledge and understanding of leadership as measured by scores in a final exam.

Multi-Source and/or Multi-Method Studies. Leban and Zulauf (2004) surveyed a sample of 24 American project managers selected from a variety of industries who answered the MSCEIT to measure their ability EI. The team members of those 24 managers answered the MLQ (Bass & Avolio, 1993) to report on their managers' leadership style. They found a relationship between EI

and TFL, and between different areas and branches of EI and different dimensions of TFL. Confirming these findings, Kerr, Garvin, Heaton, and Boyle (2006), in a study of a large British manufacturing organization, also found correlations between EI and TFL when surveying 38 managers who answered the MSCEIT and 1,285 employees who answered an ad-hoc measure of transformational leadership. Interestingly, the correlations were concentrated in the areas of experiential EI—perceiving emotions and facilitating thought—but there were no correlations between the strategic components of EI (understanding emotions and managing emotions) and the TFL of managers. On the other hand, Weinberger (2009) could not find correlations between EI and TFL dimensions in a study of 141 managers of a Midwestern-based manufacturing organization and their subordinates. Recently, Føllesdal and Hagtvet (2013), in a study of 104 Norwegian managers who answered the MSCEIT and 459 subordinates who answered the MLQ (Bass & Avolio, 1993), again failed to find correlations between EI and TFL after controlling for general mental ability and personality. They also failed to find correlations between TFL and any of the EI dimensions—perceiving emotions, facilitating thought, understanding emotions, and managing emotions—measured by this test.

In summary, there are still too few studies within Stream 1 research to say anything conclusive, and the few studies that have been performed have reached contradictory conclusions, with two studies finding a positive relationship between EI and TFL and two studies failing to find any relationship.

Table 2: Summary of Mono-Source Studies Linking EI and TFL

Authors	Year	EI Test	TFL Test	Link between EI and TFL	Sample
Palmer, Walls, Burgess, & Stough	2001	TMMS	MLQ	Some EI components ↓ Some TFL dimensions	256 managers
Gardner & Stough	2002	SUEIT	MLQ	Yes. EI → TFL EI → Outcomes	110 managers
Ashkanasy & Dasborough	2003	MSCEIT WLEIS	Ad-hoc Use of exam scores	Yes. EI → Individual performance Interest in EI → Self-report EI → Knowledge of EI Knowledge of EI → Team performance	144 Australian College students
Dulewicz & Higgs	2003	Ad-hoc job competencies survey 16 items = EQ 12 items = IQ 12 items = MQ		Study 1 = EI abilities vital for leadership Study 2 = Higher directors had higher EQ and higher IQs, but not higher managerial competencies Study 3 = Directors' EQ > managers' EQ, but not IQ or MQ (management competencies)	339 managers 90 directors 100 directors
Higgs & Aitken	2003	EIQ	Ad-hoc	<p>Leadership Potential → Self-awareness → Motivation → Intuition → Conscientiousness Interpersonal and Cognitive also show correlations with EI dimensions</p>	40 managers
Mandell & Pherwani	2003	EQ-i	MLQ	Yes	32 managers
Hayashi & Ewert	2006	EQ-i	MLQ	EI → TFL Interper. Intel. → 4 TFL dimensions Intellect. Stim. → 5 EI dimensions	48 outdoor leaders
Hackett & Hortman	2008	ECI-U	MLQ	Yes. EI competen. → TFL dimensions	46 assistant principals
Corona	2010	EQ-i	MLQ	Yes. Strong.	103 members of a Hispanic-American organization
Fitzgerald & Schutte	2010	AES	GTL	ANCOVA Expressive writing → Δ TFL Δ was higher when EI was higher	118 retail managers
Hui-Wen, Mu-Shang & Darwin	2010	ESAP	LPI	EI → TFL	50 Taiwanese and 50 American academic leaders

Farahani, Taghadosi, & Behboudi,	2011	EQ-i	MLQ	TFL → Organizat. Commitment Moderation by EI	142 Iranian insurance experts
Vivekananda & Prasad	2011	Ad-hoc Self-awareness measure	TLQ	Self-Awareness → TFL TFL = Leading organization + Developing others + Personal qualities	130 managers
López-Zafra, Garcia-Retamero, & Berrios Martos	2012	TMMS	MLQ	EC& ER → Charisma → Inspirational motivation → Intellectual stimulation ER → Individual consideration	431 Spanish undergraduate students
Yitshaki	2012	AES	MLQ	EI → Charisma → Intellectual stimulation → Individual Consideration	99 Israeli entrepreneurs
Yuan, Hsu, Shieh, & Li	2012	LWS	TLQ	TFL → Δ EI EI → Δ Task performance EI → Δ OCB	342 Taiwanese employees
Yunus & Anuar	2012	WLEIS	MLQ	Inspir. Motiv. → Other EA → Use of E Idealiz. Influen. → Use of E Intellect. Stim. → Use of E → Regulation of E Indiv. Consid. → Other EA → Regulation of E → Use of E	147 Malayan bank employees
Esfahani & Soflu	2013	EIQ	MLQ	Yes. EI → TFL	47 Iranian physical education managers

Note. → = link between an EI component and a TFL dimension. AES = Assessing Emotions Scale (Schutte et al., 1998); E = emotion, EA = emotional awareness; EC = emotional clarity; ECI-U = Emotional Competence Index-University Edition (Goleman, 1998); EI = emotional intelligence; EIQ = Emotional Intelligence Questionnaire (Dulewicz & Higgs, 2000); ESAP = Emotional Skills Assessment Process (Nelson & Low, 2003); EQ-i = Emotional Quotient Inventory (Bar-On, 1997); ER = emotional repair; GTL = general transformational leadership (Carless, Wearing, & Mann, 2000); Intel. Stim. = intellectual stimulation; Interper. Intel. = interpersonal intelligence; LPI = Leadership Practices Inventory (Kouzes & Posner, 1995); LWS = items developed by Law, Wong, and Song (2004); MLQ = Multifactor Leadership Questionnaire (Bass & Avolio, 1993); MSCEIT = Mayer, Salovey, Caruso Emotional Intelligence Test (Mayer et al., 2003); OCB = organizational citizen behavior; SUEIT = Swinburne University Emotional Intelligence Test (Palmer & Stough, 2001); TFL = transformational leadership; TLQ = Transformational Leadership Questionnaire (Alimo-Metcalfe & Alban-Metcalfe, 2001); TMMS = Trait Meta-Mood Scale (Salovey et al., 1995); WLEIS = Wong and Law Emotional Intelligence Scale (Wong & Law, 2002).

Table 3: Summary of Multi-Source Studies Linking EI and TFL

Authors	Year	EI Test	TFL Test	Link between EI and TFL	Sample
Sosik & Megerian	1999	Ad-hoc	ML Q	Yes with same-source No for multi-informants	63 managers 192 subordinates
Barling, Slater, & Kelloway	2000	EQ-i	ML Q	Idealized influence, inspirational motivation, and individual consideration greater in groups with greater EI No for intellectual stimulation	57 managers & 3 subordinates
Sivanathan & Fekken	2002	EQ-i	ML Q	Yes Moral reasoning Don effectiveness	12 supervisors, 58 residence dons, 232 student residents
Wolff, Pescosolido, & Druskat	2002	TMC	Ad-hoc	Empathy → Patt. Recog → Group Task → % → notes → Developing Others → Perspective Taking	382 MBA students grouped in 18 teams
Leban & Zulauf	2004	MSCEIT	ML Q	EI → TFL Reasoning EI → Ind. Consid. → Idealized Influence	24 project managers and their teams
Barbuto & Burbach	2006	CCB	ML Q	EI → TFL (self-report measures) For multisource data: EI → TFL Empathetic response → Intel. Stim. → Ind. Consid. Interpersonal skills → TFL Intrinsic motivation → TFL No for mood regulation & self-awareness	80 community leaders 388 staffers
Brown, Bryant, & Reilly	2006	EQ-i	ML Q	No TFL predicts organizational outcomes	161 managers 2,250 subordinates
Kerr, Garvin, Heaton, & Boyle	2006	MSCEIT	Ad-hoc	EI → Effective Leadership Experiential EI → Using Emotion → Perceiving Emotion → No correlation for Understanding Emotion & Emotion Regulation	38 supervisors 1,197 employees
Moss, Ritossa, & Ngu	2006	SUEIT	ML Q	No	263 managers 263 subordinates
Modassir & Singh	2008	AES	ML Q	EI did not correlate to TFL EI → Organizational citizen behavior dimensions of subordinates	57 Indian managers and 57 subordinates
Wang & Huang	2009	WLEIS	ML Q	EI → TFL EI-TFL-Group Cohesiveness	51 Taiwan managers 252

					subordinates
Weinberger	2009	MSCEIT	ML Q	No	138 managers 791 reports
Bratton, Dodd, Brown	2010	EQ-i	ML Q	Intrapersonal → TFL Only for underestimators (estimate their EI lower than their employees do)	146 managers 1,314 subordinates
Lindebaum & Cartwright	2010	WLEIS	TLQ	No	55 British project managers, 62 line managers, & 110 team members
Hur, van der Berg, & Wilderom	2011	WLEIS	ML Q	EI → TFL → Leader effectiveness → Service climate	Groups A, B & C, with 286 employees each
Quader	2011	WEIS	LS	TFL → EI dimensions TSL →	30 managers 51 subordinates
Rozčenkova & Dimdiņš	2011		ML Q	EI → Social Identification Adaptation → Soc. Id. TFL → Stress Management → Soc. Id. Ind. Consid. → General Mood Intra & Interpersonal intelligence do not mediate	156 Latvian officers 588 Latvian soldiers
Cavazotte, Moreno, & Hickman	2012	WLEIS	ML Q	Yes. EI → TFL, but no predictive power beyond personality and IQ EI = Agreeable – Neuroticism + IQ	134 Brazilian managers 325 subordinates
Føllesdal & Hagtvet	2013	MSCEIT	ML Q	No. They controlled for general mental ability and personality	104 managers 459 subordinates
Zacher, Pearce, Rooney, & McKenna	2013	WLEIS	ML Q	EI → inspirational motivation No → with idealized influence, individualized consideration, or intellectual stimulation	75 Australian religious leaders 108 employees

