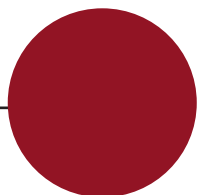
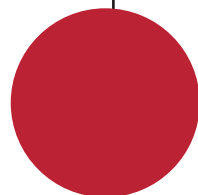
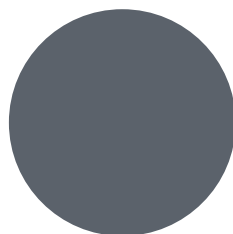


Monografie i Studia Instytutu Spraw Publicznych
Uniwersytetu Jagiellońskiego

Emotions

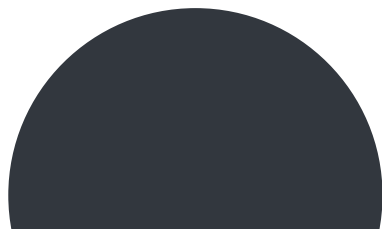


in



*L*eadership

Eds. Roman Dorczak
Agnieszka Szczudlińska-Kanoś



EMOTIONS IN LEADERSHIP

Eds. Roman Dorczak
and Agnieszka Szczudlińska-Kanoś

Publikacja sfinansowana ze środków
Instytutu Spraw Publicznych Wydziału Zarządzania i Komunikacji Społecznej UJ

Recenzenci:

dr hab. Waldemar Glabiszewski, prof. UMK
dr inż. Paula Pypłacz, Politechnika Częstochowska

Redakcja serii:

Redaktor Naczelny: dr hab. Ewa Bogacz-Wojtanowska, prof. UJ
Sekretarz: dr Wioleta Karna

Rada Naukowa:

prof. dr hab. Łukasz Sułkowski – przewodniczący
dr hab. Grzegorz Baran, prof. UJ
dr hab. Zbysław Dobrowolski, prof. UJ
dr hab. Roman Dorczak, prof. UJ
dr hab. Dariusz Grzybek, prof. UJ
dr hab. Regina Lenart-Gansiniec, prof. UJ
dr hab. Grzegorz Mazurkiewicz, prof. UJ
prof. dr hab. Grażyna Praweńska-Skrzypek

Wydawca:

Instytut Spraw Publicznych UJ
ul. prof. Łojasiewicza 4, 30-348 Kraków
tel. +48 12 664 55 44, fax + 48 12 644 58 59
e-mail: monografia_isp@uj.edu.pl
www.isp.uj.edu.pl

ISBN 978-83-65688-63-7

ISBN 978-83-65688-64-4 (e-book)

Projekt okładki, redakcja techniczna, skład i łamanie:

Wydawnictwo Profil-Archeo
ul. Jurańska 23, 32-087 Pętkowice k/Krakowa

© Copyright by Instytut Spraw Publicznych
Uniwersytet Jagielloński
Wydanie I, Kraków 2020

Publikacja, ani żaden jej fragment, nie może być przedrukowana
bez pisemnej zgody Wydawcy.

Monografie i Studia Instytutu Spraw Publicznych
Uniwersytetu Jagiellońskiego

EMOTIONS IN LEADERSHIP

Eds. Roman Dorczak
and Agnieszka Szczudlińska-Kanoś

Kraków 2020

CONTENT

| | |
|---|----|
| Introduction | 7 |
| Roman Dorczak, Agnieszka Szczudlińska-Kanoś Metaphors of emotions – how school heads understand role of emotions in their work? | 9 |
| Bożena Freund Psychological profile of the ideal educational leader | 21 |
| Christopher M. Branson How emotion can support educational change leadership? A case study | 35 |
| Herman Siebens Empathy, crucial feature for emotional intelligent and responsible (school)leadership | 47 |
| Christopher M. Branson, Maureen Marra An exploration of the emotional impact of false leadership | 81 |
| Christopher M. Branson, Maureen Marra The emotional cornerstone of transrelational leadership | 95 |

Introduction

The book comprises six texts based on papers presented during international ENIRDELM conference in Antwerp, 2018.

The book deals with the importance of emotions in educational leadership. Six chapters written by authors from four different countries present a diverse range of more specific issues which are undertaken from both theoretical and research perspectives that give an interesting mix that may be an inspiration for both academics and practitioners.

First chapter by Roman Dorczak and Agnieszka Szczudlińska-Kanoś from Jagiellonian University in Poland presents results of a qualitative study on understanding of emotions in leadership school principals have. Using the method of metaphor authors try to show deeper understanding of the issue that is undoubtedly important in everyday functioning of school leaders.

Second study, written by Bożena Freund also from Jagiellonian University deals with the issue of psychological profile of school leader. Author presents results of research that shows how existing school leaders perceive their role and importance of interpersonal competencies with special stress on emotional competencies.

Christopher M. Branson from Australian Catholic University, describes a case study, which provides an interesting insight into how an intermediate school principal worked with her staff, students and parents to turn an underperforming school around. This paper describes the effective but also (and this is the main aim) the affective side of her leadership.

Herman Siebens from Belgium who is an independent researcher and former school leader refers to the notions of empathy, emotional intelligence, responsible behaviour and (school)leadership and confront it with the notions of self-centredness, psychopathy (light), and obstructive and destructive behaviour. He concludes his part with some interesting thoughts and suggestions concerning the education of empathy.

Next chapter by Christopher M. Branson from Australian Catholic University and Maureen Marra from Inleadership, New Zealand reports on an ongoing

small-scale international research into the emotional impact of destructive leadership. Interesting and multidimensional analysis gives some insights to complex nature of such kind of leadership in educational contexts.

Last chapter by the same pair of authors from the antipodes gives another example of research based on an assumption that leadership is fundamentally transrelational in nature because it is essentially through the development of relationships that the leader is able to move people, the organisation, and themselves to higher levels of everyday functioning. Piece of research reported in this chapter supports acknowledging the broader role of emotion to include its crucial influence upon a leader's communication, moral reasoning, and community building activities in schools.

Editors hope that content of a book will inspire readers in their thinking about the role of emotions in educational leadership.

METAPHORS OF EMOTIONS – HOW SCHOOL HEADS UNDERSTAND ROLE OF EMOTIONS IN THEIR WORK?

Roman Dorczak

Jagiellonian University in Kraków, Poland

Agnieszka Szczudlińska-Kanoś

Jagiellonian University in Kraków, Poland

Abstract

School principals responsible for schools play a very important role in a rapidly developing modern society. They are not only responsible for the school as organization and functioning of educational institutions, but through their activities they educate and shape young generations. Including members of the school community in activities and, as a result, achieving common goals is an extremely difficult task. Emotions and the ability to manage them play a huge role in this process. People who understand their emotions usually know how to manage them. People who willingly listen and strive to learn about the emotions and values of others and respond adequately to them are able to draw people with them towards the realization of a shared common vision. The use of emotions in the day-to-day work of a school work of head requires three main elements: recognition, understanding and control. Understanding emotions is a key element because it influences recognition and control.

In this chapter, authors trying to understand how to think about emotions, decided to look at the emotional metaphors used to understand emotions by school principals. The aim of the study is to present the categories of metaphors used by school heads in Poland and to indicate the practical effects of their application. Several research methods were used in the study, in particular the conclusions were based on a diagnostic survey in which school principals participated.

Keywords: emotions, metaphor, principal, school, educational leadership

INTRODUCTION

The issue of emotions and the role they play in not only personal but also professional life has attracted more and more attention of researchers from various fields, including psychology, management, political science and practitioners in organizations operating in all sectors of the national economy. The emotions experienced by all members of the organization in a different way affect the entire organization and its individual members. Emotions affect the quality of relations within the organization and, as a result, affect the effectiveness of its functioning in every single dimension.

Proper recognition of emotions, their understanding and, as a result, appropriate management of them is particularly important for leaders, people managing organizations. Successful leaders almost always reinforce their communication with the expression of their own feelings. In fact, expressing emotions during various types of meetings, speeches is often the element that determines whether the message will be accepted or rejected. Leaders who are accompanied by enthusiasm, willingness to act, optimism, will be able to influence the other members of the organization with greater efficiency than others and trigger their will to act according to the plan.

The flourishing of the economy based on the development of human potential and the growing demands of consumers and service users from the private, public and non-governmental sectors meant that it was people, members of organizations, and not only their managers, began to have a decisive voice in creating products and services. Transformations of organizational behavior and their continuous adaptation to changes also entailed modifications in the definition of leadership, which came to be described as the ability to influence people by releasing their strength and potential in order to enable them to pursue the greater good (Blanchard, 2007). Leadership took on a two-sided character and began to function in a new shape across all sectors. It became indispensable that the ideal of a rather authoritarian manager functioning in Poland a dozen or so years ago began to give way to the concept of a sensitive leader, shift-oriented, focused on communication, broad co-operation and cooperation, able to manage emotions.

Modern leadership is also in demand in educational domain. For the development of societies, heads of schools and educational institutions play a particularly important role. It is up to them whether the entities included in the school community strive for goals based on the same - common values for which dialogue, participation and service to others are centrally important. Modern educational leadership should be based on noticing and implementing common goals, plans, ideas, on realizing the potential of other people, institutions, and whole communities, and above

all on using influence without resorting to coercive measures (see: Yukl, 2012). Thus, emotions and the ability to manage them play a huge role here. School principals, in order to implement jointly developed goals, must evoke, model and mobilize emotions. By stimulating emotions and directing them towards an compelling vision, effective leaders increase the likelihood that profitable members of school communities, including teachers, parents, and most importantly students, will be willing to contribute to the common good.

AIM

Emotions are an extremely important part of our daily functioning as human beings. They play a huge role in personal life as well as in professional work. It was purposeful and very interesting to research and understand how the people who acted as school heads understand the role of emotions in their everyday work. In order to „use” emotions at work, it is necessary to properly recognize them, understand them as well as deal with them and manage them. Mental models, beliefs and ways of thinking (understanding) are of key importance to the actions taken in every sphere of human activity, but they are difficult to precisely describe and discover. In the chapter, trying to understand thinking about emotions, it was decided to look at the emotional metaphors used by school principals. The aim of the chapter is to present the category of metaphors used by school heads in Poland and to indicate the practical effects of their application. The study also tried to present the influence of emotions on the functioning of schools and other educational institutions.

THE IMPORTANCE OF METAPHORS OF EMOTIONS IN THE WORK OF SCHOOL PRINCIPALS AND THE FUNCTIONING OF EDUCATIONAL INSTITUTIONS – THEORETICAL APPROACH

Considering the role of the emotional metaphor in the work of school principals requires defining both the concept of emotions and metaphors. The term emotion comes from the Latin “*emovere*” which means “*agitation*”, “*awakening*”, “*excitement*” or “*excitement*” (Reber, 1985, pp. 234–235). Often emotions are understood as “*any state of mental agitation or excitement, a regulatory process triggered when a person comes into contact with stimuli (external or internal) that are relevant to his body or personality*” (Reykowski, 1992, p. 57). Emotion is a subjective state. Its perception is usually accompanied by somatic changes, mimic and pantomimic expressions, and behavior

(Doliński, 2004). Emotions are also the basis of complex states, they are “*hypothetical constructs, a kind of ideal states, the properties and characteristics of which are directly inferred*” (Plutchik, 1980, p 3). Importantly, each emotion can be of different intensity and level of arousal (see: Plutchik, 1980). When experiencing emotions, behavior changes are observed, which can be classified into four different groups. These are somatic reactions, muscle tension or relaxation, facial expressions revealed on the face and body, and tendencies to certain actions (Pawłowska, Chomczyński, 2012).

Keith Oatley and Jennifer M. Jenkins, after analyzing many definitions of emotions as a state and as a process, concluded that “*emotions are really the structures that control, our lives – especially our relationships with other people*” (Oatley, Jenkins, 2003, p. 124). The authors describe emotions as states that link events with what is important to the individual, stimulate plans, and provide an initial structure for relationships with other people. In their opinion, there are two basic properties of emotions – directing action and structuring the cognitive system, understood as modifying perception, directing attention, facilitating access to certain memories and directing thinking processes (Oatley, Jenkins, 2003). Emotions influence the process of making decisions and making choices – especially when the goals are numerous and incompatible with each other, and their implementation requires cooperation between people. In such situations, emotions influence the choice of the course of action (Ekman, Davidson, 1999), which is extremely important in the case of managing an educational institution.

In the literature, emotions are divided into two main categories – positive and negative emotions, which create two fundamental types of social interactions (Oatley, Jenkins, 2003). Positive emotions, such as joy, satisfaction, integrate people around creative cooperation, while negative emotions, which include e.g. anger, fear, shame, hatred, envy lead to conflicts and, consequently to destructive actions, both at the level of individuals, groups, organizations and even entire communities, which in the case of educational institutions is extremely dangerous. So emotions are needed at school. Their absence makes any organization a lifeless, mechanically operating entity that reacts reactively to stimuli coming from the external environment. The expression of emotions, both positive and negative, is information about the current functioning of the facility and members of the school community, as well as information about the significance of past events and their impact on the current functioning of the school (Barabasz, 2017). Recognizing, understanding and controlling emotions is extremely important in the work of school heads. The research results presented below unfortunately show that school principals in Poland perceive emotions as dangerous and unpredictable. As much as 58 percent emotional metaphors have been classified as negative and disorganized. The research results

were obtained thanks to the classification of emotional metaphors expressed by school principals. 9 percent of the respondents considered them as something unnecessary in the work of the school headmaster.

Defining the concept of a metaphor, like an emotion, is an extremely difficult intellectual task. Since Aristotle's formulation of the definition of metaphor, many different concepts have arisen. Currently, the concept of metaphor is ambiguous and considered by researchers from various fields of science, which makes it difficult to adopt one specific and appropriate definition. The term "*metaphor*", introduced by Greek rhetoricians (Limont, 1997), was defined and described by Aristotle in the works of *Rhetoric*; *Poetics*: "*A metaphor is the transfer of the name of one thing to another: from genus to species, from species to genus, from one species to another, or from something to another by analogy*". For Aristotle, "*ordinary*" words convey only "*what we already know*", and metaphors capture new, unknown meanings and help us to discover what is "hidden" and not conscious adequately enough (Aristotle, 1988, pp. 351–352).

A reference dictionary of literary terms defines a metaphor "*(Greek: metaphora = transference) as an expression that is an unusual use or combination of words that acquire a new meaning in new circumstances or relationships, known as metaphorical. It is always created on the foundation of existing meanings as their transformation, transfer, extension, abstraction, etc.*" (Sławiński, 2001, p. 170).

In the field of psychology, metaphor (metaphor) is seen in three slightly different ways: as a linguistic construct (linguistic metaphor), a way of thinking (conceptual metaphor) and a method of therapy (therapeutic metaphor) (Soroko, 2006).

In the first sense, a metaphor is defined as „a stylistic figure in which at least one word acquires a different, pictorial but related meaning” (Dictionary of Foreign Expressions, 1967). In this sense, a metaphor is “a word, expression, description or image which acquires a new meaning by reference to another new thing or phenomenon on the basis of perceived similarity” (Great Dictionary of the Polish Language).

By treating a metaphor as a way of thinking, it is defined as mental activity. It is assumed that a person interprets and constructs reality metaphorically. George Lakoff and Mark Johnson in "*Metaphors in our lives*" argue (as Aristotle did) that metaphors carry cognitive meanings that cannot be discovered otherwise. They see metaphor as a kind of cognitive tool: "*The essence of a metaphor is to understand and experience a certain kind of thing in terms of another thing*" (Lakoff, Johnson, 2020, pp. 30–31). The result of metaphors is always twofold: description and creation. Metaphor is often used to develop an understanding of one phenomenon through the vocabulary and concepts usually associated with another phenomenon. When we use metaphors to conceptualize abstract ideas, they affect the way we perceive and understand those ideas. Lakoff and Johnson postulate that the metaphor is

ubiquitous in human life, in the colloquial everyday language we use in interpersonal contacts, and indicate the relationship between metaphor and metaphorical thinking and human experience and its cognitive functioning and behavior. Metaphor has a fundamental influence on human actions and thoughts. It is a fundamental element of the human conceptual system that is essentially metaphorical. According to the authors, “*the ability to comprehend experiences with a metaphor is another sense, such as sight, touch, or hearing, and metaphor provides the only way to perceive and experience much of the real world*” (Lakoff, Johnson, 2020, p. 107).

David Tuohy believes that we create metaphors on the basis of what was and what is, but they have great power to influence our later experiences. In some cases, metaphors create reality. They influence our action and give it direction. Tuohy draws attention to the three elements of the school metaphor: the orchestra, the garden and the factory, and indicates what happens when we choose our favorite metaphor. A closer look at the metaphors helps to better diagnose needs and provide better support - understanding people’s thinking and behavior is a prerequisite for creating effective teams and processes. The analysis of the metaphors used to build and describe the professional environment gives a chance to gain new perspectives in thinking about action. Everyone has their own metaphor for school and science (Tuohy, 2002).

The metaphors present in the educational discourse will often not be formulated directly or expressed, but will reflect and express the beliefs, views and attitudes of the subjects of education. Therefore, metaphors will deeply affect the school reality as they are the basis for practical activities of those who have them in their minds (Kotowska, 2015).

METHOD

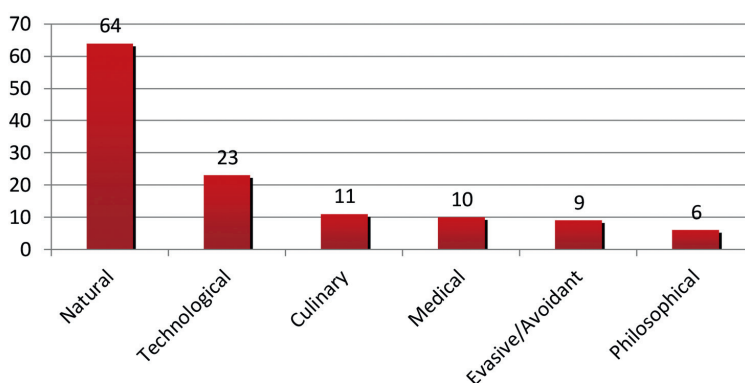
The implementation of the aim of the chapter required the use of several research methods. In particular, the study used the descriptive method, literature analysis and the survey method. The main aim of the research was to examine the way of thinking about emotions through the metaphors of their description among Polish school principals. Before starting the research, two operational goals were also set. Firstly, it was decided to define the categories of metaphor used to describe emotions. Secondly, it was decided to discuss the practical effects of using a specific category of metaphors. The research was conducted in the period from June 2018 to August 2018. The study covered a group of 123 school principals of schools of different type from all over Poland. The participants of the study were asked to complete the sentence: *Emotions in the school head’s work are like...* The collected statements were

then analyzed with an emphasis on the categorization of metaphors used. It is important to emphasize that the categories of metaphors were not defined in advance, and they resulted from the analysis of the research material that was collected. In the first phase of the research the expressed metaphors were categorized according to the following criteria: the type of activity used in the metaphor and the type of vocabulary. The analysis of the research material made it possible to identify various categories of metaphors named: natural; technical; culinary; medical; evasive (avoidance); philosophical. In the second stage of the research material analysis, the identified categories of metaphors were located in two dimensions showing a positive or negative attitude towards emotions as well as their organization or lack of it.

RESULTS

The result of research clearly shows that school principals in Poland most often compare their emotions at work to nature or natural phenomena. More than half of the respondents answered using such metaphor – 64 heads. Some school principals (23) use metaphors that can be called technological or mechanistic. The responses that made it possible to classify emotions as culinary/gastronomy or medical appeared at a similar level (11 and 10 cases). Nine (9) principals in their answer stated that emotions are something unnecessary, which is not present at work or does not exist. The least number of respondents – less than 5 percent, it related its emotions to philosophical and existential aspects. Distribution of answers is shown below in Figure 1.

Figure 1.
Categories of metaphors of emotion in the work of school principals (n-123)



Source: own study

The table below (Table. 1) presents examples of metaphors indicated in the research by school principals participating in the research. The metaphors are assigned to appropriate categories.

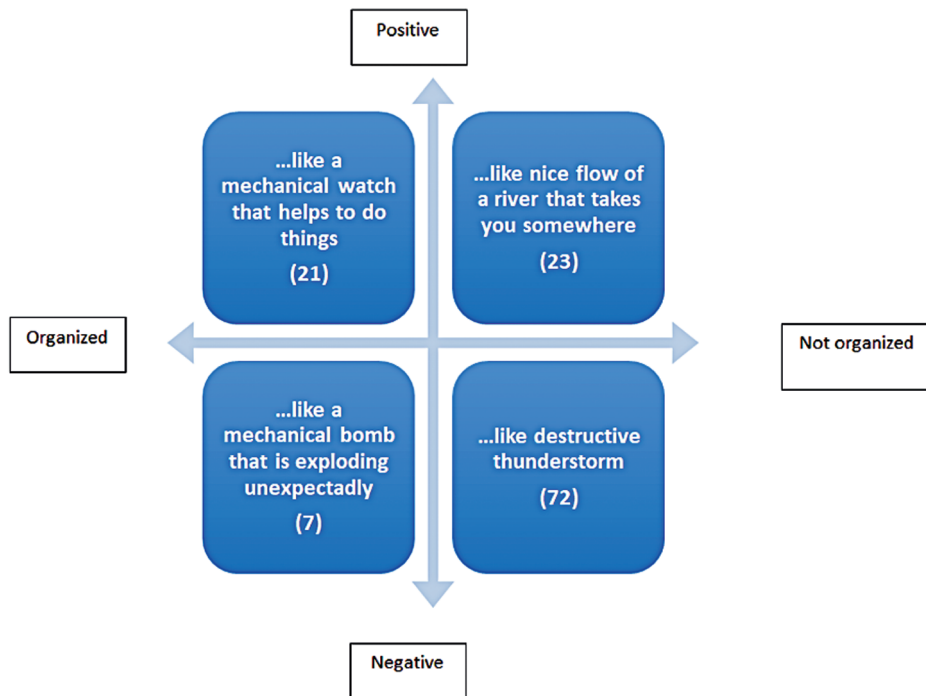
Table 1.
Categories of metaphors – examples

| Categories of metaphors | |
|--------------------------------|--|
| Natural | <ul style="list-style-type: none"> ...like volcano ...like weather ...like forrest ...like destructive thunderstorm ...like unpredictable river ...like nice flow of river that takes you somewhere |
| Technological/ Mechanistic | <ul style="list-style-type: none"> ...like rollercoaster ...like a granade ...like engine ...like mechanical bomb that is exploding unexpectadly for you ...like a mechanical watch ...like broken clock |
| Culinary | <ul style="list-style-type: none"> ...like kitchen work ...like a salad with differnt vegetable ...like cooking (sometimes dangerous as can hurt by heat) ...like spoilt dish ...like new dish – can be tasty or disgusting ...like fat food that slows you down |
| Medical | <ul style="list-style-type: none"> ...like a flue that disturbes ...like a cancer consuming our time ...like vitamins bringing life ...like broken leg that prevents us from doing things ...like an injection of energy |
| Evasive/Avoidant | <ul style="list-style-type: none"> ...do not exist ...are not needed ...not necessary thing ...something that is not needed to live ...have no place in work of a headteacher |
| Philosophical | <ul style="list-style-type: none"> ...like meaning of life ...like destiny ...like sense of life ...like salt making life spicy ...like part of our existence ...like element of life |

Source: own study

In the second stage of the research, attempts were made to locate the identified categories of metaphors in two dimensions showing their positive or negative attitude towards emotions, as well as their organised nature or lack of such organization.

Figure 2.
Dimensions of emotions (distributin; examples)



Source: own study

It is striking that as much as 64 percent of metaphors have been classified as negative, and most metaphors (72) have been classified as negative and disorganized. The emotions were therefore perceived as dangerous and unpredictable factor in leadership context. Despite the fact that in the group of negative emotions almost 9 percent turned out to be organized, and so, in the opinion of the directors, the dominant belief is that emotions are not good. Additionally, for the vast majority of respondents – 77 percent emotions are disorganized and unpredictable things that are difficult to deal with and even more difficult to control. Among the respondents who treat emotions as something unpredictable, 7 percent has a positive

attitude towards them. Few of the respondents (21+7 = 28) understand emotions as something that can be controlled. About 1/3 of the surveyed group (21+23 = 44 – 35 percent) thinks about emotions as something positive (organized or not) that can help at work.

CONCLUSIONS

The changes that are taking place in all areas of social, economic, technological and cultural life have also forced changes in the management of educational institutions. The modern school principal should be a leader inspiring the entire school community to achieve common goals. He cannot be an authoritarian, self-centered, non-speaking to the members of the school community, a leader who manages a team alone. The essence of modern educational leadership is authenticity and honesty, the ability to infect with optimism, vision, and willingness to change for the better. An inspiring educational leader knows all members of the community, knows what and how to entrust them with tasks so that they develop. He admits his emotions and supports them in difficult moments, avoiding exerting dangerous pressure. Not only is he able to use and manage not only his own emotions, but also others' emotions. The use of emotions in the daily work of a school head requires three main elements: recognition, understanding and control. Understanding is a key element because it influences recognition and control. Research shows that among Polish directors, negative and disorganized types of understanding prevail. Directors perceive emotions as something unfavorable, negative, disorganized, which can obviously translate into the functioning of educational institutions. School principals need to develop their emotional competence. There is definitely a need to develop intrapersonal competences.

