COMPASSION AND CHARISMA: THE EFFECTS OF

COMPASSION DISPLAY AND LEADER GENDER

ON FOLLOWER PERCEPTIONS OF A LEADER'S

CHARISMATIC IMAGE

By

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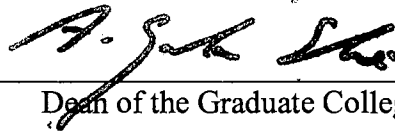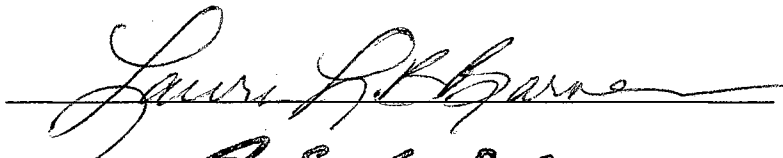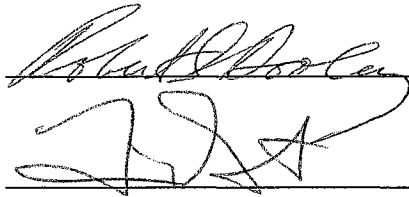University of Central Oklahoma
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CHAPTER I

INTRODUCTION

Charisma tends to emerge in times of crisis when people look to charismatic

individuals and perceive that they possess extraordinary gifts of "spirit and mind" that

will lead them through the crisis with "radical reorganizations" (Beyer, 1999; Scott, 1981;

Weber, 1947). This definition describes several important elements that come together

when charismatic leadership occurs. First, charisma is most likely to emerge under

conditions of adversity when there is a strong need for leadership. Second, followers

must perceive that their leader possesses exceptional qualities of both spirit and mind.

And third, follower perceptions play a key role in the ability of charismatic leaders to

change the course of organizational events.

Most leadership scholars agree that a charismatic leader's success in attracting and

motivating followers relies to a great extent upon follower perceptions of the leader's

personal image (Bass, 1985; Burns, 1978; Conger & Kanungo, 1994; Gardner & Avolio,

1998; House & Podsakoff, 1994; Weber, 1947). This aspect of charisma has led some

authors to argue that charismatic individuals often project false images of leadership

when in fact they are deceptive, exploitative, and self-serving (Beyer, 1999; Klein &

House, 1998). Others maintain that authentic charismatic leadership involves an implicit

assumption of prosocial behavior (Bass & Steidlmeyer, 1999; Howell & Avolio, 1992;

Waldmen & Yammarino, 1998). Even Weber (1947), who is credited with advancing the

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original concept of charismatic authority, suggested that "a very sophisticated type of deliberate swindler" should not be classified as charismatic (p. 359).

A charismatic image is believed to enhance follower identification with the leader, which aids the leader in motivating followers to transcend self-interests in pursuit of a "vision" or purpose that benefits the collective organization (House & Podsakoff, 1994). Gardner and Avolio (1998) acknowledged that the personal image desired by leaders may differ somewhat according to personality, organizational context, and followers. They also argued that certain "identity images" are essential to building a charismatic leadership image. These images include being perceived as trustworthy and credible, morally worthy, esteemed, and innovative. When leaders are trusted, admired, and respected their influence on followers is greatly enhanced (House & Podsakoff, 1994).

Many leadership scholars have argued that emotion plays an important role in charismatic leadership (Bass, 1985; Burns, 1978; Gardner & Avolio, 1998; House & Podsakoff, 1994; Weber, 1947). For instance, leaders often display strong emotions when communicating their ideals and motivating followers. Emotion display is known to have a powerful impact on the perceptions and beliefs of others (Buller & Burgoon, 1998; Depaulo, 1992; Lewis, 2000). Expressing emotion effectively can diminish undesirable identity images or perceptions that a person is being deceptive, exploitative, or manipulative (Buller & Burgoon, 1998; Ekman, 1978). Emotion displays can also project desirable identity images that elicit follower trust, respect, and admiration (Gardner & Avolio, 1998; Oakley, 1992).

Much of the research on leadership and emotion has focused on emotional contagion or the impact of leader emotion display on the emotional reactions of their followers. Furthermore, leadership scholars tend to discuss emotion in very general terms using dimensional states (i.e., positive versus negative or arousal versus passive), rather than focusing on discrete emotions, such as, compassion or anger (Askanasy & Tse, 2000; Awamleh & Gardner, 1999; Gardner & Avolio, 1998). Two notable exceptions include Goleman (1995) and Lewis (2000). Lewis found that displays of sadness by an executive leader had a negative effect on follower mood and on their perceptions of the leader's effectiveness. Conversely, Goleman, Boyatzis, & McKee (2002) argued that effective leaders may display sadness when appropriate to connect to the people they lead in a positive way, for instance, displaying compassion toward the undue misfortune of others. Compassion is a form of empathic responding that is linked to experiencing the sorrows of others. The purpose of this dissertation is to determine how leader displays of compassion influence follower beliefs about the motives and character of top-level leaders.

According to Cassell (2002), feeling and expressing compassion provides a way of connecting by identifying with others, because it requires transcending preoccupations with the centrality of the self. Oakley (1992) argued that displaying compassion signals trust, reassurance, and a shared sense of the world. Interestingly, these two perspectives on compassion are similar in some respects to descriptions of how charismatic leaders motivate their followers. Although the intention of this research is to assert that authentic leaders who genuinely feel and display compassion will elicit desirable identity images

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from their followers; if followers perceive that displays of compassion by deceptive

leaders are genuine, they may attribute charismatic images to these leaders as well.

The Research Problem

Despite the extensive amount of research and literature devoted to the study of

leadership, an aura of mystique still surrounds the concept of charisma (Gardner &

Avolio, 1998). The ways in which top-level leaders go about constructing and

maintaining a socialized as opposed to personalized charismatic image are not well

understood. Attempts to explain the process typically involve vague constructs like

vision, symbolic behavior, and deeply held values that differ from leader to leader and are

rarely defined in specific terms. One aspect of charisma that is clearly associated with

attempts to influence follower perceptions is the leader's use of emotional expression.

Charismatic leaders use emotional rhetoric, as well as animated facial and tonal displays

of emotion to project a powerful, confident, and dynamic impression of leadership in the

eyes of their followers (Awamleh & Gardner, 1999; Conger, 1991; Gardner & Avolio,

1998). Some researchers have argued that charismatic leaders are sensitive to the

feelings of others, and engage in empathic responding to gain acceptance from their

followers. Ashkanasy and Tse (2000) proposed that leaders who empathize with their

followers are more likely to be described as positive and charismatic, and are better able

to identify with followers' thoughts and expectations. Empathy refers to the remarkable

capacity we humans have for imagining we are in the "psychological place" of another

person and experiencing the joys and sorrows of that person as if they are our own

(Schulman, 2002). According to Schulman (2002), empathic responses are like reflexes

in that they are involuntary or unlearned reactions to the perceived emotional states of others.

Compassion is a form of empathic responding that is linked to experiencing the sorrows of others. Nussbaum (2002) described compassion as a "painful emotion occasioned by the undeserved misfortune of others." Most leadership scholars agree that empathic responses involving displays of positive emotions, such as optimism and enthusiasm, enhance a leader's personal image. There is considerable controversy over empathic responses that involve leaders displaying negative emotions such as anger or sorrow (Ashkanasy & Tse, 2000; Goleman, Boyatzis, & McKee, 2002; Lewis, 2000). Although expressing negative emotions is detrimental in some situations (e.g., spirals of anger and hostility during conflict), in other situations, sharing negative affect creates a climate of understanding and compassion which can be beneficial (Andersen & Guerrero, 1998; Dutton, Frost, Worline, Lilius, & Knaov, 2000; Izard & Ackerman, 2000). Goleman, Boyatzis, and McKee (2002) acknowledged the positive impression leaders make on their followers when they express optimism or display enthusiasm. They also argued that effective leaders may display a more serious tone when appropriate and use negative emotion to connect to the people they lead in a positive way.

Dissertation Objectives

Top-level executives are often viewed as leaders and project an image of leadership, but do not share close interpersonal relationships with the majority of their followers. In many situations they must rely on public appearances before audiences to develop favorable impressions of their leadership abilities. To project a positive

charismatic image, leaders are likely to engage in "quick symbolic actions and image building" (Waldman & Yammarino, 1999: p.280). When leaders display compassion their emotional cues indicate humanitarian motives and intentions which can have a powerful impact on the personal image they convey to others (Buller & Burgoon, 1998; Oakley, 1992). One objective of this research is to examine whether follower perceptions of a leader's charismatic identity images as desirable or undesirable are influenced by leader displays of compassion toward the undeserved hardship of others. A second objective is to determine whether male and female leaders will be perceived differently by audiences when they engage in emotional displays of compassion.

Overview of the Literature

The model for this research project is theoretically supported by integrating the literatures on emotion, leadership, and gender stereotypes. More specifically, it uses the dramaturgical perspective of charismatic leadership and gender-role theory to explain how emotional displays of compassion influence follower beliefs about the personal image of top-level leaders. A brief review of how these three literatures provide a framework for the research model will be covered in this section. A more detailed analysis of the components of the model will be presented in the next chapter.

A Dramaturgical Perspective of the Charismatic Leader Images

It is widely acknowledged that some organizational leaders have a gift for inspiring others to achieve remarkable feats. Still, there is considerable controversy among leadership scholars as to how top-level leaders generate such extraordinary efforts

from followers across organizational echelons (Bass, 1985; Conger & Kanungo, 1987; House & Sharmir, 1993; see House & Podsakoff 1994 for a review of the literature). One common link among these researchers is that charisma plays an important role in a leader's ability to influence others. In contrast to instrumental leaders who rely solely on appeals to followers' rationality and self-interests, charismatic leaders use symbolic behaviors and emotional appeals to motivate their followers to forego immediate self-interests for the good of the collective organization (House & Podsakoff, 1994). Several theories have emerged to explain how charismatic leaders have major effects on organizational outcomes by influencing the emotions, motives, preferences, and beliefs of their organizational members. House and Podsakoff (1994) refer to this stream of research as "outstanding leadership theory." Studies designed to test these theories consistently show that most leaders engage in both instrumental and charismatic behaviors to motivate their followers (Avolio & Bass, 1995; Kanungo & Mendonca, 1996; Waldman, Ramirez, House, & Puranam, 2001).

Waldman and Yammarino (1999) used the charismatic leadership paradigm to explain how top-level leaders can impact the behavior of their followers across hierarchical echelons. According to these authors, leaders at this level develop a charismatic *relationship* with followers who operate in close organizational proximity, such as top management team members. In addition, executive leaders must generate favorable *attributions* from followers at more distant organizational echelons that include workers, supervisors, and mid-level managers. The intended result of this two-fold process is to develop "exceptionally strong admiration and respect for the leader, internalized commitment to the vision of the leader, and identification of followers with

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the leader, the vision, and the collective forged by the leader" (p. 268). Ideally, top-level leaders are able to sway followers in both close and distant proximity. Waldman and Yammarino (1999) contend, however, that this may not always be the case. A charismatic CEO might inherit a divided top management team and still be able to make a favorable impression on distant followers through "quick symbolic actions and image building" (p.280). Thus, it appears that building a desirable charismatic image plays an important role in winning over followers, particularly those in distant organizational echelons.

Several leadership scholars have emphasized the importance of "image building" to the leadership process (Bass, 1985; Conger & Kanungo, 1987; House, 1977). Some argue that follower perceptions are the ultimate determinant of leader influence (Awamleh & Gardner, 1999; Beyer, 1999). Gardner and Avolio (1998) used a "dramaturgical perspective" to describe how leaders engage in impression management to shape their image so that it is perceived as charismatic in the eyes of their followers. Although Gardner and Avolio (1998) suggested that the image desired by leaders may differ somewhat according to personality, organizational context, and followers, they named four specific "identity images" that are highly desired by all charismatic leaders. These images include trustworthy and credible, morally worthy, esteemed, and innovative (Gardner & Avolio, 1998). With the exception of innovative, these images project a socialized as opposed to personalized charismatic image (Waldman & Yammarino, 1999). A socialized image conveys to followers that the leader will use his or her power in a nonexploitative or socially desirable manner. Consistent with this view, House and Podsakoff (1994) argued that image building contributes to perceptions of the

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leader as trustworthy, respected, and motivated to serve the moral interests of their followers. Thus, building a charismatic image requires enhancing follower attributions of socialized or desirable identity images (trustworthy, morally worthy, and esteemed) towards the leader, and at the same time, diminishing follower attributions of personalized or undesirable identity images (exploitative, manipulative, and self-serving).

Compassion Display and Follower Perceptions

Simply put, compassion is sensitivity to the misfortune or hardship of others. Since Aristotle, scholars have generally agreed that compassion has three requirements: we must feel that the troubles of another are serious, that the other's troubles are the result of an unjust fate and not self-inflicted, and that we can picture ourselves in the same situation (Cassell, 2002). The existence of compassion goes to the heart of what it means to be human. Schopenhauer (1969) argued that the three most basic motives of human behavior are self-interest, gratuitous malice, and compassion. The first two account for most of the appalling record of human suffering and the infliction of pain upon others, which is only diminished by the third motive – compassion. Compassion provides a way of connecting by identifying with others, and this identification process requires transcending preoccupations with the centrality of the self (Cassell, 2002). Interestingly, this perspective of compassion is similar in some respects to descriptions of how charismatic leaders motivate their followers.

Some leadership scholars argue that charismatic leaders are distinguished from other leaders, in part, by their *ability to create a sense* of collectivity or communality with their followers. Weber (1947), who is accredited with advancing the original

conception of charisma, stated that "charismatic authority is based on an emotional form of communal relationship" (p. 360). Participants in a communal relationship feel a special responsibility for one another's needs and care about each other's welfare (Clark & Mills, 1979). Weber (1947) suggested that the vast majority of relationships based on some type of social exchange also have a degree of communality, and no matter how calculating and hard-headed the rules of exchange may be, it is quite possible that the relationship will involve emotional aspects as well that may "transcend its utilitarian significance" (p.137). Clark and Brissette (2000) argued that emotion display is far more important to communication within the context of communal relationships. They provided evidence that empathic responses serve to convey to the participants in a situation that a communal relationship exists *or is desired*. Although charismatic leaders use emotions in various ways to connect with their followers, symbolic expressions of compassion provide a means for leaders to convey that they seek communal relationships with their followers that go beyond the boundaries of the typical exchange relationship between members in most organizations.

Compassion is a social emotion that is associated with communal and humane behavior. Nussbaum (1996) referred to compassion as a moral sentiment that provides a central bridge between the individual and the community. Several scholars have demonstrated that people associate the emotional displays of others with desirable or undesirable character traits (Andersen & Guerrero, 1998; Depaulo, 1992; Lewis, 2000; Oakley, 1992). When leaders express an emotion they convey an impression of themselves that followers may use to infer specific traits associated with that emotion (Depaulo, 1992; Lewis, 2000). These perceptions become part of the personal image that

leaders create in the minds of their followers (Buller & Burgoon, 1998). Leaders who

publicly express compassion show concern for the well-being of others and transcend

their own self-interest in a symbolic way. Thus, they are likely to be perceived as more

trustworthy, morally worthy, and esteemed than leaders who withhold compassion

display.

Leadership, Emotion Display, and Gender-Role Expectations

Numerous studies concerning societal expectations about gender roles have

shown that men are consistently associated with a masculine image made up of agentic or

instrumental attributes and are seen as aggressive, independent, self-sufficient, forceful,

and dominant. These studies indicate that men are viewed as self-assertive and motivated

to master their environment. In contrast, women are consistently associated with a

feminine image of communal or expressive attributes, such as, understanding, warm,

sympathetic, and aware of others feelings. Communal attributes suggest that women are

more selfless, kind, and concerned with others. As a result, men are stereotypically

associated with an image of dominance, whereas women are associated with an image of

compassion (Lutz, 1999).

Because men have held the vast majority of leadership positions throughout

history, leadership has been highly associated with a masculine image that exudes agentic

competence (Deal & Stevenson, 1998; Dubno, 1985; House & Podsakoff, 1994;

Heilman, Black, Martell, & Simon, 1989). Interestingly, recent research in

organizational behavior indicates that outstanding leaders exhibit communal attributes as

well. Empirical studies in industrial organizations and military settings most of which

consist of all male subjects have shown that outstanding leaders differentiate themselves in part from less desirable leaders by showing "...strong concern for the moral and nonexploitative use of power in a socially desirable manner; willingness to exercise influence, but not to be dominant, tough, forceful, aggressive, or critical;....and tendencies to be nurturant, socially sensitive to, and considerate of, followers needs" (p.69). This evidence suggests that male leaders will project a more prosocial charismatic image when they temper their agentic qualities with communal behaviors. Based on these arguments and the evidence that women are stereotypically viewed as more communal, one might assume that women should logically be viewed as the best candidates for successful leadership. Both historical and empirical research on leadership roles in a variety of settings reveals, however, that this is not the case (Deal & Stevenson, 1998; Dubno, 1985; House & Podsakoff, 1996; Heilman, Black, Martell, & Simon, 1989). Perhaps, it is more logical to assume that outstanding leaders need both agentic and communal qualities. In other words, they must come across as both, forceful and understanding, confident and kind, competent and compassionate. Therefore, women leaders may be more likely to enhance their image when they temper their communal qualities with agentic ones, such as withholding empathic emotion display. Lewis (2000) conducted one of the few gender studies on leaders and emotion using role play scenarios in which male and female leaders engaged in negative or neutral emotion display. She found that the female leader, more so than the male leader, received higher ratings of effectiveness when she maintained a controlled neutral emotional tone. This finding held despite the fact that 72% of the raters were female.

Because compassion is considered to be a communal emotion (Cassell, 2002; Nussbaum, 1996), it lies within the domain of femininity. Thus, women leaders may have a different experience than male leaders when they display compassion. Expressing compassion and empathic sadness is unconventional behavior for men, in general. Men seldom express sorrow and are taught from an early age not to shed tears in public (Lutz, 1999). Therefore, emotional displays of compassion by men are more likely to be interpreted as genuine and sincere. Conversely, emotional expressivity is considered common behavior for women, and they often express sadness and sorrow to elicit support (Lutz, 1999). As a result, female displays of compassion are more likely to be associated with vulnerability, and may even be interpreted as manipulative or insincere. For these reasons, female leaders may be more likely to enhance their charismatic images when they withhold public displays of sorrow and compassion.

Implications for Theory

Establishing a relationship between compassion display and charismatic identity images has several important theoretical implications. It is widely acknowledged in the emotion literature that emotions influence beliefs (see Frijda, Manstead, & Bem, (2000) for a review). Much of this research is focused on how our internal emotional states influence our own perceptions and beliefs. Some authors are beginning to take a different perspective by investigating how the emotion display of others influences our beliefs about their intentions, motives, and character (Buller & Burgoon, 1998; Clark & Brissette, 2000; Eckman, 1993; Lewis, 2000). The emotional aspect of charismatic

leadership theory may provide fertile ground for this area of research for the following reasons.

Compassion is introduced in this study as an important factor in building and maintaining a charismatic leadership image. Cassell (2000) argued that compassion provides a means of connecting by identifying with another person and such identification requires transcending preoccupations with the centrality of the self. Compassion and empathy are often used interchangeably, and in the leadership literature experiencing empathy implies that a close interpersonal relationship exists between leaders and their followers. In contrast, compassion can be expressed toward complete strangers, and the act of identification requires bridging the gap between the self and another when there is no direct relationship with the other (Cassell, 2000). Symbolic displays of compassion on the part of a leader towards unknown others may provide a way of explaining how leaders are able to identify with followers and enhance their charismatic images, even when they operate at considerable social distances.

If compassion display has a substantial impact on a leader's charismatic image, this finding may provide some insight as to why women find it more difficult than men to attain executive-level leadership. Compassion is an emotion that is evoked by sensitivity to the hardship of others and that is accompanied by the expression of sorrow. When leaders publicly express sadness they run the risk of appearing weak, unstable, and vulnerable (Lutz, 1999). Nevertheless, male military and political leaders throughout history have often succumbed to compassionate tears and as a result enhanced their image as leaders (Lutz, 1999). When Merrill Lynch executive David Komansky fought back tears as he described the struggle his employees went through trying to reopen their

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company in the days after the terrorist attack on the World Trade Center, the media report of his emotional reaction was very favorable (Merrill Lynch headquarters was located in the World Financial Center across the street from the trade center). Lutz (1999) argues that for women leaders, public reaction to emotional displays of sorrow is just the opposite. Female political, military, or organizational leaders never express sorrow or tears in public if they can help it. Men are allowed to express sorrow and compassion to show that they are not too "opportunistic and unfeeling" to be effective leaders. In contrast, women leaders are expected to maintain stoic control of their emotions to prove that they are not too "vulnerable and weak." If displaying compassion does enhance charismatic identity images for male leaders but not for females, women may find it more difficult than men to be perceived as charismatic in the eyes of their followers.

Implications for Practice

In addition to its theoretical contributions, there are also practical benefits that can be derived from this study. Most leadership scholars agree that expressing positive emotions, such as optimism and enthusiasm enhance a leader's personal image. There is considerable controversy, however, about leaders expressing empathetic emotions like compassion or sympathy, because they involve displaying sadness which is an emotion that falls into the negative register. This bias presents a true dilemma for leaders, because organizations that survive for any length of time will have to deal with both positive and negative events. When negative events occur they can be very painful not only for the employees directly involved, but also for those who see misfortune befall their coworkers, friends, and even total strangers. During times of collective pain and

uncertainty people often look to organizational leaders for meaning and a reason to hope for the future. Dutton et al. (2002) suggested that leaders can help individuals and companies begin to heal by demonstrating their own compassion on two-levels. One level provides a context for compassionate acts, but another level that is just as important provides a "context for meaning" (p.57). During negative events or organizational crisis leaders will often experience the same emotions affecting their employees. Openly expressing these feelings can have a powerful impact on those who witness it, especially during times of deep sorrow or pain (Dutton et al., 2002). Displaying compassion shows that the leader cares about what happens to people and will do whatever she or he can to help them during difficult times. By openly revealing their own humanity leaders can create a personal image that fosters honesty, trust, and understanding. Dutton and her colleagues have conducted in-depth studies of leaders facing all types of organizational crises and found that those who excel at leading compassionately help employees make sense of negative events which allows them to move on and begin the process of recovery.

Summary

This chapter briefly described a research model that will be used to examine the relationships between compassion display and the charismatic image of top-level leaders. (See Appendix B: Figure 1.)

A more detailed explanation of the model's relationships and hypotheses will be presented in Chapter II. Chapter III will describe the methodology used to test the model,

and Chapter IV will present the results of the study. Finally, Chapter V will present a

discussion and conclusions based on the findings.

CHAPTER II

LITERATURE REVIEW

Exceptional leaders display emotion in ways that influence and motivate their followers (Gardner & Avolio, 1998; Goleman, 1995; House & Podsakoff, 1994). They move people by openly expressing optimism, compassion, enthusiasm, and other emotions in the positive register that elicit a sense of connection to the leader and that point towards a hopeful future (Goleman, Boyatsis, & McKee, 2002: p. 49). One way emotional expression connects leaders and followers is through emotional contagion, a process in which the leader's emotions arouse similar feelings in their followers. In addition, some scholars suggest that followers will associate a leader's emotional displays with desirable or undesirable character traits (Andersen & Guerrero, 1998; Lewis, 2000; Oakley, 1992). When leaders express emotion they convey an impression of themselves that followers may use to infer certain traits such as self-confidence, integrity, or loss of control (Lewis, 2000). These perceived character traits become part of the personal image that leaders create in the minds of their followers (Buller & Burgoon, 1998). Leaders who display emotion effectively project charismatic identity images that elicit follower trust, respect, and admiration (Gardner & Avolio, 1998). When leaders are trusted, admired, and respected their ability to motivate followers is greatly enhanced (House & Podsakoff, 1994). In this way, the leader's emotion display motivates followers by influencing their beliefs. The focus of this research is on the latter mode of emotional

influence, in that it explores the impact of compassionate emotional display by top-level leaders on follower attributions of the leaders' charismatic images.

Because emotional displays naturally convey information about a person's character, they can be problematic for maintaining a positive and competent personal image, especially when negative emotions are revealed (Andersen & Guerro, 1998; Depaulo, 1992). Most leadership scholars agree that expressing positive emotions, such as optimism and enthusiasm enhances a leader's personal image. There is considerable controversy, however, about leader's expressing empathic emotions like compassion, because it involves displaying sadness or sorrow which are emotions that fall into the negative register. Although expressing negative emotions is detrimental in many situations (e.g., spirals of anger and hostility during conflict), when sharing negative affect leads to understanding and compassion it can be beneficial (Andersen & Guerrero, 1998; Dutton, Frost, Worline, Lilius, & Knaov, 2000; Izard & Ackerman, 2000). According to Baumeister, Stillwell and Heatherton (1995) when people are able to redistribute negative affect so that they feel similar to one another, the process of sharing negative emotions can facilitate communication and improve relationships. Goleman et al. (2002) acknowledged the positive impression leaders make on their followers when they express optimism or display enthusiasm. They also argued that such leaders may display a more serious tone when appropriate; using negative emotion to connect to the people they lead in a positive way. For example, if something happens in the organization that members feel distressed or sad about, such as closing a division or the serious illness of a co-worker, the leader may not only empathize with those emotions, but also express them for the group (Goleman et al., 2002). According to Goleman and

his colleagues symbolic expressions of sadness or sorrow toward the hardship of others can reinforce synchrony and bonding just as much as enthusiasm does, because it leaves people feeling understood and cared for. "Without a healthy dose of heart, a supposed 'leader' may manage – but he does not lead" (p. 21).