Note. → = link between an emotional intelligence dimension and a transformational leadership dimension. AES = Assessing Emotions Scale (Schutte et al., 1998); CCB = Carson, Carson, & Birkenmeier (2000); E = emotion; EI = emotional intelligence; EQ-i = Emotional Quotient Inventory (Bar-On, 1997); Ind. Consid. = individual consideration; Intel. Stim. = intellectual stimulation; LS = leadership style (Northouse, 2007); MLQ = Multifactor Leadership Questionnaire (Bass & Avolio, 1993); MSCEIT = Mayer, Salovey, Caruso Emotional Intelligence Test (Mayer et al., 2003); Patt.Recog = pattern recognition; Soc. Id. = social identification; SUEIT = Swinburne University Emotional Intelligence Test (Palmer & Stough, 2001); TLQ = Transformational Leadership Questionnaire (Alimo-Metcalfe & Alban-Metcalfe, 2001); TMC = interviews coded using Boyatzis' Taxonomy of Managerial Competencies (Boyatzis, 1982; Boyatzis & Kolb, 1995); TSL = transactional leadership; WEIS = Weisinger (2000); WLEIS = Wong and Law Emotional Intelligence Scale (Wong & Law, 2002).

Table 4: Summary of Results

Studies	Stream 1	Stream 2	Stream 3	TS
Mono-Source	Total studies = 1 Support = 0 Partial support = 0 No support = 1	Total studies = 4 Support = 0 Partial support = 3 No support = 1	Total studies = 16 Support = 3 Partial support = 13 No support = 0	21
Multi-Source	Total studies = 4 Support = 1 Partial support = 1 No support = 2	Total studies = 6 Support = 2 Partial support = 2 No support = 2	Total studies = 11 Support = 3 Partial support = 4 No support = 4	21
Total Studies	5	10	27	42

Note. Support = The study showed a relation between emotional intelligence and transformational leadership. Partial support = The study did not show a relation between EI and TFL, but showed relations between EI components and TFL components. No support = The study did not show a relation between EI and TFL nor between any components of both variables. TS = total number of studies.

Literature Reviews and Meta-Analyses

Three other studies have addressed the relationship between EI and leadership. Mills (2009) conducted a meta-analysis using 48 studies on EI and effective leadership. She concluded that the data gathered showed a moderately strong correlation ($r = .38$) between the two variables. Walter, Cole, and Humphrey (2011) reviewed 18 studies on EI and TFL. They concluded that previous research supported the role of EI as an antecedent of TFL, but they added that the relationship may be more complex than previously anticipated. There is one main difference between those two studies and the current study: they do not use, at the same time, the two levels of organization we use—stream and source. Mono-source studies are much more likely to find relationships between EI and TFL than multi-source studies, and the same happens for Stream 3 studies compared to Stream 1 studies. Additionally, mono-source and Stream 3 studies are much more numerous than multi-source or Stream 1 studies. Therefore, when all studies are lumped together, the positive relation between EI and TFL becomes artificially inflated. Additionally, Mills' study mixes published and unpublished dissertations, while we limited ourselves to published studies, which have tested quality. Mills also studied leadership effectiveness, which is measured by the attainment of goals or objectives within a leadership context. We focus on TFL, which is not a measure of goal attainment, but of leadership

behavior. Finally, Walter et al. analyzed less than half the number of studies than the current study, and they did not systematically differentiate between mono-source and multi-source studies. This may be the reason why they believe the literature mostly supports the relationship between EI and TFL, as this lack of differentiation biases results in favor of a positive relationship.

The third study was developed by Harms and Credé (2010), who meta-analyzed 62 studies on the relationship between EI and TFL. They also found a moderate correlation between the two ($r = .36$), but this correlation was reduced to .12 when only multi-source studies were considered, and was further reduced to .04 when only Stream 1 multi-source studies were contemplated. Although Harms and Credé used a two-level analysis, they only differentiated between studies that use the ability measures and those that use trait measures; they did not differentiate between Stream 2 studies (those that use self-reported ability measures) and Stream 3 studies (those that use self-report trait measures). In this way, all self-report measures were combined in the same group, despite measuring two different kinds of EI (even if at least theoretically). Additionally, Harms and Credé's study also analyzed published and unpublished studies of untested quality. As explained before, we limited ourselves to articles published in peer-reviewed journals.

Discussion

The study of the relationship between TFL and EI is complicated by the double definition of EI and the double measurement methodology. Further complicating matters, many studies obtain results that can be attributed to common variance error. However, based on the available literature, there are tentative conclusions that can be drawn.

The Definition of Emotional Intelligence

It is important to clarify that while Mayer and Salovey's (1997) definition of emotional intelligence seems to adequately capture the new construct of EI, the trait EI approach refers to a combination of the personality traits of agreeableness and neuroticism, general cognitive ability, and socio-emotional

skills such as empathy. This mixed-model definition of EI refers, not to the construct of emotional intelligence, but to a broader construct of emotional self-efficacy, a term already proposed by Petrides (2009). As a result, scholars should probably, no longer distinguish between ability EI and trait EI, but between emotional intelligence and emotional self-efficacy. Emotional self-efficacy is important to managers because emotional competencies can be taught and are highly correlated with TFL and positive organizational outcomes.

Stream 3 Research Conclusions

Scholars measure many different self-perceived abilities when measuring emotional self-efficacy, and it makes it very difficult to draw any conclusions on the relations between dimensions of emotional self-efficacy and dimensions of transformational leadership. However, two measurement instruments, the Emotional Quotient Inventory (EQ-I; Baron & Parker, 2000), and the Wong and Law Emotional Intelligence Scale (WLEIS; 2002), have been used in at least 50% of the studies. Looking at studies employing those questionnaires, it is clear that each individual dimension of TFL relates to each possible component of emotional self-efficacy. Although the claims of common method variance accounting for some of the correlation may be justified, there is a relationship between emotional self-efficacy and TFL above and beyond what can be attributed to common method variance.

Stream 1 and 2 Research Conclusions

On the other hand, results showing that actual emotional intelligence (Streams 1 and 2) is related to TFL are scarce, especially when the TFL of managers is reported by their subordinates. While the majority of the Stream 2 research does report a relationship between EI and TFL, there is no research to support the predictive power of EI beyond existing personality and intelligence measures. As stated earlier, there has been very little research conducted on EI measured with ability tests and TFL (Stream 1), and the research that does exist is inconclusive. Therefore, more research needs to be conducted in both streams to determine if

there is actually a relationship between EI and TFL, and if that relationship is beyond what would be predicted by personality and intelligence measures.

Recommendations for Future Research

Most studies have not measured the incremental predictive power of either emotional intelligence or emotional self-efficacy over traditional measures of general intelligence and personality traits. The few studies that have done this do not seem to be very positive. Again, new research studies should consider using a multi-informant and multi-method approach to gather data with controls for general intelligence and personality traits, because there is currently an overwhelming majority of mono-informant studies and studies based solely in survey questionnaires without controlling for the effects of other well-established variables.

Conclusion

Based on the literature, some general conclusions can be drawn regarding transformational leadership development and practice. First, intelligence is a partial predictor of TFL. Second, personality characteristics such as extroversion, agreeableness, and conscientiousness are also partial predictors of TFL. Third, different social and emotional skills, such as empathy, interpersonal skills, intrinsic motivation, self-awareness, ability to adapt to new situations, ability to cope with stress, ability to perceive emotions, ability to use emotions to assist in thought, emotional clarity, emotional regulation, and emotional appraisal predict TFL. Taken together, the literature paints a pretty clear picture of the qualities we should look for in leaders. In terms of leadership development or even practice, the academic discussion about what emotional intelligence really is, or whether one kind of emotional intelligence is more rigorous than the other may be of little importance. What seems to be clear is that a group of emotional personal characteristics and skills are predictive of optimal leadership. Those personal characteristics and skills can be detected for purposes of leadership selection, taught for leadership development, and used to increase leaders' effectiveness.