REFERENCES

- Aristotle (1988) *Retoryka. Poetyka, (Rhetoric. Poetics)*, Warszawa, PWN.
- Barabasz, A. (2017) *Praca emocjonalna w organizacji – Ujęcie psychodynamiczne*, Scientific Papers of the University of Economics in Wrocław, 496/2017, pp. 11–12.
- Blanchard, K. (2007) *Przywództwo wyższego stopnia. Blanchard o przywództwie i tworzeniu efektywnych organizacji*, Warszawa, PWN.
- Doliński, D. (2004) *Mechanizmy wzbudzania emocji* in: Strelau J. (ed.), *Psychologia. Podręcznik akademicki*. Tom 2, Psychologia ogólna, Gdańsk, Gdańskie Wydawnictwo Psychologiczne.

- Ekman P., Davidson R.J. (1999) *Natura emocji. Podstawowe zagadnienia*, Gdańsk, GWP.
- Kopaliński, W. (1967) *Słownik wyrazów obcych i zwrotów obcojęzycznych*, (*Dictionary of foreign words and phrases*), Warszawa, PWN.
- Kotowska, M. (2015) *Metafora w dyskursie edukacyjnym*, Przegląd Pedagogiczny, 1/2015.
- Lakoff, G., Johnson, M. (2020) *Metafory w naszym życiu*, (*Metaphors in our lives*), Warszawa, Wyd. ALETHEIA.
- Limont, W. (1997) Psychologiczne podstawy myślenia metaforycznego, *Nowa Polszczyzna*, 3/1997, pp. 43–47.
- Oatley, K., Jenkins, J.M. (2003), *Zrozumieć emocje*, Wydawnictwo Naukowe PWN, Warszawa.
- Pawłowska, B., Chomczyński, P. (2012), *Sposoby radzenia sobie z emocjami negatywnymi na przykładzie grupy nauczycieli*, *Studia Edukacyjne*, 21/2012, pp. 144–145.
- Plutchik, R. (1980) *A general psychoevolutionary theory of emotion*, in: R. Plutchik & H. Kellerman (Ed.) *Theories of Emotion*, Elsevier, pp. 3–33.
- Reber, A.S. (1985) *Dictionary of Psychology*, London, Penguin Books.
- Reykowski, J. (1992) *Emocje, motywacja, osobowość*, Warszawa, PWN.
- Sławiński, J. (2001) *Podręczny słownik terminów literackich (A reference dictionary of literary terms)*, Warszawa, Wyd. OPEN.
- Soroko, E. (2006) *Dlaczego metafora działa? Pytanie o skuteczność terapeutyczną w świetle wiedzy o metaforze*, *Czasopismo Gestalt*, 2 (64), pp. 41–60.
- Tuohy, D. (2002) *Dusza szkoły. O tym co sprzyja zmianie i rozwojowi*, Warszawa, PWN.
- Wielki Słownik Języka Polskiego (The Great Dictionary of the Polish Language) https://wsjp.pl/index.php?id_hasla=5079, dostęp: 19.11.2020.
- Yukl, G. A. (2012) *Leadership in organization*, New York, Prentice-Hall.

PSYCHOLOGICAL PROFILE OF THE IDEAL EDUCATIONAL LEADER

Bożena Freund

Jagiellonian University in Kraków, Poland

Abstract

Performing the function of a school head is an extremely important task, because the school head is responsible not only for managing all the resources of the organization, but above all for educating future generations. Therefore, it is important that the school leader has a number of competences necessary to properly fulfill this role (Dorczak, 2013): educational, technical, cultural, interpersonal and intrapersonal competences.

However, the work of the director of an educational institution is primarily work with people and for people, therefore, in addition to a number of necessary competences, the overall psychological profile of the school leader seems to be crucial, which includes both predispositions and personality traits, as well as intrapersonal competences that we have influence on, thus the leader can learn them and constantly develop to be better and better in his profession. Hence, it is worth taking a closer look at the profile of the ideal educational leader.

For this purpose, a survey was conducted among 113 headmasters of Polish schools to find out their self-esteem in terms of intrapersonal competences, as well as the most important and least important, in their opinion, intrapersonal competences in fulfilling the role of an educational leader. The results of the conducted research, conclusions drawn from them, as well as recommendations prepared may turn out to be useful for teachers and school principals, as well as for researchers and everyone interested in the subject of individual development and educational leadership.

Keywords: educational leadership, educational management, intrapersonal competences, individual development, school principal

INTRODUCTION

Due to the very nature of education and objectives of educational institutions, the post of a school principal is a particularly responsible role, which is why the range of competences that such a leader should have and keep improving continuously is vital. Based on the model of key competences of a school principal as an educational leader developed by Dorczak (2013), the following competences can be distinguished:

- educational competences, related to the character of educational institutions, which lie in the centre of all actions taken by the school principal and are directly related to other types of competences of an educational leader;
- technical competences, related to shaping material and organisational conditions at school;
- cultural competences, related to the school's mission, vision, values, norms and principles;
- interpersonal competences, related to communication skills and cooperation at school;
- intrapersonal competences, including self-awareness and self-development of the educational leader.

Therefore, it should be stressed that holding the post of a school principal and having an ambition to grow in the role of an educational leader in best interest of the entire organisation is a process which requires not only educational, technical, cultural and interpersonal skills, but which also involves shaping and improving intrapersonal skills, which constitute a big part of the psychological profile of the ideal educational leader. The psychological profile of an educational leader includes not only natural predispositions and traits, but also intrapersonal competences, which can be learnt, shaped and constantly improved to become better and better in one's job. Therefore, it would be beneficial to establish a psychological profile of the ideal educational leader. To that end, a survey was conducted among principals of Polish schools to learn about their self-esteem in the scope of intrapersonal skills, as well as about the most and least important intrapersonal skills – in their opinion – while playing the role of an educational leader. The results of the study with conclusions may prove useful to school teachers and principals, as well as researchers and all parties interested in the subject of individual development and educational leadership.

EDUCATIONAL LEADER IN THE POLISH EDUCATION SYSTEM

Due to the significance of education for individual development and for the development of the entire society, the position of a school principal seems to be among professions with the greatest level of responsibility, social expectations and challenges. Therefore, it seems that in the face of such high expectations school principals should be not only managers but also (or maybe most of all) leaders. It should be pointed out that “an educational leader is someone who introduces changes, approves them and supports them – a person capable of transformation, providing inspiration and leading the organisation on the basis of a certain set of values and standards. It is someone flexible, able to adjust quickly to changing conditions. Through their actions they validate a certain point of view which sees teaching not only as provision of knowledge or as problem solving, but as a way of thinking which involves experimenting and which often does not initially define the end point for our considerations. (...) It is a difficult role, but it is necessary to protect the society’s mental health, as it facilitates a critical reflection on what we do and how we live” (Mazurkiewicz, 2011, p. 198).

Therefore, in order to play the role of an educational leader one needs extensive knowledge and a range of skills, as well as certain attitudes and personality traits. According to a study from 2006/2007 (Mazurkiewicz, 2011, pp. 203–204), school principals consider, among others, the following areas of knowledge the most important and necessary for playing the role of a leader in the most efficient way:

- pedagogy;
- law (education, administrative, financial, labour, family law);
- management;
- HR management (i.e. most of all, management of teachers).

The same study also shows that according to school principals the most important skills of an educational leader include, among others:

- planning and organising ongoing educational, administrative and economic activities;
- financial management;
- observing the situation; making decisions and responding quickly to new situations;
- public speaking; conducting meetings;

- managing people;
- establishing contact and talking to different people; building good relations; co-operation;
- serving others, providing help and support; leading by example;
- negotiating and building a compromise; diplomacy;
- seeking help with problem solving;
- showing a sense of humour;
- ability to relax.

The school principals also indicated certain attitudes and personality traits of a good leader. The respondents listed, among others:

- professionalism;
- hard-working; dutiful;
- courage in making difficult decisions;
- prospective thinking;
- consistency and fairness;
- openness to change;
- responsibility;
- openness to others; good relations with others;
- empathy;
- being accepting of oneself and one's own actions;
- high self-esteem;
- patience; composure; tolerance; understanding;
- optimism;
- belief in one's goals;
- resistance to stress;
- positive outlook on life;
- liking one's job.

Therefore, there is a multitude of expectations towards the perfect school principal, but practically all of the above expectations can be presented in a more orderly manner, e.g. based on a model of key competences of the school principal as an educational leader (Dorczak, 2013), which distinguishes between:

- educational competences, related to the character of educational institutions, which lie in the centre of all actions taken by the school principal and are directly related to other types of competences of an educational leader;

- technical competences, related to shaping material and organisational conditions at school;
- cultural competences, related to the school's mission, vision, values, norms and principles;
- interpersonal competences, related to communication skills and cooperation at school;
- intrapersonal competences, including self-awareness and self-development of the educational leader.

It should be stressed that the role of an educational leader requires perfecting all of the above competences, however, in particular, one should focus on intrapersonal skills, which create a psychological profile of the school principal and have a significant impact on the development of other skills (i.e. educational, technical, cultural and interpersonal). Intrapersonal skills include, most of all:

- planning and pursuing one's own development in a professional capacity;
- self-education and self-development;
- shaping relations with people in the surroundings in an appropriate way;
- healthy self-esteem rooted in reality;
- awareness of one's own personality traits and ability to look at one's own personality traits from a critical perspective;
- using one's own personality traits and potential (knowledge and skills);
- ability to understand and control one's own emotions;
- ability to keep oneself motivated;
- being able to handle stress and job burnout effectively;
- perseverance in pursuing one's goals.

Some of the abovementioned intrapersonal skills, even though they might have been called slightly different, have already been examined by way of wide-scale studies conducted among 2824 Polish school principals (Dorczak & Kołodziejczyk, 2015). The results of those studies showed that the majority of the respondents considered those skills very important. Moreover, the respondent's self-esteem in the scope of the intrapersonal competences examined was very high. Such competences included:

- Recognising one's own potential, capabilities and limitations, and building knowledge of one's own beliefs, attitudes, values and conduct – very important to 61.9%;

- » 41.7% of the respondents agreed with the following statement: “I have satisfactory knowledge and skills and I use that area of competence in my work”;
- Building awareness of oneself in the context of the professional capacity – very important for 59.8% of the respondents;
 - » 44.4% of the respondents agreed with the following statement: “I have satisfactory knowledge and skills and I use that area of competence in my work”;
- Looking after one’s own mental health and self-acceptance – very important to 72.6%;
 - » 38.6% of the respondents agreed with the following statement: “I have satisfactory knowledge and skills and I use that area of competence in my work”;
- Ability and reflect and systematically reflecting on decisions made – very important to 69.3% of the respondents;
 - » 46.3% of the respondents agreed with the following statement: “I have satisfactory knowledge and skills and I use that area of competence in my work”;

Therefore, it is a good idea to check whether Polish school principals are aware of the significance of the remaining intrapersonal competences for their own development as an educational leader, as well as to what degree they think they’ve mastered the individual intrapersonal skills. This knowledge will help formulate conclusions and recommendations for decision-makers in the education system, teachers aspiring to become educational leaders, as well as school principals and anyone interested in the subject of individual development and educational leadership.

AIM

The aim of the study is to learn how Polish school principals assess their own intrapersonal skills and which intrapersonal skills are, in their opinion, the most important ones while holding a leadership position. On that basis it will be possible to establish a psychological profile of the ideal educational leader (with regard to acquiring and continuously improving intrapersonal skills).

METHOD

In order to meet the objectives of the study, an online survey questionnaire was used to reach as many Polish school principals as possible.

In part one of the survey, school principals were asked to assess their own intrapersonal competences, i.e. to specify to what extent, in their opinion, they have mastered individual intrapersonal competences, based on the following scale:

- I don't have that skill;
- I have general knowledge of it, but I don't have practical skills in that scope;
- it's difficult to say;
- I have certain difficulties with using that skill, but if necessary I am able to do that;
- I have satisfactory knowledge and skills in that scope and I use that area of competence in my work.

In part two of the survey, the school principals were asked to assess how important a given intrapersonal competence is in the role of an educational leader. The respondents could choose responses from the following scale:

- completely unimportant;
- rather unimportant;
- it's difficult to say;
- rather important;
- very important.

The last part of the survey contained a particulars section, asking the respondents about their sex, age, educational background, number of years of working as a school principal, type of school and province where the educational facility is located.

STUDY GROUP

113 Polish school principals (i.e. 91 females and 22 males) took part in the study. The largest group were school principals aged 45-54, with Master's degrees supplemented with post-graduate degrees, with 11 to 15 years of experience in working as a school principal, managing primary schools.

The tables below show the exact number of respondents broken down based on age, educational background, experience as a school principal and type of school managed by them.

Table 2.1

Number of respondents in each age group

| Age group | Number of principals |
|-----------|----------------------|
| 25-34 | 3 |
| 35-44 | 15 |
| 45-54 | 49 |
| 55+ | 46 |
| SUM | 113 |

Source: own study

Table 2.2

Number of respondents in each group based on educational background

| Educational background | Number of principals |
|---------------------------------------|----------------------|
| Bachelor's degree/Engineer | 1 |
| Master's degree/M.Sc. Engineer | 45 |
| Master's degree + postgraduate degree | 59 |
| Ph.D. | 8 |
| SUM | 113 |

Source: own study

Table 2.3

Number of respondents in each group based on years of experience as a school principal

| Experience as a school principal | Number of principals |
|----------------------------------|----------------------|
| 1-5 years | 30 |
| 6-10 years | 20 |
| 11-15 years | 32 |
| 16 and more years | 31 |
| SUM | 113 |

Source: own study

Table 2.4

Number of respondents in each group based on school type

| Type of school | Number of principals |
|----------------|----------------------|
| Primary | 74 |
| Secondary | 39 |
| SUM | 113 |

Source: own study

RESULTS

In part one of the survey, school principals were asked to assess their own intrapersonal competences, i.e. to specify to what extent, in their opinion, they have mastered individual intrapersonal competences. The results show that Polish school principals score their own intrapersonal competences relatively high. Vast majority of the school principals believed that they had satisfactory knowledge and skills with regard to 8 out of 10 of the intrapersonal competences listed. Only in case of 2 intrapersonal competences the school principals thought they had certain difficulties with using those skills, but they could do so if necessary. Those two competences, with regard to which the majority of the school principals had a more critical view of their own skills, were:

- ability to understand and control one's own emotions;
- being able to handle stress and job burnout effectively.

Table no. 2.5 shows a detailed breakdown of the answers given by Polish school principals when asked about having mastered the individual intrapersonal competences.

In part two of the survey, the school principals were asked to assess how important a given intrapersonal competence is in the role of an educational leader. The results show that all 10 intrapersonal competences were considered very important for working in the capacity of a school principal. It should be stressed that the following intrapersonal skills received the highest scores as very important:

- ability to understand and control one's own emotions (93 out of 113 respondents considered this area of competence very important);
- being able to handle stress and job burnout effectively (92 out of 113 respondents considered this area of competence very important);
- shaping relations with people in the surroundings in an appropriate way (92 out of 113 respondents considered this area of competence very important).

Table no. 2.6 shows a detailed breakdown of the answers given by Polish school principals when asked about the significance of individual intrapersonal skills for playing the role of an educational leader.

Table 2.5

Self-assessment of school principals with regard to intrapersonal competences

| Intrapersonal competence | I don't have that skill; | I have general knowledge of it, but I don't have practical skills in that scope; | it's difficult to say; | I have certain difficulties with using that skill, but if necessary I am able to do that; | I have satisfactory knowledge and skills in that scope and I use that area of competence in my work. | SUM |
|---|--------------------------|--|------------------------|---|--|-----|
| Planning and pursuing one's own development in a professional capacity | 1 | 0 | 12 | 34 | 66 | 113 |
| Self-education and self-development | 1 | 1 | 3 | 24 | 84 | 113 |
| Shaping relations with people in the surroundings in an appropriate way | 0 | 1 | 7 | 44 | 61 | 113 |
| Healthy self-esteem rooted in reality | 1 | 0 | 10 | 33 | 69 | 113 |
| Awareness of one's own personality traits and ability to look at one's own personality traits from a critical perspective | 0 | 2 | 3 | 39 | 69 | 113 |
| Using one's own personality traits and potential (knowledge and skills) | 0 | 1 | 8 | 35 | 69 | 113 |
| Ability to understand and control one's own emotions | 1 | 4 | 3 | 59 | 46 | 113 |
| Ability to keep oneself motivated | 0 | 1 | 8 | 48 | 56 | 113 |
| Being able to handle stress and job burn-out effectively | 2 | 4 | 13 | 54 | 40 | 113 |
| Perseverance in pursuing one's goals | 0 | 2 | 8 | 39 | 64 | 113 |

Source: own study

Table 2.6
Significance of individual intrapersonal competences for playing
the role of an educational leader

| Intrapersonal competence | completely unimportant | rather unimportant | it's difficult to say | rather important | very important | SUM |
|---|------------------------|--------------------|-----------------------|------------------|----------------|-----|
| Planning and pursuing one's own development in a professional capacity | 0 | 1 | 5 | 50 | 57 | 113 |
| Self-education and self-development | 0 | 0 | 0 | 30 | 83 | 113 |
| Shaping relations with people in the surroundings in an appropriate way | 0 | 0 | 0 | 21 | 92 | 113 |
| Healthy self-esteem rooted in reality | 0 | 1 | 2 | 25 | 85 | 113 |
| Awareness of one's own personality traits and ability to look at one's own personality traits from a critical perspective | 0 | 1 | 3 | 31 | 78 | 113 |
| Using one's own personality traits and potential (knowledge and skills) | 0 | 1 | 3 | 19 | 90 | 113 |
| Ability to understand and control one's own emotions | 0 | 0 | 4 | 16 | 93 | 113 |
| Ability to keep oneself motivated | 0 | 0 | 5 | 28 | 80 | 113 |
| Being able to handle stress and job burnout effectively | 0 | 0 | 1 | 20 | 92 | 113 |
| Perseverance in pursuing one's goals | 0 | 0 | 2 | 26 | 85 | 113 |

Source: own study

DISCUSSION

To summarise the results, it should be noted that the 2 areas of competence in which the school principals scored themselves slightly lower than in the case of the other areas of competence were also the areas indicated as the most important for playing the role of an educational leader. The abovementioned intrapersonal competences were:

- ability to understand and control one's own emotions;
- being able to handle stress and job burnout effectively.

This correlation may indicate insufficient education in that regard as well as genuine, high significance of those competences for playing the role of an educational leader. This may also suggest presence of a very stressful environment, in which Polish school principals work.

The problem of stress and job burnout has been discussed, among others, by Pyżalski, who says that "it may seem that due to the social significance of the problem and the potential negative impact of a stressed-out and burnt-out principal on the operation of the institution they manage, we should have a lot of data on the issue. However, it turns out this is not the case. Even though teaching personnel at schools are one of the most researched professional groups in terms of stress and job burnout, school principals are still a poorly diagnosed group in that regard" (Pyżalski, 2015, p. 202).

Therefore, in-depth research should be conducted among Polish school principals with regard to the job burnout syndrome and the environment in which Polish school principals operate should be subjected to further analysis to identify stressors. Such research could be especially interesting in the context of the ongoing education system reform in Poland.

Moreover, it is recommended to expand educational offering oriented at school principals to include such areas of interest as managing emotions, coping with stress and job burnout. In addition, some form of psychological support should be provided for persons who manage educational institutions.

Conducting further, in-depth research and implementing certain practical solutions in that scope is important as school principals, as managers, have a significant impact on shaping the organisational culture. Therefore, they influence the work of the teaching staff and thus - pupils' education. Consequently, in the long-term perspective, the actions of school principals impact the functioning of the entire society, which is why broadly understood caring for their good mental health as educational leaders is so important.

REFERENCES

- Dorczak, R. (2013) *Dyrektor szkoły jako przywódca edukacyjny – próba określenia kompetencji kluczowych*, w: red. G. Mazurkiewicz, *Przywództwo i zmiana w edukacji: ewaluacja jako mechanizm doskonalenia*, Kraków, Wydawnictwo Uniwersytetu Jagiellońskiego, pp. 75–88.
- Dorczak, R., Kołodziejczyk, J. (red.) (2015) *Kompetencje przywódcze kadry kierowniczej szkół i placówek oświatowych w Polsce*. Raport z badań, Kraków, Wydawnictwo Uniwersytetu Jagiellońskiego.
- Mazurkiewicz, G. (2011) *Przywództwo edukacyjne. Odpowiedzialne zarządzanie edukacją wobec wyzwań współczesności*, Kraków, Wydawnictwo Uniwersytetu Jagiellońskiego.
- Pyżalski, J. (2015) „*Jestem tylko człowiekiem*” – jak dyrektor szkoły ma poradzić sobie z wymaganiami roli, in: red. G. Mazurkiewicz, *Przywództwo edukacyjne. Zaproszenie do dialogu*, Kraków, Wydawnictwo Uniwersytetu Jagiellońskiego, pp. 195–214.

HOW EMOTION CAN SUPPORT EDUCATIONAL CHANGE LEADERSHIP? – A CASE STUDY

Christopher M. Branson
Australian Catholic University, Australia

Abstract

This paper describes a case study, which provides an insight into how a New Zealand intermediate school principal worked with her staff, students and parents to turn an underperforming school around. In New Zealand, the intermediate school caters for students in their seventh and eighth year of formal schooling. More specifically, this paper will not only describe the effective but also the affective side of her leadership. It will be illustrated how the effectiveness of the practical and logistical aspects of her leadership actions were reinforced by her corresponding strong emotional attachment to what she was doing and how she openly and naturally expressed these emotions. In this way, this paper adds a unique contribution to the small but growing body of research literature that acknowledges the importantly persuasive influence of a leader's emotional state and expression in successfully gaining the engagement of those they are charged with leading.

Keywords: school leadership, underperforming school, educational change, emotion, emotional intelligence

INTRODUCTION

This paper draws upon one of the case studies from within the New Zealand research contribution to the International School Leadership Development Network's (ISLDN) study on leadership for social justice currently being conducted in over 25 countries across five continents. The British Educational Leadership and Management

Society (BELMAS) and the USA based University Council for Educational Administration (UCEA) are jointly sponsoring this research. The case in focus in this paper is the leadership practices of a principal (Lisa) of an intermediate school situated on the east coast of New Zealand's north island. In New Zealand, the intermediate school caters for students in their seventh and eighth year of formal schooling.

RESEARCH CONTEXT

The context for this particular case is a medium to low socio-economic community school with a current total enrolment of approximately 650 students. Although these students largely come from four local primary schools, there are enrolments from nearly 30 different schools. While the school's demographics vary annually, the school is predominantly a bi-cultural school with 61% NZ European/Pakeha and 31% Maori, with a relatively small but increasing Asian population. A small proportion of around 20 students identify as Pasifika but there are a handful who identify as both Maori and Pasifika.

At the time of Lisa's appointment as the principal of this school its public reputation was at an all time low, enrolments were decreasing rapidly, student suspensions were the highest across the region, and student achievement data was well below national standards. Indeed, another principal of a nearby school described this school at that time as a "bully zone". A significant number of students were victimising and intimidating their peers, and the teaching staff appeared powerless to stop this from happening. As a result, many families were choosing to enrol their children in alternative schools.

Indeed, the data gathered by the school's Management Board when preparing to appoint a new principal (which turned out to be Lisa) highlighted numerous serious issues including a divided staff, very poorly maintained facilities, regular instances of student overt aggression and violence, and the presence of numerous students who continually lacked respect for people, property and school rules. Not surprisingly, the school enrolment was decreasing rapidly, student achievement levels were well below national expectations, parental involvement was limited, and staff morale was low. In this situation, coercive justice flourished whereby a few students imposed oppression and suppression on the many to the academic, physical, emotional, cultural and spiritual detriment of all. Arguably, social injustice was the hallmark of the school.

However, subsequent to Lisa's appointment the student enrolments have slowly increased from below 400 to around 650 students. Also the student achievement

data shows that the percentage of students achieving at or above the national standards in both writing and mathematics has doubled. Moreover, within the New Zealand educational context, the relevance of these student achievement data is somewhat deficient without more specific culturally related data since the gross underachievement of non-European students is common. For Maori students in Lisa's school, 64% are now achieving at or above the national standards for reading, 54% for writing, and 48% for mathematics. While for Pasifika students, 74% are now achieving at or above the national standards for reading, 67% for writing, and 74% for mathematics. This data supports the view that rather than the school environment being dominated by 'the bullies' it is now being influenced by a commitment to safety, learning and achievement. The school has become a far more academically committed community where each and every student feels supported in striving to do their best.

THE RESEARCH PROCESS

At the time that data contributing to this particular paper's discussion was gathered, the focus of the international research project was on gaining a more universally consistent understanding of what constitutes social justice based upon the description of it provided by those school leaders who were clearly committed to social justice. Within the New Zealand contribution to this research, this meant that Lisa was one of 18 school principals selected as initial research participants from a much larger cohort of self-nominated possible participants. Ultimately, based upon the richness of data gained from an individual semi-structured interview with each of these 18 principals only 3 were finally selected for more ongoing, in-depth participation and this included Lisa.

Two members of the New Zealand research team gathered data from two semi-structure interviews with each participant and separated by a period of three months. Each interview was audio recorded and professionally transcribed. The period between interviews enabled the first transcription to be generated and then validated by the participant before the second interview, which was also transcribed and validated. Data were also gathered from relevant government and school documents particularly in relation to past and current enrolment and student achievement levels. Publicly available data associated with the school's past and present reputation were also gathered from media sources and a nominated local high school (i.e. the school to which most of the students moved on to following their two years at the research site school).