The purpose of this research is to extend our knowledge of how emotion display enhances the personal image of organizational leaders. More specifically, this study attempts to determine whether observing compassionate emotional display by an executive leader has a positive impact on follower beliefs about the leader's charismatic image. Top-level executives, such as CEOs, are often viewed as leaders and project an image of leadership, but do not share close interpersonal relationships with the majority of their followers. Several authors have noted that leadership relies on both relationship-based and character-based attributions by followers who operate in close or in distant proximity to the leader (Dirks & Ferrin, 2002; Waldman & Yammarino, 1999). This study focuses on character-based attributions of executive leaders by mid-level managers and supervisors. In such leader/follower relationships, leaders must often rely on public appearances before audiences to develop favorable impressions of their leadership abilities. Thus, they are likely to engage in "quick symbolic actions and image building" to create a charismatic image of themselves in the eyes of their followers (Waldman & Yammarino, 1999: p.280). When executive leaders display compassion toward their followers, are they perceived as less self-serving than leaders who withhold compassion display? Do displays of compassion by an executive leader enhance follower perceptions of the leader's charismatic image? Lewis (2000) found that audiences reacted differently to emotional displays by male and female executive leaders. Women, more so than men,

were perceived to be more effective leaders when they refrained from displaying emotions in the negative register. When a leader displays compassion, do follower perceptions of the leader's charismatic image vary based on the leader's gender?

Emotions and Beliefs

An important premise of this research is that expressing emotions during social interaction influences our beliefs about each other. It is widely acknowledged in the social-psychology literature that emotions influence our beliefs and perceptions (see Frijda, Manstead, & Bem, 2000 for a review). Frijda, Manstead, and Bem (2000) maintained that emotions and beliefs like all mental states are intertwined, but they can be distinguished in the following ways. Emotions are states that involve feelings, physiological changes, expressive behavior, and inclinations to act. Beliefs are states that link people, objects, or concepts with one or more attributes that are held by the believer to be true. According to Frijda and her colleagues, emotions "awaken, intrude into and shape beliefs, by creating them, by amplifying or altering them, and by making them resistant to change" (2000: p. 5). Most of the research concerning emotions has focused on how our internal emotional states influence our beliefs about events, other people, and ourselves. In the past, emotion has been treated primarily as an internal physiological or subjective experience; however, contemporary social scientists are beginning to investigate how people communicate emotions and how they respond to the emotional displays of others (Salovey, Mayer, & Caruso, 2002; 1990; Depaulo, 1992; Eckman, 1993; Oakley, 1992; Ollilainen, 2000). Experiencing and observing the emotional expressivity of others influences our beliefs about their intentions and motives

(Andersen & Guerrero, 1998; Buller & Bugoon, 1998; Hess & Kirouac, 2000; Oakley, 1992), and shapes our perceptions of their character and personal image (Andersen & Guerrero 1998; Depaulo, 1992; Gardner & Avolio, 1999; Oakley, 1992).

Like all forms of communication emotion displays serve several different functions. They act as indicators of an underlying emotional state (Frigda, 1988; Hess & Kirouac, 2000), and serve as signals that inform us about the behavioral intentions of others (Darwin, 1872/1965). In addition, emotions have an appeal function, in that they solicit reactions from our interaction partners (Hess & Kirouac, 2000; Clark & Brissette, 2000). Expressing and sharing emotions helps us to communicate our feelings about what is important, to recruit others for parallel action, and to create a particular affective atmosphere for communicating information (Andersen & Guerrero, 1998). Thus, emotion displays perform an important role in our ability to influence the beliefs and actions of others.

Some scholars have argued that the primary purpose of emotional expression is to communicate our feelings to other people (Andersen & Guerrero, 1998; Ekman, 1978). Many emotional displays that are present in public situations are not displayed in private (Planalp, 1998), which demonstrates that these displays may be conducive to social interaction rather than mere expressions of our internal feelings. Chovil (1991) found that facial displays are more likely to be exhibited in social interactions and concluded that emotions play an important role in conveying information to others in face-to-face communication. As mentioned earlier, people associate different character traits with different emotions. Thus, the emotions or feelings we express during social interactions convey impressions of our character that shape the persona or image we present to others

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(Andersen & Guerrero, 1998; Clark & Taraban, 1991; Depaulo, 1992; Goffman, 1959; Lewis, 2000; Oakley, 1992). Depaulo (1992) argued that because the link between experiencing an emotion and expressing it is often automatic, emotional displays can undermine our self-presentational efforts. For example, fear is so instinctively felt and involuntarily communicated that it can damage one's interpersonal image (Andersen & Guerrero, 1998). Expressing fear or anxiety may be viewed by others as a sign of personal weakness, cowardice, or incompetence. In contrast, expressing compassion is likely to be seen as an indication of personal kindness, understanding, or humanity (Cassell, 2002; Oakley, 1992; Nussbaum, 2002). Thus, displaying emotions, whether intended or unintended, can have both positive and negative effects on the personal image we create in the eyes of others.

Leaders are particularly concerned with the personal image they convey to their followers (Gardner & Avolio, 1999). Most leadership scholars agree that generating a charismatic image is key to a leader's ability to motivate followers (Bass, 1985; Beyer, 1999; Burns, 1978; Conger & Kanungo, 1987; Gardner & Avolio, 1998; House, 1977; House & Podsakoff, 1994; Waldman & Yammarino, 1999). Waldman and Yammerino (1999) proposed that charismatic attributions combined with a strong vision help to unite diverse groups of followers at lower hierarchical levels, who compete for resources and differ in terms of functional area and perspective. Because the organizational literature has a strong cognitive orientation, in which emotions are considered to be impediments to rational and effective decision making, the role of emotional expression is often excluded or criticized in studies of executive leadership (Goleman et al., 2002; George, 2000; Beyer, 1999). Two notable exceptions are Salovey & Mayer's (1990) work on leadership

and emotional intelligence, and a rapidly growing stream of research on leadership and charisma (Conger & Kannungo 1987; Gardner & Avolio, 1998; House & Podsakoff, 1994; Waldman & Yammarino, 1999). The charismatic/transformational leadership literature, in particular, has focused on the role of emotional expression in building a desirable leadership image.

Charismatic Leader Image

Effective leaders must be able to motivate their followers to accomplish organizational goals. One problem for top-level leaders is that they typically have very limited interpersonal contact with the majority of their followers, and thus, fewer opportunities to influence or reinforce their behavior. This dilemma led some researchers to argue that upper echelon leaders have no substantial impact on employee or organizational performance (Hannan & Freeman, 1977; Pfeffer & Salancik, 1978). Other scholars argue that outstanding top-level leaders often use emotional appeals, symbolic actions, and other impression management techniques to build positive charismatic identity images of themselves in the minds of their followers in lower organizational echelons (Gardner & Avolio, 1998; Waldman & Yammarino, 1999). A charismatic image enhances the leader's ability to identify with followers, and to inspire them to transcend self-interest in pursuit of a higher purpose or vision that benefits the collective organization. Even the earliest theories of charismatic leadership emphasized the importance of "image building" to a leader's ability to influence others (Bass, 1985; Conger & Kanungo, 1987; House, 1977; Weber, 1947). House (1977) included "personal image building" in his original theory of charismatic leadership. Later, House and

Podsakoff (1994) argued that because charismatic leaders are viewed as credible, trusted, admired, and respected, "they are able to have rather profound motive arousal effects on followers" (p. 63). Bass (1985) suggested that charismatic leaders use impression management techniques to bolster their personal image, which increases follower compliance and faith in their leadership. According to Conger and Kanungo (1987) a distinguishing feature of charismatic leaders is their "use of articulation and impression management practices to inspire followers in pursuit of the vision" (p. 29). A charismatic image is so consistently linked to the leader's ability to motivate followers that Awamleh and Gardner (1999) suggested that follower perceptions are the ultimate determinant of leader influence and effectiveness.

Waldman and Yammarino (1999) used the charismatic leadership paradigm to explain how top-level leaders can impact the behavior of their followers across hierarchical echelons. According to these authors, leaders at this level develop a charismatic *relationship* with followers who operate in close organizational proximity, such as top management team members. In addition, these leaders must generate favorable *attributions* from followers at more distant organizational echelons, for example, workers, supervisors, and mid-level managers. The intended result of this two-fold process is to develop "exceptionally strong admiration and respect for the leader, internalized commitment to the vision of the leader, and identification of followers with the leader, the vision, and the collective forged by the leader" (p. 268). Ideally, top-level leaders are able to sway followers in both close and distant proximity. Waldman and Yammarino (1999) contend, however, that this may not always be the case. A charismatic CEO might inherit a divided top management team and still be able to make

a favorable impression on distant followers through "quick symbolic actions and image building" (p.280). Thus, it appears that building a desirable charismatic image is key to winning over followers in distant organizational echelons.

Gardner and Avolio (1998) used Goffman's (1959) "dramaturgical perspective" of social behavior to explain how leaders shape their image to be perceived as charismatic in the eyes of their followers. Their research model is based on Goffman's (1959) classic work *The Presentation of Self in Everyday Life*. According to Goffman, all people are "actors" engaging in "performances" in various "settings" for particular "audiences" in order to shape their "definition of the situation." Dramaturgists see nothing inherently deceitful or superficial about this form of impression management. It is simply communicating information to target audiences in a way that leads them to draw a desired conclusion. For example, being a trustworthy person and acting in ways that convey that image to others. Although Gardner and Avolio (1998) acknowledged that the image desired by leaders may differ somewhat according to personality, organizational context, and followers, they also contend that certain identity images are highly desired and essential to charismatic leadership. "Desired identity images" represent the kind of person we aspire to be and believe we can be, at least when we are at our "best" (Schlenker, 1985). For charismatic leaders, these images include trustworthy and credible, morally worthy, esteemed, and unconventional (Conger & Kanungo, 1987; Gardner and Avolio, 1998; House & Podsakoff). Although some authors argue that charismatic leaders can be immoral, self-serving, and exploitative (Klein & House, 1998), others contend that the true definition of charismatic leadership involves an implicit assumption of morality and prosocial behavior (Bass & Steidlmeier, 1999;

Howell & Avolio, 1992; Waldmen & Yammarino, 1998). Senge (1990), for example, argued that true charismatic leaders who actually transform their organizations "lead from their hearts." Ashkanasay and Tse (2000) suggested that such leaders are able to transform not only their organizations, but also the mindsets of their followers because they are "intrinsically effective" leaders.

Despite the extensive amount of research and literature devoted to the study of leadership, an aura of mystique still surrounds the concept of charisma (Gardner & Avolio, 1998). For example, how top-level leaders go about constructing and maintaining a socialized as opposed to personalized charismatic image is not well understood. Attempts to explain the process typically involve vague constructs like vision, symbolic behavior, and deeply held end values that differ from leader to leader and are rarely defined in specific terms. One aspect of charisma that is clearly associated with attempts to influence follower perceptions is the leader's use of verbal and nonverbal emotional expression (Conger, 1991; Gardner & Avolio, 1998; House & Podsakoff, 1994). Goffman noted that the capacity of the individual to create impressions appears to involve two radically different kinds of sign activity – "the expression that he gives, and the expression that he gives *off*" (1959: p. 2; italics in original). The first primarily involves verbalizations (expression through words) the second involves non-verbal displays (facial and vocal expression) that are less subject to the actor's control (Gardener & Avolio, 1998). Given that managing nonverbal displays is the more challenging activity, audiences pay close attention to such behaviors and assign them more weight when forming impressions (Goffman, 1959; Planalp, 1998). Bass argued that false or pseudo charismatic leaders who wear different masks to fit each occasion and believe

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themselves to be high self-monitors, are usually betrayed by their non-verbal

contradictory behavior (Bass & Steidlmeyer, 1999). Thus, nonverbal expression can be

an especially potent means of managing impressions (DePaulo, 1992).

It is commonly acknowledged that charismatic leaders use rhetoric, as well as

animated facial and tonal expressions, to project a powerful, confident, and dynamic

presence in the eyes of their followers. Holladay & Coombs (1993, 1994) tested for the

effects of verbal and nonverbal expression independently. In their initial study, subjects

viewed videos of leader speeches with the content held constant. As expected, non-

verbal delivery elicited far greater attributions of charisma. In a follow-up study both

verbal content (visionary versus non-visionary speech) and non-verbal delivery (weak

versus strong) were varied. Although both had significant main effects on attributed

charisma, delivery explained more variance. Perceived charisma was greatest under the

visionary speech and dynamic delivery treatment. Awamleh and Gardner (1999) found

similar results in a more recent extension of this study. Together, these findings provide

strong evidence of the importance of nonverbal expression in establishing a charismatic

leadership image. Thus, how leaders say what they say is just as important, or perhaps

even more important, than what they say (Gardner & Avolio, 1998).

But image building is more than visionary rhetoric and dynamic speaking skills; it

involves projecting an image that reflects the leader's true motives and intentions.

Charismatic leadership tends to emerge and is most effective when organizations are in a

state of transition and their very survival is uncertain (Waldman & Yammarino, 1999;

Waldman, Ramirez, House, & Puranam, 2001). Under these conditions leaders must

often ask a great deal of personal sacrifice, effort, and commitment from their followers.

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Thus, the potential for followers to be exploited or taken advantage of is very high.

Leaders must project a trustworthy and credible image to convince followers that they are

motivated to serve the rightful and moral interests of the collective organization and its

mission (House & Podsakoff, 1994). Empirical studies in industrial organizations and

military settings have shown that charismatic leaders differentiate themselves in part

from less desirable leaders by showing "...strong concern for the moral and

nonexploitative use of power in a socially desirable manner; willingness to exercise

influence, but not to be dominant, tough, forceful, aggressive, or critical;....and

tendencies to be nurturant, socially sensitive, and sensitive to, and considerate of follower

needs" (House & Podsakoff, 1994: p.69). Several researchers have argued that

charismatic leaders are sensitive to the needs and feelings of others (Bass, 1985; Bass &

Avolio, 1994; Saskin, 1988), and that they engage in empathic behaviors to gain

acceptance from their followers (Ashkanasay & Tse, 2000). Goleman et al. (2002)

argued that leaders who express empathic emotions, such as compassion, connect with

their followers and keep them in synch. Ashkanasay and Tse (2000) proposed that

leaders who empathize with their followers are more likely to be described as positive

and charismatic, and are better able to identify with followers' thoughts and expectations.

Thus, it appears that empathic emotional responses are an important factor in creating a

positive charismatic leadership image.

<center>Conceptualizing Compassion</center>

Compassion has been defined in a variety of ways and there has been

considerable debate as to whether it meets the criterion of an emotion (Cassell, 2002;

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Dreyfus, 2002; Oakley, 1992). There is a general consensus in the modern literature, however, that at least in certain forms, compassion is an emotion (Cassell, 2002; Dreyfus, 2002; Nussbaum, 2002). Furthermore, it is an emotion that is specifically social or communal in nature (Batson, Ahmad, Lishner, & Tsang, 2002; Cassell, 2002; Nussbaum, 1996, 2002). Nussbaum (2002) described compassion as a "painful emotion occasioned by the undeserved misfortune of others." It belongs to a family of affective responses that Eisenberg (2000) refers to as "empathy-related responding." This group includes empathy, sympathy, pity, and compassion. Although these terms are often used interchangeably, researchers are beginning to describe them in distinctive ways (Cassell, 2002; Eisenberg, 2002; Nussbaum, 2002).

Compassion Versus Empathy, Sympathy, and Pity

In this section, I am going to define compassion as an emotion that can be distinguished from similar forms of empathic responding, including empathy, sympathy, and pity. Batson, et al. (2002) "formally" defined empathy as an "other oriented emotional response elicited by and congruent with the perceived welfare of someone else. [And] if the other is perceived to be in need, then empathic emotions include sympathy, compassion, softheartedness, tenderness, and the like" (p.486). Based on the work of Feshbach (1975) and Hoffman (1982), Eisenberg and Strayer (1987) defined empathy as "an affective response that stems from apprehension or comprehension of another's emotional state or condition and that is identical or very similar to what the other person is feeling or would be expected to feel." Eisenberg (2000) argues that Batson's work actually involves sympathy, rather than empathy, and she defined sympathy as an

affective response that involves feeling sorrow or concern for the distress or needs of another (rather than feeling the same emotion as the other person). According to Nussbaum (2002) compassion is a more intense form of sympathy.

Eisenberg argued that sympathy and compassion probably stem primarily from empathy in many contexts, but may also result from cognitive processes such as perspective taking (Batson, 1991; Hoffman, 1982) or accessing relevant information encoded in memory (Eisenberg, Shea, Carlo, & Knight, 1991). Batson (1991) himself stated that the emotion his research focuses on is traditionally referred to as sympathy or compassion, but he prefers the term "empathy" as less "moralistic" than compassion and less confusing than sympathy (pp. 86-87). Nussbaum (2002) also noted that Batson uses empathy in a way that is equivalent to her use of compassion. She argues that empathy is an "imaginative reconstruction" of another's experience that involves no evaluation of the person's situation as good or bad. In addition, people may have considerable empathetic understanding of the difficulties that others are experiencing, and yet feel little or no compassion towards them. Thus, empathy is considered to be an essential element, but insufficient substitute for compassion (Nussbaum, 2002).

Cassell (2000) used status and social distance to differentiate between compassion, sympathy, and pity. He argued that compassion and sympathy involve "fellow feelings for an equal," but pity connotes "emotion directed downward" (p.442). Nussbaum (1996) made a similar distinction between compassion and pity when she explained, "I shall use the term "pity" when I am talking about the historical debate... [but since] from the Victorian era onward, the term [pity] has acquired nuances of condescension and superiority to the sufferer that it did not have formerly, I shall switch

over to the currently more appropriate term 'compassion' when I am talking about contemporary issues" (p. 29). According to Cassell (2002), compassion is a unilateral emotion that is directed towards others, and that is often felt in situations where the others may not be proximate in space or even in time. For example, we may read or hear about the situation of people that we do not know personally and still feel sorrow toward their misfortune. In contrast, empathy implies a level of social interaction that allows knowing the specific emotions another person is experiencing. Based on these arguments, I will use the term compassion to describe empathetic responding by leaders toward their followers in distant organizational echelons. Under these circumstances, the leader may have very limited interpersonal contact with the majority of his or her followers, and feelings of empathic concern are likely to be expressed towards unknown others. Therefore, I define compassion as an other-oriented emotional response elicited by the perceived welfare of others that involves feeling sympathy and sorrow for the difficulties they face, rather than feeling the same emotion as another.

Since Aristotle, scholars have generally agreed that compassion has three requirements: we must feel that the troubles of another are serious, that the other's troubles are the result of an unjust fate and not self-inflicted, and that we can picture ourselves in the same situation (Cassell, 2002; Nussbaum, 2002). Occasions for compassion as enumerated by Aristotle include: death, illness, ill-treatment, physical weakness, and lack of sustenance, as well as less serious afflictions, such as separation from friends, reversals to expectations, and loss of good prospects (Nussbaum, 1996). Candace Clark's study of appeals to compassion in America (Clark, 1997) found these same elements, as well as some variants specific to contemporary life such as: political

victimization, discrimination, role strain, depression, fear, public humiliation, accidental embarrassment, loss in competition (e.g., sports or job). Like other major emotions, compassion is concerned with value, because it involves the awareness that a person's quality of life is in question. It differs from many emotions, however, in that it focuses attention on how a situation affects others, rather than how it affects one's self (Nussbaum, 2002).

Some researchers have proposed that empathic feelings, such as compassion, must be accompanied by behavior to help those in need or to alleviate their discomfort. Otherwise, expressions of compassion and other empathic emotions are disingenuous (Batson et al., 2002). Batson and his colleagues have argued that true empathic responses toward others in need should transcend any self-interest, and even the vested interest in and feeling for the welfare of a collective group. Conversely, Cassell (2002) argued that compassion may evoke the desire to do something to alleviate the hardship of others, but the wish to be helpful is not compassion itself. Compassion, similar to other emotions (i.e., fear) may motivate behaviors that reduce the tension brought on by the emotion, but emotion is a *passive* or inactive reaction to events, rather than an *active* attempt to modify the situation (Dreyfus, 2002). Understanding emotion requires making a clear distinction between an emotion, its state of being, and its associated behaviors (Cassell, 2002). For example, one may feel a flash of compassion, exist in a state of compassion, or act in a compassionate way. These distinctions help to clarify how a universal social emotion like compassion can also describe a virtue or be required as a moral duty.

According to Blum (1980) an emotion is morally important if it is directed at the sorrow or misfortune of others. He suggested that emotions like sympathy, compassion,

and concern are morally valuable because they are other directed in this way. Furthermore, Blum argued that such emotions are morally good apart from whether they actually issue in beneficent action. Nussbaum (1996) referred to compassion as a moral sentiment that provides a central bridge between the individual and the community. In the philosophical tradition, compassion has been conceived as "our species' way of hooking the interests of others to our own personal goods" (p. 28). Personal "goods" refer to events or experiences that foster quality of life in extensive and fundamental ways. Feeling compassion toward those under stress does not imply that they have an automatic right or a just claim to full relief, or that a decision-maker is not committed to neutrality and the fair treatment of all the groups concerned (Nussbaum, 1996). On the contrary, Oakley (1992) demonstrated that compassion is importantly connected to such great human goods as insight, understanding and good judgment, psychic harmony, strength of will, good relations, and sense of self-worth.

The consequences of feeling compassion, such as the uncomfortable urgency to do something when it is not possible to do so, are tolerable as is the emotion itself. According to Cassell (2002), maintaining an emotional state of compassion can be learned and the sustained emotion is often an uplifting experience. Although the state of compassion is a virtuous one that can lead to virtuous action, a person may feel compassion but neither become compassionate nor act compassionately. This distinction is important to the emotional expression of compassion by top-level leaders. During times of crises in organizations (i.e., economic downturns, layoffs, accidents, negative publicity), leaders may not be able to alleviate all negative consequences, but may feel and express compassion for followers adversely affected by the situation. Under these

circumstances, expressing compassion may be best described as symbolic behavior (Buller & Burgoon, 1998).

Compassion Versus Personal Distress

Although, there is little objection to someone feeling compassion, there may be problems associated with expressing the emotion or other actions that might follow. For this reason, it has been said that unconstrained compassion like most emotions (even positive ones) may become detrimental (Cassell, 2002; Goleman et al., 2002; Beyer, 1999). Batson (1991) and Eisenberg (2002) make an important distinction between empathic responding and experiencing personal distress. Compassion is the natural consequence of both cognitive processes and an optimal level of empathic arousal (Eisenberg, 2000). Optimal means the level of arousal is strong enough to orient the empathizer toward the other person, but is not so strong that it becomes detrimental. In contrast, empathic over arousal results in aversive personal distress and egoistic motives aimed at alleviating one's own distress rather than that of another (Batson, 1991). According to Eisenberg (2000), empirical evidence shows that people prone to empathic or sympathetic responding tend to be dispositionally well regulated (e.g., the ability to shift and focus attention and to manage emotionally based behavior), and to experience both positive and negative emotions intensely. In contrast, people prone to personal distress tend to be low in dispositional regulation and high in the intensity and frequency of negative emotional experiences (Eisenberg, Fabes, Murphy, Karbon, Smith, & Maszk, 1996; Eisenberg & Okun, 1996). This important distinction supports the argument that compassion is an appropriate emotion for leaders to experience and to express.

Goleman et al. (2002) argued that effective leaders express both positive and negative emotions, based on the situation at hand. They noted that a leader's passionate enthusiasm can certainly resonate throughout the organization and rejuvenate followers. Goleman also maintained that a leader may project a more serious mood when appropriate; using negative emotion to connect to the people they lead in a positive way. For example, if something happens in the organization that members feel distressed or sad about, such as closing a division or the serious illness of a beloved co-worker, the leader may not only empathize with those emotions, but also express them for the group. According to Goleman et al. (2002) such symbolic expressions of sorrow toward the hardship of others can reinforce synchrony and bonding just as much as enthusiasm does, because it leaves people feeling understood and cared for. "Without a healthy dose of heart, a supposed "leader" may manage – but he does not lead" (p. 21). Although Goleman and his colleagues did not use the term compassion, their arguments suggest that in certain situations expressing compassion is not only appropriate but essential to effective leadership.

Compassion and Negative Identity Images for Charismatic Leaders

According to Weber (1947), who is credited with advancing the concept of charismatic authority, charisma is part of a complex social structure that emerges in times of crises when the future appears uncertain. Under these conditions, people are attracted to charismatic individuals and perceive them "as possessing extraordinary gifts of spirit and mind" that will guide them through the crisis and accomplish "radical reorganizations" (Scott, 1981, p.33). Such leaders are perceived as possessing a

prophetic picture of the future, and the power to 'heal' the wrongs of the previous order.

In addition, Weber (1968) argued that charisma operates informally through social

interactions rather than through formal organizational structures. As a result, relational

demands upon the leader are significantly high and require, at the very least, a 'perceived

sensitivity on the leader's part to minister to the needs of their followers' (Conger &

Kanungo, 1994: p. 441). This quality, in turn leads to a powerful bond and sense of

communality between the followers and the leader.

Although Weber's work inspired extensive investigation by political scientists and

sociologists, charisma did not appear in organizational behavior research until the late

1970s and mid-1980s. Much of this research was influenced by political scientist James

McGregor Burn's (1978) conceptualization of a 'transformational leader'. According to

Burns, transformational leaders engage 'with others in such a way that leaders and

followers raise one another to higher levels of motivation and morality,…transforming

leadership ultimately becomes moral in that it raises the level of human conduct and

ethical aspiration of both leader and led, and thus has a transforming effect on both'

(1978, p.20). Because research has consistently shown that charisma is the most

prominent component of transformational leadership (Avolio & Bass, 1995; Conger &

Kanungo, 1994) the two terms are often used interchangeably, and it is common to see

references to charismatic/transformational leadership in the organizational behavior

literature (Conger & Kanungo, 1994; House and Podsakoff, 1994).