Until now, leadership development has been mostly centered upon the acquisition of management knowledge and the training of managerial skills. The literature on transformational leadership and emotional intelligence suggests that more attention needs to be put into the social and emotional dimensions of the leader's makeup. If we aspire to develop truly effective leaders—leaders who display the ability to influence others, demonstrate empathy and concern, inspire respect and confidence, espouse the interests of the organizations they serve, challenge the old ways, and stimulate innovation and creativity, then we need to identify individuals who possess the specific attributes that are conducive to achieving these objectives; we need leaders who are endowed with superior social skills and an exceptional degree of emotional maturity. We need individuals who are gifted in the ways of human interaction, and who possess the innate qualities found in all such leaders. We need to have a clear understanding of what these qualities are, and we need to develop techniques that enable us to recognize them in others.

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RESEARCH NOTE

Transition Planning—The Leadership Dilemma: My Self, My Family, My Business^{*}

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The greatest challenge facing family businesses today is how they prepare for and manage the succession process. Family businesses dominate the business landscape in both advanced and developing economies, and as the baby boomer generation ages, it is imperative that incumbents and practitioners alike understand the motivational drivers that underpin proposed succession strategies. This research note identifies and examines three possible foundations for incumbents' succession planning strategies: personal mortality, family altruism, and business orientation. Without understanding of these forces, it would be difficult to fully examine and appreciate the appropriateness of any succession plan, and by association, devise an effective antidote to succession failure.

Key words: business, family, family business, succession, succession planning

The global corporate landscape is dominated by family businesses, with more than two out of every three organizations either family owned and/or managed (Barnett & Kellermanns, 2006). In terms of economic impact, Astrachan and Shanker (2003) and Lee (2006) found that in the United States, family businesses constitute over 90% of business activity and 49% of the GDP while employing 59% of the workforce. This dominance is reflected in economies across the globe, stretching from Japan (Birley, 2001) to Australia (Klein, 2000; Morck & Yeung, 2004; Shanker & Astrachan, 1996) and to Europe (Lee, 2006).

The dominance of family businesses in the economic landscape is complicated by the attrition rate of these businesses, with only 15% surviving to the third generation (Santarelli & Lotti, 2005; Vera & Dean, 2005). This failure rate is, in part, a result of a lack of planning and preparation for generational succession (Santora, Sarros, & Cooper, 2011; Santora, Sarros, & Esposito, 2014). This generational fissure becomes a vital issue as CEOs and founders age; for example, one-third of all Australian family business CEOs are over 60 years of

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age, so the need for an effective succession plan model becomes essential (Vera & Dean, 2005).

Family businesses are unique. They are an amalgam of family and business priorities, and, as such, offer a distinctive range of challenges that a leader has to address to ensure that all competing interests are managed (Barnett & Kellermanns, 2006; Bjuggren & Sund, 2002; Kepner, 1983; Lee, 2006; Sirmon & Hitt, 2003). In considering this complexity, the objective of this research note is to go beyond the actual act of succession planning to examine the motivation behind family business leaders' planning decisions. This research note considers three foundations on which a family business leader's succession planning might be based: personal mortality, family altruism, and business orientation.

Personal Mortality (My Self)

Kepner (1983) highlights the interdependencies between the business and the family and notes that the values of a family business are largely determined by what the leader regards as important (Astrachan, Klein, & Smyrniotis, 2005; Koironen, 2002). Davis and Harveston (1999) note that these values reflect the leader's own sense of identity and belonging. The integration of the leader's identity with the family business can, on one hand, lead to higher commitment levels (Cyert & March, 1963) and offer the family business greater entrepreneurial skill (Davis, 1968; Ensley & Pearson, 2005). On the other hand, the leader's identity can create mortality issues if the leader is not willing to relinquish control (Barnes & Hershon, 1976; Santarelli & Lotti, 2005; Sharma, Chrisman, & Chua, 2003; Stavrou, Kleanthous, & Anastasiou, 2005; Vera & Dean, 2005). In a recent study, Levin (2014) found that family business leaders whose identities were intimately intertwined with that of their family businesses were less likely to initiate any succession plans.

This integration of a leader's identity with that of the family business raises the first leadership dilemma: Does a leader's own interest, i.e. maintaining his or her identity through ongoing involvement in the family business, become the dominant factor in the family business's succession plan? Levin (2014) found the

challenge leaders face is separating their identities from their roles in their family business, and this misalignment creates a unique agency cost, particularly during succession. That is, leaders place their own interest in maintaining involvement in a business ahead of the best interest of the business.

Family Altruism (My Family)

Kepner (1983) and McCollom (1990) identify a new and unique entity created by the convergence of a family and a business—the family business. Lee (2006) and Cole (2000) note that the interrelationship between these two entities has a direct bearing on the relative decision making of each. Whether the synthesis of family and business is positive or negative depends on the relationships between family members and how those relationships are managed in times of change and stress (Boles, 1996; Bennedsen, Nielsen, Pérez-González, & Wolfenzon, 2006; Chrisman, Chua, & Sharma, 2005; Hoover & Hoover, 1999; Lee, 2006). Aldrich and Waldinger (1990) and Wolff (2006) describe this family relationship in the business environment as creating an “in group” and “out group” mentality that has the potential to either embrace or alienate the respective members; how the leader manages these relationships has a direct bearing on the succession of the business. For instance, Ram and Holliday (1993), in a study of Pakistani families in the Manchester garment industry, found that the need for “instant” trust and commonality led business leaders to employ family and others of the same ethnicity. However, in a study of a Turkish luggage concern (Karra, Tracey, & Phillips, 2006), expansion into a foreign market based on the employees’ ethnicity led to failure. Levin (2014) found that, in many cases, a family business leader would not tolerate non-family involvement in decision making, irrespective of the competency of the individual; in more extreme cases, some family business leaders would close down a family business rather than allow it to be administered by a non-family employee.

Bennedsen et al. (2006) argues that it is essential that both social structures—family and business—maintain a degree of equilibrium; otherwise, the probability of dysfunctionality in either, or both of the entities is possible. In determining the

appropriate direction of the decision making in a family business, a leader must determine the nature of the family/business equilibrium. That is, is the leaders focus on either the *family* business or the family *business*!

Business Orientation (My Business)

Chrisman, Chua, Sharma, and Yoder (2009) found that independent advisors add significantly to family businesses by contributing a range of expertise, skills, and experiences that the family business management team might not have. Bennesen et al. (2006) and Ensley and Pearson (2005) found that, with the exception of incumbent-led top management teams (TMT), professional-led TMTs are the most effective in leading a family business. However, the extent to which non-family employees are able to contribute to the family business is dependent on the idiosyncratic nature of a business's culture, which is directed by the family business leader (Khai, Guan, & Wei, 2003). In extreme cases, willingness for or lack thereof the leader's acceptance of non-family involvement can lead to an incumbent closing down a business, rather than allowing it to fall into non-family hands (Handler, 1989; Santarelli & Lotti, 2005). Research undertaken by Levin (2014) found that although family business leaders acknowledge the value non-family employees can offer their businesses (Chrisman et al., 2009), they are reticent to allow non-family employees to contribute on an equal footing to that of family members. This is especially true in traditional Asian family businesses.

This lack of empowerment is felt by non-family employees, irrespective of any meritocracy-based systems, protocols, and structures that are put in place by family business leaders (Davis, Allen, & Hayes, 2010). Levin (2014) found that non-family employees' sense of alienation can be accentuated by these pseudo-meritocracy initiatives, simply because the non-family employees understand that the application of these initiatives will always favor the family and will not be applied in a just and impartial way (Barnett & Kellermanns, 2006).

Planning Implications

In a study of 82 directors of nonprofit firms in the United States and Australia, Santora et al. (2011) found that although succession planning was seen as a critical function of senior management, it often occurs infrequently and with a lack of strategic intent. In a more recent article, Santora et al. (2014) found that succession planning was often informal with very little thought given to the future of the business. In a study of 57 family business owners in Australia and Asia, Levin (2014) found that only 20% of the family businesses in the study had formally considered a structured succession plan, and, of those, only 2% had implemented such a plan. However, more important than the planning process is the answer to this question: What are a leader's motivations in the preparation of such a plan? This question is arguably the hardest to answer, as it requires brutal honesty and clear introspection as to the motivations of an individual in crafting a generational succession pathway. Are leaders subconsciously driven by a need to maintain their identities as inextricably linked to their roles in the business? Or, do a family's aspirations hold primacy in the planning process? Finally, does a leader see the business environment in a more traditional way—one in which the long-term survivability of the business holds sway? The development and implementation of any succession plan will depend on which pathway a leader chooses. Unless a leader's motivations are understood and communicated to successors, the future for his or her business may turn out to be a dead end.