REVIEWING LISA'S LEADERSHIP PRACTICE

This review of emotion in Lisa's leadership circles around her understanding and enactment of socially just school leadership. Here, Lisa's explanation of what constitutes social justice was simply, "I think social justice to me is not making excuses. There's no excuse!" The tone of her voice changed as she described her view on what is social justice. The first sentence was voiced in a more matter of fact manner as though it should be common knowledge. But the final three words – There's no excuse – was stated far more stridently, far more forcefully, and with far more resolve. These last three words came from not only her mind but also her heart. These words were entwined with emotion. Lisa did not just think this; she also felt it most deeply. She was claiming that not only should people not make excuses for treating others unjustly but also, and perhaps more importantly, she would never be able to excuse herself if she acted unjustly towards others. The emotion attached to her words showed the sheer depth of her conviction and commitment to social justice.

A tangible enactment of Lisa's commitment to not making excuses was reflected immediately in how she viewed her school on appointment. As has been described earlier, a widely held view in the general community was that the school was an out of control "Bully Zone" where, if possible, parents should avoid enrolling their children. However, Lisa's initial thoughts on being appointed as Principal was, "somebody needed to love this place". Moreover, while some argued that the staff had not been doing enough to overcome the school's bad reputation, Lisa thought that, "the school was really struggling" and so "it was a pretty sad place". In Lisa's opinion, the school was not a bad place, where nothing good was happening, but rather it was a place where things were being tried but these were not successful and so the school community was "struggling". The school community was attempting to redress its problems but it could not find the right ways to do it. The emotional side to Lisa's views in this regard became more clear when she said that because the "student behaviour was appalling" the staff "were very disillusioned but incredibly resilient". Moreover, although she did describe some student behaviour as "appalling" her general opinion of each and every student was that "they're beautiful kids here but the school was feral." Clearly, right from the very beginning of her principal's appointment to this school Lisa felt very empathically attached to the staff, students and parents. She felt "sad" for the school community because she could see the good in all despite the presence of some inappropriate or ineffective social and professional behaviour.

The simple vision that Lisa had to guide her and the school community in the first year of her principalship contained both a practical and an emotional focus – "making the school a safe, happy place". When asked to provide some elaboration

upon this vision, Lisa added, “the child’s the heart of the matter – that’s very real for me. I love kids. I love their personalities, I love what makes them tick and... so every child deserves to have a difference made for them every single day.” At its most fundamental level, Lisa’s vision for her school is not about behavioural control or academic success but rather about a far more emotive aim of making a positive difference in the life of each and every child. This aim became more pronounced when she added, “but actually at the end of the day we need happy, safe kids that are learning – that’s our responsibility and I don’t care how we get that.” Moreover, the depth of Lisa’s conviction about the unequivocal interdependence of the learning (practical) and the happy/safe (emotional) dimensions of socially just education were based upon her “love” of the “kids” and their “personalities”. Again, Lisa’s emotional attachment to what she wishes to achieve through her leadership comes to the fore.

However, her emotional attachment, no matter how strong, would not automatically translate this ideal into a reality, because it depended upon the involvement of resilient but disillusioned staff in order to make it happen. Previous failures can often create resistance to new ideas for fear of failing again. Despite this potential obstacle, Lisa commenced her process of educational change with the optimistic view that “you could change the world one kid at a time and you could change a school one team of teachers at a time”. The general professional implication of this view for the staff was described by her as “every kid needs to be loved and as a teacher you’ve got a professional responsibility to do that”. Specifically, this draws each teacher towards “having the relationship [with each of their students] to go – ‘we’ll find a way, we’ll get you there, we’ll find a way’”. Lisa’s challenge to her staff was, “Who’s really passionate ... it’s about – ‘are you passionate, you know, do you love kids, are you hard-working’ – and if you’re one of those people then come and play”. Lisa’s use of the word, “play”, provides insight into how she enacts her leadership. It shows that she is not about explicit micro-management, control, manipulation or direction but rather about creating the opportunity for her staff to work collaboratively together – like children who play together – to enjoy finding new knowledge about what they are doing and about themselves. As she described, her way of helping the staff to bring about the required changes involved “collaborative planning just with a little group of colleagues to talk about – ‘oh my goodness, what’s going on?’ And they join you, you know, come and play with me, you know? And so that’s been something that I’ve really been working hard on, trying to inspire staff here, but then bringing people on that want to come and play”. Her use of the word, “play”, encompasses both a psychological and a physical dimension in not only the motivation to act but also the action required and the outcome achieved.

The pragmatic aspect of this commitment to “play” was about creating and maintaining expectations. Lisa’s message to her school community was that the “students need really clear expectations, they need high expectations, and they need to know it’s not the severity of a consequence, it’s the certainty of it. So we had to build expectation”. In other words, overcoming the impression that the school was a bully zone and the students were underachieving was not about clinically controlling the students’ behaviour but “working with the kids around expectations, consequences, rewards”. According to Lisa, the students desperately needed a learning environment where “they need to feel that they belong, they need consistency, they need to know this is the expectation and it’s not going to shift, they need consequences if they’re unable to reach expectations that are fair and just. They need positive reinforcement when they do get it right. And, just that relationship thing”. However, in order to achieve this learning environment Lisa also acknowledged the importance of working with the staff around maintaining expectations because “your biggest frustration is inconsistency so building the [staff] knowledge base around why this aspect of behaviour, why we need to do this but why we need to do it collectively and where the inconsistency comes from and you can’t just blame each other for the inconsistency, you’ve got to do something about it.” Importantly, Lisa added, “So we’re doing lots of talking about what is expected but actually it’s not me that has to enforce that - this is our collective norms and shared values.” Clearly, the essence of the educational changes that Lisa led were about character building rather than behavioural control because the individual (student as well as staff member) was being asked to take personal responsibility for their actions as guided by community agreed expectations.

The challenge for each and every person was to “take a look in the mirror and rather than blaming everybody else, what are you going to do differently one thing at a time to change the way things are here”. Arguably, Lisa applied this to her own leadership perhaps even more than she expected others to apply it to themselves. Seeing yourself in a mirror evokes an affective as well as an effective response. You do not just see your physical self but you also develop a feeling about what you see. Lisa was inviting herself and others in her school not only to see what they were doing but also to be in touch with how they felt about the appropriateness and worthwhileness of what they were doing.

On reflection, Lisa recalled that, by and large, the staff “were desperate for change” despite “a lot of historical hangovers”. Hence, she spoke with sincere appreciation when acknowledging that “the staff have been incredible and really on board, and really quickly, but we’ve worked hard to get that.” This generosity of outlook towards the willingness of the staff to take onboard the professional implications of her educational vision for the school resurfaced when later Lisa added that, “we put

our heads down and we've done an incredible amount of professional learning and an incredible amount of work." But, again, these impressions were underpinned by a deep appreciation of the tone amongst the staff, the affective professional climate that had been created, rather than the practical achievements. At its core, this affective professional climate was imbued with "relational trust". A professional environment in which, when things seemed to be getting slightly off course, Lisa could confidently say to her staff, "in the interests of transparency and trust, and you know me by now and you know there's not a hidden agenda, we need to bring the talk back out in the open".

Although the essence of the educational changes overseen by Lisa in turning her school around has been described here in relatively positive terms, in reality these outcomes have been quite demanding. As Lisa admitted, the successful implementation of these changes "has really tested me and I know that when they appointed me they did a lot of digging about how tough I was - you know, does she have the resilience to do this - and I think I've been pushed to my limit but I also think I'm probably a lot tougher than a lot of people so, you know, it's that whole 'I think I can, I think I can, I think I can.'" Indeed, she went on to openly say, "I get really tired. I'm really tired at the moment. If I'm tired I'll get teary". The demands of leadership have an effective and affective impact – physical tiredness and emotional teary-ness – for the leader, too. More specifically, Lisa recalled that, "probably the first two years I didn't really get a break at all and I really did hit the wall in the middle of that two year period and I ... I still haven't got the balance back so that's a personal toll I think because I like to exercise, I like to do things with friends, I have a husband that holds everything together at home so I think that's the toll and the emotional toll as well so you get quite emotionally tired". But despite this, Lisa recalled, somewhat to the surprise of herself and her research interviewers, that,

"I could honestly say like I have always loved the kids, I have always loved the community. But I can actually honestly say I was falling in love with the staff. I told them – you know I am immensely proud of you and so proud of what we all have achieved. I am actually falling in love with the staff. I think that was quite a huge shift for me, to actually feel that emotional connection to the staff, which is a significant shift".

When called to reflect on the totality of her time as the leader of this school, what surprised Lisa the most was not so much about the improved student behaviour and academic results, or the rapidly increasing enrolments, but more about the deep

affection and appreciation she now felt for her staff. For Lisa, the hallmark of her leadership for social justice was its affective dimension – the love she felt for her staff who had worked collaboratively and tirelessly to turn her vision into the reality.

DISCUSSION

The achievement of this far more socially and academically motivated school community depended upon the willing commitment and contribution of all, and Lisa was the first to acknowledge this understanding, but such community-wide involvement is founded on affective, emotionally-founded leadership. As Bolman and Deal (2008, p. 435) argue, in today's complex organisation the unequivocal need is for "wise leaders" with "high levels of personal artistry" so that they can inspire personal engagement and responsibility from all those they lead. These authors add that such leaders "need versatility in thinking that fosters flexibility in action. They need capacity to act inconsistently when uniformity fails, diplomatically when emotions are raw, non-rationally when reason flags, politically in the face of vocal parochial self-interest, and playfully when fixating on task and purpose backfires." (p. 435) This form of leadership is as much about understanding people as it is about knowing what to do. Essentially, it is emotionally intelligent leadership where the leader is readily able to recognise their own and other people's emotions in order to use this awareness to guide their leadership thinking and behaviour.

This important role of emotion in leadership practice is now acknowledged and accepted unequivocally. Subsequent to Goleman's (1995) development of the concept of emotional intelligence, its application within contemporary leadership theorising is largely unchallenged. Simply defined, emotional intelligence is "the capacity of individuals to recognize their own, and other people's emotions, to discriminate between different feelings and label them appropriately, to use emotional information to guide thinking and behavior, and to manage and/or adjust emotions to adapt environments or achieve one's goal(s)." (Coleman, 2009, p.248) When applied to leadership practice the belief is that a leader needs to understand the cause and effect of their own emotions not only to ensure the appropriateness of their chosen actions but also to be better able to understand and work constructively with others. As described by Crow, Day and Møller (2016), emotions play an influencing role in the way principals lead others through their relationships and interactions "since a key function of principals is to create, develop and work with school culture and promote and nurture teachers' motivation, well-being and job satisfaction and fulfilment." (p.5) Hence, emotional intelligence based upon the capacity of the

leader to recognize their own and other people's emotions is deemed to be a fundamental characteristic of effective leadership.

Data from this case study illustrates how the effectiveness of the practical and logistical aspects of Lisa's leadership actions were reinforced by her corresponding strong emotional attachment to what she was doing and how she openly and naturally expressed these emotions. Specifically, in support of the research of Venus, Stam, and van Knippenberg, (2015), this study found that when Lisa's verbal communication was accompanied by a suitably aligned emotional display, the emotion was a strong complimentary source of influence on others. Her emotion not only drew more attention to what she was saying but also it made it harder to be discounted. As Greenspan (2011) argues, the authentic and acceptable emotions of the leader serve as a rational barrier to any potential discounting reasons in the minds of others.

Furthermore, in this case Lisa was striving to influence moral attitudes as much as practical behaviours. She was seeking to move the community from a deficit view – bullying students, low achievement standards, poor behaviour management – to an appreciative perspective of a community with immense potential but yet to know how to work collaboratively together to achieve it. Here Lisa's leadership was not simply about changing behaviours and outcomes but also it was about changing moral attitudes and convictions (Branson & Morresey, 2017). It involved bringing about effective and affective change in others. To be successful, she needed to be able to inspire altruistic, rather than simply individualistic, motivation in others. Lisa needed to engage with the emotional minds of others, which could only occur by authentically showing her own emotional engagement. But, in doing so, she also built collegiality, cooperation, commitment and purpose. For, as the research of Tee (2015) posits, "shared emotion helps provide a sense of solidarity, forms an important part of group identity, and motivates collective action tendencies" (p. 664).

CONCLUSION

Although this paper has described only one case study it provides a unique contribution to the small but growing body of research literature that acknowledges the important persuasive influence of a leader's emotional state in successfully gaining the engagement of others even during a difficult change to an organisation's culture. Lisa's data epitomises all that is now being claimed about the important role played by emotion in successful leadership practice. In order to achieve the extremely impressive outcomes, as previously illustrated in this paper, Lisa regularly displayed

a heightened level of emotional intelligence. She possessed the important capacity of being able to recognise, and be constructively influenced by, her own and other people's emotions. She displayed passionate visionary leadership as she tirelessly sought to change each and every person's beliefs and values about the inherent goodness of the students and the school, and how this could be nurtured so as to come to advantage all. Essentially, this was achieved by persuasive communication imbued with authentic and acceptable emotion, which not only captured the school community's attention and interest but also convinced the community of the importance of Lisa's perspective. Then, finally, Lisa's undying commitment to an inclusive, collaborative and trusting process of change, which was combined with generous amounts of encouragement, affirmation and appreciation, ensured that the staff felt emotionally and professionally supported as they slowly but surely gained the knowledge, skills and confidence to institutionalise the desired changes.

Thus, I argue that exemplary affective, emotionally influenced leadership plays just as important a role as exemplary effective leadership regardless of the context and desired outcomes. Although our research informed literature has attempted to illustrate and guide leadership practice for much of the past century, the sense is that more still remains to be learnt. A growing view is that the current theory of leadership remains deficient in being able to fully describe the practice of leadership. My view, encouraged by the writing of this paper, is that this deficiency will remain until such time that a far more holistic leadership theory, one which encompasses and synthesises both the affective and effective aspects of leadership, is able to inform and guide the practice of leadership.

REFERENCES:

- Bolman, L.G., & Deal, T.E. (2008) *Reframing organizations: Artistry, choice, and leadership*. San Francisco, CA, Jossey-Bass.
- Branson, C.M. & Morresey, L. (2017) Affective leadership: An illustration of the emotional side of social justice leadership, in: R. McNae, M. Morrison, & R. Notman, *Educational leadership in Aotearoa New Zealand: Issues of context and social justice*. Wellington, NZ: NZCER Press, pp. 46–60.
- Coleman, A. (2009) *A Dictionary of Psychology* (3 ed.). Oxford, Oxford University Press.
- Crow, G., Day, C. & Møller, J. (2016) Framing research on school principals' identities. *International Journal of Leadership in Education*, DOI: 10.1080/13603124.2015.1123299.
- Goleman, D. (1995) *Emotional Intelligence: Why it can matter more than IQ*, New York, Bantam Books.

- Greenspan, P. (2011) Craving the right: Emotions and moral reasons, in: C. Bagnoli (Ed.), *Morality and the emotions*. New York, Oxford University press, pp. 39–61.
- Tee, E.Y.J. (2015) The emotional link: Leadership and the role of implicit and explicit emotional contagion processes across multiple organizational levels, *The Leadership Quarterly*, 26, pp. 654–670.
- Venus, M., Stam, D., & van Knippenberg, D. (2015) Leader emotion as a catalyst of effective leader communication of visions, value-laden messages, and goals, *Organizational Behavior and Human Decision Processes*, 122 (1), pp. 53–68.

EMPATHY, CRUCIAL FEATURE FOR EMOTIONAL INTELLIGENT AND RESPONSIBLE (SCHOOL)LEADERSHIP

Herman Siebens

Independent researcher, Belgium

Abstract

No one can create his own being and well-being purely by himself. Human beings are needy individuals and our very first need are others, who can support and assist our personal ability to fulfil our needs. This makes socially acceptable and ethically responsible behaviour a matter of taking into our account not only our own capability to fulfil our own needs, but also the capability of others to fulfil their needs and thus how we are taking care of each other. Herewith, perspective-taking, empathy and emotional intelligence are crucial conditions for an acceptable social life and become crucial features of ethical sensitivity (a/o Jonas, 1979; Lévinas, 1961, 1972, 1974, 1985, 1991 & 2003). Besides our individual and intra-individual life, they become at once also an issue of our systemic – structural, organisational – social life, as among others the work floor. Crucial herein is the element of empathy, in combination with feelings of compassion, altruistic behaviour and organisational citizenship behaviour, in opposition to a self-focused attitude of self-centred and self-regarding behaviour. In a world of diversity empathy is becoming the key to peaceful living together.

Analysing empathy into its basic components (affective, cognitive, behavioural, action) it reveals its crucial role for understanding constructive (responsible) versus obstructive and destructive (irresponsible) behaviour, also within the context of organisations. Looking to the (school)organisation and to (school)leadership from this point of view, we can describe how an organisation, colleagues and an (informal or formal) leader can support (facilitate) the well-being of every stakeholder, as well as how an organisation, colleagues and an (informal or formal) leader can disrupt other's well-being. In the latter case we are confronted with the phenomena of psychopathy (light), a dark personality, toxicity, employees' upwards hostility and a dysfunctional and failing organisation.

In this article we relate the notions of empathy, emotional intelligence, responsible behaviour and (school)leadership and confront it with the notions of self-centredness, psychopathy (light), and obstructive and destructive behaviour. We conclude the article with some thoughts and suggestions concerning the education of empathy.

Herewith we continue our research about different aspects of school management and facilitating leadership, as presented in earlier Enirdelm conferences (Portoroz, 2013; Helsinki, 2014; Dublin, 2015; Krakow, 2017).

Keywords: empathy, emotional intelligence, responsible (school)leadership, responsibility, ethics

INTRODUCTION

No one can create his own being and well-being purely by himself. Human beings are needy individuals and our very first need are others, who can support and assist our personal ability to fulfil our needs. This makes socially acceptable and ethically responsible behaviour a matter of taking into our account not only our own capability to fulfil our own needs, but also the capability of others to fulfil their needs and thus how we are taking care of each other. Herewith, perspective-taking, empathy and emotional intelligence are crucial conditions for an acceptable social life and become crucial features of ethical sensitivity (a/o Jonas, 1979; Lévinas, 1961, 1972, 1974, 1985, 1991 & 2003). Besides our individual and intra-individual life, they become at once also an issue of our systemic – structural, organisational – social life, as among others the work floor. Crucial herein is the element of empathy, in combination with feelings of compassion, altruistic behaviour and organisational citizenship behaviour, in opposition to a self-focused attitude of self-centred and self-regarding behaviour. In a world of diversity empathy is becoming the key to peaceful living together.

Analysing empathy into its basic components (affective, cognitive, behavioural, action) it reveals its crucial role for understanding constructive (responsible) versus obstructive and destructive (irresponsible) behaviour, also within the context of organisations. Looking to the (school)organisation and to (school)leadership from this point of view, we can describe how an organisation, colleagues and an (informal or formal) leader can support (facilitate) the well-being of every stakeholder, as well as how an organisation, colleagues and an (informal or formal) leader can disrupt other's well-being. In the latter case we are confronted with the phenomena of psychopathy (light), a dark personality, toxicity, employees' upwards hostility and a dysfunctional and failing organisation.

In this article we relate the notions of empathy, emotional intelligence, responsible behaviour and (school)leadership and confront it with the notions of self-centredness, psychopathy (light), and obstructive and destructive behaviour. We conclude the article with some thoughts and suggestions concerning the education of empathy. Herewith we continue our research about different aspects of school management and facilitating leadership, as presented in earlier Enirdelm conferences (Portoroz, 2013; Helsinki, 2014; Dublin, 2015; Krakow, 2017).

EMPATHY

ORIGIN, BASIC MEANING, AND SOME CHARACTERISTICS AND COMPONENTS

According to de Waal (2009), the origin of the word 'empathy' can be found in the second half of the nineteenth century (Lipps, 1873) when the German term 'Einfühlung' was replaced for the first time by the Greek word 'εμπαθεια', which originally means being affected by what is happening with someone else. Rogers (after the 1930s) and Kohut (after the 1960s) use the term 'empathy' to describe someone facilitating helpful response to emotional suffering. Kohut, however, vehemently criticized equation of empathy with kindness or love, arguing that, although empathy is the root of good, it can equally be used for evil (see below). Agosta (2011) sketches how the term empathy, originally called sympathy, has had different aspects and indications in the past, so that the true meaning of the term empathy was not always clear: communicability of affect, emotional contagion, imagination, suggestion, benevolence. This linguistic confusion has not really helped for a positive and fixed position of empathy within the discipline of ethics.

And also about the origin of empathy, so strong with humans in comparison with animals, there is still a lot of confusion. Several explanatory theories are created: parental nurturance, inclusive fitness, reciprocal altruism, sociality, group selection in the positive sense, and empathy-specific punishment hypothesis, empathic-joy hypothesis and negative-state relief hypothesis in the sense. Lipps already referred to empathy as an instinct, i.e. as a congenital trait. Imitation behaviour, namely that of the care provided by our parents, may well teach us social behaviour, but according to Lipps the predisposition for this has been given to every human being. According to de Waal (2009) empathy develops through the simple imitation behaviour of the parents. According to Verplaetse (2006), who relies on neurobiological and neuropsychological research, empathy goes back to our urge to attach, which is a primal instinct in man. Adhesion, mutual recognition and imitation stand for care,

attention, protection and so for survival. Recently, a role for mirror neurons in this imitation behaviour has also been considered.

Hebbrecht (in Hebbrecht & Demuynck, 2008) defines empathy as „immersing oneself in the perception of the patient’s (or the Other’s) experience and then thinking about the nature of this experience”. Galperin and Robbins (2010) describe empathy as “an understanding of experiences, concerns and perspectives of another person, combined with the capacity to communicate this understanding”. Singer and Vignemont (2006) define empathy more precisely as (1) an affective condition, (2) that is similar to the affective condition of someone other, (3) that starts with observing and imaging the affective condition of the other, and (4) that implies the awareness that the affective condition of the other is the cause of one’s own affective condition. De Waal (2008) defines empathy as “the capacity to (a) be affected by and share the emotional state of another, (b) assess the reasons for the other’s state, and (c) identify with the other, adopting his or her perspective”. Taken together de Waal defines empathic perspective-taking as “the capacity to take another’s perspective – e.g. understanding another’s specific situation and needs separate from one’s own – combined with vicarious emotional arousal”. Nussbaum (2000) connects it with “narrative imagination”, the ability to imagine what it is to stand in the shoes of another.

Anderson, Botter and Morse (1992), Stepien and Baernstein (2006), and Verplaatse (2008) all describe four different forms of empathy. They clearly define all four:

1. **Affective (emotive) empathy:** The ability to subjectively experience and share in another’s psychological state or intrinsic feelings.
This entails the traditional meaning and the ‘folk belief’ concerning empathy.
2. **Cognitive empathy:** The helper’s intellectual ability to identify and understand another person’s feelings and perspectives from an objective stance;
According to DesRoches and Maxwell (2010) cognitive empathy implies the notion of perspective taking. It entails an intellectual entering into the mindset (state of mind) of the other(s): his perspectives, background, beliefs, experiences, opinions, and argumentations. This competence includes the ability to understand the basic ideas and opinions, and the world view and philosophy of life of the other, whether or not one feels his emotions too.

De Waal (2008) states that the cognitive aspect, though often critical, is the secondary factor, after the spontaneous and immediate affective empathic reflex (PAM). Hoffmann (2000), however, states that empathy often is misunderstood, because it is not a pure affective nor a pure cognitive phenomenon, but a strong interwoven combination.

3. Behavioural aspect: Communicative response to convey understanding of another's perspective.
De Waal (2008) points at 'targeted helping' as the final goal of empathy: "help and care based on a cognitive appreciation of the other's specific need or situation". According to Ricard (2013) it is based on the 'emotional catchiness' for or the 'affective resonance' by the others feelings, experiences and opinions. Without compassionate, caring and altruistic behaviour toward the other empathy is just an empty shell.
4. Ethical meaning: An internal altruistic force that motivates the practice of empathy;

However, it's our opinion that the communicative aspect differs from the real behavioural aspect whereas empathy-based behaviour should include not only the ability to communicate to someone else that one understands and feels what he is experiencing and expressing, but should also include the respective actions necessary to help the other(s). It is the reason why Usherwood (1999) makes a differentiation between 'empathetic understanding' and 'empathetic action'. With 'empathic concern' as the full meaning of empathy, we come close to the description of ethical behaviour by Ricard (2013): empathic feelings – compassion – altruistic behaviour. Thus, finally, we differentiate empathy in five different aspects and meanings.

Furthermore, literature also makes a distinction between the more situation specific meaning of empathic feelings and a more general meaning close to the notion of emotional intelligence. Ickes (1993) makes a theoretical distinction between (1) empathy concerning the general personality traits of other people, (2) empathy about attitudes, values and self-conceptions, (3) affective empathy concerning the emotional state of other people and (4) empathy concerning the thoughts, perspectives and feelings of other people. From the first to the last form, empathy shifts from a general and stable to a specific, and also unstable inference.

Hoffman (2000) distinguishes between different phases of growth in empathy: from global distress¹ over egocentric empathy² and the quasi-egocentric empathy³,

¹ Up to 6 months old: the baby experiences the feelings of others but is unable to distinguish himself from the other and thus experiences the feelings of the other as being those of himself.