Several leadership scholars have argued that charismatic leaders are distinguished

from other leaders, in part, by their ability to create a sense of collectivity or

communality with their followers (Burns, 1978; Conger & Kannungo, 1994; Weber,

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1947). Weber (1947) stated that "charismatic authority is based on an emotional form of communal relationship" (p. 360). A communal relationship is one in which the participants feel a special responsibility for one another's needs and care about each other's welfare (Clark & Mills, 1979). Studies in industrial organizations and military settings most of which consisted of all male subjects have shown that charismatic leaders differentiate themselves in part from less desirable leaders by showing "...strong concern for the moral and nonexploitative use of power in a socially desirable manner; willingness to exercise influence, but not to be dominant, tough, forceful, aggressive, or critical;....and tendencies to be nurturant, socially sensitive to, and considerate of, followers needs" (House & Podsakoff, 1994 p.69). Weber (1947) argued that the vast majority of relationships based on some type of social exchange also have a degree of communality, and no matter how calculating and hard-headed the rules of exchange may be, it is quite possible that the relationship will involve emotional aspects as well that "transcend its utilitarian significance" (p.137). Symbolic expressions of compassion provide a means for leaders to convey that they *seek* a communal relationship with their followers that goes beyond the boundaries of the typical exchange relationship between members in most organizations.

According to Weber's concept of charismatic authority, relational demands upon the leader are more communal than the typical exchange relations that are prevalent in most business organizations. This idea is reinforced by arguments that charismatic leaders inspire their followers to perform 'above and beyond the call of duty' (Bass, 1985; Bass & Avolio, 1994; House & Podsakoff, 1994; Yukl, 1994). In other words, followers are willing to contribute more than they are adequately compensated for. Clark and Mills

(1979) compared different types of communal and non-communal relations. According to these authors, participants in a communal relationship demonstrate a general concern for each other's needs and strive to give benefits that fulfill them. In addition when a benefit is given in a communal relationship, it does not incur a specific debt which must be repaid with a comparable or equal benefit. Conversely, in non-communal exchange relations people keep track of benefits given and received to ensure that they are exchanged on a comparable basis (Clark & Brissette, 2000). Clark and Brissette (2000) also argued that some non-communal relationships are best described as exploitative. In exploitative relationships participants who are primarily concerned with their own needs are willing to act in unjust ways to extract benefits for themselves. Because communal involvements do not keep track of benefits, participants in these situations become vulnerable to exploitation. If intentional exploitation or manipulation occurs, however, the relationship is no longer communal (Clark & Brissette, 2000)

Critics of charismatic leadership often attribute such leaders with manipulation, deception, and other exploitative behaviors. Though some authors suggest that all successful leaders are manipulative to a certain extent (Bailey, 1988), Bass and Steidlmeier (1999) argued that manipulation and deception is a frequent practice of pseudo-charismatic/transformational leaders, and an infrequent practice of authentic ones. Howell and Avolio (1992) argued that only socialized leaders, or those concerned for the common good, should be considered as truly charismatic leaders. Bass and Steidlmeier (1999) attempted to differentiate socialized charismatic and transformational leaders from their self-serving counterparts in terms of ethics and authenticity. They suggested that authentic leaders take the interests of others seriously, because they believe every

individual has dignity and moral standing. This argument bares a strong resemblance to philosophical discussions in the classic literature as to why people feel and express compassion. Schopenhauer (1969) stated that the three most basic motives of human behavior are self-interest, gratuitous malice, and compassion. The first two account for most of the appalling record of human exploitation and the infliction of pain upon others, which is only diminished by the third motive – compassion. Nussbaum referred to compassion as a moral sentiment that shows awareness and sensitivity toward the well-being of others, and argued that feeling compassion is an important part of the process of connecting by identifying with other human beings (Nussbaum, 1996, 2002). Such identification requires transcending preoccupations with the centrality of the self (Cassell, 2002). As Alisdair MacIntyre (1966) pointed out in his discussion of Schopenhauer:

> In a moment of compassion we extinguish self-will. We cease to strive for our own existence; we are relieved from the burden of individuality; and we cease to be the playthings of Will. (p.22)

Due to their dominant position in the leader/follower relationship, the potential for organizational leaders to take advantage of followers is very high. Because leaders strive to attain positions of power, potential followers often suspect that their motives are self-serving. Symbolic expressions of compassion provide a means for leaders to convey that they seek communal relationships with their followers that go beyond the boundaries of the typical exchange relationship between members in most organizations. Communal relationships are built on positive expectations about the motives of others that engender mutual trust and respect (Clark & Brissette, 2000). When leaders express an emotion they convey an impression of themselves that followers may use to infer specific traits associated with that emotion (Depaulo, 1992; Lewis, 2000). Compassion is a social

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emotion that is strongly associated with ethical and humane behavior. Leaders who publicly express compassion show concern for the well-being of others and transcend their own self-interest in a symbolic way. Observing leader displays of emotion may also influence follower beliefs about the leader's intentions and motives (Buller & Bugoon, 1998; Andersen & Guerrero, 1998; Hess & Kirouac, 2000; Oakley, 1992). Showing compassion conveys that the leader is motivated to exercise influence or power in a nonexploitative and socially desirable manner. Therefore, leader compassion display should diminish perceptions of the leader as self-serving or pseudo-charismatic. Based on these arguments, I propose that:

H1) Executive leaders who display compassion toward the undue hardship of others will be perceived as less exploitative, manipulative, and self-serving than leaders who do not display compassion.

Compassion and Positive Identity Images for Charismatic Leaders

Without favorable attributions from followers there would be no charismatic leadership (Beyer, 1999). This assumption is especially applicable to followers who do not operate in close proximity to their leader (Waldman & Yammarino, 1999). To foster favorable attributions among these at-a-distance followers, leaders often resort to impression management to bolster their charismatic and inspirational image (Conger & Kanungo, 1987; Gardner & Avolio, 1998; Waldman & Yammarino, 1999). Conger and Kanungo (1987) argued that "the nature of articulation and impression management employed to inspire subordinates" is a key variable in the attribution of charisma to leaders. For charismatic leaders, impression management may involve regulating or

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conveying information about the self, the vision, or the organization. It is most commonly associated with the sophistry and pretense of unethical leaders who use impression management strategies to focus attention on their strengths and hide their weaknesses. According to Bass & Steidlmeier (1999), such leaders "appeal to the fantasies of their followers, adopt the values they feel fit the implicit theories that followers have about ideal leadership, paint a vision of the future that is more fantasy than reality, and exaggerate the meaningfulness of the followers efforts" (p.10). Bass and Steidlmeier (1999) argued that impression management can also be used in ethical ways that enable authentic charismatic leaders to provide followers with 'identity images' of trustworthy, credible, morally worthy, esteemed, and powerful (Gardner & Avolio, 1998, p.40). Consistent with this view, House and Podsakoff (1994) argued that image building contributes to perceptions of the leader as trustworthy, respected, and motivated to serve the moral interests of their followers. In this section, I argue that leader compassion display is a form of impression management that leaders use to convey information about their character, intentions and motives. As such, it provides followers with 'identity images' that produce a socialized charismatic image of the leader. These images include: trustworthiness, moral worthiness, and esteem (Gardner & Avolio, 1998; House & Podsakoff, 1994).

How top-level leaders go about constructing and maintaining a socialized as opposed to personalized charismatic image is not well understood. Attempts to explain the process typically involve vague descriptions of communicating a vision, engaging in symbolic and unconventional behavior that may involve personal sacrifice, or connecting and identifying with followers through the vision or deeply held end values. One aspect

of charisma that is clearly associated with attempts to influence follower perceptions is the leader's use of emotion display (Conger, 1991; Gardner & Avolio, 1998; House & Podsakoff, 1994). As noted earlier, leaders communicate emotion through the verbalization of words (rhetoric), and also through non-verbal displays (facial, vocal, or gesturing) that are less subject to the actor's control (Gardener & Avolio, 1998; Andersen & Guerrero, 1998). Given that nonverbal displays of emotion are more difficult to manage, audiences pay close attention to such behaviors and assign them more weight when forming impressions (Goffman, 1959; Planalp, 1998). Bass argued that false or pseudo-charismatic leaders who wear different masks to fit each occasion and believe themselves to be high self-monitors, are usually betrayed by their non-verbal contradictory behavior (Bass & Steidlmeyer, 1999). Thus, nonverbal expression can be an especially potent factor in establishing impressions (DePaulo, 1992).

According to Gardner and Avolio (1998) the impression management strategy most closely linked to charisma is exemplification. Because integrity and moral worthiness represent universal leadership ideals, exemplifiers strive to portray themselves as exceptionally trustworthy and morally responsible individuals. Feeling and expressing compassion is viewed as morally good, because it is linked to intentions to perform acts of utility toward others, even though these intentions might not always be realized (Blum, 1980; Oakley, 1992). It seems part of living a moral life that we feel compassion toward the misfortune of others, such that a failure to experience this kind of emotion in appropriate circumstances would indicate a serious moral deficiency (Oakley, 1992; Nussbaum, 2002). A similar argument can be made for grief. Expressing grief may not help us in coping with our loss, nor be of any instrumental help to others in coming to

terms with theirs. Still, it is morally appropriate to feel grief and express it in certain situations, because lacking such emotion is a sign of significant moral defect. Quite apart from any deficiencies as a moral agent, leaders who never display compassion will appear to have certain defects of moral character, including intuitive disharmony, detachment, and insensitivity (Cassell, 2002; Oakley, 1992). Even if they acted on their cognitions or desires to appear compassionate or altruistic, they would likely perform such activities in a mechanical, forced, or routine way. As such, they would come across as out of synch with the world around them. In contrast, displaying compassion signals trust, comfort, and a shared sense of the world (Oakley, 1992).

The intention of this research is to assert that leaders who genuinely feel and display compassion are more likely to garner charismatic identity images from their followers. There is sufficient evidence in the research on emotional expression, however, to show that some individuals have the ability to express emotions in deceptive and convincing ways (Andersen & Guerrero, 1998; Buller & Burgoon; 1998; Eckman & Friesen, 1974; Saarni, 1993). According to Buller and Burgoon (1998), 'Emotional expressions inadvertently signal information about the emotional state of communicators or are used purposively to establish the credibility of communicators and their messages, or both' (p.388). Thus, it is quite possible that some leaders may successfully create public displays of compassion toward their followers that are not genuinely felt. The risks associated with faking compassion are similar to those leaders take on if they are deceptively optimistic. Leaders who behave in ways that "stretch the truth" put their credibility at risk (Bass & Steidlmeier, 1999; Gardner & Avolio, 1998). Although at-a-distance leaders may be able to hide the truth longer than close, immediate leaders, 'trust

is lost when leaders are caught in lies, when fantasies fail to materialize, or when hypocrisies and inconsistencies are exposed' (Bass, 1998: p.173). Nevertheless, if followers perceive that displays of compassion by deceptive leaders are genuine, they are likely to attribute charismatic images to these leaders as well.

Morally Worthy

Although the word moral is often used to classify human behaviors as "good" or "bad", the core meaning of the term in most ethical situations refers to behaviors intended to produce humane or fair outcomes (Schulman, 2002). Moral individuals resist temptation and strive to behave in ethical ways, even when they can get away with doing otherwise. According to Schulman (2002), individuals become moral when they are moved by other people's feelings, especially their suffering, in other words, when they feel compassion.

Gardner and Avolio (1998) give no formal definition of moral worthiness, but maintain that many charismatic leaders present themselves as "morally worthy persons who espouse visions intended to better an organization or society." This description indicates that morally worthy leaders see themselves as part of a collective group and are focused on maximizing the common good of the collective rather than promoting individual- or self-interests at the expense of others. Focusing on the 'common good' does not mean that leaders must be compelled to unconditionally sacrifice their own interests. On the contrary, by raising the welfare of the collective organization, the leader seeks to improve his or her own situation as well. As Nussbaum (1996) so aptly put it, compassion is "our species' way of hooking the interests of others to our own personal

goods" (p. 28). In other words, compassion is a basic social emotion that connects us with other people. The point being that the difficulties others must face concern us only if we perceive that we share some sort of community with them.

Compassion acknowledges that any or all of us can become victims of circumstance. Expressing compassion toward others indicates that we understand what it might be like to be in their place. Without that sense of commonness we alienate or disassociate ourselves from those less fortunate and tend to react with indifference to their situation. The unethical actions of leaders lacking compassion and a sense of identification with others have been well documented through out history; Nazism is an extreme example (Cassell, 2000). We feel compassion when we identify with other individuals and admit that their lot could become our own. In doing so, we accept them as equals and feel concern if their situation seems unfair or unjust. When leaders display compassion, they spontaneously put themselves in another's place and show that they have the capacity to feel deeply for others. As such, they reveal to their followers that they have a "good heart" (Schulman, 2002), and that they intend to 'do the right thing'.

Trustworthy

Based on conceptualizations of trust across numerous disciplines, Rousseau, Sitkin, Burt, and Camerer (1998) proposed that trust describes: "a psychological state comprising the intention to accept vulnerability based upon positive expectations of the intentions or behavior of another" (p. 395). According to a large-scale survey by Podsakoff, Niehoff, Moorman, & Fetter (1993), trust is the single most important moderator of the effects of charismatic/transformational leadership on follower

performance, attitudes and satisfaction. Visionary rhetoric and dynamic presentation have little impact if followers do not trust their leader (Gardner & Avolio, 1998). Believing that a leader is not trustworthy is likely to make followers unwilling to commit to the vision set by a leader, for fear of putting themselves at risk (Dirks & Ferrin, 2002).

In a recent meta-analysis, Dirks and Ferrin (2002) distinguished between two perspectives of trust in leadership that dominate the scholarly literature. One approach involves a high-quality social exchange between the leader and the followers based on trust, goodwill and the perceptions of mutual obligations. A second approach focuses on the leader's perceived character and how it influences a follower's sense of vulnerability. This perspective implies that followers attempt to draw inferences about the leader's characteristics such as integrity, honesty, fairness, and ability (Dirks & Ferrin, 2002). These two perspectives involve processes that may operate simultaneously and influence each other, but they are conceptually independent. For example, a follower may *not* have a high-quality relationship with the leader and yet perceive that the leader can be trusted; or a follower may have a high quality relationship with the leader and still question the leader's overall trustworthiness. Regardless, trust remains a belief or perception held by the follower and does not become a property of the relationship or of the leader per se (Dirks and Ferrin, 2002). These two perspectives of trust in leadership support Waldman and Yammarino's (1999) theory that leaders may be perceived as trustworthy by followers that operate in both close and distant proximity to their leader.

Trust in leadership involves beliefs about, honesty, integrity, and the extent to which a leader will take advantage of followers (Dirks & Ferrin, 2002). Leaders who rely on charisma often ask a great deal of personal sacrifice, effort, and commitment from

their followers, thus the potential for vulnerability is very high. Followers who distrust their leader may question the leader's motives and feel that they are being exploited in some way. The extent to which followers believe that a leader is motivated to serve the rightful and moral interests of the collective organization and its mission, will be influenced by their perceptions of the leader's trustworthiness (House & Podsakoff, 1994).

Nussbaum (1996) argued that compassion is intimately related to justice or perceptions of fairness. Feeling compassion toward others conveys the message that they do not deserve the full measure of the difficulties they must endure, and any claims of injustice should be taken into consideration. Expressing compassion toward those in need does not imply, however, that they have an automatic right or a just claim to full relief, or that a decision-maker is not committed to neutrality and the fair treatment of all the groups concerned. According to Nussbaum (1996), "In that sense, it provides an essential bridge to justice" (p.37). This conceptual link between compassion and justice suggests that leaders who feel and express compassion believe that people have a universal right to be treated fairly.

Kuhnert and Lewis (1987) argued that leaders who abuse follower trust to maximize their own personal gain operate at a lower level of moral development and are incapable of sincere concern for others. Compassion has an outward focus that draws attention away from concern with self-interests toward the interests of others. Because it is an emotion that is associated with fairness and universal concern for the welfare of others, when followers observe displays of compassion by a leader, they are more likely

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to conclude that the leader does not willfully take advantage of other people and will associate the leader with trust, honesty, and fairness.

Esteemed and Respected

Esteem means simply to regard someone with respect and admiration. Gardner and Avolio (1998) suggested that leaders either possess exceptional abilities, or create the impression that they have them, in order to gain the respect and admiration of their followers. Special abilities or competencies provide a sense of power to the leader, such that followers perceive themselves to be in the presence of greatness. This explanation implies that leaders will be perceived as esteemed and powerful because their personal abilities project an image of competence or mastery that legitimizes their leadership. As a result, they are able to "convince followers that they can attain their lofty goals and thereby, secure their trust and commitment" (Gardner and Avolio, 1998: p.41)

Gardner and Avolio (1998) concede, however, that fostering an image of esteem based on personal abilities or expertise may become problematic for top-level leaders. To bolster images of competence and power that heighten their esteem with followers, executive leaders must engage in some form of self-promotion. Because people sometimes exaggerate their capabilities and the truly competent often downplay their successes, audiences tend to discount transparent self-promotions (Gardner & Avolio, 1998). This tendency creates a "self-promoter's paradox" such that, as leaders increase claims of competence, audiences justifiably become more skeptical (Jones & Pittman, 1982). A psycho-historical study by Gardner and Cleavenger (1996) found that blatant attempts at self-promotion diminished leader charisma when followers perceived the

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attempts to be deliberate. Their findings support Bass and Steidlmeier's (1992) argument that authentic leadership is recognized by others, and cannot be gained through self-proclamation.

Gardner and Avolio (1998) suggested that less obvious forms of self-promotion may be required for leaders to foster images of esteem and power. For example, giving credit to followers and their contributions during organizational promotions is a subtle form of self-promotion that can endear leaders to their followers and thus, bolster leader esteem (Gardner & Avolio, 1998). This example suggests that esteem building may be best accomplished through emulation. When leaders recognize the value of follower contributions, they impart to them respect and admiration which in turn elevates the followers sense of worth or self-esteem. In like kind, the leader evokes a similar response from the followers, such that they are inclined to give more credit to and feel more respect and admiration for the leader.

Oakley (1992) showed that, in addition to their actions, people elicit responses from others toward their emotions. He argued that there is a strong connection between emotion and esteem-building that is easily observed by looking at the emotions people display towards each other. In particular, displays of compassion tend to foster and support our sense of self-worth, because they communicate a benevolent concern for others which is an affirmation that we matter (Blum, 1980; Oakley 1992; Wallace, 1978). Thus, when leaders display compassion toward their followers they elevate their feelings of self-esteem. Instilling a sense of self-esteem or confidence in their followers is another way that charismatic leaders are said to 'convince followers that they can attain their lofty goals.' This argument supports the idea that charismatic leaders appear to be

powerful because of their ability to inspire others to accomplish challenging goals rather

than by their own individual actions or decisions (House & Podsakoff, 1994).

Other authors have argued that follower admiration and respect is in large part

based on perceptions of the leader's exceptional character and commitment to followers

(Bryman, 1992; Conger & Kanungo, 1998; Weber, 1947). According to Weber,

charismatic authority or power derives its legitimacy from faith in a leader's exemplary

character. Certainly, a part of that faith would come from leader demonstrations of

special skills, abilities, or expertise, but could also stem from other sources as well.

Conger, Kanungo and Menon (2000) found that a leader's sensitivity to member needs

increased follower reverence or esteem for the leader. They concluded that caring

concern and respect for followers most likely engendered reciprocal respect from the

followers toward their leader.

Oakley (1992) demonstrated that people elicit "esteeming and disesteeming"

responses from others towards their emotions. Esteeming responses refer to positive

attributions towards one's character, such as approval, commendation, admiration, and

respect. According to Oakley, emotion-types that are linked to human virtues or 'goods'

are most likely to influence these character-based assessments. He argued that sympathy,

compassion, concern, and courage, are likely to elicit esteeming responses, while other

emotion-types, such as fear, resentment, envy, and self-pity are likely to elicit

disesteeming responses (Oakley, 1992: p. 78). Oakley maintains that esteeming

responses to emotions are based on the assumption that the "appropriate emotion is

displayed, to a proper degree, in the right situation" (p. 69). Therefore, when leaders

engage in appropriate displays of compassion they are likely to elicit responses from

followers that foster images of esteem and power based on the follower's perceptions of the leader's exemplary moral character. Based on these arguments I predict that:

> H2) Executive leaders who display compassion toward the undue hardship of others will be perceived as more morally worthy, trustworthy, and esteemed than leaders who do not display compassion.

Compassion Display and Leader Gender

Compassion is an emotion that is evoked by sensitivity to the misfortune of others and is accompanied by the expression of sadness. When leaders publicly express sadness they run the risk of appearing weak, unstable, or vulnerable (Brody & Hall, 2000; Depaulo, 1992; Lutz, 1999). Nevertheless, male military and political leaders throughout history have often succumbed to compassionate tears and as a result enhanced their image as leaders. Conversely, Lutz (1999) argues that for women leaders, public reaction to emotional displays of sadness is just the opposite. Female political, military, or organizational leaders never express sadness or tears in public if they can help it. In the wake of the New York terrorist attacks, Mayor Giuliani publicly displayed intense sorrow and compassion for the victims and the people of New York, while Attorney General Jane Reno exhibited steely resolve, strength, and determination to fight back against terrorism. Men are allowed to express sorrow and compassion to show that they are 'sensitive' and morally responsible leaders. In contrast, women leaders are expected to maintain stoic control of their emotions to prove that they are not too 'weak and unstable' (Lutz, 1999). Bill and Hillary Clinton are another example of this paradox which may be rooted in attempts to overcome gender role stereotypes.

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Numerous studies concerning societal expectations about gender roles have shown that men are consistently associated with a masculine image made up of agentic or instrumental attributes including aggressive, independent, self-sufficient, forceful, and dominant. These attributes imply that men are seen as self-assertive and motivated to master their environment. In contrast, women are consistently associated with a feminine image of communal or expressive attributes, such as, understanding, warm, sympathetic, and aware of others feelings. Communal attributes indicate that women are naturally more selfless, kind, and concerned with others. Thus men are stereotypically associated with dominate and competitive images (Brody & Hall, 2000), whereas women are associated with images of communality and compassion (Lutz, 1999).

Perhaps, because men have held the vast majority of leadership positions throughout history, leadership is typically associated with a masculine image that exudes agentic qualities. Interestingly, recent research in organizational behavior indicates that outstanding leaders exhibit communal attributes as well. Empirical studies in industrial organizations and military settings most of which consist of all male subjects have shown that outstanding leaders differentiate themselves in part from less desirable leaders by showing "...strong concern for the moral and nonexploitative use of power in a socially desirable manner; willingness to exercise influence, but not to be dominant, tough, forceful, aggressive, or critical;....and tendencies to be nurturant, socially sensitive to, and considerate of, followers needs" (House & Podsakoff, 1994: p.69). This evidence suggests that male leaders enhance their charismatic image when they temper their agentic qualities with communal behaviors.

Based on these arguments and the evidence that women are stereotypically

viewed as more communal, one might assume that women should logically be viewed as

the best candidates for successful leadership. Both historical and empirical research on

leadership roles in a variety of settings and across different cultures reveals, however,

that this is not the case (Deal & Stevenson, 1998; Dubno, 1985; Heilman, Black, Martell

& Simon, 1989; House & Podsakoff, 1994). Perhaps it is more logical to assume that

outstanding leaders need both agentic and communal qualities. In other words, they must

come across as both, forceful and understanding, confident and kind, competent and

compassionate. The New York Times' (Jan 6, 2002) description of the image President

Bush has created since the terrorist attacks on 9/11 supports this assumption. "Americans

have projected on to Mr. [Bush] the qualities they desperately want him to have. That

projection has worked...because Mr. Bush has managed to display those qualities –

strength, compassion, a mastery of a complex war on many fronts." Women leaders may

be more likely to enhance their credibility when they balance their communal qualities

with agentic ones, such as withholding empathic emotional display. Lewis (2000)

conducted one of the few gender studies on leaders and negative emotional expression

using role play scenarios. She found that the female leader more so than the male leader

received higher ratings of effectiveness when she maintained a controlled neutral

emotional tone. This finding held despite the fact that 72% of the raters were female.

Other studies outside the leadership domain also indicate that men may be viewed more

favorably than women when expressing empathic sorrow. Labott, Martin, Eason, and

Berkey (1993) conducted an experiment in which 168 participants watched an emotional

film in the presence a confederate. Each participant was paired with a man or a woman

who either laughed, cried, or remained neutral. The majority of the participants agreed that they liked the men better when they cried and the women when they did not.

Because empathic emotions are considered communal and lie within the domain of femininity, women leaders may have a different experience than male leaders when they express compassion. Expressing emotions is unconventional behavior for men, in general. Considerable evidence shows that women tend to experience and express emotion across physiological, facial, and verbal modalities. In contrast, men tend to internalize their feelings, that is, they experience heightened physiological arousal without overt facial or verbal emotional expressions (Brody & Hall, 2000). Men seldom express compassionate sorrow and are taught from an early age not to shed tears, especially in public (Lutz, 1999). Therefore, their emotional displays of compassion are more likely to be interpreted as genuine and sincere. Conversely, women are stereotyped to be more empathetic and emotionally expressive than men, a perception that is well-supported by scientific evidence (Lutz, 1999; Brody & Hall, 2000). Women express sadness and sorrow more often than men, and often do so in order to elicit support or to garner benefits from others (Lutz, 1999, Brody & Hall, 2000; Clark & Brissette, 2000). As a result, female displays of compassion are more likely to be associated with vulnerability, and may even be interpreted as manipulative or insincere. For these reasons, female leaders may be less likely to enhance their charismatic image when they engage in emotional displays of compassion. Therefore, I predict that leader gender will interact with compassion display by executive leaders to influence follower perceptions of the leaders' charismatic identity images such that:

H3a) Executive leaders who display compassion toward the undue hardship of others will be perceived as less exploitative, manipulative, and self-serving than leaders who do not display compassion, but the difference will be greater for male leaders than for female leaders.

H3b) Executive leaders who display compassion toward the undue hardship of others will be perceived as more morally worthy, trustworthy, and esteemed than leaders who do not display compassion, but the difference will be greater for male leaders than for female leaders.

CHAPTER III

METHODS

The purpose of this chapter is to outline the methodology used to examine the

impact of leader gender on the relationship between compassionate emotion display and

the charismatic identity images of top-level leaders. This section begins with a

description of the research design and organizational context in which the study will be

conducted, followed by a description of the sample, data collection procedures,

operationalizations of the dependent constructs, manipulation checks, and data analysis

techniques.