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PEDAGOGY

Team-Driven, Real-World Simulation for Professional Instruction: The Transcendental Leader Trains Using Games*

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This article presents a seven-step model, based on the transcendental leadership paradigm, for organizational practitioners and researchers to use when exploring simulations/games. Instructors of applied leadership who wish to accelerate learning among their adult learners can implement the problem-based, teaming, value-adding instructional activity model. The actions described in the model are consistent with the transcendental leadership paradigm. This approach means greater impact and reinforcement for the paradigm.

Key words: accelerated learning, interactive learning, leadership education, model, simulation, transcendental leadership

The shift from a product-based to a knowledge-based economy has resulted in an increased demand for knowledge-based human resources capable of higher-order thinking and reasoning required to solve intricate workplace problems (Bondarouk & Ruël, 2010). More than ever, higher-order reasoning skills, self-regulated learning habits, and problem-solving abilities are necessary for all adult learners. Learners can experience a problem-based learning approach and engage in constructive solution-seeking activities (Savery, 2006) through broad-minded pedagogies. The development of progressive practices and principles can improve management education and training programs. They provide instructors with vehicles to readily synthesize and efficiently relate the broad expanses of the growing amount of information in their respective business disciplines. An improved delivery system/modality can benefit trainees and

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student-learners. The use of online modalities to complement a classroom course is known as a *blended or hybrid class*. In their seminal work, Garrison and Kanuka (2004) predict the significant increased use of blended formats, and assert that such offerings can mitigate the fiscal and pedagogical challenges and deficiencies that task the quality of the classroom experience. The authors call for educators to use “blended learning to begin the necessary process of redefining higher education institutions as being learning centered and facilitating a higher learning experience” (104). From a practical standpoint, Lopes, Fialho, Cunha, and Niveiros (2013) believe that the blended learning experience is improved by incorporating blended problem-based learning activities via simulation or case study programs.

At a time when ever-increasing information and facts are readily available electronically in the palm of one’s hand, instructors who are concerned with optimizing live class time focus more on principles, concepts, and theories—things that cannot be “Googled.” They also make certain that enough attention is given to application. Developing abstract rules or mental constructs based on sensory experience defines concept formation. It figures prominently in cognitive development and was a subject of great importance to Piaget (1964), who argued that learning entails an understanding of a phenomenon's characteristics and how they are logically linked. Chomsky’s (1995) early work on transgenerational grammar asserts that certain cognitive structures (such as basic grammatical rules) are innate in human beings. Both of these researchers held that, as a concept emerges, it becomes subject to testing: a child's concept of *bird*, for example, will be tested against specific instances of birds. The human capacity for play contributes significantly to this process by allowing for consideration of a wide range of possibilities.

The very idea that playing can be a component of the serious topics of management and leadership might seem antithetical to the business paradigm. The concept of business conveys a no-nonsense attitude underscored by commonly used phrases in the contemporary lexicon such as: “getting down to business,” “they mean business,” and “it’s not personal, it’s business.”

Notwithstanding the reputation of traditional conventions, the literature increasingly reveals a different reality.

Instructors from all business disciplines have ostensibly obtained or created simulations and games in an enthusiastic manner. Simulation games to teach management have been popular for more than 50 years (Wood, 2007). Business games were first developed and put into use in a variety of spheres in Russia as far back as 1932 (Makarenko, 1997). Business games came into being in the United States in 1956, where they were developed broadly, especially among entrepreneurs. Many games were incorporated into the learning designs of most higher education institutions and began to be used in specialized business schools (Makarenko, 1997). Strategy games have become a very popular part of today's management training in education and business (Wüst & Kuppinger, 2012). Business games are very prevalent in management education, according to Greco, Baldissin, and Nonino (2013). By 1998, almost every MBA program accredited by the Association to Advance Collegiate Schools of Business (AACSB) required students to play one or more management simulations, and business game usage was even higher at the undergraduate level (Faria, 1998).

The current article reveals the significance of high-involvement game playing and other business simulations for developing team skills. It then presents a model based on the transcendental leadership (TL) approach. Leading the live seminar room or classroom using the new paradigm promotes a creative atmosphere, pedagogical interaction, and collaborative teamwork. The facilitation of such an educational setting results in accelerated learning whereby learners optimize their seminar room or classroom time well beyond the stated course outcomes. Creating an environment such as this encourages learners to reach levels at which they are actively involved in teaching as well as learning, which also accelerates learning.

Game Playing and Leadership

Leadership development is essential for organizations that need to create and innovate (Lopes et al., 2013). Effective leaders manage the underlying group

dynamics in ways that help the team meet its objectives. Leaders need people management, resource management, and organization skills (Banos, Botella, Breton-Lopez, et al., 2011). Preziosi (2007) has established the need for 12 leadership skill areas along with appropriate behavior sets. Experiential activities can accelerate these processes, as they enable individuals to practice, evaluate, reflect, and act in a safe environment that approximates reality (Lopes et al., 2013). Despite the number of leadership skills training programs, effective and valid training in these areas is scarce and it is usually available only in university master's programs of high quality or large corporations (Banos, Botella, Breton-Lopez, Perez-Ara, & Quero, 2011). Banos et al. (2011) call for a leadership skills training online game that aims to increase the availability of leadership skills training programs and to give people a more active role in the learning process.

Games provide an opportunity for experimentation and risk taking that does not result in much loss to the participants. Research shows that games are one of the very few instructional techniques that address the three types of learners: auditory, visual, and kinesthetic (Salopek, 1999). The accessibility of instructional games is consistent with the philosophy of transcendental leaders, who teach-focus on all learners. The idea that a for-profit, nonprofit, or government leader can try ways of doing things without workplace consequence fosters creativity and facilitates learning. Leaders are typically held accountable for virtually every action that they take in the organizational world.

Effective and efficient strategic decision-making is the backbone for the success of an organization (Oderanti & De Wilde, 2010). These decision-making processes, used among competitors in a particular industry, determine whether or not the business will continue to survive (Oderanti & De Wilde, 2010). The pressure associated with such responsibility is immense and understandably leads to much risk aversion, which does not leave much room for creativity or improved approaches to problem solving. The path of least resistance for the business professional is the one associated with the least amount of risks. This often leads to an over-investment in the current system, which may be flawed, by

continually repairing it instead of trying a new one. In certain situations, organizations that exhibit high levels of an entrepreneurial orientation (tendency toward risk) will achieve superior performance (Kreiser & Davis, 2010). Lack of risk taking can cause long-term organizational failure, as business leaders are compelled to constantly change to cope with the continually evolving market landscape. Innovation, proactivity, autonomy, risk-taking propensity, and competitive assertiveness can provide organizational longevity (Ogunsiji & Ladanu, 2010) when learned and applied based on sound values. The benefits for leaders engaged in games also includes improvements in their abilities to organize teamwork, form visions of fictitious organizations, concentrate the effort of coworkers on sharing mutual values, gain and process information, make decisions, give tasks and motivate, and deal and negotiate (Birknerová, 2010).

Examples of games to use may be found in virtual worlds. Engaging in teams means that there are many virtual worlds that can be used. *Second Life* is the most mature three-dimensional virtual world and is best suited for educational organizations. The Destination Guide for Second Life lists 75 educational and nonprofit organizations that have a presence in Second Life (Dubas & Hill, 2013).

Birknerová (2010) found that when student subjects engaged in simulation business games, there were constant group processes among them. Students could, based on experiential learning, verify how difficult it is to influence or even change their own behavior in a group. Participation in the games enabled students to adopt new, better group behavior (Birknerová, 2010). According to Birknerová, games are an application of complex education of a unique kind that involves new knowledge, understanding, new attitudes, and skills. The nontraditional instruction enabled each member of a group to experiment with their own behavior. Each student could then verify how the new elements influenced their behavior. Active participation in games enables students to uncover the relation between their internal problems and the difficulties they experience during interaction with people. Members gain a deeper view into their social performance. Hence, they realize how their behavior affects other people (Birknerová, 2010). Leading and training has become the official or unofficial duty

of all managers, as leadership has evolved from the traditional “command and control” to the current collaborative leadership model (Cardona & García-Lombardía, n.d.), known as *transcendental leadership* (TL).

Transcendental Leaders for Effective Game-Playing Pedagogy

McKenna, Rooney, and Boal (2009, 185) opine that wisdom “is a process that brings together the rational and the transcendent.” Moss, Dowling, and Callanan (2009, 167) add that “over time, however, as the relationship evolves, leaders become more likely to exchange intangible commodities, such as emotional support or latitude, and these exchanges often transcend the employment contract.” Transcendental leaders are those “who cause others to peak-perform by means of self-transcendence” to align the motivations of associates and organizations for extraordinary results (Alexakis, 2011, 712). Transcendental leaders are concerned for their followers and, through motivation, empower them (TOSBP, 2014). The metaphor of transcendent leadership answers a global call for a process that is more inclusive and more trusting, with more sharing of information, more meaningful involvement of associates or constituents (almost anything but “followers”), more collective decision making through dialogue and group consent processes, more nurturance and celebration of creative and divergent thinking, and a willingness to serve the will of the collective consciousness as determined by the group—in essence, a leadership of service above self (Gardiner, 2006). Transcendental leaders are reflective, values centered, global in perspective, and facilitators of dialogue. Gardiner (2006) advises that a new paradigm is needed to bring human efforts to higher levels of synergy, which will ultimately involve more diverse groups of people with truly shared governance (TOSBP, 2014): the metaphor of transcendental leadership.