² Up to 1 year old: the child already knows the difference from the other, but still wants to see his own non-well-being solved in the first place.

³ Up to 2 years old: the child makes the first attempts to remove the other person's non-well-being, albeit through the means he knows for removing his own non-well-being.

unto full empathy⁴. It is therefore a component of social growth, which seems to run parallel with the growth of self-consciousness (as the distinction between myself and the other), introspection (in which I think about my own feelings and thoughts), perspective-taking (in which I can retrieve the thoughts and feelings of the other), and of self-regulation.

According to current scientific knowledge, empathetic feeling is situated in the prefrontal cortex of the brain, where not coincidentally the capacity of spatial insight, perspective and imaginary movement in space is situated, and thus of imaginatively looking at space from a location that is not our own. So, empathy goes hand in hand with perspective-taking: the ability to physically view the world from one's own position as well as from the position of another, third person, and to compare and combine both. When this part of the brain does not function properly, people are not able to empathize with others or to make ethical judgements. Neuroscience points at the mirror neurons, which play an important role in communication and in the possibility of being emotionally absorbed by another's feelings. According to de Waal (2008), this is certainly the basis of all other emotions. Baron-Cohen (2011) offers a fascinating analysis of empathy as deeply buried in the combination of different brain parts and functions, eleven in total. The parts of the brain that are responsible for the empathic capacity of an individual appear to be responsible also for the self-experiences, self-reflection, autonomous reactions, assessing whether something is painful or not, empathising with the pain of others, language development and language expression, coding other people's intentions and goals, recognizing emotions in physical behaviour and facial expressions, the ability to think that one is the other (exchange of places), recognizing other people's thoughts and beliefs, empathic feelings when others are physically touched by third parties, the coding (the 'reading') of another's behaviour and self-regulation (of one's own behaviour). But given that empathy also has to do with those parts of the brain that are teaching us, empathy can also be developed. It is therefore genetic/born at the same time as developed/learned. And so the environment also plays its role in the (more or less) development of our empathic capacity. Baron-Cohen argues that the affective component is rather genetically determined, whereas the cognitive component is rather formed by the upbringing and the environment.

Although literature and folk belief define empathy in terms of identification (with the other), it also contains the experience of differentiation and the existential inaccessibility and fundamental unknowability of the other. The confrontation with

⁴ From the age of 2 to 4: the child understands that the other person's non-well-being is an appeal to take action.

the otherness of the other is, at once, the experience of one's own unique identity, personality. One's own otherness. By consequence, empathy as a kind of an Aristotelian midpoint, teaches that there are two extremes to be avoided: the position of complete selfhood and the position of complete otherness. The latter can be defined as altruism, meaning absolute self-sacrifice. The former can be described as self-centredness. In other words, empathy has its limits and must be limited.

So, empathy is about much more than the simple imagination what it would be like if we were another person ('imagine-self perspective'), but about actually feeling and experiencing what it is to be that other person ('imagine-other perspective'). Empathy being the competence to understand and feel – experience – a situation from the point of view of the other, before evaluation and judgement. It implies the understanding – however, not necessarily the agreement – of someone else's argumentation for his/her point of view, considered by Habermas (1981/1985; 1983) being a fundamental precondition for any open, non-violent, argumentative dialogue. So, empathy makes the difference between conflict and easy listening, what offers the opportunity of creating a consensus and strengthening social cohesion within the group or organisation.

Anyway, real empathy is about the 'decentration' of a person from his own points of view (Hoffman, 2000) by becoming aware of the potentially harmful consequences of his actions toward other(s). It serves an attitude in which persons are "willing to negotiate and compromise their own claims, rather than use the knowledge [about the other] to manipulate the other" (Hoffman, 2000). By consequence, empathy turns out to be more than just a competence. Empathy is first and foremost a spontaneous reflex. As an intuition, empathy starts by preceding any rational reflection, though it also includes it. Partly subconscious, partly conscious; partly intuitive and affective, partly reflective and rational. Ultimately, it's an attitude.

SOME CORRELATIONS

There is the traditional idea of empathic feelings being the roots of altruistic behaviour, well-known as the 'empathy-altruism hypothesis'. The foundation of this hypothesis can be found with Ackerman, Batson, Birch, Buckley and Duncan (1981): besides the egotistic motivation ("Egoistically motivated helping is directed toward the end-state goal of increasing the helper's own welfare.") there exists also an altruistic motivation ("Altruistically motivated helping is directed toward the end-state goal of increasing the other's welfare."). The latter does not exclude personal gain, but accepts it only as unintended by-product. This altruistic motivated behaviour is rooted in empathic feelings towards the other. In 2008 Batson (2008) still is

wrestling with the same question: are we humans indeed capable of altruistic behaviour? To find the answer, we have to determine the ultimate intention and goal of the actor. Is it directed toward his self-benefits or toward the benefits of the other. To find out Batson articulates four important principles: 1° we cannot trust self-reports (for many, different reasons), 2° we cannot observe intentions, only behaviour, 3° when observing behaviour with different possible intentions, we cannot observe what is the true one, and 4° if we can change the situation so that we can eliminate one of the possible intentions, we can learn at the end about the true intention. By applying the last principle, Batson studied for over thirty years people's behaviour. His final answer is affirmative. Although empathic concern is strongly related and runs parallel to empathic accuracy and affective resonance, it is not completely synonymous. Within this conceptual frame Batson (but also Charng & Piliavin, 1990) concludes that empathic concern (empathic-induced helping) exists. The empathy-altruism hypothesis is true.

Besides this traditional hypothesis Brown, Cialdini, Lewis, Luce and Neuberg (2009) discover the central role the feeling of 'oneness' – defined as a sense of shared, merged or interconnected identity between the Self and the other, so a sense of commonality, overcoming the separateness of both. It is playing a crucial role in the relationships between empathic feelings, severity of need, helping behaviour, perspective taking, relationship closeness, personal distress and sadness. But Stein (1917) already explained the difference between empathy and a feeling of oneness – though close to each other – by the fact that empathy still is characterised by a difference between the primordial 'zero point' of my own I (as the primordial spatial and mental point of reference by which I observe and experience the world around me) versus the other, who can become, by empathic feelings, a con-primordial zero-point, but never an alternative to my own I primordial zero-point.

The detection of the feeling of 'oneness' is blurring the traditional self-other-distinction, illustrating a self-other-overlap. However, a perfect match of feelings – often called 'deep empathy' – would for that matter contaminate a person's competence (effectiveness) of compassionate and altruistic behaviour. So, empathy can never be a synonym to a perfect 'veil of love', covering up every unethical act. On the contrary, optimal empathy will always empathize with the weakest party, with the victim. It is critical and aiming for change for the (ethical) better. Therefore, Davis (1996) and van der Mark and Vreeke (2003) state that it is not about a perfect match of feelings, but about 'congruent affects'. Affective empathy is about congruence of feelings, consistently linked to personality traits associated with affiliation and putting others' needs first. Therefore, Badea and Paña (2010) call empathy a "synchronicity of feelings".

Scott (2011) investigates the correlations between empathy and the Big Five Model. The subscales Perspective Taking and Empathic Concern were both found to correlate with the factors of Agreeableness and Extraversion (Scott, 2011). De Young, Peterson and Quilty (2007) found out that these two subscales of empathy were related to the aspects of enthusiasm and compassion, and suggest that an empathic person with a tendency for perspective taking and concern also reports being warm, caring, outgoing, compassionate and trusting.

EMPATHY OR EMOTIONAL INTELLIGENCE?

Although emotional intelligence is, for quite a while already, recognised as a crucial ability/competence researchers still did not reach consensus about a definition. Attempting to encompass all aspects mentioned in literature Mayer and Salovey (1997) define it as “the ability to perceive accurately, appraise, and express emotion; the ability to access and/or generate feelings when they facilitate thought; the ability to understand emotion and emotional knowledge; and the ability to regulate emotions to promote emotional and intellectual growth”. So, EI combines affect, cognition and motivation. It connects emotions with cognitive intelligence, determining our behaviour. Altogether the notion of EI refers to the ability to build qualitative relationships (Bobik, Coston, Greeson, Jedlicka, Malouff, Rhodes, Schutte & Wendorf, 2001), determined by affiliation, close affective ties and a close partnership.

A review by Caputi, Chan and Ciarrochi (2000) identified four main aspects that are included by most definitions of EI: emotion perception, emotion regulation, emotion understanding and emotion utilisation. These areas relate to the regulation of one’s own emotions and understanding of others emotions in building social relationships. Mayer and Salovey (1990) view EI as a cognitive ability, referring to it as “the subset of intelligence that involves the ability to monitor one’s own and others’ feelings and emotions, to discriminate among them and to use this information to guide one’s thinking and actions”. It is indeed about the ability to put oneself in the place of the Other, to live with and feel along with the Other and to be able to communicate this to the Other.

Thus, the relation between the notion of emotional intelligence and the notion of empathy is clear. Perspective taking (but not the three other main aspects of empathy: fantasy, concern or personal distress) is the most important aspect of EI (Mayer & Salovey, 1990; Caruso, Mayer and Salovey, 2000; Bobik, Coston, Greeson, Jedlicka, Malouff, Rhodes, Schutte & Wendorf, 2001; Druskat, Pescosolido & Wolff, 2002). Theories on emotional intelligence (as Bar-On, 1988 & 2000; Mayer

& Salovey, 1997; Goleman, 1995 & 2001; Mercer & Reynolds, 2002) all stress the importance of empathy as the core of emotional intelligence. Empathy is also named as a subscale of the EQ-i (Bar-On, 1997).

By consequence, empathy as the essence of emotional intelligence is a crucial aspect to successful (school)management. Qualitative results on tasks depend on the quality of the focus on the socio-emotional component, being on EI. "Abilities such as empathy, perspective taking, supporting/developing others, and group task coordination not only contribute to leadership emergence, but may also strengthen team member participation and engagement because they convey a sense of inclusion, support, and respect. As such, it may be that a role of the emergent leader is not only to improve task coordination, and also to build a sense of belonging, support, and optimism within the team, so that team members can engage their full attention in their performance of the team's task." (Druskat, Pescosolido & Wolff, 2002)

LIMITS TO EMPATHY?

First of all, it must be repeated that empathy is not synonymous to sympathy. The distinction between sympathy and empathy goes back to the old distinction (Smith, 1759; Spencer, 1870) between an instinctive, spontaneous form and a cognitive, conscious form of perspective-taking. The former does imply the emotional perspective-taking with the emotions of the Other, where the latter also implies a cognitive recognition and understanding of those emotions. According to this tradition, the difference between sympathy and empathy lies in the areas of instinctive versus cognitive and of the intensity of the feelings. According to Jorland (in Berthoz & Jorland, 2004), sympathy does not necessarily imply a real empathic feeling with the other, because this can also be done on the basis of simple "infection" (a smile evokes a smile ...) or analogy (as Depraz (2004) calls it), based on a reminder of the same feelings with ourselves. Sympathy therefore evokes old feelings in ourselves, not those of the other. In case of sympathy, one returns to oneself and thus remains the centre; one continues to approach the other from one's own point of view (the 'imagine-self perspective'). In empathy, the other really becomes the centre (the 'imagine-other perspective'). So, empathy requires that we forget our own position. What is clearly situated at a higher level of intentionality and relational intensity. Among others also Di Guinta, Eisenberg and Eggum (2010), Batson (1991) and Batson, Lishner and Stocks (2014) are making a clear distinction between personal sympathy, that is self-centred, and real empathy, that is other-oriented, based on the genuine competence of perspective-taking.

The distinction between the two can also be described as follows. In sympathy, the emotional component is particularly strong and dominates the cognitive component. In empathy, the cognitive component is in balance with the emotional one. The difference between empathy and complete identification is captured by Van-aerschot (in Hebbrecht & Demuynck, 2008) with the term 'as if': empathy always remains an 'as if' one identifies with the other, while identification with the other no longer experiences this 'as if'. That's why Davis speaks of a 'feeling of congruence'. Effective empathy should be about the congruence of feelings, not their perfect imitation.

Exactly because it is rooted in an emotional attachment to concrete situations, without considering figures in general, Bloom (2014 & 2016) rejects empathy in the context of leadership and management. Affective empathy is narrow and biased, because it is focused on one single subject. It is 'parochial' in what is called the 'identifiable victim effect': empathy is stronger towards persons we know than to complete strangers. Ethical decisions are clearly influenced when some of the parties involved are closer and so more 'human' to us than others (Bauer, Engl, Lamm, Majdandzic, Moser & Windischberger, 2012; Gleichgerrcht, 2013). In doing so, we swim in compassion and thus in the immediate moment, and overlook the long term and the importance of a much larger group of parties involved. So, empathic feelings can disturb efficient and ethically correct thinking about the choice between two alternative options of equal value. Bloom and Prinz (2011a, 2011b) therefore plea for the rational moment of cognitive empathy and compassion. Bloom (2016) is right to react against (affective) empathy, what he considers to be a 'poor guide'. But he focuses on the affective component, excluding the cognitive component and the balanced combination of both components.

However, research illustrates that the affective component is still crucial. Exclusive cognitive empathy is not a sufficient ground for the necessary feelings that induce the communication, and compassionate and altruistic behaviour that must complete the experience of empathy. Conversely, it is also true that compassionate and altruistic behaviour not necessarily illustrate empathic feelings, because it can also be instigated by egoistic objectives (a/o reducing one's distress, having a good feeling, improving one's self-image and self-esteem).

Further, there is the risk for 'motivated inaccuracy', a way people sometimes deal with threatening information. Ickes (1993) points at the problem that a person can keep himself from consciously knowing the things – thoughts, perspectives and feelings of the other – that he prefers not to know because it will harm his self-esteem, position (power) or relation to the other (Cuperman, Howland, Ickes & Simpson, 2010). Cuperman, Howland, Ickes and Simpson point at keeping self-esteem high

as the main reason for motivated inaccuracy, whereby self-esteem runs parallel to a positive social image.

The intriguing question is why anyone might be motivated to be inaccurate in his empathic feelings towards someone else. A crucial set of phenomena concerning 'motivated inaccuracy' can be found with Bandura (1986), called 'ethical disengagement'. It is a matter of 'cognitive reconstrual': "Cognitive transformation of harmful conduct into good conduct through moral justifications and palliative characterisations by euphemistic labelling and behavioural contrasts is the most effective psychological mechanism for disengagement of self-sanctions." (Bandura, Barbaranelli, Caprara & Pastorelli, 1996) It helps to redefine a deed as beneficial in some way, to minimize one's individual role in a deed and/or to reframe the effects of a deed. And so, ethical disengagement is a matter of failing self-control, of negative self-regulation (self-regulation failure), aiming to avoid sanctioning, first of all self-sanctioning. This process runs parallel to the neutralization theory (Matza's & Sykes, 1957), 'rationalizing ideologies' (Anand & Ashforth, 2003), and ethical fading (Messick & Tenbrunsel, 2004).

Baron-Cohen (2011b) where he defines empathy as occurring "when we suspend our single-minded focus of attention and instead adopt a double-minded focus of attention. ... Empathy is our ability to identify what someone else is thinking or feeling and to respond to their thoughts and feelings with an appropriate emotion" sees no evil in using the word empathy for a spectrum of empathic feelings, Songhorian (2015) is advocating a more restricted definition. Songhorian warns the utilization of the notion of empathy as a 'broad concept'. In that case the word empathy refers to a lot of different psychological phenomena as identification, emotional contagion, helping behaviour, regret, perspective taking, theory of mind and so on. At least we should divide between an instinctive, endowed ability to feel what others feel – the former notion of sympathy, nowadays defined as affective empathy – and a more complex and complete ability to really understand others.

We may not forget to mention also the deep problematic nature of empathy. Empathic feelings seem to be natural and easy, because empathy often is related to our feelings towards our closed others. But we should wonder whether it is possible at all to fully empathise with people in other times and places (cultures) to understand their thoughts and feelings as they themselves did/do. By consequence empathy is much more easy to a person that is close to us and lives in the same environment and culture than to a person from another culture and country, time, gender et-cetera. And given the multicultural society we're living in today, we have to bridge serious cultural distances more often than some decades ago.

Empathy is about understanding and feeling the other's experiences, about coming close to someone else, even about oneness. This can result in wonderful communications and deep social contacts. This includes open-mindedness, the willingness to communicate one's feelings, the acceptance of imperfection (of the other) and vulnerability (of the agent himself). But, at the same time it is only possible when the subject of the empathy in his turn accepts the same conditions. In case that one is confronted with a person who wants to misuse the open-mindedness, the open communication about feelings, the vulnerability and the imperfection – as is the case with psychopaths 'light', bullies, destructive persons etcetera – empathy will actually offer the tools by which the other manipulates, betrays and violates the empathic person. Insofar empathy is the gateway to the other, it can also be misused to get access to one's cognitive and affective inner Self and to utilize this knowledge and entrance to the other to promote one's personal needs and interest at the expense of the other, driven by a self-focused and self-centred attitude.

EMPATHY: A BASIC COMPETENCE FOR ETHICAL BEHAVIOUR

Insofar ethical behaviour, based on whatever concept and/or principle, is about taking into account the well-being of the other(s) – so, not harming his well-being – there must be a moment at which one becomes aware of what the well-being of the other(s) means. This moment of connectedness can be conscious, but also unconscious. In the latter case it is intuitive. Empathy is a necessary element in this first moment of connectedness, as well in its cognitive, reflective (conscious) as its affective, intuitive (unconscious) aspect.

Also Georgieff (2008) analyses the phenomenon of empathy as the encounter of a person with someone else. Basically, empathy is nothing more than the experience of this encounter, the balance between selfhood and otherness. Jonas (1979) defines responsibility as the ex-ante experience with the fact that one has the power (meaning: competence and ability) to support someone else. One way or another, the notion of empathy contains a strong other-direction (versus a strong self-direction). Also Baron-Cohen (2011) and the philosophy of Lévinas (1971; 1985; 1991; 2003) resonate with this basic idea about the confrontation with (the face of) the Other. For Lévinas, empathy is the diachronic moment of the heteronomous encounter of the Other at which I transcend the illusion and the pursuit of myself. Herewith empathy becomes part of our ability for open-mindedness and mental flexibility toward the Other. Empathy is the necessary moment of getting connected with the other: the awareness of the other (and his needs). Baron-Cohen (2011) defines

empathy as “to suspend our single-minded focus of attention and instead adopt a double-minded focus of attention” and as “our ability to identify what someone else is thinking or feeling and to respond to their thoughts and feelings with an appropriate emotion”. Also the crucial role (the absence of) empathic feelings seem to play in the phenomenon of psychopathy (‘light’) is pointing to the crucial role in general of empathy, cognitively plus affectively, for constructive, acceptable and responsible behaviour (ethics).

Lamm, Majdandzic and Ugazio (2014) conclude that empathy is an important factor to pro-social and ethical behaviour towards human stakeholders, but not the only factor and not without the risk for mistakes. The ‘folk belief’ on empathy as a trustworthy and even the only factor to pro-social and ethical behaviour must be toned down. However, we do believe that empathic and ethical sensitivity are almost synonymous. Anyone who defines ethics in terms of attention and caring for whoever stakeholder is involved must come to the conclusion that the ability to act responsibly starts with and is rooted in the capability of empathy.

Depraz (2001) defines four different levels within empathy. (1) The first level is intuitive, so pre-reflexive. It is the immediate, passive, and primary experience of meeting the other in his unique identity, his otherness. (2) The second level is called ‘imaginary transposition’, because it includes a spontaneous, but conscious and active, and so voluntary perspective taking. (3) At the third level there is a clear, so conscious, cognitive understanding of the other by communication and language. (4) The highest level contains the recognition of the other as a person that merits attention and respect. Depraz calls it the ethical perception of the other (!). According to Berthoz and Jorland (2004), this means that my world of experience is no longer a simple subjective one, but is given as an intersubjective one, constituted by one’s own subjectivity, but also by that of the other. “The need to transcend the boundaries of our positional perspectives is important in moral philosophy and in political philosophy, as well as in law”. (Sen, 2009) Many experts and research (a/o Berthoz & Jorland, 2004; Verplaetse, 2008; de Waal, 2008, 2009 & 2010; Tisseron, 2010; Rifkin, 2011; Baron-Cohen, 2011a; Allison, Baron-Cohen, Bethlehem, Coles, Kimberley & van Andel, 2016) point at empathy as the key factor or motivator of pro-social, responsible behaviour.

But Prinz (2011a, 2011b) and Kauppinen (2017) and many other authors question the conclusion that empathy, as well cognitive as affective, is the real heart of ethical evaluation and behaviour.

Maxwell (2005) questions a ‘naturalistic’ image of empathy: compassionate empathic feelings is in itself not enough to qualify behaviour as ethical. It should also be subjected to ethical judgment (cognition). DesRoches and Maxwell (2010)

confirm this point of view when mentioning the 'Piaget Fallacy' and the 'Golden Rule Fallacy', both close related to each other. Whereas the Piaget Fallacy all too easily considers perspective taking ('social inferencing') as imagination and as synonymous of empathy, also Noddings (2010) defends the opinion that empathy is more than only 'mental imitation'. Rightfully DesRoches and Maxwell also point at the 'Golden Rule Fallacy': the naive presupposition that perspective taking (cognitive empathy) always implies empathic feelings and pro-social behaviour. Educating and strengthening perspective-taking can as well strengthening affective empathy and compassionate behaviour as strengthening psychopathic behaviour (Cormier, Harris & Rice, 1992; D'Silva, Dugan & McCarthy, 2004).

A very interesting and promising point of criticism on empathy as the heart of ethical behaviour is articulated by Amir, Bloom and Jordan (2016). Although empathy is defined in their research in the narrow sense as affective empathy, their research illustrates clearly that concern and perspective taking (cognitive empathy) on the one hand, and empathy (affective empathy), behavioral contagion and personal distress on the other hand are related to each other (and with fantasy as an isolated third factor). It illustrates that not empathy is the crucial motivator for ethical thoughts and prosocial behaviour, but perspective taking and concern. In contradiction to our intuition and to what many people believe, affective empathy is not the main motivating factor for pro-social behaviour (concern). We need, first of all, perspective taking. Does this mean that affective empathy is unimportant? Not at all, but being a secondary factor affective empathy needs cognitive empathy to become active as concern and altruistic behaviour.

Finally, the relation between empathy and responsible behaviour is reciprocal. Empathy is a necessary basic element for responsible behaviour. But in its turn, ethical sensitivity and integrity are a strong stimulus for empathic understanding and feelings.

ZERO-EMPATHY

Notwithstanding the fact that not every ethicist considers empathy to be crucial for responsible (professional) action, we do. We can substantiate this opinion by referring to the stakeholder imperative (Siebens, 1994, 1996, 2010 & 2013): responsible behaviour should take into account the needs and interests of all individual stakeholders and the common good of the organisation and society as a whole. We can also substantiate our opinion by having a closer look to what it means when there is none. According to a huge amount of research psychopathy is characterized by emotional superficiality with the absence of empathy, the absence of guilt and

regret, dishonesty, egocentricity, the failure to form close emotional bonds ('oneness'), low anxiety proneness, superficial charm, externalisation of blame and a low level of emotional intelligence. By consequence psychopathy can be recognized by a tendency to negate regulations and legislations, a tendency to blame others or society, the absence of self-critical reflection, no feelings of regret, a lack of respect for others, unreliability, impulsivity, a tendency to aggression, a tendency to bullying. This behaviour can be overt, but also covert, since one of the characteristics is being charming. Especially the latter situation makes that many psychopaths are doing what they do unnoticed.

The serious deviation of psychopathy is characterized by the fact that the person in question does know what the other person thinks and feels, can express this nicely, and knows the social norms perfectly in this respect, but continues to see this as detached from himself, so that he cannot experience what this emotionally and existentially means. They can recognize their own feelings and opinions with the other ('imagine-self perspective'), but they are not able to connect fully to the other's feelings as the feelings of the other ('imagine-other perspective'). A full displacement into the world of the other and his motives, feelings and thoughts is not possible. They only feel a resonance of the other's feelings within their own emotional world. Because of the absence of affective empathy, there is no 'affective resonance' and they cannot feel the pain and suffering of others. This allows the psychopathic person to shamelessly pretend empathy without guilt and to manipulate the other. Psychopathic persons do not feel what the other person is feeling, but they do know perfectly well what social expectations are and what that empathy should look like. They misuse their knowledge by means of their cognitive empathy to manipulate and threaten others, aiming to get completely what they want. Fromm (1947) designates this attitude as 'exploitative', meaning that all others are just means to the realisation of one's own needs, interests and objectives. Psychopathy even is the disorder in which the other is dehumanized into an object (instead of a subject), so denying radically the fact he has feelings and opinions.

Insofar the psychopathic person is first of all characterised by the absence of affective empathy, he is manipulative, shallow, egocentric, self-oriented and incapable of true love, lacks altruistic behaviour and remorse or shame (Hare & Jones, 2016). Among others, they are also unable to feel or understand, accept or take into account the existential vulnerability of another person, as well physically as emotionally. So, they destroy the morale and emotional well-being of their colleagues by humiliating them, lying about en to them, abusing them, using organisational rules to control them, not giving them adequate information or training, blaming them for mistakes made by themselves, harassment/bullying them, and coercing them into unwanted

sexual activities and relations (Boddy, 2011) without shame or remorse. He is 'cold', though he often is capable to hide his lack of feeling and his cold indifference for others behind a mask of friendliness and charm.