Research Design and Context

An experimental design was developed to isolate the impact of gender and

compassion on audience attributions of a new leader's charismatic image. The study used

videotaped recordings of professional actors to standardize four role play scenarios of

top-level leaders in a lay-off situation. Each video portrayed one of two actors, female or

male, enacting a lay-off announcement with or without compassion display. It is

important to note that this research project was conducted in a relatively large

metropolitan area (population: 400,000) that had suffered a severe economic downturn

over the past two years. For example, between May 2002 and May 2003, 18,800 jobs

were lost.

Scripts for the compassionate and non-compassionate leaders were created by researching recent lay-off announcements by various organizations in the media (speech scripts are included in Appendix B). To better isolate the effects of compassionate emotional display, the contents of the two speeches were designed to be neutral in terms of charismatic rhetoric and the actors were asked to use good public speaking skills (eye contact, pleasant tonal quality, and fluent speech) in both the treatment and control scenarios.

The actors were filmed standing behind a podium with the camera in a close-up position, so that their facial expressions were clearly visible to the audience during the entire speech. The overall effect was similar to television broadcasts of public announcements made by government and business leaders.

The study began with an in-basket exercise designed to put the participants in the role of a middle manager in an organization that had just acquired a new leader. The in-basket consisted of several managerial tasks that ended with a layoff announcement by the new executive leader. The reason for the layoff was poor financial performance and budget cuts due to an economic downturn. The new executive leader proposed a 20% cut in the organization's workforce and asked the audience of potential followers for their support in implementing the layoff. The script for the compassionate and non-compassionate display scenarios were identical except for the following text inserted immediately after the layoff announcement of 20%:

A workforce reduction is always a difficult decision. I know that for the most part, your employees are loyal, hard working people that do not deserve to lose

their jobs. Selecting the ones who must go is a painful process and will not be an easy task for anyone.

The text was designed to encompass the three requirements for compassion: 1) the troubles that evoke compassion toward others are serious; 2) the troubles of others are the result of an unjust fate and not self-inflicted; and 3) those who feel compassion for others can see themselves in the same situation (Cassell, 2002; Nussbaum, 2002).

In addition to the verbalizations of compassionate text in the treatment scenario, the actors were also instructed to use nonverbal displays of emotion during the compassionate segment of the speech. According to Nussbaum (2002:306), the pain of compassion is distinguished from that of grief, or fear, only by the type of cognition it involves. Thus, when delivering the compassionate segment of the speech, the actors displayed emotional pain by softening and saddening their vocal and facial expressions, momentarily having difficulty speaking, and holding back tears. This type of emotional display follows the typical physiological symptoms and expressive behaviors associated with expressing pain or sadness as put forth by Schere and Wallbott (1994). These symptoms or behaviors include, tense muscles, lump in the throat, welling tears, and a sober or sad facial expression. The emotional intensity portrayed by the actors was designed to communicate an optimal level of emotional arousal (Eisenberg, 2000), such that the audience would interpret the emotional display as compassionate responding as opposed to intense personal distress. Fridja, Ortony, Sonneman, and Clore (1992) showed that emotions could be differentiated from each other according to how much they vary in intensity. For example, angry emotions tend to be experienced with high intensity, whereas sympathetic emotions are generally experienced with less intensity.

Although some studies of charismatic leadership and emotion have attempted to isolate the effects of verbal (rhetoric) and nonverbal (facial, tonal and gesturing) display, for a specific emotion like compassion it was more appropriate to combine the two forms of emotional display. According to Burgoon, Buller, and Woodall (1996), verbal and nonverbal expressions must co-occur and be congruent to provide a complete message system. If the verbal and nonverbal messages are congruent they should communicate a gestalt of compassionate behavior. Communicating the emotion accurately may become problematic if the two forms of expression are incongruent. For example, if the leader says "selecting the ones who must go is a painful process" using a neutral tone of voice and face devoid of expression, the nonverbal behavior is likely to appear indifferent. Given that nonverbal behaviors tend to carry more weight, an indifferent nonverbal demeanor may undercut the leader's compassionate verbal message (Burgoon, Buller, & Woodall, 1996). Conversely, displaying compassion through non-verbal channels without any compassionate verbalizations is just as likely to result in misinterpretations of the emotion by observers. Recall that the emotional display of compassion is distinguished from grief or fear only by the type of cognition it involves (Nussbaum, 2002). Without verbalizations of compassion that indicate concern for others, the audience may be more likely to interpret the leader's emotional display as personal distress or anxiety. Such interpretations would tend to result in negative evaluations of the leader's charismatic images (Lewis, 2000). In addition, a pilot study that attempted to isolate the two forms of emotion display supported using verbalization and nonverbal expression simultaneously to display compassion as an emotion (see Pilot Study 1).

The Sample

The data for this study was gathered from two different population samples. The first sample consisted of one hundred and five MBA students from a mid-western university located in a large metropolitan area. The majority of these students worked full-time and attended evening classes. Average age of the respondents was 30.1 years. Their average full-time work experience was 9.7 years and 66% had management experience. Forty-one of the respondents were female and sixty-four were males. The average self-reported income for this sample was $57,800, and 24.8% of the respondents reported that they had been laid-off from a job at some point in their career.

The second sample consisted of 149 city employees located in the same metropolitan area. Managers, supervisors, and employees from various city agencies and departments were included in the sample.

To determine the appropriate per group sample size needed to achieve statistically significant treatment effects for the dependent variables, a power analysis was conducted and included in the Power Analysis section of this chapter.

Data Collection Procedures

The data was collected during regularly scheduled classes for the MBA students and in scheduled managerial training sessions for the city employees. The participants were asked to volunteer to take part in a research project about leadership. They were told that the project involved simulating an event that actually took place in an organization. Four MBA classes were randomly assigned to two of the four treatment conditions and the students in each class were randomly assigned to one of the two

treatments. Random assignment was not possible with the city employees; therefore each

management training session was assigned to only one of the four treatment conditions.

An in-basket exercise was used to implement the simulation. The participants took on

the role of a middle manager in an organization that had just acquired a new leader. This

role required reading email, allocating annual bonuses, and a decision to participate in a

local school event. The in-basket exercise was interrupted by a layoff announcement by

the organization's new leader. Immediately following the leader's announcement, the

participants were asked to complete a questionnaire that contained measures of the

leader's charismatic image, manipulation checks, and then individual characteristics of

the participants. Each group of participants rated only one of the four videotaped leader

conditions. A copy of the questionnaire is included in Appendix B.

Operationalizations of the Dependent Constructs

The dependent constructs in this study consists of three charismatic (desirable)

identity images as put forth by Gardner and Avolio (1998), and three pseudo-charismatic

(undesirable) identity images as described by Bass and Steidlmeier (1999). The three

desirable images include: trustworthy, morally worthy, and esteemed. The undesirable

images include: exploitative, manipulative, and self-serving. All items used to measure

the dependent variables came from previously validated instruments. A description of

each measure and its source is included in this section.

Positive Identity Images for Charismatic Leaders

A single instrument to measure desirable identity images for charismatic leaders has not been developed. Therefore, independent measures of trustworthiness, moral worthiness, and esteem were taken from previous studies in the management and social psychology literature and then pre-tested for this project. A description of each measure is included below.

Trustworthy. A seven-item trust scale developed by Robinson (1996) was used to measure the leaders' perceived trustworthiness. The measurement items are based on dimensions of trust identified by Gabarro and Athos (1976). Dirks and Ferrin (2002) classify this type of trust measure as cognitive and character-based as opposed to affective and relationship-based. This aspect of trust is based on expectations that a referent other is credible and predictable, will tell the truth, will act in a fair or just manner, and so forth. It does not require or imply that the trustor has a unique or special relationship with the referent. In other words, the referent would be expected to act in a trustworthy manner regardless of the identity of the trustor (Dirk & Ferrin, 2000). For example, the scale was used by Robinson (1996) to measure initial trust in an employer by new employees. The seven items were presented to the respondents as follows: "This leader strikes me as someone who...1) has a high level of integrity, 2) would treat me in a consistent and predictable manner, 3) is always honest and truthful, 4) has good intentions and motives, 5) would treat me fairly, 6) would be open and upfront with me, and 7) could be fully trusted as a leader. The items were measured on a 5-point scale anchored by "strongly disagree" (1) and "strongly agree" (5). A pre-test of the measures used in this study (see Pilot Study 1) found a Cronbach's alpha of .86 for this instrument.

Morally Worthy. Moral worthiness refers to one's positive expectations about another individual's intentions to act in a moral or ethical manner. The construct was measured using four items from Ryan and Riordan's (2000) Desired-Moral-Approbation Scale. The original scale was created to determine the amount of approval that individuals require in order to proceed with moral actions. To fit the context of this study, the items were adapted in the following manner. 'This leader strikes me as someone who.... 1) makes ethical decisions, 2) behaves in ethical ways, and 3) has high principles." The items were pre-tested using a 5-point scale anchored by "strongly disagree" (1) and "strongly agree" (5). A reliability analysis showed that Cronbach's alpha for the 3-item instrument was .79. (A fourth item that was unintentionally omitted from the pre-tests will be included in subsequent data collections: 4) wants to do the right thing).

Esteemed. Perceptions of the leaders' esteem were measured using an instrument developed by Conger, Kanungo, and Menon (2000) to measure follower reverence for charismatic leaders. According to these authors, the measure was designed to capture a high level of follower admiration and respect, which can best be described as reverence for a leader. Their results indicated the measure exhibited acceptable reliability and discriminant validity (alpha = .85). To fit the context of this study, the items were adapted in the following manner: "This leader strikes me as someone who...1) is genuinely admired as a leader, 2) is held in high esteem as a leader, and 3) generates a lot of respect from others." These items were pre-tested using a 5-point scale anchored by "strongly disagree" (1) and "strongly agree" (5). A reliability analysis showed that Cronbach's alpha for the 3-item measure of leader esteem was .90.

Machiavellianism. A 10-item scale developed by Allsop, Eysenck, and Eysenck (1991) to measure Machiavellian behaviors will be used to assess undesirable identity images for charismatic leaders. According to Allsop et al. (1991), the items measured were constructed to capture behaviors such as deceitfulness, cunning, manipulation, political maneuvering, and ruthless power-seeking. Sample items include: This person strikes me as someone who would .... 1) deceive people completely if it was to his or her advantage to do so; 2) be quite ruthless in order to get ahead in his or her job; 3) enjoy manipulating people for his or her own gain. To validate the instrument, Allsop et al. (1991) tested the items on over 1000 subjects in various occupations. The results indicated the measure exhibited acceptable reliability and discriminant validity (alpha = .75). This measure was not included in the pre-tests for this project. A complete list of the items is included in Appendix B.

Treatment Manipulation Checks

Several manipulation checks were conducted prior to and during the study to ensure that the level of compassion expressed by the actors portraying organizational leaders was perceived as intended in the research design. A brief description of the manipulation checks is included in this section followed by a more detailed analysis in a pilot study that was conducted prior to the actual data collection for this project.

As mentioned earlier in the design section, the leader's speech was designed to be neutral in terms of charismatic rhetoric and transactional content in order to better isolate the effects of compassion display. Thus, a pretest of the compassionate and non-

compassionate scripts was conducted with eighty-seven student subjects to determine the level of charismatic and transactional content in the two speeches. The students were asked to read and evaluate the two scripts using a 'content analysis of rhetorical techniques' instrument developed by Awamleh and Gardener (1999). The instrument consists of eight items measuring charismatic rhetoric, and four items measuring transactional content. Three items designed to measure the compassionate content of the script were also included in the evaluation. Forty students read and evaluated the non-compassionate script and forty-seven students evaluated the compassionate version. A complete list of the items used in this pre-test is included in Appendix A. The results showed that the only significant difference in the two scripts was for compassionate content. The mean levels of charismatic rhetoric in the compassionate and non-compassion scripts were 1.01 and 1.23 respectively, with the number (1) corresponding to "a little" on a $0 - 4$ point scale. Mean levels for transactional content were 2.02 and 2.13 respectively, with the number (2) corresponding to "moderate" on the same 5-point scale. Therefore, it was determined that although the transactional content of the scripts was somewhat higher than the charismatic content, neither were present at levels high enough to significantly influence the subjects perceptions of the leader's compassionate display or charismatic image. This assumption is supported by several authors who maintain that transactions (e.g., exchange, reciprocity, expectancy) lie at the root of leadership and that leaders exhibiting high levels of charisma do not forego transactional behaviors but rather augment or build on such transactions with charismatic behaviors (Avolio & Bass, 1995; Waldman et al., 2001). Based on these findings, only the check

for compassionate content (verbalization) will be included in subsequent data collections for this study.

In addition to the manipulation check for compassionate verbalization, a second manipulation check will be implemented during data collections to determine whether the participants are interpreting the leader's verbal and non-verbal emotional displays as compassion. The following technique developed by Batson (1991, 1995) to measure empathic emotional responding will be included as part of the questionnaire the respondents will complete after viewing one of the leaders in the videotaped scenarios. Based on Nussbaum (2002) and Eisenberg's (2000) arguments that Batson's work in empathic responding can best be described as compassion, his measure was deemed appropriate for this manipulation check. On Batson et al.'s (2002) emotional response questionnaire, the subjects use 7-point scales ranging from 1 (not at all) thru 7 (extremely) to indicate the degree to which they feel ten different emotions toward another person. Included among the filler emotion adjectives are four that measure compassionate empathy: sympathy, compassion, softheartedness, and tenderness. An empathic (compassionate) response index is then created by averaging the participants responses to these four adjectives. Previous studies by Batson and his colleagues found that Cronbach's alpha for this measure ranges from .83 to .88. To fit the context of this study Batson's technique was adapted as follows. Instead of asking the respondents how they felt toward another person, the participants in the present study will be asked to indicate the degree to which they observed the leader displaying the ten emotion adjectives. In addition, warmhearted and sensitive were substituted for the two adjectives softhearted and tender, because the former synonyms of compassion were a better fit for

the organizational context of this study. A pre-test of the modified measure found a Cronbach's alpha of .93.

Pilot Study 1

Prior to data collection for this research project, pretests were performed for all scales and manipulation checks used in the study. First, three videotaped scenarios of a new executive leader announcing a layoff were created using a single male actor. One video portrayed a leader giving a layoff announcement without any verbal or nonverbal compassionate emotional display (control condition). A second video portrayed the same leader announcing the layoff with verbalizations of compassion (verbal only condition). The third video portrayed the same leader announcing the layoffs with verbal and non-verbal (combined) displays of compassion. A convenience sample of 101 undergraduate business students participated in the pilot study as an exercise in their regularly scheduled management course. Thirty-four subjects viewed the control condition, twenty-eight subjects viewed the verbal only condition, and thirty-nine viewed the combined verbal and non-verbal condition. After viewing one of the videotaped leaders, each audience of students was asked to evaluate the leader's charismatic image (trustworthy, moral, and esteemed) based on their initial impression of the enacted leader. The survey questionnaire also requested demographic information from the subjects and included the manipulation checks described in the previous section for perceived verbal and non-verbal displays of compassion.

To test whether compassionate text in the leader's message would be sufficient to evoke perceptions of compassion without nonverbal expressions of sadness, the first manipulation check examined how the subjects in each condition perceived

verbalizations of compassion by the leader. To measure verbal expressions of

compassion the subjects were asked to rate the extent to which the leader's message made

references to: 1) concern for the feelings of others, 2) understanding of the difficulties

that others must face, and 3) compassion for the undue hardship of others. The items

were measured on a 5-point scale anchored by (1) very slightly or not at all and (5)

extensively. Mean scores for perceived verbalizations of compassion in each condition

(control, verbal only, and combined verbal and non-verbal) are presented in Appendix C:

Table 1. Recall that the scripts for the verbal only and combined (verbal and non-verbal)

conditions were identical and both included the compassionate text. In the script for the

control condition, the compassionate text was omitted. Otherwise the leader's message in

the control condition was identical to the message in the other two conditions. Thus,

significant differences in perceived verbalizations of compassion were expected among

the groups, and a one-way ANOVA revealed the between group differences were

significant ($F_{2, 98}$ = 13.67, p $\leq$ .000). Interestingly, Bonferroni post hoc analyses showed

that the combined condition differed significantly from both the control and the verbal

only conditions, even though the scripts for the combined and the verbal only condition

were identical. Furthermore, the results showed no significant difference between the

control condition which contained no compassionate text and the verbal only condition

which included the same compassionate text used in the combined condition. This

finding supports arguments presented earlier in the design section that observers tend to

focus on non-verbal expressions of emotion and give them more weight. Thus, reciting

compassionate verbalizations without congruent non-verbal emotional display tended to

undercut the leader's compassionate verbal message.

The second manipulation check examined whether the subjects in each condition were able to accurately interpret the emotion display by the leader as compassion (treatment condition) or lacking in compassion (control condition). Using a technique based on Batson et al.'s (1995) measure of empathic responding, the subjects were asked to indicate to what extent the leader in the video expressed the following emotions: compassion, sympathy, sensitivity, and warm-heartedness. These four emotions were included among a list of ten emotion adjectives that also included: anger, sadness, happiness, fear, enthusiasm and optimism. The leader in each condition was rated on all ten emotions. Following Batson et al.'s (2002) methodology, an empathy (compassion) index was created by averaging responses to the four target adjectives (Cronbach's α = .93). As expected, one-way ANOVA revealed a significant treatment effect ($F_{2, 98}$ = 7.75, $p \leq .001$) for the compassion index variable. The post hoc analyses revealed a pattern of statistical differences identical to the findings for the verbalizations manipulation check. The combined (verbal and non-verbal) condition differed significantly from both the control and the verbal only conditions. And again, the results showed no significant difference between the control condition and the verbal only condition. Mean scores for perceived display of compassion by the leader in each condition (control, verbal only, and combined verbal and non-verbal) are presented in Appendix C: Table 1. Based on the similar pattern of results for the two manipulation checks and arguments in the literature concerning the need for congruence between verbal and non-verbal displays of emotion, the verbal only condition was dropped from the study and only the control condition (withholding compassion display) and the compassionate condition (combined verbal and non-verbal compassion display) were used in subsequent analyses and data

collections for this research project. The mean on the compassion index for the compassionate condition was 4.18, compared to 2.87 for the control condition, and the mean difference was significant at $p \leq .001$. These mean scores are similar to, but somewhat lower than, Batson et al.'s (1995) results for using this technique to measure compassion towards someone in a negative situation (4.95) versus compassion towards the same person in a neutral situation (3.41). Finally, an examination of the means for the 10 emotions included in the manipulation check revealed that the mean for perceived display of fear by the leader in the compassionate condition was 2.26 in comparison to 4.18 for the compassion index. The difference between these two means indicated that the subjects were interpreting the emotion display as empathic responding rather than personal distress as addressed in the research design section of this project. Interestingly, the between group difference for perceived display of optimism by the leader (control = 3.23; treatment = 3.29) was nonsignificant. This result suggests that although the mean level of optimism was relatively low in both conditions, displaying compassion did not have a negative effect on initial impressions of the leader's optimism.

The data collected in the pilot study also provided a pre-test of the hypotheses predicting positive relations between compassion display and charismatic identity images for male leaders. The means, standard deviations, and correlations for the dependent measures (trustworthy, moral, and esteemed), and for the compassionate index and content measures, are presented in Appendix C: Table 2. Reliability coefficients, also presented in Table 2, were adequate for all measures used in the pilot study based on commonly accepted standards in the social-psychology literature. One bivariate correlation between the dependent variables morally worthy and unconventional was not

significant. Otherwise the correlations among the dependent variables were all significant, which indicated that multivariate analysis was an appropriate method for testing the hypotheses. In addition, the dependent variables were also significantly correlated with the compassionate index and content variables.

Multivariate analysis of covariance (MANCOVA) was used to test the effect of compassion display by a male leader on the four charismatic identity images. Gender of the rater was included as a covariate, because gender differences in the ability to detect and interpret emotions expressed by others have been reported in previous studies (see Brody & Hall (2000) for a review). These studies show that females consistently outperform males in identifying emotions from nonverbal cues of face, body, and voice, with the possible exception of anger. The results of the MANCOVA, however, showed non-significant F values for both the covariate ($F_{4,67}$ = 1.003, p = .412) and treatment effects ($F_{4,67}$ = .499, p = .737). The means and standard deviations for the dependent variables in both conditions are presented in Appendix C: Table 3. Although, the MANCOVA results indicated that leader displays of compassion may have no significant effects on the leader's charismatic image, the substantial bivariate correlations between the dependent variables and the compassion index variable suggest otherwise. These conflicting results indicate that the methodology used to manipulate the treatment conditions may be problematic. Examining the frequencies for the individual scores on the compassion index (manipulation check instrument) showed that 80% of the respondents in the control condition rated the leader below average on compassion display, or less than 4 on the 7-point scale. This level of accuracy in decoding the emotional displays of others is consistent with other studies the in emotion research on

decoding accuracy (Keltner & Ekman, 2000). In contrast, only 49% of respondents in the treatment (compassionate leader) condition rated the leader as above average on compassion display, while over 38% of the respondents in this group rated the leader as below average. This finding suggests that although the means on the compassion index for the two conditions were significantly different a substantial number of respondents in the compassionate leader condition were giving the leader low ratings on compassion display and, correspondingly, low ratings on his charismatic identity images. Therefore, some adjustment in the leader's verbal or nonverbal compassion display may be needed to increase accuracy in decoding the emotion in the compassionate leader condition.

Another possible cause of nonsignificant findings for the multivariate analysis is range restriction in the dependent variables. An examination of the mean scores and standard deviations for the dependent variables in each condition revealed that with the exception of unconventional behavior all mean scores on the dependent variables were close to the median (3) on the 5-point scale and had very low standard deviations. Recall that the scale used to measure the items for the dependent variables was anchored by 1) strongly disagree and 5) strongly agree. Although impression management research has shown that evaluative judgments of others in an initial encounter are often made in minutes, even seconds (Rozelle, Druckman, & Baxter, 1997; Zajonc, 1980), this scale may have requested that the respondents form too strong of an opinion for the amount of exposure they had with their enacted leader. To test whether these two adjustments could have an impact on the results of future data collections for this study, a second pilot study was conducted.

Pilot Study 2

A convenience sample of 83 undergraduate business students participated in the second pilot study as an exercise in their regularly scheduled management course. Forty-two subjects viewed the control condition, and 41 subjects viewed the compassionate leader condition. After viewing one of the videotaped leaders, the subjects were asked to complete a shortened version of the original questionnaire. This version used a 7-point scale anchored by (1) not at all and (7) definitely to evaluate the leader's charismatic identity images (trustworthy, moral, and esteemed). The questionnaire also included the two manipulation checks described in the previous section for compassionate context in the leader's message and for determining accurate interpretation of the leader's emotion display. The manipulation checks were consistent with findings in the first pilot study. Significant between group differences were found for compassionate content ($F_{4,78}$ = 48.70, p = .000) and for compassion display ($F_{4,78}$ = 40.22, p = .000).

A multivariate analysis of the data found that using the 7-point scale increased the range of the mean scores for the dependent variables, and the mean differences were now in the direction predicted by the hypotheses (see Appendix C: Table 4). The F value for the treatment effects, however, remained non-significant ($F_{4, 78}$ = .835, p = .507). An examination of the frequencies for individual scores on the compassion index (manipulation check instrument) in this sample showed that over 90% of the respondents in the control condition rated the leader below average on compassion display, or less than 4 on the 7-point scale. In the treatment (compassionate leader) condition for this sample only 44% of the subjects rated the leader as above average on compassion display, while over 48% rated the leader as below average. As in the first pilot study, this

finding indicates that a substantial number of respondents in the compassionate leader condition are giving the leader low ratings on compassion display and correspondingly low ratings on his charismatic identity images. As an exploratory analysis, the sample in Pilot Study 2 was modified by selecting only the subjects whose ratings for compassion display were above (3.0) in the compassionate leader condition and below (4.0) in the control condition (based on a 7-point scale). The MANOVA and ANOVA results for the modified sample are summarized in Appendix C: Table 5. The multivariate results for this sample produced a significant F value for the treatment effects. In addition, the analysis of variance results found significant mean differences between the control and compassionate leader conditions on each of the charismatic identity images. These findings suggest that some adjustment in the compassionate leader condition may be necessary to increase follower perceptions and ratings of compassion display by the leader. Two possible modifications are increasing nonverbal cues of sadness and displaying sadness only during the compassionate context in the message.

Actor Selection and Manipulation Checks

Because gender of the leader is a variable in this study that requires utilizing two different actors in the leadership role, it is possible that personal attributes of the actors other than gender could influence rater perceptions and evaluations. Although the actors' attributes that might affect rater judgments are numerous, two that are known to affect perceptions of trustworthiness and esteem, in particular, are physical appearance (i.e., age, attractiveness, professional) and communication skills (verbal and non-verbal). Several steps were taken to select actors that were closely matched on these attributes.

First, an agency for professional actors provided headshots of six male and six female actors who were in the 40-50 age range. The twelve actor photos were rated for attractiveness, personal warmth, and CEO believability by twelve different faculty and staff members of a university's management department. Based on these ratings, three male and three female actors were chosen for auditions. The audition consisted of video-taping the actors as they performed the compassionate part of the lay-off speech. One female actor was unable to audition due to illness and was dropped from the selection process. The actors were instructed to play the part of a CEO expressing deep sorrow during a lay-off announcement. The five remaining video auditions were shown to a group of twenty-five doctoral students. The students rated the actors on the same three aspects of physical appearance used to rate the actors' photos (attractiveness, personal warmth, CEO believability). In addition, they were asked to rate the actors' communication skills. According to Einhorn (1981) when people communicate they receive more positive evaluations if they modulate their speech rate, tone, and pitch; they project a natural relaxed image through gesturing, head movements, and smiling; and they display overall attentiveness through good posture, eye contact and gaze. The doctorial student ratings included assessments of each actor's posture, gesturing, head movements, eye contact, and overall communication skill. Smiling was excluded because it seemed inappropriate, given the content of the leader's speech. An expert in the study of verbal and non-verbal cues assessed the speech rate, tone, and pitch of the actors.