Service and team will be in the forefront as the shift moves through the capacity for service and becomes a habit acquired based on interaction with associates with or without natural predilections for service, although with a sense of responsibility for the people who are being led (Cardona, 2000). Service drives transcendental leaders. According to Cardona (2000), the best way to execute

TL is by example. Transcendental leaders epitomize those qualities that they seek others to emulate (Alexakis, 2011). Leading by example is one way to explain transcendental results. However, the power of the TL paradigm is less about emulation and more about group dynamics. If one person in an organization significantly changes, it causes a ripple effect that often compels others to change. The level of inducement increases with the hierarchical level of the person who changes. TL is about human talents and energies being maximized for the betterment of all—personally, organizationally, and globally (Gardiner, 2006).

A new way of looking at teams will be required for TL to occur. The new approach will focus on the temporary nature of teams (Edmondson, 2012b). The Tuckman model (1965) of a group of people developing into a coherent workgroup over time does not align with TL. Today's workplace moves quickly and reconfigures constantly. People are drawn to a project or roadblock in an instant because they have skills to apply in a particular situation. When the project or obstacle reaches an end or resolution, working together as a team ends.

A Team-Based, Transcendental Training Model

Savery (2006) explains that:

Inquiry-based learning is a student-centered, active learning approach focused on questioning, critical thinking, and problem solving. Inquiry-based learning activities begin with a question followed by investigating solutions, creating new knowledge as information is gathered and understood, discussing discoveries and experiences, and reflecting on new-found knowledge. (16)

Besides aiding learners' understanding of the course material, the instructor is responsible for establishing a learning environment that encourages everyone to feel motivated to learn as much about the content as reasonably possible. Project-based learning is similar to problem-based learning in that the learning activities are organized around achieving a shared goal (i.e., the project).

Similar to case-based instruction, learners are able to add an experience to their memory that will serve them in future situations (Savery, 2006).

Time optimization occurs when the scholarship of teaching and learning (SoTL) is incorporated into the instructional plan. This type of efficiency considers cost/unit outcomes in the corporate world and has become more pervasive in academia, as even the AACSB is now promoting the SoTL. SoTL can include everything from encouraging learners to converse with the instructor and classmates to team-based, real-world simulations or other games. *Team-based*, in this sense, is similar to Edmondson's (2012a) teaming concept, which is not team-building-based, but rather very temporary in the nature of its focus. To optimize the time using accelerated learning methods requires instructors to consider several other factors, such as sequencing of class activities (e.g., the timing of assessment) and instructional aids for developing team skills. The following seven-step instructional design considerations facilitate simulation/game-playing to get the most out of the allotted class time and increase the likelihood that any assigned work outside of class is completed by the learners. Crookall (2010) incidentally found that because experiential learning methods are sometimes better than traditional instructional methods, instructors should be trained to use them.

The Seven-Step Instructional Design Model

1. *Encouraging a Transcendental Leadership Mindset (for learner and instructor).* When the instructor commences with an exercise of self-reflection, the TL mindset can intrinsically orient learners. Both leadership and teamwork suffer under narcissistic self-deception, so looking inward (a personal strengths, weaknesses, opportunities, and threats, or SWOT, analysis of sorts, which includes learners gauging aspects about their personalities that others see but to which they are blind) to gain self-clarity and humility can greatly assist a team environment. Then, removing punishments or rewards from the motivational process encourages creative approaches among team members to establish circumstances that will likely get them to their collective goals—the opposite of control and power leadership, but the essence of shared governance. This is also fundamental to TL; collaborators are not only motivated by the extrinsic (money, status) and intrinsic (learning, challenge) rewards, but also by motives that

transcend their self-interest, such as the good of the organization and the good of the people who can get a benefit from their job (Cardona & García-Lombardía, n.d.).

Individual empowerment using the TL paradigm comes through honest non-value-laden assessments (Alexakis, 2013). *Honest* in this context means that communication is clear, kind, and unthreatening. The TL instructor must facilitate learning through the creation of an environment without the use of punishments or rewards. TL instructors learn as much as possible about their learners. An electronic questionnaire can identify demographics (e.g., generational identification), psychographics (e.g., moral philosophy), preferred learning style (e.g., kinesthetic), and several other attributes. Good instructors discover what learners know (i.e., prior learning) and use it as a starting point. They can also relate what they already know to any new material. This creates interplay between learning and teaming, which is important for performance.

2. Room set-up/configuration. The placement of tables, chairs, and class technology must allow for an easy flow of interaction and accessibility. Although theater style has predominated lecture halls, the layout is a remnant of the industrial age's assembly line. Setting up a learning space to meet the needs of electronic simulation exercises, interactivity, collaboration, and teaming can be better achieved using round tables and easy access to electrical sockets. Interior design elements such as lighting, colors, and artwork should also be carefully considered. For instance, TL instructors can add more color and make the learning environment more interesting or add more life with plants and an aquarium (Lundin, Paul, & Christensen, 2000).

3. Communicating course purpose and defining learning outcomes. Starting with the purpose and tying the purpose to learners' needs has always been an important starting point for classroom leaders. The minimum competencies that each learner should have by session completion should also be presented early on and reinforced throughout the course to remind learners and instructor to stay on task and maximize the use of time.

4. *Beginning by bewildering learners.* Mental influencing can accelerate learning if implemented correctly and responsibly. At the beginning of the course, the instructor should intentionally make the subject matter confusing by using the Socratic method, administering difficult online pretests, or using other activities to accelerate learning, thereby using class time more efficiently.

5. *Using a variety of interactive activities.* The millennials (i.e., those born from approximately 1980 to 2000) are not the only demographic that accelerate their learning through course interactivity. Most learners respond to interaction in an accelerated learning model driven by a transcendental mindset. To facilitate shared learning, the learners can get to know each other, complete team projects, and learn by teaching (in a way that allows learners to decide on the pedagogical methods). Providing class time to do online exercises is also an advisable instructional strategy.

Game playing, or the simulation, is the centerpiece of transcendental instruction. The idea of learning through play has been around for many years. Having more fun and creating more energy through simulation games can also aid team interaction and learning. Instructors should be available to mediate if the team reaches an impasse, but they should let the team resolve any issues as a team whenever possible. Happy people treat others well and fun leads to creativity, makes the time pass quickly, and causes people to have a good time, which is healthy. The work becomes the reward (i.e., an intrinsic driver) and not just a way to a reward (i.e., an extrinsic driver) (Lundin et al., 2000). Games are an ideal way to engage learners in material and develop skills through practice (Wood, 2007). Successful use of an online game begins with identifying its general pedagogical objective: insight, analysis, or capstone. That, in turn, drives decisions of where to place the game in the learning design, how to assess it, and how to debrief the results (Wood, 2007). For simulation games to be successful, group members have to create harmonious relations by getting to know and supporting each other (Birknerová, 2010). Solutions to games or simulations rise not simply from the elements of the process, but from the group process itself (Righi, 2006).

6. Creativity is the end result. When businesses want to see more innovation, they talk about creativity. They hold workshops on creativity. However, creative people (e.g., artists and inventors) usually do not talk about creativity; they talk about process. Processes and practices are the primary drivers of real creative results (Gray, 2006).

7. Post-training follow-up. Garrison and Kanuka (2004) noted that:

Tracking transformations resulting from the use of blended learning approaches, with respect to learning outcomes, student satisfaction, retention and achievement, are important to use as baseline measures of change that result from blended learning courses. In addition to assessing the learning outcomes, the learning process should also be assessed. Assessing and evaluating the effects of blended learning on the learning process in terms of higher levels of learning (e.g., critical and reflective thinking) is a priority. (104)

The transcendental blended classroom includes simulations of the organizational world as a main feature. Many consider “debriefing” to be the most critical part of the simulation/gaming experience (see Garris, Ahlers, & Driskell, 2002). Debriefing is the review and analysis of events that occurred in the game itself (Garris et al., 2002). Transcendental instructors require reflective thought and action so that the experiences are internalized in the learner rather than forgetting everything at course conclusion.

The Value of Game Playing

When transcendental leaders discuss games, they are really referring to meaningful exercises or instructional activities based on SoTL. They are not referring to all the ubiquitous feeble games, bereft of any significance, that unthinking bosses use to unconsciously torture their employees. Work teams are likely here to stay. Assisting teams to function smoothly can be interesting and enjoyable (Nilson, 1993). People thinking, learning, and working together do all of these things better when they are focused easily and happily on the tasks. Nilson (1993) identified 11 important points about games:

- Games can facilitate the ease and comfort in focus on learning tasks; games can support learning.