It is not surprising that psychopathy is strongly correlated with Machiavellianism – passion for power – and narcissism – grandiose self-love. Together, these three components make up the 'dark triad'. Within the dark personality each of the components is present, but one strikingly.

The description of the psychopathic and/or dark personality above refers to the extreme and blatant version of this personality type. In fact, the characteristics are present more or less. Thank God, most people are not blatant psychopaths and do not have a dark personality in an extreme and blatant way. They have some traits tending to psychopathy and/or dark personality. Therefore, Kets de Vries (2012) describes and defines the 'psychopath light' personality type, also called 'seductive operational bully' (SOB)⁵. Central to this personality type still is a very low level of conscience and empathy. So, ethics is crucial to this personality type. Because many of these characteristics are appropriate in organisations that appreciate impression management, competition, coolness, ends justify means, domination and assertiveness – Kets de Vries refers to a Darwinian model of management – and thus reflect emotional poverty and a lack of human feeling, these tendencies can be highly effective. It makes that psychopaths light (or SOB's) can flourish invisibly and get promotions unnoticed. Meanwhile they leave a trace of victims, even more qualitative executives and superiors, broken down and leaving the organisation (after which they seek to take over their position). Insofar the psychopath light is less prominent and less visible as the full psychopath, he is more dangerous to others and to the organisation. Within the context of an organisation, we are talking about obstructive, destructive (Hogan, Kaiser & Padilla, 2007; Judge, Kosalka & Piccolo, 2009) and herewith toxic (Lipman-Blumen, 2004, 2005a, 2005b & 2005c; Durré, 2010; Salpeter, 2013) behaviour. According to Lawrence (2014) six behaviours can be defined as toxic: aggressiveness, narcissism, lack of credibility, passivity, disorganisation and resistance to change.

What does cause the existence of a psychopathic (light) personality? Probably it is a combination of genetic traits, nurturing and organisational environment. Concerning the first component we have to look at the malfunctioning of the amygdala and prefrontal cortex, leaving room for the reptilian brain. Parental rejection, lack of

⁵ Hare's (2003) Psychopathy Checklist-Revised (PCL-R), used worldwide, can be of a great help to diagnose the degree of psychopathy/dark personality/SOB light with candidates and colleagues/employees/superiors.

affection, inconsistent discipline, separation from the parents, physical abusive behaviour by the parents are events of the second component. The third component concerns a 'social-Darwinian organisation'. Finally, it will be a combination of all three.

Whereas the notion of sympathy teaches that the cognitive component of perspective-taking – understanding and reflection – is as important as the affective component, psychopathy teaches that the affective component of perspective-taking is also vital. But as illustrated by the phenomenon of psychopathy one can have a high level of cognitive empathy to someone else, but still use this knowledge for self-regarding objectives. Whereas the psychological quality is determined by the presence or absence of both components of perspective-taking, its ethical quality is determined by the objectives and motives behind it. So, we should also include the subject of intentions into our evaluation. Thus, the restriction that real empathy should have an 'imagine-other perspective', is not enough to qualify for acceptable and responsible behaviour. Also the objective behind the behaviour should be other-oriented, instead of self-focused. Real empathy indeed demands the ability to forget somehow one's own Self and to focus on the other's situation.

Empathy, change of roles, and ethical creativity are important manifestations of ethical sensitivity, but can be hindered, even blocked by rigid framing (Hoffrage, Krings & Palazzo, 2011), although who makes irresponsible decisions or acts irresponsibly does not always consciously pursue this. Often these are decisions or actions where the level of ethical quality remains unconscious. So, it is ethical blindness that is opposed to ethical sensitivity: "ethical blindness can be defined as the temporary inability of a decision maker to see the ethical dimension of a decision at stake" (Hoffrage, Krings & Palazzo, 2011). Further, the more socially and ethically unacceptable the harm done, the more ethical disengagement (Bandura, 1990) will be triggered. This is the self-evident outcome of the fact that ethical disengagement consists of the attempt to hide harm done to others to one's own conscience. Can we actually countervail or neutralize the phenomena of rigid framing and ethical disengagement? Baker, Detert, Kish-Gephart, Martin and Trevino (2014) examine two forces: knowledge of the harm done to others and consciousness. Insofar consciousness as ethical awareness (or ethical sensitivity) can be defined and described as "involving the recognition that the issue at hand involves factors that could detrimentally affect others' welfare or operate against one's own or society's ethical standards, the understanding that one's actions could contribute to those detrimental effects, and the sensitivity to realize how the outcomes of one's actions may be at odds with internal (self-regulatory) or external (societal) moral (i.e. ethical) standards" (Rest, 1986; Butterfield, Trevino & Weaver, 2000), ethical disengagement and consciousness are indeed opposites (Moore, 2008). By consequence,

an individual lacking ethical awareness will engage more easily into strategies of ethical disengagement. So, these elements are mediating towards unethical and destructive decision-making and behaviour. Therefore, creating a more personal relationship (empathy, oneness) between a perpetrator and his victim(s) can countervail the process of dehumanization of the victim (Bandura, 1990) and disengagement of one's responsibility.

Insofar ethics, evil behaviour can be reduced to self-centredness and the absence of an attitude of empathic feelings – altruistic love – compassion (Siebens, 2017). We should also investigate whether we can negatively relate the issue of evil also to the broader notion of emotional intelligence (EI). Insofar the notion of EI refers to the ability to recognize the meaning of emotions, as well in others as in the Self, and to reason, to communicate and to solve problems on the basis of them, it refers to the ability to perceive emotions, understand the information of those emotions and manage them. Altogether the notion of EI refers to the ability to build qualitative relationships (Bobik, Coston, Greeson, Jedlicka, Malouff, Rhodes, Schutte & Wendorf, 2001), determined by affiliation, close affective ties and a close partnership. Empathy as perspective taking clearly is the most important aspect of EI (Caruso, Mayer and Salovey, 2000; Bobik, Coston, Greeson, Jedlicka, Malouff, Rhodes, Schutte & Wendorf, 2001; Druskat, Pescosolido & Wolff, 2002). This implies that the absence of empathic feelings and understanding includes a low degree of EI. Considering the fact that they can also be abused by dark personalities, who just want to manipulate the anxieties and worries, needs and interests of their colleagues to get power and authority over them, emotional intelligence is not always genuine and therefore not automatically ethical.

Overall, the trait of psychopathy can be considered to be the extreme and a clear definition of an attitude lacking full empathy and emotional intelligence, because of self-centredness. Within the context of an organisation, we can use the concept therefore as the definition of an attitude that should be described as obstructive, destructive and toxic i.e. evil. On the reverse, this implies that empathy, compassion and concern for others (Ricard, 2013; Amir, Bloom & Jordan, 2016) is the other extreme of the continuum of ethical/unethical behaviour. It is also the opinion of famous neuroscientists as de Waal (2009), Tisseron (2010) and Rifkin (2011) that empathy is the heart of social life and of ethical behaviour. Within the context of an organisation (as a school), we are talking about constructive behaviour (as cooperation, team-centeredness, caring and helping, facilitation and support) and organisational citizenship behaviour (OCB) (as being oriented to the common good, commitment, intrapreneurship). Thus, full (cognitive + affective) empathy – as defined above and within the context of the stakeholder imperative – can be considered as

the dominant characteristic (factor, criterion) of socially acceptable and ethically responsible behaviour.

Methodologically good and evil are therefore valued by the same dominant characteristic, expressed either in a positive (empathy, perspective-taking, compassion, altruistic behaviour etcetera) or a negative (self-focused, self-centred behaviour) way. Both are correct expressions to define ethical/unethical behaviour. Both dominant and opposite characteristics of self-centredness and full empathy tell their own story about the application of the stakeholder imperative (Siebens, 1994, 1996, 2010, 2013): whose needs and interests and to what degree are taken into account in our decisions, acts and evaluations?

THE BYSTANDER'S ABSENCE OF EMPATHY

A very specific phenomenon concerning (the limitation or even the absence of) empathy is the bystander, concerning an existential question everyone has to face in situations of irresponsible behaviour: do I have to intervene and will I intervene?

How is it possible that so many people do not intervene by helping or by asking for the help of others or the intervention of professionals (police, ambulance, etc.)? We can detect several, different origins of the bystander attitude. Besides the simple fact of being unaware of the situation at hand, there are different forms of 'volitional incoherence' (weakness of the will). In that case there is some cognitive and affective empathy with the bystander, but not strong – courageous? – enough to draw the right conclusions. "This ... is facilitated by conformist, pragmatic or passive followers who do what they are told as a means to find favour with their leader and thus gain advantages for themselves." (Clements & Washbrush, 1999; Johnson, 2005; Boddy, 2011) But with a/o D'Cruz and Noronha (2011) we can conclude that there is uncertainty about the opinion, position and willingness for action with others ('bystander effect') and also a lot of fear to be associated with the victim and becoming a victim oneself. Zimbardo (2007) illustrates how the diffusion of responsibility in the group of bystanders leads to 'social loafing': each individual bystander expects the others to react and so, no one acts. Also the empathy-avoidance motive (Batson, Shaw & Todd, 1994) (also called 'compassion fatigue') can explain the specific mode of reaction of bystanders. Due to the fact that empathy is a limited resource, it can be exhausted. Sometimes people, especially within caring and personal jobs (nursing, teaching etcetera), have to defend their own mental well-being by blocking out their empathic feelings for their patients or clients. And in some situations we must conclude that the person involved just do not want to become empathically

touched (blunt unwillingness). Pressures within the group or organisation can force employees to fit in with the dishonesty of perpetrator(s), being sucked gradually into a dishonest and corrupt culture.

Arendt (1972) clearly states that “dissent implies consent ... one who knows that he may dissent knows also that he somehow consents when he does not dissent”. Smith (1759) already stated that “where there is no disapprobation of the motives of the person who does the mischief, there is no sort of sympathy with the resentment of him who suffers it.” Contradictory enough, being what seems to be an outsider to the conflict they are crucial to the dynamics and solutions of it. Instead of being an outsider, they are a crucial part of what is the ‘collective responsibility’ for a situation at hand. Therefore, D’Cruz and Noronha (2011) calls them “important constituents of the harassment/bullying scenario”. First of all the bystander effect is a phenomenon of (individual and collective) ignorance and failure to act against injustice. Zimbardo (2007) clearly states that this in itself is a manifestation of evil and thus includes responsibility. It should be clear that the bystander position can hardly be defended being an ethical position, since the bystander is not supportive or caring at all to the victim.

In contrast to the bystander, Arendt (1971 & 2003) presents the personality of the ‘noble nature’. He is the individual who is willing to speak out in a social setting that things are wrong and unethical, and therefore should be changed. Foucault (2009) refers to this attitude as ‘parrhèsia’. It is the individual pointing at the mission statement and core objectives, to the ethical values, norms and rules, stating that they are necessary for the social cohesion of the group, organization and society at large. He is the person who keeps the ‘reflective thought’ – as well the individual self-critical and critical thinking as the open and argumentative dialogue – high.

EMPATHY: CRISIS OF THE WESTERN CULTURE

Dąbrowski’s (1964, 1967, 1972, 1979/1994) (and many others’) statement is provocative: ethical sensitivity is oppressed by society’s orientation toward competition, power, status and wealth. Although an analysis in depth is beyond the scope of this article we must agree with the fact that the subject of empathy is related to a lot of socio-cultural problems in Western societies as there are: people’s philosophy of mind becoming more right-wing and more neo-liberal, the increase of competition, and of violence and aggression (a/o bullying) at the work floor, the loss of traditional social cohesion. Western society does not so much struggle with an economic crisis, not even an environmental crisis, but first of all a crisis

of empathy, as stated by president Obama. In a world of diversity empathy is key to peaceful living together.

From his analysis of empathy, also Baron-Cohen (2011) speaks of 'empathy erosion'. However, he does not interpret it as a specific, temporary phenomenon in a society becoming more and more social-Darwinist (neo-liberal), but as an existential phenomenon. For Baron-Cohen erosion of empathy is the essence of evil. He illustrates that a lack of empathy essentially consists of a deep-rooted orientation towards ourselves ('self-centredness'). In its most extreme forms, it is not only a problem of understanding the (different) feelings and thoughts of others from within, but even a problem of the total inability to understand and feel that others might even have feelings and thoughts.

Devisch (2017b) has some specific critical remarks. Although he does not deny the value and necessity of real empathy in our life, he criticizes the recent format of it in our Western societies. Whereas real empathy seems to evaporate in our societies, a false format of empathy related to specific, very explicit cases of illness and misery, culminating in short-term philanthropic actions, is growing. This is what the author calls 'too much of empathy, instead of a shortage of empathic feelings'. Insofar this kind of empathic feelings aims first of all to have a good feeling about one selves, it is more self-centred than other-directed. And, correctly, Devisch is criticizing the absence of real empathic feelings, that normally lead people to a structural approach of the problem at hand, aiming for a fundamental and sustainable (long-term) solution and framed within the whole of social reality. He points at the risk that real structural solidarity would be replaced by an individualistic model of voluntary philanthropy.

The development of empathic feelings probably are not a full nor the final answer to the many structural social, economic and political problems of today's societies, and not to the problems of education and of educational institutions. However, this does not really change the fundamental value and role of empathy within a socially acceptable and responsible (ethically acceptable) attitude and behaviour towards others.

CONCLUSION

We may conclude that the ultimate continuum of responsibility and ethical behaviour basically is passing between the poles of self-centred versus pro-social (empathic, compassionate and concerned, and altruistic) behaviour. Therefore, from an ethical point of view only an attitude of full empathy and concern towards all stakeholders can be accepted as a responsible attitude.

EMPATHY AS CRUCIAL COMPETENCE FOR ETHICAL (SCHOOL) LEADERSHIP

EMPATHY AND EMOTIONAL INTELLIGENCE AT THE WORK FLOOR

De Ruiter (2014) illustrates a clear correlation between autonomy, social identification (of the employee with his organization), and involvement and commitment, realizing a higher organizational citizenship behaviour (OCB). All correlations between autonomy, commitment and OCB are highly significant and the factors account for a strong triangle. And according to Parhizgar and Rahbarinia (2014) all sub-aspects of OCB are clearly positively related to employees' empowerment. Justin, Gayatri Devi and Velayudhan (2010) and Gayatri Devi, James and Velayudhan (2010) illustrate a clear correlation (resp. .57 and .056) between OCB and emotional intelligence. Emotional intelligence improves a person's moods and influences the mood of others. It implies a positive influence on self-awareness, self-control and self-motivation, and herewith on OCB. Conversely, Joe-Akunne, Oguegbe and Okonkwo (2015) illustrate a significant (but low) negative correlation between emotional intelligence and counterproductive work behaviour (in line with Dahlen, Kuhlman, Martin & Ragan, 2004; Bruursema, 2007). Ali, Amorim and Chamorro-Premuzic (2009) found out that there is a close correlation between Machiavellianism and psychopathy (.70), both having a clear negative correlation with emotional intelligence (resp. $-.48$ for psychopathy and $-.23$ for Machiavellianism). So, a dark personality clearly is counter to emotional intelligence.

The analysis of empathy as a crucial feature of emotional intelligence in general helps to articulate the fundamental opposition between on the one hand self-transcendence, self-regulation, organisational citizenship behaviour, commitment etcetera, and on the other hand self-interest, cynicism, deception, self-regulation failure, deviant behaviour, obstructive and destructive behaviour, a dysfunctional and failing organisation etcetera.

EMPATHY AND ETHICAL LEADERSHIP

Badea and Paña (2010) illustrate the importance of empathy for good leadership. Humphrey, Kellett and Sleeth (2002) claim that empathy "is one of the most important factors if an authentic leader wants to integrate in a group". Pescosolido (2002) states that persons with great(er) empathic feelings have more chance to become (in)formal leaders of their group.

Insofar Ricard (2013) describes ethical behaviour as the whole of empathy, as well emotional as cognitive empathy, compassion and altruistic behaviour, this implies that we can relate empathy to the notion of an ethical, specifically facilitating leadership style (Siebens, 2007, 2011, 2013 & 2016). On the one hand, empathic feelings with the employees will create compassion and concern within the leader, which will stimulate and motivate a supportive and facilitative leadership style as the concrete expression of altruistic behaviour in terms of leadership. On the other hand, when questioning the concrete meaning of an attitude and style of facilitation in the position and formal role of a manager/leader empathy appears to be one of the basic elements. Facilitating leadership implies that a leader is behaving empathically, based on his emotional and cognitive empathy with among others (besides all stakeholders' needs and interests, and the interests of the organization and society at large) his employees' needs and interests to grow as a human being and as employee and team member. In fact, facilitating leadership is aiming for an emancipatory process in which presuppositions are challenged, alternative perspectives explored, old ways of understanding are transformed and new perspectives are accepted.

In this context, we also refer to 'psychopathic leadership'. The characteristics of psychopathy may well explain why someone with a 'dark' and toxic personality can get promoted more easily and, by consequence, that we find more of them in higher organisational levels, but they make it irreconcilable with the ethical stakeholder imperative. And also on the level of leadership a lack of empathy runs parallel to a lack of ethical sensitivity. Therefore, it should come as no surprise to us that the psychopathic leader is not interested in truly responsible policy and management, quality assurance, integrity, spirit-uality, corporate governance (transparency and accountability) and so on.

Herewith, concerning leadership we can articulate an opposition between a, self-centred and autocratic, and a participative, shared and facilitating leadership style (Siebens, 2007, 2013 & 2016), which plays a crucial role in making an organization ethical and efficient.

Therefore, the use (and further elaboration) of the Big Six, adding the aspect of Humility/Honesty/Integrity to the traditional Big Five (Ashton, Lee, Perugini, Szarota, de Vries & Di Blas, 2004; Ashton & Lee, 2002, 2004, 2007, 2008 & 2012; Saucier, 2009; Hilbig, Moshagen & Zettler, 2015; Hilbig & Zettler, 2015) and assessing candidates about their ethical sensitivity and organisational citizenship, is crucial to divide the good from the bad guys and girls. A combination of the assessment of this element with the (positive) characteristics of high giftedness seems worthwhile. Exactly the absence of this kind of screening explains why destructive, toxic, even psychopathic (light) candidates still are employed and promoted in

organizations, even when taking into account the fact that they easily fake empathy and ethical sensitivity.

EMPATHY VERSUS DATA AND FIGURES

Insofar ethical empathy is about understanding and feeling the other's thoughts and emotions it comes close to 'gut feeling', to intuition. Intuition, however, is not a very well defined phenomenon. Vanlommel (2018) describes it as a culmination of experience, known as 'expertise'. Thus, an evaluation build on intuition is in fact build on our recognition and practical knowledge from past situations. And thus, the quality of this expertise depends on how long and how intense the experiences are. Notwithstanding the frequent and spontaneous use of intuition to evaluate situations, Kahneman (2011) illustrates manifold how intuition is taking a look at us, among others under the pressure of group culture. By consequence, ethical evaluation and decision making based on empathy has in itself no guarantee and can go terribly wrong. Notwithstanding the crucial importance of empathy and emotional intelligence for ethical behaviour and (school)leadership in particular, ethical leadership may not overlook the importance of facts and figures. Especially in case of a conflict. Insofar, pleading for the use of facts and figures is pleading for the application of a more objective and more balanced evaluation process.

EDUCATING PEOPLE TO BECOME MORE EMPATHIC

Education often stresses the importance of responsible citizenship as a value and an educational objective. Whoever is involved in the education of children and youngsters knows that they therefore, first of all, need to be educated to socially and ethically acceptable behaviour. Thus, the process of ethical education should guide people from "the perspective of egocentrism, from which they can only consider their own point of view, gradually giving way to one which is attentive to multiple features of the situation, and which includes the ability to coordinate those features" (Flavell, Miller & Miller, 2002) and should "enable to free themselves from the grip of their own perspective, and to take another's perspective as well" (Hoffman, 2000). Therefore, the upbringing and education of young people to responsible adults (citizens, employees, leaders etcetera) should include the competence of empathy. "Taking into account the situation, opinions and emotions of others", is how the Department of Education and Training of the Flemish Ministry defines empathy as a basic competence. This is true for as well students (pupils) as teachers (and other employees of the school/

organisation). According to Baron-Cohen (2011), “empathy itself is the most valuable resource in the world. Given this assertion, it is puzzling that in school or parenting curriculum empathy figures hardly at all, and in politics, business, the courts or policing it is rarely if ever on the agenda”. The author comes to the conclusion that parents should discipline their children by drawing their attention to what their behaviour means for the others (perspective-taking; imagine-others perspective).

The deeper analysis of empathy has helped to describe constructive (responsible) behaviour in general, among others by means of emotional intelligence, but also to describe obstructive and destructive (irresponsible) behaviour. Including the behaviour of adults (as a/o teachers and school principals), at least as the role model they are. As long as the institutional policy, the school management, and the behaviour of principals and teachers does not actually realise towards all stakeholders what it is professing in its mission, its statements, and/or its course of responsible citizenship it will never exceed the level of opportunism and window-dressing and herewith never be effective to the education of its students.

As is the case with courses in business ethics in higher education we must question whether what is the best strategy: an integrated approach (the subject integrated in all other courses) or a separate course. On the one hand, a specific course can add the knowledge of a specialist to the education. On the other hand, integration makes that the education is more penetrating. Neither option seems to be the right answer in itself. Only the combination of both can be really successful. Aside from a specific course in responsible citizenship, all other school courses (as history, religion, philosophy, applied ethics etcetera) have to pay attention to these (and related) subjects, for instance by means of role-play.

Insofar empathy concerns feelings, the question how to educate empathy can somehow be reduced to the question how to educate feeling and managing emotions. Many methods and courses were developed to stimulate empathy in children and young people. Arts seem to be a good way: music, theatre, painting and sculpturing. Considering the development of the functioning of the mirror-neurons some very easy games and role plays can train children, already from very young age, to take the point of view of others. As a help many tools have been developed to measure the empathic ability of individuals, which can be applied to students⁶.

⁶ A/o Davis' IRI Interpersonal Reactivity Index, Hogan Empathy Scale, Reynolds' Empathy Scale, Barrett-Lennard's Empathy Scale, Patient Enablement Instrument, Mehrabian and Epstein's Emotional Empathy Scale, Perspective Taking Scale, Empathic Concern Scale, Mean Empathy Score ESUM3, Empathy Construct Rating Scale ECRS, Jefferson Scale of Physician Empathy JSPE, CARE Measure, Questionnaire Measure of Emotional Empathy.

There is also some discussion about what is the right moment for educational action. Maxwell (2005) pleads for the age of primary school childhood, because adulthood (even adolescence) already knows a fixed personality, with its own level of cognitive and affective empathy, its own gaps, limitations and biases. To take the point of view of others as one's zero point of behavioural reference can be used as basic educational rule from Kindergarten on and could make a huge difference considering the development of citizenship in general. But, on the contrary, neuro science teaches that the age of adolescence and late-adolescence is the right age to model an ethical personality, due to the fact that exactly in this age our brain is creating its more or less definitive form and philosophy of life. Overall, there is the agreement that the age of late-adolescence (around 18 to 22 years old) is the ultimate limit. Maybe, primary school is the time to learn about affective empathy, whereas secondary and high school is the right time to learn the complete and complex whole of (affective and cognitive) empathy (including the open, non-violent, argumentative dialogue according to Habermas) and to learn about the more complex, cognitive and theoretical insights concerning constructive, pro-social and responsible behaviour. Insofar, we must conclude that we do not need a specific course in citizenship or in empathy, but – first of all ! – in responsible behaviour as a whole (ethics).

REFERENCES

- Ackerman, P., Batson, C.D., Birch, K., Buckley, T. & Duncan, B.D. (1981) Is Empathic Emotion a Source of Altruistic Motivation?, *Journal of Personality and Social Psychology*, 40 (2), pp. 290–302.
- Agosta, L. (2011) Empathy and Sympathy in Ethics. Internet Encyclopedia of Philosophy, <https://www.iep.utm.edu/emp-symp>.
- Ali, F., Amorim, S. & Chamorro-Premuzic, T. (2009) Empathy deficits and trait emotional intelligence in psychopathy and Machiavellianism, *Personality and Individual Differences*, 47 (7), pp. 758–762.
- Allison, C., Baron-Cohen, S., Bethlehem, R.A.I., Coles, A.I., Neil, K. & van Andel, E.M. (2016) Does empathy predict altruism in the wild? *Social Neuroscience*. DOI 10.1080/17470919.2016.1249944.
- Amir, D., Bloom, P. & Jordan, M.R. (2016) Are Empathy and Concern Psychologically Distinct?, *Emotion*, 16 (8), pp. 1107–1116.
- Anand, V. & Ashforth, B.E. (2003) The normalization of corruption in organizations, *Research in Organizational Behavior*, 25, pp. 1–52.
- Anderson, G., Botter, J. & Morse, J. (1992) Exploring empathy: a conceptual fit for nursing practice?, *Journal of Nursing Scholarship*, 24, pp. 273–280.
- Arendt, H. (1971) Thinking and Moral Considerations, *Social Research*, 38 (3), pp. 417–446.