Finally, the students were asked to specify from a list of negative emotions the primary emotion they thought the actor was expressing, and to what extent they felt the

actor's emotion display seemed genuine and appropriate in this situation. The list included anger, fear, sympathy, disgust, and guilt. The questionnaire for the actor selection/manipulation checks is included in Appendix B.

Analysis of variance (MANOVA) was used to compare each female actor with each male actor. The dependent variables included all of the manipulation check items for physical appearance, communication skill, and emotion display. The results of the actor selection process revealed that only one pair of actors (one male and one female) showed no significant differences in communication skills, or genuineness and appropriateness of emotion display. These same two actors also showed no significant differences in physical appearances, except the male was rated higher on CEO believability. The female actor, however, was rated higher on CEO believability than any of the other three actors, including both males. Eighty-seven percent of the raters indicated that the male actor was displaying sympathy, and 71% indicated that sympathy was the primary emotion displayed by the female. Based on these results, the two actors were hired to produce video-taped portrayals of an executive leader for each of the compassionate and non-compassionate treatment conditions. The videos were produced in a professional studio to achieve television quality sound and taping.

To confirm the findings from the actor selection process, the participants in future data collections for this study will be asked to rate the leader's overall physical attractiveness and communication skill, as well as the type, genuineness, and appropriateness of the emotional display.

Power Analysis and Covariates

Estimations of power should be used both in planning the analysis and in assessing the results. Although published sources (Cohen, 1992) and computer programs are available to calculate power for ANOVA, the methods of computing the power of MANOVA are much more limited. In terms of published material for planning purposes, little exists for MANOVA because many elements affect the power of a MANOVA analysis. One source of published tables (Lauter, 1978) recommends 64 subjects per group to achieve power of .80 when assessing medium effect sizes in a four treatment design with four dependent variables. This recommendation is somewhat higher than the group sizes used in a recent study by Lewis (2000) that examined the effects of leader emotion display on follower affect and ratings of leader effectiveness. Lewis's study used a two-by-three factorial design (six treatments) and found significant effects for five dependent variables. The total sample size for the study was 368 with 56 to 68 subjects per group.

Most computer programs provide an assessment of power for the significance tests that allows the researcher to determine whether power should play a role in the interpretation of the results. The second pilot study described earlier in the methods section of this proposal produced significant results when the sample was adjusted for outliers in the two treatment conditions. The power assessments and eta squared for the multivariate and univariate results are shown in Appendix C: Table 5. Observed power for the MANOVA results was .89 and effect size as determined by eta squared was .21. The total number of cases (subjects) included in the two treatment pilot tests was 65. The control group consisted of 39 subjects, but the treatment (compassionate leader) group

had only 26. Given the substantial difference in group size (i.e., the control group divided by the treatment group is 1.5), there is some concern that unequal variances between the two groups could bias the parameter estimates and produce false indications of significant findings. The MANOVA program (SPSS) used in the pilot study provides the Box test to check for equality of covariance matrices. The Box test was included in the analysis of the pilot data and the result was nonsignifcant ($F = 1.41$, $p = .16$), which indicated that the observed covariance matrices of the dependent variables were equal across the modified groups. To summarize, previous research and published guidelines indicate a sample of 50-60 subjects per group may be optimal for this study, however, if outliers can be reduced in the compassionate treatment group significant results may be obtained with smaller group sizes.

A common method for increasing statistical power, or the sensitivity of an experimental study, is to include covariates. Covariates are concomitant variables that measure some characteristic of the subjects that is reasonably correlated with the dependent variables and relatively independent of the treatment conditions. Given that downsizing and layoffs were prevalent during 2002 – 2004 in the area where this study was conducted, it is possible that some of the participants had recently been layed-off and their leader evaluations could be affected by this experience. Therefore, an item requesting job loss information was included as a possible covariate in this study. Gender differences in the ability to detect and interpret emotions expressed by others have been reported in previous studies (see Brody & Hall (2000) for a review). This research shows that females consistently outperform males in identifying emotions from nonverbal cues of face, body, and voice. In addition, research examining the effects of

rater gender on the evaluation of leaders has shown that women in leadership positions

received lower ratings when they occupied male-dominated roles and when the

evaluators were men (Eagly, Makhijani, & Klonsky, 1992). Therefore, rater gender was

also included as a possible covariate. Finally, whether the participants perceive that the

compassion displayed by the leader is genuine or contrived might influence their ratings

of the leader's charismatic image. Thus, in addition to the single item manipulation

checks for genuineness and appropriateness of the leader's emotion display, a 3-item

instrument developed by Brotheridge & Lee (2003) to measure surface acting (expressing

unfelt emotions) was included in the study.

Data Analysis Techniques

This study utilized a completely crossed two-by-two (leader gender by

compassion display) experimental design. The principle concern for this research project

was to determine how a set of dependent measures differs as a whole across the treatment

groups. Multivariate analysis of variance is the most appropriate statistical technique for

testing a factorial design that involves one or more categorical independent variables and

multiple dependent variables. First, MANCOVA was used to assess whether an overall

difference occurred between the groups, and then separate univariate tests were

conducted to address individual issues among the dependent variables. In addition, the

interactive or joint effects between the two treatments (gender and display) on the

dependent variables were assessed collectively and separately.

Preliminary data analyses included frequencies, means, standard

deviations, and bivariate correlations among the variables. A confirmatory factor

analysis was conducted to determine if scale items load significantly on a single factor only and to determine if all scale items achieved factorial independence from other measures used in the study. Cronbach's alpha was used to determine internal consistency reliability of the scales. Several manipulation checks were included to ensure that the emotion expressed by the actors was perceived as intended. Finally, the hypotheses were tested using multivariate analysis of covariance as described above, with alpha set at $p <$ .05 for all statistical analyses.

CHAPTER IV

RESULTS

This chapter presents the findings of the study developed in Chapter III and shows

the extent to which the hypotheses proposed in Chapter II were supported. The data for

this study were collected from two population samples working in the same metropolitan

area. Therefore, a preliminary MANOVA was conducted to examine whether the two

samples should be combined. The analyses included the treatment conditions, leader

gender, and population sample as independent variables and the positive and negative

identity images as dependent variables. If the analyses produced no significant main or

interactive effects for the population sample variable, then the two samples could be

combined. The results of the MANOVA presented in Appendix C: Table 6, however,

revealed a significant main effect for the sample variable ($F_{7, 236} = 3.59, p < .01$) and a

significant three-way interaction term ($F_{7, 236} = 3.04, p < .05$). These findings indicated

that substantial differences in the respondents' ratings of the leaders existed between the

samples. Based on these results, and the fact that different randomization procedures

were utilized for the two samples, it was determined that they should be examined as two

separate studies. Study One (1) contains the results for the executive MBA sample. The

results for the city employee sample are presented in Study Two (2). Each study contains

three sections: 1) an analysis of the manipulation checks; 2) preliminary data analyses of

the scales measuring the dependent and covariate constructs; and 3) results of the

hypothesis tests.

Insert Table 6 about here

Results of Study One

Study One: Manipulation Checks

The manipulation checks included audibility and visibility ratings for the

videotapes, comparisons of the male and female actors, and treatment comparisons to

ensure that the respondents perceived the compassion and control conditions as intended.

As previously mentioned in the design section for this study (see Chapter III), without

compassionate words that indicate concern for others, observers are likely to interpret

sadness display as personal distress or anxiety. Such interpretations tend to have a

negative impact on leader evaluations (Lewis, 2000). Therefore, it was very important

for the respondents to clearly hear and understand the leader's message. Immediately

after watching one of the videotaped leaders, all respondents rated the video using two

items that asked how well they could hear and see the leader. These items were rated

using a 5-point scale anchored by 1 = not at all and 5 = very well. Overall, the

respondents ratings for audibility ($M = 4.67$, $SD = .63$) and visibility ($M = 4.71$, $SD = .70$)

of the videos were very high. An examination of the frequencies revealed that three

respondents gave the video they observed below average ratings (2.0) on audibility, and

correspondingly low ratings on the outcome variables. As previously mentioned, both

verbal and non-verbal cues are needed to differentiate compassion from personal distress or fear. Therefore, poor audibility is likely to increase negative biases in the manipulation checks and outcome variables. Given the importance of comprehending the leader's message and emotion display accurately in this study, these three outliers were eliminated from the study and the remaining analyses were conducted with a sample of 102 subjects.

Because the study used only one female and one male actor to represent their respective gender, several measures were included to determine whether other relevant individual differences between the actors (i.e., attractiveness) might be confounding the effects of leader gender in the multivariate analyses. Table 7 (Appendix C) presents the results for one way ANOVAs conducted with leader gender (actor) as the independent variable and ratings of the actors' attractiveness, skills, and abilities as the outcome variables. The results showed that the respondents perceived no significant differences between the actors in terms of their attractiveness, overall communication skill, or portrayal of the emotions measured in this study. Furthermore, the actors were not perceived as significantly different in the genuineness or appropriateness of their emotion display, although differences in these perceptions might be expected due to gender stereotypes.

Insert Table 7 about here

The actors' mean scores for genuineness fell toward the middle of the 5-point scale, while their mean scores for appropriateness were quite high, 3.44 for the female actor and

3.54 for the male. These findings do not completely rule out the possibility that missing actor variables influenced the predicted relationships in this study. They do indicate, however, that the procedures used to select the actors for this study were successful in minimizing individual differences that are known to influence the outcome variables.

Several treatment manipulation checks were conducted to ensure that the emotion displayed by the actors was perceived as intended. The results of these manipulation checks are presented in Appendix C: Table 8. Recall that the respondents were asked to rate the degree to which the observed leader displayed a list of emotions that included the 4-item compassion index adapted from Batson et al., (1995). One way ANOVAs revealed significant differences between the treatment conditions for the compassion index $(F_{1, 101} = 50.29, p < .001)$ and also for perceptions of compassionate content in the leader's speech, $(F_{1, 101} = 48.19, p < .001)$. Mean scores on the compassion index variable for the compassion $(M = 4.12)$ and control $(M = 2.33)$ conditions were similar to those reported in the pilot study, $M = 4.18$ and $M = 2.87$ respectively, and somewhat lower than Batson et al.'s (1995) results, $M = 4.95$ and $M = 3.41$. The mean difference for this sample (1.79), however, was greater than that for the pilot study (1.31) and for Batson's results (1.54) on this measure. As expected, an ANOVA revealed a significant main effect for sadness display $(F_{1, 101} = 45.46, p < .001)$. In addition, the results for the filler emotions measured with the compassion index (anger, happiness, fear, optimism and enthusiasm) were all non-significant. Together these findings indicated that the two treatment conditions were successfully manipulated in the leader videos and that the sadness displayed by the leaders was linked to compassion rather than fear or personal distress.

Insert Table 8 about here

Also included in Table 8, are the ANOVA results for the respondents' perceptions of the genuineness and appropriateness of the observed leader's emotion display. Genuineness was measured with a single item used by Ekman & Friesen (1974) that asked the respondents to what extent they thought the emotion displayed by the leader was genuinely felt. The item was measured on a 5-point scale anchored by 1 = not at all and 5 = completely. An ANOVA revealed that the emotion display in the compassion condition was perceived as more genuinely felt than that in the control condition (M = 3.21 and M = 2.34, respectively; $F_{1, 101}$ = 17.00, $p < .001$). The ANOVA results for appropriateness showed that the respondents in both the compassion (M = 3.65) and control (M = 3.32) conditions viewed the leaders' emotional reactions as equally appropriate ($F_{1, 101}$ = 2.20, n.s.). Interestingly, the mean score for the compassion condition on the appropriateness item was slightly higher. These findings suggest that the level of compassion portrayed in the videotapes was appropriate and seemed reasonably genuine in this situation.

Study One: Preliminary Data Analyses

The preliminary analyses included reliability and summary statistics for the measurement scales, an examination of the correlations between scales, justification for the inclusion of covariates, and a confirmatory factor analysis of the scale items. Table 9 (Appendix C) presents the means and standard deviations for each dependent measure.

Mean scores for the positive identity image variables were all greater than the mean score for the negative image variable, which indicates that the respondents in this sample were more likely to view the leaders as having positive rather than negative characteristics.

To check for other possible covariates, correlations were computed between all scales for the dependent variables and all demographic variables included in the survey questionnaire. Previous layoff experience was the only demographic variable that was significantly correlated with the dependent measures. Table 9 also shows the correlation matrix for the variables included in this study with the reliabilities of their measures on the diagonal. Except for the perceived genuineness covariate (alpha = .75), internal consistency reliabilities for the measures were exceptionally high ranging from .90 to .96.

Insert Table 9 about here

An examination of the bivariate correlations showed significant and positive associations among the three positive identity images: trustworthy, morally worthy, and esteemed with correlation coefficients ranging from .74 to .86. In addition, all three positive identity images showed significant negative correlations with the negative image variable that ranged from -.37 to -.55. The manipulation check measures for verbal (compassionate words in the leader's message) and non-verbal (facial and tonal expressions) compassion display were positively correlated ($r = .75$; $p < .01$), and as expected, both measures were positively associated with the positive leader image variables and negatively associated with the negative image variable. Thus, the pattern of correlations between the dependent measures and manipulation checks was consistent

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with the predicted results for this study, and supported using multivariate analysis to test the hypotheses.

A substantial correlation with the dependent variables is the main criterion for including a covariate in the analyses. The perceived genuineness covariate showed a significant and positive correlation with the negative image variable ($r = .80$; $p < .01$) and significant negative correlations with all three positive image variables. A high score on this covariate indicates that the leader was perceived as hiding or faking her true emotions. Previous layoff experience for the respondents was positively correlated with perceptions of a negative leader image ($r = .20$; $p < .05$), and showed significant negative correlations with the positive leader images that ranged from -.40 to -.34. Rater gender did not show significant bivariate correlations with any of the dependent variables; however, these correlations are based on aggregate scores for the male and female leaders in both treatment conditions. Therefore, higher ratings by respondents for the leader of their own gender, or lower ratings for the leader of their opposite gender may have averaged out. Thus, rater gender was included as a covariate in the multivariate analyses for further observation.

Another measurement issue concerns collecting covariate measures after the experiment is complete. Keppel (1991) warned that this procedure is defensible only when it is certain that the experimental treatment did not influence the covariate. Two of the covariates included in this study meet this criterion, because participation in the study would have no effect on the respondents' gender or previous job loss experience. To determine whether the perceived genuineness covariate was influenced by the treatment conditions, one-way ANOVAs were conducted with the covariate as the outcome

variable and each of the two treatments (leader gender and compassion display) as the independent variable. The results showed that leader gender had no significant effect on the respondents' perceptions of the leader's emotion display as genuine ($F_{1, 101} = 3.01$, $p = .08$). Results for the effects of the treatment on perceived genuineness, however, revealed that the mean score for the control or no compassion condition (4.51) was significantly higher ($F_{1, 101} = 3.99$, $p < .05$) than the mean for the treatment or high compassion condition (3.94). In other words, the respondents perceived that the leader showing no compassion was more likely to be hiding his or her true emotions. This finding is congruent with the single item manipulation check that showed the respondents' perceived the emotion expressed by the actors in the compassionate condition as more genuinely felt than the emotion expressed in the control condition. Given that analysis of covariance is predicated on the assumption of independence between a covariate and the treatment conditions, including perceived genuineness as a covariate when testing the hypotheses could produce biased results. Therefore, the potential effects of this variable were tested by running MANCOVAs that included and then omitted the perceived genuineness measure. The results revealed that including perceived genuineness as a covariate in the analyses did not change the pattern of the relationships between the treatment conditions and the dependent variables. Based on these findings and on the somewhat low reliability for its measure ($\alpha = .75$), the perceived genuineness covariate was excluded from all remaining analyses in this study.

As previously mentioned in the methods section (see Chapter III) all of the scale items used in this study came from established measures in published management or social psychology literatures. Because the internal consistency reliabilities for the

dependent measures and some of the correlations among these measures were exceptionally high, a confirmatory factor analysis was conducted using LISREL to check for construct independence. First, a four-factor model consisting of trustworthy, morally worthy, esteemed and Machiavellian images was analyzed. Then, the three positive identity images were collapsed into one factor and the analysis was repeated using a two-factor model that represented the positive and negative leader images. The four-factor model demonstrated a good fit for this sample ($X^2 = 458.36$, $df = 246$, $p < .001$, CFI = .97, RMSEA = .09). Due to cross-loadings among some of the items, the four-factor structure was not a perfect fit for the data, but it produced a better fit than the two-factor model ($X^2 = 642.58$, $df = 251$, $p < .001$, CFI = .95, RMSEA = .12). A chi-square difference test revealed that the difference between the chi-squares for these two models (184.22) exceeded the critical value (16.75) at 5 df (p < .05) and added further support for a four-factor model. A very high correlation (r = .92) between the trustworthy and morally worthy constructs in the four-factor model indicated that a three-factor model with the items for these two measures loaded on a single construct should be tested. The results of the CFA for the three-factor structure also indicated a good fit for the data ($X^2 = 486.16$, $df = 249$, $p < .001$, CFI = .97, RMSEA = .10). Therefore, a chi-square difference test was conducted to compare the fit of the three- and four-factor models. Again, the chi-square difference (27.8) between the two models exceeded the critical value (12.84) at 3 df (p < .05) supporting a four-factor structure. Based on these findings the remaining analyses in this study were conducted using four dependent variables that represented three positive identity image constructs and one negative image construct.

Table 10 (Appendix C) presents the standardized solution of the four-factor confirmatory analysis.

Insert Table 10 about here

Study One: Results of the Hypothesis Tests

Results for the main and interactive effects of leader gender and compassion display on the positive and negative leader identity images are presented in Table 11. The MANCOVA results for the two covariates showed a significant direct effect for rater job loss ($F_{1, 101} = 6.40, p < .001$), but the results for rater gender ($F_{1, 101} = 2.19, p = .08$) were non-significant. Repeating the MANCOVA without the gender rater covariate did not change the pattern of the relationships among the dependent and independent variables, but omitting it decreased significance levels for some of the relationships between the treatment and outcome variables. Based on these findings and the possibility that a small, predominantly male (61%) sample may have increased the p-value by reducing power for the rater gender variable, it seemed appropriate to retain this covariate in the analysis.

Insert Table 11 about here

Contrary to expectations, the MANCOVA results produced a non-significant F value for the main effects of compassion display; however, the two-way, leader gender-

by-compassion display interaction term was significant. An examination of the ANCOVA results revealed a similar pattern of significant and non-significant findings. Specifically, the main effect of the compassion condition was non-significant for all positive and negative identity images, and the leader gender-by-compassion display interaction term was significant for all three positive identity images and non-significant for the negative identity image. Comparisons of the means and the results of the one-way analyses of covariance are summarized in Table 12 (Appendix C).

Insert Table 12 about here

Hypothesis 1 predicted that executive leaders who display compassion toward the undue hardship of others will be perceived as less exploitative, manipulative, and self-serving than leaders who do not display compassion. Although the mean scores for the compassion (3.39) and the control conditions (3.69) were in the predicted direction for the negative image ratings, the difference between the two means was not significant and hypothesis 1 was not supported.

Hypothesis 2 predicted that executive leaders who display compassion toward the undue hardship of others will be perceived as more trustworthy, morally worthy, and esteemed than leaders who do not display compassion. The ANCOVA results, however, showed no difference between the mean scores for the trustworthy image and non-significant differences in the predicted direction between the means for the morally worthy and esteemed images. Therefore, hypothesis 2 was not supported.

Hypotheses 3a predicted that executive leaders who display compassion toward the undue hardship of others will be perceived as less exploitative, manipulative, and self-serving than leaders who do not display compassion, but the difference will be greater for male leaders than for female leaders. An examination of the results for the leader gender-by-compassion condition interaction in Table 12 revealed that the mean scores for the negative image outcome were in the predicted direction for both male and female leaders, but again the difference between the means was not significant. Thus, hypothesis 3a was not supported in this sample

Hypothesis 3b predicted that executive leaders who display compassion toward the undue hardship of others will be perceived as more trustworthy, morally worthy, and esteemed than leaders who do not display compassion, but the difference will be greater for male leaders than for female leaders. For the three positive image outcomes there was a significant interaction effect that followed a similar pattern. The hypothesized relationship between compassion display and all three positive identity images held for the male leader, but the female leader was rated as more trustworthy, morally worthy, and esteemed when she displayed no compassion during the layoff announcement. Thus, hypothesis 3b was partially supported.

Results of Study Two

Study Two: Manipulation Checks

The subjects for Study Two were managers and employees who were employed by a large Midwestern city. The data were collected during employee training sessions conducted throughout the spring and summer of 2004. The training sessions met in small

auditoriums with similar audio and video equipment that included oversized television

screens. Each of the four treatment conditions was randomly assigned to at least two of

the training session groups.

The analyses for Study Two followed the same procedures used in Study One,

beginning with quality checks for visibility and audibility of the videotapes. Similar to

Study One, overall, the respondents rated their ability to hear ($M = 4.71$, $SD = 0.58$) and

view ($M = 4.70$, $SD = 0.59$) the video exceptionally high. An examination of the

frequencies revealed that only one respondent gave the video a below average rating (2.0)

on audibility. To maintain consistency with Study One, this subject was eliminated from

the study and the remaining analyses were conducted with a sample of 149 subjects.

Next, the individual difference variables used to compare and select the actors

were examined. Table 13 (Appendix C) presents the results for oneway ANOVAs

conducted with leader actor as the independent variable and ratings of the actors'

attractiveness, skills, and abilities as the outcome variables. Consistent with Study One,

the results showed that the respondents perceived no significant differences between the

two actors in terms of their attractiveness or communication skill. In contrast to Study

One, however, the city employees rated the female actor as significantly more

compassionate than the male leader. The ANOVA results for the filler emotions included

in the compassion index measure revealed that these respondents also perceived the

female actor as significantly more sad, happy, fearful, and optimistic. There were no

significant differences between the two actors in terms of perceived anger or enthusiasm

for this sample. These findings indicated that the female was perceived as more

emotional, especially in terms of emotions that are stereotypically associated with

females (i.e., sad, happy, fearful). Furthermore, the perceived emotion displays for the female actor were conflicting. For example, she was seen as both happier and sadder than the male actor and, at the same time, more fearful and more optimistic. The ANOVA results also revealed that the actors were not perceived as significantly different in the genuineness or appropriateness of the emotion they displayed. Together, these results indicated that the mean differences between the actors in terms of emotion display were due to the respondents' perceptions of the female as more emotional in general, rather than to significant differences in the actors' portrayals of compassion.

Insert Table 13 about here

In summary, the results of the actor manipulation checks in Study Two revealed that there were no significant differences between the two actors in perceptions of their attractiveness and overall communication skills. In contrast to Study One, however, the city employees perceived the female actor as more emotional than the male actor in a stereotypically feminine way. The pattern of the means for the measured emotions across the two studies was similar in that the female was rated slightly higher than the male on all emotions in both studies. In Study One, however, the differences between the means were smaller and not significant, which indicated that the MBA students perceived the actors as more alike in terms of their emotion displays than did the city employees.

The treatment manipulation checks for Study Two are shown in Table 14 and are almost identical to the results in Study One. The one way ANOVAs revealed significant differences between the treatment conditions for the compassion index ($F_{1, 148} = 24.76, p$

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< .001) and also for perceptions of compassionate content in the leader's speech, ($F_{1, 148}$ = 27.15, p < .001). Mean scores on the compassion index variable for the compassion (M = 4.41) and control (M = 2.90) conditions were slightly higher than those reported in Study One, M = 4.12 and M = 2.33 respectively, and somewhat lower than Batson et al.'s (1995) results, M = 4.95 and M = 3.41. The mean difference for this sample (1.40) was greater than that for the pilot study (1.31) and somewhat smaller than the mean difference for Study One (1.79) and for Batson et al.'s results (1.54) on this measure. Consistent with Study One, the ANOVAs revealed a significant main effect for sadness display ($F_{1, 148}$ = 41.22, p < .001) and the results for the filler emotions (anger, happiness, fear, optimism and enthusiasm) were all non-significant. Also included in Table 8, are the results for the respondents' perceptions of the genuineness and appropriateness of the observed leader's emotion display. Similar to Study One, an ANOVA revealed that the emotion display in the compassion condition was perceived as more genuinely felt than that in the control condition (M = 3.05 and M = 2.40, respectively; $F_{1, 148}$ = 12.11, p < .001). In contrast to the first study, however, the ANOVA results for appropriateness showed that the respondents in the compassion condition (M = 3.33) viewed the leaders' emotional reactions as more appropriate ($F_{1, 148}$ = 8.90, p < .001) than those in the control condition (M = 2.81). In Study One, the mean score for the compassion condition on the appropriateness item was slightly higher than for the control condition, but the difference between the means was non-significant.

Insert Table 14 about here

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In summary, the results of the treatment manipulation checks in Study Two indicated that the compassion and control conditions were successfully manipulated and that the level of compassion portrayed by the leaders was appropriate and reasonably genuine given the situation. Although the actor manipulation checks in Study Two showed that the female leader was viewed as more fearful than the male leader, the treatment manipulation checks indicated that the sadness displayed by the leaders was linked to compassion rather than to personal distress.

Study Two: Preliminary Data Analyses

Following the same procedures in Study One, preliminary analyses in Study Two included reliability and summary statistics for the measurement scales, an examination of the correlations between scales, justification for the inclusion of covariates, and a confirmatory factor analysis of the scale items. Table 15 (Appendix C) presents the means and standard deviations for each dependent measure. Consistent with Study One, mean scores for the positive identity image variables were all greater than the mean score for the negative image variable, which indicated that the respondents in both samples were more likely to view the leaders as having positive rather than negative characters.