- Games can soften the rough edges of trying to work together in unfamiliar ways.
- Games can be used to summarize a training experience and form a bridge from classroom learning to on-the-job activities.
- Games should not be substituted for courses or played in place of in-depth and carefully designed instructional programs.
- Games should be used prudently to complement instruction, not to replace an instructional system with a simple game.
- (Team) games are meant to make the tough job of learning to work in teams easier and maybe even fun.
- Games, used at the right times for the right reason, can set a mood for learning, fostering in the learner a receptivity for the “lesson” that is about to be learned.
- Games can stimulate the intuitive natures of otherwise too-logical and stuck-in-a-rut trainees.
- Games can help people feel good about themselves.
- Games can encourage an awareness of one another’s human characteristics and illuminate the wonderful capacities that they all have for growth as they work together.
- Games are especially in tune with team development objectives found in more and more businesses today.

In short, these points are essential in developing transcendental leaders.

The value of games and playing will become increasingly important to instructors as practice and scientific research. They can be an effective tool for increasing the human capital of an organization (Birknerová, 2010). Benefits generated by their use in organizational environments may in fact improve the development of transcendental leaders who can be better prepared to deal with the complexity of the knowledge society (Lopes et al., 2013). Simulations or games introduce participants to scenarios that replicate plausible situations involving interpersonal and/or other associations. They typically involve materials

and roles to aid participants in understanding and feeling the dynamics of multifaceted situations.

For example, a treasure hunt might involve a facilitator writing treasure hunt clues describing a company. The clues should describe a local organization and they could include information about earnings, sales, history, and industry. Participants could be asked to develop a progress report with the locations discovered, and results can be then summarized and returned to the facilitator. Senge (2006) relates that simulation is the tool for creating. In analyzing leadership training through business computer-simulation gaming in a virtual working context, Siewiorek, Gegenfurtner, Lainema, Saarinen, and Lehtinen (2013) found that shared leadership among team members was typical for most successful teams. This is at the heart of TL.

More recently, computer software replications of the real world, called *computer simulations*, have added another dimension to game playing. Like case studies, they include probable variables and factors. Users input qualitative and quantitative data. The software then synthesizes the data and outputs useable information to help the learner solve the problem. The different scenarios inputted by the user will have varying results, thus simulating complex tasks.

The key to success in using games and simulations may be the learning tool itself. Everyone is aware of the vast array of vendors with all kinds of options. The offerings oftentimes suffer from lack of applicability. The TL instructor ought to develop one that fits the exact environment that is addressed in the learning outcomes being sought. This can be a huge task. However, it can be performed well when the design: (a) reflects a realistic set of variables, (b) strikes the loose-tight (unstructured/structured) balance in the design, (c) allows for the unexpected and possibility for failure, and (d) debriefs in an ongoing fashion (Andrade, 2007).

The relationship between leadership theoretical approaches and business games could have implications for game participants in their learning process. Business games should make explicit their set of theoretical bases to facilitate the relationship with the practice and feedback activity (Lopes et al., 2013).

Instructors should only use games that align with TL or create a meaningful discussion. As Savery (2006) observes, “problem-based learning appears to be more than a passing fad in education. This instructional approach has a solid philosophical and epistemological foundation” (17).

Conclusion

A TL approach to facilitating problem-based business simulations and teaming aims to accelerate learning in the classroom (Preziosi & Alexakis, 2011). TL is deeply aligned with the central criteria of shared governance (Gardiner, 2006) and classroom teaming. Game playing provides a great opportunity to optimize learning and share the role of leader.

Content-laden lectures delivered to large enrollment classes are very different from learners immersing themselves in an engaging problem (Savery, 2006) when learners use simulations. There is little or no threat in playing and no real consequences because the outcomes do not affect reality. Lopes et al. (2013) indicate that experiential activity using business games for leadership development does not guarantee effective results for learning. However, the authors contend that the implication is that of investment in consistent assessment and feedback methods; a business game is not an end in itself, but has to be used as a tool. The goal of the games is to create a competition atmosphere for cooperation of learners (Birknerová, 2010). This cooperation is the basis for teaming. This type of research, found in the literature review of this article and its proposed model, establishes a starting point for primary research in the area of the transcendental trainer.

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PERSPECTIVE

Naïve and Sentimental Scholarship: A New Use for an Old Distinction in Leadership Research*

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Isaiah Berlin distinguished naïve art from sentimental art, a distinction that arguably serves for types of scholarship as well. In response to debates about what constitutes scholarship, this article contends that sentimental scholarship—in which an investigator’s subjective experience figures prominently—has a place in the literature. Samples include meditation, reflexivity, and genealogy, in which the investigator swings the instruments of scholarship around to his or herself. In this way, sentimental scholarship complements what Berlin (1979) meant by the *naïve*, or the placement of the emphasis on the object of investigation. To illustrate the role of sentimental scholarship, this article concludes by presenting research about the experience of leadership.

Key words: genealogy, leadership, meditation, reflexivity

The Basic Distinction

Isaiah Berlin (1979) had a gift for finding distinctions in the history of ideas. Among them is a distinction originally devised by Schiller (1990) in the 18th century to differentiate between two kinds of poet: the “naïve” poet and the “sentimental” poet. The two terms *naïve* and *sentimental* did not then have the connotations they have for us today. Neither term was intended as an insult. That being said, it would be best to explain the original meaning of these terms, en route to explaining this distinction in the abstract, before seeing whether it can be applied fruitfully to the broad range of activities we call *scholarship*. Only then will this article take up the question of scholarship specifically in the field of leadership studies.

According to the *Oxford English Dictionary* (n.d.), the word *naïve* originally meant natural and unaffected, without pretense or being troubled by one’s place in the world. Berlin wanted to use it in that sense, as Schiller had done before

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him. Berlin (1979) said of the naïve that they are “not conscious of any rift between themselves and their milieu, or within themselves” (287). Their aim is limited, and they tend to be doing the work for its own sake, without some “ulterior purpose” (Berlin, 1979, 288–290). Quoting Bishop Butler, Berlin wrote that their desire culminates in its object (291). The naïve become almost possessed by the object of their investigation (Schiller, 1990). Toward that end, they seem content to follow the prescribed formula for conducting their investigations and “take rules and conventions for granted” (Berlin, 1979, 289–292). Their naïveté appears to mean they feel at home in their work, and they belong to whatever it is they are writing about.

The *sentimental* poet, by contrast, takes note of his or her feelings, the experience itself. The focus here is less on what the poet encounters in the external world than on the sensation it causes and the impression it makes on the artist. Schiller wrote that “his soul suffers no impression without at once turning to contemplate its own play” (as translated in Berlin, 1979, 289; see also Schiller, 1990). In his 1820 poem, English Romantic poet John Keats, for instance, heard the nightingale’s song recede and immediately wondered: “Was it a vision, or a waking dream?/Fled is that music:—Do I wake or sleep?” (1966, 249–251). The poet wants to know what the encounter means.

For Berlin (1979), this “sentimental” reaction to the experiences of life indicates the presence of a barrier between the person and his or her milieu, a filter through which the world must pass before the poet can make sense of it. Sentimental poets are especially conscious of themselves, which is why they feel as though they are separated from the world, because they *suffer*; i.e., more like observers than participants and, also, more like critics. Why a critic? From the vantage point that we call critical distance, poets can judge the world according to an ideal—some internal vision of the way things ought to be. Accordingly, in their work they will dwell on their own reactions, but always as a way of seeking “to close a breach, to compensate for the imperfections of human life, or heal [their] own wounds or overcome society’s inner cracks, its alienation” (Berlin, 1979, 291). In exasperation, another English Romantic poet, William

Wordsworth, protested in his 1807 ballad as he listened to the solitary reaper, “Will no one tell me what she sings?” (1970, 158–159).

Sentimental art becomes a kind of therapy, whether for the artist or for the world at large, which implies that it is a means to some larger, cosmic end or some deeper, psychic repose. Whereas the naïve poet seeks an absolute attainment of some finite objective, such as describing a particular landscape, the sentimental poet constantly tries to find the underlying significance of that landscape within an infinite context (Schiller, 1990).

It is interesting to note that, contrary to the naïve poet, the sentimental poet will defy convention, break the rules, question authority, and pay particular attention to the ways that society might be trying to influence the outcome so that it becomes less than authentic.

However, Berlin (1979) issued a word of caution: “Schiller’s distinction, like all dichotomies, can, if taken literally, be carried much too far” (289). There is no reason to insist on hard boundaries between these two types. A gifted artist might transcend them. An artist can also move back and forth between them. And within each type there would be further sub-distinctions. Nevertheless, Berlin decided to ask himself whether the same distinction between naïve and sentimental poets might still apply in his day among artists working in any medium and not just among poets, which is how he came to examine the musical compositions of Verdi. In a similar manner, then, this essay poses the same question with regard to scholarship. Can we say there is both naïve scholarship and sentimental scholarship, in the way that Schiller (1990) originally intended these terms?

What Is Scholarship?

The question being raised here is really a variation on the abiding question about what constitutes *scholarship* in the first place. Various gatekeepers in academe presume to judge what qualifies as scholarship and what does not. These gatekeepers include dissertation advisors, editors, and reviewers, as well as both search committees and tenure committees. The field is constantly being defined

by members who strive to establish a kind of boundary that is by no means simple or clear-cut.