- Arendt, H. (1972) *Crises of the Republic*, New York, Harcourt Brace Jovanovich.
- Arendt, H. (2003) *Responsibility and Judgment*, New York, Schocken Books.
- Ashton, M.C. & Lee, K. (2002) Six Independent Factors of Personality Variation: A Response to Saucier, *European Journal of Personality*, 16 (1), pp. 63–75.
- Ashton, M.C. & Lee, K. (2004) Psychometric properties of the HEXACO personality inventory, *Multivariate Behavioral Research*, 39 (2), pp. 329–358.
- Ashton, M.C. & Lee, K. (2007) Empirical, theoretical and practical advantages of the HEXACO model of personality structure, *Personality and Social Psychology Review*, 11 (2), pp. 150–166.
- Ashton, M.C. & Lee, K. (2008) The HEXACO model of personality structure and the importance of the H factor, *Social and Personality Psychology Compass*, 2 (5), pp. 1952–1962.
- Ashton, M.C. & Lee, K. (2012) *The H factor of personality. Why some people are manipulative, self-entitled, materialistic, and exploitive – and why it matters for everyone*, Waterloo, Canada, Wilfried Laurier University Press.
- Ashton, M.C., Lee, K., Perugini, M., Szarota, P., de Vries, R.E. & Di Blas, L. (2004) A six-factor structure of personality-descriptive adjectives: Solutions from psycholexical studies in seven languages, *Journal of Personality and Social Psychology*, 86 (2), pp. 356–366.
- Badaea, L. & Paña N.A. (2010) The Role of Empathy in Developing the Leader's Emotional Intelligence, *Theoretical and Applied Economics*, 17 (2), pp. 69–78.
- Baernstein, A. & Stepien, K.A. (2006) Educating for Empathy, *Journal of General Internal Medicine*, 21(5), pp. 524–530.
- Baker, V.L., Detert, J.R., Mayer, D.M., Moore, C. & Trevino, L.K. (2012) Why employees do bad things: Moral disengagement and unethical organizational behaviour, *Personnel Psychology*, 65 (1), pp. 1–48.
- Bandura, A. (1986) *Social Foundations of Thought and Action: A Social Cognitive Theory*. Englewood Cliffs: Prentice-Hall.
- Bandura, A. (1990) Selective Activation and Disengagement of Moral Control, *Journal of Social Issues*, 46 (1), pp. 27–46.
- Bandura, A., Barbaranelli, C., Caprara, G.V. & Pastorelli, C. (1996) Mechanisms of Moral Disengagement in the Exercise of Moral Agency, *Journal of Personality and Social Psychology*, 71 (2), pp. 364–374.
- Bar-On, R. (1997). *Bar-On Emotional Quotient Inventory: Technical Manual*. Toronto: Multi-Health Systems.
- Bar-On, R. (2000) Emotional and social intelligence: Insights from the Emotional Quotient Inventory (EQ-i), in: Bar-On, R. & Parker, J.D.A. (Eds.) *Handbook of emotional intelligence*, San Francisco, Jossey-Bass.
- Baron-Cohen, S. (2011a) *Zero Degrees of Empathy*, London, Pinguin Books.
- Baron-Cohen, S. (2011b) *The Science of Evil: On Empathy and the Origins of Cruelty*, New York, Basic Books.

- Batson, C.D. (1991) *The altruism question: Toward a social-psychological answer*, Hillsdale, Erlbaum Associates.
- Batson, C.D. (1991) *The altruism question: Toward a social-psychological answer*, Hillsdale, Erlbaum.
- Batson, C.D. (2008) *Empathy-Induced Altruistic Motivation*, Lecture at the Herzliya Symposium.
- Batson, C.D. (2009) *Two forms of perspective taking: Imagining how another feels and imagining how you would feel*, in: Klein, W.M., Markman, K.D. & Suhr, J.A. (Eds.) *Handbook of imagination and mental simulation*, New York, Psychology Press.
- Batson, C.D. (2010) *Altruism in Humans*, Oxford, Oxford Scholarship Online. DOI 10.1093/acprof:010/9780195341065.001.0001.
- Batson, C.D. (2011) *Altruism in Humans*, Oxford, Oxford University Press.
- Batson, C.D., Lishner, D.A. & Stocks, E.L. (2014) *The Empathy-Altruism Hypothesis*. Oxford, Oxford Handbooks Online. DOI 10.1093/oxfordhb/9780195399813.013.023.
- Batson, C.D., Shaw, L.L. & Todd, R.M. (1994) Empathy avoidance: Forestalling feeling for another to escape the motivational consequences, *Journal of Personality and Social Psychology*, 67 (5), pp. 879–887.
- Bauer, H., Engl, E., Lamm, C., Majdandzic, J., Moser, E. & Windischberger, C. (2012) The human factor: behavioural and neural correlates of humanized perception in moral decision making, *PLoS ONE*, 7 (10), e47698.
- Berthoz, A. & Jorland, G. (2004), *L'Empathie*, Parijs, Odile Jacob.
- Bloom, P. (2014) *Against Empathy*, *The Boston review*, 10/09/2014. <http://www.bostonreview.net/forum/paul-bloom-against-empathy>.
- Bloom, P. (2016) *Against Empathy: The Case for Rational Compassion*, London, Bodley Head.
- Bobik, C., Coston, T.D., Freeson, C., Jedlicka, C., Malouff, J.M., Rhodes, E., Schutte, N.S. & Wendorf, G. (2001) Emotional Intelligence and Interpersonal Relations, *The Journal of Social Psychology*, 14 (4), pp. 523–536.
- Boddy, C.R. (2011) *Corporate Psychopaths. Organisational Destroyers*, Hampshire, Palgrave Macmillan.
- Brown, S.L., Cialdini, R.B., Lewis, B.P., Luce, C. & Neuberg, S.L. (1997) Reinterpreting the empathy-altruism relationship: When one into one equals oneness, *Journal of Personality and Social Psychology*, 73 (3), pp. 481–494.
- Bruursema, K. (2007) *How individual values and trait boredom interface with job characteristics and job boredom in their effects on counterproductive work behaviour*, Tampa, University of South Florida. PhD Thesis.
- Butterfield, K.D., Trevino, L.K. & Weaver, G.R. (2000) Moral Awareness in Business Organizations: Influence of Issue-Related and Social Context Factors, *Human Relations*, 53 (7), pp. 981–1018.
- Caputi, P., Chan, A.Y.C. & Ciarrochi, J.V. (2000) A critical evaluation of the emotional intelligence construct, *Personality and Individual Differences*, 28 (3), pp. 539–561.

- Caruso, D.R., Mayer, J.D. & Salovey, P. (2000) Emotional Intelligence Meets Traditional Standards for an Intelligence, *Intelligence*, 27 (4), pp. 267–298.
- Charng, H.-W., Piliavin, J.A. (1990) Altruism: A review of recent theory and research, *American Sociological Review*, 16 (1), pp. 27–65.
- Clements, C. & Washbrush, J.B. (1999) The Two faces of Leadership: Considering the Dark Side of Leader-Follower Dynamics, *Journal of Workplace Learning*, 11 (5), pp. 170–176.
- Cormier, C.A., Harris, G.T. & Rice, M.E. (1992) An evaluation of a maximum security therapeutic community for psychopaths and other mentally disordered offenders, *Law and Human Behavior*, 16 (4), pp. 399–412.
- Cuperman, R., Howland, M., Ickes, W. & Simpson, J.A. (2010) Motivated Inaccuracy: Past and Future Directions, in: Hall, J., Hodges, S.D., Ickes, W. & Smith, J.L. (Eds.) *Managing interpersonal sensitivity: Knowing when and when not to understand others*, Hauppauge, Nova Science Publishers.
- D’Cruz, P. & Noronha, E. (2011) The limits to workplace friendship: Managerialist HRM and bystander behaviour in the context of workplace harassment/bullying, *Employee Relations*, 33 (3), pp. 269–288.
- D’Silva, K., Dugan, C. & McCarthy, L. (2004) Does treatment really make psychopaths worse? A review of the evidence, *Journal of Personality Disorders*, 18 (2), pp. 163–177.
- Dąbrowski, K. (1964) *Positive disintegration*, London, Little, Brown.
- Dąbrowski, K. (1967) *Personality shaping through positive disintegration*, New York, Little, Brown.
- Dąbrowski, K. (1979/1994) The heroism of sensitivity, *Advanced Development Journal*, 6 (January), pp. 87–92.
- Dahlen, E.R., Kuhlman, N.M., Martin, R.C. & Ragan, K. (2004) Boredom proneness in anger and aggression: Effects of impulsiveness and sensation seeking, *Personality and Individual Differences*, 37 (8), pp. 1615–1627.
- Davis, M.H. (1996) *Empathy: A Social-Psychological Approach*, Oxford: Westview Press.
- De Ruiters, N. (2014) *Het Nieuwe Werken*, Master thesis. Amsterdam: Universiteit van Amsterdam.
- De Vignemont, F. & Singer, T. (2006) *The empathic brain: how, when and why?* *Trends in Cognitive Sciences*, 10 (10), pp. 435–441.
- de Waal, F. (2008) Putting the altruism back into altruism: The evolution of empathy, *Annual Review of Psychology*, 29 (1), pp. 279–300.
- de Waal, F. (2009) *Een tijd voor empathie*, Antwerpen, Contact.
- Demuyne, I. & Hebbrechts, M. (ed.) (2008) *Empathie*, Antwerp, Garant.
- Depraz, N. (2001) *The Fantasy of First-Person Science, a written version of a debate with David Chalmers, held at Northwestern University, Evanston, 15/02/2001*.
- DesRoches, S. & Maxwell, B. (2010) *Empathy and Social-Emotional learning: Pitfalls and Touchstones for School-Based Programs*, in: Latzko, B. & Malti, T. (Eds.) *Children’s moral emotions and moral cognition: Developmental and educational perspectives. New Directions for Child and Adolescent Development*, San Francisco, Jossey-Bass.

- Devisch, I. (2017) *Het empathisch teveel*, Amsterdam, De Bezige Bij1.
- DeYoung, C.G., Peterson, J.B. & Quilty, L.C. (2007) Between facets and domains: 10 aspects of the Big Five, *Journal of Personality and Social Psychology*, 93 (5), pp. 880–896.
- Di Giunta, L., Eisenberg, N. & Eggum, N.D. (2010) Empathy-related Responding: Associations with Prosocial Behavior, Aggression, and Intergroup Relations, *Social Issues Policy Review*, 4 (1), pp. 143–180.
- Druskat, V.U., Pescosolido, A.T. & Wolff, S.B. (2002) Emotional Intelligence as the Basis of Leadership Emergence in Self-Managing Teams, *Leadership Quarterly*, 13 (5), pp. 505–522.
- Durré, L. (2010) *Surviving the Toxic Workplace*, New York, McGraw-Hill.
- Flavell, J.H., Miller, P.H. & Miller, S.A. (2002) *Cognitive Development*, Upper Saddle River, Prentice Hall.
- Fromm, E. (1947) *Man for Himself. An Inquiry into the Psychology of Ethics*, New York, Henry Holt and Company.
- Galperin, B.L. & Robbins, D.L. (2010) Constructive Deviance: Striving towards Organizational Change, *Journal of Management and Marketing Research*, 5 (1), pp. 1–11.
- Gayatri Devi, S., James, J.K. & Velayudhan, A. (2010) Organizational Citizenship behaviour and Emotional Intelligence of Corporate Executives, *Journal of the Indian Academy of Applied Psychology*, 36 (2), pp. 262–267.
- Georgieff, N. (2008) L'empathie aujourd'hui: au croisement des neurosciences, de la psychopathologie et de la psychanalyse, *La Psychiatrie de l'Enfant* 51 (2), pp. 357–393.
- Gleichgerrcht, E. & Young, L. (2013) Low Levels of Empathic Concern Predict Utilitarian Moral Judgment, *PLoS ONE*, 8 (4), e60418.
- Goleman, D. (1995) *Emotional Intelligence*, New York, Bantam Books.
- Goleman, D. (2001) Emotional intelligence: Issues in paradigm building, in: Cherniss, C. & Goleman, D. (Eds.) *The Emotionally Intelligent Workplace*. San Francisco, Jossey-Bass.
- Habermas, J. (1981/1985) *Theorie des kommunikativen Handelns*, Frankfurt, Suhrkamp.
- Habermas, J. (1984) *Vorstudien und Ergänzungen zu einer Theorie des kommunikativen Handelns*, Frankfurt, Suhrkamp.
- Hare, R.D. & Jones, D.N. (2016) The Mismeasure of Psychopathy: A Commentary on Boddy's PM-MRV, *Journal of Business Ethics*, 138 (3), pp. 579–588. DOI: 10.1007/s10551-015-2584-6.
- Hare, R.D. (2003) *Psychopathy Checklist-Revised (PCL-R)*. Technical manual.
- Hilbig, B.E. & Zettler, I. (2015) When the cat's away, some mice will play: A basic trait account of dishonest behaviour, *Journal of Research in Personality*, 57 (1), pp. 72–88.
- Hilbig, B.E., Moshagen, M. & Zettler, I. (2015) Truth will out: Linking personality, morality and honesty through indirect questioning, *Social Psychological and Personality Science*, 6 (2), pp. 140–147.
- Hoffmann, M.L. (2000) *Empathy and Moral Development. Implications for Caring and Justice*, Cambridge: Cambridge University Press.

- Hoffrage, U., Krings, F. & Palazzo, G. (2011) Ethical Blindness, *Journal of Business Ethics*. DOI 10.1007/s10551-011-1130-4.
- Hogan, R., Kaiser, R.B. & Padilla, A. (2007) The Toxic Triangle: Destructive leaders, susceptible followers, and conducive environments, *The Leadership Quarterly*, 18 (3), pp. 176–194.
- Humphrey, R.H., Kellett, J.B. & Sleeth, R.G. (2002) Empathy and complex task performance: two routes to leadership, *The Leadership Quarterly*, 13 (5), pp. 523–544.
- Ickes, W. (1993) Empathy, *Journal of Personality*, 61 (4), pp. 587–610.
- Joe-Akunne, C.O., Oguegbe, T.M. & Okonkwo, K.I. (2015) Impact of Emotional Intelligence and Job Boredom Proneness on Counterproductive Work behaviour, *Advances in Applied Psychology*, 1 (2), pp. 101–106.
- Johnson, L.K. (2005) How Bad a Leader Are You?, *Harvard Management Update*, 10 (2), pp. 3–4.
- Jonas, H. (1979) *Des Prinzip Verantwortung. Versuch einer Ethik für die technologische Zivilisation*, Frankfurt: Insel Verlag.
- Judge, T.A., Kosalka, T. & Piccolo, R.F. (2009) The bright and dark sides of leader traits: A review and theoretical extension of the leader trait paradigm, *The Leadership Quarterly*, 20 (6), pp. 855–875.
- Justin, J.K., Gayatri Devi, S. & Velayudhan, A. (2010) Organizational Citizenship Behavior and Emotional Intelligence of Corporate Executives, *Journal of the Indian Academy of Applied Psychology*, 36 (2), pp. 262–267.
- Kahneman, D. (2011) *Thinking, Fast and Slow*, London, Penguin Books.
- Kauppinen, A. (2017) Empathy and Moral Judgment, in: Maibom, H. (Ed.) *Routledge Handbook of the Philosophy of Empathy*, Oxon, Routledge.
- Kets de Vries, M.F.R. (2012) *The Psychopath in the C Suite: Redefining the SOB*, Fontainebleau Cedex: INSEAD.
- Lamm, C., Majdandzic, J. & Ugazio, G. (2014) Are Empathy and Morality Linked? Insights from moral Psychology, Social and Decision Neuroscience, and Philosophy, in: Maibom, H. (Ed.) *Empathy in Morality*, Oxford: Oxford University Press.
- Lévinas, E. (1961) *Totalité et Infini*, Leiden, Martinus Nijhoff.
- Lévinas, E. (1972) *Humanisme de l'autre homme*, Saint-Clément, Fata Morgana.
- Lévinas, E. (1974), *Autrement qu'être ou au-delà de l'essence*, Leiden, Martinus Nijhoff.
- Lévinas, E. (1985) *Ethics and Infinity*, Pittsburgh, Duquesne University Press.
- Lévinas, E. (1991) *Entre Nous*, Paris, Grasset.
- Lévinas, E. (2003) *Het menselijk gelaat*, Amsterdam, Ambo.
- Lipman-Blumen, J. (2004) *The Allure of Toxic Leaders*, Oxford: Oxford University Press.
- Lipman-Blumen, J. (2005a) The Allure of Toxic leaders: why Followers rarely escape their Clutches, in: *Ivey Business Journal*, January–February. http://iveyjournalbusiness.com/ibj_issue/january-february-2005.
- Lipman-Blumen, J. (2005b) Toxic Leadership: when Grand Illusions masquerade as Noble Visions, *Leader to Leader*, (36), pp. 29–36.

- Lipman-Blumen, J. (2005c) *The Allure of Toxic Leaders: Why we Follow Destructive Bosses and Corrupt Politicians – and How We can Survive Them*, New York, Oxford University Press.
- Lipps, T. (1873/1903/1905) *Asthetik*, Hamburg, Voss Verlag.
- Matza, D. & Sykes, G. (1957) Techniques of neutralization: A theory of delinquency, *American Sociological Review*, 22 (6), pp. 664–670.
- Maxwell, B. (2005) *Empathy in practical ethics education: Sketch of a work in progress*, Paper. Cambridge (Mass.), Annual Conference of the Association for Moral Education.
- Mayer, J. D. & Salovey, P. (1990) Emotional Intelligence, *Imagination, Cognition and Personality*, 9 (3), pp. 185–211.
- Mayer, J.D., & Salovey, P. (1997) What is emotional intelligence?, in: Salovey, P. & Sluyter, D. (Eds.), *Emotional development and emotional intelligence: Implications for educators*, New York, Basic Books.
- Mercer, S.W. & Reynolds, W.J. (2002) Empathy and quality of care, *British Journal of General Practice*, 52, S9-S13.
- Messick, D.M. & Tenbrunsel, A.E. (2004) Ethical fading: the Role of Self-Deception in Unethical Behavior, *Social Justice Research*, 17 (2), pp. 223–236.
- Noddings, N. (2010) Complexity in caring and Empathy, *Abstracta*. Special Issue V, pp. 6–12.
- Nussbaum, M. (2001) *Upheavals of Thought: The Intelligence of Emotions*, Cambridge, Cambridge University Press.
- Parhizgar, M.M. & Rahbarinia, S.A. (2014) The Relationship between Organizational Citizenship Behavior (OCB) and Employees' Empowerment in Sadarat Bank (BSI) of Gilan Province, *Applied Mathematics in Engineering, Management and Technology*, Special Issue (June), pp. 128–137.
- Pescosolido, A.T. (2002) Emergent leaders as managers of group emotion, *The Leadership Quarterly*, 13 (5), pp. 583–599.
- Prinz, J. (2011a) Against Empathy, *Southern Journal of Philosophy*, 49 (supplementary volume), pp. 214–233.
- Prinz, J. (2011b) Is Empathy Necessary for Morality?, in: Coplan, A. & Goldie, P. (Eds.) *Empathy: Philosophical and Psychological Perspectives*, Oxford, Oxford University Press.
- Rest, J.R. (1986) *Moral development: advances in research and theory*, New York, Praeger.
- Ricard, M. (2013) *Altruïsme. De kracht van compassie*, Utrecht, Ten Have.
- Rifkin, J. (2011) *Une nouvelle conscience pour un monde en crise. Vers une civilisation de l'empathie*, Paris, Actes Sud.
- Salpeter, M. (2013) *12 signs you are working in a toxic office*. AOL Jobs, <http://jobs.aol.com/articles/2013/09/09/signs-toxic-office/>.
- Saucier, G. (2009) Recurrent Personality Dimensions in Inclusive Lexical Studies: Indications for a Big Six Structure, *Journal of Psychology*, 77 (5), pp. 1577–1614.
- Scott, H. (2011) *Empathy in healthcare settings*, Doctoral Thesis, London, University of London.

- Sen, A. (2009) *Het idee van rechtvaardigheid*, Rotterdam, Lemniscaat.
- Siebens, H. (1994) *Zakenethiek*, Leuven, Garant.
- Siebens, H. (1996) *Stress op het werk*, Leuven, Garant.
- Siebens, H. (2010) *Duurzaam ondernemen*, Antwerp, Garant.
- Siebens, H. (2013) *Verantwoord Schoolmanagement*, Antwerp, University of Antwerp. Doctoral dissertation.
- Siebens, H. (2017) *Ethical leadership vs. upwards hostility. Ethics and opposition*, Paper 26th Enirdelm-conference, Krakow.
- Smith, A. (1759) *Theory of Moral Sentiments*.
- Songhorian, S. (2015) Against a Broad Definition of ‘Empathy’, *Rivista Internazionale di Filosofia e Psicologia*, 6 (1), pp. 56–69.
- Spencer, H. (1879) *Principles of Ethics*.
- Stein, E. (1917) *Zur Problem der Einfühlung*, Halle, Buchdruckerei des Waisenhauses.
- Tisseron, S. (2010) *L'empathie du coeur du jeu sociale*, Paris, Albin Michel.
- Usherwood, T. (1999) *Understanding the consultation: evidence, theory and practice*, Oxford, Oxford University Press.
- Van der Mark, I.L. & Vreeke, G. (2003) Empathy, an integrative model, *New Ideas in Psychology*, 21(3), pp. 177–207.
- Vanlommel, K. (2018) *Opening the black box of teacher judgment: The interplay of rational and intuitive processes*, Antwerp, University of Antwerp.
- Verplaetse, J. (2006) *Het morele brein*, Antwerpen, Garant.
- Verplaetse, J. (2008) *For the sake of argument. Argumentatieleer voor juristen en ethici*, Antwerpen, Maklu.
- Zimbardo, Ph. (2007) *The Lucifer Effect. Understanding how Good People Turn Evil*. New York, Random House.

AN EXPLORATION OF THE EMOTIONAL IMPACT OF FALSE LEADERSHIP

Christopher M. Branson

Australian Catholic University, Australia

Maureen Marra

Inleadership, New Zealand

Abstract

This paper reports on an ongoing small-scale international research into the emotional impact of destructive leadership. Despite our leadership theory invariably concentrating on informing readers of what constitutes good, effective, successful leadership attitudes and practices, there is a growing pool of literature describing bad, destructive, abusive and even toxic leadership. Hence, the point of this paper is threefold. First, the paper highlights the incongruity of labelling such inappropriate practices as anything to do with 'leadership'. Hence, these are referred to as false-leadership behaviours and actions. Secondly, this paper presents some initial findings from an online survey, which provides several insights into the behavioural and emotional impact of such behaviours, and seeks feedback on these from participants. Thirdly, this paper argues that such inappropriate behaviours are an abhorrent anomaly for someone in a leadership position because of the unacceptable emotional and potentially physical impact these cause on those being led.

Keywords: destructive leadership, toxic leadership, abusive supervision, false leadership, emotional wellbeing

INTRODUCTION

Sadly, some persons in prominent and important organisational or political positions can not only falsely presume the status of a leader but also others falsely interpret their actions as leadership. In today's world it has become common for some in positions of significant influence upon the affairs and wellbeing of others to masquerade as leaders whereby they claim to be leaders and wrongly label their actions as strong leadership. Arguably, by virtue of their position, these persons assume they are leaders and therefore believe all that they do must be leadership. Moreover, in the absence of judicious critique, such actions can initially produce the façade of good outcomes. But, ultimately, the true and deplorable consequences of such unacceptable practices come to the fore thereby showing it as being destructive, false leadership.

This situation has evolved despite our leadership theory invariably concentrating on informing readers of what constitutes good, effective, successful leadership attitudes and practices. Hence, there is a growing pool of literature describing bad (see for example Schyns & Schilling, 2013), destructive (see for example Erickson, Shaw, Murray & Branch, 2015; Krasikova, Green & LeBreton, 2013; Lu, Ling, Wu & Liu, 2012; Shaw, Erickson & Harvey, 2011; Thoroughgood, Tate, Sawyer & Jacobs, 2012; Thoroughgood, Sawyer, Padilla & Lunsford, 2016), abusive (see for example Frieder, Hockwarter & DeOrtentis, 2015; Martinko, Harvey, Brees & Mackey, 2013; Scheuer, Burton, Barber, Finkelstein & Parker, 2016; Tepper, 2007) and even toxic (see for example Lipman-Blumen, 2005) leadership. The potential impact of such false leadership is highlighted by Lipman-Blumen when describing a toxic leader as one, "who by dint of their destructive behaviors and dysfunctional personal qualities generate a serious and enduring poisonous effect on the individuals, families, organizations, communities, and even entire societies they lead" (p. 2).

Clearly such inappropriate behaviour by a person in a leadership position has seriously detrimental emotional and organisational outcomes. Indeed, the 'fruits' of destructive leadership Invariably, knowledge about this unhealthy culture reaches the public domain thereby reducing the organisation's capacity to attract and recruit potential high performing employees.

From the perspective of the leader, such practices become counterproductive because these induce negative attitudes towards the leader amongst those they are supposed to be leading (Schyns & Schilling, 2013). Hence, resistance to desired organisational development becomes endemic, widespread job dis-satisfaction leads to the loss of key employees, and a heightened level of psychological stress amongst

the remaining employees diminishes engagement and performance standards. Under these circumstances, most of the employees end up hating the workplace and dread going to work. They are prone to stress related issues, including “insomnia, bad dreams, general fatigue, and loss of concentration” (Erickson et al., 2015, p. 270), which may result in additional problems in their family and social relationships.