Insert Table 15 about here

The correlation matrix for the dependent variables, covariates, and manipulation checks are presented in Appendix C: Table 15 with the reliabilities of the measures on the diagonal. Internal consistency reliabilities for the measures were high ranging from .84

to .96. The pattern of the bivariate correlations in the second study was very similar to Study One with two notable exceptions. In Study Two, the correlations between the manipulation check variables and the dependent variables were substantially higher than in Study One. In addition, Study Two produced non-significant correlations between the rater job loss covariate and the outcome variables. The correlations between rater job loss and the dependent variables in Study One were all significant. Otherwise, the pattern of correlations between the dependent measures and manipulation checks was consistent with the predicted results for this study, and supported using multivariate analysis to test the hypotheses.

Next, justification for including covariates in the model was addressed. Consistent with Study One, the perceived genuineness covariate showed significant correlations with all of the dependent variables, but again, the one-way ANOVAs showed significant treatment effects for the covariate. The mean score for perceived genuineness in the control or no compassion condition (4.24) was significantly higher ($F_{1, 147} = 12.03$, $p < .01$) than the mean for the treatment or high compassion condition (3.34). Thus, identical to Study One, the respondents in the second sample perceived that the leader showing no compassion was more likely to be hiding his or her true emotions. Based on the assumption of independence between a covariate and the treatment conditions, and consistent with Study One, the perceived genuineness covariate was excluded from further analyses in this study.

As previously mentioned, rater job loss or layoff experience was not correlated with any outcome variables in Study Two. In addition, rater gender did not show significant bivariate correlations with any of the dependent variables. The gender rater

covariate did show a modest but significant negative correlation with the manipulation check measure for compassion display ($r = -.17, p < .05$), which indicated that overall the male respondents rated the leaders as more compassionate than the female respondents. Given the lack of bivariate correlations between the dependent variables and the rater job loss and gender covariates, the potential effects of these two variables were tested by running MANCOVAs that included and then omitted them from the analyses. The results revealed that neither rater job loss nor rater gender had a significant effect on any dependent variable. Furthermore, including these two variables in the model did not change the pattern or significance levels of the relationships between the treatment conditions and the dependent variables. Due to missing data, however, including the two covariates reduced the city employee sample to 139 and lowered the total amount of variance accounted for in the model based on the adjusted R-squared for each dependent variable. Based on these findings, the rater job loss and gender covariates were excluded from all remaining analyses in Study Two.

The final procedure in the preliminary data analyses for Study Two was a confirmatory factor analysis of the scale items. Consistent with Study One, the results of the LISREL analyses strongly supported a four-factor structure ($X^2 = 568.18$, $df = 246$, $p < .001$, CFI = .97, RMSEA = .08). Based on these findings the remaining analyses in Study Two were conducted using four dependent variables that represented three positive identity images, trustworthy, morally worthy, and esteemed, and one negative or Machiavellian identity image. Table 16 (Appendix C) presents the standardized solution of the four-factor confirmatory analysis in Study Two.

Insert Table 16 about here

Study Two: Results of the Hypothesis Tests

The results of the multivariate procedures used to test the hypotheses introduced

in Chapter III are presented in Appendix C: Table 17. In contrast to Study One, the

MANOVA results for the treatment main effects showed a significant F value for both

compassion display ($F_{3, 140} = 5.54, p < .001$) and leader gender ($F_{3, 140} = 3.36, p < .05$).

Consistent with Study One, the MANOVA analysis produced a significant F value for the

two-way leader gender-by-compassion display interaction term ($F_{3, 140} = 4.15, p < .01$).

Insert Table 17 about here

An examination of the ANOVA results also revealed a different pattern of significant

and non-significant findings between the two studies. In Study One, the main effect of

the compassion condition was non-significant for all positive and negative identity

images, and the leader gender-by-compassion display interaction term was significant for

all three positive identity images and non-significant for the negative identity image.

Conversely, in Study Two, the interaction term was significant for the negative identity

image ($F_{3, 140} = 7.19, p < .01$) and non-significant for all three positive identity images.

In addition, the main effect of the compassion condition was significant for the esteemed

identity image ($F_{3, 140} = 6.69, p < .01$), but non-significant for the trustworthy and

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morally worthy images. Comparisons of the means and the results of the analyses of

covariance are summarized in Appendix C: Table 18.

Insert Table 18 about here

Hypothesis 1 predicted that executive leaders who display compassion toward the

undue hardship of others will be perceived as less exploitative, manipulative, and self-

serving than leaders who do not display compassion. The ANOVA results for the main

effects of compassion display on leader identity images are shown in the first two

columns of Table 4. The results indicated that negative or Machiavellian attributions

toward the leaders were significantly reduced in the compassion ($M = 2.96$) versus

control ($M = 3.61$) condition ($F_{3, 140} = 9.16, p < .01$). Thus, Hypothesis 1 was supported.

Hypothesis 2 predicted that executive leaders who display compassion toward the

undue hardship of others will be perceived as more trustworthy, morally worthy, and

esteemed than leaders who do not display compassion. The ANOVA results indicated

that compassion display was significantly related to the esteemed identity image, such

that, attributions of respect were higher for leaders who displayed compassion in

comparison to those who displayed no compassion ($F_{3, 140} = 6.69, p < .05$). Although the

F values for trustworthy and morally worthy were not significant, the mean scores for the

compassion and control conditions were in the predicted direction for these two positive

identity images. Thus, hypothesis 2 was partially supported.

Hypotheses 3a predicted that executive leaders who display compassion toward

the undue hardship of others will be perceived as less exploitative, manipulative, and

self-serving than leaders who do not display compassion, but the difference will be greater for male leaders than for female leaders. The ANOVA results for the leader gender-by-compassion interaction are presented in the last four columns of Table 6. The results revealed that the interaction term was significant for the negative identity image outcome ($F_{3, 140} = 7.19, p < .01$). In addition, the mean scores for negative image attributions were in the predicted direction for both male and female leaders, and the difference between the means was substantially greater for the male leader. Therefore, hypothesis 3a was supported.

Hypothesis 3b predicted that executive leaders who display compassion toward the undue hardship of others will be perceived as more trustworthy, morally worthy, and esteemed than leaders who do not display compassion, but the difference will be greater for male leaders than for female leaders. For all three positive identity images the F value for the interaction term was not significant indicating that hypothesis 3b was not supported.

Although there were no predictions in either study for the direct effects of leader gender, it is interesting to note that attributions of moral worthiness were higher for the female leader in comparison to the male leader in both studies; and in Study Two the relationship between leader gender and moral worthiness was significant.

Finally, the analyses provided several statistics that help to determine the magnitude of the effects for the treatment variables. Table 11 (Study 1) and Table 17 (Study 2) include the eta-squared and observed power statistics for the multivariate analyses. The results indicated that the group sizes implemented in the two studies were adequate to obtain statistical significance with sufficient power for large effect sizes in

five out of the six multivariate relationships tested and in seven out of the sixteen univariate analyses. Eta-squared is commonly used in analysis of variance to show the proportion of variance in the dependent variables explained by differences among the treatment groups. Examining the variance explained by the treatment variables provides support for the practical, in addition to the statistical, significance of the research model. Eta-squared for the significant relationships in this study ranged from .06 to .14. According to Cohen (1977), in experimental research .06 indicates a "medium" effect and .15 or greater represents a "large" effect for the treatment variables. Previous research shows that, on average, studies in social psychology or behavioral research typically produce a medium effect size (Keppel, 1991). Therefore, given the limited amount of contact between the leaders and the respondents, the magnitude of the effects for the treatment variables was substantial.

In summary, the results of these two studies indicated that compassion display by an executive leader significantly influenced audience perceptions of the leader's personal image. The results also revealed that the relationship between leader compassion display and follower attributions may be contingent upon leader gender, organizational setting, and type of follower. The gender-by-compassion interaction term was significant in both studies, but the pattern of the results differed. Leader compassion display enhanced positive identity images for the male leader and diminished positive identity images for the female leader in the MBA sample. For the city employees, compassion display reduced negative identity images for both female and male leaders, but the mean differences were greater for the male leader.

The preliminary analyses indicated that the two samples had distinct demographic profiles that would produce different results. In terms of gender, the percentage of male respondents was slightly higher in both samples, 61 percent for the MBA sample and 55 percent for the city, but other differences were more distinct. The city employees were on average 10 years older, with more years of work and management experience, but had lower average incomes ($31,000) and education levels. Only 23 percent had obtained a bachelors degree and only 7 percent had a master's degree. The average age of the MBA sample was 30, but they had achieved higher levels of management, higher average incomes ($57,700), and more education than the older city employee sample. Furthermore, 48 percent of the city employees had experienced losing a job they wanted to keep, but only 24 percent of the MBA students reported involuntary job losses. Although the bivariate correlation tests revealed that none of the individual demographic characteristics were significantly related to the outcome variables; in combination, these characteristics produced two very different profiles.

CHAPTER V

CONCLUSIONS AND IMPLICATIONS

The purpose of this chapter is to interpret the results of the data analysis and to

draw conclusions about the findings. Based on these findings, implications for

management practice will be presented, followed by a discussion of the limitations of this

study and suggestions for future research on leadership and compassion.

Discussion and Conclusions

This research investigated the link between compassion display by top-level

leaders and follower attributions of the leaders' charismatic identity images, including

trustworthiness, moral worthiness, and esteem. Consistent with previous research, the

results of this study indicated that showing compassion is an important aspect of

leadership behavior (Dutton et al., 2002; Frost, 2003). Compassion and charisma tend to

emerge in organizations during times of uncertainty or crises when the need for

leadership runs high, and a charismatic image is crucial to guiding followers and the

organization through turbulent times. Although it is very important that charismatic

leaders are trustworthy, ethical, and respected, it is equally important that they convey

these identity images to their followers. Hence, there is considerable value in

understanding the conditions under which compassion display elicits charismatic identity

images and diminishes undesirable identity images for top-level leaders. The following

discussion will focus on these issues. First, how does compassion display influence follower perceptions of a leader's charismatic image; and will male and female leaders be perceived differently by followers when they display compassion? Secondly, what roles do follower characteristics and institutional setting play in perceptions of compassionate leadership?

How does compassion display influence follower perceptions and will compassionate male and female leaders be perceived differently? The results of two studies indicated that displays of compassion by executive leaders had powerful influences on follower perceptions of a leader's charismatic image. Moreover, the nature of the relationship between leader compassion display and follower attributions may depend upon the leader's gender, organizational setting, and follower characteristics. For example, expressing compassion during a layoff announcement increased perceptions of trustworthiness, moral worthiness, and esteem for male leaders in the MBA study. In contrast, the female leader received higher ratings on these three positive identity images when she delivered the layoff message without compassion. Although it was predicted that compassion display would increase attributions of positive identity images for the male leader in comparison to the female leader, the MBAs adverse reactions to compassion display by the female leader were much greater than expected. It is especially interesting to note here that when the female leader displayed no compassion she was rated substantially higher than the male leader across all three positive identity images. These results are in line with extant research that public displays of compassion are detrimental to women, and at the same time, beneficial to men (Labott, Martin, Eason, & Berkey, 1993; Lutz, 1999). Because compassion is an emotional response that

is accompanied by expressions of sadness and sorrow, leaders who display compassion run the risk of appearing weak, unstable, and vulnerable (Lewis, 2000). Because women are stereotyped as the "weaker sex" and "overemotional" they have to maintain stoic control of their emotions to prove that they are not too weak and unstable to be effective leaders. Although men are stereotyped as the "dominant sex," male leaders throughout history have succumbed to compassionate tears and, as a result, enhanced their image as leaders (Lutz, 1999). Thus, men may express compassion to show that they are not too exploitative and unfeeling to be effective leaders. Bill and Hillary Clinton are a prime example of this contradiction.

Interestingly, the negative consequences of compassion display for the female leader were not repeated in Study 2. Leader gender had no influence over the city employees' attributions of positive identity images when the leaders displayed compassion. For the city employees, compassion display diminished negative identity images for both male and female leaders, but once again expressing compassion was more advantageous to the male leader. Although the compassionate female leader did not provoke as many negative responses from the city employees as she did in the MBA study, compassion display was more likely to diminish negative attributions for the male leader than for the female. It is important to note that this result is due, in part, to the fact that in the control or low compassion condition, the male leader was viewed as more exploitative and manipulative than the female leader. This finding supports gender role theories that suggest men are more likely than women to be viewed as aggressive, competitive, and willing to do whatever it takes to get ahead.

Contrary to expectations, compassion display did not consistently evoke positive identity images for both male and female leaders in either study, with one exception. For the city employees, the compassionate leaders elicited higher ratings of esteem and respect regardless of gender. This finding contradicts commonly held views that public displays of sadness or sorrow are a sign of weakness that will undermine respect for authority in the work environment (Folger & Skarlicki, 1998; Lewis, 2000; Lutz, 1999). Lewis (2000) found that leader displays of sadness consistently lowered evaluations for both female and male leaders. In Lewis's study, however, the sadness displayed by the leaders was portrayed as personal distress rather than compassion toward others. The tendency for compassion display to enhance audience attributions of leader esteem in Study 2 support Oakley's (1992) arguments that people elicit "esteeming" and "disesteeming" responses from others toward the emotions they display; and that compassion belongs to a group of positive other-directed emotions that tend to evoke esteeming responses. In keeping with Nussbaum's (1996) theory that compassion display elevates the target's status, the tendency for compassionate leaders to be held in high esteem supported Conger et al.'s (2000) conclusion that leader concern and respect for followers will generate reciprocal respect for the leader.

One final note of interest concerning Study 2 is that the city employees perceived the female leader as more ethical or morally worthy than the male leader whether or not she displayed compassion. This perception may be due to the fact that the city employees viewed the female as more compassionate than the male leader as revealed in the manipulation checks. It is not possible to determine from the data collected in this study if this response was due to stereotypical attributions of females as more sympathetic and

caring than males, or to the employees' actual experiences under female and male leadership. Numerous studies have examined potential differences between males and females with respect to moral reasoning and ethical behavior, but the results are inconclusive (see Jaffee & Shibley-Hyde (2000) for a review). If there are in fact differences in ethical standards between the genders, previous research has not clearly determined why such differences exist.

How does follower type and institutional setting influence perceptions of compassionate leadership? Contrary to expectations for this study, there were considerable differences in follower reactions to compassion display across two working populations in the same metropolitan area. Overall, the city employees' response to female and male leadership was more positive in the compassion condition. The female leader's positive identity images, however, were significantly diminished when she displayed compassion in the MBA study. Several possible explanations for the conflicting results between the two studies will be discussed in this section.

Compassion display significantly reduced follower attributions of negative identity images for the city employees, but this was not the case in the MBA study. For the most part, this discrepancy was due to the city employees' favorable reactions to the compassionate male leader. Still, it is worth noting that the MBAs did not rate the male leader who showed no compassion as high on negative identity images as the city employees did. Therefore, it is quite possible that these students, who were essentially being groomed for executive leadership positions, felt a stronger sense of identification with the male leader and were reluctant to associate him with negative identity images.

Differences in the demographic profiles of the two working populations may have

contributed to differences in the research results. The ratio of male to female participants

was similar in both organizations, but other differences were more distinct. The city

employees, as a whole, were older and had more years of work and management

experience than the MBA students. Although the MBAs were on average ten years

younger than the city employees, they had achieved higher levels of management,

income, and education. Furthermore, twice as many city employees as MBA students

had experienced involuntary job losses. Thus, the MBAs may have been more

achievement oriented and less empathetic toward victims of job loss than the city

employees. As previously mentioned, the participants all lived and worked in a

metropolitan area that had suffered a severe economic downturn in which over 30,000

jobs were lost over the past two years. During this time, the city experienced substantial

budget cuts and had to deal with the situation through hiring freezes, job elimination, pay

cuts, and restructuring. This context may have induced a positive reaction to

compassionate leadership among the city employees that diminished the effects of leader

gender.

Exposure to different institutional environments may have influenced the

respondents' reactions to compassion display by the male and female leaders in other

ways as well. The MBA students were involved in an educational program with a strong

emphasis on for-profit, corporate business taught by a predominantly male faculty. In

such environments, positions of power and status are typically associated with men and

thus, they would be given more latitude in emotional expressivity (Coats & Feldman,

1996; LaFrance, 1999). Although the MBA respondents may have had exposure to

female leaders in other work settings, the data were collected in a learning environment dominated by male leadership. For these reasons, the MBA students may have reacted more favorably to compassion display by a male leader. In contrast, city employees tend to have considerable exposure to female leadership due to affirmative action requirements for city governments. For example, a female manager was in charge of organizing the management training sessions in which the data were collected and a majority of the sessions had female instructors. A meta-analysis conducted by Eagley, Karua, and Makhihani (1995) revealed that women received lower evaluations in settings that adhered to masculine norms of leadership (i.e., the military, manufacturing, hi-tech industries). In the same research, men were rated slightly worse than women in settings that defined leadership in less masculine ways, such as governmental, social service, and other non-profit organizations. Thus, it is likely that the institutional settings in which the data were collected influenced the outcomes of these two studies.

In summary, the results of this research project revealed that the relationship between compassion display and follower perceptions of a leader's charismatic image is complex and greatly influenced by leader gender, follower, and organizational setting. As expected, male leaders reaped greater benefits from displaying compassion than did female leaders. This finding was especially strong, in an organizational setting where individual achievement was highly regarded and the majority of leadership positions were occupied by men. The potential for compassion display to increase attributions of esteem and respect for top-level leaders was one of the more consistent results of this research. This finding suggests that in times of organizational crisis, displaying

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compassion may be an effective way to build respect for authority, especially for male leaders.

Contributions to Management Practice

Several practical implications can be derived from the results of this research. Some point toward suggestions for training leaders to be more effective in developing a leadership image that builds integrity and respect during times of adversity. Others involve caveats that should be considered when followers evaluate the messages and emotional cues conveyed by a female in comparison to a male leader. It is extremely important to emphasize, however, that these suggestions are aimed at recommendations for displaying compassion when it is genuinely felt, rather than manufacturing the emotion to convey a false image or to mislead others. Furthermore, this discussion focuses on charismatic leadership because charisma and compassion tend to emerge in times of adversity when the need for visible leadership is very high. The intended implication is not that compassion should only be displayed by leaders during organizational crises, but rather that compassion is likely to be genuinely felt and expressed by charismatic leaders under these circumstances.

Because there is a strong bias against displaying negative emotions such as sorrow and sadness in the workplace (Lewis, 2000; Lutz, 1999), leaders may choose to mask or suppress compassion when communicating with their followers. For example, Folger and Skarlicki (1998) suggested that managers distance themselves from layoff victims, because displaying the "weakness" of compassion rather than the "implacable resolve" of authority might serve to undermine management prerogatives (p. 80). The

results of this research, however, indicated that displaying compassion when announcing a major layoff was considered to be quite appropriate by two different working populations.

What may be most surprising about the results of this study is that a seemingly small gesture, or token action, by a person in a leadership position can produce a powerful impact on the perceptions of others. Yet many leaders and managers fail to grasp the importance of engaging in these small, but meaningful, social gestures (Frost, 2003). Folger and Skarlicki (1998) also referred to this shortcoming, "...with only small costs for displaying sensitivity to potentially deter retaliation, why would managers neglect to show minimal civility toward layoff victims?" (p. 80). These authors maintain that organizational hierarchies create status differences that promote both physical and psychological distancing between managers and their subordinates, a situation that potentially diminishes feelings of compassion. The results of this research suggest that leadership development programs should devote more effort to developing leader sensitivity to the impact of an organizational crisis and to the followers who have to operate within that context.

In times of adversity, the need for follower effort and commitment runs high, but resources for tangible support are often very low, this combination creates the potential for perceptions of undue hardship in organizations. For charismatic leaders to be successful in achieving extraordinary goals that involve transforming organizations, followers must often endure undeserved hardships or difficulties in the short term in hopes of attaining long-term benefits. Charismatic leaders, in turn, must convey to their followers that they intend to deliver these future benefits. Thus, while it is very

important that charismatic leaders are trustworthy, ethical, and respected, it is equally important that they convey these identity images to their followers. The results of this study indicated that displaying compassion toward the undue hardships that others must face both enhanced perceptions of authentic leadership identity images and diminished perceptions of negative or self-serving identity images. Furthermore, compassion display appeared to be especially effective for male leaders in a setting where expectations for effort and achievement are high.

The practical implications of compassion display for female leaders are more complex than for male leaders. Compassion display by the male leader elicited positive reactions from both population samples regardless of organizational setting. In contrast, the female leader elicited more positive evaluations from the city employees and fewer positive evaluations from the MBA students when she displayed compassion. These findings are consistent with previous research that shows women leaders fare better in settings where female leadership is prevalent and worse in settings where male leadership dominates. Rather than risk negative backlash, some female leaders choose to withhold compassion display altogether (Lutz, 1999). But given the potential for compassion to generate reciprocal esteem and respect from followers and the difficulty female leaders often have in developing this identity image, it may not be in their best interest to always refrain from expressing this emotion. Thus, female leaders must be more aware of the context in which they operate and aware of the fact that they may be viewed as more emotional than male leaders when displaying a similar level of emotional intensity. Male leaders should be aware that withholding compassion display in situations where social sensitivity is expected increases attributions of inauthentic leadership even though such

attributions may not be warranted. Furthermore, failing to display compassion when followers feel it is appropriate to do so, may make it more difficult for male leaders to maintain an image of integrity and respect.

Finally, there was considerable evidence in this research that female leaders may be perceived as more ethical or morally worthy than male leaders, in general. Because moral worthiness is considered an important aspect of charismatic leadership, the tendency to associate women with high ethical standards could provide a distinct advantage to female leaders. Conversely, high expectations of ethical behavior for women leaders could prove to be a double-edged sword. The harsh penalties imposed upon Martha Stewart for a minor ethical infraction (e.g., lying to a government agency) during the recent SEC crackdowns serve as one example. Thus, it may be especially important for female leaders to be aware of the ethical issues involved in a given situation and the consequences of compromising ethical courses of action.

Previous studies have shown that stereotypic attributions are especially strong when information about the target is limited (see Eagly, Makhijani, & Klonsky (1992), for a review). Because top-level leaders are particularly susceptible to physical and psychological distancing from their followers, they may have fewer opportunities to interact and convey information about their true feelings. Therefore the recommendations offered here may be more applicable to leaders who operate in the upper echelons of their organizations.

In summary, the practical implications of this research emphasize the importance of self- and other-awareness in building a charismatic leadership image. Furthermore, they are congruent with Luthans and Avolio's (2003) recommendations that authentic

leaders must be aware of the context in which they operate, aware of their own and others' emotions, and aware of how they are perceived by other members of their organizations.

Limitations and Directions for Future Research

The primary limitation of this study is that the participants were not actual followers of the leaders they evaluated. Thus, the leaders were people with whom the respondents had no prior contact or on-going relationships. In addition, the amount of interaction time between the leader and the followers in this study was very limited. Given that new leaders often take over organizations during times of adversity, this setting does not seem unrealistic. Nevertheless, these design features may have diminished the relationship between leader compassion display and follower attributions of positive and negative identity images. On the other hand, using this method to examine compassion display may have enhanced its impact on follower attributions, because it severely limited other forms of information that could easily influence follower perceptions. In other words, there would be no way to ensure that the compassion displayed by different leaders is equivalent in a natural setting. Therefore, differences in follower attributions could be due to genuine differences in the leaders' behaviors, as well as to follower reactions to compassion displays by male and female leaders. Some studies have found that stereotypic attributions increase as the amount of individuating information provided to perceivers increases (see Tosi & Einbender's (1985) meta-analysis). Given the limited amount of information provided about the "new" leaders in this study, audience reliance on stereotypes could be construed as a limiting factor. Eagly

et al.'s (1992) meta-analysis on leader evaluations, however, failed to support the link between stereotyping and the quantity of information provided about leaders in experimental research. In addition, their findings revealed more bias against women in studies with written vignettes than those with scripts enacted by confederates which was the method used in this research.

Using a single male or female actor to represent an entire gender is another limitation of this study. As previously mentioned in the section on actor selection and manipulation checks, numerous characteristics of the actors could confound the effects of gender on the dependent variables. Although the two actors were matched on several important factors that are known to cause biased evaluations, the possibility that some unmeasured characteristic of the actors contributed to the significant differences in their ratings on the dependent variables in this study cannot be completely ruled out.

Because this study was conducted in the field with actual working populations, control by randomization was limited. Although the class sessions for each population sample were assigned to the treatment conditions in a random fashion, complete random assignment of subjects to treatments was not possible. Random assignment of subjects to conditions minimizes the likelihood that the subjects in one treatment group differ in some consistent way from subjects assigned to another treatment group. In the MBA sample, subjects were randomly assigned to one of two treatment conditions in each session, but subject randomization could not be implemented in the city employee sample. Although several relevant environmental and individual difference variables were included as manipulation checks or covariates in this study, other "unknown" variables that might have influenced the participants' responses remained uncontrolled.

Finally, the study was limited by its focus on distant leaders as opposed to those who operate in close proximity to their followers. Some authors have argued that nearby team or entrepreneurial leaders are perceived differently by their followers than are distant leaders (Shamir, 1995; Waldman & Yammarino, 1999). Shamir (1995) found that nearby charismatic leaders are perceived as dynamic, active, sociable, open, and considerate, while distant leaders are seen to have rhetorical skills, ideological orientations, and a sense of mission. These findings suggest that nearby charismatic leaders may be more likely to express compassion toward their followers than distant leaders, because they tend to be more open and considerate. Conversely, one could argue that nearby leaders, who interact on a regular basis with their followers, may rely more on acts of compassion rather than emotional expression to connect with their followers. Distant leaders may be more likely to express compassion in public because they have fewer opportunities to engage in compassionate actions toward individual followers. Because followers and nearby leaders interact more frequently, leader emotion display in close relationships may have more complex effects due to expanded previous experiences between the leader and the follower. Colvin, Vogt, and Ickes (1997) noted that individuals who know each other well often pay less attention to the interaction partner's current behavior, and instead, base their attributions on past knowledge of the other person. For example, they found that after a certain length of time, accurate decoding of empathic responses, which initially increases with the length of a relationship, decreases again. Future research is needed to determine whether nearby male and female leaders, who openly display compassion, will elicit more positive or negative identity images from their followers.