As a result, academe has been challenged to seek clarity (e.g., Packer, 1970). Neumann's (1993) article in *Higher Education* discloses the uncertainty among senior academic administrators as to what constitutes scholarship (other than the unhelpful conclusion that scholarship is what scholars do). How, for example, are we to distinguish between "scholarship" on the one hand and "research" on the other—a distinction that the author refers to as "a semantic minefield" (102)? Writing for the Carnegie Foundation for the Advancement of Teaching, Boyer (1990) famously urged the professoriate to reconsider and expand its definition of *scholarship*.

When people engaged in a common activity continuously dispute the meaning of key terms that define what they are doing, we are probably in the presence of an "essentially contested concept" as set forth by the philosopher Gallie (1956) in an influential article. The meaning of the term "scholarship" may never be circumscribed, once and for all, but this probability does not mean academe may quit contesting its meaning and simply give up trying. The gatekeepers serve a useful function. By the nature of their task, however, it seems that—all other things being equal—gatekeepers will prefer scholarship that is naïve to scholarship that is sentimental. It is my purpose then to argue for the plausibility of *sentimental scholarship*.

What Is Sentimental Scholarship?

Certainly, we can see there are works of scholarship that conform to the rules and follow convention, almost as though developed according to a formula or algorithm. Many manuscripts flow toward publication according to a predictable (and reassuring) pattern, perhaps in the hope they will appear to fit the existing literature and not stray too far from the editors' expectations. No doubt, recent graduates hew to the prototypes taught them in school, because that is how they understand scholarship to look. Here we find the same logic as fashion, influencing a person to align with prevailing custom and not seem out of place or

disturbing (Simmel, 1971, 294–323). This practice is not wrong; the whole system goes smoother if we can accept certain patterns and concentrate our powers on the content—the incremental advance in knowledge proposed by the author. Hurson (2008) referred to this as “reproductive thinking,” substantially continuing in the prescribed manner and making adjustments as needed (38). We might also see parallels here to what Kuhn (1970) referred to as “normal science” (10).

The aim of naïve scholarship is usually the findings—the specific conclusions produced by the methods set forth in an earlier part of the book or manuscript. A paper on earthworms will be about earthworms, and chances are that if the manuscript starts going beyond the subject matter of earthworms, an irritated reviewer will intervene and urge the author to stick to the topic.

It comes as no surprise that academic reviewers are also likely to urge the author to stay in the background and assume a posture of objectivity. Some go so far as to bristle at the use of first-person pronouns. The naïve view is that the author should appear to be incidental to the report, a faceless observer who should let the work speak for itself. Just as you buy toothpaste because it serves a particular function, you probably don’t care who made it at the factory. And that is the sign of a high-trust society, in which consumers demand quality no matter who produces it (Fukuyama, 1995). The scholarship culminates in its object, namely the findings themselves: “Tell us about these earthworms.” The focus has to be on the object of investigation.

Danish philosopher Kierkegaard (1992) referred to objective thinking, which “is indifferent to the thinking subject and his existence. . . . [O]bjective thinking invests everything in the result. . . . Objective thinking is completely indifferent to subjectivity and thereby to inwardness” (72–73, 75).

Scholarship in the sciences (and associated fields of engineering, medicine, and technology) probably reflects these “naïve” values more than scholarship in the humanities, and for good reason. Science is devoted to describing the world as it is, and that means conducting investigations that would yield the same results no matter who replicates the methods (Simon, 1981). Otherwise, the

results would be unreliable. If water boils on my stove at 212°, but it boils at some other temperature on your stove, then we have a problem. We must uncover what might have been different between our stoves—or between our water or measuring devices. Through a careful process of paying attention to these details, we can gradually build a collective worldview that accurately models the reality we share. Our findings are meant to drape the world as we find it.

From this perspective, “sentimental” scholarship—whatever we mean by that— isn’t scholarship at all. It is something else. It is narration, for example, or rumination, or reflection, or performance art, or who knows what. Or it is simply scholarship that is deeply, deeply flawed. To a naïve reviewer, a sentimental scholar might sound like the impotent child portrayed in a 1794 poem by 18th- and 19th-century English Romantic poet William Blake, from his *Songs of Experience*:

Struggling in my father’s hands,
Striving against my swaddling-bands,
Bound and weary, I thought best
To sulk upon my mother’s breast. (1925, 100)

If there can be such a thing as sentimental scholarship, what might it plausibly look like? We already see something of the sort in fields such as epistemology and psychology (thinking about how we think), as well as anthropology (thinking about the influences of culture) (Anderson, 1995, 54). I offer three examples, which are by no means intended to exhaust the possibilities. It is significant that each of these three resides partly in the field of philosophy, where beliefs are routinely and properly subjected to critique (Owen, 2007; Quine & Ullian, 1978). In philosophy, scholarship often consists of what we are calling sentimental investigations of an inward, critical turn, which Kierkegaard (1992) referred to as subjective thinking.

The Meditation

Perhaps the most famous example of sentimental scholarship would be the meditation, exemplified by the noted 17th-century French philosopher Descartes

(1996), who had resolved to conduct thought experiments in an attempt to set aside any but clear and distinct ideas. His *Meditations on First Philosophy* were originally published in 1641.

Writing in the 20th century, Ortega y Gasset (1961) composed more than one meditation, perhaps the most significant of which is his *Meditations on Quixote*, originally published in 1914. Marías (1961), in trying to explain Ortega y Gasset's unusual format, wrote that a meditation "cannot be reduced to a scheme because the scheme changes it into something else. . . . The only thing that can be done is to follow it in the basic sense of witnessing the action [emphasis omitted]" (19). The light of the author's mind can be said to strike each element along the way into "innumerable reflections" that suggest the complexity of a topic, rather than setting forth a linear argument to get from point A to point B (Marías, 1961, 21). The meditation is more of an encounter, or a loving confrontation—in many respects more attuned to the object of investigation than naïve scholarship could permit. The author of a philosophical meditation is not going anywhere in particular and has no agenda. Rather, he or she abides in the topic, engaging in a kind of dance with the object. And so the investigator forms a relationship, an intimacy that cannot pretend to neutrality or objectivity. For this reason, we might say that the meditation has an irreducibly biographical character (Marías, 1961, 25).

A similar position was taken by Breazeale in his introduction to Nietzsche's *Untimely Meditations* (1997), in which he explains in some detail that Nietzsche was trying to exhibit something about himself and his intellectual development, certainly more so than saying much about the ostensible topics (vii). In another introduction, T.S. Eliot (1958) also described the method in Pascal's *Pensées* as a process of the mind trying to explain to oneself the sequence that culminates in faith (xii). A *meditation* is, in a manner of speaking, an exhibition rather than an argument. There is something disclosive and autobiographical about a meditation.

In a little-known handbook for students of philosophy, Ginsberg (1977) once advised students to write philosophy as a way of thinking. He wrote that "writing

is a method of introspection whereby you can correct what you find in your own thought” (107). Taking this a step further, Voegelin (2004) contended that all philosophical knowledge originates in meditation. Unless we are willing to deny that these works are indeed scholarship, then we can say there is a tradition in philosophy that fits what we have been calling sentimental scholarship (384–395).

Reflexivity

The next example of sentimental scholarship more closely resembles naïve scholarship and fits many of its prescriptions, except that it turns the instruments of naïve scholarship onto the process of scholarship itself. The purpose is not so much the acquiring of more facts as it is self-understanding (Szakolczai, 2000, xviii).

Bourdieu (2003) once wrote that “nothing is more false, in my view, than the maxim almost universally accepted in the social sciences according to which the researcher must put nothing of himself into his research” (287). Taking one’s perspective into account is what he meant by *reflexivity*. A scholar must continually turn the instruments of science back upon the ones doing the scholarship, largely in order to detect and adjust for their point of view. He wrote that “to raise such questions on the very nature of the scientific gaze is an integral part of scientific work” (Bourdieu, 1990, 382) and that “the reflexivity which I recommend is not an end in itself” (Bourdieu, 1992, 47). Rather, “social science must take as its object both this [social] reality and the perception of this reality, the perspectives, the points of view” (Bourdieu, 1989, 18). Bourdieu emphasized that reflexivity would be an investigation into the social world that contributed to shaping oneself and one’s field of study (2003, 283).

Any scholar (naïve or otherwise) passes through fields of influence en route to the present. These fields are social and prescriptive, shaping who he or she becomes. A scholar is, in part, the product of prior experiences. Those fields have left an indelible mark or “habitus” on the scholar, much of it unconscious, including assumptions and habits of scholarly practice. In fairness, then, a scholar ought to undertake an investigation periodically into the potential

distortions created by this habitus—not unlike having one’s eyes tested by an optometrist. The instruments a scholar has been using might be inadequate to the task, so it is always a good idea to check.