The diminished performance amongst those employees who remain is also caused by time lost due to job hunting and workplace absence. Moreover, the distrust of the leader is reflected in the growing distrust throughout the organization (Thoroughgood, Tate, Sawyer and Jacobs, 2012). Many interpret the leader’s actions as resulting in cronyism and/or nepotism as some employees appear more favoured than others. Self-interest and self-preservation become the order of the day. Employees become far less comfortable with working with others, and in sharing organisational knowledge and skills, for fear of becoming redundant. The fear of becoming redundant, of losing their job, encourages each employee to work individually and not to take any risks with how they perform their responsibilities. For most, the belief is that the safest way to keep one’s job is to keep doing what they have always done and to do it the way they have always done it.

What all this means for the organization is that recruitment costs are increased significantly as key people are lost and the recruitment of ideal replacements becomes harder to accomplish. Productivity is decreased as high performing employees depart leaving behind low performing employees due to issues associated with psychological stress, distracted attention, heightened individualism, and fear of redundancy. All of which are problematic for a modern organization now dependent on maximized employee engagement, performance, and creativity to remain viable and sustainable in a highly competitive and complex global business, industrial, political or service environment.

Hence, this paper reports on an ongoing small-scale international research into the emotional impact of this form of destructive, false leadership. First, the paper defines and describes seven likely characteristics associated with such false leadership – arrogance, deceitfulness, prejudice, delusion, expedience, belligerence, and fickleness – in order to highlight the incongruity of labelling such inappropriate practices as anything to do with ‘leadership’. Hence, these are referred to as the “seven deadly sins of leadership”. Secondly, this paper presents some initial findings from an online international survey to provide further insight, specificity and prevalence about the behavioural and emotional impact of such behaviours. Thirdly, this paper argues that such inappropriate behaviours are an abhorrent anomaly for someone in a leadership position because of the unacceptable emotional and potentially physical impact these cause on those being led.

THE NATURE OF DESTRUCTIVE LEADERSHIP BEHAVIOURS

We posit that the deadly sins or destructive characteristics of false-leadership have four common key features. First, each *sin* is a disposition or character trait of an unethical leader. According to the Cambridge Dictionary of Philosophy (Audi, 1999), character is a comprehensive set of ethical and intellectual dispositions of a person, where a 'disposition' is a tendency of a person to act or react in characteristic ways. This means that the sin helps distinguish the character of the leader by providing a key part of their moral foundation for action (Petrick & Quinn, 1997).

Second, such destructive leadership practices have been acquired previously through learning gained in the achievement of perceived success. As such, the sin has become a habitual action (Klein, 2002; Bragues, 2006), wherein the leader continuously or habitually applies the *sin* because of the personal benefits it is assumed to gain. Importantly though, Verplanken et al. (2005) suggest that a habit can be lost if a person stops exercising it for some time.

Third, such destructive leadership actions are applied voluntarily and deliberately. A *sin*-based action is intentional; is intrinsically motivated (i.e. arising from a desire to gain personal advantage); and is expressed consistently. Over time, others will notice a leader's actions as reflecting a *sin*, which results in these people attributing the assumed sin as comprising the leader's character (Hackett & Wang, 2012). Sadly however, such a leader is unlikely to willingly acknowledge the *sin*-based influence upon their actions and, rather, will strenuously, if not aggressively, defend the appropriateness of their actions by whatever means possible.

Fourth, such destructive leadership actions are largely independent in regard to specific situations (Hackett & Wang, 2012). The sin is not context specific but rather is seen as a commonly applied character trait. A particular sin is evident across most of the leader's actions. For example, an arrogant leader will be arrogant regardless of the context of the situation. This means that, overtime, instead of particular actions being considered unethical, the leader will be considered unethical and each of their actions will be distrusted and resisted more fervently.

What this brief discussion of the nature of destructive leadership behaviours argues is that the focus of this paper is not on the unusual, unexpected, out-of-character episode of a leader. Rather the focus is on a quality of a leader's behaviour that explicitly defines their character because it is consistently and deliberately used to gain personal benefits regardless of the demands of the situation. To illustrate this focus more specifically we propose the following seven deadly sins of false-leadership – arrogance, deceitfulness, prejudice, delusion, expedience, belligerence and fickleness – which will now be defined and described.

THE SEVEN DEADLY SINS OF DESTRUCTIVE LEADERSHIP

Arrogance, as a particular personality characteristic is thought to have its origins in the 14th Century French language where it was applied to someone who consistently displayed a manifest feeling of superiority of their worth or importance, combined with a contempt of others. Hence, we argue that arrogance is the foundational personality characteristic that contributes to each of the other six deadly sins of destructive leadership. Arrogance is the quality where the person irrationally believes they are better, superior or more important than others and this can lead them to act in a dangerously corrupt selfish way.

A critical distinguishing feature of an arrogant leader is their propensity for displaying a fixed mindset whereby they believe they have all the answers. Dweck (2006) elaborates further by describing such a leader as being static or rigid in their thinking. They are only comfortable when doing things their way, which is much like they have always done before. Hence, this leads them to have a desire to be in control and to look smart, authoritative, decisive and impressive. Thus they have a tendency to discount alternative views and avoid challenges, and to quickly discount doing things differently because they want to see the effort as fruitless or impracticable, or as a challenge to their presumed leadership status and credibility. Therefore, they ignore useful feedback, respond aggressively to dissent, and feel threatened by the success of others. Essentially, arrogant leaders, due to their fixed mindset, have a deterministic view of their world and seek pre-existing solutions to any new problems.

Those being led by an arrogant leader tend to be far more influenced by the constraints of this personality and not its affordances. Rather than seeing the leader as being clear-minded, experienced, decisive, authoritative, purposeful and determined they see them as self-interested, exclusive, dictatorial, overconfident, condescending, egotistical, and conceited. Instead of rallying behind a strong-minded and resolute leader, they tend to be standoffish and, according to Dweck's (2006) extensive research, become so concerned with caring for their own wellbeing and continued employment that they concentrate on repetitive, safe, predictable and career harm minimisation work practices. The leader's arrogance suppresses employee engagement and performance quality.

Deceitfulness in a leader presents as an indifference or a dereliction to duties and obligations especially when considering the needs and welfare of others. While it might seem an anathema for deceitfulness to ever become a leadership personality trait, reality begs to differ. Research data (see for example Erickson, Shaw, Murray & Branch, 2015; Lu, Ling, Wu & Liu, 2012; Shaw, Erickson & Harvey, 2011)

specifically highlights lying and unethical actions as two key characteristics of seriously destructive leadership behaviours. More specifically, such research has found that 51% of employees do not trust their leader and 76% have personally observed their leader acting unethically.

Thus it is unsurprising that the call for ethical leadership is growing louder. Worldwide, people are being deeply affected by the abhorrence of leadership deceitfulness across all sectors – business, industry, religion, politics, media and education. Therefore, today more than ever before people want leaders who will be ethical and not deceitful. People want their leaders to be authentic, trustworthy and transparent. Authenticity implies a genuine, personal kind of leadership that is hopeful, open-ended, visionary and creative (Branson, 2014). Being trustworthy is about the leader willingly acting openly, honestly, and consistently. It is more than simply telling the truth. Transparency in a leader means that they consistently display total congruence between who they say they are and what they do. By contrast, deceitful leaders lack authenticity, trustworthiness and transparency. They say one thing, yet do something else – they do not walk their talk – they expect more of others than their self. Furthermore, they readily seek to blame others for their own mistakes and try to talk their way out of accepting any personal responsibility. Also, they harbour a hidden agenda by publicly proclaiming certain commitments and aspirations, which later prove to be false or unfounded.

The deceitful leader justifies their entitlement to mislead or hide the truth from those they are leading based on the false belief that their position as leader gives them the right to do so. They believe that the ends justify the means. Moreover, the deceitful leader holds the mistaken assumption that all those they are leading will be so appreciative of the outcome once it is realised that any adverse reaction to the means will be forgotten. But it never is. People find deceitfulness unnerving and loathsome. As a consequence, those they are leading lose trust and confidence in their leadership, their vision and their optimism.

Prejudice occurs when a person in a leadership position intentionally misjudges the capacity of some in favour of others. Although such a leader self-justifies the accuracy and suitability of their choices and judgements, others see the actions of a prejudiced leader as being marked by the qualities of clone-ism, favouritism, elitism, inequity, discrimination and anti-diversity. Prejudiced leaders have deep seated unconscious biases whereby they not only judge others based upon how they judge themselves but also they then relate more positively with those they see as being much like themselves..

Hence, prejudiced leaders are prone to clone-ism whereby they seek to only appoint people, who share their point of view and will readily agree with their

judgements and decisions, to positions of increased influence, responsibility and authority. In this way, they show favouritism in who are chosen and elitism in who gets to influence decisions. Moreover, their propensity to limit their relationships to those with whom they feel comfortable and confident results in inequity where some regularly gain attention and benefits while others are ignored and disregarded. At worse, such prejudice becomes openly discriminatory and anti-diversity, which is extremely counterproductive in our current complex and unpredictable world where difference and diversity is far more likely to be the source of desperately needed new, creative and ingenious solutions. Prejudiced leaders are a dangerous menace in modern organisations.

Delusion when applied to the inappropriate acts of a leader, is about being self-deluded about their own capacities, authority and view of reality. It involves being overtly influenced by one's own impulses to the point of losing proper judgement. Leaders who regularly display the 'sin' of delusion appear as being completely inflexible, self-opinionated, and irrational. They present themselves with a false sense of importance and confidence and expect blind loyalty.

The prominence of delusion in leadership practice is clearly illustrated in the research into destructive leadership (see for example Erickson, Shaw, Murray & Branch, 2015; Lu, Ling, Wu & Liu, 2012; Shaw, Erickson & Harvey, 2011). Here qualities including not having the skills to match the job, being unwilling to listen to others and change their mind, inability to deal with new changes, and making decisions based on inadequate information, are listed as being common qualities amongst those leaders who cause harm for those they are leading. More specifically, leaders who regularly display the 'sin' of delusion appear as being completely inflexible, self-opinionated, and irrational. To others, many of a delusional leader's decisions and promulgations seem unrealistic, and/or based upon false justifications. Moreover, they present themselves with a false sense of importance and confidence, almost as though they are striving to compensate for the clear inadequacies of their actions and so they command authority and expect blind loyalty. But the most off-putting aspect of the delusional leader is that their view of the organisation's reality is overstated positively, unduly distorted, or superficially described in order to maintain the status quo.

Expedience becomes a destructive leadership sin when it is intentionally used to advantage the leader's self-interests especially around issues of control, power and authority over those they are leading. In their lust for power and prestige, expedience enables a false-leader to unethically reach leadership positions regardless of their self-interested intentions. Once in position, the expedient leader works to avoid having to face criticism, alternative perspectives, mistaken outcomes, and

disgruntled or disillusioned employees. In this way, the leader's *expedience* is said to be similar to the deadly sin of *lust* because it is about a disordered desire to be in control and to have power over another. The strategic application of expedience provides a leader with a practical way for exerting an adverse influence on others while gaining a personal benefit for their self. The leader surreptitiously contrives decisions and processes in a convenient and functional way in order to leverage the outcomes so that they are personally advantaged and their position as leader appears unchallenged.

Arguably, the severe inappropriateness of a leader using expediency in this way is illustrated by the mounting research evidence supporting the essential quality of presence in the role of today's leaders. Briefly, presence involves "being fully conscious and aware in the present moment [through] deep listening, [and] of being open beyond one's preconceptions and historical ways of making sense." (Senge, Scharmer, Jaworski, & Flowers, 2007, p.13). This involves being present to one's self and being present to others. The issue of presence as an integral component of the leader's role emphasises the fact that the leader cannot perform their responsibilities without the active involvement of others. In this sense, there is a relational necessity – the leader depends upon being in relationship with those they are leading. This basic understanding provides support for Duignan's (2009, p.5) view that, "Presence means being there for the other in the sacred stillness of the precious space created between people within relationships." But, more specifically, Starratt (2004) argues that presence in leadership implies that the leader willingly and consistently directs alert attention and empathic sensitivity to each of the others they are leading so that the leader's presence activates not only their own credibility but also the capacities of these others.

With the deliberate absence of presence, intolerable expediency comes to the fore. At the interpersonal level, such a leader can be seen as socially aloof, relationally detached, and quite communicatively reserved. On a more formal level, this leader comes across as being impersonal, guarded and emotionally diffident. However, when forced into a seriously formal situation that involves others, who are normally outside of their circle of decision-making, the expedient leader appears as being very cagy and political, highly non-committal, and quite reserved if not secretive. There is little transparency about how decisions are made, and the outcomes from these appear as inequitable, biased, unjust or illogical. All up, an expedient leader is deemed to be scheming and untrustworthy to the point of creating anxiety and uncertainty in the minds of those they are supposed to be leading.

Belligerence appears when a person in a leadership position strives to use bullying tactics to exert power and maintain dominant control. Hence, as clearly articulated

in the destructive leadership research literature (see for example Erickson, Shaw, Murray & Branch, 2015; Lu, Ling, Wu & Liu, 2012; Shaw, Erickson & Harvey, 2011) they are known for acting in a brutally bullying manner. Also, this research describes how such leaders are grossly ineffectual at negotiating and persuading others so that they are completely unable to develop and motivate their subordinates in any other way but through fear and uncertainty.

While the leader might try to hide from the truth by describing their belligerence as righteous decisiveness, assertiveness or strident determination, others see it for what it really is - unabridged intimidation and oppression. Leaders who are exceedingly belligerent are invariably single-minded, controlling, aggressively acrimonious and staunchly defensive towards most others. Thus they are divisive, touchy, prickly, and ultra-combative. All designed to get the leaders own way no matter what.

Fickleness as a destructive sin of false-leadership describes a leader who says or commits to a course of action but then changes their mind unexpectedly and does something quite contrarily. Often such fickleness is in support of some form of political or personal gain despite its adverse effects on others. This is in keeping with the deadly sin of *greed*, which has been described as the personal pursuit of material benefits especially through trickery and manipulation of authority.

The two aspects of false-leadership fickleness that have the most devastating effect on those being led are associated with decision-making and emotional balance. First, fickleness in decision-making refers to a leader who exhibits extremely inconsistent and erratic behaviour around key decisions. Such leaders appear to make firm commitments to particular actions and strategies in one forum only to publicly undermine these decisions shortly afterwards most often with little explanation. Meanwhile those who were privy to the initial decision, and have already commenced consequential action, are left not only bewildered and dumbfounded but also embarrassed and undermined as they are left looking as though they are acting inappropriately or are having to re-negotiate recently established commitments to others. In the eyes of these people, the leader's fickleness renders them as being totally unreliable, untrustworthy and irresponsible.

From a concern for the emotional balance of the leader, their fickleness presents them as having unpredictable mood extremes such that their personality seems inconsistent, erratic, and reactionary. This is quite contrary to the abundant literature highlighting the pivotal role played by emotional intelligence in leadership practice. Emotional Intelligence "is the ability to perceive, integrate, understand and reflectively manage your own and other people's feelings" (Tomlinson, 2004, p. 22). Those leaders who are aware of, accept and control their own emotional reality have no difficulty extending the same courtesy to others. This builds and sustains healthy

working relationships that are imbued with trust, honesty, acceptance and support. The people being led need to feel respected and valued as individuals in order to, in turn, commit themselves to being engaged, responsible, loyal and accountable workers. However, fickle leaders are not aware of their own emotional unpredictability and so cannot understand or empathise with the emotions of others. Hence, these leaders are avoided or shunned wherever and whenever possible by those they are supposedly leading, which causes lower engagement and diminished performance.

RESEARCH DESIGN

Two important criteria informed the development of this research project. First, the firm belief is, when it comes to the outcomes generated by bad, destructive, abusive or toxic leadership, *the sins of the leader are visited upon the worker*. It is the worker who invariably suffers the direct impact of the leader's way of being. Hence, it is through the 'voice' of the person being falsely led that more can be learned. While such leaders seem to consciously or unconsciously ignore the extreme detrimental impact of their leadership characteristics upon the well-being of others, those they are supposedly leading do not. Secondly, although those persons, who are being falsely led, know all-to-well from personal experiences or observations that something is terribly wrong with the leadership, without recourse to an alternative perspective they often feel powerless to judge it for what it really is – destructive, false leadership.

Thus we decided very recently to create an online survey in order to seek international opinions and experiences. The survey was created in Qualtrics and consists of only 16 questions inviting participation by anyone, and not just someone who feels that a bad, destructive, abusive or toxic leader has led her or him. This survey can be found at:

https://acu.qualtrics.com/jfe/form/SV_3xQZ492GAXHaKFF

EARLY SURVEY DATA

Respondents were asked to comment on their experience with a destructive leader: how the leader acted and impacted on the organisation, their work and their self as a worker. The responses included the following:

"They made me feel powerless and disconnected from the organisation – 'othered' in that I saw no place for my contribution."

“They actively undermined my work in subtle and explicit ways, ultimately this meant I left the organisation”

“They always thought that their opinions and thoughts were superior which in turn meant that I wasn’t respected, encouraged or admired.”

One particular respondent identified multiple leadership ‘sins’ and was able to link them to the disengagement of staff and the loss of key people and described this situation in the following way.

“The boss believes they are superior and can make decisions based on only what they think is right, and others must follow – ‘because I’m the boss’ and will not fully acknowledge the success of others in relation to the success of the business – still claims it is more to do with their own actions. The boss exaggerates facts to present information in a way that makes the company look better – despite others knowing these are incorrect, they go along with them because the ‘boss’ said so. The boss often makes decisions without consulting those involved and then changes those decisions without a thought. These ‘qualities’ have led to a disengaged workforce, key managers leaving, and little loyalty felt towards the company. While the boss may think the company has a great workplace culture, the company has little culture at all”

Another respondent talked of the fickleness of leadership decisions and the impact on the organisation by describing how:

“Although a decision was unanimously endorsed at an Executive Planning Meeting to implement a particular change plan, when a number of local, long-serving employees complained about having to adopt the change the Chief Executive Officer unexpectedly, and without any contact with those charged with introducing the planned change, distributed a general email to all employees condemning the change, expressed concern that some middle leaders had implemented the change, and declared that the change would not happen. The impact on those who had implemented the change based upon the assumption of full executive support was anger, shock, disillusionment and embarrassment. One has since left the company and the other has moved to an entirely different responsibility in the company”.

You, too, can contribute important data to this international research by accessing the survey at: https://acu.qualtrics.com/jfe/form/SV_3xQZ492GAXHaKff

CONCLUSION

Clearly, there can be a *shadow* side to leadership. Arguably, the existence of destructive or bad leadership has always been accepted as a possibility because our leadership theory has invariably concentrated on informing readers of what constitutes good, effective, successful leadership attitudes and practices. By inference, if one follows the prescription for good leadership practice then bad leadership won't happen. But this has not been so. Despite the abundance of literature describing good leadership practices throughout the past century, now there is a growing pool of literature describing bad, destructive and even toxic leadership. Hence, the point of the discussion presented in this paper was twofold.

First, the article highlighted the inappropriateness of labelling such inappropriate practices as anything to do with 'leadership'. To label certain inappropriate actions as those associated with 'destructive leadership' or 'toxic leadership' potentially maintains the illusion that these can somehow still be aligned with leadership practices. In no way are these actions those of a leader. Hence, we referred to these as the actions of a false-leader. The person in a leadership position who acts in this way is a false-leader.

Secondly, this article urged for the need to see the enactment of such inappropriate behaviours or actions as an abhorrent anomaly for someone in a leadership position because these are a repugnant imposition upon the very people supposedly being lead. These behaviours and actions must be seen as outcomes to be stridently avoided and the underlying characteristics of false-leadership practices to be forestalled at all costs. Thus, a key intention of this particular article is to render sources of highly inappropriate leadership behaviours as publicly repugnant and universally unacceptable by labelling them as 'sins'. Assumedly, the confronting nature of this label will see the eradication of false-leadership practices for the good of all and for the long-term sustainability of those organisations, which would otherwise be at serious risk.

No longer can bad, destructive or toxic behaviours of a person in a leadership position be ignored or dismissed as simply an extreme or exaggerated leadership style or personality trait because the serious ill-effects are suffered by the workers and not the perpetrator. Moreover, no end justifies such means. No benefit to the organisation or the leader can ever be justified if it is achieved at the expense of the

emotional, physical and employment wellbeing of workers. People in leadership positions who present with one or more of the aforementioned destructive sins of false-leadership must be held accountable and their continuance in the position must be seriously questioned.

REFERENCES

- Audi, R. (1999) *The Cambridge Dictionary of Philosophy*, Cambridge, Cambridge University Press.
- Bragues, G. (2006) Seek the good life, not money: The Aristotelian approach to business ethics, *Journal of Business Ethics*, 78(3), pp. 373–387.
- Branson, C. (2014) If it isn't Ethical, it isn't Leadership, in: C. M. Branson and S. J. Gross (eds), *Handbook of Ethical Educational Leadership* (439–454). New York, NY: Routledge.
- Colligan, T. W. & Higgins, E. M. (2008) Workplace Stress: Etiology and Consequences, *Journal of Workplace Behavioral Health*, 21, pp 89–97.
- Duignan, P. (2009) *Leadership: Authentic presence, influencing relationships and influence fields*, retrieved from [www.cie.org.za/images/uploads/LeadInfluencePresenceRelsCAT2008\(2\)-1.pdf](http://www.cie.org.za/images/uploads/LeadInfluencePresenceRelsCAT2008(2)-1.pdf).
- Dweck, C. S. (2006) *Mindset: The New Psychology of Success*, New York, NY: Random House.
- Erickson, A., B. Shaw, J. Murray & Branch, S. (2015) Destructive leadership: Causes, consequences and countermeasures, *Organizational Dynamics*, 44, pp. 266–272.
- Frieder, R.E., Hockwarter, W.A. & DeOrtentis, P.S. (2015) Attenuating the negative effects of abusive supervision: The role of proactive voice behaviour and resource management ability, *The Leadership Quarterly*, 26, pp. 821–837.
- Hackett, R.D. & Wang, G. (2012) Virtues and leadership: An integrating conceptual framework founded in Aristotelian and Confucian perspectives on virtues, *Management Decision*, 50 (5), pp. 868–899.
- Klein, S. (2002) *Ethical business leadership: Balancing theory and practice*, New York, NY: Peter Land Publishing.
- Krasikova, D.V., Green, S.G. & LeBreton, J.M. (2013) Destructive leadership: A theoretical review, integration, and future research agenda, *Journal of Management*, 39 (5), pp. 1308–1338.
- Lipmen-Blumen, J. (2005) Toxic leadership: When grand illusions masquerade as noble visions, *Leader to Leader*, Spring, pp. 1–16.
- Lu, H., W. Ling, Y. Wu & Liu, Y. (2012) A Chinese perspective on the content and structure of destructive leadership, *Chinese Management Studies*, 6 (2), pp. 271–283.
- Martinko, M.J., Harvey, P., Brees J.R. & Mackey, J. (2013) A review of abusive supervision research, *Journal of Organizational Behavior*, 34, S120–S137.
- Petrick, J.A. & Quinn, J.F. (1997) *Management ethics: Integrity at work*, Thousand Oaks, CA: Sage Publications.

- Scheuer, M.L., Burton, J.P., Barber, L.K., Finkelstein L.M. & Parker, C.P. (2016) Linking abusive supervision to employee engagement and exhaustion, *Organization Management Journal*, 13 (3), pp. 138–147.
- Schyns, B. & Schilling, J. (2013) How bad are the effects of bad leaders? A meta-analysis of destructive leadership and its outcomes, *The Leadership Quarterly*, 24, pp. 138–158.
- Senge, P., Scharmer, C. O., Jaworski, J. & Flowers, B. S. (2007) *Presence: Exploring Profound Change in People, Organizations and Society*, London: Nicholas Brealey.
- Shaw, J.B., Erickson, A. & Harvey, M. (2011) A method for measuring destructive leadership and identifying types of destructive leaders in organizations, *The Leadership Quarterly*, 22, pp. 575–590.
- Starratt, R.J. (2004) *Ethical Leadership*, Jossey-Bass, San Francisco, CA.
- Tepper, B.J. (2007) Abusive supervision in work organizations: Review, synthesis, and research agenda, *Journal of Management*, 33 (3), pp. 261–289.
- Thoroughgood, C.N., Tate, B.W., Sawyer, K.B. & Jacobs, R. (2012). Bate to the bone: Empirically defining and measuring destructive leader behaviour, *Journal of Leadership & Organizational Studies*, 19 (2), pp. 230–255.
- Thoroughgood, C.N., Sawyer, K.B., Padilla, A. & Lunsford, L. (2016). Destructive leadership: Acritique of leader-centric perspectives and toward a more holistic definition, *Journal of Business Ethics*. DOI 10.1007/s10551-016-3257-9.
- Tomlinson, H. (2004) *Educational leadership: Personal growth from personal development*. London, UK: SAGE Publications.
- Verplanken, B., Myrbakk V. & Rudi, E. (2005) The measurement of habit, in: T. Betsch & S. Haberstroh (Eds.), *The routines of decision making Mabwah*, NJ: Lawrence Erlbaum Associates, pp. 231–247.