Follower perceptions of the genuineness or authenticity of compassion display by organizational leaders provide other possibilities for future research. The experimental design of this study limited my ability to examine how the audiences' perceived genuineness of the leaders' emotion displays influenced the predicted relationships. Studies examining the detection of deception have consistently shown that decoders (observers) are more prone to judge the emotional expressions of unknown encoders (actors) as authentic than to judge it as being false or deceptive (see Gosselin, Kirouac, & Dore, (1995) for a review). Thus, followers may perceive that displays of compassion by distant or less well-known leaders are more authentic than the compassion displays of nearby leaders. Other studies have indicated that social status influences the interpretation of emotion display and that individuals in high power positions are given more latitude in emotional expressivity (Coats & Feldman, 1996; LaFrance, 1999). The results of the manipulation checks in this study revealed that the respondents in both samples rated the emotion displayed by the leaders in the compassion condition as more genuine and appropriate than the emotion displayed in the control condition, but the level of leadership was limited to executive leaders. Future studies could be designed to examine whether compassion displayed by top-level leaders is seen as more authentic and appropriate than compassion displayed by leaders in lower positions of power.

As previously mentioned, emotion displays serve several different functions. This study examined the link between emotion display and observer attributions of desirable characteristics toward a new executive leader. In this context, emotion display functioned as a signal to inform potential followers about the motives and intentions of their new leader. Emotion displays also have an appeal function, in that they solicit

reactions from others (Hess & Kirouac, 2000) and motivate parallel action (Andersen & Guerrero, 1998). Thus, compassion display may influence other relevant follower outcomes, such as identification with the leader or willingness to comply with the leader's requests. Future studies should explore the effects of leader gender and compassion display on other follower reactions or behavioral responses.

Cultural differences among the respondents in this study were practically non-existent. Ninety-eight percent of the city employees and 88 percent of the MBA students indicated that the U.S. was their country of origin. Studies have shown, however, that "display rules" or norms for emotion display differ across cultures. For example, Matsumoto (1990) found that U.S. Americans (individualistic culture) considered public display of both sadness and happiness toward members of an out-group as more appropriate than did Japanese individuals (collectivistic culture). Other studies have indicated that Asians are more likely to endorse restraints on emotional expressiveness than other ethnic groups (Argyle, 1986; Gross & John, 1995). Conversely, Argyle (1986) found that strong similarities in display rules also existed among Asian and European countries. Future research should examine whether cultural differences influence follower reactions toward public displays of compassion by male and female leaders.

Finally, the results of this research indicated that the effects of leader gender and compassion display are contingent upon organizational setting, and it would be fruitful to further explore this relationship. For example, in organizations where performance standards and commitment expectations are very high, will leader compassion display have a positive impact on follower perceptions and reactions? Does leader compassion display have more influence in organizational cultures that value diversity, creativity, and

participative decision-making, or will it be more effective in cultures that value similarity, stability, and authoritative decision-making? Furthermore, the results of this study suggested that compassion display is beneficial to women leaders in non-profit or public service organizational settings, but may be detrimental in competitive, for-profit business settings. More research in a wider range of organizational settings is needed to confirm these findings.

Conclusions

In conclusion, several features of this research are worth noting. First, compassion display was successfully manipulated in two different working populations, which contributes to the methods researchers have available to examine the effects of emotion in natural settings. Second, significant differences in the results obtained from the two population samples in the same metropolitan area question our ability to generalize the results of leadership studies across populations and organizational settings. For example, much of the current knowledge about charismatic leadership in the management literature is based on studies in military settings, and applying this research to leading other types of organizations may not be appropriate. Third, significant differences in observer responses to compassion display by a female and a male actor portraying an executive leader suggest that models of leadership will not produce the same results for female and male leaders. Women may lead differently than men because they are compelled to do so, which may limit their ability to emerge as leaders in organizations where male leadership is prevalent and considered to be the norm.

What may be most remarkable about the results of this study is that a seemingly small gesture by a person in a leadership position made a rather powerful impression on follower perceptions. Displaying compassion during a layoff announcement had a substantial impact on observer attributions of charismatic identity images for both male and female leaders, even though no action was taken or promised to alleviate the negative consequences of the layoff. Compassion display was particularly effective in increasing attributions of esteem and respect for leadership, especially for the male leader. Given the commonly held notion that showing compassion may be construed as a sign of weakness that undermines respect for those in positions of power (Folger & Skarlicki, 1998), this information may be particularly useful to leaders when guiding their organizations under adverse conditions. In the wake of an organizational crisis, displaying compassion may be more effective than steely resolve in building a charismatic image.

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APPENDIXES

FIGURE 1

Model of Leader Gender, Compassion Display, and Charismatic Identity Images.
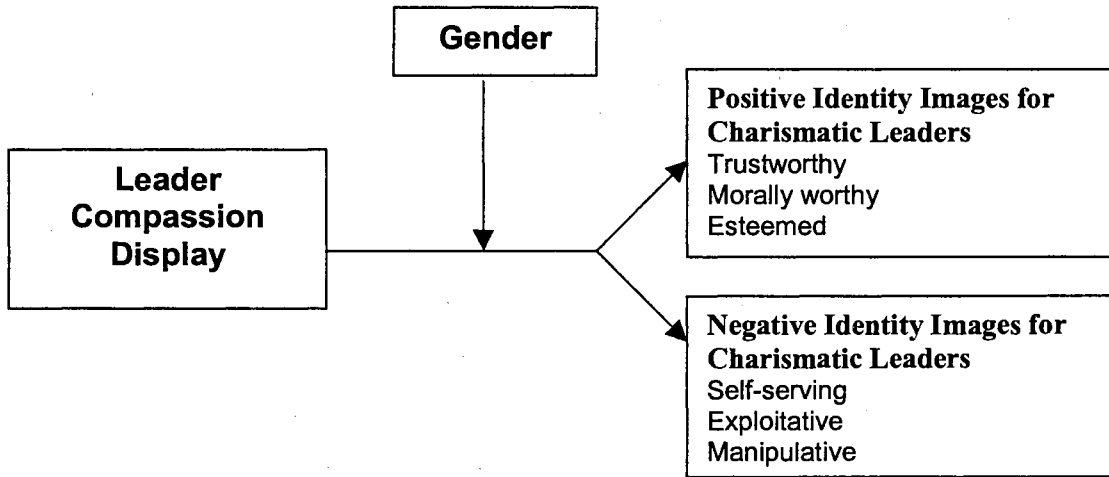
LEADER SCRIPT

CONTEXT: This message involves a layoff announcement to mid- level managers by a new chief executive. Length of the message is approximately 2-3 minutes.

CONTROL: For the control treatment or non-compassionate leader script the second paragraph in the compassionate leader script was omitted.

Good Morning,

The message I am about to share with you will be very brief, but also very important. As most of you already know, I have recently been asked to take on the position of chief executive for this organization, and I have decided to accept. I am standing before you today because factors beyond my control, namely the nation-wide economic downturn and resulting budget cuts, have left this organization in a state of severe financial crisis. As a result, I have to inform you that my first action as your new leader must be to reduce our entire workforce by at least 20%. This means that by the end of this month, over 1000 employees will be laid off.

A workforce reduction is always a difficult decision. I know that for the most part, your employees are loyal, hard working people that do not deserve to lose their jobs. Selecting the ones who must go is a painful process and will not be an easy task for anyone.

[But] I assure you the need for this action is real, and the time is now. This organization simply does not have the resources to support its current workforce. Therefore, I am requesting your recommendations for layoffs to be turned into my office by the end of this week. My goal is to turn this situation around as quickly as possible and your timely cooperation will be an important factor in accomplishing that goal. Thank you.

CHARISMATIC AND COMPASSIONATE SPEECH CONTENT QUESTIONNAIRE

The first 12 items measure charismatic content and the last 3 items measure compassionate content.

Please rate the extent to which the content of this message made references to the criteria below using the following scale:

0	1	2	3	4
very slightly or not at all	a little	moderately or more than once	quite a lot	extensively

The content of the message made references to.....

_____individual self-interest

_____tangible outcomes

_____instrumental (i.e., financial) justifications

_____proximal goals and the near future

_____traditions or cultural history of the organization

_____collective identity among the organizational members

_____the managers' worth and efficacy

_____the leader's similarity to the managers

_____the leader's identification with the managers

_____personal values and moral justifications

_____distal or long-term goals and the distant future

_____hope and faith

_____compassion for the undue hardship of others

_____concern for the feelings of others

_____understanding of the difficulties that others must face

PILOT SURVEY

Have you met or seen the person speaking in the video before? ____yes ____no

If yes, how do you know him/her?_____

	not at all				very well
How well could you see the video ?.............1		2	3	4	5
How well could you hear the video? 1		2	3	4	5

SECTION 1. Based on your initial impression of the leader in the video. Please indicate to what extent you agree with the following statements. There are no right or wrong answers to these evaluations, just give us your honest opinion based on any information you observed in the video.

This leader strikes me as someone who....	strongly disagree				strongly agree
1) has a high level of integrity 1		2	3	4	5
2) would treat me in a consistent and predictable manner 1		2	3	4	5
3) is always honest and truthful 1		2	3	4	5
4) has good intentions and motives.............................1		2	3	4	5
5) would treat me fairly.......................................1		2	3	4	5
6) would be open and upfront with me 1		2	3	4	5
7) could be fully trusted as a leader 1		2	3	4	5
8) makes ethical decisions.....................................1		2	3	4	5
9) has high principles 1		2	3	4	5
10) behaves in an ethical manner...............................1		2	3	4	5
11) is genuinely admired as a leader............................1		2	3	4	5
12) is held in high esteem as a leader...........................1		2	3	4	5
13) generates a lot of respect from others 1		2	3	4	5

PLEASE CONTINUE ON TO THE NEXT PAGE......

SECTION 2: Using the scale below each of the following emotions, please indicate to what extent the leader expressed that emotion in this message. It is very important that you focus on how this particular leader felt about the situation, as opposed to how the situation makes you feel or how you think a good leader should feel in this situation.

Anger   1   2   3   4   5   6   7
     not at all or very slightly   extremely

Sadness   1   2   3   4   5   6   7
     not at all or very slightly   extremely

Happiness   1   2   3   4   5   6   7
     not at all or very slightly   extremely

Fear   1   2   3   4   5   6   7
     not at all or very slightly   extremely

Compassion   1   2   3   4   5   6   7
     not at all or very slightly   extremely

Enthusiasm   1   2   3   4   5   6   7
     not at all or very slightly   extremely

Sympathy   1   2   3   4   5   6   7
     not at all or very slightly   extremely

Optimism   1   2   3   4   5   6   7
     not at all or very slightly   extremely

Sensitivity   1   2   3   4   5   6   7
     not at all or very slightly   extremely

Warm-heartedness
                       1   2   3   4   5   6   7
     not at all or very slightly   extremely

Sorrow   1   2   3   4   5   6   7
     not at all or very slightly   extremely

SECTION 4: Please answer each of the following questions using the scale provided.

	not at all			completely
How willing would you be to comply with the leader's request?	1	2 3	4	5

	very poor			excellent
How would you rate the leader's communication skills?	1	2 3	4	5

	very poor			excellent
How would you rate the tonal quality of the leader's voice?	1	2 3	4	5

	very unattractive			very attractive
How attractive do you find the leader's physical appearance?	1	2 3	4	5

SECTION 5: Please indicate to what extent you feel the following statements are true.

	not at all true			completely true
1. I experience my emotions very strongly	1	2 3	4	5
2. My body reacts very strongly to emotional situations	1	2 3	4	5
3. I cry during sad movies	1	2 3	4	5
4. There have been times when I was not able to stop crying, even though I tried to stop	1	2 3	4	5
5. I have strong emotions	1	2 3	4	5
6. I am sometimes unable to hide my feelings, even though I would like to	1	2 3	4	5

SECTION 6: Please rate the extent to which the leader made references to the criteria below using the following scale:

1	2	3	4	5
very slightly or not at all	a little	moderately	quite a lot	extensively

The leader's message made references to.....

_____ concern for the feelings of others

_____ understanding of the difficulties that others must face

_____ compassion for the undue hardship of others

ACTOR EVALUATION QUESTIONNAIRE

Please rate each person using the following scale:

0	1	2	3	4	5
not at all	somewhat	average	above average	very	extremely

Write in the number that corresponds to your rating for (the specified actor) on each of the criterion below:

1. Attractiveness _____

2. Personal warmth_____

3. Good posture_____

4. Eye contact and gaze seemed natural in this situation_____

5. Head movements seemed natural in this situation_____

6. Overall communication skill_____

7. Pleasant voice or tonal quality____

8. Could pass for a corporate executive (if wearing a suit) _____

9. Emotional display seemed genuine_____

10. Emotional display seemed appropriate in this situation_____

S/He strikes me as someone who....

1) is trustworthy.................................0   1   2   3   4   5   6

2) has good intentions and motives.....0   1   2   3   4   5   6

3) has a high level of integrity.............0   1   2   3   4   5   6

Which of the following emotions do you think the actor was expressing. Please choose only one by marking an X in the blank provided.

a. _____ anger
b. _____ fear
c. _____ sympathy
d. _____ disgust
e. _____ guilt

CODING FOR SURVEY BOOKLET

SECTION 1:

    Charismatic identity images

        Character-based trust   1, 2, 3, 4, 5, 6, 7

        Moral worthiness   8, 9, 10, 11

        Esteemed   12, 13, 14

    Identification with the leader   15, 16, 17, 18

SECTION 2:

    Willingness to comply   1, 2, 3

    Control: leader communication skill   4

    Control: leader attractiveness   5

SECTION 3:

    Compassion manipulation check

        Message compassionate content   1, 2, 3

SECTION 4:

    Compassion manipulation check

        Leader compassion display   5, 7, 9, 10

        Filler emotions   1, 2, 3, 4, 6, 8

    Genuineness of emotion display   11

    Appropriateness of emotion display   12

SECTION 5:

        Exploitative leader identity images   19, 20, 21, 23, 24, 25, 26, 28, 29, 30

        Perceived genuineness of emotion
display   22, 27, 31

SECTION 6: Demographic variables

SECTION 7:

        Rater (respondent) control variables

            Emotional expressivity   1, 2, 3, 4, 5, 6

            Tendency to suppress emotion   7, 8, 9

            Positive/Negative affect

OSU

RESEARCH

PROJECT

2004

LEADERSHIP STYLES

AND LEADER CHARACTERISTICS

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1

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2

INTRODUCTION:

Thank you for participating in this OSU research project about leadership. This part of the project involves a simulation exercise, which means that we are going to recreate a situation that actually occurred in an organization. As a participant, you will be playing the role of a middle manager in an organization that has just hired a new executive leader. First, you will be asked to complete a short series of managerial tasks. Then, you will watch an announcement by your new leader and answer questions about your initial impression of this person. There is no right or wrong way to answer these questions. Please just respond like you feel that you would if you were actually in this situation. If the leader's announcement interrupts a task you are working on, please stop what you are doing and give the leader your full attention. The entire study takes about 20 to 30 minutes to complete. Thank you for taking time to participate in this project. The answers you provide will help us to better understand the role of leadership in organizations.

To begin the simulation exercise, first read the memo below and then turn the page and start working on the tasks that follow. Please read all directions carefully, and then follow them according to your own interpretation:

EMAIL MEMO:

Date: Mon, 30 Mar 2004 08:45:57 -0800 (PST)

From: "Carol Thomas" cthomas@homeoffice.com

Subject: High Priority

To: All Management Staff

Our new executive administrator, Paul Rosen, will make an announcement over the closed circuit television broadcast system at 10:00 this morning. It is very important that all managers are aware of this announcement. Please give it the highest priority.

Thanks,
Carol Thomas
Executive Office
Assistant

PLEASE CONTINUE ON TO THE NEXT PAGE

3

ANNUAL EMPLOYEE BONUS EVALUALTION:

The employees listed below have been recommended by their supervisors to receive the maximum annual bonus (10% of their salary). The total amount budgeted for all four bonuses was $18,000. Due to recent budget cuts, this amount has been reduced to $6,000. Therefore, you must decide how much of the $6000 (if any) will be received by each individual.

Virginia Dewey: Head Custodian. $_____
Fifteen years with the company and twenty-two years of relevant job experience. Manages an excellent custodial staff with low turnover and few union grievances. Present salary ($30,000) is below average in most recent salary survey. Supports a family of four and was overlooked for a bonus during the previous evaluation period.

Mark Newman: Accountant. $_____
Three years with the company and three years of previous work experience. Performs well under pressure and rarely misses a deadline. Obtained his CPA this year. Present salary ($38,000) is average in recent salary survey. Is known to be looking for other jobs.

April Johnson: IT Manager. $_____
Holds a Master's degree in computer science, plus 14 years of relevant work experience. Six years with this company. Seems to always maintain a positive attitude towards other employees and has significantly reduced computer down time throughout the company. According to recent salary surveys, present salary ($60,000) is above average. She has been offered jobs by other firms.

Michael Phillips: Project Engineer. $_____
Earned an engineering degree from MIT and had three years of relevant work experience before he was hired. Has three years with this company. Very knowledgeable in technical subject matter, but has trouble getting along with older coworkers. Present salary ($65,000) is above average. His mentor is the firm's VP of new product development, who is said to be grooming Michael for the VP position.

4

MEMORANDUM:

TO: All Employees

FROM: Hank Ramsey

SUBJECT: Career Week Volunteers

The last week of May is "Career Week" at Washington Junior High School and the teachers are asking local profit and non-profit organizations to get involved by allowing their employees time off to participate. Employees can volunteer in one of two ways: 1) by speaking to one of the classes about your career and current job, or 2) by sponsoring a student to observe you at work for ½ day in the afternoon or morning whichever you prefer.

Given that we are not extremely busy at this time, we will consider allowing some our employees to participate if they are interested. Please use this form to notify your immediate supervisor if you would like to volunteer.

I would prefer to:

_____ speak to one of the classes

_____ sponsor a student at work

_____ not participate

Thanks,
H. Ramsey
Public Relations

PLEASE WAIT FOR THE LEADER'S ANNOUNCEMENT BEFORE CONTINUING ON TO THE NEXT PAGE.....

5

LEADER EVALUATION

Have you met or seen the person speaking in the video before today? _____yes _____no

	not at all				very well
How well could you see the video?..	1	2	3	4	5
How well could you hear the video?	1	2	3	4	5

SECTION 1. Based on your initial impression of the leader in the video, to what extent does each of the following statements characterize this individual?

This person strikes me as someone who....

		not at all		somewhat		above average		definitely
1)	has a high level of integrity............................1		2	3	4	5	6	7
2)	would treat me in a consistent and predictable manner...1		2	3	4	5	6	7
3)	is always honest and truthful..........................1		2	3	4	5	6	7
4)	has good intentions and motives.................................1		2	3	4	5	6	7
5)	would treat me fairly......................................1		2	3	4	5	6	7
6)	would be open and upfront with me.......................1		2	3	4	5	6	7
7)	could be fully trusted as a leader..................1		2	3	4	5	6	7
8)	makes ethical decisions..................................1		2	3	4	5	6	7
9)	has high principles...1		2	3	4	5	6	7
10)	behaves in an ethical manner........................1		2	3	4	5	6	7
11)	wants to do the right thing.........................1		2	3	4	5	6	7
12)	is genuinely admired as a leader..................1		2	3	4	5	6	7
13)	is held in high esteem as a leader..................1		2	3	4	5	6	7
14)	generates a lot of respect from others.....................1		2	3	4	5	6	7
15)	has values similar to my own........................1		2	3	4	5	6	7
16)	provides a good role model for me to follow...............1		2	3	4	5	6	7
17)	represents values that are important to me..................1		2	3	4	5	6	7
18)	I feel I can identify strongly with................................1		2	3	4	5	6	7

6

SECTION 2: Please answer each of the following questions using the scale provided.

1) The degree to which you would comply with what
this leader ask you to do is..

	not at all				completely
	1	2	3	4	5

2) The degree to which this leader could persuade
you to do things is...

	never				always
	1	2	3	4	5

3) How much would you be willing to help this
leader accomplish his or her goals.....................................

	not at all				greatly
	1	2	3	4	5

4) How would you rate the leader's
communication skills?.... ....

	very poor				excellent
	1	2	3	4	5

5) How would you rate this leader's
physical appearance?...

	very unattractive				very attractive
	1	2	3	4	5

SECTION 3: Please rate the extent to which the leader made references to the criteria below. Use the following scale and write the number that corresponds to your rating in the blank before each item:

1	2	3	4	5
very slightly or not at all	a little	moderately	quite a lot	extensively

The leader's message made references to.....

_____concern for the feelings of others

_____understanding the difficulties that others must face

_____compassion for the undue hardship of others

PLEASE CONTINUE ON TO THE NEXT PAGE . . .

7

SECTION 4: Using the scale below, please indicate to what extent the leader expressed the following emotions in this message.   <u>It is very important that you focus on how this particular leader felt about the situation, as opposed to how the situation makes you feel or how you think a good leader should feel in this situation.</u>

	not at all or very slightly		moderately			extremely	
1) Anger	1	2	3	4	5	6	7
2) Sadness	1	2	3	4	5	6	7
3) Happiness	1	2	3	4	5	6	7
4) Fear	1	2	3	4	5	6	7
5) Compassion	1	2	3	4	5	6	7
6) Enthusiasm	1	2	3	4	5	6	7
7) Sympathy	1	2	3	4	5	6	7
8) Optimism	1	2	3	4	5	6	7
9) Sensitivity	1	2	3	4	5	6	7
10) Warm-heartedness	1	2	3	4	5	6	7

11) To what extent did the leader's emotional reaction   not at all   completely
    seem genuinely felt.. 1   2   3   4   5

12) To what extent did the leader's emotional reaction   not at all   completely
    seem appropriate in this situation.. 1   2   3   4   5

8

SECTION 5: Based on your initial impression of the leader in the video, to what extent does each of the following statements characterize this individual?

This person strikes me as someone who would....

	not at all	somewhat			most likely		definitely
19) deceive employees if it was to his/her advantage to do so...	1	2	3	4	5	6	7
20) do things with an eye to his/her own advantage	1	2	3	4	5	6	7
21) think that the most important thing in life is winning...	1	2	3	4	5	6	7
22) hide his/her true feelings about the situation	1	2	3	4	5	6	7
23) be quiet ruthless in order to get ahead.......................	1	2	3	4	5	6	7
24) prefer to be important and dishonest rather than humble and honest....................................	1	2	3	4	5	6	7
25) would like to be very powerful....................................	1	2	3	4	5	6	7
26) do a bad turn to employees to get something he/she wants..	1	2	3	4	5	6	7
27) pretend to feel emotions that he/she doesn't really feel..	1	2	3	4	5	6	7
28) act in a cunning way to get what he/she wants........	1	2	3	4	5	6	7
29) walk all over employees' to get what he/she wants	1	2	3	4	5	6	7
30) enjoy manipulating employees....................................	1	2	3	4	5	6	7
31) not express his/her true feelings..........................	1	2	3	4	5	6	7

PLEASE CONTINUE ON TO THE NEXT PAGE ...

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SECTION 6: Please answer each of the following questions about your own experience.

1. What is the highest level of management you have held in any job?

                                    Mid-level   Senior-level   Executive-level
    ___ None ___ Supervisor ____ Manager ____ Administrator ____ Administrator

2. Total managerial or administrative work experience: _____ years.

3. Other work experience: _____ years of full-time work, and/or _____ years of part-time work.

4. Age: _____   Gender: ____female ____male

5. Household status: ____single _____dual ____ family.   Number of dependents: ____

6. Country of origin (i.e. U.S., Canada, China, etc.) _____

7. Highest academic degree you have attained: High school/GED___ Bachelors ___ Masters __
    Other:_____

8. Approximate annual income _____

9. Have you ever been laid off from a job? ____yes ____no. If yes, answer questions 9 & 10.

	not at all difficult				very difficult
10. How difficult was it to recover financially from this loss?..........	1	2	3	4	5
11. How difficult was it to recover personally from this loss?..........	1	2	3	4	5

12. Has a close friend or relative of yours ever been laid off from a job? ____yes ____no.
    If yes, answer questions 12 & 13.

	not at all difficult				very difficult
13. How difficult was it for this person to recover financially from this loss?...	1	2	3	4	5
14. How difficult was it for this person to recover personally from this loss?...	1	2	3	4	5

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SECTION 7: Please indicate to what extent you feel the following statements are true.

	not at all true				completely true
1. I usually control my emotions by not expressing them............	1	2	3	4	5
2. When I feel negative emotions, I'm careful not to express them.	1	2	3	4	5
3. I keep my emotions to myself.......................................	1	2	3	4	5
4. My body reacts very strongly to emotional situations.................	1	2	3	4	5
5. I often cry during sad movies......................................	1	2	3	4	5
6. There have been times when I was <u>not</u> able to stop crying, even though I tried to stop......................................	1	2	3	4	5
7. I have strong emotions...	1	2	3	4	5
8. I am sometimes unable to hide my feelings, even though I would like to	1	2	3	4	5

Please indicate the extent to which you are currently experiencing each of the mood states listed below. Use the following scale to record your answers by marking the appropriate number in the space provided.

1	2	3	4	5
very slightly or not at all	a little more	moderately	quite a bit	extremely

_____ interested	_____ irritable	_____ enthusiastic
_____ distressed	_____ alert	_____ proud
_____ excited	_____ ashamed	_____ active
_____ upset	_____ inspired	_____ afraid
_____ strong	_____ nervous	_____ jittery
_____ guilty	_____ determined	_____ hostile
_____ scared	_____ attentive	

<u>THANK YOU FOR COMPLETING THIS STUDY</u>

PLEASE TAKE A MOMENT TO READ THE INFORMED CONSENT STATEMENT ON THE BACK OF THIS BOOKLET CONCERNING YOUR PRIVACY AS A PARTICIPANT IN THIS PROJECT.