Reflexivity possibly resembles navel-gazing, peering into one’s soul for what might be lying in the shadows, but Bourdieu (1990) understood that habitus derives from fields that are shared—entire cultures or institutions that can be studied as a whole. He advised making these collectives the object of inquiry and not oneself. In addition, Bourdieu was not so optimistic that one could detect a habitus simply by an inward glance. Instead, one might triangulate the surrounding intellectual traditions, institutional practices, and cultural habits. As Bourdieu wrote:

One too often forgets or ignores that a point of view is, strictly, nothing other than a view taken from a point which cannot reveal itself as such, cannot disclose its truth as point of view, a particular and ultimately unique point of view, irreducible to others, unless one is capable, paradoxically, of reconstructing the space, understood as the set of coexisting points . . . in which it is inserted. (2003, 284)

A scholar constructs a map of multiple influences and, by a process of inference, determines his or her position. To do this, the scholar works in concert with other scholars who are similarly situated. Reflexivity is hardly a solitary enterprise (Bourdieu & Wacquant, 2002, 36). In this sense, the sentimental project will be conducted in a naïve fashion, as the scholar works with others to triangulate from the evidence that is out there about certain institutions influencing those who became scholars.

Genealogy

A scholar confronted with any phenomenon—whether out there in paramount reality or within—may come to understand it in part by tracking its origins and likely outcomes—the trajectory that led to the present and foreseeably flows on ahead—so that we can see how it came to be and where it might be going.

As stated earlier, meditation exhibits the individual path by which the writer comes to a position—a biographical account of one’s relationship with some thought or idea. Reflexivity “naively” scrutinizes the social fields through which

the writer might have passed to establish a particular point of view. *Genealogy* takes the scholar out of the moment altogether and selects a different moment in time as a way of giving a new perspective.

Girard (1965) once analyzed the strategies by which people might escape intolerable psychological conditions. He found one strategy in the fiction of Proust: when you do not know how you got to be so miserable, perhaps you should return in your memory to an earlier time, an innocent age, before you felt so miserable (38). From the perspective of one's childhood, the pathology of the present should become clear. To understand the present, in other words, one might study the past (see Bevir, 2008). A comparable method of unearthing the past in order to understand the present certainly happens in the study of history. Typical of this approach would be Vico (2001), who tried to investigate the cultural origins of humanity in order to discern the contours of his own mind at a given epoch.

By way of contrast, Arendt (1978) came at things from the other end of the spectrum. Inspired by Kant's *Critique of Judgment*, Arendt advised taking a position in the future, imagining what a sympathetic historian with hindsight might think when looking back on the present. By stepping out of one's predicament and anticipating the likely consequences, a person stands a better chance of gaining some critical distance. Gilbert (2006), a psychologist, recommends a similar strategy in his chapter "Reporting Live from Tomorrow" (233–257). To the extent you might have trouble imagining yourself in the future, consult those who presently live in the state or condition you anticipate occupying later, such as old age. So, in order to understand choices in the present, anticipate the future.

Imagining from the future in this way serves as a heuristic device, in much the same manner as remembering or reconstructing the past before things got this way. In each case, the scholar occupies a different place in time and then reasons forward or backward to the phenomenon itself. It is still sentimental, in Schiller's sense, yet it is also scholarship, a tactic to displace oneself in a formal manner in order to increase one's understanding of the present.

Sentimental Scholarship Justified

Taken in combination, these three examples of meditation, reflexivity, and genealogy contribute to an approach to scholarship that might be referred to as *sentimental*. What they offer is a different way of thinking about the experiences on which we base our knowledge of the world. They swing the instruments of scholarship around on a pivot for the purpose of investigating the investigator. What I contend is that there can be a rigor to sentimental scholarship that has less to do with the storehouse of human knowledge, and more to do with the adequacy of its ordering.

Scholarship is bipolar: there is the object of investigation and the investigator. You cannot completely occlude one or the other without destroying the integrity of the project. Temporarily, however, you can focus your attention on one pole or the other, so long as you recognize (and account for) the bipolar structure. Sentimental scholarship will tend to focus on the experience of the investigator—not to the exclusion of understanding paramount reality, but rather for the sake of understanding it better (e.g., Latour, 2004). This is why I stop short of making more extravagant claims, as, for example, that “ultimately scholarship is personal and at its core entails a journey of self-discovery” and thus would be “a form of personal expression” (Antonacopoulou, 2006). In response, I contend that only to an extent is research “me-search.” The tension between an object of investigation and the investigator must be sustained as part of what Polanyi (1959) referred to as a scholar’s “subsidiary awareness” (30). Sentimental scholarship offers to complement naïve scholarship, not displace it.

Since I started by citing Berlin, it is fitting to conclude this section with him. In 2000, he noted that, of course, scholarship treats the result of empirical investigation as the content of reality, conventionally conducted as naïve scholarship. This is scholarship about the facts. In addition, scholarship in the fields of mathematics and logic, like grammar and chess, treats the form of human activity (and not the content) by considering the axioms and rules by which we do things. Considering the form of an activity is another typical set of questions for scholarship. He called these factual and formal questions,

respectively. Berlin was emphatic, however, that these questions of content and form do not exhaust the possibilities.

As the 19th- and 20th-century Spanish–American philosopher George Santayana put it, “Our knowledge is a torch of smoky pine/That lights the pathway but one step ahead/Across a void of mystery and dread” (1993, 546). Philosophy promises to frame questions that cannot be answered by inductive or deductive means, and these include consideration of the categories by which we comprehend the world. Berlin (2000) wrote that “the goal of philosophy is always the same, to assist men to understand themselves, and thus operate in the open, and not wildly, in the dark” (35). Stated another way, part of the mission for scholarship is to illumine one’s place in the world, examining the relationship between oneself and one’s circumstances. We need not entrust this task completely to the poets. We might call part of that activity sentimental scholarship.

A Sentimental Scholarship of Leadership

Naïve scholarship about leadership abounds. Any time an investigator adopts an objective posture toward the subject matter and restricts the ensuing report to an account of the event such that “the desire culminates in its object,” one is likely to be in the presence of naïve scholarship (Berlin, 1979, 291).

One cannot easily dismiss from the study of leadership reports by participants as to how they felt about it and what they experienced as a result—leaders and followers alike. Searle (1992) has insisted that first-person accounts are primary for understanding social phenomena, such that the literature should include memoirs and other works of an autobiographical nature, not to mention the prevalence of questionnaires and interviews (20; see also Bryman, 2010) The field of leadership studies is already replete with these accounts. One thinks, for example, of former New York City Mayor Rudy Giuliani’s 2002 book *Leadership*. There are many leaders who will share what they think.

Bennis (2009), among others, has been encouraging all leaders to become more introspective and self-aware (49–66; see also Ladkin, 2008). Ladkin (2010)

refers to the activities of doing these things as “phenomenological practices” (158). Some writers describe what they call *authentic leadership* as congruence between one’s outward behavior and inward convictions (e.g., Luthans & Avolio, 2003). This means they must become aware of their inward convictions. Other writers explain the relevance to leaders of emotional intelligence, which includes an accurate interpretation of one’s innermost feelings (e.g., Goleman, Boyatzis, & McKee, 2002). Ladkin (2010) also advocates research into how leadership feels, by which she means its aesthetic qualities (183–184). So there have been many voices in the literature on behalf of an inward turn for leaders.

An intriguing example of autobiographical accounts depicting the experience of followers might be prison narratives of the sort conducted by Victor Frankl in *Man’s Search for Meaning* (1984, originally published in 1946) or Alexander Solzhenitsyn in *The Gulag Archipelago* (1973). Each of them tells of occasions when they followed others, such as other prisoners, and they did so not simply for the purposes of regaling us with a compelling story. They were intentionally trying—in a clinical fashion—to make sense of their experiences under extreme conditions.

In other words, as Ospina and Sorenson (2006) noted, “understanding the way leadership emerges in a particular community requires eliciting a range of perspectives within the community” (197). But the question arises, do these accounts constitute scholarship per se or simply evidence? Ospina and Sorenson specifically mentioned research methods, such as cooperative inquiry and action research in which the actors are also the researchers “from the inside out” (197). So first-hand accounts by participants can also constitute scholarship.

Sentimental scholarship should include accounts by investigators who were not participants in leadership, i.e., the scientists, historians, and other academics who issue professional verdicts on the leadership of others. Most especially, I invite those within the academic community who offer praise or blame from a distance to preface their remarks with disclosures about their own stance; their peculiar habitus; and the values, beliefs, and possible limitations underlying the judgments they render. Perhaps more work needs to be done on the study of

those of us who conduct these investigations. Perhaps we ought to swivel the spotlight onto ourselves and each other. Ladkin (2010) recently called for “greater transparency on researcher’s parts about their own positioning vis-à-vis the phenomenon and how that influences their interpretations and theoretical insights” (29; see also 53, 185). One of the primary reasons to improve transparency is to reveal the extent to which existing paradigms or mental models used in naïve scholarship are inadequate (Ospina & Sorenson, 2006, 200). Toward that end, sentimental scholarship can make further contributions to our understanding of a phenomenon that is often ephemeral and famously elusive. To elicit this evidence, however, we must be willing to treat the more rigorous accounts as genuine scholarship.

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