THE EMOTIONAL CORNERSTONE OF TRANSRELATIONAL LEADERSHIP

Christopher M. Branson

Australian Catholic University, Australia

Maureen Marra

Inleadership, New Zealand

Abstract

This paper provides findings from ongoing research aligned with the understanding that leadership is fundamentally a relational phenomenon. Moreover, it is argued that leadership is transrelational in nature because it is essentially through the development of mutually beneficial relationships that the leader is able to move others, the organisation, and themselves to higher levels of functioning. This being so, the unequivocal role of emotion, especially emotional intelligence, in leadership practice comes to the fore far more powerfully. Although it is now widely accepted that emotional intelligence enhances the capacity of the leader to recognise their own and other people's emotions so as to ensure the appropriateness of their chosen actions and to be better able to understand and work constructively with others, when viewed within an essentially relational environment it gains far more meaning and purpose. The transrelational leadership research reported in this paper supports acknowledging the broader influence of emotion to include its crucial influence upon a leader's communication, moral reasoning, and community building activities.

Keywords: leadership, relationships, transrelational leadership, emotional intelligence, emotion.

INTRODUCTION

As the experience of our world has become more complex, our understanding of leadership has changed. Now, key writers in the field acknowledge the importance of the leader being able to not only act instinctively and intuitively to the unique demands of their immediate environment but also to consider the needs of the people as well as the organisation. People expect their leaders to provide them with some sense of optimism, security, guidance, purpose and meaning. They want their leaders to understand their specific predicament and to act accordingly with wisdom, empathy and expertise. Porter-O'Grady and Malloch (2007) argue that contemporary leadership cannot remain the same as it has previously been because "just as the underpinnings of our society are being radically transformed, so is the leadership necessary to guide people through life. The old models of leadership are no longer adequate to meet the demands of the times." (p. 2) Moreover, these authors stress the need for us all to recognise that "in the current world of work, it is not the organization, but instead the worker, that is the owner of the work." (p. 3)

Thus, the onus now is on the leader being able to understand and nurture the worker, rather than mainly attending to the output of the organisation, in order to achieve the organisation's desired outcomes. People want to work for a cause, not just for a living (Kinjerski & Skrypnek, 2006; Pollard, 1996). The more employees experience personal purpose and meaning at work, the more they are committed to the organisation (Milliman, Czaplewski, & Ferguson, 2003). Mitroff and Denton (1999) argue that what gives employees meaning and purpose at work is: the ability to realize their potential; being associated with a good or ethical organisation; interesting work; making money; having good colleagues; believing they are of service to others; believing they are of service to future generations; and believing they are of service to their local community. When organisations are led around shared meaning, individual members willingly respond to the issue and readily join together to seek a solution. "For humans, meaning is a strange attractor – a coherent force that holds seemingly random behaviours within a boundary. What emerge are coordinated behaviours without control, and leaderless organizations that are far more effective in accomplishing their goals." (Wheatley, 2006, p. 183)

This paper reports on the outcomes generated from professional learning and research activities conducted in educational, business and not-for-profit organisations associated with providing practical guidance for persons wishing to improve their leadership practice by enhancing their relational capacities. Moreover, it is

argued that the cornerstone of this relational foundation of leadership is emotion. Invariably emotion applies a crucial influence upon the leader's communication, moral reasoning, and community building activities, which are all integral to the development of mutually beneficial relationships and, thus, organisational success. In this way, this research builds on the growing body of literature (see for example Lee, Stajkovic, & Cho, 2011; Sadri, Weber, & Gentry, 2011; Tee, 2015; Venus, Stam, & van Knippenberg, 2013) highlighting the important influence of the leader's emotional displays upon their leadership effectiveness.

THE CHANGING NATURE OF ORGANISATIONAL CULTURE

Organisations have had to become increasingly aware that the world has changed necessitating a fundamental reassessment of objectives, operations, and leadership orientation (Drucker, 1999; Jamali et al, 2006). In this new context, previous leadership perspectives are being challenged and long-held criteria for evaluating organisational effectiveness are being reassessed. Whereas, in the past those who worked in the organisation were chiefly considered as factors of production and profit, a different perspective is now required. Now, the onus is upon leaders to carefully nurture and skilfully manage the human resource within the organisation by focussing on such things as relationships, interpersonal skills, psychological commitment, communication, empowerment, teamwork, trust, participation and flexibility (Wheatley, 2006).

What this implies for leadership is that relationships, interpersonal skill, collegiality, cooperation, and team work are now considered to be far more essential to the role than a continuing commitment to meeting predetermined goals, externally defined accountabilities, individual self-interests and personal ambitions. There is now a widespread call for the relational capacity of the leader to be a crucial dimension of their leadership (Beare, 1998; Begley, 2006; Duignan, 2006; Fullan, 2005; Goleman et al, 2003; Hargreaves & Fullan, 1998; Sergiovanni, 1992; Stephenson, 2000). People now want their leaders to be relationally adept rather than predominantly technically accomplished. Wheatley (2006) urges leaders to realise that, if organisations are to prosper, "we need fewer descriptions of tasks and instead... learn to become savvy about how to foster relationships." (p. 39) Moreover, in this organisational context she adds, "Few if any theorists ignore the complexity of relationships that contribute to a leader's effectiveness." (p. 13) So, in the complex society of today our leaders are encouraged to be individuals while also having the skills to model, promote and nurture collaborative relationships

throughout the organisation. This view of contemporary leadership recognises that “the most precious resource we have for coping with life in an unstable, discontinuous and revolutionary world is not information, but each other.” (Strom, 2007, p. 16)

Thus, integral to our understanding of what constitutes leadership is a deeper awareness and appreciation of the nature of the relationship between the leader and those they are leading. This understanding has been advanced by Branson, Franken and Penney (2016) who describe leadership as essentially a transrelational phenomenon because it is only through the development of mutually beneficial relationships that the leader is able to truly move others, the organisation, and themselves to higher levels of functioning. Moreover, it is argued that such leadership “seeks to change people’s beliefs and values from self-centered to other centered” (Theoharis, 2008, p. 16). Here leadership is not simply about changing behaviours and outcomes but also it is about changing moral attitudes and convictions. It involves bringing about effective and affective change in others. To be successful, leaders need to be able to inspire altruistic, rather than simply individualistic, motivation in others.

IMPLICATIONS FOR LEADERSHIP PRACTICE

As Schein (2010) urges, leadership and organisational culture are inextricably linked. It is impossible to successfully lead today’s organisations using yesterday’s leadership practices. Thus, the leadership of today’s organisations is not formed from key or significant or prescribed actions initiated in particular circumstances in certain ways or at given times by a person appointed to a leadership role. Declaring a vision or implementing a policy or publicising a new development or presenting an annual budget, and so forth, now have little to do with the person’s credibility as a leader. Quite the opposite – how well they are judged as a leader is formed incrementally (Lichtenstein & Plowman, 2009). The person’s acceptance as the leader – the perceived quality of their leadership – is incrementally formed as they move around the organisation and interact with individuals and groups. Those being led are slow to judge the leadership capacity of the formal leader. They need to trust that what they first see is not only acceptable but also authentic and typical. They need to firmly believe that the appointed leader can be trusted in this way not just some times but every time. The person can only enact true leadership when, and only when, they are accepted as the leader. This means that, “leadership is not a one-way influence process but rather a reciprocal influence

relationship... As in any other relationship, both sides contribute to its formation, nature and consequences.” (Shamir, 2011, p. 310) Essentially, the relational cornerstone of leadership is the reciprocal and dynamic interaction process between the appointed leader and those to be led.

How then does leadership practice become a tangible experience? Leaders who are attuned to the pivotal relational dimension underpinning their leadership allow rather than control futures by cultivating conditions where others can produce innovations that lead to somewhat unpredictable yet largely productive future states (Plowman et al, 2007). Such leaders enable rather than control organisational activities, where their influence derives from their ability to allow rather than to direct and where people in the organisation remain engaged and connected (Branson et al., 2018). Through recognising the importance of interactions as the ideal source of employee engagement, high performance and innovation, these leaders build “correlation”, which is the emergence of not only a common or shared organisational vision but also a recognisable widespread pattern of positive organisational behaviour. By facilitating correlation everyone in the organisation can make sense out of what is happening and can find meaning and purpose in whatever is unfolding. In addition, these leaders enable the emergence of new ideas and behaviours that sustain and grow the organisation by directing attention to what is important to note from contrasting the internal with the external organisational environment.

From this perspective, building collegiality, cooperation and teamwork should not be seen as only part of leadership but, rather, be understood as its very essence. What this means is that a key elemental aspect of leadership is that it is contextual and not generic because it emerges out of a sincere interpersonal engagement of the leader with those they are leading. Leadership is first and foremost relational, which implies that it is specifically suited to its unique context. Furthermore, its essence is a relationship that seeks to create a culture based upon the shared values of trust, openness, transparency, honesty, integrity, collegiality and ethicalness (Branson, 2009, 2014). This is a culture in which all feel a sense of safety and security because they each feel that they can rely on each other in order to achieve their best. By means of mutually beneficial relationships, the leader enables the organisational conditions to be created whereby those they are leading willingly and readily perform at their best. This, in turn, allows the leader to actually become the leader, and to continue to enact true leadership, which ensures the growth and sustainability of the organisation. This is leadership as a transrelational phenomenon, and at its core is emotion. But what might this mean in practice?

LEADERSHIP AS A TRANSRELATIONAL PHENOMENON

Positioning the genesis of leadership within the phenomenon of a human relationship might seem to imply that it can be easily achieved. Except for hermits and certain religious orders, humans are a very relational oriented species. We readily seek the company of others. Indeed, our lives are enriched through our relationships with family, friends, relatives, work colleagues, club members, social groups, educational colleagues, or religious membership, to name but a few sources. Forming relationships is a natural and automatic outcome that we all seek. But there is a very significant difference in the case of a leader. While it is true that we each seek to form relationships, we do this in a very selective way. We choose to form a relationship with some people but not with others. But, if the essence of leadership is relational, the leader needs to have the capacity to naturally form a positive relationship with each person they are leading. Indeed, this essential requirement for becoming a leader may well be the reason why not everyone can be a leader.

If it is beyond the capacity of a person to form a positive relationship with every person that they are meant to be leading, then they are incapable of leadership. People appointed to a leadership position, but do not have the capacity to build sincere and authentic relationships with those they are leading, are most likely to revert to management actions because consciously or subconsciously they will sense that they cannot sufficiently influence others without the crutch of such things as diverse policies, prescribed processes, accountability regimes, and performance management measures.

The second delimiting factor in becoming a leader is in not only being able to form a relationship with each and every person to be led but also in being able to ensure it is a sincere and authentic, and not dishonest and opportunistic, relationship. Hence the call is for the leader to 'embody' transrelational leadership. Here, leaders are seen as "embodied subjects – as subjective objects of feeling matter" (de Quincey, 2002, p. 48). Within this understanding, the leader's actions and consciousness are not separated entities but rather co-eternal, mutually complementary, realities. When striving for transrelational leadership, consciousness is seen as the process of the leader informing their self in regard to the perceived level of their relational sincerity and authenticity. In this sense, the leader's relational consciousness is their ability to feel, to know, and to direct their relationship building self.

Moreover, the leader's relational consciousness is not solely self-informed but seeks out the impressions of others. How we think we are relating to another is not always the same as how it is being experienced by the other. For example, a person might believe they are showing enthusiasm but another might interpret it as being loud or brash. Another might believe they are being imaginative but this could be

seen as being unpredictable. Or the person could be acting cautiously but others might interpret this as being resistant or inflexible. Moreover, a potential leader who, on occasions or under certain circumstances, displays personal characteristics such as aloofness, unfriendliness, disaffection, unsociability, unapproachability, moodiness, ingratitude, or discourtesy will invariably find that they are not able to nurture the quality of interpersonal relationships that will elevate them to be accepted as the leader. Others will not sufficiently trust them in order to accept them as their leader. Instead, they will suspect that this potential leader will ignore their workplace security at some time in the future because they don't sufficiently know and understand them. Thus it is essential for the leader to be continually seeking signs, symbols, views and interpretations from many different sources in regard to the quality of their relationships with all of those they are leading.

To this end, Wheatley's warning that, "We cannot move past analysis by being analytical" (2006, p. 139), is timely. A critically essential aspect of transrelational leadership is in the subjective and psyche realm and not the objective and material realm. Its essence is consciousness and not analysis for, as de Quincey informs us, "the characteristics of consciousness include feelings, subjectivity, beliefs, intentionality, choice, self-agency, purpose, meaning, and value" (2002, p. 66). Moreover, an external agent cannot determine such personal phenomena; they can only be discerned by the person, them-selves (Branson, 2009). No one can tell you what your feelings, beliefs or values are or should be; you have to learn this for yourself. This form of learning is gained from continual inner reflection rather than the implementation of a preconceived objective plan (Branson, 2014). Thus, inner reflection or self-reflection is the best course of action for becoming a transrelational leader.

Essentially, this is a specifically focused process of self-reflection or mindfulness. Senge and colleagues (2007) describe mindfulness as a deliberate action to raise a person's own conscious awareness. Moreover, these authors describe the process for increasing mindfulness as:

If you bring a certain kind of open, moment-to-moment, non-judgemental awareness to what you're attending to, you'll begin to develop a more penetrative awareness that sees beyond the surface of what's going on in your field of awareness. This is mindfulness. Mindfulness makes it possible to see connections that may not have been visible before. (p.50)

Mindfulness around the quality of the leader's interpersonal relationships is more than simply knowing what is happening, who is involved, what is the array of possibilities for improving the relationship, and how the other person might be affected

by the situation and/or by the way in which the relationship is being nurtured. Rather, the concept of mindfulness builds on our traditional dependency on such knowledge and judgement by adding the requirement that the leader must also “be able to suspend their thoughts so that they can become aware of and inspect their everyday thoughts and, thereby, reduce their influence on what they see.” (Senge et al., 2007, p. 29) In other words, increased relational mindfulness is about being able to make informed and astute judgements about the interpersonal situation at hand. Moreover, increased relational mindfulness is about the leader having a more enriched, pro-active and aware consciousness about the effect and affect of their presence and communication on others, which provides the groundwork for continual growth and development as a relational leader.

Such an understanding of leadership draws upon and expands the concept of emotional intelligence. In brief, Goleman, Boyatzis and McKee (2003) describe the four fundamental characteristics of emotional intelligence as those of self-awareness, self-management, social awareness, and relationship management. Within each of these characteristics there are additional fundamental skills and understandings to be grasped. Self-awareness requires the development of emotional self-awareness, accurate self-assessment, and self-confidence. The attainment of self-management is said to be dependent on having the personal qualities of self-control, transparency, adaptability, achievement, initiative, and optimism. Social awareness emanates from empathy, organisational awareness, and service. Finally, the growth of relational management is built upon the capacity to inspire, influence, develop others, catalyse change, manage conflict, and to develop teamwork and collaboration.

Today the leader must have the emotional or psychological capacity to reach out to those they are leading, regardless of their degree of cooperation, and help them to deal better with the organisational challenges being faced. As Goleman (1999, p. 3) so fittingly suggests, “The rules of work are changing. Leaders are being judged by a new yardstick: not just by how smart they are, or by their training or expertise, but also by how well they handle their self and others. This new measure takes for granted that the leader will have personal qualities such as initiative and empathy, adaptability and persuasiveness.” Unquestionably, our educational leaders need emotional intelligence so as to be able to “act inconsistently when uniformity fails, diplomatically when emotions are raw, non-rationally when reason flags, politically in the face of vocal parochial self-interest, and playfully when fixating on task and purpose backfires.” (Bolman & Deal, 2008, p. 435) Such an understanding of leadership calls upon the leader to “create underlying senses of basic personal safety and emotional security, in which risk and creativity can flourish.” (Hargreaves, 2005, p. 285) Hence, effective leaders in today’s organisational environment “are not those

with the highest IQs but those who combine mental intelligence with emotional intelligence” (Fullan, 2004, p. 93) in order to create the most productive relational culture in which all can fully contribute and thrive.

CONCLUSION

A fundamental understanding inherent within this relational perspective of leadership is that the forming of a relationship is not a moment in time happening. A truly lasting leadership relationship evolves over time based not only on tangible observations and behaviours but also, and perhaps even more importantly, as a product of the interplay of ongoing conversations, social connections, and workplace opportunities (Uhl-Bein, 2006). This understanding sees relationships with the designated leader as co-constructed and co-evolving whereby these are continually growing out of the myriad of frequent ways that the leader and others interact. Moreover, it is not so much about what beliefs and assumptions each person has about the other, but rather what they think about their self in relation to the other as a result of a given context and how, in turn, this makes them feel emotionally about the other at that particular time (Hosking, 2007). Then, based upon these mutually evolving emotional considerations at this particular time, and in conjunction with those previously and similarly created, each person will form a sense of what the relationship means for their self. Flowing out of this sense of the relationship for those being led are consequential behaviours along such continuums as loyalty and unwillingness, responsibility and carelessness, engagement and disinterest, respect and disapproval, appreciation and indifference, enthusiasm and disillusionment, and so on.

The implication of this relational perspective for leadership is that nothing can be taken for granted. A person appointed to a leadership position must realise that they are always on show; each person they encounter directly (individually) or indirectly (as a member of a group) each day will be judging their leadership capacity based upon what they see, experience and feel about what this contact might mean for them in their work. The leadership capacity of the person appointed to a leadership role is neither a universally agreed outcome across everyone in the group or organisation nor is it a constant outcome in the opinion of an individual, a group or the organisation. It may eventually become more universal and constant after a period of time during which those being led come to draw the same opinion and conclusions about the quality of their relationships with the person appointed to the role of the leader. When a new leader is appointed, some may immediately discount their leadership capacity based upon some initial contacts and observations

of this leader. Others might have a “wait and see” view, whereby they neither accept that the person has leadership potential or deny that this person has leadership potential. While some others might immediately accept the person as their leader and hope that he or she will live up to their expectation.

Essentially what those being led are subconsciously monitoring is the level of trust that they can place in the person appointed to the leadership position. The more trust that is engendered through the relationship the more likely the person will be accepted as the leader. But this also means that any action or communication by the person in the leadership position that undermines this trust will likely result in their losing leadership support. With the passing of time providing far more occasions for contact, observations and communications, these initial views will be confirmed, modified or revised essentially based upon each person’s judgements about what the newly appointed leader might mean for them as they go about their daily work responsibilities. The possible outcomes from these personal interactions and judgements with the leader include accepting them as the leader, not accepting them as the leader, or accepting that they have partial leadership capacity where they show leadership in some areas but not in others.

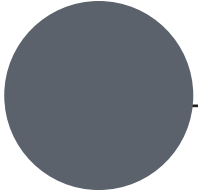
Importantly also, if a person in a leadership role realises the fundamental relational role of being accepted as the leader, then they are able to see how they can redress any negative opinions of their leadership capacity. Rebuilding a relationship, or achieving outcomes via a far more relational and inclusive means, can change a person or groups opinions. Thus we argue that every important action by the leader must be continually reinforcing their commitment to a relational approach to their leadership. In other words, a leader’s acceptance and credibility ultimately depends on the emotional reaction to them from those they are responsible for leading.

REFERENCES

- Beare, H. (1998) *Leadership for a new millennium*, The William Walker Oration presented at the Australian Council for Educational Leaders’ National Conference, University of Melbourne on September 27, pp. 1–22.
- Begley, P. T. (2006) Self-knowledge, capacity and sensitivity: Prerequisites to authentic leadership by school principals, *Journal of Educational Administration*, 44 (6), pp. 570–589.
- Bolman, L. G., & Deal, T. E. (2008). *Reframing Leadership: Artistry, choice, and leadership*. (4th ed.), San Francisco, CA: Jossey-Bass.
- Branson, C. M. (2009) *Leadership for an age of wisdom*. Dordrecht, Netherlands: Springer Educational Publishing.

- Branson, C.M. (2014) Deconstructing moral motivation, in: C.M. Branson & S.J. Gross (Eds.), *Handbook of ethical educational leadership* (pp. 294–312). New York, NY: Routledge.
- Branson, C.M., Franken, M. & Penney, D. (2016) Reconceptualising middle leadership in higher education: A transrelational approach, in: J. McNiff (Ed.), *Values and virtues in higher education research: Critical perspectives*. Abington, Oxon: Routledge, pp. 155–170.
- Branson, C.M., Marra, M., Franken, M. & Penney, D. (2018). *Leadership in higher education from a transrelational perspective*, London: Bloomsbury.
- de Quincey, C. (2002) *Radical nature: Rediscovering the soul of matter*, Montpelier, VT: Invisible Cities Press.
- Drucker, P. (1999) *Management Challenges for the 21st Century*, New York: Harper Collins.
- Duignan, P. (2006) *Educational Leadership: Key challenges and ethical tensions*, New York, Cambridge University Press.
- *Educational change: International handbook of educational change*, Dordrecht, Kluwer Academic Publishers, pp. 1–14.
- Fullan, M. (2004) *Leading in a culture of change: Personal action guide and workbook*, San Francisco, Jossey-Bass.
- Fullan, M. (2005) *Leadership & sustainability: Systems thinkers in action*, Thousand Oaks, CA, Corwin Press.
- Goleman, D. (1999) *Working with emotional intelligence*, London, Bloomsbury.
- Goleman, D., Boyatzis, R. & McKee, A. (2003) *The new leaders*. London: Time Warner Paperbacks.
- Hargreaves, A. (2005) *Pushing the boundaries of educational change*, in: A. Hargreaves (Ed.), *Extending*.
- Hargreaves, A. & Fullan, M. (1998) *What's worth fighting for: Working together for your school*, Hawthorne: ACEA Paperbacks.
- Hosking, D.M. (2007) Not leaders, not followers: A post-modern discourse of leadership processes, in: B. Shamir, R. Pillai, M. Bligh and M. Uhl-Bien, *Follower-centered perspectives on leadership: A tribute to the memory of James R. Meindl*, Greenwich, CT, Information Age Publishing, pp. 243–264.
- Jamali, D., Khoury, G. & Sahyoun, H. (2006) From bureaucratic organizations to learning organizations: An evolutionary roadmap, *The Learning Organization*, 13 (4), pp. 337–352.
- Kinjerski, V. & Skrypnik, B. J. (2006) Creating organizational conditions that foster employee spirit at work, *Leadership and Organization Development Journal*, 27 (4), pp. 280–295.
- Lee, D., Stajkovic, A.D. & Cho, B. (2011), Interpersonal trust and emotion as antecedents of cooperation: Evidence from Korea, *Journal of Applied Social Psychology*, 41 (7), pp. 1603–1631.
- Lichtenstein, B.B. & Plowman, D.A. (2009) The leadership of emergence: A complex systems leadership theory of emergence at successive organizational levels, *The Leadership Quarterly*, 20, pp. 617–630.

- Milliman, J., Czaplewski, A. J. & Ferguson, J. (2003) Workplace spirituality and employee work attitudes: An exploratory empirical assessment, *Journal of Organizational Change Management*, 16, pp. 426–447.
- Mitroff, I. & Denton, E. (1999) A study of spirituality in the workplace, *Sloan Management Review*, 40 (4), pp. 83–92.
- Plowman, D.A., Solanski, S., Beck, T.E., Baker, L., Kulkarni, M. & Travis, D.V. (2007) The role of leadership in emergent, self-organization, *The Leadership Quarterly*, 18, pp. 341–356.
- Pollard, C. W. (1996) *The soul of the firm*. Grand Rapids, MI, Zondervan.
- Porter-O’Grady, T. & Malloch, K. (2007) *Quantum leadership: A resource for health care innovation*, Sudbury, MA, Jones and Bartlett Publishers.
- Sadri, G., Todd, J.W. & Gentry, W.A. (2011) Empathic emotion and leadership performance: An empirical analysis across 38 countries, *The Leadership Quarterly*, 22, pp. 818–830.
- Schein, E. H. (2010) *Organizational Culture and Leadership*, 4th edn, San Francisco, Jossey-Bass.
- Senge, P., Scharmer, C. O., Jaworski, J. & Flowers, B. S. (2007) *Presence: Exploring Profound Change in People, Organizations and Society*, London: Nicholas Brealey.
- Sergiovanni, T. (1992) *Moral leadership: Getting to the heart of school improvement*, San Francisco, Jossey Bass.
- Shamir, B. (2011) Leadership takes time: Some implications of (not) taking time seriously in leadership research, *The Leadership Quarterly*, 22, pp. 307–315.
- Stephenson, J. (2000) *Corporate capability: Implications for the style and direction of work-based learning*, Working Paper 99-14, University Technology Sydney, Research Centre for Vocational Education and Training, pp. 1–16.
- Strom, M. (2007) *Arts of the wise leader*, Auckland, NZ, Sophos.
- Tee, E.Y.J. (2015) The emotional link: Leadership and the role of implicit and explicit emotional contagion processes across multiple organizational levels, *The Leadership Quarterly*, 26, pp. 654–670.
- Theoharris, G. (2008) Woven in deeply: Identity and leadership of urban social justice principals, *Education and Urban Society*, 41 (1), pp. 3–25
- Uhl-Bien, M. (2006) Relational leadership theory: Exploring the social processes of leadership and organizing, *The Leadership Quarterly*, 17 (6), pp. 654–676.
- Venus, M., Stam, D. & van Knippenberg, D. (2015), Leader emotion as a catalyst of effective leader communication of visions, value-laden messages and goals, *Organizational Behavior and Human Decision Processes*, 122 (1), pp. 53–68.
- Wheatley, M.J. (2006) *Leadership and the new science: Discovering order in a chaotic world* (3rd. Ed.), San Francisco, CA, Berrett-Koehler Publishers.



ISBN 978-83-65688-63-7