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STATEMENT OF INFORMED CONSENT

This survey is part of an on-going research project at Oklahoma State University. You are under no obligation to answer these questions. Participation is voluntary, and you are free to withdraw your consent and participation in this study at any time. You are not obligated to contact anyone if you decide not to participate.

<u>At no time</u> will the answers you provide be used to evaluate you in any way. Please be assured that no one in your organization will have access to individual questionnaires or responses. All data collected during the project will be stored in personal computer files that are password-secure. Following completion of the research project all data in physical form will be destroyed by shredding. Aggregate scores or raw data without individual identifiers will be stored indefinitely on the primary researcher's personal computer files. Reports of the results of this study will be presented in aggregate form only so that your privacy is always protected.

<u>Returning a completed survey to the researcher on site at the end of the video session will be taken as evidence of your willingness to participate and your consent to have this information used for research purposes only.</u>

If you have questions, please contact Dr. Debra Nelson at Oklahoma State University (405) 744-5202. You may also contact Sharon Bacher, IRB Executive Secretary, 203 Whitehurst, Oklahoma State University, Stillwater, OK 74078, telephone number: (405) 744-5700.

THANK YOU

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APPENDIX C

TABLE 1

Pilot Study 1: Results of Leader Emotion Display Manipulation Checks

Raters in each Treatment / Condition	Perceived verbalizations of compassion[a]	Perceived emotional expression of compassion[b]
Control (n = 34)	2.13 (.97)	2.87 (1.39)
Verbal Only (n = 28)[c]	2.70 (.91)	3.20 (1.49)
Combined Verbal & Non-Verbal (n = 39)[d]	3.27 (.92)	4.18 (1.52)

[a] Ratings for perceived verbalizations are based on a five-point (1-5) scale.
[b] Ratings for perceived emotional expression are based on a seven-point (1-7) scale.
Participants rated only one enacted leader in their experimental sessions.

[c] The mean differences between the control and the verbal only conditions were not significant in either of the two manipulation checks.

[d] The mean differences between the combined and verbal only conditions and between the combined and control conditions were significant for both perceptual variables (verbalizations and emotional expression).

TABLE 2

Pilot Study 1: Means, Standard Deviations, and Correlations[a]

Variable	Mean	s.d.	1	2	3	5	6
1. Trustworthy	3.42	.65	**.86**				
2. Morally worthy	3.30	.68	.71**	**.79**			
3. Esteemed	2.93	.96	.74**	.60**	**.90**		
5. Compassion index	3.47	1.56	.48**	.46**	.58**	**.93**	
6. Compassion content	2.72	1.04	.37**	.35**	.50**	.74**	**.86**
7. Rater gender[b]			.20*	.16	.23*	.14	.07

[a] Alpha coefficients on the diagonal
[b] Coding: 0 = female, 1 = male
  * p < .05
** p < .01

TABLE 3

Charismatic Identity Image Ratings for Male Leader in Pilot Study 1:
Means and Standard Deviations[ab]

	Control n = 34	Compassion n = 39
Trustworthy	3.42 (0.63)	3.43 (0.69)
Morally worthy	3.31 (0.63)	3.31 (0.72)
Esteemed	2.91 (1.03)	2.87 (0.93)

[a]All ratings are based on a five-point (1 to 5) scale anchored by 1) strongly disagree; 5) strongly agree. Participants in each condition rated only one leader.

[b]All of the mean differences were non-significant.

TABLE 4

Charismatic Identity Image Ratings for Male Leader in Pilot Study 2:
Means and Standard Deviations[ab]

	Control n = 42	Compassion n = 41
Trustworthy	3.52 (1.01)	3.75 (0.76)
Morally worthy	4.08 (1.32)	4.33 (1.05)
Esteemed	3.30 (1.46)	3.73 (1.31)

[a]All ratings are based on a seven-point (1 to 7) scale anchored by 1) not at all; 7) definitely
Participants in each condition rated only one leader.

[b]All of the mean differences were non-significant.

TABLE 5

Charismatic Identity Image Ratings for Male Leader in Pilot Study 2:
ANOVA and MANCOVA Results[ab]

	Control n = 39/42	Compassion n = 26/41	F	p	η^2	Observed Power
MANOVA			4.14**	.005	.21	.898
ANOVA						
Trustworthy	3.49 (1.02)	4.07 (0.66)	6.64*	.01	.09	.718
Morally Worthy	4.08 (1.36)	4.68 (0.95)	3.81*	.05	.05	.485
Esteemed	3.20 (1.45)	4.33 (1.13)	11.09**	.001	.15	.906

[a] All ratings are based on a seven-point (1 to 7) scale anchored by 1) not at all; 7) definitely Participants in each condition rated only one leader.

[b] Sample modified by filtering subjects who rated compassion display below average (4) in the compassionate leader condition, and those who rated compassion display above average in the control condition.

* p < .05
** p < .01

TABLE 6

Study 1: MANOVA Results for the Main and Interactive Effects of
Sample Location on the Dependent Variables[a]

Variables	F	p	η^2	Observed Power
Leader Gender	4.96**	.00	.08	.96
Compassion Condition	3.59**	.00	.06	.87
Sample	3.51**	.00	.06	.86
Leader Gender x Condition	2.90*	.02	.05	.78
Leader Gender x Sample	0.21	.93	.00	.09
Condition x Sample	1.67	.15	.03	.51
Leader Gender x Condition x Sample	3.03*	.02	.05	.80

[a] The data were collected from two different samples: OSU Tulsa MBA students and the City of Tulsa employees.

TABLE 7

Study 1: Results of Actor Manipulation Checks[a]

Variables	Female Actor	Male Actor	ANOVA F	p
Communication Skill				
Mean	3.61	3.83	1.01	.31
s.d.	1.25	0.93		
Attractiveness				
Mean	3.61	3.77	0.93	.33
s.d.	0.83	0.83		
Compassion Index[b]				
Mean	3.34	3.13	0.45	.50
s.d.	1.62	1.47		
Anger				
Mean	1.81	1.64	0.48	.48
s.d.	1.38	0.99		
Sadness				
Mean	3.38	3.20	0.28	.59
s.d.	1.78	1.61		
Happy				
Mean	1.62	1.39	1.65	.20
s.d.	1.05	1.05		
Fear				
Mean	2.37	2.33	0.01	.90
s.d.	1.61	1.35		
Compassion				
Mean	3.55	3.35	0.35	.55
s.d.	1.71	1.68		
Enthusiasm				
Mean	2.16	1.91	0.91	.34
s.d.	1.43	1.16		
Sympathy				
Mean	3.38	3.18	0.33	.56
s.d.	1.84	1.64		
Optimism				
Mean	3.11	3.02	0.07	.78
s.d.	1.79	1.43		
Sensitive				
Mean	3.55	3.20	1.01	.31
s.d.	1.79	1.66		
Warmhearted				
Mean	2.87	2.79	0.06	.80
s.d	1.68	1.50		
Emotion Genuinely Felt				
Mean	2.64	2.93		
s.d.	1.13	1.15	1.62	.20
Appropriate				
Mean	3.44	3.54	0.18	.67
s.d.	1.16	1.12		

[a] $N = 102$
[b] Composite of compassion, sympathy, sensitive, and warmhearted. Adapted from Batson et al. (1995).

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TABLE 8

Study1: Results of Treatment Manipulation Checks[a]

Variables	Compassion Condition	Control Condition	ANOVA F	p
Compassion Index[b]				
Mean	4.12	2.33	50.29***	.00
s.d.	1.39	1.12		
Compassionate Text				
Mean	3.33	2.04	48.19***	.00
s.d.	0.90	0.96		
Anger				
Mean	1.65	1.82	0.47	.49
s.d.	0.94	1.45		
Sadness				
Mean	4.23	2.34	45.46***	.00
s.d.	1.54	1.27		
Happy				
Mean	1.36	1.68	3.04	.08
s.d.	0.68	1.09		
Fear				
Mean	2.55	2.14	2.01	.16
s.d.	1.43	1.53		
Compassion				
Mean	4.36	2.52	42.85***	.00
s.d.	1.42	1.41		
Enthusiasm				
Mean	1.94	2.16	0.69	.40
s.d.	1.07	1.53		
Sympathy				
Mean	4.26	2.28	48.42***	.00
s.d.	1.57	1.29		
Optimism				
Mean	3.23	2.90	1.04	.30
s.d.	1.45	1.79		
Sensitive				
Mean	4.25	2.50	34.50***	.00
s.d.	1.59	1.40		
Warmhearted				
Mean	3.59	2.04	31.74***	.00
s.d	1.51	1.26		
Emotion Genuinely Felt				
Mean	3.21	2.34		
s.d.	1.10	1.02	17.00***	.00
Appropriate				
Mean	3.65	3.32	2.20	.14
s.d.	1.10	1.16		

[a] $N = 102$

[b] Composite of compassion, sympathy, sensitive, and warmhearted. Adapted from Batson et al., (1995).

*** p < .001

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TABLE 9

Study 1: Pearson Correlations for Dependent Variables, Covariates, and Manipulation Checks[a]

Dependent Variables	Mean	s.d.	1	2	3	4	5	6	7	8	9
Positive Images											
1. Trustworthy	4.45	.95	.91								
2. Morally Worthy	4.43	1.05	.86**	.93							
3. Esteemed	4.16	1.28	.77**	.74**	.94						
4. Negative Image	3.54	1.39	-.55**	-.54**	-.37**	.95					
Covariates											
5. Rater Gender[b]			.07	.04	-.02	.10					
6. Rater Job Loss			-.37**	-.34**	-.40**	.22*	-.06				
7. Perceived Genuineness	4.22	1.46	-.53**	-.53**	-.25*	.80**	-.05	.11	.75		
Manipulation Checks											
8. Compassion in Speech	2.70	1.13	.20*	.27**	.26**	-.26**	-.01	-.23*	-.26**	.90	
9. Compassion Display	3.24	1.55	.39**	.45**	.39**	-.37**	-.10	-.36**	-.26**	.75**	.93

[a] $N = 102$ Scale reliabilities (alpha coefficients) are along the diagonal
[b] Coding: 1 = female, 2 = male
[c] Coding: 0 = no lay-off experience, 1 = lay-off experience

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

TABLE 10

Study 1: Confirmatory Factor Analysis of Dependent Variables [a]

Items from Pattern Matrix	Factor 1	Factor 2	Factor 3	Factor 4
Positive Images				
Trustworthy				
1. has a high level of integrity	.81			
2. would treat me in a consistent and predictable manner	.67			
3. is always honest and truthful	.70			
4. has good intentions and motives	.87			
5. would treat me fairly	.86			
6. would be open and upfront with me	.74			
7. could be fully trusted as a leader	.87			
Morally Worthy				
8. makes ethical decisions		.92		
9. has high principles		.93		
10. behaves in an ethical manner		.93		
11. wants to do the right thing		.81		
Esteemed				
12. is genuinely admired as a leader			.94	
13. is held in high esteem			.98	
14. generates a lot of respect from others			.87	
Negative Images (Machiavellian)				
15. deceive employees if it was to his/her advantage				.75
16. do things with an eye to his/her own advantage				.83
17. think that the most important thing in life is winning				.73
18. be quiet ruthless in order to get ahead				.89
19. prefer to be important and dishonest rather than ...				.86
20. would like to be very powerful				.68
21. do a bad turn to employees to get something he/she wants				.89
22. act in a cunning way to get what he/she wants				.84
23. walk all over employees to get what he/she wants				.86
24. enjoy manipulating employees				.77

[a] Factor loadings are taken from the completely standardized solution of the CFA

TABLE 11

Study1: Results of MANCOVA and ANCOVA: Effects of Leader Gender and
Compassion Condition on Positive and Negative Image[a]

Variables	F	p	η^2	Observed Power[c]
MANCOVA				
Covariates				
Rater Gender	2.19	.08	.09	.63
Rater Job Loss	6.40**	.00	.22	.98
Perceived Genuineness (omitted)				
Treatment Variables				
Leader Gender	3.30*	.01	.13	.82
Compassion Condition	1.02	.39	.04	.31
Gender x Condition	2.85*	.03	.11	.75
ANCOVA				
Positive Images				
Trustworthy				
Leader Gender	2.42	.12	.03	.34
Compassion Condition	0.35	.55	.00	.09
Gender x Condition	6.38*	.01	.06	.71
Morally Worthy				
Leader Gender	0.02	.88	.00	.05
Compassion Condition	1.49	.22	.02	.23
Gender x Condition	6.89*	.01	.07	.74
Esteemed				
Leader Gender	3.42	.07	.04	.45
Compassion Condition	1.44	.23	.02	.22
Gender x Condition	9.65**	.00	.09	.87
Negative Images (Machiavellian)				
Leader Gender	0.00	.95	.00	.05
Compassion Condition	1.92	.17	.02	.28
Gender x Condition	0.04	.84	.00	.06

[a] $N = 101$
* $p < .05$
** $p < .01$

TABLE 12

Study 1: ANCOVA Comparisons of Means Under Leader
Gender and Compassion Conditions

| | | | | | | | Leader Gender by Compassion Condition | | | | |
| | | | | | | | Female | | Male | | |
Outcome	Treatment n = 52	Control n = 49	F	Female n = 54	Male n = 47	F	Treatment n = 29	Control n = 25	Treatment n = 23	Control n = 24	F
Positive Images											
Trustworthy	**4.46** **(0.94)**	4.46 (0.94)	*0.35*	4.43 (0.94)	4.48 (0.98)	*2.42*	**4.28** **(1.05)**	4.62 (0.76)	**4.67** **(0.74)**	4.29 (1.14)	*6.38**
Morally Worthy	**4.50** **(0.99)**	4.36 (1.14)	*1.49*	4.53 (0.98)	4.30 (1.09)	*0.02*	**4.39** **(1.03)**	4.71 (1.04)	**4.64** **(0.93)**	3.98 (1.15)	*6.89**
Esteemed	**4.19** **(1.30)**	4.10 (1.27)	*1.44*	4.06 (1.22)	4.23 (1.34)	*3.42*	3.83 **(1.23)**	4.34 (1.18)	**4.65** **(1.25)**	3.83 (1.32)	*9.66***
Negative Images											
Machiavellian	**3.39** **(1.40)**	3.69 (1.38)	*1.93*	3.50 (1.29)	3.58 (1.51)	*0.00*	3.43 **(1.32)**	3.59 (1.28)	**3.35** **(1.51)**	3.80 (1.51)	*0.04*

The first three columns show results of the tests of Hypotheses 1 and 2; the final five show results for Hypotheses 3a and 3b. Bold values are those predicted to be higher or highest for the positive image outcomes, and lower or lowest for the negative image outcome in each manipulated condition.

* p < .05
**p < .0

TABLE 13

Study 2: Results of Actor Manipulation Checks[a]

Variables	Female Actor	Male Actor	ANOVA F	p
Communication Skill				
Mean	3.82	3.91	.278	.60
s.d.	1.18	0.93		
Attractiveness				
Mean	3.50	3.78	3.33	.07
s.d.	0.91	0.92		
Compassion Index[b]				
Mean	3.79	3.08	6.30*	.01
s.d.	1.72	1.70		
Anger				
Mean	2.14	1.87	1.48	.23
s.d.	1.42	1.27		
Sadness				
Mean	3.59	3.00	4.21*	.04
s.d.	1.78	1.70		
Happy				
Mean	1.90	1.55	3.78*	.05
s.d.	1.10	1.03		
Fear				
Mean	2.72	1.90	12.11**	.00
s.d.	1.51	1.31		
Compassion				
Mean	3.98	3.33	4.99*	.03
s.d.	1.75	1.80		
Enthusiasm				
Mean	2.57	2.32	1.07	.30
s.d.	1.44	1.40		
Sympathy				
Mean	3.91	3.16	6.03*	.02
s.d.	1.92	1.72		
Optimism				
Mean	3.47	2.79	6.71**	.01
s.d.	1.57	1.58		
Sensitive				
Mean	3.81	3.09	5.56*	.02
s.d.	1.82	1.86		
Warmhearted				
Mean	3.46	2.73	5.72*	.02
s.d	1.90	1.72		
Emotion Genuinely Felt				
Mean	2.86	2.60	1.87	.17
s.d.	1.20	1.12		
Appropriate				
Mean	3.13	3.04	0.20	.66
s.d.	1.15	1.02		

[a] $N = 149$
[b] Composite of compassion, sympathy, sensitive, and warmhearted. Adapted from Batson et al., (1995).
  * p < .05
**p < .01

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TABLE 14

Study 2: Results of Treatment Manipulation Checks [a]

Variables	Compassion Condition	Control Condition	ANOVA F	p
Compassion Index [b]				
Mean	4.12	2.77	24.76***	.00
s.d.	1.61	1.61		
Compassionate Text				
Mean	3.42	2.51	27.15***	.00
s.d.	0.99	1.13		
Anger				
Mean	1.98	2.04	0.06	.80
s.d.	1.38	1.33		
Sadness				
Mean	4.19	2.46	41.22***	.00
s.d.	1.58	1.53		
Happy				
Mean	1.79	1.68	0.33	.56
s.d.	1.09	1.08		
Fear				
Mean	2.56	2.10	3.66	.06
s.d.	1.57	1.34		
Compassion				
Mean	4.41	2.90	30.87***	.00
s.d.	1.65	1.62		
Enthusiasm				
Mean	2.58	2.32	1.27	.26
s.d.	1.56	1.25		
Sympathy				
Mean	4.24	2.84	23.55***	.00
s.d.	1.70	1.77		
Optimism				
Mean	3.31	3.00	1.32	.25
s.d.	1.64	1.56		
Sensitive				
Mean	4.10	2.80	20.12***	.00
s.d.	1.84	1.66		
Warmhearted				
Mean	3.66	2.54	14.41***	.00
s.d	1.73	1.81		
Emotion Genuinely Felt				
Mean	3.05	2.40	12.11***	.00
s.d.	1.05	1.22		
Appropriate				
Mean	3.33	2.81	8.90***	.00
s.d.	0.98	1.14		

[a] $N = 149$

[b] Composite of compassion, sympathy, sensitive, and warmhearted. Adapted from Batson et al., (1995).

*** $p < .001$

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TABLE 15

Study 2: Pearson Correlations for Dependent Variables, Covariates, and Manipulation Checks[a]

Dependent Variables	Mean	s.d.	1	2	3	4	5	6	7	8	9
Positive Images											
1. Trustworthy	4.23	1.18	.94								
2. Morally Worthy	4.38	1.26	.84**	.95							
3. Esteemed	4.16	1.34	.79**	.82**	.95						
4. Negative Image	3.25	1.49	-.39**	-.48**	-.43**	.95					
Covariates											
5. Rater Gender[b]			.04	.00	-.07	.08					
6. Rater Job Loss[c]			-.03	-.00	-.11	.14	.30**				
7. Perceived Genuineness	3.76	1.62	-.40**	-.41**	-.40**	.78**	-.08	.07	.84		
Manipulation Checks											
8. Compassion in Speech	3.00	1.15	.51*	.55**	.60**	-.46**	-.07	-.08	-.52**	.92	
9. Compassion Display	3.46	1.73	.48**	.52**	.58**	-.46**	-.17*	-.02	-.46**	.82**	.96

[a] $N = 149$ Scale reliabilities (alpha coefficients) are along the diagonal

[b] Coding: 1 = female, 2 = male

[c] Coding: 0 = no lay-off experience, 1 = lay-off experience

 * $p < .05$

** $p < .01$

TABLE 16

Study 2: Confirmatory Factor Analysis of Dependent Variables [a]

Items from Pattern Matrix	Factor 1	Factor 2	Factor 3	Factor 4
Positive Images				
Trustworthy				
1. has a high level of integrity	.80			
2. would treat me in a consistent and predictable manner	.84			
3. is always honest and truthful	.87			
4. has good intentions and motives	.81			
5. would treat me fairly	.85			
6. would be open and upfront with me	.75			
7. could be fully trusted as a leader	.89			
Morally Worthy				
8. makes ethical decisions		.91		
9. has high principles		.93		
10. behaves in an ethical manner		.90		
11. wants to do the right thing		.88		
Esteemed				
12. is genuinely admired as a leader			.96	
13. is held in high esteem			.94	
14. generates a lot of respect from others			.88	
Negative Images (Machiavellian)				
15. deceive employees if it was to his/her advantage				.69
16. do things with an eye to his/her own advantage				.70
17. think that the most important thing in life is winning				.73
18. be quiet ruthless in order to get ahead				.84
19. prefer to be important and dishonest rather than ...				.81
20. would like to be very powerful				.77
21. do a bad turn to employees to get something he/she wants				.88
22. act in a cunning way to get what he/she wants				.90
23. walk all over employees to get what he/she wants				.93
24. enjoy manipulating employees				.86

[a] Factor loadings are taken from the completely standardized solution of the CFA

TABLE 17

Study 2: Results of MANOVA and ANOVA: Effects of Leader Gender and
Compassion Condition on Positive and Negative Image[a]

Variables	F	p	η^2	Observed Power
MANCOVA				
Covariates				
Rater Gender (omitted)				
Rater Job Loss (omitted)				
Perceived Genuineness (omitted)				
Treatment Variables				
Leader Gender	3.36 *	.01	.09	.84
Compassion Condition	5.54**	.00	.14	.97
Gender x Condition	4.15**	.00	.11	.91
ANCOVA				
Positive Images				
Trustworthy				
Leader Gender	1.31	.25	.01	.21
Compassion Condition	0.73	.39	.01	.14
Gender x Condition	0.48	.49	.00	.11
Morally Worthy				
Leader Gender	4.62*	.03	.03	.57
Compassion Condition	0.57	.45	.00	.12
Gender x Condition	0.70	.40	.00	.13
Esteemed				
Leader Gender	0.08	.77	.00	.06
Compassion Condition	6.69**	.01	.05	.73
Gender x Condition	0.07	.79	.00	.06
Negative Images (Machiavellian)				
Leader Gender	0.85	.35	.01	.15
Compassion Condition	9.16**	.00	.06	.85
Gender x Condition	7.19**	.01	.05	.76

[a] $N = 144$
* p < .05
**p < .01

TABLE 18

Study 2: ANOVA Comparisons of Means Under Leader
Gender and Compassion Conditions

| Outcome | Treatment n = 77 | Control n = 67 | F | Female n = 79 | Male n =65 | F | Leader Gender by Compassion Condition | | | | |
| | | | | | | | Female | | Male | | |
							Treatment n = 46	Control n = 33	Treatment n = 31	Control n = 34	F
Positive Images											
Trustworthy	**4.34** **(1.22)**	4.14 (1.13)	*0.73*	4.36 (1.25)	4.11 (1.07)	*1.30*	**4.49** **(1.23)**	4.19 (1.28)	**4.12** **(1.19)**	4.10 (0.97)	*0.48*
Morally Worthy	**4.49** **(1.23)**	4.30 (1.27)	*0.56*	4.61 (1.29)	4.16 (1.14)	*4.61**	**4.60** **(1.26)**	4.62 (1.36)	**4.33** **(1.18)**	4.00 (1.10)	*0.70*
Esteemed	**4.45** **(1.29)**	3.85 (1.37)	*6.69**	4.23 (1.45)	4.10 (1.23)	*0.08*	**4.50** **(1.30)**	3.86 (1.59)	**4.38** **(1.29)**	3.85 (1.32)	*0.69*
Negative Images											
Machiavellian	**2.92** **(1.42)**	3.61 (1.49)	*9.16***	3.12 (1.50)	3.38 (1.47)	*0.85*	**3.09** **(1.46)**	3.16 (1.46)	**2.66** **(1.51)**	4.03 (1.51)	*7.19***

The first three columns show results of the tests of Hypotheses 1 and 2; the final five show results for Hypotheses 3a and 3b. Bold values are those predicted to be higher or highest for the positive image outcomes, and lower or lowest for the negative image outcome in each manipulated condition.
Standard deviations are in parentheses below the means.

* p < .05
**p < .01

APPENDIX D

IRB FORM

Oklahoma State University
Institutional Review Board

Protocol Expires: 3/24/2005

Date   Thursday, March 25, 2004   IRB Application No   BU0312

Proposal Title: CHARISMATIC LEADERSHIP AND EMOTIONAL EXPRESSION

Principal
Investigator(s)

Susan Michie   Debra L. Nelson
311B Business   311B College of Business
Stillwater, OK 74078   Stillwater, OK 74078

Reviewed and
Processed as: Exempt   **Continuation**

Approval Status Recommended by Reviewer(s) : Approved

Signature

Carol Olson   Thursday, March 25, 2004

Carol Olson, Director of University Research Complian   Date

Approvals are valid for one calendar year, after which time a request for continuation must be submitted. Any modifications
to the research project approved by the IRB must be submitted for approval with the advisor's signature. The IRB office
MUST be notified in writing when a project is complete. Approved projects are subject to monitoring by the IRB. Expedited
and exempt projects may be reviewed by the full Institutional Review Board.

VITA

Susan G. Michie

Candidate for Degree of

Doctor of Philosophy

Thesis: THE EFFECTS OF COMPASSION DISPLAY AND LEADER GENDER ON FOLLOWER PERCEPTIONS OF A LEADER'S CHARISMATIC IMAGE

Major Field: Business Administration

Biographical:

Personal Data: Born in McAlester, Oklahoma, August 25, 1956, the daughter of George A. and Imogene Michie.

Education: Graduated from McAlester High School, McAlester, Oklahoma, in May 1973; awarded Masonic Tuition Scholarship; received Bachelor of Arts Degree in Foreign Language from University of Central Oklahoma, Edmond, Oklahoma in May 1985; completed requirements for the Doctor of Philosophy degree at Oklahoma State University in December, 2004.

Professional Experience: Research Assistant to Debra Nelson, Department of Management, Oklahoma State University, 2000-2001; Graduate Teaching Associate, Department of Management, Oklahoma State University, 1999-2000 and 2001-2004; member of Academy of Management; Academy of Management OB/OD/OMT Doctoral Consortium Participant, 2003; recipient of a Phillips Doctoral Dissertation Fellowship 2004.